

What America Forgot About George Washington with @ericmetaxas

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FRANK:

Ladies and gentlemen, today we're going to talk about someone we've rarely talked about on this program. Yet this man really would probably be considered the father of the United States of America. And of course, I'm talking about our first president, George Washington. But before he became president, he of course had to fight a revolution in order to bring forth this great country.

And Washington, by the way, was the one that, you know, he could have said, "I'm the king," but he decided no. He didn't want to recreate what they had over there in England. So humbly, he only served two terms as president. And then left, and there's nobody better to talk about Washington and what we can learn as Christians and as good citizens from such a great example than my friend, the great Eric Metaxas, ladies and gentlemen, all the way from some hidden bunker in the metropolis known as New York City, where they're all now experiencing the warmth of collectivism. The great—

ERIC:

Well, I've escaped, I've escaped to the only slightly less Marxist environs of Connecticut, which is where I grew up, Danbury, Connecticut. But yes, I want to talk about George Washington. I want to, I mean, it's funny because every time somebody says, you know, my new book is *Revolution: The Birth of the Greatest Nation in the History of the World*, and I first have to answer the question why call it the revolution and not the American Revolution, but after that, you'll see why George Washington is so central.

So, I mean, even Central doesn't do it justice. Without Washington, they call him the indispensable man. There's nobody who seems to be more central than him to the American Revolution, to the cause, whatever. But first, I have to answer the question. Well, you didn't even ask me, but whether you ask me or not, I'm going to answer the question: why I named the book *Revolution* and not the American Revolution.

FRANK:

Well, before we get into that, let me say that we've already done an episode on some of the book, but the book is like 40 chapters, so we just touched on it last time. But yeah, why did you



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name it *Revolution* and not say the American Revolution? We don't think we covered that last time.

ERIC:

This is also so central to everything that that you know it's not just, I mean I talk about this in the introduction, but the bottom line is we often foolishly talk about, oh there's revolutions, the American Revolution, the French Revolution.

Here's where we have to be clear. There never in the history of the world was a revolution that succeeded in doing what it set out to do. The French Revolution is a joke. It's a bitter tragedy where they, you know, they give lip service to liberty and equality and, and it turns into a bloodbath of terror and horror. Where they trade a king, oh, we don't want a king.

They trade a king for an emperor dictator. That's a bad trade. Only the Americans, by looking directly to God, were they able to succeed. And that's why it's called revolution, not the American Revolution, because there has been only one revolution that succeeded. And the reason it succeeded, Frank, is because they put God at the center. They're not teaching that in public schools, but guess what? That's not a Christian interpretation. That is history. That is American history. What I just said.

FRANK:

You know what I want to—

ERIC:

And I document—

FRANK:

You know what I want to do—

ERIC:

Document it in my book.

FRANK:

You know what I want to do right now, Eric, because what you say is spot on as usual. We're going to insert a clip right now of Speaker Mike Johnson explaining exactly what you just said, because we were on a couple of Capitol tours with him recently, and he explained it so well, how unique the American Revolution was, and how they took out the king, but the people then

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were accountable still to God. And so we're going to play that right here, and then we're going to come back. Check this out.

[VIDEO]:

And so I'll usually have a whiteboard or some big chunk board something I write on. I'll say, "Let me show you in just about six words why your country is the most extraordinary, exceptional, and different than any that's ever been." And I would go up, and I would write on the board just six words. I'd write God, G-O-D, really big at the top. I go halfway down the board, and I write king lowercase k.

I drew a bunch of arrows down, and I write the people backslash the subjects. I step back, and I look at that and I say, "Now what you're looking at here is a sort of a graphic depiction of the philosophy called the divine right of kings." And it comes from it's an old European medieval notion. Most of the great nations you've studied subscribed to some form of this. They believed basically that there was a higher power, but the king, the earthly king, is the sovereign. The king is the one that can tell you what property you can hold, what rights you have, sometimes so you can marry, how many kids you have, what you're going to do for a living.

The king is the boss, and then that's why the arrows come down and they see the people backslash the subjects. Now in 1776, these guys came along, and they didn't buy that, right? Because you know what? They were students of scripture. Of the 56 signers of the Declaration, many of them had seminary degrees. They were all students of our Judeo-Christian heritage and our scripture, and they understood that that did not line up with the truth there. And so G.K.

Chesterton was the famous British philosopher and statesman, and he summarized one time; he said, "America is the only nation in the world that was founded upon a creed." He says, "Listen, with almost theological lucidity or clarity in the Declaration of Independence." It's like a statement of faith. What is the creed? Second paragraph of the Declaration. We hold these truths to be self-evident. By the way, in the first draft, Jefferson had written it. We hold these truths to be sacred and inviolate. And Benjamin Franklin said, "That's too wordy."

Let's just go with self-evident." Okay, so, we hold these truths to be self-evident, but when I'm explaining this to college students, I say, "Hold on, what is a self-evident truth?" And make them think through that, and ultimately they'll conclude at something that's obvious. We hold these truths to be self-evident that all men are created equal, and I always stop, and I say, "Wait a minute, it doesn't say born equal, it says created equal." This very intentional wording. We hold

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these truths to be self-evident, all men are created equal, endowed by their Creator with certain inalienable rights, and among those rights, life, liberty, pursuit of happiness.

Now, what's so revolutionary? Bold, even crazy about that. The reason it sparked the American Revolution and set us on course to be this great country is because no country had ever done that before. They defied this idea of the earthly king. They, and I when I'm and I have a whiteboard, I get the eraser and I go up and I erase king, erase all the arrows that went down from king to the people and the subjects, erase the word the subjects.

I back up. All that's left now on the board is God and the people. And now I draw all the arrows down from God to the people. And I say that is a very simple explanation. What made your country different than all the ones before? What does that mean? It means, and Lincoln later said in the Gettysburg Address, "We are dedicated to this proposition that we are one nation under God. So a government of the people by the people for the people should not perish from the earth." Now the reason the founders did that, the reason they had made such a bold proclamation of that truth, is they understood that we are created.

We're not just born. We're created by someone. And Scripture taught us, they believed it, that we're made in His image. And if there's huge implications to this worldview, and this is what set us on the course to be the greatest country. Because think of it, if you're made in God's image, it means every single person has inestimable dignity and value. And your value is not related in any way to the color of your skin, what zip code you live in, what your talents are, where you go to school.

Your value is inherent because it's given to you by God. Now, if the Scripture is wrong and the founders are wrong. And the basis, the foundational truth of America, is wrong. Then maybe the Marxists are right, because that's the competing philosophy right now, okay? I'm going to show you when we go into the House chamber. The first thing you're going to notice, everybody does when they walk in the chamber at floor level, you will see the national motto inscribed on the marble right above the speaker's head, right above the rostrum.

It says "In God we trust." And you'll look in the visitor's guide. I won't have one tonight, but normally the visitor's guide of the People's House on page 20, it says Congress voted in 1962 to put that above the head of the speaker. It says "as a rebuke to the Soviets' philosophy during the Cold War." What is that? Because see, we were different. We said our rights come from God. We disavowed the middleman, the earthly king.

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We said we owe our allegiance to God because our rights don't come from government; they come from God Himself, and we owe our responsibility to Him. It transcends the civil authorities. It's the basis of who we are. But the Marxists have a totally different idea, because you understand Marxism, socialism, communism, begin with the premise that there is no God. It is the opposite of America's founding ideals. It's the opposite of the truth that we know from Scripture.

So when I'm on the board, I tell the students, I say, "This is the whole thing. God and the people, that's your country. That's what made you so great. That's why we're the greatest nation in the history of the world. But there's a problem right now," and I was saying this for years before I got to Congress. Take the erasure and I go, I erase G O D. Raise all the arrows that come down because if there's no God, there's nobody to give you your authority. The only thing that's left on the board is the people. And I get a big, the biggest, most ominous black marker I can.

And I circle the people ominously, and I look back and I go, "Now, if you think that's a happy circumstance, you are not a student of history." Okay, because that is Marxism, communism, socialism. If that's true and there is no creator, remember that whole thing about everybody having inestimable dignity and value, it doesn't apply. Because there's no one to give it to you. Your rights come from government, and your value comes from government, and that's a pretty scary prospect.

Because what you're looking at right there, just the people, that's the basis of socialism, communism. You don't have inherent value. You're not an individual with that inherent value. You're just another social animal. You know what happens to social animals? They got to be controlled and corralled and all that. The handful of people that grab the power become the tyrants. This is a dangerous road. The belief in Marxism has led to the murder of tens of millions of innocent people in the 20th century alone.

This is not a game, and we're in a, we're in a philosophical struggle right now. When Congress voted in 1962 to put the national motto above the speaker's head, they were talking about this thing happening on the district shore across the world, right? They were talking about the Soviets' philosophy during the Cold War. Right now, the barbarians are inside the gates, okay? Socialism, Communism, Marxism is on the ballot in November. We have to win.

We have to win, because if we don't, everything that they put on that paper, everything that they fought where they pledged their lives, their property, everything their sacred honor, on this on this premise that we could maintain a self-governing republic, that we could do it in

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accordance with, frankly, the outline of scripture, and that's what we're still trying to decide. Freedom said, free, Reagan said, "Freedom is not inherited in the bloodstream." We don't pass it through the bloodstream.

It is not an automatic thing. You got to fight for it. You got to protect it. You got to pass it along to the next generation, so that they too will say know the same liberty and opportunity and security that we've known and frankly too often take it for granted. So, I'm glad to be among patriots tonight to understand all this. Our challenge right now is to take these simple illustrations, especially on the 250, especially while we're celebrating the nation's birth certificate.

And pass it along to generations behind us, so that they don't lose it. That's what we're doing. [END VIDEO].

FRANK:

Eric, I mean, it's unbelievable how informed the Speaker of the House is.

ERIC:

It's kind of a nice thing to have a Speaker of the House who understands this, because I'll be honest with you, Frank, most politicians don't have a clue about this. I would like to put this book, my book, *Revolution*, in the hands of every member of Congress, certainly every Republican, because they need to know this stuff.

The other guys, maybe they're not interested in it. But this is so, eh, you cannot have America. And again, when I started to write my book, I was not really aware of this. But like the more research I did, the more I was amazed. Everywhere you look, you see, faith is at the center. And again, that's history. That's not a that's not Christian history. That's American history. Our history is unavoidably biblical and Christian, and we need to teach this.

We need to teach that you cannot have liberty without looking to God. You just can't. And so that's the way it is. We're not going to enforce our faith. We don't believe in enforcing faith, but we know if you don't have faith, you're not going to have liberty either. So faith is a good thing if you're interested in liberty, which people claim to be.

FRANK:

Yes, and of course, Leviticus 19 is inscribed on the Liberty Bell in, now in Philadelphia, of course, about—

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ERIC:

Are you sure there's not a quotation from the Quran on the Liberty Bell? Are you sure? Frank, are you sure?

FRANK:

Yeah, I'm absolutely positive. Yes, it's about liberty on the Liberty Bell of all things, from Leviticus 19. But Eric, let's talk a lot about George Washington because unfortunately we don't teach history anymore. And if we don't teach history, then there are people in this country that can rewrite history and get us to think that our entire history was evil and therefore we need to start over.

We need to scrap this country and start over when nothing could be further from the truth. Of course, no country's perfect, it's all made of sinners. We could always improve on what we do, but our structure of government is unique, and Washington was one of the ones that said it had to be that way. But before we ever get to that point of a constitution, go back into the early days of Washington, and why was he such a stalwart, high character, high integrity leader that everybody said, "This is our guy."

ERIC:

Well, this is one of the things that I said. I think I said it on an Instagram post or maybe I said it on my own podcast. But the secularists get annoyed at how great Washington was because it's embarrassing. Like when you see that a human being could be a man of such honor and virtue and integrity and character, it kind of makes you look not so good, you know, and Washington was that, like it's not escapable, it's not avoidable.

When you look at what people said about him and wrote about him, whatever, King George the Third, when he heard that Washington had turned down, you know, being able to be the king, because he could have been the king, we forget that it was because of him and the Continental Army that he led that we won liberty, that we won independence. So it would have been the right thing to do in many ways to say, "Okay, you're the guy."

Here you go." And he says, "No, that would be defeating the very purpose for which we went to war. We believe in liberty. We believe in a republic where the people govern themselves. We're not going to have a king." Then, when he becomes president, he could have had five terms. He could have had as many terms as he wanted.

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After two terms, he says, "That's enough. I'm going to go back to my farm. We need to show. I showed the model, that's the model that you go, you serve, and then you go home." I mean, it's just he's so impressive. But what's interesting to me is that Washington, here he is a Virginian. When you talk about kind of the Puritans and the Reformation theology, and obviously this is all in my book, but that comes out of Boston.

You get this idea of covenant theology. So you get Samuel Adams from Boston, John Adams from Boston. They all had this idea that we need to behave in such a way to honor God, to earn His smiling on our efforts. In other words, we don't believe that we can do what we want. We believe that without God we won't succeed in the revolution. So we want to acquit ourselves in such a way that we honor God, that He sees that we honor Him and we love Him and we humble ourselves before Him, we cry out to Him, we have days of fasting and humiliation and prayer and all that stuff.

Most of us would say, "Oh yeah, that's coming out of Boston and the Massachusetts, you know, Massachusetts Bay Colony," which is true, but we need to be reminded it also comes out of Virginia. It was in many of the colonies this view of covenant theology that how we behave, God is watching us, and that we want to honor Him. And at the top of that list is George Washington. George Washington, when he takes command of the army in July of 1775, okay, he rides up from Virginia to Philadelphia.

They confer this outrageous dignity on him. You know, now you're going to lead the army of the Continental Army. He goes to Boston. He rides all the way up to Boston, and the first order that he gives to his officers, and he's stern about it, is that you know the troops are cursing and swearing and gambling and drinking.

We can't have this. We need to acquit ourselves in a way to earn the favors of God on what we're doing. So you need to tell your men to ship, to shape up and to no cursing, no swearing, no drinking, no and on Sundays must go to divine services. In other words, Washington, who is from Virginia, he gets the memo that this is covenant theology that we have to behave in a way that God wants to give us His blessing in this effort.

This is a sacred cause. We're trying to reestablish the Sinai covenant. We're going to govern ourselves the way the Israelites did in Sinai. They came out of Pharaoh's; they came out from under Pharaoh. They came out of Egypt and bondage. Now they look directly to God in the Sinai wilderness. We're going to do the same thing, and we're going to govern ourselves how we live, in a way that honors God. That's coming from Washington, the Virginian.

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So he is a man of honor and dignity, but he's a man of faith, and it's covenantal Reformation faith. This is not, you know, faith in the divine right of kings and whatever. And I mean, I say all this because he really lived it. He was a man of honor. Everyone knew this was a man of honor and virtue. But what most people don't know, and I hope they will read about it in my book because it's actually very entertaining, is that, you get a couple of characters who were not like Washington, who wanted his job, who said, "Ooh, ooh, Congress, pick me, pick me.

I want to be the head of the Continental Army. I want to burnish my you know, curriculum vitae. My resume is going to look really impressive. I deserve the job. Give me the job. Washington's not up for the job. I have more military experience than Washington." Who are those two characters I'm talking about? And again, I detail the story in the book. Horatio Gates and Charles Lee, those are the two guys, who—

FRANK:

Let's get into that. Let's contrast Washington to those other two gentlemen. And before I do, I got to correct myself. It wasn't Leviticus 19; it was Leviticus 25:10, which is on the Liberty Bell, and it says this: "Proclaim liberty throughout all the land unto all the inhabitants thereof." But Washington has some military success prior to becoming the general of the Continental Army. And he's going up against a couple of other gentlemen. Tell that story. This is all in the book *Revolution, ladies and gentlemen*, by Eric Metaxas. But go ahead, tell the story here.

ERIC:

The details are really entertaining, and that's why I put it in the book. I said people need to know this. Most people don't know this. I didn't know it. I mean, I'm not going to pretend I knew this. When I was doing my research, I found all this stuff, and so part of the story is that they pick Washington, Congress picks Washington, you know, mainly because he's a Virginian and an American.

But also I think, I mean, I would go out on a limb and say I think God picked him because you see in retrospect, you could not have seen in 1775 when they picked him, how it's going to go. And Washington doesn't know how it's going to go. But in retrospect, you realize what was needed to govern to be the main general overseeing the Continental Army is a man of profound character.

We could see this in retrospect when you read the book yet, or if you know the story, you realize you need a rock solid citizen who, when he goes through hell, he's not going to deviate.

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He's going to keep his eyes on what is right and doing what is right. So when they picked Washington, I guess some of them intuited this. They knew that he's this amazing man.

But on paper, you have General Charles Lee and General Horatio Gates, who had more military experience than Washington. But as time passes, you see that their characters, they're not only not as virtuous and wonderful as Washington, they're not even close—

FRANK:

How so?

ERIC:

And—

FRANK:

How so?

ERIC:

Well, I mean, first of all, both of them are, I mean, you see Washington throughout. He cares about the cause. He cares about the sacred cause. He cares less about his reputation. I mean, he cares about his reputation, of course, because he's a man of honor and he wants to be known as a man of honor. But it's not about his resume. It's about serving God. It's about serving the cause. It's about subordinating himself to something greater. When you look at Horatio Gates and you look at Charles Lee, they're nothing like that.

They're all about Horatio Gates and Charles Lee. And the example that comes out pretty quickly, in 1776. So, Washington has just been through the hell of the Battle of Long Island or the Battle of Brooklyn. It's just been miserable, you know, defeat, but he manages, genuinely miraculously, to escape across the East River to continue fighting, whatever.

But what follows from there, you know, September, October, November, into December of 1776 is pure hell. I mean, they're retreating south through New Jersey to the Delaware River, which is the westernmost border of if you ever wanted to know why New Jersey has a weird western border, that's the Delaware River, right? So that whole retreat is just brutal, and Washington, you know, he's making his way toward Philadelphia, toward Pennsylvania, because that's where Congress is.

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He's going to have to defend Philadelphia, but the retreat is brutal, and you don't even know if he's going to survive. He doesn't know if he's going to survive. His army is, the attrition rate. People are just going home. It's looking pathetic. There's no food. There's no shoes, whatever. So he is calling out to Charles Lee and Horatio Gates. Please help me. And they're basically dragging their feet.

Why? They don't want to get involved in his defeat. They're secretly hoping, it seems, at least Charles Lee is, that Washington is defeated, so they can kind of ride in and, you know, take the reins. So they don't really care. The story of Charles Lee actually, I mean, both of them, I will get to this in a minute, but both of them get their humiliating comeuppance before it's all over because they're all about pick me, pick me.

Washington's not up to the job, and in the end, we see clear as a bell, God picked Washington because he is up to the job—

FRANK:

A liberty bell.

ERIC:

What's that?

FRANK:

A liberty bell. Yeah, clear as a bell. A liberty bell.

ERIC:

It is honestly, some of this is so funny. I, so the story of Charles Lee. I just got to say. So Washington is writing letters to Charles Lee. Who is, you know, right under him, but Charles Lee again, he's kind of like, it's not right that I'm under Washington. I'm more than his equal.

So Charles Lee is dragging his feet. He gets these letters from Washington like, please help me. And he's basically saying, I'm going to take my time. I don't want to get involved in your defeat. You're going to get defeated, probably. I don't want to be nearby so that it gets splashes—

FRANK:

So Lee has his own little army that he won't come to Washington's aid. Ladies and gentlemen, I gotta say this. We don't understand the context here. At time, great at the time, Great Britain was the biggest military power in the world. They had this incredible navy, of course, incredible

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army. And Washington just has a bunch of farmers, basically. You know, no navy. I mean, if that fog had not rolled in at Brooklyn in August right now, we're exactly 250 years—

ERIC:

It's over.

FRANK:

Exactly 250 years right now, maybe this day or somewhere around this day.

ERIC:

Actually, you know what? It is, yes, this week. That's right.

FRANK:

Exactly 250 years ago—

ERIC:

That's right.

FRANK:

This fog rolls in and protects Washington from a massacre, from him being massacred. He's able to get across the East River. The wind shifts so that the amazing navy of Britain can't get up the East River to stop him. And now he's on the run and his own sub-general won't help him.

ERIC:

Yeah, well, this is what's so fascinating because, you know, the way, and again, if you read my book, you'll see that there's funny details here, but you realize that Charles Lee doesn't openly defy George Washington, but he does it in a way to give himself, you know, like it. In other words, he's trying to do it in such a way like he's pretending to be dealing with, you know, the British who are approaching, or like he's doing something important.

Meanwhile, Washington is like, "Yeah, whatever you're doing, I think I need you here now." But he drags his feet, drags his feet, drags his feet. Finally, Washington kind of has it. But now again, Washington is younger than Charles Lee, not as experienced. So he's trying to respectfully, strongly tell him, "I need you, please, come on." And Charles Lee continues to drag his feet. Finally, Charles Lee sends his army ahead of him, but he takes a few, I don't know how many, with him to kind of dawdle, and he goes to again this speaks to his arrogance, to Charles Lee's arrogance.

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He has part of his army with him, but he goes off with a few troops to a tavern. I forget where it is in some place in New Jersey nearby. Meanwhile, the British they've got their eye on Charles Lee because to them He's the biggest prize. He's a bigger prize than Washington. They think of him as he's the big deal general. They would love to capture him, and that's exactly what they do.

In his arrogance, he goes off to this tavern with his men to stay overnight. It's quite plausible, Frank. You can't prove it, but if you look at the details that you know he is looking for female companionship, okay, this was the guy who you know that, that's, that was who Charles Lee was. Okay, so whether this is a house of prostitution or whatever it was, we can assume probably that's what was going on.

So he goes there. It's pretty foolhardy of him. And the next morning, but right before the British capture him, he's writing a letter. So it's like 10 a.m., he's in his dressing gown, and he's kind of hanging out there. What is he doing? He's writing a letter to Horatio Gates, to the other general that is complaining about Washington and that wishes I had his job, and in his letter, Charles Lee is complaining about Washington in the letter, and suddenly whoop, the tavern is surrounded, the British capture him, and he's imprisoned for like a year and a half by the British.

I mean, it's a humiliating moment for him. There's more to the story, but the point is, in the moment of kvetching about Washington, he's captured, while probably in a house of prostitution. So, you just get the outlines of it, like not a great guy. We found out years later, years, like a hundred years later, a document was found in the New York Historical Society, that makes it look that while Charles Lee was captive by the British, captured by the British, that he was pretty much trying to make a deal with them and actually committing treason before Benedict Arnold ever thought of treason.

Charles Lee seems to have actually committed treason working with the British and again having this arrogant attitude like listen, the Americans aren't going to win under Washington, so we might as well cut a deal, and I'll be the big hero. I cut the deal with the British, whatever so that's who he was. When he comes back finally, the British release him, and 18 months after he's captured, he shows up at Valley Forge, which is where Washington was.

Washington magnanimously welcomes him, rides out to meet him. They have a military band to welcome him back, and he immediately again starts undermining Washington, complaining about why, I mean, it's the whole thing—

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FRANK:

Do you think, Eric? Do you think?

ERIC:

It's almost unbelievable.

FRANK:

Do you think? I mean, why would the British release this guy unless he was trying to subvert Washington? Was he turned as a spy by that point?

ERIC:

I don't think, I mean I guess that's possible, but I don't think so. I think that he was kind of working with them, but they, he wasn't really turned as a spy. I think you know he probably flattered himself. Look, I'm a peacemaker. You know, I'm kind of I'm a peacemaker. But then finally, you know, Washington finagles it, so he comes back. But when he comes back, he's still gunning for the top job, even though Washington treats him magnanimously, he's still undermining Washington.

FRANK:

Ladies and gentlemen, you think you have problems at work?

ERIC:

No, it, the whole thing, the whole thing. But then, just to sum up to finish the story, because I find it, I do hope people read the book because you can't even believe how crazy this is. So Charles Lee's undermining Washington. Anyway, they finally ride out of Valley Forge. You know it's 1778, and here is an opportunity while the British have now left Philadelphia, and they're heading up to Sandy Hook to get on boats to go back to New York.

Washington thinks with my new army because at Valley Forge they've been trained that spring by Baron von Steuben, this Prussian guy, and he's ready to go after him, Washington. And he honor Charles Lee by allowing him to lead the contingent that's going to go after the rear of General Howe's army.

And Horatio, I'm sorry Charles Lee is kind of like, you know, I don't know. I'm maybe too big of a man for this job. Like it wasn't, it felt like it's beneath his dignity. So he says no thank you, you know, like because he's so puffed up with his sense of importance. So then Washington gives it to Lafayette, and then he increases the size of the force.

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And when the force is increased, then Charles Lee is like, I'll take the job because now the force is worthy of my dignity because now it's bigger than it was when you offered it to me. For so the whole thing is funny. So he finally, he basically fails. Washington gets angry at him because he fails in attacking the rear of General Howe's retreating forces which are heading north toward New York, and Washington kind of lets them have it.

Like there's a moment of real anger on the battlefield. Now here's where this is where the character piece comes in. Again, I should say, Washington, in some ways, was probably in the wrong. In other words, he misunderstood to some extent what Charles Lee had done. So he gets angry. Charles Lee's response instead of being humble, instead of being respectful, he has so much pride that he's not having it.

That he goes after Washington so aggressively that Washington and his men are, you know, suddenly they see Charles Lee as the enemy. Like, hey, you can't talk to the commander in chief that way. So it goes back and forth, back and forth. He demands a court martial, which is, again very, you know, it's an affront to Washington. It's like, okay, we'll have our day in court type of thing, you know. So he does everything to make enemies wherever he goes.

You see this later with Benedict Arnold. There are certain people that are so full of pride; they make enemies wherever they go. So in the end, Charles Lee is totally humiliated. Everybody's his enemy. You know, it's unbelievable. Horatio Gates is another story. Horatio Gates thinks, I should have the top job. He basically, you know wins big at Saratoga but everybody says, oh, it was really Benedict Arnold that won at Saratoga.

So Horatio Gates is constantly, you know, wanting glory for himself. And he humiliates himself. I'm forgetting the name of the battle, but he basically retreats in a way that is so humiliating that, he destroys his reputation because he had a pretty good reputation, having ostensibly been the big winner at Saratoga.

So here you have two men who, in a way, they were more qualified militarily than George Washington. But in terms of their characters, they are unworthy of tying his shoes. And by the end of the war, both of these figures are completely humiliated. Meanwhile, George Washington over and over and over again, proves himself to be a man of almost unbelievable character, which is why you know at the end of the war everybody realizes without him, there's no America.

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God appointed this man for this job. I mean, it really is, it's a beautiful story and it's funny, Frank because I wouldn't have even written this book if it hadn't been for the fact that I wrote a book years ago, you know, called *Seven Men*. The first chapter is about George Washington, where I tell just a couple of the stories of his own tremendous character, and a friend of mine read that chapter, you know, a few years ago, and he said, "Eric, you need to write a book about the whole revolution, the whole story of Washington." So, Washington is as central a figure as it gets.

I mean, John Adams to me, is almost as important, and my book in many ways is about John Adams, whom I revere and love. But Washington, there is nobody like George Washington. It's just. It's just beautiful, actually. When you, the more you learn about him, the more you think, yes, he was the real deal.

FRANK:

He was, and so was Adams, as you mentioned, and even John Adams's son, John Quincy Adams. Oh, and oh, by the way, I gotta insert another video, little short video clip here of Mike Johnson again, because when we're in the Capitol, Eric, Mike, Speaker Johnson told us an amazing story about John Quincy Adams and his effect on Abraham Lincoln, which ultimately overturned slavery. Check this out right here.

[VIDEO]:

But always stop right here because everybody who served in the House who was also a president has a bronze plate on the floor.

This is John Quincy Adams. He was our sixth president. I wanted to share you a quick anecdote about a man with moral character and what it meant to the country. He was John and Abigail Adams' son, of course. John Adams was the second president. This was the sixth. After he served as president, he came to serve in the House of Representatives. He's the only person that ever did it in history, and the reason was because he was on a mission. John Quincy Adams had a deep conviction from God that slavery was evil and wrong, and he was on a mission to eradicate slavery in America.

So he came; he ran for his home state of Massachusetts, and he served here 17 years, and he fought every day. They called him the hellhound of slavery. He brought the resolution over and over to end slavery, but sadly the country was not ready to do that yet. This is the mid 1800s, right? Well, they imposed a gag rule. They said nobody can talk about slavery. I was so sick of

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hearing from John Quincy Adams, and he broke the gag rule. And he also had another nickname, Old Man Eloquent, because he was really good on his feet.

He was highly educated. He was a man of deep faith. You should read all about J.Q.A. He's awesome. But he was standing here one night. It was February 21st, 1848, and he was making an impassioned speech. We had just won the Mexican-American War. We were expanding the country westward, and there was a move to expand slavery. And John Quincy Adams was having none of it, so he was standing right here. He got his arm in his desk. He was making this impassioned plea and this, just from the heart, just why it's wrong, why we must not do this.

We cannot expand slavery. He has a stroke, and he falls to the ground. Colleagues come and pick him up. They carry him into that room right over there, which it used to be the speaker's room. Now it's the women's reading room. They laid him on a couch, which is still there. It's reupholstered, but it's still there. And he went, fell into a coma. And he died two days later. He was 81 years old. His wife was at his side. He was a great hero. So, they had his funeral five days later.

There were six pallbearers that carried the casket of John Quincy Adams, the former president. By the way, on about the 14th attempt, the famous story is as he was bringing the resolution, and they knew it was going to fail again, a younger member of Congress walked over to the floor and they said, "Mr. President, why are you doing it? Why are you doing it?" He said, "Young man, duty is ours. Results are God's." It's a very liberating way to live. If I got a tattoo, that's what I would have on my chest. Okay, duty is ours, and the results are God's.

Okay, so he falls, he dies. He's the only former president to die in the Capitol and one of a few who has, but he died in that room over there. Five days later, they had the funeral. Six pallbearers. One of them was a young freshman member of Congress from Illinois named Abraham Lincoln. So if you look where the plate of Lincoln is, that's the Lincoln Room right there, and right at the foot of that darker statue right there is the plate where Abraham Lincoln's desk was.

He only served one term in the House before he went on later, and he was sitting there, and he watched old man eloquent stand right here and give these impassioned speeches about the sin of slavery and how we had to get over it. The sixth president was not able to eradicate slavery, but seeds were planted in the hearts of other men, and the 16th president got the job done. The moral of the story for us is that.

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You just are called to be faithful, as John Quincy Adams said. Duty is ours, results are God's. I don't get spun up about the results because the people say you seem very calm in the midst of this storm, because I'm not the sovereign. I get, you know that's my biblical worldview. Understand God is in charge of this, and all He calls us to do is be faithful. You don't know how many people you're reaching on your broadcast, your podcast, you know, you're just faithful, right? And you put the truth out there and you trust God to bring the fruit.

You're not responsible for that. You're just responsible to be faithful. John Quincy Adams thought he failed in that, but he didn't because he put the passion in other men's hearts. And I just think that preaches to us, you know. **[END VIDEO]**.

FRANK:

Eric, I don't know if you tell that story in the book. I haven't read every chapter yet in *Revolution*, but that came after the Revolution quite obviously. John Quincy Adams, but John Adams, the father, his father, the second president, John Quincy Adams the sixth, actually put John Quincy Adams in his administration like 14 years old, I heard he was like some sort of ambassador or something.

ERIC:

Yeah, you know, the whole thing is nuts; the whole thing is nuts. No, my book just tells the story of the revolution, so I cut it off at 1783, basically when the Treaty of Paris, and who signed the Treaty of Paris? John Adams. John Adams was there, and to me, my whole book is kind of framed with John Adams; it starts with John Adams as a 25-year-old man in Boston in 1761, the opening scene of the revolution, in the words of the great John Adams, who was a profound Christian, amazing.

He says, and I start my book with it, that the opening scene of the revolution was in 1761. Most people would go to 1763, but John Adams, who knew, says no, the opening scene was in a Boston courtroom in 1761, where James Otis Jr. was arguing against the writs of assistance. Most people don't know about that.

I explain it in the book, but it was basically an example of the British in a very high-handed way denying Americans their God-given rights in 1761. And John Adams says that was the opening scene. That day, the child independence was born. So my book starts in 1761. It goes all the way through Lexington and Concord, 1775, the beginning of the revolution.

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To the official end of the revolution, of course, the Battle of Saratoga 1781. I'm sorry, the Battle of Yorktown 1781, we think of the end of the revolution, but the actual Treaty of Paris is not signed until 1783 by the hand of John Adams. So he was there right in the beginning. He was there right at the end. It's really he's another one that you just you marvel at the character and the soul of this great man, John Adams, and so my book, in in many ways, follows the story of John Adams.

FRANK:

I want to ask you a question about him in a minute, but I want to make a point first that Tim Barton, who was on our program a couple of months ago, pointed out, he said that John Adams wrote Thomas Jefferson in 1813 a letter. And in that letter, he says the only way we could keep this revolution together and make this country come together, the only way it worked, was because the nation was based on the principles of Christianity.

Now, ladies and gentlemen, for those of you that don't know, it is amazing to me to think about this that John Adams and Thomas Jefferson, who were kind of rivals early on, actually became friends later. Adams the second president, Jefferson the third, and they both died on the same day, July 4th, exactly 50 years after the Declaration of Independence, 1826.

The same day, and I think Adams' last words were something like "Jefferson still lives" or something like that, and he hadn't known that Jefferson had just passed or they passed within hours of one another.

ERIC:

It's, yeah, no, it's so crazy, and again it's more evidence of God's hand because it just seems like really, really, this is a coincidence doesn't sound like coincidence. I have to say that, you know, there are characters, one of the reasons, one of the main reasons I wrote the book is that every single American needs to know these figures everybody in America, I say it's going to be on the test. The test is like, you know now we need to know these names and the reason we have drifted as far as we've drifted in America is because we haven't taught this. We haven't taught the centrality of Christian faith to America.

It is not escapable. Again, when I did the research for the book, I didn't know what I would find going in. It is just outrageous. It is absolutely. I got to the point where I was angry. I thought, how have we not all heard this? I gotta, I have to put in a book, you know, in 2026 so that we all know we should all know this. So it's all in the book. And I think that it's going to make, you

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cannot help but be more patriotic and more humbled in a way that you get to live in this country.

There are characters last time we talked about Henry Knox. There are so many characters whose names we should know and revere, whose stories we should tell. I talk about Israel Putnam. He's a crazy character. I talk about Patrick Henry. I talk about Nathan Hale. I gotta tell you, Frank. You know, there was, Nathan Hale is one of the great, great, great heroes, and every American used to know his name.

So I put a chapter about him in the book, profound Christian, outspoken Christian, and the PBS version that Ken Burns did, okay, gives 10 seconds to the mention of Nathan Hale. And they don't even mention him in a favorable way. They just kind of mention him. And I mean, this is kind of why I wrote the book.

We are responsible. We need to know these names. We need to revere these figures, and we need to understand that almost all of them were profound Christians. It's just, you know, if you love America, you need to know, oh, here's how America came into being because of Christian faith.

FRANK:

The importance of it now, not just knowing what happened in the past, but it's a key to the future. There was a saying in the old Soviet Union that went like this. The future is known, the past keeps changing, and the reason that was said that way was because the bureaucrats and the communist party knew that if they could control what people believed about their history, they could control what the future became because they could get the people to do what they wanted. And what I want you to do, yeah—

ERIC:

That's it.

FRANK:

I want because you know we've got here the 1619 project. We've got people rewriting history, American history, to get people to hate their country, so they tear it down in the future, and try and rebuild some communist socialist utopia. Because we all know, Eric, people are just streaming onto rickety boats in Florida to escape to Cuba right now because their system of government is just so much better than ours, and all these caravans going from the United States to Venezuela.

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So here's my question, or contrast for us, if you will, the American Revolution and the principles that were put into law, the beliefs of the people that put these, the Constitution into place, against The French Revolution, which happened about 15 years later, and it seems like many people on the left today want to redo the French Revolution in America.

So, can you contrast those two for us so people can understand what's happening now and what they can do about it?

ERIC:

Yeah. Well, I mean, Oz Guinness refers to it as the American Revolution is the spirit of 76. The French Revolution is the spirit of 89, 1789. And it is basically a proto-Bolshevik revolution. It's a revolution that claims all this great stuff. Oh, we want, you know the power to go to the people, and we want to tear down, you know, these oppressive authorities. You're like, okay, how are you going to do that? Well, what happens over and over again is they tear down the oppressive authorities and they replace it with their own oppressive —

FRANK:

Much more oppressive.

ERIC:

Right. Yeah, which is even more oppressive. You see it in the Bolshevik revolution. They said, "Oh, we're going to give power to the people." And then it turns into a satanic gulag, a state of just oppression on a level we can't even imagine, don't even want to imagine.

And that's basically communism, Soviet-style communism, right? The Chinese revolution, the Bols- the Chinese communist revolution. It is all a level of wickedness we cannot even imagine. And in every case, they push God out. You see this in the French Revolution because they, after they killed the king and the queen, they started killing the priests and the nuns. They rejected God totally.

They rejected the church totally. Now the difference is they did have a somewhat oppressive church. In other words, the church was wedded to the power of the king. In America, we didn't have that. We in America, we had Protestant Reformation. Dissenters, people who said, "We're worshipping God our way. We're not listening to what the state tells us to do." So it's a dramatically different picture.

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Where in America, the people were free to worship God, and so we said, "We need God at the center. We don't want to push God out. We just need to figure out how do we pull God in in the right way. And by the grace of God, we did it. And it's just never been done in the history of the world. And I gotta tell you, Frank, the battle continues because when you talk about people wanting to rewrite, you know, the past and the present, my book is not carried.

Most Barnes and Noble stores, even though the book has been on the New York Times list, as of this week, it's 10 weeks on the New York Times bestseller list. You can barely find it in any Barnes and Noble because the powers that be, they don't like a flat-out true telling of American history because if you put God in that offends them they prefer the 1789 or the Bolshevik version of it or the Howard Zinn version of it.

So you can barely find my book in most Barnes and Noble's in Danbury, Connecticut, where I grew up. I went with my mom yesterday. I said, "Let's go see if it's there." Could not find it anywhere. The woman, even when I asked the clerk, she was hostile. It was like. You, you, you just you can't make it up.

FRANK:

Wait, in the name of inclusion, tolerance, and diversity, you are not included or not tolerated for holding diverse views, Eric. Really?

ERIC:

Which is why I tell people, please buy it on Amazon. Please, please buy the book on Amazon. It's the best price. But I mean, we're living through this today. You've been through it. I've been through it. Our friend Charlie was murdered. The left hates God, and half the times they don't even know why they do, but they just have a visceral antipathy toward, you know, the things that created America, and we need to know what created America.

We need to go back and celebrate these names and study this stuff, and it needs to be front and center. I know a lot of homeschool groups are going to use my book, and again, it's not like my book is about the role of faith, but if you tell the story straightforwardly, the role of faith is central. It's just, it's just inescapable. You know whether you're looking at the quotation on the Liberty Bell.

Or you're looking at the Declaration of Independence, or you look wherever you look, you see that's how America came into being. It's the only way self-government works. It's the only way you get liberty. This is the way, and if we want to have it into the future, if we want to, you

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know, pull power back to the people from the, you know the deep state and the big government bureaucrats, we have to know how it works, and that's it's absolutely central. And I say it's our 250th year. This is the year to do it.

FRANK:

Before I ask Eric one more question, ladies and gentlemen, I've got to point out a couple of things that are coming up that can be very helpful to you. One is we've got a couple online courses. We've got the Expedition to Reality for seventh to ninth graders, Christian worldview taught. I'll be a part of that along with Shanda Fulbright who teaches most of the course, but I'll be on a Zoom session for Q and A with seventh to ninth graders, and then there's no better teacher of philosophy than my mentor, Dr.

Norman Geisler, who passed away in 2019. But believe it or not, we were able to resurrect a course he wrote. He actually gave just a few years prior to his death, and it's the history of medieval philosophy, actually ancient philosophy to medieval philosophy, from the pre-Socratics all the way to Aquinas.

And, you know, I did not know when I went to seminary how much philosophy, which is how to think about things and what other great thinkers in the past have thought, I did not know how important that would be to doing what I do now. But that particular course is in the top two or three I've ever taken, and you're never going to have a chance to take it from a guy that was, that is passed on as a legend in the field than right here.

So go to crossexamined.org, click on online courses, and you'll see this course with Dr. Norman Geisler. We've done some enhancements to it because it was filmed about 10 years ago, but it's evergreen in its content because he was just covering from the pre-Socratics all the way to Aquinas, and you'll see the train of thought. And one thing that was so amazing about Geisler is he would explain a philosopher's position better than the philosopher did.

He would explain David Hume better than Hume could or Immanuel Kant or going back earlier Aquinas or any of these people. He would explain better than they could, and he would tell you then what they got right and what they got wrong. It's extremely helpful, so check that course out. Also want to mention we are starting up the Jesus versus the War on Reality tour.

The first date is September 1st. That might be the day that this podcast is coming out. Western Carolina University, we'll be there. And then on the 14th, 15th, and 16th, we're going to be at the University of Georgia, then UNC Charlotte, and then on the 28th, we're going to be at

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Arizona State University. I'm at several churches in between there. So check our website out, crossexamined.org, for more.

It's all up there. And now back to my guest, the great Eric Metaxas. Eric, you're on the road a lot too. Where are you gonna be, say early September so people can see you if they're in the neighborhood, man, do you know?

ERIC:

Oh my gosh I now I have to look, right?

FRANK:

Go ahead, look. Or tell us the website so people can look for themselves.

ERIC:

Well, first of all, if yeah, if people go, I mean people can follow me on Instagram or on X, but the easiest thing is to go to ericmetaxas.com for my schedule. I know I'm gonna be in Franklin, Tennessee. I'm gonna be in well, that's Nashville. I'm gonna be in Grand Rapids. I'm affiliated with Cornerstone University. I'm doing a bunch of stuff in Grand Rapids with Cornerstone. I mean, it's unbelievable. I got a lot of stuff going on in New York, Washington D.C., California.

Holy cow, Frank! I'm getting dizzy already. I'm gonna be doing I'm gonna be in Detroit doing a TPUSA pastors' summit, TPUSA Faith Summit in Detroit. I'm gonna be again in Nashville. I guess if you just go to ericmetaxas.com you can find me. But I'm traveling. I'm a traveling man. But as you can tell, I have a passion.

I want to get this story out. Shameless. I shamelessly ask people to buy this book. I believe it will bless you. I believe God called me to write it because I think we, knowing our story is not extra credit. I didn't write the book for history buffs. I wrote it for Americans. We need to know the story. We have drifted to where we are now because we haven't known the story. It's a beautiful story. The good guys win. God is at the center. Kind of amazing.

FRANK:

Hey, hey, by the way, is it in Audible too, Eric?

ERIC:

It is in Audible. I read it in Audible. It's my voice. 27 hours. It's a long book. So yeah, you can listen to me while you're kayaking.

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FRANK:

We gotta put up with Eric Metaxas for 24 hours, 27 hours. Are you kidding me? By the way, ladies and gentlemen—

ERIC:

I recommend reading it yourself. But if you can't, I'll read it to you.

FRANK:

You know, Eric is one of the great biographers of our time. It really started well prior to *Bonhoeffer*. There was amazing grace with William, about William Wilberforce. Then *Bonhoeffer*, and I'll never forget the time you spoke at the prayer meeting. I'd say it's probably like 2010, maybe 2011. ERICS: No, that was 2012.

FRANK:

Was it?

ERIC:

Obama, yeah, Nancy Pelosi, the whole gang of thieves. They were right there.

FRANK:

The National Prayer Meeting.

ERIC:

If you go on YouTube, if you go on YouTube, you can see it. Eric Metaxas Prayer Breakfast Obama—

FRANK:

And you handed, you handed the president the book and he held it up, and yeah, that was *Bonhoeffer*, and then after that you did *Luther* on the 500th anniversary of Luther and then now the 250th anniversary of our country, *Revolution*.

But I want to come back to Washington as we close this thing out. A lot of people don't know what a great man Washington was and how it led. I mean, he could have ruined the country. He could have won the war and ruined the country, right? I mean he could have said no, we're going to go back to kings, and I'm the king and you know what if you had to just pick like one lesson from Washington's life or one example of the character of Washington that you would

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say, "I want Americans to know this about Washington, and that's something we could emulate" because in effect he's emulating Jesus.

You know, Paul essentially says, "Emulate me as I emulate Christ." What did Washington, what's one story, one nugget you could leave people with to say, "Here's what Washington, here's how great Washington was."

ERIC:

Well, part of it I already said was that this is a man who, at the end of the war, like 1782, things are over. Congress has not paid the soldiers. His officers are furious, and they come to him and say, "You need to let Congress know we're in charge. We won the war, and unless they pay us or find a way to pay us, we're gonna, you know, mutiny. We're gonna walk away. We're gonna." It was a moment where reasonable people would have said, "You know, they're right.

Washington, you need to step up. You're the king. You're the leader." He refused to do it. And what it, what, when you read the story, you think, "Wow, almost nobody could have refused that temptation to power." Because it was very reasonable; it wasn't saying, "Hey, be a monster." It's like, "No, no, no. It'll be good for everybody. It'll be the right thing." He, on principle, said, "I cannot do that." And to me, it speaks to fear of God that he just said, "I'm going to honor God.

I'm going to honor what I have said, and God will deal with the results. I'm not going to do what I need to do to win. I'm not going to do," and over and over, you see this with him. He doesn't say, "I'm going to do what I need to do to win." He says, "First thing I'm gonna do, I'm gonna honor God," and in the war, another example. The way he fought the war, he refused to stoop to the barbarity of the British. He said, "No, we have a covenant relationship with God.

We have to honor God in how we fight. We have to honor God in how we treat our prisoners. We have to be the good guys, even if the bad guys are winning. We're going to be the good guys, and God will be with us. That's the only way to win." He lived that out. I mean, it's an amazing picture of faith, of faith in action, which is what I always say: "faith in action." He's the man, and I don't know anybody that could have done that to be perfectly honest.

It's just God chose George Washington. God created George Washington to do what he did. So I just praise God for George Washington, for the story of the revolution. It is inspiring. It is inevitably inspiring. So you know, I hope people will read my book and be inspired because we need a little inspiration because things get tough sometimes.

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FRANK:

There's so many providential events that God was involved in the American Revolution. We mentioned one earlier, the fog at Brooklyn. You can't explain how that happened without some sort of divine intervention. Not that God overpowered a natural law, but He used odd natural occurrences to protect. And then it, the war would have been over right then if that fog had not rolled in. Washington probably would have been killed himself. But then there were other events earlier in Washington's life, where Native American Indians said we had point-blank range on this guy, and somehow he survived.

ERIC:

It really seems like God's hand was on him. I mean, that seems unavoidable. I have to say, and also I have to say that Washington mentions over and over that he saw God's hand during the war. That they should have lost, but God intervened. Washington says that over and over. So anybody foolish enough to say he was a deist, deists don't talk like that, ladies and gentlemen. See, Christians talk like that. Deists do not talk like that.

FRANK:

Yeah, they, God intervenes in the affairs of men, as Franklin put it. That's not a deistic God. No, God is involved. In fact, we're going to leave you with one more Mike Johnson clip here. Cause this is exactly the point that Mike Johnson makes in the chapel near his office, and George Washington is on the stained glass of this chapel, and he points out how God intervenes in the affairs of men. Check this out.

[VIDEO]:

A lot of people have never seen this before. Y'all come in. We'll try to squeeze as many as we can in. If not, I'll bring everybody in later. Oh. This is what you call intense fellowship down in Louisiana. Intense fellowship, we're very close. So, so this is the congressional chapel. If you look to the visitor's guide, it was built in 1962. They, it occurred to them, you know, there's not a place, an official place for at least the leaders to kneel and seek divine providence and guidance.

The speaker's office I'm going to show you next is right behind us right here and the majority leader of the Senate's office is right down that hall and so it's strategically placed in the center of the Capitol. As you know, the rotunda is right a few steps away. This is a one of a one it's a one-of-a-kind stained glass in Bing, California. This is obviously George Washington on a knee as an army colonel. And Psalm 16:1 is there in the glass, "In thee, O God, I put my trust," which is we restate the national motto and God we trust is that.

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He actually believed that and prayed it, as you know. We just saw this new film, Young Washington. We watched it last night at Camp David. It's awesome, I thought it was very well done. But so what's cool about this is it's one of our I think it's the coolest piece of stained glass anywhere, and it's so sad to me that most people don't ever see it. Each state has its own banner around, and really appropriately Louisiana is in the top right.

I don't know where your state is, but we're in the top right. All right, so but we spend a lot of time in here. My wife and I, there are little holes in the carpet where we've been here because we're working with the smallest margin in U.S. history right now. It's two votes. It's been one vote most of this Congress, and we had a very aggressive agenda and a lot to do, and not a lot of margin to do it with. And so we've been just praying that God would part the seas every day, and that's typically what happens around here.

That's a prayer request for you because we got a few more to part, but a couple weeks. But a neat road that nobody ever sees. I wanted y'all to just stop in here and walk it out. Frank. Yeah. Yeah, Mr. Speaker, one of your staff said that during the big, beautiful bill negotiations, you came in here and prayed for 30 minutes. What happened after that? The sea was parted. I mean, that was a, we the big beautiful bill we passed last year was signed ceremoniously on July 4th with B2s flying overhead at the White House, you know.

It was a huge landmark piece of legislation. As the president says, about 95 percent of the American First agenda was in one bill, and we had to do it through reconciliation because it's the only way to avoid the necessity of 60 votes in the Senate. You do it with a bare 51, and Democrats didn't want to help. And we got right up to the end of that thing, and it was impossible. There was no way to reconcile everybody and get it all together. And we came in here and prayed for a breakthrough and God delivered it, and one day I'm going to write like a two-volume set about just that experience, but I mean truly, and people mock me for this, and they say you're over-spiritualized and everything.

I don't think you can because the founders believed this that individual right there, the father of our country was a man of great prayer, and he spoke often about the divine hand of providence. It suited leaders like Reagan and others throughout our history; they understood the president himself President Trump recognizes that God spared his life miraculously with that bullet in Butler that was almost exactly a few years ago. That God intervenes in the affairs of men.

Benjamin Franklin, member at the Constitutional Convention, they were all at an impasse, and he said, "We got to get on our knees and pray. It's improbable that an empire could rise without

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his aid." And that was the thing that broke the impasse. And so all I'm doing is I'm talking about what previous generations did. It seemed to be, you know, very odd and unorthodox right now, but it's exactly who we are as a nation. We have a deeply embedded religious tradition and history in this country, and we lose it at our peril.

And so that's why we're trying to emphasize it. So what do you think? Oh, I'm sorry. There's a ribbon at the bottom that doesn't everything. Is that where Greenland goes? Well done. Well done. Yes. What? What is the president? Because he, yeah. You said that you get mocked about wearing your faith, in such a natural and easy way. What do you make of those who mock you for that, considering the imprint that God has on this building in this country?

Well, they don't know their history. They've been taught something that's not true. I mean, we've had a couple generations now, a few generations of American schoolchildren who are indoctrinated to believe that this is a totally secular nation and that religion is something you keep in a box or whatever. But as people of faith, we understand your religion. You know, I'm a Bible-believing Christian, so it informs everything I think and do; it's not something you just hang on a shelf Monday through Saturday. It's, you know, it's part, it informs our worldview.

And by the way, the encouraging thing is it informed the worldview of the founders who put all this together. And if it didn't, we wouldn't be standing there right now. And there's vestiges of that and symbols of it throughout this building. And if we had hours and hours, I'd show you all of them. But I got a few more. I want to let's see as many as we can. [END VIDEO].

FRANK:

Eric, man, it's been a joy being with you. It's great to see a Speaker of the House who knows his stuff, but it's been a joy being with you. The book is great. I've read several chapters. Haven't read the whole thing yet. It's a long book, but it's very well done, as all your books are. So give the name of the book again. Give your website again.

ERIC:

It is, well, just my name, ericmetexas.com, and the book is *Revolution: The Birth of the Greatest Nation in the History of the World*.

FRANK:

You need to get it, ladies and gentlemen. Also, I forgot to mention that I will be at the event in honor of Charlie Kirk, on, Lord willing, September 10th at Utah Valley University, going back there again at the one-year anniversary of his murder. After the worship, I'll be opening up with

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some remarks and there are several other people speaking, scheduled to speak. Glenn Beck will close us out. So if you're anywhere near that area, I would love to see you there. Please continue to pray for Erika, all the attacks that have come against her are sinister; they're evil, they're demonic.

The woman is a strong woman, but no, no widow, an innocent widow like Eric should, like Erika should be treated like she has been treated. So, please pray for her, especially on that day. By the way, ladies and gentlemen, she also wrote the foreword for our book, *The War on Reality*, which comes out on September 8th. If you want to see that full word go to thewaronreality.com you can read it; it's only a couple of pages, but it's quite profound.

In fact, one of the things she says in there is like she says, and I'm paraphrasing, she says "my reality changed on September 10th 2025 and I could fight against it, but the only thing that brings me peace is to surrender to reality." You know, ladies and gentlemen reality's undefeated. You can't fight against reality. If you do, you're ultimately going to be defeated.

So check out *The War on Reality*. Thanks for pre-ordering that as well. Check out Eric's book *Revolution*, and Lord willing, we'll see you here next time. God bless.

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