

The background is a gradient from dark purple on the left to dark blue on the right, with a starry or particle-like texture. On the left side, there are several overlapping circular elements. A prominent one is a large circular scale with tick marks and numbers ranging from 140 to 260. Other circles include dashed lines, solid lines, and arrows, some pointing inwards and some outwards, creating a sense of motion and complexity.

# WOKE FOR THE WORK

A RECIPE FOR REVOLUTION

# CHRISTIANITY BEGAN AS A MILITANT MINORITY MOVEMENT

- The movement was birthed and led by an otherized dark skinned Palestinian Jew, Jesus of Nazereth
- Jesus intentionally came announcing the advent of the Kingdom of Heaven
- Paul referred to the Christian Church in Philippi as a “colony of heaven.”
- The Book of Revelation uses subversive language with revolutionary ramifications of a “new heaven and a new earth.”

# THROUGH THE CENTURIES CHRISTIANITY HAS OFTEN BEEN CO-OPTED BY EUROPEAN EMPIRES

- The baptism of Constantine united in holy wedlock the ekklesia and the empire
- European colonizers misused the Bible to abuse people of color in the name of their version of “Jesus.”
- The Greek Church in Russia surrendered its prophetic mission and became the religious right arm of a despotic government

# THE AMERICAN EMPIRE HAS CONTINUED THE OPPRESSIVE LEGACY OF CO-OPTING THE CHURCH IN ORDER TO USE THE MORAL AUTHORITY OF THE CHURCH TO PASS ITS POLITICAL AGENDA WHILE GIVING THE CHURCH RELIGIOUS CRUMBS

- The white evangelical church has an ugly history of being so white it forgot to be evangelical. Dr. Renita Weems says that white evangelicalism is white supremacy disguised as religion.
- Many Black churches have adopted white evangelicalism as their paradigm for their hermeneutic and their homiletics

# GAYRAUD WILMORE IN BLACK RELIGION AND BLACK RADICALISM IS INSIGHTFUL

- “The picture of the nonviolent, self-effacing, patiently suffering white Jesus held up by evangelicals and revivalists at the turn of the century became for many Black preachers the authoritative image of what it is like to be a Christian.”
- Wilmore goes on to say that Black churches after World War I began to seek to be “respectable institutions.” They rejected the nationalism of Bishop Henry McNeal Turner and “moved more and more toward what was presented by the white churches as the model of authentic Christian faith and life.” These churches became more and more accommodationist in their theology, psychology and sociology.

# IN THIS STUDY I WILL SHARE LIBERATING LESSONS FROM OUR RESURRECTED REVOLUTIONARY AND REDEEMER AS HE TAUGHT HIS DISCIPLES WHO EVENTUALLY TURNED THE WORLD UPSIDE DOWN

- Jesus as pedagogue uses the subversive language of parables. Herzog says the parables were a form of social analysis and theological reflection. Revolution begins with changed minds
- John Henrik Clarke said, “We need a revolution inside of our minds.”

# IN THESE PARABLES JESUS PORTRAYS WHAT THE KINGDOM OF HEAVEN IS LIKE. BOTH PARABLES REFER TO SOMETHING SMALL HAVING A GREAT IMPACT

- Jesus begins by comparing the Kingdom of Heaven's revolutionary work to a mustard seed.
- A revolution is fueled by a passion for the possible and an obsession with what ought to be and we shouldn't be surprised when the unlikely accomplishes the unexpected
- Revolutions start small and in the shadows and may even have messy or dirty beginnings
- Redeemed revolutionaries should be inspired by the inevitable. God will complete God's work

# JESUS CONTINUES BY LIFTING UP THE WORK OF A WOMAN IN A MALE DOMINATED CULTURE AS DOING WORK THAT IS

- Yeast is mixed with three measures of flour and there's enough to feed one hundred people at one meal
- The small beginning effects a massive impact. The yeast has worked quietly, yet undeniably, and transforms the flour into more than it was.

REFLECTIVE OF THE REVOLUTIONARY KINGDOM OF GOD