

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

with Dr. Frank Turek

PODCAST

Deconstructing Critical Theory with Krista Bontrager & Monique

Duson

(December 5, 2023)

FRANK:

Ladies and gentlemen, we've talked a little bit about the Hamas Israel conflict. And we're going to talk a little bit more about it today, but from a different perspective. But before we get there, I do want to mention, if you did not hear the last podcast, which was actually the main podcast that's broadcast on the American Family Radio Network, from last week, it's called Kingdom AI. Please go back and listen to that, because that podcast unveils a dramatically huge goal that we're going to try and accomplish over the next year or two, and we need your help to do it. I think you're going to be encouraged by how we're using AI to reach the world. So, check that out. Go back and listen to Kingdom AI.

Or if you want the shortest way of seeing what we're doing, go to CrossExamined.org. Click on Donate and you will see a video pop up. It's only about four minutes and 26 seconds long. Watch that video to see what's going on and what's going to happen over the next year or two, with God's help and with your help. Now, my colleague Phoenix Hayes, who as you know is our creative director CrossExamined.org, and also a staff writer, and somebody that does presentations herself is going to take the interview from here. So, take it away, Phoenix.

PHOENIX:

Welcome to the midweek podcast for I Don't Have Enough Faith to Be an Atheist. I am Phoenix Hayes. I am here today talking with a special guest. We've got Krista Bontrager, co-founder of the Center for Biblical Unity. We have a long time relationship. In fact, I'm very, very grateful. And I like to brag that I helped participate in designing the initial logo for their project. I love the work they're doing. And I know that most places we see Krista, we also see Monique. They're a beautiful pair. And I'm thrilled to have Krista on. Krista, how are you today?

KRISTA:

Grand. Glad to be here, Phoenix.

PHOENIX:

That's fantastic. So, we're actually recording this at the SES national conference, and Krista has been phenomenal with Monique. Well, both of them. They've been switching up their talks. And I think Monique has kind of run with things, but not without your amazing support. But today I want to really get to know you a little bit better. So, can you tell our audience how you met Monique and what got this ministry going?

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KRISTA:

Yeah, I've worked professionally in the field of theology and apologetics for 25 years. And I went to seminary before the internet, so I'm that old. And I was just kind of living my life in apologetics and raising my kids in Southern California with my husband. My husband and I have been married for 30 years now. And I met Monique in the fall of 2017. We were introduced to one another by a mutual friend. And we had some mutual friends in ministry together. We didn't know each other, however. And our friend thought we might enjoy getting to know each other. And we had some things in common that we had both graduated from Biola, but in different decades.

PHOENIX:

In similar fields?

KRISTA:

No, very different fields. But we both had interests in mission work and ministry. And we both had grown up in Southern California. And we were both raised by single moms. And so, she just thought we might enjoy getting to know each other. So, we started zooming and talking on Facebook. And we have very similar senses of humor and sensibilities, and we both really loathed to hypocrisy. You know, we had some connection points. And so, in my mind, we were practically twins. [Laughter]

PHOENIX:

I get you two confused all the time. [Laughter]

KRISTA:

And for those who don't know on the podcast, Monique is a very tall African American woman, and I am a very short, older white woman. And so, we're practically twins, obviously. But in June of 2018, Monique had to make an emergency transition off the mission field. And some things happened. When she was visiting us, she struggled with severe mission field induced PTSD. And she had an episode while she was at my house. And so, I asked my husband, hey, can you ask the Lord if there's anything that we might do to support her? And so, my husband prayed about it. And he came back, and he says, well, I think we should offer her a place to live while she's transitioning.

So, we thought, well, maybe that'll be like a month, three months, something like that. Not really understanding the significance of her condition at that time. And she ended up living with us for five years. And during that time, in those early days, we were taking her to specialists and trying to get help for her. And one of them suggested that we do walking. That would help her brain begin to heal itself and recover. So, we did a lot of walks. I was really in shape. And we were doing a lot of hikes, and talking, and realized that we saw the world through very different lenses.

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PHOENIX:

But you're both believers.

KRISTA:

We're both Christians, we both love Jesus. But she had a perspective of kind of mixing Christianity with something that I didn't know the name of it. And going to seminary, I thought, well, maybe it's sort of a version of post modernism. I wasn't really sure. And it took me about a year and a half before I stumbled onto the term critical theory. And then I had something I could Google and I could begin to research it. Because that's my solution to everything is to look it up.

PHOENIX:

I'm going to diagnose you, Monique. I know she loved that. [Laughter]

KRISTA:

So, once I understood critical theory was this lens that she had kind of mixed with her faith, then I could begin to understand it. And that started us walking a road together of understanding each other, studying the scriptures together, and really trying to figure out what does the Bible teach about race, ethnicity, unity, and justice?

PHOENIX:

Yeah. Because I know that she's a self-described former social justice warrior. So, what did that look like coming out? And in a sense, she's still a warrior. But she's got now a lieutenant with her, and it's redirected.

KRISTA:

And had a different point of view, yeah. I think how that really showed up in the early days of our friendship as we were walking together and talking about these issues. She was not afraid to tell me that because I was white, I was part of the problem. I was part of racist systems. And I was a nice racist, but because I was white, I was racist. And I was like, this is so peculiar to me. I don't know what we're talking about. And I remember even one day asking her like, how are you defining racism? I think we might be using two different definitions.

And she would say things like, Jesus was a social worker and Jesus loves welfare. And I was like, I've never heard people talk like this. And so, God has made me to be a naturally curious person. And so, I would just ask her a lot of questions. Well, how did you arrive at that conclusion? Can you tell me more about that? But to be honest, with all deferential respect to my old seminary chum Greg Koukl and his book on Tactics, some of those things really blew up in my face with her on the social justice side of things. And I made some mistakes, for sure. But that's kind of some of the ways that it showed up.

PHOENIX:

Okay, so I'm curious about two things. One, where had she received those ideas about Jesus?

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KRISTA:

So, Monique's mother, when she was growing up, was not a Christian. And so, she was living in the hood. She was living in South Central, Los Angeles. Monique's, the oldest of four children, and she was doing the typical oldest child things of helping to raise the younger children and her mother was a single mom. And Monique just would tell you she learned through the vernacular on the streets of overhearing her mother talk about white people. And that was kind of where she got a lot of her ideas. And her mother is not the same person that she was in 1985. So, you know, Miss Pauline if you watch this, you know Jesus now. She's been nothing but kind to me. But I think back then, you know, we all grow. We all evolve.

PHOENIX:

Of course. I was awful in '85. I was pooping my diaper, okay. It's a different journey. [Laughter]

KRISTA:

But I think that there was just a thought on the streets. Monique lived through the Rodney King riots and there was a sensibility that white people were against black people. And then she went to Biola. She was a sociology major and learned kind of the data and statistics that to her confirmed her way of seeing the world. That yes, in fact, white people were racist and are part of the system.

PHOENIX:

Not only were, but present day are.

KRISTA:

Yeah. And that put her on a path to adopting a formal academic theory of critical race theory.

PHOENIX:

And then where did she get these ideas that Jesus was a social worker?

KRISTA:

Oh, definitely at Biola in her studies in the sociology department.

PHOENIX:

I guess that makes sense if that's your major.

KRISTA:

Yeah, that was just how they talked from what I understand. Like I said, we went to Biola in different decades. I had a very different experience at Biola than she did. It's almost like we went to two different schools.

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PHOENIX:

Right. And so, Krista, as you went on these walks, and you got to know each other and dig in a little further about what both of you believed, not just about your faith, but about your country's history and the way society works, what did you begin to discover in these talks with Monique?

KRISTA:

Well, it's really interesting you mentioned history, specifically, because I learned that we had been taught two very different visions of history. Monique knew all about black history, things I had never heard of. I had never heard of the Tulsa massacre or Emmett Till. And those were big gaps in my knowledge of American history, because truly, Black history is a part of American history. But I knew all about the Constitution, and the Declaration of Independence, and the founding fathers. And she didn't really know anything about that. And so, it was almost as if we had two different, not only understandings of Scripture, but we had two different understandings of our country, and our history, and what it all meant. And that led to a lot of conversations about identity.

PHOENIX:

That's fascinating. And yet both of you went through the public school system. It's not like okay, she went to some special Afro American centric Academy.

KRISTA:

But all of her teachers in South Central were black, for her whole education, except one. She'll tell you; she says we always made fun of that poor white teacher. I feel so bad about it, now. But she says all of her teachers were black, all of our neighbors were black. She said the only white people she knew were doctors and the white people she saw on her grandmother's soap operas. And so, her whole existence was black. And her mother would tell her, you know, Monique, there's only two things you have to do in the world, and that's "be black and die." Those are your only two jobs.

PHOENIX:

What a fascinating manifesto.

KRISTA:

That was her identity, was being black first. And my experience growing up, also in Southern California, but in the East San Gabriel Valley, a suburb of L.A., that was not the conversation my mother was having.

PHOENIX:

Your mother didn't tell you to just be white?

KRISTA:

No, it was, you're going to go to college. You're going to, you know, do these other things. So, our mothers had given us even just very different marching orders of how to conduct ourselves.

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So, when we met each other, there was a lot of exploration of well, how do you see the world? And then she became curious, well, how do you see the world? And so, all of the sharing, and the walking, and there were a lot of arguments. I'm not going to lie.

PHOENIX:

These are deep-rooted ideas about your reality.

KRISTA:

Exactly. So, now we're five years into this journey together. And we have a book coming out talking about some of these things.

PHOENIX:

Yeah. I'm so glad you mentioned it. So, tell us more about this book that's coming. First off, when is it coming, what's the title, and what's the focus of it?

KRISTA:

So, it's called 'Walking in Unity.' And it's really about a lot of the walks that we went on together, and our conversations on the walks, and the things that we discovered about ourselves and each other, and why we believe what we believe about race, and ethnicity, and identity, and what does it mean to be a Christian? And, you know, what is a Christian view of these things? And what were things that I changed my mind about? And what were things that she changed her mind about? And so, we're fielding 10 of the most common questions that come into the ministry related to race and racism and sharing a little bit of our story along the way and trying to encourage Christians to think about these things through a theological and a biblical lens. And really, being fairly vulnerable about some of our struggles.

We write about some of the fights that we had about certain things, and the breaking moment that I came to like, please stop calling me a racist all the time. So, you know, there were hard times. It was not an easy thing. But the ministry of Center for Biblical Unity was really born out of all of that difficulty, and all of those walks, and then the Lord just had us in the right time and place to found the ministry.

PHOENIX:

Yeah. Now, I love to hear that this is truth being delivered through relationship and through stories, people resonate with that. People are, in a way, a little tired of being lectured again about the downside of CRT, and this, and this. So, I love that you're taking that approach. One thing I've observed by attending a church here in North Carolina that is being intentional about making it diverse, and making specifically the African American community feel like this is their church too. It's not a white church saying, you're welcome here, but we'll be doing things the white way, whatever way that is in terms of music and things like that.

And what I noticed is, they wanted to do a series called Easing Racial Tensions. And the first night, hardly any white people showed up. And when we asked the question, it's because white

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people don't feel a racial tension. They said, oh, I love you guys. There's no tension. You're welcome here. But that wasn't the point of it. It was the point to show up and just listen, so that our black church members knew we weren't just inviting them into our world. We wanted to hear their world. But unfortunately, that first night wasn't a huge success. Everything changed after that was communicated to those of us who just thought, oh, no tension here. Welcome. We love you!

KRISTA:

Why do I need to show up for this?

PHOENIX:

Exactly, exactly. So, what I observed, of course, is that the problem of these "racial tensions" was really an invisible problem, predominantly within our Christian church that wanted our black brothers and sisters to feel welcome. So, we learned that well, just because you don't feel them doesn't mean that they're not still carrying that burden. And so, it was a learning curve. And I'm so glad I learned it because what a silly white woman I was to just be like, I'm fine. Are you fine? No, but I'm fine. Have you come across anything similar with this?

KRISTA:

I think what you're talking about there is the question about multiethnic churches. And when we get on a call, with so many pastors...we'll get on a call and we'll ask them, you know, what is your vision for your church? And so many pastors have a heart for the multiethnic church and making their church more diverse. There is a lot of cultural messaging to that effect. However, we also have to keep in mind that there is a large percentage of churches that are in rural areas. So, if you're in Cody, Wyoming, having a multiethnic church, if that's your goal, it's going to be very challenging. And so, we want to be careful at the same time to not inadvertently communicate that there's anything inherently defective about a majority white church.

PHOENIX:

Sure, sometimes the demographics simply can't support it.

KRISTA:

Unfortunately, where it's located, this is just how it's going to show up. And I think that there is pressure, particularly on predominantly white churches to become more diverse. We don't see that same cultural pressure on the black church, for them to ethnically diversify.

PHOENIX:

That's an interesting point.

KRISTA:

And so, we want to be careful. Well, how Monique and I kind of tackle that issue is encouraging pastors to think about what is their particular place where God has providentially put them? Like, what is their demographics in the five mile radius around their church? If their current church is

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sort of reflecting the demographics of the community, there's probably nothing to fix. But if there's a huge imbalance, like let's say, you've got a predominantly Chinese Church in a neighborhood that 30 years ago was predominantly Chinese, and it was born out of just organically that neighborhood, but now the neighborhood's changed. And let's say, now that Chinese church is located in a predominantly Farsi speaking community. Should the Chinese church have a heart for that community? Of how are we going to reach our Farsi speaking neighbors that now are five miles around us and like 80% of our community is now Farsi speaking? And so, to us, the focus really should be on the Gospel.

Often, it really is born out of a white conversation and white people not wanting to feel guilty about being white. And when the Gospel isn't leading the conversation of how are we reaching our community in the five miles around our church, do we reflect that community, and are we reaching those people? To us, that's the first critical question we need to ask. And then, if we need to have some internal conversations about well, it's almost seems like we have two parallel congregations, these people flock to these people, and these people flock to these people. Well, we can have that discussion of how do we make people maybe love each other better, or be more present in each other's lives? But we don't want to lead with the diversity discussion first. We really want to lead with the Gospel first.

PHOENIX:

I get that.

KRISTA:

And so, it's a tough issue because there are cultural differences. And sometimes there's language differences. But these things, all must be kept in perspective that the Church has been multiethnic and multicultural since Pentecost from day one. And we look at the global Universal Church, the Gospel is going out to the nations. Matthew 28:19 is happening. Revelation 5:7 will be a reality because Matthew 28:19 has happened. Not every local church must look like Revelation 5, because some churches are in Cody, Wyoming.

PHOENIX:

There you go. And that's not their fault.

KRISTA:

Yeah, it just is what it is.

PHOENIX:

Right. Well, when can we expect your book to be available?

KRISTA:

Yeah. So, it's coming out through Salem. It's now available on preorder on Amazon.

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Great. Preorder is very important people. Get in there and order a copy.

KRISTA:

So, it drops on February 6th, and we will be coming out with small group curriculum as well through the Center for Biblical Unity. So, if people want to read it together and discuss it together with their small groups, we'll have some ways for them to do that.

PHOENIX:

Krista, thanks so much for giving us your thoughts on this. I love hearing your wisdom and the journey that you've been on that you've walked on with Monique. And I'm looking forward to bringing Monique on and asking her some things.

KRISTA:

Definitely. I'm glad to be here.

PHOENIX:

Right. And now I am about to welcome Monique here. We have some questions for her. Monique, of course, is here at the SES National Conference also. She just delivered her breakout talk this morning. She has another one coming up this afternoon on the mainstage. I can't wait to see it and hear it. I also know that these talks are not what were published on the schedule. What happened girl? What happened?

MONIQUE:

So, what happened is yesterday, as I was preparing the talk that Krista and I had prepared for, had been going over for the last few weeks, I just felt in my heart like, it was just like this nudge that that was not the talk. And I definitely attribute it to the work of the Holy Spirit.

PHOENIX:

Yeah, who's that? [Laughter]

MONIQUE:

Well, we need to be talking about the Holy Spirit.

PHOENIX:

That's right. This is such an academic conference. Sometimes it's...

MONIQUE:

No, I definitely want to always remain prayerful before I speak as I prepare. And just as I was praying and looking things over, it was just like this nudge in my heart, like, this isn't the one. It's this one. And I'm like, I can be self-conscious. And I'm like, but really like, I don't know. This is my first time speaking here. That doesn't feel academic. It doesn't feel...and yea, no. And so, I was just like, okay, well, I'm going to continue to prepare (because I'm stubborn) the one that I know we are supposed to do, because that's what we said we were going to do.

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And Krista and I get in the car, and she's like, you're going to think I'm crazy. But I just feel like the Holy Spirit is prompting for this talk and not this one. I was like, I kind of do think you're crazy, because that's also what was placed in my heart. So, we talked with Adam Tucker at SES. And I was just like, you're going to think I'm crazy. But he was so supportive, and just said, no. You need to be delivering what you know the Lord has for you to deliver. And we trust the Lord. We trust the work of the Holy Spirit. And if it was confirmed separately, then go ahead and do that. And I had never mentioned anything to Krista. So, I was like, okay. We will go with this. It does make me a little nervous.

PHOENIX:

Have you done this talk before?

MONIQUE:

It will be a little different. I've only given it one other time. And this one is still going to be a little different. It's a different audience. It's a different group of people. And, you know, as I have interacted with people here yesterday and today, there are unique questions. And so, I can put those questions into the talk, and answer some of that, and bring out those questions to a larger audience. Because if one person or two people are asking, I know there are going to be many others who are asking as well.

PHOENIX:

That's right. Now, for me, and a lot of people out there, you and Krista are so closely tied to everything critical race theory. Critical race theory, and fixing that outlook, and getting it back to biblical. But you've also mentioned that there are other social critical theories that people are less familiar with and aren't getting. Almost they're not as trendy a topic to discuss right now. But you mentioned some of them to me as we were in the hall, and it immediately made me interested. What can you share about those and why do we need to talk about them?

MONIQUE:

Well, I would first say that the critical social theories are like a train. They're linked together. And the driving engine is critical theory. And so, if you have an engine driven by critical theory, all of the other cars on the train are going to be pulled by critical theory. So, one of the cars will be critical race theory, but then we also have critical queer theory. We have critical crip studies, which would be like a disability study. We have critical Latin X studies, critical feminist theory, critical child studies, critical religious theory, or religious studies, critical Muslim theory. It just goes on, and on, and on. There are several. And so, what I caution people on is thinking that you can adopt one without adopting all, because the goal is the end of oppression, the liberation for all people through revolution and activism. But you're going to do that for all people.

And so, in 'Words That Wound,' it's a book by Mari Matsuda. And I think Kimberle Crenshaw contributed to it as well. And there are a few other authors. But they clearly mentioned that ending oppression for one means ending oppression for all. That was written quite a while ago. But when we look at a contemporary today, someone like Ibram Kendi, he would also say that

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to be anti-racist is to be feminist, is to stand against race genderism, or gender racism. And so, if I am going to be anti-racist, I also have to stand for all of the other oppressed groups, which is the exact thing that some of the progenitors of critical race theory said years ago.

PHOENIX:

Right, the same solution, the same mindset applied to every sub demographic, basically.

MONIQUE:

Any demographic that would call itself or consider itself a marginalized community. Marginalized being based on the sociological or anthropological definition, not on like the biblical definition of marginalized that we would see in the Scriptures.

PHOENIX:

Now, we do see with intersectionality people almost competing for a status of being the most oppressed. How does that interplay with addressing critical theory? It's almost as though racial critical theory is getting a lot of media time. What about the rest? Is there a sense of one is more important than another among people dealing with it, or people feeling that oppression and pushing their agenda? I'm curious about, for example, I've heard people in the gay community trying to compare their situation to that of black American history. And of course, I roll my eyes at that comment. I can't imagine how someone of that community feels. So, I'm curious about how this critical theory mindset affects these different groups as they mingle together. What's the relationship there?

MONIQUE:

So, there's a lot packed into that question. The first thing that I would say is that the conversation about critical theory is a conversation of power. Who holds power? And so, when we look at even the definitions of critical race theory, I think of Richard Delgado and Jean Stefancic. In their book, 'Critical Race Theory: An Introduction,' they talk about critical race theory as being a movement of activists and scholars engaged in the transformation of society in relation to race, racism, and power. Now, that's been their project, specifically, was about race. And so, they're looking at the power structures in regard to race.

When we think of queer studies or critical queer studies, we are looking at who in society holds the power in relation to gender? So, is it your cisgendered person, or your heterosexual person, your person who identifies as a biological male or a biological female? Are they the majority within society? And do they hold the majority of societal power compared to someone who may identify as queer or transgendered? If they identify as queer or transgendered and they are a minority within society and not holding societal power, they would be seen as an oppressed community.

PHOENIX:

Right. And I love that you're taking all this knowledge that you've got and your heart for this, of people finding their true identity, their true value. And yes, you've done phenomenal work and

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continue to do phenomenal work with racial reconciliation and getting both sides talking about it. But I love that you're now stepping out and talking about how the same lens is being applied to all these other groups.

MONIQUE:

It's the same lens. If we're talking about heterosexuality, race, or sexuality and race, if we're talking about class, if we're talking about age. You know, one of the things that many people don't realize is that in the conversation with age, adults are considered an oppressive or a privileged group. But then who are we looking at as being the oppressed? I'm sorry, adults are the oppressor, or are the privileged, where children would be considered an oppressed category.

And this is why we're seeing laws and bills put forward to say, you know, your child needs to be able to give their own consent, advocate for themselves. In California, where I live, there are all kinds of things being put forward. We are now a sanctuary state for transgendered youth. So, if a student or a young person from South Carolina decided they want to transition, their parents, may be historic Christians and say, no, we're not doing that. If that child flees to California, that opens up another whole world of issues.

PHOENIX:

Big time. For, sure. So, I wanted to ask you, how are these social critical theories, (this seems a bit out of right wing). But how are these social critical theories popping up in relation to the actions that we're seeing take place in Israel right now? And it's not just that, what we're seeing in the media of how Americans are responding to what's happening over there. Can you talk to us about that?

MONIQUE:

Yeah. So, there's actually something called critical Muslim theory. Critical Muslim theory would see Palestinians as being an oppressed community in relation to the Jewish community. Now, I do want to offer a bit of caveat. Just because a Palestinian might be considered an oppressed person or a part of an oppressed group in relation to the Muslims, that doesn't mean that every Palestinian or that every Muslim is a jihadist, or supports Hamas, or things like that.

I want to be clear with that, because what I don't want, and what we don't need are a bunch of people saying, look. Every Muslim wants to.... that is not true. Hamas and those who are in the sect of believing in like Jihad and things like that, that is a unique group or a sect in that area. But how does it all play together in relation to the social theories? If you see a marginalized group or an oppressed group, the goal, again, is liberation through revolution.

PHOENIX:

Which is exactly what they're doing. Is it not? Under the rules of critical theory?

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MONIQUE:

Under the rules of critical theory, which borrow from that Marxist ideology of one day the proletariat will rise up and overthrow. There will be revolution. And so, this is why you can see students, like queers for Palestine on different college campuses, or Black Lives Matter for Palestine, or, you know, whatever the critical theory area is, offering support, because they're offering support for a marginalized or oppressed community.

And as I previously stated, going back to Mari Matsuda and the book 'Words That Wound', and Ibram Kendi, if you are going to be an ally, if you are going to stand for the freedom of oppressed people, you must stand for the freedom of oppressed people across the board. I can't stand for the freedom of oppressed blacks, but not stand for the freedom of oppressed queers. And I can't stand for the freedom of oppress queers, but not for the freedom of oppressed Palestinians.

PHOENIX:

Amazing. And so now, it's creating a further division for a war that's taking place, not on our land. And our young people are gathering together, and waving their flags, and protesting because the powerful need to be brought down and the oppressed need to rise.

MONIQUE:

Yes, yes. And so, when we think of, you know, what comes to mind is the queers for Palestine group that I saw marching on, I want to say it was one of the college campuses. They also had, like the rainbow flag, and they had the solidarity black fist. And all of this goes together.

PHOENIX:

And isn't it ironic that an Islamic extremist would cut them down, instantly? They don't connect those dots that homosexuality is completely banned in those countries?

MONIQUE:

I am more concerned about the Christian who doesn't connect the dots. And not to say that I would want to see homosexuals or those identified on the LGBTQ+ spectrum, you know, gunned down or beheaded?

PHOENIX:

No, not at all. It's interesting that they're promoting a group that would have them dead.

MONIQUE:

But to me, I am more concerned that the Church, those who believe in Jesus, would waive a Black Lives Matter flag and support or suggest that their people also wave and support Black Lives Matter, because this ideology leads to violence. It has no other end. But we don't want to talk about that. They have, and when I say they, I say this ideology has hooked itself into our compassion. And through our compassion, it's like we have lost the plot on reality and in investigation. We are a people of the book. We are people called to evidence. And so, we can

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go and look at the research. We can look at the evidence, we can read the first verses and understand where this lands.

PHOENIX:

Yeah, we're all on board for yeah, end the oppression. Read the end of the book. How do they plan to end it?

MONIQUE:

I am on board for ending oppression by biblical standards. I am not oppressed simply because I bear black skin in America. And so, how are we defining oppression? How are we defining marginalization. We need to reconsider the words that culture has co-opted, and turned, and given back to us. Culture has taken justice, tolerance, love, unity, marginalization, oppression, done a little hoodwink and bamboozle with it, and given it back to the Church and it's like, these are now your definitions. But I can't blame culture entirely, because the Church (to some degree) and I'm not saying every church, but many churches have sent people, there congregants into the culture to find their answer and brought that back into the Church.

PHOENIX:

Yeah. Right, rather than doing the equipping from inside. That's true. That's good. That's fire. Monique, you always bring the fire. I cannot wait to hear your talk later today. For those of you who were not able to attend the SES National Conference, I do believe that you'll be able to purchase the livestreamed recordings. Of course, they're not live anymore. So, the recordings of this conference, take a look. Check it out. Go have a look at SES, Southern Evangelical Seminary. We love them. Grounded, biblical, good clear-thinking education. All right. Thank you, Monique.

FRANK:

Ladies and gentlemen, the brand-new 'Why I Still Don't Have Enough Faith to Be an Atheist' course is 20% off until December 15. Go to CrossExamined.org. Click on Online Courses. You'll see it there. And the same is true for 'Let's Get Real', the course for 6th-8th graders. Go to CrossExamined.org. Click on Online Courses. You'll see it there, but you've got to sign up before December 15. See you then.

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