



THE CENTER
FOR BIBLICAL
UNITY

IMAGGO DEI

Quarterly Newsletter



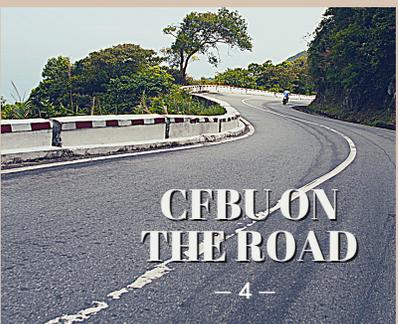
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Justice Denied

By Krista Bontrager

Sometimes justice takes a while. And sometimes, it never comes. Coping with the in-between can feel unbearable.

Over the last few years, as I have worked to recognize injustice according to God's standards, I have noticed that the amount of wickedness in the world can become a dark cloak that overwhelms me. It is not uncommon for me to go to bed at night feeling deeply sad and helpless. As a result, I have begun reflecting more intentionally on God's wisdom for dealing with situations where justice doesn't come. Three themes have emerged for me as a result of my study.

First, when justice is denied, it can be tempting to fall into bitterness toward others and toward God—especially when there is an enduring impact, such as losing a job, being forced out of a church, or even losing a loved one. This bitterness is a temptation that must be resisted (Eph. 4:31)! Instead, work to extend forgiveness (Matt. 6:15). After all, God loved us before we loved Him (Rom. 5:7-8; Eph. 4:32).

Second, we can be tempted to take justice into our own hands. King Solomon's description is a powerful summary of this temptation: "When a crime is not punished quickly, people feel it is safe to do wrong" (Eccl. 8:11, NLT). Because God knows the depths of our depravity, he established boundaries to keep us from executing our own version of justice based on revenge (see, for example, Num. 35:25-32). The apostle Paul says it this way: "Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil" (Eph. 4:26-27).

Third, and most importantly, trust God to enact perfect justice at the final judgment (Rom. 12:19; Rev. 20:12). While wicked people may not receive justice in this life, God will not allow them to escape punishment forever. But until that day, it's perfectly legitimate to join with the voices of the martyrs and call on God to bring ultimate justice (Ps. 35:1-8; Luke 18:7-8; Rev. 6:10).



Family

TRUSTING GOD WITH THE OUTCOME

Feature

During the summer of 2020, Allie Anderson's church began directing people toward Latasha Morrison's *Be the Bridge* as a path towards "racial reconciliation," and white people were encouraged to acknowledge their privilege and repent of the sins of other white people. In short, the church and its elders were engaging in some unbiblical teachings.

In an attempt to show her elders a different perspective, Allie invited them to CFBU's 2020 UP conference.

"It turned out that none of the elders attended the conference," Allie told us, "but after the conference, one elder asked me to share my 'takeaways.' After we talked, he felt the whole elder board should hear my concerns, and he invited me to present to the whole elder board.

"To present my thoughts and concerns to the elder board, I needed a much deeper and clearer understanding of the issues, so I spent many weeks studying and preparing a presentation. As I prepared, I went back and listened to the recordings of Krista and Monique's talks several times to improve my understanding.

"When I shared my presentation with the elder board, they listened thoughtfully and asked a few questions. They were very appreciative that I brought my concerns to them in a gracious and thoughtful way, which was a contrast to the way others had approached them.

"Some small changes ensued, such as changing the website so it did not emphasize the racial reconciliation book about which I had expressed concern, but not much else changed. Six months later, the church had progressed to having small groups read and discuss *Be the Bridge*. Eventually, the church leadership's handling of racial issues, combined with other concerns, resulted in our leaving the church."

Even though the discussion didn't go exactly how Allie had hoped, she learned some invaluable lessons from the experience:

"In this process, CFBU played an especially significant role in equipping me to (1) articulate how critical theory and Christianity give different and contradictory answers to the basic worldview questions, (2) advocate for defining terms and using biblical categories, and (3) be confident that Scripture has everything we need for unity and that CRT is not the way to get there," Allie said. "CFBU has helped me to grow in 'knowledge!' Because of their ministry, I have grown SO much in my ability to discern truth from error regarding justice, love, and unity in things I hear or read.

"I learned that when I have concerns, it is really important to take the time to thoughtfully and carefully prepare my points so that people can grapple with the actual issues. I learned to share my concerns graciously and trust God with the outcome. Only He can change people's hearts and minds."

EQUIPPING OTHERS TO SPEAK TRUTH

One of our greatest joys is to hear that our ministry's impact has helped equip others to speak the truth and understand Scripture. You, our CFBU family, deeply encourage us in this work when we hear from you. We recently received this wonderfully encouraging response from a partner whose worldview on racism has been dramatically impacted by CFBU's ministry.

As an Asian woman living in a rural area, Eloisa often felt like an outsider, excluded from participating in conversations about race. The surface narratives she was hearing did not sit well with her, either. Then CFBU changed all that:

"... CFBU really helped me gain a biblical understanding of reconciliation in a way that wasn't reliant on critical race theory. And now I can confidently engage with people on the discussion—bringing them back to Scripture's definitions for justice and reconciliation."
— Eloisa R.

Another partner, Karin, was concerned about raising children in today's world. She let us know how much she appreciated the deep dives CFBU takes into critical race theory and black culture/church, as well as the insights CFBU offers into trends within Christianity and education:

"I especially learned a lot through the podcast Monique Duson and Kevin Briggins have done. Much of what has been said there is pragmatic and counter-cultural but I haven't come across it addressed elsewhere so frankly and freely as on that platform. It gives me a boost that we are not alone and that the answers the mainstream bandies about are insufficient and not to be trusted. The "Reconciled" racial unity curriculum is a valuable alternative to other, harmful materials that churches could be doing unwittingly. I thank Krista and Monique for their own story of reconciliation, leading by example, and sharing transparently of their journey and struggles." — Karin A.

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CENTER FOR BIBLICAL UNITY

VIRTUAL EVENTS

Ever wished Monique and Krista could speak at your small group or local apologetics chapter meeting?

We want to help you host impactful events, no matter the size, so we're launching Virtual Events! This budget-friendly option combines pre-recorded lectures with real-time interaction with Monique and Krista.

To book your virtual event today,

[click here!](#)





CFBU

HAWAII TRAVELS!

on the Road

This quarter, Monique and Krista traveled far and wide, meeting many of you along the way!

At the beginning of April, Monique traveled to Colorado Springs to speak at Focus on the Family's Lighthouse Voices event, in partnership with the Colson Center. She also recorded several interviews with Focus on the Family media, where she was able to spread CFBU's message of racial unity. [Click here](#) to watch Monique's talk at the Colson Center.

In mid-April, Monique and Krista were in Texas. Krista spoke at Thrive Women's Conference hosted by Flint Baptist Church. Her talk equipped women to biblically disciple the young people in their lives so they can stand firm in their faith in a very secular culture. They also hosted a CFBU meetup in Plano, Texas, where they met so many of you.

Monique and Krista were fortunate enough to fly to the Hawaiian island of Oahu toward the end of April, where they spoke at the Understanding Woke Culture conference, hosted by Waterhouse Lectures and Waialae Baptist Church. [Click here](#) to watch all six sessions that Monique and Krista presented. You can also watch their [Q & A session!](#) They had an amazing time and even got to say "aloha" to some of our CFBU family from Hawaii.

Training

STORY THROUGH A GOSPEL LENS

Takeaway

When we endure injustices and hard times, we often create a story in our minds—one that sometimes loops endlessly around what could have gone better or differently. Critical social theories provide a narrative that gives people a role and a mission to “make change.” Many who advance ideas from the critical social theories sincerely believe they are advancing a helpful idea. But it’s a counterfeit of the truer story.

Our stories, when told through the redemptive lens of the gospel, have more power to transform us and direct people toward God’s true justice, freedom, and power.

— What is Your Story of Reality? —

The critical social theories capture the imagination with a story of reality that gives people a meaningful role to play, inviting us to participate in something that will transform society.

Christians need to tell a truer story by putting the reality and hope of the gospel and God’s vision for justice on display for all to see.

@centerforbiblicalunity

Fall Book Groups

We’ve got some exciting book groups lined up for Fall 2023!

If you want to dive deeper into the issues our culture faces today and connect with like-minded Christians, then these groups are for you.



[Click here](#)

for all the details. We’d love to see you there!

