

The Other Side of Prophetic Ministry: Uplift

Introduction:

A. The Current Issue

The Relevant Question

The Historical Role

B. What is “prophetic ministry”?

- How has the African-American church expressed prophetic ministry throughout history?
 - Emergence (existence)
 - Preaching
 - Direct confrontation (Elijah and Naboth’s Vineyard)
 - Social uplift programs

I. **A Historical snapshot of Prophetic Ministry**

A. The Situation

- Over 4 million slaves are freed
- The response is the “Reconstruction Era”
 - A period of restructuring and reorganization of seceded states
- A period of empowerment for newly freed slaves

B. The Black Church

“Historically, black churches have been the most important and dominant institutional phenomenon in African-American communities... As a consequence, black churches have carried burdens and performed roles and functions beyond their boundaries of spiritual nurture in politics, economics, education, music, and culture.”

(C. Eric Lincoln and Lawrence Mamiya)

- **ECONOMICS:**

- Black-owned banks (55 in 1908)
- Black life insurance companies (North Carolina Mutual, 1898)
- Benevolent and burial associations

- **EDUCATION:** primary and secondary schools founded in churches.

Church schools evolve into colleges

- (Morehouse College – Springfield Baptist Church, Augusta, GA)
- (Spelman College – Friendship Baptist Church, Atlanta, GA)

- **POLITIC:**

People are mobilized to vote (1867 – 1877)

Clergy become involved in local and state politics

- **FAMILY LIFE:** Reuniting families

II. A Biblical Portrait of Prophetic Ministry – (Luke 8:26-40)

A. The Contact (v.26)

B. The Condition (v. 27)

C. The Conversation (vv. 28-31)

D. The Compromise (vv.32, 33)

E. The Consequences (v. 35)

F. The Conflict and Conclusion (vv. 36-40)