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*Speaker 1:* Well, I'm your host, Michael Giere, thank you for joining us today, we have a special treat for you. For those of you who don't follow me on my home blog, The Bull Elephant. com. I want to introduce Os Guinness. Really just a clear, articulate voice in the world of evangelical politics. In the world of philosophy, in the world of social criticism, Os Guinness has written over 30 books, which is amazing for struggling authors to think about. He's one of a handful of writers and thinkers over the years that really have shaped me in many ways, along with Francis Schaeffer and and C.S. Lewis. This man's books have been profoundly influential to many people I know. I think I've reviewed at least three or four of his books on The Bull Elephant, and I've used his quotes many times. And in articles, YouTube is splattered literally with Os' lectures around the world. He's again, he's just been a significant voice in the world. Looking especially, I think, in the last maybe six or seven years, he might argue with me on this, but last call for Liberty, which I did review a marvellous book, Fool's Talk. Boy, what a book we need to reread today. Fools Talk, in the subtitle, Recovering the Art of Christian Persuasion. I think there's there's a message there for us. A Free People's Suicide. The Case for Civility. Yeah, Unspeakable, profound book, Unspeakable, Renaissance, wonderful books, Os is just a skilled tour master, he leads us through the highways and byways of our times. He connects the dots for us and. And he shows us how things that are happening in our culture, in our society are happening for a reason, they don't just happen by happenstance. And he always takes us back to God's master plan, which is the wonderful thing about Os is the way he leaves us hopeful. He leaves us hopeful about what we can do, not in in despair about what we can't do. And so, you know, he shows us the roads we haven't explored often.

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*Speaker 1:* He's a marvelous writer. His books aren't academically dense where you're sitting there rereading the same sentence 15 times to figure out what he wants to say. He has a marvelous touch and expands every field that he touches on. And I've learned a lot from them. Maybe The Call maybe one of his most recent book of utility, really for me as a very young Christian, when I read The Call, I said, my gosh, I missed something here because it's a phenomenal book By the way. It's 20 years old, still in print, and it sold over 100000 copies. So I'm not the only one who thought this was a marvelous book. And it goes into the biblical way that the calling in our professional calling and our spiritual callings have been kind of confused in the church he sets that aright to my mind and he shows us that we have natural gifts and God given gifts. And these aren't exclusive. They're not mutually exclusive. And so if you want to know where God might be leading you in life and he's leading all of us to call a marvelous book and reprint. And last but not least, before we get on with laws, I think the last book I reviewed was Carpe Diem, which means Seize the Day. And it is a marvelously winsome book. It it takes you through a tour of time. It's a wonderful. An expedition on how time influences the way we think, the words we use and ultimately what we do with our lives, it's just a marvelous book and it's so hopeful and it's so provocative and and and it reminds you every day, you know, this is the day that the Lord has made. It's my day. And I don't get another shot at this. And I need to seize that day and do the things that I need to be doing. Marvelous book. I did review it maybe April, March of twenty twenty. It was on my stack of stuff and I'm sorry Os, I didn't get to it earlier. So at any rate, let me tell you just a little about our speaker. He's the great, great, great grandson of Arthur Guinness and we can't leave that out because it's I'm sure everyone in the world is asking that one time or another. Are you part of the Guinness Brewery family? And indeed he was. He was born to missionary doctors, medical missionaries in China, and he was actually expelled from China seventy one years ago during the Great Revolution between Chiang Kai shek and in Mao and all that stuff. And the collapse of traditional China is we knew it in the emergence of a of a very totalitarian dictatorship. He was expelled from China, educated in England, and he has a doctorates from Oriel College in Oxford and spent time at LA'bire with the great Francis Schaeffer, one of the most profound thinkers of the 20th century in my mind, whose books of just like C.S. Lewis have just touched millions and millions of people. I was a brand new baby Christian in the middle of my life when I read How Now Shall We Live by Shapur, it just a profound book that you could pick up today and read and realise how significant it was.

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*Speaker 1:* So he spent time there. And lucky for us, he moved to the US in nineteen eighty four. And one of the marvelous things about Os is he gives us a vantage point of America and where we're going without the clutter of being an American. And what I mean by this is that most of us have grown up in the American culture. We've been, you know, stewed in that culture and in that how we were brought up in it molds us in many ways. Os doesn't have that. So he came to this country as a young man and he was able to look across the horizon and say, these Yanks aren't saying this and that, and thus his writing. So he's been associated with many of the most influential institutes in Washington, DC for many years. He led he was the draft leader of the Williamsburg Charter and eighty eight celebrating and reaffirming religious liberties. He wrote The Noble Charter of Conscience for the European Union. I hope someone over there reads it one of these days. He's spoken all across the globe. And so I just I hope that little introduction gives you a flavor to to Os and what he has been doing in the culture and in the American society. And again, the last six or seven years, he's just been on fire. His newest book is Just Out, printed by Intervarsity Press. And after my long introduction, we finally get down to the reason we're here, the Magna Carta of humanity. What a name. Think about. Let that soak in just a second. The Magna Carta of humanity, Sinai's revolutionary faith and the future of freedom. And I just have to say, Os, what an audacious title, because, you know, school children, I guess they don't anymore, but used to read about Runnymede and 1215 and the great barons of England getting the king and shaking and shaking his robe and saying, you know, we we need to be let into the power circle. And I guess it's kind of the Rosetta Stone, if you will, as we follow freedom's path and the language of freedom, if we understand that. Certainly it's the bright historical marker for human freedom in many ways.

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*Speaker 1:* So the first question I'm just wondering how you conceptualized the connection for your book to Sinai and the exodus of the ancient Hebrew nation and how that connects. Is there, is there a road we don't know about there that you can help us with?

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*Speaker 2:* Well, first, thanks, Mike, for having me on. It's a real privilege. The Magna Carta is a symbol of a stand for freedom and a stand against the abuse of power. King John. And in that sense, there is no greater statement of freedom, including the prevention of the abuse of power than the Book of Exodus and Deuteronomy, and I'm arguing this book that it is the once and future key to American freedom. Many Americans don't realize that the American Revolution comes out through the Reformation from exodus from the Torah. Consent of the governed. The whole notion of a covenantal or constitutional freedom, separation of powers, you can go on down the line. We owe them all to Saini and Americans don't know it. So what you have is the greatest statement of ordered freedom in all history. You know, Reinhold Niebuhr, Niebuhr's idea that the bookends of history are authoritarianism on one side, all order, no freedom and anarchy on the other side, all freedom, no order. And you know that when people are living in chaos, they can't live that way. And so they prefer tyranny to chaos. So you see a swing from anarchy back to authoritarianism now in our world. Clearly, the Chinese, as you mentioned, totalitarian, they represent that extreme. But the American Revolution, following the Reformation and the Torah, used to be the expression of ordered freedom. And that's on the verge of collapse, and that's my books about so on the one hand, we need to look at the ideas that are undermining it today. And on the other hand, look back to the Old Testament, the Hebrew scriptures, and then see what needs to be restored and recovered. So we know books like Plato's the Republic or Machiavelli's The Prince or whatever. These are the classics on Liberty. But I would argue that Exodus and Deuteronomy together are a classic on liberty that are far more important than the others. We owe more to Sinai than we owe to Athens. And many Americans are clueless about this. And that's why today they're in danger. Some are suppressing our freedom on the left, but many are just squandering our freedom and both of them a tragic.

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*Speaker 1:* Os, tell us just a little bit, do you think to the early Hebrews that this was that this was worked out in captivity. That it was pushed by that, or do you think, in fact, it was something, you know, that it was a God inspired paradigm, that they saw. Hope that makes sense?

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*Speaker 2:* No, great question. I think it was both to the positive. First, put it this way, Mike. When it comes to freedom, who gives us the basis you obviously don't find it in Egypt? Slavery. In Babylon, no Persia, no, even Greece, no behind freedom that we do know is fate, moire destiny. And the amazing thing is that in modern atheism, you don't find freedom either. So because atheists are naturalistic, you have chants, necessity, determinism. And what's absolutely remarkable, that people think the only solid foundation for freedom is God. And the God of the Bible, the Hebrew and Christian scriptures, so you have they're a sovereign God. Now, some people say to me, God doesn't talk about what on earth his sovereignty means. He can express his will regardless of any interference or assistance. He is sovereign and he's made us significant. We're not absolutely free like he is, but we are significant and we make choices. Choose today who will serve our book value, good and bad life and death choose. And you can see the biblical view gives a ground for freedom. Now your points a good one, though. Egypt was always the anti Israel or Israel was the anti Egypt. In other words, the backdrop of that slavery was the contrast of that freedom. One of my principles, always in thinking contrast, is the mother of clarity. When you see the alternatives, you go, wow, and you understand what you're about in a much deeper way. So, yes, freedom needs to see the alternatives. And let's say bluntly, we haven't talked about the radical left, but you mentioned I was there in China as a seven year old. I remember the day in January 1949 when my dad said to me, son, we're in trouble. Chiang Kai-Shek just abandoned the city and we're at the mercy of the Red Army. So I saw two years under the reign of terror. My father was accused falsely. Hundreds were tried, thousands who had tried and executed. And the reign of terror was awful. And of course, as we know since then, Mao may have killed up to 75 million of his own fellow Chinese. Now, it's intriguing. As many years later, when I was at Oxford, I was at also's one night dining with my tutor at Also's College. And one of the tutors there was Isaiah Berlin, the great Jewish philosopher of freedom. And as we talked, it turned out he'd been a seven year old in the Russian Revolution and it marked him for life. I had been a seven year old in the Chinese revolution and it's touch me for life now. Neither of us would ever have a dream. This is the early 1970s that 50 years later, America would be flirting with cultural Marxism and unbelievable degeneration of freedom. And many Americans don't realize what's happening.

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*Speaker 1:* Well, I'd say it's a dance from this point. It's more than a flirtation, you know. Oh, this is marvelous. When you put it in that perspective, I think so many of us are. our frame of time is so narrow and so small that we don't realize that so much of what we're seeing has happened before. I'm I'm not far behind you. So I do. have vivid memories of the end of the Korean War and and and the start of Vietnam. And I'm of that generation. And I just am always amazed how people's vision is, is is in terms of years, not decades, in terms of the moment, not any kind of escape from that little tiny spot. It's very difficult to see how desperate things can be and how quickly they can turn until you hear a story like yours about Chiang Kai shek saying, hey, I'm headed to formosa and the rest of you guys can follow or not. I mean, that's pretty startling. And of course, we saw the same thing, something I was personally involved in in in Vietnam and Cambodia as I interviewed hundreds of people who escaped in the early eighties. And the stories that, you know, Being woke up one morning and here were the communists moving into Colombia, abandoned and they were rounded up and millions died. And and we we truly do repeat history over and over. So please, I think I stopped you in midsentence there.

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*Speaker 2:* No, not at all. No, I'm agreeing with you. History is all important. And you can see many Americans are just simply suffering from dementia in terms of history. And that is absolutely disastrous. Know, as the rabbis put it, you can see this in Exodus the night of the Passover. What if Moses talk about freedom? No, they're going free after 400 years of slavery, but never a mention. They're going to the promised land of milk and honey. No mention three times they talk about. Children, in other words, if you want to have a faith that survives and freedom that lasts, you've got to tell your story from generation to generation. And that's what the Jews, of course, have always done. You know, you take the sadoway. Why is this night different from all other nights? And then you retell the story and you can see that history has not only gone, say, from the American public schools, it's been replaced by Howard Zinn on the one hand and now by the 16 19 project. Well, if that prevails, the American republic is finished that there's there's no question about some mathematical certainty. You need history. No, Rabbi Sacks puts it like this. If any project takes longer than a single generation. You have to have schooling and you have to have history, and America's abandoned both, and much of the church has to tragically, but neither faith nor freedom survive well without history and schooling.

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*Speaker 1:* So well put, so well put. Can we take our listeners back to the great Exodus. for just a minute. And you touched on a little bit of it, but I think we could dig a little deeper here based on what I've read. What makes that so singularly declarative, so foundational to the ideas and the ideals that were later to filter through really all of at least the English speaking, the Western world of the Enlightenment thinkers. And then it landed in the colonies and in the colonial church. And first, which most people don't recognize, these are ideas that were that that were really thought about and discussed in sermonized in their early colonial church and then ended up in the Constitution and the Bill of Rights especially. Can you can you tell us? How that came down to us, how how we understood freedom and more importantly, I guess how what that word really meant to them, as opposed to the colloquial way in which we use it today. And and could you expand a little on this idea of covenant? Because I think that is a critical thought in it.

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*Speaker 2:* Well, this is not going back to like know most politics, dance with Greek catagories, monarchy, aristocracy, democracy, and each of them with a the corruption of 50 years ago. Daniel Eleazar said, well, let's look at governments. You should also look at societies and how they're founded. And if you do that, you look at the different three. You have organic societies that are linked by blood and kinship, a tribe, a clan, many African countries that's much rarer and the highly mobile modern world. And then you have the main category of societies which are hierarchical, the hierarchies linked by power. Force conquest, power divisions, caste systems and so on, the third type are covenantal, and that's the Jews, the Swiss and the Americans above all, and the covenantal system as a whole number of things about it that are unique. First of all, we the people, it's a matter of freely chosen consent. That's where the consent of the governed comes from. Three times says in Exodus and the insurer, all of the Lord says we will do. Michael Walzer of Princeton calls it an almost democracy, freely chosen consent, and then you have a morally binding pledge. There's a collective responsibility because everyone is responsible for everyone, every Jew responsible for every Jew. This is centuries before the Three Musketeers, all for one, one for all. But you have at that reciprocal responsibilities. So collective response. Christian sometimes asked me, you know, the early church wasn't very involved politically because they weren't they weren't a covenantal society. They were under Roman dictatorship. They had no freedom at all. So we're not to follow them. America is a covenantal society. That notion of covenant, freedom within a framework, an agreed framework that came through the reformation to Kalvin Svengali pulling in Zurich and then across to John Knox in Scotland, Oliver Cromwell. Cromwell says Exodus is the direct parallel to what he was trying to do. He failed, but what was the lost cause in England became the winning cause in New England and the notion of covenant jumped the Atlantic. And it was not only in the churches, it was in marriages, it was in townships. And when John Adams dropped the first constitution of Massachusetts, he called it a covenant. And the United States Constitution is actually a nationalized, somewhat secularized form of covenant. Now, in other words, it's much, much more than just law. And if you think of it at the heart of covenant, is the notion of promise keeping, if you have a high trust society, you have high freedom, low trust, low freedom, high surveillance, covenantal ism is all about trust, people making promises. You love your neighbor as yourself and so on. You love the stranger because you were once strangers. There's a reciprocity there and so on. So the notion of covenant is richer, deeper and to understand you have Judge Learned Hand in 1944 in his great speech in Central Park in New York, pointing out the covenant is far more than just law lawyers and constitution, which is by itself a parchment barrier. It is in the hearts of Americans. And of course, that's where it's gone today. You take the kneeling crisis in the NFL. It's a disaster. Why they're disrespecting the very source of the standard of justice. So Martin Luther King called the declaration a promissory note. It hadn't been cashed in for the blacks, but time had come to cash it in. It's a promissory note. Lincoln appealed to the declaration and the better angel. But today, the kneeling crisis, they're disrespecting the very standard in the name of justice. They're throwing out the American standard of justice, which is why so many things are so inconsistent and ignorant today if people were only to understand this great experiment and defend it.

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*Speaker 1:* So good Os. I've written before over the years and I guess I could kicked over a hornet's nest with an article I wrote about the four year olds. Now Mao Invisioned destroying history and the written word and and how he looked at destroying old ways and old habits and at the base of what he was saying is exactly I think what you're alluding to with what's happening that symbolized at least by the distruction and the tearing down of old statues, that if we remove history, then we can start fresh. And I don't know, that's a bit of tarpaper. You're stuck to it once you step in that you can't get yourself out of it. And and it's a tragedy. It's a it's truly a tragedy that we're there and are no modern voices rejecting that, save a few. And thank God for you and a handful of others who are who are reminding us of this, that what we hold in our hands is a treasure, not a burden, but a treasure.

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*Speaker 2:* Well, Mike, I think one of the reasons is Americans don't understand how it's unfolded. So you take the French Revolution. It only lasted 10 years in France. And then Napoleon came a dictator again and said the revolution is over 1799, but the lava flow, Jim Billington, the former librarian of Congress, has has taught on this so well. The lava flow has come out ever since. In the 19th century, the great lava flow was revolutionary nationalism in France, Italy, Greece and so on. In the 20th century, it was revolutionary socialism, in other words, communism, Russia, 1917 and China and so on. But what Americans don't realize is we're facing a third lava flow, cultural Marxism, and they need to understand this. How it began with Gramsci and Telegram's in an Italian jail in the 1920s, picked up by the Frankfurt school from the 30s to the 60s, helped forward in California and San Diego by Herbert Moxa. And at the end of the 1960s, he, Icaza and Rudy Deutschman in Germany called for a long march through the institutions. In other words, they wouldn't win in the streets. Despite the incredible protests of the 60s, they wouldn't win in the streets, they had to win the high schools, colleges, universities, the press and the media, and then the world of the culture, industry, as they put it, Hollywood and entertainment. And then you win the cultural gatekeepers and sweep down and win the culture. And of course, they've done it. And in many ways, the last redoubt. Is business. Who in their right mind would have ever thought that free market capitalism, which was the bastion of conservatism, would become WOAK? And yet what we see today, aided by work capital asset management on Wall Street with incredible super funding, George Soros and many, many others, and now, of course, the impact on Delta and Coca-Cola and so on. You've got WOAK business joining the radical left style. And of course, that's a disaster for America. Now, the trouble is, Mike. In the 50s, the last time that America was this deeply divided, you had a Lincoln. And he addressed the evils that was then slavery in the light of the better angels in the declaration, but he called for a new birth of freedom. And what America needs today is to address the evils and someone to call for a new new birth of freedom. So the way I put where we are now to bring it back up to date in the Biden era, you can put America's present situation in three words. Revolution, that's what we've been talking about, the radical left, and I would say, please, God, no, revolution has never worked. Oppression has never ended. Please, God, no. The second word, oligarchy, what we're seeing and our mutual hero, Angelo Qadisiyah, that notion of the one party politics, the consolidation of politics, the bureaucracy, the academic world going all the way across the board, right down to work business, that is a disaster for America. And yet that's what the Biden administration is hastening rapidly. The Third World homecoming, as you probably know, everyone knows the Greek word for repentance, metanoia and about turn of mind and spirit. The Hebrew word has another dimension, and I love it. It's an about turn of heart and mind and spirit. Yes, it's a turning. But it's a homecoming when you have an about turn of heart, mind and spirit, you're turning from what's rotten to what's good, and you come home from alienation, from exile. And America needs to come home from the insanities of the alternatives, particularly on the radical left, and come home to its own real roots, which through the Reformation, as I said, are in the Hebrew scriptures where you have the deepest, richest view not only of freedom, but of justice. Take some of the other foundational ideas, human dignity. There's nothing anywhere close to the majesty of human worth because we are made in the image of God or take our post truth post rights world. There's nothing like the biblical view of truth and truthfulness and loyalty and so on. And then, of course, there's nothing. Like the biblical view of words, you know, in America, words have been belittled by advertising and they've been weaponized and particularly in the social media. No, you know, for all the great things the last president did, his tweets and so on were not good by biblical standards. They were very wrong because he demeaned people often. And in the Bible, that's called evil speech, and it's tantamount almost to murder in the thinking of the rabbi. So we need a reformation of discourse. People of other conservatives, certainly Christians who use words as commitments with respect to truthfulness and we respect the dignity of people were speaking.

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*Speaker 1:* So does all that in scripture. Yeah. And by the way, a self confession here, I once wrote, wrote something that Os Guinness wrote me a note on and said your words, Michael, your words have failed you this time because you've said something, you've stepped over the line. And I never forget that. It was a wonderful, wonderful lesson for me to go back and look what I had said and the context in which I had said it and realized that that, it was true in the abstract of context and that that it was unworthy.

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*Speaker 2:* I hope you'll do the same thing to me.

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*Speaker 1:* Oh, no. Well, I've never found it,

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*Speaker 1:* So I put my foot in it to you. Take social media demands something brief and instantaneous.

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*Speaker 1:* Its our worst and it's quicksand. You step in it and the next thing you know, you're sinking to the bottom with everyone else. You know, I want I want to step us forward just a minute to something that I think is so important and so missed. And just an end note on what you're saying. You know, we live in an era of monstrous lies, truthfully just monstrous lies where words have been ripped up and reconfigured and reset and and. And truly, I would say we have a revolution of monstrous ambitions afoot in the world, but just to put a footnote on what you're saying there, and I think it comes back exactly to what you were saying, it's to me these impulses out of hell, and I say that literally, I mean, you know, it's the breath of hell that sweeps across the globe and incites some of this. And that leads me to the next question. And I think most of our listeners may not be of the age to really reflect on this. And it's such an important time in your your seminal book, in my opinion, really was just an incredible book, Dust of Death. And I guess that was one of the first really breakthrough books you had. You wrote about the counterculture generation of the 60s and early 70s and the struggle over idealism and freedom. And you've said before that there was this volcanic like dust of death that settled over our cultural institutions in our society in large an our and obviously our educational and governmental institutions. And it was disillusionment, disillusion, confusion and a falling away from classical thought and moving away from where rejection really of biblical morality, as we understand that even if it's not. It nonetheless is the foundation, a fundamental rejection of truth, really? I mean, in my opinion, when when you strip it all away, that that specific chain of events reject the truth, and we can't know truth using the new guardrails they put up about truth and end. And my point would be, is it fair to say now that the culture of Marxism has has completely settled over now this society and the institutions. How does this now play with the concepts of freedom that we brought down, as you say, from from the exodus,

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*Speaker 1:* All steps go back to the heart of freedom? You know, as Lord Acton, the great historian, put it, freedom is not the permission to do what you like. It's the power to do what you ought. Or as Isaiah Berlin put in when I was at Oxford, you know, there's a negative side of freedom and a positive side of freedom. Negative freedom is freedom from nobody's free if they're under a bully or under a colonial power, whatever it is you need freedom from. But it's only the beginning. You have to go from negative freedom, which is essential to positive freedom, which is freedom for freedom to be. Now, of course, if anyone thinks freedom to be, you have to know, well, who am I? In other words, it requires truth. And as our Lord said, you will know the truth and the truth will set you free. In other words, true freedom requires character and truth and a way of life that supports freedom. Not any other way of life will do so. You look at America and as I'm speaking now as an outsider, it's an irony that the land of the free has more addictions and recovery groups than any nation in the world. The freedom has run riot right into chaos and addiction. So we got to think through what freedom is now. You mentioned truth. That's the key. Now, people go back to The Economist cover and I think 2016 post truth, but they didn't go into the fact that it goes back to Nicha. In the 1980s, God is dead, he argued, and therefore truth is dead and all that's left is what he called the perspectives and we call it relativism and then power. So our world is characterized only by the principle of power. And that's why freedom is going, and that's the vision and the bullhorn and the rule of the game for the radical left. Power, power, power, power. You take a notion like justice. Both the left say, and Christians and Jews agree that there is evil and injustice. So we agree there is injustice, the disagreement comes how you tackle it. So for the left, it's power, Europeanizing victims and so on, you set up an endless power conflict and all you have is what the Romans call the piece of despotism. In other words, you have a power that can put down all other powers and you call it peace. It's authoritarianism all over again. Who challenges the Communist Party in China? They have peace, but no freedom. And you can see we need truth to have freedom, so the deadliness of the crisis of truth, I argue that we have philosophical cynicism, no truths, no objective reality, no moral knowledge. And that leads to moral corruption. Anything can be done, even perverse things, and that leads in turn, and I'm telescoping it all to social collapsed. Families and schools and various things have had their heart torn out of them, so American society is unraveling. I don't know if you knew the name James Bryce. Many people don't know of him. He's the second most famous European commentator on America when he was here as Queen Victoria's ambassador in the early 1980s. He's written a huge, long book on America, but he has one fascinating comment. He said Europe is held together by tradition. This is 1900, not today by tradition and small living situation. Small towns, small villages, cohesion America, so free, so mobile, so independent. Nothing holds it together. He says this in 1900 except one thing, religion. And in his day, it was unthinkable that religion would collapse. But he says if religion were to ever fail, you would have. And now I'm quoting the completist revolution of all. There was nothing to hold Americans together. And you can see in our generation the unraveling, the I'm gluing the dissolution of so much of the bonds of fraying in America. It's all coming apart. America, the republic is finished. Unless there's a return to its roots. Well, let me put it again more bluntly. Joe Biden talks about restoring the soul of America and President Trump talk to make America great again. But I would say generally neither of them talked about what made America great in the first place. That's what someone needs to do. And, you know, in the U.S. Senate, I was talking to congressmen on Monday. So which of you will be the Lincoln and refer to what made America great in the first place? And I, as a European, roll my eyes. Sometimes I'm almost angry, sometimes lamenting where's the American who will speak of what made America great in the first place? Now, realistically, including an understanding of the flaws like slavery, because the Europeans saw that at the time. You know, Samuel Johnson, who created the world's first dictionary, he said, then why is it that those who are, quote his words, yelping about freedom are the drivers of Negroes? He could recognize hypocrisy, an ocean away. But it wasn't in the DNA of America, it was, as it were, the original sin of America and it needs to be addressed.

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*Speaker 1:* I think I'm prejudice here. I think the last president who actually was in our modern era, who was well-read enough and and astute enough to address some of this, was Ronald Reagan, my old boss, and and that is where I actually began my political and as it turned out, would be my my spiritual journey. I didn't know it at the time. I thought it was the world rotated on politics and but he was such so well read, so deep and so and people laugh at him. And probably it was he was really the most thoughtful mind we've had in generations. And you go back and listen to is his little five minute spiel, his radio speeches, that he all he handwrote every one of them. And they're available in a marvelous book, by the way. I'm sure it's still around somewhere where where somebody's collected all his handwritten speeches. And I can tell you from my personal experience, he he reflected on these on the classics of. Kind of modern thought, modern Christian and political thought, like no one I've ever really met, I mean, it was quite profound. And I remember once when the interviewer walked into a study in California before he was elected and was astounded that there was an entire bookcase filled with books and they weren't just sitting on the bookcase. They were folded in notes, sticking out of them and everything else. But at any rate, I could not agree a few more details.

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*Speaker 2:* They don't tell me the name of that book. I love to read it.

00:46:10  
*Speaker 1:* Yeah, it's. It's not coming to me, but it's it's a book of all his speeches in the original form, and then they his hand written his handwritten how he did everything was handwritten, handwritten. And he also most of his note cards were handwritten. So if you were at a speech with him, which I was many times, thankfully, he had take out these note cards. They were all handwritten and he wasn't relying on anyone for most of those things. And that I will all I'll remember it come to me. The book, my point in saying that was I couldn't agree with you more. We have this whole generation where we have people who want to be somebody without being something first and who who want to be well known or famous without putting in the hard energy of understanding what they're even talking about. And I don't mean just politically and policy sense, but I could that would also fit in this. But in in a in this sense that you just talked about, what what is America, what holds us together? And it is this this deep and resounding faith we had as a nation that now we are letting loose to the wind,

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*Speaker 2:* making me feel as if some of the books behind me over my shoulder, one of my heroes, Winston Churchill, whom I met as a boy, and I have his autograph on my other wall. And what I I love Churchill for 100 reasons, but one of them, his incredible grasp of history. And his speeches were seasoned with history and as you said, those who are unable to look back are unable to look forward. And the further back you can see, the further ahead you can see and you can see Americans are appallingly anti historical, which is absolutely disastrous.

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*Speaker 1:* One of the first political books, if you can call it that one. I think it is really in a way, it's a history, but it's really a political book as aGathering Storm, as one of the first things I read as a young man and I fell in love with Winston Churchill after that book. He was a marvelous writer, marvelous writer. Well, as you know, we've taken a lot of time here. And but I want to ask you, I think this is really important for our listeners as well. And I'm asking you to take a big, big step here. You've written about five great revolutions. You talked about them even today. You mentioned them. So in the last five, six hundred years, we've had the English Revolution, the American Revolution, the French Revolution really stands out then the Russian and the Chinese revolutions. Most striking to me as a follower of Jesus is that the last three revolutions, major revolutions. Changing revolutions or shattering revolutions that we've had have. Reinvent it and reset the entire. Concept of God, at least in the English speaking world, I think, and I like to say it's like Robert Louis Stevenson's black spot, never, you know, we're going to judge you by that black spot on you. And I think that's where we are. The word to one group doesn't even mean the same thing to the other group. The now we're told in the age of covid that that science really is all that matters. And we're told to follow science, even though on so many things, no one's following the science. But that's a different issue, I guess. And but it's almost set up like we have this idol in front of us is God of science that that we can trust, prostrate ourselves to find the answer. And and seems to be pretty ludicrous when we have one hundred and twenty five nanometre virus that is like every other viruses ever existed. And it's not going to be stopped by, you know, by the golden calf for sure. And I guess my I just love to hear you talk about these these revolutions in briefly and and how significant they are and how we missed the significance of these as we think about where we are today and where we're going tomorrow as a country and really the English speaking world. I mean, it's not just, you know, the United States and and you've said we're gambling with our civilization, I believe is the quote I've heard you used before. And and you may have been quoting someone else, but I think you were using it liberally there. But pardon

00:51:36  
*Speaker 2:* that Solzhenitsyn.

00:51:37  
*Speaker 1:* Oh, yes, of course.

00:51:39  
*Speaker 2:* We are gambling the civilization.

00:51:41  
*Speaker 1:* Oh, God, I miss that. That's exactly correct. And so I guess my question for you really is this and are we specific? Are we in the sixth great revolution in the Western world? Is this really where we're at and we're just too afraid to call it a revolution? Are we too afraid to see the gravity of where we are if we let the the the moral foundation completely slide off the continent? And and, you know, to quote Shafer, how shall we live? What's the way forward?

00:52:25  
*Speaker 2:* No, let me be clear. I think America would still be a great nation, powerful and economically, powerful, technologically and so on. But we're in imminent danger of the death of the republic. And that's what's the unique part about freedom. And then down the line, we're increasingly close to the suppression of democracy. And that's important, too, to freedom, but it's not as unique as the republic. So America could be in 20 years time just a big, wealthy, powerful nation, but has lost its essential democracy and more importantly for me, has lost the uniqueness of its very distinctive view of freedom, which is the Republican covenantal view of freedom. So I think that's the situation we're in now. You pointed out rightly that the three. Revolutions from the French, the Russian, Chinese are all anti Christian, anti Jewish, anti biblical anticlerical, you name it. Now, as a Solzhenitsyn says, there's an animosity towards religion and God. At the heart of it, Solzhenitsyn said, is deeper even than economics and politics, a hatred of God and. Now, we've got to say, and I'm wrestling with this for other reasons, the growth of the have always been atheists in the world. You have atheists, the Bible, Psalm 14 one and so on. But the rise of modern atheistic secularism, continent sized in Europe, now dominant in China, increasing here and so on. It's new. And one of the reasons for it, we heard Christians have to say humbly, is us. In other words, secularism is a parasite on our best, they take over all. We believe without God, but it's not only that, it's a parasite in our best. It's a protest against our worst. And that's what's with the French Revolution. You remember, I've often quoted daedra will never be free until we strangle the last king with the guts of the last priest. So you had church and state in collusion, both oppressive, and the revolution threw off both. So you have the idea that freedom is antireligious. Now, in the long run, that is disastrous. As I said, revolution on the left has never worked and the oppression has never ceased. But that's the feel. And today that's in America. You know, a generation ago you wouldn't have had any of that because the First Amendment and the American dream was viewed as the surrogate for socialism and radicalism. But today, with the undermining of these various things, you can see that they're powerful again. So, yes, we could see the sixth revolution, as it were, the world's richest, most powerful country taken over. We haven't gone into it, but I think it's a combination between the radical left and what you also know well through Angelo Codrea and progressivism and the oligarchy it's creating. So you started with science. You know, follow the science means today, obey the scientist. The trouble is not science. And as Alfred North Whitehead said, modern science came out of the Reformation. Newton, etc., etc., Kepler, Copernicus, the problem isn't science. Thank God for great people like Francis Collins is an eminent scientist and a strong believer. The problem is not science. It's the progressivism and the elitism of the ruling class who are holding and using science in that way.

00:56:25  
*Speaker 1:* So I just it's fearsome when we look out at the horizon, and which really is my final question for you. I know we're you we need to wrap up here. But, you know, there's a tremendous hue and cry today on the evangelical side of the spectrum about the last election. And I'd say the the hue and cry is what I kind of turned the professional class of evangelical voters who whose living is dependent on being an evangelical or leading evangelical organization or such as that. I question how deep it is into the real body of evangelicals, but anyway, there's a big argument going on. I don't want to drag you into politics like this. Why not? I do everyone else. But but there's there's two views going on. And there's and and honestly, in my experience, since I came to know and accept Jesus Christ as my personal savior in 1987, very late in life. So I, I come into all this cynical to begin with. So I look at this cynically and we have one side of the evangelical world. It's just so vicious. I mean, I've never heard words so vicious and so demeaning about fellow believers, about how the people who supported Trump have destroyed the evangelical movement. One and two had destroyed the intellectual honesty of the evangelical movement. And and. And the words get worse from there and then on the other side, you have people who who broadly supported Trump for a lot of various reasons. I've written one hundred times and I even wrote before he was even elected that Donald Trump was not the cause of the earthquake in twenty sixteen. He was merely the guy who showed up talking about those very things that were that we've been talking about that are startling to many Americans who feel it in their heart and their soul that that their own government is no longer on their side, really, and that that the oligarch class and the political class and Codevilla's ruling class, if you will, probably is the best description. You have completely abandoned the idea of America. And even if they can't articulate that the average American, they understand it, they look at trade deals gone awry. They look at at illegal immigration as opposed to accepting refugees and immigrants. They look at illegal immigration as a faucet to cheap labor, labor and and destroying American jobs. And I mean, just go down the list. And there are many people, myself included, who looked at this and said, you know, we have we have two very clear choices and and. Whether Donald Trump is a believer or not and whether he's deep into the African roots of the American experiment or not, he's the guy who showed up who could clearly articulate the issues and move the pendulum. I'm sorry, that's a long winded way. But but that fight is going on. And much to my surprise, it's not dying down. It's it's it's heating up. And I it's hard I find it heartbreaking because I think it, frankly, is anti intellectual and that at base I don't not based on true thought, it's now degraded into an emotional food fight. Do you have thoughts on this? Do you have thoughts on the way forward? You know, you may not even agree with my observations, but that's no,

01:00:45  
*Speaker 2:* I agree every word you said. Now, it's a long answer one would need to give for me to look at the present discussions. But I would just say simply, I am evangelical and I am unashamed evangelical because I define it biblically, spiritually, theologically first. So the notion of evangelical going back to the Greek, meaning the good news, Isaiah, 61, Luke for Jesus was all about the good news of freedom, liberation, justice and so on. That said Angelical. So, for example, when Francis of Assisi wanted to live as close to the way of Jesus as he could, what did the Pope call him? Evangelical or in the Reformation? The reformers didn't call themselves Protestants. That was the name. They were called by their enemies. They call themselves evangelicals. They were trying to get back as closely as they could to the good news of Jesus and seen that way. Let me say gently and I hope humbly angelical as a principle is deeper and earlier than either Orthodox or the capital O or Catholic with a capital C, etc.. So I am unashamed evangelical now. Equally, we know well the baggage today culturally is very powerful and toxic in parts of this country. Now I'm an English angelical. You mention the brewery my ancestor Arthur Guinness knew and supported William Wilberforce. Evangelicals and he was an evangelical, he came to faith through John Wesley, evangelicals were the reformers. My great grandfather was a close friend of the Earl of Shaftesbury, the greatest industrial reformer in the 19th century. So in England and in Britain as a whole and in Ireland, the evangelicals were on the side of reform, freedom, justice. That's my cultural heritage. Now, over here, American evangelicals have to live down the south and they have to live down a lot of the crazy things of the scandals. When I was at the Brookings Institution many years ago, it was the television evangelist hopping in and out of beds and so on. And, you know, to be an evangelical is to be tied in with that. Now, that's the cultural baggage. I defined it in terms of truth and the theological reasons. And I saw this coming many years ago. So if anyone Googles the evangelical manifesto. Which was 08, you have exactly the statement of what Evangelically are and what they're not. So we got to sort all this out today. But as you said, there's so much viciousness flowing around. Last year, I was accused of being a Christian nationalist

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*Speaker 1:* or you know what that means. I'm not even I'm

01:03:50  
*Speaker 2:* not even American. But, you know, you can't be a patriot because I'm a member of the best of this country. I was accused of being a Christian. That's crazy. You can't be a patriot now without being accused of being a nationalist. Well, that's a product of the globalist localist debate. So people who don't like the global reset in the new work, New World Order and so on, I'm wary of that. Then you are accused of being a nationalist. So we think globally and we act locally. We have a balance between the way of Abraham being a blessing to the whole world and sufficient under the day and so on. As the you know, the Christian faith is magnificently balanced. So I am an unashamed evangelical and whatever Anglicanism needs as America is leadership. You know, yesterday was the 100th anniversary of the birth of John Start. That's true when I grew up. He was the gold standard of evangelical leadership. Clear faith. Absolute integrity, fascinated with the world and speaking to it, et cetera, the gold standard. Why do you have a leader like that in evangelicalism in America? When I first came here, you had Karl Henry and people like that and of course, the great Billy Graham. My generals need leaders, but I'm an unashamed evangelical, rightly understood.

01:05:19  
*Speaker 1:* I can see that Christian nationalism seeping out of yours.

01:05:25  
*Speaker 2:* Let me finish, please. Which was in the order to cut me also. People often asked me how you can be realistic and hopeful. Well, of course, the end of the day, we're hopeful because God is sovereign over the west mess. But I'm also hopeful for other reasons, including this one. If you look at the problems, the whole world, the crisis of the West, the crisis of the republic, the rise of China, singularity and ultra intelligence and all that, the deepest crises have no answers. Apart from the answers in the gospel and in the scripture and truly the Christian faith, the Jewish and Christian faiths are not only good news, they're the best.

01:06:11  
*Speaker 1:* Absolutely.

01:06:12  
*Speaker 2:* So I'm a person of immense hope. And I always finish by saying to myself and to others, God is greater than all. God can be trusted in all situations, have no fear. I have faith in God. So look absolutely delighted by that. Move out with confidence.

01:06:33  
*Speaker 1:* Oh, that's a you know, that's so good. And I personally, every time I get a little despondent about what we're talking about, what's going on, the scene that always comes to my mind's eye. Is Jesus in front of pilot? And you find that in John 1817 and. Jesus says, I have come into the world to testify to the truth, and of course, I can see pilot scrunching up and frowning and and and looking at this man before him who was already beaten and and and humiliated and and and and and already dying and says, what is the truth? And, you know, I always come back to that. Jesus told us he was the truth. And and in that umbrella, under that truth is all of the things we've been talking about justice and mercy and love and and most of all, God's love expressed on the cross the most perfect love. Can we understand love without even without understanding the cross. And so I'm always hopeful and I'm glad for your hope. And I hope our listeners today just fell in love with yours and are are excited and and hopeful that there are people out here talking about important things and showing us the way the roads of history have led us here and possibly the roads that will lead us from here. And those are important things. And his book is available a little heavy. I understand that, that I guess Amazon is not shipping or may ship or whatever they're doing, but it's I guess it's official date was the 11th, but it's out. Did I understand? And so Magna Carta of humanity, of Guinness and I will embedded in this and I'll put all that up for you and a link to it. And Oz, God love you. We just thank you so much. Thanks for your time. And you have a great day out there. Keep talking. Keep being a leader. Showing us the way.

01:09:08  
*Speaker 2:* Thanks, Mike, and thank you, Jesus. And that's incredible.

01:09:13  
*Speaker 1:* Thank you. Thank you. That's right.