

Defund the Police?

(June 13, 2020)

Before we get into the heart of the program today, ladies and gentlemen, I want to ask prayer for a couple of things. First is for Tim Keller. Many of you know who Tim Keller is. He started Redeemer Church in New York City back in 1989. He retired as the pastor there a couple of years ago, but he's just been diagnosed in the past week with pancreatic cancer, and as you know, pancreatic cancer is normally a very deadly cancer. The one saving grace here is that Tim believes they caught it early, but we don't know for sure yet. Tim is a wonderful teacher. I've had him on this broadcast before.

In fact, when I think about listening to a sermon, I listen to sermons frequently, nearly always I go to Tim Keller, because I just think he does a wonderful job. He integrates philosophy, apologetics, theology, all in one very unassuming but interesting package. He's a unique individual, much like Ravi Zacharias was a unique individual; another warrior who we lost recently. I pray, we don't lose Tim soon. So, I want you to pray for him and his family. In fact, if you go to his Facebook page, Timothy Keller or his Twitter page, I think it's Tim Keller NYC, something like that. You will find a statement from him over the past week. That is for prayer in certain areas, so if you would do that for Tim Keller, that would be wonderful.

Also, I thank you for your prayers for me. I'm still taking care of my dad as best I can. He's in hospice, and I've been with him for several weeks on and off, over the past month or so since this all happened. And caretaking, as you know, is difficult. One thing he said to me recently was, he was thanking me for helping him and he felt like I was being put out, okay. Those who are caretakers know it is difficult, and a lot of times you can be put out, but I think we need to look at it from another perspective. I said, dad, I don't want you to think about it that way. I want you to think about it in this way. That you are expanding my soul. That by going through difficulty, we can become more like Jesus. By having to think of somebody else, rather than yourself all the time, actually helps us. When we have to do that it helps us.

I mean, if we get to do whatever we want, whenever we want to do it, and there are no restrictions, no difficulties, no pushback, nobody else to think about other than yourself, you don't become more like Jesus, you become more like a demon, because we're all bent toward evil. In fact, that's going to be part of our discussion here today. We're bent toward evil. We need difficulty. We need challenges. We need obstacles in our way if we're ever going to

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become more like Jesus. And so, for you caretakers out there, you're expanding your soul by taking care of somebody else. For those of you that have caretakers, you're actually helping somebody else expand their soul. So, look at it that way.

As Paul famously said, our light momentary afflictions are achieving for us a greater weight of glory that far outweighs them all. So, we fix our eyes not on what is seen, for what is seen as temporary, but we fix our eyes on what is unseen, for what is unseen is eternal. You're enhancing your capacity to enjoy God, not only now, but in eternity, by going through difficulty, whatever the difficulty is. And that's from second Corinthians four, by the way. So, thank you for praying for me and my family. And I don't know how much time he has left. Hospice is notoriously sometimes difficult to predict when somebody is going to actually pass on. Some days I think it's going to be today; other days I say he could be here next month. We just we just don't know. God's in control of that. So, we just try and do what we can while he's here. He knows where he's going. That's a good thing.

I've seen people commenting on the internet. Why are you Christians upset when somebody dies. Well, I'm not upset for him, I'm upset for the rest of us left behind. So obviously, when you see someone you love decline toward death, it's painful. And when it does happen. I don't know how I'm going to react. In fact, that's one thing I think we have to learn from the Apostle Peter. You know, Lord, I'll never deny you, and then he does. You know, you don't know how you're going to react when something happens. You hope you react the right way, however, as Paul said, we don't mourn as those who have no hope, in First Thessalonians four. We know we're going to see our loved ones again if we're in Christ. And so, we take solace in that. It's the pain of losing them temporarily, that's the issue. So, thank you for your prayers. A pray, again, for Tim Keller. That's very important. He's a great leader and a great teacher, in my view.

So, what are we going to talk about today? Well, last week, we talked about the cure for racism with my friend, Detective J. Warner Wallace. And we talked about, let's just try and move forward. What's the best way of moving forward? And last week, we said the ultimate solution to racism, in fact, if you think about it, the ultimate solution to every moral problem, is to show people the truth and grace of Christ. Only Christianity justifies and commands anti-racism. And we shouldn't just be non-racist; we should be anti-racist. Only Christianity believes there is one race, the human race. Oh, yes, there are many ethnic groups, but every human being is made in the likeness of image of God. Only Christianity teaches that only Christianity shows that God loves the whole world.

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In fact, the most famous verse in the Bible, probably, is that God loves the whole world, John 3:16. Only Christianity has God dying for the world. Only Christianity says that you are made in the image of God. Only Christianity says that you are an ambassador for God here on Earth, and that your life uniquely matters for time and eternity. Now, compare that with atheism. You're just a collection of molecules that got here through no thoughtful process. You're an accident of nature. There is no purpose to life. There's no purpose to anything. You're just a molecular machine or moist robot. And when you die, that's it. Nothing you do will ever matter, whether it's good or bad, and you have no special significance. Compare that worldview to Christianity that you are literally a child of God, an ambassador for God here on earth, and what you do in your life uniquely matters for time and eternity.

Now, we're not just saying, oh, well that's nice and the atheistic worldview doesn't appear to be very nice or very comforting. We're saying it's actually true that Christianity is true. We're saying it's actually true. There's evidence that Christianity is true. So, it's not only it's not only desirable, it's actually true. It's not just a false hope. It's not just a pie in the sky; gee, we hope this is true. No, it's hope based on facts.

So, we said last week that Christianity can move us forward. We also said that atheism can't move us forward. In fact, we talked about Charles Darwin last week and how his theory of the origin of species included in the very title the favored races. And as you know, Hitler actually used Darwinism to say, if the weaker races do not want to fight, they have no right to exist. On atheism, you can't say that racism is wrong. Well, you can say it, you just can't justify it. So, atheism isn't our solution forward. Islam isn't our solution forward, because if you're not a Muslim, you're a second class citizen. In fact, if you're a woman, you're a second class citizen in Islam. Hinduism can't move us forward. They believe in a caste system. It's built into society. Unless you're in a certain caste, you're not going to be treated well. Only Christianity can move us forward.

That's we talked about last week. Now we actually have a policy proposal on the table that we have to evaluate. And that policy proposal is to defund the police. Does that make sense? We're going to look at it right after the break. You're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek on the American Family Radio Network. Our website is crossexamined.org. That's crossexamined with a D on the end of it .org. And we will be back in just two minutes, so don't go anywhere.

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Friends, can you help me with something? Can you go up to iTunes, or wherever you listen to this podcast, and give us a five-star review? Why? It will help more people see this podcast and therefore hear it. So, if you could help us out there, I'd greatly appreciate it.

If you're low on the FM dial looking for National Public Radio, go no further. We're actually going to tell you the truth here. That's our intent, anyway. You're not going to hear this on NPR. An evaluation of defund the police. Well, maybe NPR is looking at that now, but probably not with my perspective anyway. That's what people are saying. Shall we defund the police? That's the solution to racism in the police force. Well look, you know our country is actually united. We all agree there's something wrong with the world. Everybody agrees with that, no matter what your worldview is. If you ask anybody that question, "what's wrong with the world?", I don't care whether they're Christian, atheist, anywhere in between, you ask that question nobody's going to say, "oh, there's nothing wrong with the world". Everybody agrees there's something wrong with the world.

Secondly, we all agree, at least look, the vast, vast, vast majority of Americans agree that George Floyd's death was a horrific murder. Although to be fair, we're still waiting for trial. Innocent until proven guilty. But if you look at the evidence, that really sure looks to me like a murder. And we also all agree that we all want justice. We want justice. The question is, how do we move forward? We have a policy position and that is to defund the police. People just want to do something. Let's just do something about this. Well, in reality, our system is set up to take a slow, methodical approach so we don't make a mistake in changing policy too hastily.

Now, let me read from the Black Lives Matter website on what their policy position is. "George Floyd's violent death was a breaking point." This is from the website. "An all too familiar reminder that, for black people, law enforcement doesn't protect or save our lives. They often threaten and take them. Right now, Minneapolis, and cities across our country, are on fire and our people are hurting. The violence against black bodies felt in the ongoing mass disobedience, all while we grapple with a pandemic that is disproportionately infecting and killing us. We call for an end to the systematic racism that allows this culture of corruption to go unchecked and our lives be taken. We call for a national defunding of police. We demand investment in our communities and resources to ensure black people not only survive but thrive."

Okay. Now, there's not a lot of details in here admittedly. I don't know if anybody's put forth a real proposal. I know they're working on them in Congress right now. You know, are there numbers involved here? When you say defund the police do you mean to zero? I mean, what does this all mean? In fact, there was a lady up in Minnesota, I think one of the one of the

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council members up there, who was asked about defunding the police on CNN. I think it's Alisyn Camerota that asked her that question. What do you do if, you know, somebody's breaking into your house in the middle of the night? You call 9-1-1. What happens? And the lady said, the council member who wants to defund the police said something like, well, it's just, you're coming from a position of privilege. Privilege? To call 9-1-1 and have a cop show up is privilege? I mean, it's supposed to be for everyone. 9-1-1 is for everyone. What are you talking about? I mean, she's living in a fantasy world, it seems.

Now, let's just take a look at just the general concept of defunding the police. I think there are two huge problems with such a proposal. The first problem is this. It takes the wrong view of human nature, which means it can't possibly work. What do I mean by the wrong view of human nature? Well, one of our founding fathers, James Madison, said something so pithy about government in Federalist 51, that it ought to be stamped on every national monument, perhaps, because it would help people understand the importance of police and the military. Here is what James Madison said. He said, if men were angels, no government would be necessary. If men were angels, no government would be necessary. Yeah, sure. If we were angels, we wouldn't have to have government keep us in check; keep bad people in check. Most people are law abiding, but there are many that are not, because we're not angels. We are human beings that are fallen. Human nature is fallen. We have a depraved nature. And if you take away the resistance of a police force, you are going to have anarchy, and a lot of innocent people are going to die.

Think about it this way. Your depraved nature, my depraved nature, you know, it's easy to be bad and hard to be good. It's just easy to be bad. You don't have to teach young kids to be bad; they automatically are. You don't have to teach them to say "mine". You have to teach them to share. We're bent toward evil. It is difficult to be good. And if you think about this, if there were no police, who would survive? I mean, literally, if the police department said, there will be no...we've talked about this on the show before. If there's not gonna be any law enforcement in your town for the next week, would the Best Buy dealership survive? Would the Lexus dealership survive? Would the Mercedes dealership survive? How many people would be killed, raped, robbed? It would be chaos.

Anarchy is not the solution. If we had no military, would America survive? I mean, we've had examples of this. There was a blackout in New York City in the 1970s and people went on a looting rampage. In fact, we saw it just last week when the police were outnumbered. They couldn't do anything about it. People are on a looting rampage. Right now, in Seattle, as you know, there's about six blocks out there in Seattle which they've walled off; activists have

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walled off. They've shut down the police precinct. There is a big argument between the mayor and the and the police chief there. So, who's responsible for this? Of course, the mayor is saying, oh, they're just having a block party there. She said something like, this is patriotic to do this. Oh, it's patriotic to take over a section of a major city; kick out the police? In fact, there's some video from that area where there are people saying, we are the police.

Now, look, someone's going to take control. There's always going to be rules. It's impossible to have no rules in a society, or no enforcement in a society. You will have chaos, because human nature is bent toward evil. And this is not just my opinion, this is just a fact of nature. And yet people want to put forth these proposals, which completely ignore a fact of nature, which I'm seeing the left doing that more and more now. They want to just decide that something is so, even when it's impossible to be so. They just want to decide that people are inherently good, and nobody will ever hurt anyone for any reason. So, we don't need police. What world are you living in? They want to say there's no difference between the genders. What world are you living in? That's now, in some places, considered hate speech to state a biological fact, ladies and gentlemen. This is madness. I'm sorry. It just is. I don't know any other way to describe it.

And part of the part of the reason for this is because the church checked out of society 100 years ago. I don't have time to get in the history of that, but I wrote a column, it's been it's like 11 years old now. I could have written it today. You can go to our website and see it. And the title of it is, Country a Mess? Blame the Church. Go there and read that if you would. It's on our CrossExamined blog page, crossexamine.org. It's from like 2009. But same stuff is going on now, just to a greater degree. Country a Mess? Blame the Church. A lot of it is our fault.

So, the first problem with the proposal to defund the police is, it takes a wrong view of human nature. People are not inherently good. People need some restraint. Now the best restraint, of course, is the Holy Spirit. But if they don't have that they're going to need, certainly, police restraint. So, if you take away the police, we're going to have chaos, not civilization. That's the number one problem with such a proposal. I've seen people online saying, this is Looney Tunes. They're on Cable News Network saying, this is Looney Tunes. It is. It really is.

Now, if people are trying to say, okay, instead of defunding the police, reform the police. Okay, well, we can argue over that, right. We might be able to come up with some proposals. J. Warner Wallace, who has been a cop himself says, yeah, there are some things we could do better in terms of training. Absolutely. But defund the police...madness.

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The second problem with the defund the police proposal is, it's based on emotion rather than data. And I think the cure would be far worse than the disease. Last week, we talked about this a little bit, and we said, look, when there's a conflict between what reason tells you to do and what emotion tells you to do, it's imperative that you act on reason rather than emotion, because lives can be at stake. My friend Greg Koukl puts it this way. He says, "emotion may make life delicious, but logic makes life safe". And if you're not using logic, people might die. People are at least going to get hurt.

Now, we didn't get much into data last week, as I said, but now we got this policy position in a position on the table. So, we have to look at the data. And if you've ever heard this expression, "but In God we trust, all others bring data". Look, if you're going to make a new policy position, you need data to know the true extent of the problem. And you need data to discover what the right solution is.

Here's a few questions for you. Let's just think this through. Are all whites racists because a few are? Are all blacks racist because a few are? Are all cops racist because a few are/ Of course not. Now, this is not to deny Racism is a problem. It's just to say that the problem is not accurately represented by these highly publicized individual incidents that we see on video. As horrific and wrong as they are, these videos rightly enrage us, to a certain extent, or at least have us go, this is wrong. But they also distort our perception of the police, because we only see these videos. We don't see the literally millions of videos of good interactions that police have with people every year. Millions where everything goes just the way it should. We only see these horrific, and obviously wrong, instances of police brutality.

So again, look, this is not to minimize the horror or immorality of what we've seen. It's just a reminder that, in order to move forward in terms of policy, we need to get a more accurate and complete picture of what the problem actually is. And in 2019, here are the stats with regard to how many unarmed people died at the hands of police. Nineteen unarmed whites died at the hands of police and nine unarmed blacks were killed at the hands of the police. And the definition of unarmed is a bit flexible. In fact, I was talking to a police officer on our Bible study the other day and he said, I had an incident once where a guy was considered unarmed, but he was trying to grab my gun. Now, thankfully, this did not result in anyone's death. He was telling me of another incident where a guy had a brick and that would be considered unarmed. So, we don't always know what unarmed means in these instances. But look, we don't want to want any of these deaths, but it's not the epidemic that we think it is. Nineteen unarmed whites, nine unarmed blacks.

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What do we do about this? We'll talk more right after the break. I'm Frank Turek. You're listening to, I Don't Have Enough Faith to Be an Atheist on the American Family Radio Network. We're back in two minutes.

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Welcome back to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek on the American Family Radio Network. About 25 years ago I was sitting in a Chili's restaurant and I looked out the window and I saw that a police officer was in a struggle with about a 25 year old man right there in the parking lot. So, I said to my guests, I said we got to go help this cop. He's about to be overpowered by this guy. So, we go through the emergency exit door there in Chili's. We run out into the parking lot and we're trying to corner this guy. And there's a point where the cop is trying to pin this guy down so he can handcuff them. And as the assailant here is about to be handcuffed, he begins to reach for the cops gun. And I had a really bad thought. The first thing came to my mind was, gee, I better take the cops gun, so this guy doesn't get it. I said, no, that's the dumbest thing you've ever thought Frank. So, I said, maybe I just hold this guy down so he can't get the gun. So, I grabbed the guy's hand and I pulled it away from his holster and I held him down while the cop handcuffed him.

And I didn't think anything of it until another cop just told me just a couple of days ago that this happens far too frequently. That cops are sometimes assaulted by unarmed people who are trying to get their guns. This is actually what happened in Ferguson. Even the Obama Justice Department admitted the "Hands up, don't shoot" thing was false. That Michael Brown never did that. That he was actually reaching for the cops gun and that led to a shooting.

Now thankfully, in the incident that I was involved in, there was no shooting. But this happens more often than we think. And we don't even know if the nineteen unarmed whites and nine unarmed blacks, who were killed by the police in 2019, if what that unarmed definition really is. Was the guy reaching for a cop's gun? Did he have another weapon, like a brick, that wouldn't be considered armed but a weapon of some kind? We don't know. So, the issue here is, how can we make laws that will be effective laws and not be counterproductive? We need to base our laws on evidence, not emotion. We can't make laws based on exceptions. You must make laws based on the vast majority of cases.

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A couple of quick examples. We have speed limit laws because they save lives. Well, what would we say if, you know, you got to rush somebody to the emergency room? That because you have to do that you ought to get rid of all speed limit laws. No, that wouldn't make any sense. That would be an exception rather than the rule. Or what if we said, you know, we ought to take all those warnings on cigarette packages off, and we ought to sell them to anybody, even kids, because, you know, sometimes smokers outlive non-smokers. That's the exception, right. Now, you don't make exceptions, or you don't make laws based on exceptions. Laws on exceptions make bad laws. Exceptions make bad laws. You make laws on the vast majority of cases.

So, the question here is, how do we prevent incidents of police brutality in the future? The answer is, with a response that gets the job done while minimalizing collateral damage. In other words, a response, it doesn't hurt our overall mission. We don't want a cure that's worse than the disease. Let me give you an example of this from my military training. And this is the same thing true about police. Whether it's the military or the police, we are trained to defuse the situation with the least force necessary. Now not everyone does that, obviously, as the George Floyd murder illustrates, but that's what they're trained to do. That's what we were trained to do. For example, in the Navy, which I was in, we wouldn't drop a nuclear weapon on a guy shooting at you with a handgun. There would be much too much collateral damage, and you would hurt too many innocent people, you'd hurt yourself, and you wouldn't actually accomplish the mission of securing the peace. You'd be destroying the land in which you're trying to secure the peace.

And it seems to me the same is true here. Defunding the police is like dropping a nuke on a guy with a handgun. It will hurt innocent people. It would very much hurt the minority communities that experience the most crime. And it will also hurt our overall mission, because it would destroy the very land in which we're trying to secure the peace. In fact, defunding the police would be like defunding the military and expecting to deter an attack and win a war. You can't do that. It makes absolutely no sense. In fact, defunding the police would be like defunding all doctors, because a few commit malpractice. I mean, how healthy would we be if we did that? Instead of treating the ailment, we kill the whole patient. Instead of disciplining or de-licensing bad doctors, we got rid of all doctors. I mean, it's ludicrous. Nazi Dr. Josef Mengele, as you know, he killed many people, even children based on their ethnicity. They were Jews. Should we defund all doctors because of him? No, of course not. But that's basically what's going on with defund the police.

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Now there's a former cop and Secret Service agent, Dan Bongino. You may have seen him. He's sometimes on cable news networks. He also has a podcast and he was testifying in Congress earlier this week about this defund the police question. So, he's been in the NYPD and he's been a secret service agent. And in this exchange, or in his testimony before Congress, this congressional committee, he's sitting next to Philonise Floyd, who is the brother of George Floyd, who was also testifying. And he's also sitting next to Angela Underwood Jacobs, the sister of David Underwood, who was a Federal officer killed by protesters in Oakland, just very recently. Now, that's who Dan Bongino, in this clip, turns to and speaks to first, before speaking to the congressional committee. He's sitting there, and he turns over to George Floyd's brother, and the lady who lost her brother, who was a cop, or a federal officer, to protesters. And here's what he says. Play that clip if you would, Rick.

Clip: From the City University of New York. Mr. Bongino, you may begin. "Mr. Chairman, ranking member Jordan, I deeply appreciate the opportunity to speak on this critical issue. Miss Underwood Brooks, Mr. Floyd; deeply sorry for your loss. I can only hope you take some solace in the justice that we all pray is to come. I mean that. That was a tough video to watch, for all of us.

Police Officer Dan O'Sullivan, he was a friend of mine. We went through the Police Academy together. Sadly, we lost touch when we graduated. We were both assigned to separate precincts, different areas of the city of New York. Dan and I were briefly reunited in 1998, but it was no joyous occasion. I was reunited with Dan in a hospital in Queens, where he was hospitalized with devastating injuries, after pulling over, off duty, to assist a driver in a critical emergency situation. He was hurt badly. Dan was the very essence of a public servant. Dan always put himself last, while putting his commitment to the safety and security of the public he pledged to serve, always first. That was the Dan I knew.

During my employment with both the NYPD and the United States Secret Service, I had the honor and profound privilege of working with agents, and police officers, who had committed themselves to a higher cause. Just like Dan, I met so many of these committed public servants that sadly, I can't even recall all their names anymore. These are good men and women. Yes, as with any profession, there are officers, no question, who are suited for the job. Some will cause trouble. Sometimes worse. We've seen that. But in my experience, this is rare and becoming rarer.

The Special Agents I work with and remains friends with to this day in the Secret Service, joined members of the NYPD, New York City Fire Department, on that tragic day of September 11,

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2001. And what they did, they sprinted into those burning buildings and personally escorted people out. As we all know those buildings collapsed, taking many of those brave NYPD and FDNY souls with them. Those brave souls are running into the buildings. Everyone else was evacuating. These are the types of people I was honored and deeply privileged to work with. Public safety came first. Everything, everything else came second. Sometimes even their own families.

The defund the police movement will target these heroes. They are the police, these people. It's not some amorphous mass that will be affected. It's real heroes, in real time, right now. Moving these heroes from your communities, and my community, will do nothing but ensure chaos and destruction. Police officers are the frontlines, putting themselves between the evildoers among us, and the honest, hardworking Americans just yearning for some security and prosperity in a small slice of Americana. We can and should commit to police accountability. There's no question about that. But we can do it without shredding the thin wall between civilization and chaos.

There are a few jobs in the country as stressful as policing. I receive an email, or a text, a few times a year, notifying me about the death or injury of a police officer I knew, worked with, or knew someone I worked with. Imagine if that was happening at your job. Think about that just for a minute. God forbid you found that a co-worker of yours was killed, or injured, in the line of duty in the course of doing their job. You didn't just get the text. You got this text a couple times a year. That's policing. That's what they do. They risk their own lives for yours.

I'll say in closing. I spoke at an event for police officers years ago. And a spouse of one of these heroes said this. She said, the most wonderful sound in the world for the spouse of a police officer is the sound of Velcro at night. You may be saying, why Velcro? Because it's how a police officer's body armor is secured to their bodies. And when that body armor comes off, and that sound echoes in their ears, the families of these heroes know that they're finally home safely. I ask you please, with the greatest of respect and humility, please stop this defund the police abomination before someone gets hurt. Thank you for your time."

That's Dan Bongino before Congress earlier this week. Notice what he said, the thin wall between civilization and chaos; they are the police. And he admitted, look, there are bad cops just like there are bad people in every profession, but you don't get rid of the thin wall that's between civilization and chaos to take care of the few cops who do these evil things. That would be ridiculous. In fact, think about it this way, ladies and gentlemen. Judging every cop on the behavior of a few is doing exactly what we say we are fighting against. It's bias. We don't

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want to judge people on the color of their skin, or on what other people do. As Martin Luther King famously said, we don't want to judge people on the color of their skin but on the content of their character, and if you are judging all police officers based on just a few incidents, you are biased. Look, I for one, feel a duty to point out the obvious, which apparently in our culture isn't too obvious. Most police are heroes who maintain our civilization. We will destroy ourselves if we destroy, abandon, or defund our police.

The other thing that's often not looked at, or overlooked here, is that the police are often the only one safeguarding shops and businesses in African American communities. In fact, in all communities, not just African American communities. You want to defund something? You want to help African Americans out? Defund Planned Parenthood. They kill hundreds of thousands of black babies every year. Disproportionally, by the way. Nobody's talking about defunding Planned Parenthood. They're talking about defunding police. More minorities will die if we do that. Everyone from every walk of life will be hurt or more will die. It's crazy, ladies and gentlemen, I'm back in two minutes. Don't go anywhere.

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There's another horrific issue we need to deal with as well, ladies and gentlemen, and that is black on black crime. What can we do to stop that? Nearly 6,000 black victims a year are due to black on black homicide. That's something we have to draw attention to. Not just the police issue, but that issue. And I hear very few people, certainly in Black Lives Matter talking about that. In fact, Ben Shapiro has noticed a contradiction in a recent column. Here's what Ben said, Ben is a very astute thinker, as you know. He said, "we hear that the police are the greatest threat to black Americans, and that's why they must be defunded. But we also hear that police absence, a product of racism, created the conditions that originally led to higher crime rates in black communities. We can, therefore, blame the police for crime, whether they're present or absent in minority communities."

Look, Shapiro's right. Either the cops are an overall threat to black Americans, or they provide overall protection to black Americans. But they can't be both. They both can't be true. And so,

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what I'm trying to say here, ladies and gentlemen, is that you can be for Black Lives Matter. You should be, in the sense that all lives matter. Black Lives, white lives, every life matters. You can believe black lives matter, because they do. Because everyone is made in the image of God. Because there's only one race, the human race.

So, you should believe that black lives matter, but that doesn't mean you have to believe in the political proposals of the official Black Lives Matter group. It would be a failure to make distinctions. You don't have to agree with the way to solve the problem even though you agree there's a problem. I mean, some of their goals have very little to do with racism and everything to do with Marxism. Some of their goals are clearly against the natural law and clearly against the teachings of Jesus.

Here's just a couple, right from their website, of their proposals. We foster a queer affirming network. When we gather, we do so with the intention of freeing ourselves from the tight grip of hetero-normative thinking, or rather the belief that all in the world are heterosexual unless she, he, or they disclose otherwise. So, they're queer affirming, whatever that really means. I mean, I think it means, politically they want all the political goals of the LGBTQ movement. Not that they're saying, just that we accept people because they're made in the image of God, but we want those political goals that they want.

Also, here's what they say; Black Lives Matter website. We disrupt the western prescribed nuclear family structure requirement by supporting each other as extended families and villages that collectively care for one another, especially our children, to the degree that mothers, parents, and children are comfortable. So, a man and a woman coming together to have a child and to bring that child up is a western prescribed? No, I would submit to you that's just naturally prescribed. That's just the way God set things up. That men and women are different, and they can come together and do something that only they can do together, and that's bring forth children. And that mothering and fathering are different and both mothers and fathers are important. And they want to blow up the nuclear family. You don't have to support that. You shouldn't support that. Even though you might agree, as you should agree, that black lives do matter, just like every life matters.

By the way, my friend and pastor, Derwin Gray, who's been on my program before, we talked about this a few years ago, I think back in 2016. He says, Look, when somebody says Black Lives Matter, they're just pointing out that it's an issue that black lives haven't been treated equally in our country in the past. Just like if you were to go to a fundraiser for cancer, you wouldn't say to the people who are doing the fundraiser for cancer, why aren't you talking about diabetes, or

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why aren't you talking about heart disease? Well, because this is about cancer. Not that those other diseases aren't important. And so, yeah, it's okay to say Black Lives Matter, but that doesn't mean you have to support every political goal that the Black Lives Matter official organization is putting forth. That would be a failure to make important distinctions.

And by the way, before we talk more about this, I forgot to mention...you know that back just a couple of months ago, our trip to Israel was canceled because of coronavirus. Well, it's back on. September 6, I think to about the 17th. We're going back to Israel. We had a full trip and some of the people who were going in April couldn't make it in September. So, we now have some seats open again. We're taking one bus because it's an intimate situation. We don't want to have too many buses or too many people. Myself, Eli Shukron, the Israeli archaeologist, who literally has the keys to some of these sites, because he's excavated them himself. And you won't be able to see unless you go with us. He'll be our guide. Eli discovered the pool of Siloam, where Jesus healed the blind man, in John chapter nine. And he excavated most of the City of David, which was Jerusalem and David today.

It's going to be an amazing trip. We stay at the best hotels. If you go to crossexamined.org and click on events, you will see the trip to Israel there. VIP trip to Israel. It's this September. If you want to be a part of it, make sure you sign up soon, before we fill up that bus. And again, it's September 6th to the 17th. All the details are on the website. We're going to the Dead Sea, we're going to Galilee, obviously Jerusalem. We're going to be at some of the best places in Israel. You don't want to miss it. So, if you can be with us, it will change your life by the way. This is gonna be my sixth trip there and it's just amazing every time I go. You see the Bible like you've never seen it before.

Also, don't forget about CIA, CrossExamined Instructor Academy this August. You got to sign up soon. It's in Dallas. That's where we teach you how to present and answer questions with regard to apologetics.

I need to say one other thing about this. Another contradiction I've noticed in this, if people are maybe thinking, Frank, you're a white guy. How can you talk about this? You notice that the left says that only blacks are qualified to talk about racism? Yet the left then shames whites for not speaking enough, or not speaking up in the right way. Well, look, you can't ever both ways. If you're only qualified to talk about it, why are you saying that people of other ethnic groups, why are you urging them to talk about it when you just said they can't talk about it? Or, why are you shaming them for not speaking up, or speaking up in the right way?

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Look, the truth of the matter is, arguments do not have race, gender, or any other human characteristics. Arguments are either valid or invalid, regardless of who states them. Facts are facts, regardless of who states them, and you don't have to experience a sin to know it's a sin. Otherwise, you'd have to say that white people living in America today shouldn't speak against slavery because they've never been slaves themselves. In fact, by that logic, you'd have to say that black people living in America today would not be able to speak out against slavery because they've never been slaves. Look, everyone alive in 1865 has been long dead. So, this is not good logic to say that you have to have experienced the sin to know it's a sin. That you have to experience slavery, or you have to be black to talk about slavery, or white, or whatever.

Again, it's a contradiction to say that only certain races, or ethnic groups, are qualified to have an opinion on an issue, and then become enraged because other races or ethnic groups don't speak up, or do so in the way you want them to. And let me again emphasize the truth that there's only one race, the human race, and only Christianity can justify that. Only Christianity can justify that.

By the way, let me let me read something to you that I want you to imagine where this is from. I'm not going to tell you till I'm done. "Every record has been destroyed or falsified, every book rewritten, every picture has been repainted, every statue and street building has been renamed, every date has been altered. And the process is continuing day by day and minute by minute. History has stopped. Nothing exists except an endless present in which the Party is always right."

What's that from? Yeah, that's from 1984, by George Orwell, written in 1949. That's the totalitarian surveillance state where dissent is not tolerated. Have you noticed that dissent doesn't appear to be tolerated by the left in our country right now? I mean, people are actually losing their careers because they're not stating this issue the way the left wants them to state it, or they're silent, or they say three words in the wrong way and they're out the door. This is madness, ladies and gentlemen. And here's my question. Are you making snap judgments? Are you judging people and ruining their careers because their social media statements are not exactly the tone you think they should strike? I mean, really? Everyone has to agree with you now, not just in content, but in tone and rage. And if they don't, they're evil and must be destroyed? Really? Is this 1984? The left really wants a totalitarian state where you'll be executed if you don't applaud loudly enough when the dictator speaks. When the mob speaks.

By the way, ladies and gentlemen, if you haven't noticed, that's not inclusion, tolerance and diversity. I mean, what happened to the true liberals we used to have in this country? We now

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have mob rule. Let me mention, also. You can believe black lives matter, because they do, as I've said, because everyone is made in the image of God, because there's only one race, the human race. So, you should believe that black lives matter, but that doesn't mean you have to believe every political proposal of every official group. As I just mentioned, they have anti-biblical statements on their website. And you should want a colorblind society. You can agree with the ends, a colorblind society, where every ethnic group is treated equally, but disagree on the means of getting there. You can do that, and you should do that.

And by the way, this is the teaching of the Old Testament and the New Testament. Look in the Old Testament, Leviticus 19 says, do not pervert justice, do not show partiality to the poor, or favoritism to the great, but judge your neighbor fairly. In fact, it goes on to say love your neighbor as yourself. This is Leviticus 19. What does that remind you of? Well, it reminds you of the teaching in the New Testament. Love your neighbor. Who is your neighbor? Everyone's your neighbor. The Good Samaritan is your neighbor. I'm supposed to love the Good Samaritan? Yeah, the Samaritan people were viewed as half breeds by the Jews. They were hated by the Jews. And Jesus comes out and says, love them.

We should love all people, because they're all made in the image of God. That's our ultimate message, ladies and gentlemen. Yes, we should be anti-racist, because Christianity is anti-racist. We're all made in the image of God and there'll be people from every tribe and tongue in heaven. And there should be people from every ethnic group in our churches. Sadly, that's not often the case, but it should be. So, we have to work for reconciliation. But that doesn't mean we have to agree with every political position the official Black Lives Matter organization takes. If we do, then we're actually disagreeing with Jesus.

All right, ladies and gentlemen, I know this has been a sensitive subject. Don't take any comments out of context. Listen to the entire podcast and quote the appropriate section if you do. I'm Frank Turek. I hope to be back with you next week. Don't forget to pray for Tim Keller and thank you for praying for my family and my dad. God bless you. See you next time.

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