

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

with Dr. Frank Turek PODCAST

Walking in Unity with Monique Duson and Krista Bontrager

(November 22, 2024)

FRANK:

Ladies and gentlemen, this subject we're going to discuss today can be a minefield, can be controversial. There's an ugly history to it. And because of that, if you say anything imprecisely, you can be convicted and canceled in the court of public opinion. That's one reason why some people don't want to talk about this issue. They just want it to go away. But it's not going to go away.

And we as Christians have a moral obligation to walk toward problems, not away from them. And if we love Jesus and love our neighbor, we'll address certain moral problems in society, especially when they affect the Church. Now this show that we're doing is not another show about the election, but it is a show about a divide in the Church that the election helped reveal. What is that problem and how can we solve it?

Well, before I get into this, we just got back from our fourth Unshaken conference in Austin, Texas, just this past weekend. And at the Unshaken conference, we always have friends joining us. And our friends are Krista Bontrager and Monique Duson because they have a great ministry that we're going to tell you about in a brand-new book that you're going to want to get.

And the book has to do with 'Walking in Unity: Biblical Answers to Questions on Race and Racism.' And ladies and gentlemen, this book has been in process for several years and it was due to come out a year or so ago and there was a publisher issue. It just came out last month. And let me tell you what Natasha Crain said about this book.

She said there is an amazing amount of clarity in this book, clarity that is desperately needed in the Church today. If you just read one book, just one book on race and Christianity, make it this one. It will be my go-to recommendation on the subject for a long time to come. Here's what I wrote about the book. I said most books addressing racism come across as clanging symbols.

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This one is a symphony of truth and grace, and it provides the only real solution. And I stand by that particular endorsement because it is a wonderful book and it's a very conversational book. And we're going to get into some of that conversation here today with both Monique and Krista. Here they are, ladies and gentlemen. They're coming to us live from somewhere in a bunker in Southern California. Krista and Monique, great having you on the show.

MONIQUE:

Hey, thanks for having us.

KRISTA:

Glad to be here.

FRANK:

Absolutely. Hey, we had a great dinner the other night down there in Austin and we just got talking about this book and I know that a lot of people, we talked about this over dinner. A lot of people today say not another book about this issue of racism. Wasn't that just an issue in 2020? No, ladies and gentlemen, the issue hasn't been solved.

In fact, the election has just revealed something to us, that the Church is divided on this issue. And, Monique, let me start with you, because we noticed George Barna did all the research on this right after the election and found that the vast majority of white Christians voted for Donald Trump, and the vast majority of black Christians voted for Kamala Harris.

But this wasn't just a white and black thing, because if you go back to, say, George Bush vs. John Kerry, it was the same thing, right? There were two white guys in the race, and yet you had still most whites voting for Bush and most blacks voting for John Kerry. What gives here? What's going on, Monique? Why is there this divide? You have any idea?

MONIQUE:

Well, I can only speculate because I haven't talked to all black people who are, you know, voting Democrat. But one of the things that I honestly believe is that there are one, a difference in our understanding of scripture.

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At times, much of the black church tends to, unfortunately, promote politicians in their pulpit who are Democrat. Now, when we think about the history of the black vote, for a very long time, blacks voted under the Republican Party, but under Johnson, and with Johnson's campaign, he really captured the black vote.

And since then, we have voted in block, as we did with the Republican Party. We voted in block for the Democratic Party or the party of the Democrats. And so, with that, what we're seeing is there's a lot of room to play. There's a lot of politicians who drop off checks. There are a lot of pastors who promote things like abortion or who are okay with the LGBTQ+ ideology, and they continue to espouse that rhetoric within their churches.

Another thing I think that impacts this is the way that the black community is a very storytelling community or, you know, that verbal, you know, type of people. And as we tell our stories, a lot of the stories are the stories of racism. And so, we continue to promote this idea that, well, you know, the Republican Party, they don't like blacks, and so they are racist.

And as we just move through history and tell these narratives, we continue to reinforce that the Republican Party is the racist party. They're the party that's against women. They are the party that wants to see, you know, black people just marginalized and continually oppressed. And without doing much research, we continue to, in my opinion, vote for the party that's really against the uplift of black people, if I'm honest.

FRANK:

So, when William Baines Johnson London, easy for me to say. President Johnson in 1965, he took over for it was Lyndon Johnson who took over for John F. Kennedy when Kennedy was assassinated. Gee, we're coming up on the anniversary now, November 22, 1963, he was assassinated, and Johnson took over. And then of course, was re-elected in 1964 and he started the so-called war on poverty, which created a number of social programs in good faith to try and bring people out of poverty.

About a trillion dollars or more later, though, the poverty rate is exactly the same and we have not solved the issue of poverty. So, you're saying that that seemed to be a watershed point

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where up until that point, the Republican Party was always seen as the party of getting rid of these racial divisions. They were the ones that got rid of slavery with Lincoln.

And then when Johnson took over, everything flipped. And now you have basically the black community voting in lockstep with Democrats. Although there was a bit of a change in this election, and maybe, Krista, you can speak to this. There seemed to be at least black men moved more toward Trump even though 77% of them still voted for Kamala Harris. Why do you think that phenomenon occurred? Why are more black men voting for Republicans in this past election?

KRISTA:

Well, I think that that's a question that people are going to be reflecting on for quite a while because the way that the African American community has historically voted, like Monique says, is in blocks. Now, to be clear, you know, the shift was not so massive. There was still a majority of black men who were voting Democrat, but there was some movement thereof, I think it's about maybe 20% or so of black men came over and voted for Trump.

And black women were still largely voting for Democrats. I think it was about 93% of black women were voting Democrat, voted for Kamala. So, you know, we're not suggesting that there was a wholesale flip, but there do seem to be some cracks in the narrative where some people, particularly black men, and I think Monique, would be good to address black men in particular.

But I think it's also important to understand that the black community has historically had a lot of conservative values. It was influenced by their church going and Christian culture. And it's only been in maybe the last 10 or 20 years where we've really started to see this departure from the Christian faith. But historically speaking, the black community has had socially conservative values. Maybe you could speak to the black men issue.

MONIQUE:

So, there were a couple of specific incidents that happened during this election cycle. Number one, Obama came out and made an address to black men.

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FRANK:

Well, hold the thought, because let's pick that up on the other side of the break. We talked about this over dinner, and it's very interesting. You're going to reveal how that kind of backfired. So, don't go anywhere. And then we're going to get to the point of how can we come together as Christians in the Church over this issue? So, don't go anywhere. We're back in just two minutes.

Ladies and gentlemen, how can we walk in unity in the Church and also in the nation on this issue of race? Have we gotten anywhere since the George Floyd riots? What is the way forward? The best way, and really the only solution to this, we'll reveal toward the end of the program. We're talking to Monique Duson and Krista Bontrager.

We're talking about their brand-new book that you need to get called 'Walking in Unity.' It's a fabulous book. It's the best book I've read on this subject. It's very conversational. These two ladies have come together in recent years to do this. They're part of a new ministry.

Well, the ministry has been around a little while. But just before the break, Monique, we began to talk about that some black men began to vote more for Trump. Twenty-three percent of black men voted for Trump. And you have maybe some, a couple of reasons why that turned out to be the case. What were those reasons?

MONIQUE:

First, it was Obama's words to black men. He was at maybe an NAACP event, and he was addressing black men. And this was sent through the airwaves and on social media where he really chastised black men for not wanting to vote for Kamala. It was really an infantilizing of the black male.

That set a lot of people off in a very way that really put them against Kamala. The second thing I would say is that the Democrat Party wanted to uplift, much like Black Lives Matter, the black trans voice.

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Well, our black men, while we do have some who participate within the LGBTQ+ community, your heterosexual alpha male black man was overlooked. They didn't offer them anything to be able to say, hey, vote for me. The last thing is that black men want to provide for their families.

With the inflation rates that we have under the Biden Harris regime, what do they have to hope for? Why would I give my vote to someone for four more years when what you've shown me is that I can't afford gas, I can't afford rent, I can't afford to put food on the table because of your policies.

And so, I think those three things specifically, and there are more really stuck out to black men. And the fact that 23% of black men voted for Trump is a huge number. That is something that people need to take note of because that hasn't been seen, I would say, in a very long time.

FRANK:

Yeah, I'm sure those had something to do with it. But inside the Church, what do you think the average person who might live in suburban or rural America and hasn't doesn't understand much about black culture, what are those people, do you think, missing Monique, when it comes to understanding how a group of people could so wholesale support values that are clear to be consistently against the Bible?

Whether it's LGBTQ, whether it's abortion, whether it's no respect at all for borders, because borders are a biblical concept started by God. Why do you think people in that community, what don't we understand about that? Speaking as, say, a rural, suburban white voter who is in an unfortunately, a pretty segregated church.

MONIQUE:

That these people care about life, they care about humans. They just have a very mis-defined understanding of what the human person is and a mis-defined biblical worldview. And so, yes, they care about justice, but it's justice that is a culturally based or culturally defined idea of justice that they then put Scripture with because we're told to do justice.

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Now, when you think about how do I do justice? Well, I'm going to get that answer from the culture. When we think about the way that blacks in America have experienced racial injustice, many black Americans are wanting to stand for humans, and how do we treat humans? Right.

And so, when I think of the LGBTQ + individual, well, how do we treat them right? The way we treat them right is to make sure that they have all the same, you know, rights that I do. Because I remember or my grandmother has told me about the times when she didn't have rights, when miscegenation laws prevented her from marrying the man that she wanted to marry.

So, we don't want to hold that against someone else. And a lot of this goes back again, we are a storytelling people often. And so, a lot of this goes back in history to our ancestors, our great grandparents. We were stolen from Africa, and we know what it's like to be foreigners in a land where no one wanted to take care of us.

And so, how does that connect then to the immigrant illegally crossing our border? Well, they are foreigners that no one wants to take care of, but the Scriptures tell us to take care of the foreigner. It's a lot of collapsing for many people that aren't truly understanding, in my personal opinion, how all of these things break down and can be and should be their own separate conversation.

I would say another thing is that for blacks, any thought that someone would be racist is automatically condemned. And so, if there is any hint of racism, and the media did a fantastic job of painting those on the right as racist or misogynist, that completely needs to be torn down. And so, this is why, largely, I would say, out of fear, you know, to some degree, this is why so many would vote for Kamala, because she's black. She's a woman. She's going to be for people who look like me.

KRISTA:

I think also it might help to have Monique explain the abortion issue and how that is understood and thought about in the black community, because it is quite a bit different than how white evangelicals tend to think about it.

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MONIQUE:

I didn't mention this, and I'm sorry I didn't think about it, but much of what people don't understand is the concept of body autonomy. In slavery, black women didn't have autonomy over their bodies. We can even look back at the experiments, the OBGYN experiments that were completed on black slave women.

Today, what we see in regards to abortion and voting for someone who is pro-abortion is that that continues to allow me to have autonomy over my body. I can say what I'm going to do with my body and when I'm going to do it.

FRANK:

And so, they just decide that anybody that says freedom of choice, regardless of what it is, almost is a good thing. It's a way of putting a happy face on something that shouldn't be chosen, like the death of your own child. Right?

MONIQUE:

I would agree with you on that. I don't think that they would say, you know, every choice would be, you know, good. But the choice, you know, the opportunity to choose what you do with your body is very important to many black women, even if they would not choose abortion for themselves.

I was in that exact same position, you know, six years, seven years ago, I would never have chosen abortion for myself. But it was very important to me that another woman would have the body autonomy to be able to choose what she did with her body.

KRISTA:

Because of slavery and the historical connection.

MONIQUE:

Yeah.

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FRANK:

Now, Krista, you for many years worked with Hugh Ross's organization, Reasons to Believe, reasons.org. You headed their Scholar program. You did a lot of their online courses. You oversaw that. You're about to get your own doctorate degree right now. Let's go back to what Monique said.

A lot of people, and the media has done a good job of this, tried to equate the issue of racism to the issue of people saying that gay, people identified as LGBTQ did not have rights. Why is that a fallacy, actually? Why is the equation of sexual behavior to race a real fallacy?

KRISTA:

I think it's quite simply that one is called a sin in Scripture, and that is homosexuality is explicitly called a sin. Whereas when we're talking about issues of racial intermarriage, that is something that when God speaks about marriage, the most important qualification about who I am to marry is that I'm to marry someone of the opposite sex and who is a Christian. This is how I am to know that somebody is qualified to be married.

Now, if we're thinking about things inter ethnically, the Bible doesn't say marry within your ethnicity. It says, if you're a man, look for a woman. If you're a woman, look for a man, and look for someone who is a Christian, someone who believes in Jesus as the Messiah.

So, in the early church, there could be scenarios where you might have a Jew and a Gentile getting married, but they have something that binds them together that is deeper than their ethnicity and that is their belief in Jesus. Whereas when we're talking about the LGBT issue, then we're talking about a sin issue, something that Scripture explicitly identifies as a sin.

FRANK:

Yeah, you'll find many former homosexuals. You'll never find a former African American. They are different in terms. One's a behavior, one is a quality that you might have, which has nothing to do with your behavior.

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In fact, Monique, you guys write in the book 'Walking in Unity' that what we call race really isn't. It's more of a social construct. It's not divided. We're not divided according to God by race. Can you kind of unpack that for us?

MONIQUE:

Yes. And so, when we think about biblical terms, we should think about ethnicity, nationality, our tribe, our clan. The idea of race came around during the Enlightenment. And what this concept did was it separated people by skin color, with the lighter skin tone people at the top and darker skin tone people at the bottom. And we have participated in this social fiction since that time. But that isn't the way that we are you know, referred to in Scripture.

And in fact, in Acts, Paul says no, maybe, maybe it is Paul, I'm not sure. But it's in Acts, it's 17 where he says, from one man, God made all the nations. Well, if surely, you know, all of us come from that one man or that one pair, Adam and Eve, truly there is only one human race. There aren't huge distinctions between us. The variants in our skin color or, you know, facial features and things like that are micro adaptations. Scientifically, there's only one human race.

FRANK:

It's interesting too, the book that Charles Darwin famously wrote, 'The Origin of Species', the subtitle is...

Well, here's the whole title, 'On the Origin of Species by Means of Natural Selection or the Preservation of the Favored Races in the Struggle of Life.' It was the Darwinists that were putting forth this idea that there were different races and there were qualitative differences between them and that the white race was the favored race.

And according to Darwin, the negro race was not, was inferior. That did not come out, obviously, out of Christianity. That came out of Darwinism, ladies and gentlemen. Now we've got a lot more with Monique and Krista right after the break. Their brand-new book you need to get. It's called 'Walking in Unity.' It's got a five star review, 55 reviews. They're all five star for good reason. Check it out. We're back in two minutes. Don't go anywhere.

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Ladies and gentlemen, how do we get biblical answers to questions on race and racism? You get the new book 'Walking in Unity' by my guests today, Krista and Monique. And we're going to dive right into some of the most controversial issues related to this. Let's start with something known as systematic racism. Monique, why don't you define what it is, systematic racism, and then we'll take it from there. What is it?

MONIQUE:

Well, I want to make sure that we're talking about systematic racism and not systemic racism, because those are two different things.

FRANK:

Oh, well, go ahead. Let's, let's differentiate between those two. You're educating me now. What? Go ahead.

MONIQUE:

So systemic racism, it also is interchangeably used with institutional racism. It's that there are systems of whiteness or privilege baked into the institutions of America, and they continually work to cause disparity between blacks and whites. And it always ends up with the elevation or the promotion of a white person. Systematic racism would be the intentional act of racism in a systemic way.

So, it is systematic. We are continuously doing the same thing intentionally over and over again. So, there are. There's a slight difference between something that is systematic, something that is intentionally being done, and something that is systemic where it is impacted within the institution. It is endemic to the institution itself.

KRISTA:

Which really brings up an important question of when people use the word racism. It's really important to pause the conversation and ask for definitions because one of the resources that we used in the book is a website called, is it Racial Equity Tools?

MONIQUE:

Racial Equity Tools.

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KRISTA:

And you'll go on there and you'll see many, many definitions of racism, interpersonal and structural, and just probably like 15 to 20 different definitions. And so, it is important to understand and define your terms because things sometimes aren't what they appear to be.

FRANK:

That gives a new definition to the term race card. I mean, you've got to have this card of all these different definitions to navigate your way through life. You know, unfortunately, I know people on the left are maybe very well-intended, but I think that frustrates most Americans. It's like a minefield.

You know, you don't know, if you say something, are you going to be automatically declared a racist and canceled? That's why people don't want to talk about this. I'm even trying to choose my words carefully on this program because I don't want to give anybody the false idea that somehow, I'm a racist.

If I say something the wrong way, I don't use the right definition, I demonstrate some ignorance, or I say something that people think I'm triggering them or microaggression. It's like, man, I just don't even want to get anywhere near this topic. What do you say to people who feel that way? Monique, what would you say to the average person in America going, man, I don't want to? I don't want to get anywhere near this issue.

MONIQUE:

I would say I feel you and I know it's hard, and yet we can still do hard things. We can one, start out with even baby steps and finding people who are safe to have these conversations with. Or you can also read about what are the main tenants or talking points that people on the left are talking about. Become versed in this subject so that as you have the conversation, you can have it well equipped and understand that at some point somebody may cancel you.

That's okay. Like it's. hard and we don't want to experience that, and we don't want people to talk bad about us. And yet, at some point we are going to have to choose whether I'm going to

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stand for truth or whether I'm going to be more in my feelings about whether somebody talks bad about me or not.

KRISTA:

I think too, as Christians, we have to be informed in how we have these conversations of having grace with one another and allowing for sometimes awkward or even intrusive questions, that when someone asks us something, we don't automatically as Christians just jump into an offense and now this is racist.

We of all people ought to know how to conduct the conversation differently. And we ought to provide leadership in our workplace that when someone asks us an awkward question, we're not immediately running to HR to report that person for racism.

That we know how to handle a conversation graciously and with forbearance and patience. And all of the things that the Scripture talks about. Those things ought to be true of us and we ought to be known by those things.

MONIQUE:

We should also be known for forgiveness because people are going to say things that are offensive, like it's not that it's intentional, but what I may find offensive may be different than what Krista finds offensive. How do we live from a posture of forgiveness and knowing that, you know what, this person didn't mean it, or if I am offended, instead of accusing someone of a microaggression automatically or just deeming this person as a blatant racist, how do I have a conversation with them and say, hey, what did you mean by this? Or can we have a follow up conversation on this and not allowing bitterness to sit in our hearts, but yet offering like genuine forgiveness?

FRANK:

Let's jump to the solution right now because I do want to come back to systemic racism and maybe even reparations a little bit later in the program. But the Gospel is really the only solution to this, certainly within the church and then in the wider community. Why is that? What does the Bible say about this issue of racism or ethnicity? Why is the Gospel the solution?

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KRISTA:

I think that the Gospel is the solution because Jesus came and made a new people. At the cross, He did something supernatural that would result in calling out people from all nations to come believe in Him as their Savior. And when we do that, we become part of a new people, a new race, if you will. We are a subset of humanity that are family and God is our Father, and Jesus is our Savior. And because of the blood of Jesus, there is something supernatural that is changed about us, and we are now a family.

And so, it doesn't matter who your parents are, where you're from, whether you grew up in poverty or wealth. There is something that unites us at the foot of the cross. And in our opinion, human solutions to ethnic unity will never work because humanity is sinful. It is only through the supernatural power of the Gospel that there can be something that fundamentally unites human beings. Even though we are still sinful, there is something that is deeply true about us as Christians, and that is that we are now family.

FRANK:

You have a couple of quotes in the book. I love this one. "The ground is level at the foot of the cross." And then another quote, you say, "In Christ, a more foundational identity emerges, family." That's what you just said there. And that of course, goes to Galatians 3:28 I think it is, that we're all one in Christ. If we could get people saved and sanctified, racial reconciliation, it seems almost becomes automatic, doesn't it, Monique?

MONIQUE:

You know, it does, and it is beautiful. I used to uphold this idea of black Christians and white Christians or white evangelicals and things like that. But what we see in something like Galatians 3 is that these distinctions go away in Jesus, like the way that they divide us. Like, I'm still black. You know what, I'm still a woman. I'm not erased.

But the idea that these should be things that separate us, that is not true. When we come into Christ, we become family. And using even the rhetoric of, well, these are my black brothers and sisters, and these are my white brothers and sisters, it continues to uphold these distinctions that I really believe are unbiblical. When we come into Christ, regardless of your skin color, we are family.

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FRANK:

That's the solution in the book, ladies and gentlemen. The book called 'Walking in Unity' by my guests today, Krista and Monique, is a book that will dive a lot deeper into these topics and answer a lot of questions you may have about this issue. It'll help educate you. And you also get into what folks who are more progressive are saying about this, which is very helpful then.

Because then you can spot any errors that they have by reading this book, ladies and gentlemen, 'Walking in Unity.' Let's go back to the conversation we started about systemic racism, Monique. Steelman, that for us. What is the best argument that this United States of America has racism built into its systems?

MONIQUE:

Disparities. Any disparity, actually, that you see would be evidence that there is systemic racism still at play. So, if we look at something specifically like the judicial system, where we see more black men in jail than we see white men in jail, you know, or if we see in some segments of our nation, there are more police pullovers that impact black men or black women at higher rates than they do white men or women.

When we think about sentencing terms or who is, you know, able to post bail versus who cannot, what we see is that blacks are impacted at a disproportional amount than whites. And because of that, it is evidence that there is systemic racism, that there is racism that's baked into the system itself.

And so, even if no white person specifically is at play or if all the white people perhaps are supporting things like anti-racism, the system is still bent against a black person. And so, this is where, when we think about disparities, and numbers, and the wealth gap, or housing inequalities, these disparities are the evidence for many who support systemic racism. That is the evidence that systemic racism actually exists.

KRISTA:

So, like, for example, you might have 3 or 4% of the black male population, let's say over the age of 18. So, adult black males make up roughly 3 to 4% of the population, but they make up

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60 to 65% of the prison population. This is the kind of disparity that Monique is talking about is that seems unjust. It seems weird. Why is it so much? Why is it so high? Is the system rigged against the black man to engage in what is called the school to prison pipeline? That children who grow up in the black community, that the men, the majority of them are on a destination to end up in prison.

FRANK:

What is the answer to that, ladies and gentlemen? We're going to talk about it in the final segment with Monique and Krista. Is it really systemic racism for the disparity? Is it partially due to racism? Is it all due to racism? Is it not due to racism? We're going to come back and talk about it and much more. Don't go anywhere. You're listening to I Don't have Enough Faith to Be an Atheist with me, Frank Turek on the American Family Radio Network. Back in two.

Ladies and gentlemen, about this particular program today, it seems like our job is to make a whole bunch of people angry. That's what we're doing here, okay. We're talking about the issue of race and we're talking about the brand-new fantastic book 'Walking in Unity', my guests Monique and Krista today. By the way, their website is called centerforbiblicalunity.com. CenterforBiblicalUnity.com.

They always come to all of the Unshaken conferences and talk to folks there. And we were just with them this past weekend. And we're talking about this very delicate, controversial minefield issue known as racism. They do a great job in the book of dealing with it. It's a black woman and a white woman coming together for unity.

They're both Christians, and if you read the book, they tell the story of how they got to know one another and how they were on different ends politically, and theologically, and how they came together under biblical unity. But we've got to go back to what we talked about just before the break.

Monique, obviously there's a disparity here. A lot more black men go to prison proportionally than, say, whites, or Asians, or Hispanic. How much of that can we identify as due to some problem with systemic racism? Can we make that call?

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MONIQUE:

I can say after having a conversation or a few conversations with a black judge who is extremely conservative, that yes, at times racism does come into play, but it's not the vast majority of times. That is just incorrect. We need to ask other questions.

One, we need to ask for evidence just the same way you're asking for the data. We need to actually look at what is the evidence that says the majority of black men are in jail because of racism or systemic racism. What we find largely is that there are, unfortunately, a large number of black men who are committing crimes.

Now, do I think it's because they're black? No. Do I think it largely deals with the sociological structures of things like systems of poverty and all of that? Yes. But when we are talking about black men who are, you know, disproportionately in jail, I would ask, what was, like, what was the condition of the crime?

Are they actually serving time for a crime that they committed? How many black men are committing, you know, crimes at higher rates than white people, or Hispanic people, or Asians? What happened in their trial? Was there any evidence of racism that is actually founded?

We have to ask other questions. I can't just go off of a narrative that says, well, there's more in jail. And so, because there's more, then it automatically is racist.

KRISTA:

I think we also have to think about other factors that are in play in the African American culture and asking hard questions that a lot of people don't want to ask.

FRANK:

Like, what would you say, Krista?

KRISTA:

Well, what are some of the cultural...? Are there cultural contributing factors? What is the impact of the high number of African American children born to single mothers. And out of

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wedlock births are a lot higher in the African American community than they are in other demographics. Does that play a role in law-breaking or how...?

What is the impact of developmentally on a boy who's growing up in a home without a father in the home? What is the impact when the father is still involved but doesn't live with the mother? Like, there's a lot of sociological questions that are awkward and difficult, but there is kind of this silence of, well, we can't really ask these questions because even asking the question might be racist.

MONIQUE:

You know, it's a good point. And there's actually, I believe it's an anthropologist and his name is John Ogbu. He since passed away, but about maybe 25 to 30 years ago, he went into an area and I believe it's in Ohio where all of the socioeconomic, you know, differences, they're basically the same.

So, you have a middle class neighborhood with basically 50% white and 50% black. And he studied these families. And what he saw was a cultural difference. The things that interested black people versus the things that interested white people or the expectations of blacks versus the expectations of whites.

And so, what he found was that the difference in maybe grades, or graduation rates, and things like that didn't have to do with, you know, oh, this person doesn't have a father because they did. They had fathers in the home. It was a cultural expectation or things that the culture priorities, that the culture emphasized.

And so, while the white kids went home and, you know, studied and went to after school activities, the black kids came home, and they did different things. Now, am I trying to put down my own, you know, ethnic group and say, well, black people just aren't interested in that? No, I'm not saying that at all. There are many successful black doctors, lawyers, you know, whatever. Across the board.

FRANK:

We even had a president.

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MONIQUE:

Yes. But if we want to dig deep into some of the sociological issues that are causing the disparities, I think we have to do more research and have better conversations than just the numbers are unequal and the mere fact that it's unequal is unjust.

FRANK:

You know, the Pew Foundation did some research into this, and you've probably seen it, how they compared blacks who came to the country from another country. So, foreign born blacks, and they compared them to US born blacks. And the foreign born blacks did so much better than the US born blacks. I think the cause they came up with, the primary cause, is a different culture.

If you're coming from a foreign country, you have a different culture despite your ethnic group than you do if you're here in America. And Thomas Sowell has pointed this out quite a bit as well. Thomas Sowell's done some great research into this. What did you find in your research, Monique?

MONIQUE:

Yeah, when I've read people like Thomas Sowell or some of the reports on poverty, a lot of what we see is that people who are in poverty, regardless of black or white, will have some of the same markers and so, amount in jail, or people addicted to drugs, or violence, and things like that. Like these are things that I learned in my sociology classes.

But also, as I continue reading, we see a lot of the same markers between black and white in relation to socioeconomic status. And so, at times I tend to wonder, well, is this really a race issue or is this a poverty or socioeconomic issue?

FRANK:

So, when people claim systemic racism, people on the left, they say there's systemic racism out there. They're not saying the laws are unjust. Correct? Because our laws now prohibit racism or if they don't, they're actually in favor of minorities through Affirmative Action. So, what do they mean then? If it's not a law issue, how is it systemic?

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MONIQUE:

Because it's still the perpetuation of racist policies.

FRANK:

But policies are laws though. So how does that...?

MONIQUE:

Well, it can be. So yes, I might have a law that says redlining is illegal. But if I have a group of realtors who say, well, you know, illegal or not, we are going to quietly not allow blacks to move into this area, you still have an unspoken policy that is disenfranchising people through segregation-based housing.

And so, what many are saying is that though the disparities show up because somewhere in the policy, somewhere in the way that the laws are enacted, there are biases and racial prejudice.

FRANK:

Let's say for the sake of argument, that's still happening, redlining. Folks, if you don't know what it is, just go Google it somewhere. It did happen in America quite a bit. Redlining was immoral and it happened.

If you were a black, you couldn't buy a house in a certain area. Let's say that that's been outlawed, but that people still do it, but they do it quietly. Right? What's our solution to that, Krista? What could we do to stop that if it is happening?

KRISTA:

Well, I think it has to begin with the co-workers in close proximity. Justice is often a proximity issue first. And so, if you have a co-worker and you know that that co-worker is engaging in unjust or unfair practices, you might have to speak up. You might have to work on bringing it to the attention of the company and looking at, you know, do we need a written policy, or do we need more clarity, or do we need to come against an unspoken cultural practice? There's a lot of things there.

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And so, it first takes righteous Christians, or even a non-Christian who just kind of knows intuitively what the right thing to do is to notice the injustice and to be brave and courageous, to bring it to the attention of the people who are in authority to begin the conversation of, hey, we need to address this. This is wrong.

And I think that that's where it really has to start, is knowing the Bible enough and having a sense of God's law written on our hearts that we know like truth-telling is important and fraud is not something we should be engaging in. And unfair ethnic partiality is not moral or righteous behavior.

FRANK:

We're running out of time, and I wanted to get to reparations. We're not going to get it. Can you guys hang out and we'll do a midweek podcast and talk about that issue? Because people make a biblical case that reparations ought to happen. Should it happen? And if so, how do we carry it out?

Let's talk about it on a midweek podcast, an upcoming midweek podcast. But before we do, tell people about your ministry and tell us, Monique, we've got 30 seconds. Tell us what's in the book just generally so people can get 'Walking in Unity.' Why should they get it?

MONIQUE:

Our book is answering 11 of the most common questions that we've received in our ministry. How did we become so divided? Should I participate in anti-racism? Should every church be multiethnic? What do we do with the multiethnic family? What is racism? We are answering these questions from a very lay and practical perspective because we want people to really be able to be equipped to have these conversations on race and racism. And so, that is 'Walking in Unity', and you can find it wherever you buy your books.

FRANK:

All right, Krista and Monique, this is a fabulous book on a very delicate, tough subject. Thanks for writing it. Thanks for being on the show. That's Krista and Monique, ladies and gentlemen. You need to go to CenterforBiblicalUnity.com. We're going to have them on again shortly. See you here next week. God bless.

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