

25-1008wc Transcript

25-1008wc - Engagement Project, Tour 4.2, Scott Reynolds

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Class Resources: [EP-Tour links](#), Our website: wschurchofchrist.org/education.php Del's site: deltackett.com

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25-1008-Tour 4 - Engagement: The Royal Task, Part 2

Transcript (0:04 - 9:27) - Teacher: Scott Reynolds

(0:04) The Engagement Project, Tour 4, Part 2, Engagement, the Royal Task. (0:12) Dr. Del Tackett, renowned for his influential Christian worldview teachings such as (0:17) the Truth Project, has continued his mission to equip believers with a biblical perspective (0:24) through the Engagement Project. This 10-week small group program delves into the purpose (0:30) of Christians in the world today, why we're still here, and what God calls us to do.

(0:37) Designed for leaders, small group facilitators, and everyday families, (0:42) it aims to transform lives by fostering a deeper understanding of engagement with others. (0:48) At its core, the Engagement Project emphasizes practical application of scripture, (0:54) encouraging participants to live out their faith in tangible ways. (0:59) In Tour 4, Part 2, titled Engagement, the Royal Task, (1:05) Tackett builds on the foundational royal law from James 2, 8. If you really fulfill the royal law (1:12) according to the scripture, you shall love your neighbor as yourself, you are doing well.

(1:19) This session shifts the focus to a fresh perspective on this command. Tackett challenges (1:25) viewers to see it not as a lofty ideal, but as a divine mandate entrusted primarily to (1:31) ordinary Christian families, rather than church hierarchies or elite ministries. (1:37) He draws from Acts 17, 26, reminding us that God has sovereignly placed us, (1:45) and our neighbors, exactly where he intends for the purpose of building genuine relationships.

(1:53) Addressing the common, but waits, Tackett anticipates objections to this neighbor-focused (1:59) approach, addressing them head-on with biblical insight. These, but waits, represent common (2:07) hesitations that prevent believers from fully embracing the royal law. First, he tackles the (2:14) question, aren't we supposed to love God first? How can loving my neighbor take precedence? (2:22) Tackett points to the scriptures that inextricably link loving God with obedience to his commands.

(2:30) He references John 14, 15, if you love me, you'll keep my commands. John 14, 21, (2:38) whoever has my commandments and keeps them, he it is who loves me. And 1 John 5, 3, for this is the (2:46) love of God, that we keep his commandments.

The connection is clear. Fulfilling the command to (2:53) love your neighbor is an expression of

loving God himself. Thus, summing up the law in love (3:01) your neighbor as yourself, as in Romans 13, 9, or Galatians 5, 14, is not inconsistent.

(3:09) It's the practical outworking of devotion to God. Next, Tackett addresses the great commission from (3:17) Matthew 28, 19 and 20, which calls believers to make disciples of all nations. Some might argue (3:25) this supersedes neighborly love, prioritizing global evangelism.

However, Tackett reframes it (3:32) through the lens of Genesis 1, 28, be fruitful and multiply and fill the earth and the ongoing (3:40) process of spiritual multiplication. He cites 2 Timothy 2, 2, where Paul instructs Timothy (3:48) to entrust teachings to faithful men who will be able to teach others also. This reflects God's (3:56) method, working through his people to produce fruit that in turn bears more fruit.

Tackett (4:04) suggests the great commission might be fulfilled primarily one neighbor at a time, rather than (4:10) through grand campaigns. He envisions missionaries not just converting individuals, but teaching them (4:18) to engage their own neighbors, creating a ripple effect. Reflecting on the early church growth and (4:25) acts, he notes how the gospel spread household to household from one relational network to the next.

(4:34) Tackett then confronts the idea that the royal law is merely philosophical or sentimental, (4:40) akin to the feel-good vibes of Coca-Cola's famous, I'd like to teach the world to sing, (4:46) advertisement of the 1970s. He quotes C.S. Lewis who warned that loving humanity abstractly (4:55) often serves as an excuse for loving no one in particular. To illustrate, Tackett references a (5:02) classic Peanuts cartoon where a character quips, I love mankind.

It's people I can't stand. (5:11) The point is sharp. True love demands action toward real individuals, not vague ideals.

(5:18) The parable of Good Samaritan, Luke 10, verses 25 to 37, comes under scrutiny next. (5:27) Tackett uses it to define what a good neighbor truly looks like, someone sacrificial, zealous, (5:34) and committed to the shalom or true peace and well-being of another. The Samaritan didn't (5:41) just pass by, he stopped, helped, and invested in the wounded man's recovery.

This story isn't (5:48) about distant aid, but immediate personal involvement with those in need. What about (5:55) focusing on the physically poor and hungry as emphasized in social justice movements? (6:02) Tackett urges a deeper view aligning with God's perspective on spiritual poverty. (6:09) Even neighbors in nice homes might be poor, wretched, and miserable in God's eyes, (6:14) Revelation 3, 17.

He points to 2 Timothy 2, verses 25 and 26, encouraging gentle instruction (6:24) and hopes of repentance, freeing people from the devil's snare. Just as the priest and Levite (6:31) ignored the beaten man in the parable, modern Christians often drive right by (6:36) spiritually needy neighbors, missing opportunities for eternal impact. (6:43) Finally, Tackett leaves open the question of whether this is solely the work of pastors (6:48) and professional ministries.

He argues it's not. The royal law is simple yet profound, and sadly, (6:57) often ignored by the broader body of Christ. Grading the church's performance as steadfast (7:03) sacrificial zeal for our neighbor's shalom, Tackett suggests it's failing.

Why? Reasons include (7:11) inconvenience, the time and energy required, the need for real

compassion, and setting aside (7:18) personal agendas. Building true relationships demands vulnerability. Knowing others' needs (7:24) and admitting our own.

Unlike superficial social media interactions, this is messy and authentic. (7:33) A personal story and a grand vision. To bring it home, Tackett shares a poignant (7:38) anecdote from his own life.

When hogs from a neighboring property destroyed his wife's (7:44) flowerbeds, he returned them expecting a simple exchange. Instead, he encountered two energetic (7:51) boys and their overwhelmed mother in her 20s holding a baby with dark circles under her eyes. (7:58) The home was in disarray, the hog pen inadequate, and the father absent most of the month due to (8:05) work in North Dakota's oil fields.

The pigs, intended to teach the boys responsibility, (8:12) a gift from a friend, became a burden. This encounter underscored Tackett's points. (8:18) If you pray for opportunities to engage as God commands, he will provide them abundantly (8:24) in spades.

Tackett paints a compelling vision. With over 80 million evangelical Christians (8:31) in the U.S., if each engaged just three neighbors, the entire population could be reached. (8:39) This isn't about complex strategies, but ordinary Christian families committed to their neighbor's (8:45) shalom.

It's simple, brilliant, and world-changing, one neighbor at a time. (8:53) As Tackett concludes, this approach could turn the world upside down or right side up, (8:59) echoing the transformative power seen in the early church, Acts 17.6. (9:06) The engagement project challenges believers to move beyond knowledge to action, embodying the (9:12) royal law in everyday life. In *A World Craving Authentic Connection*, Torah 4, Part 2, reminds us (9:20) that the kingdom advances not through programs, but through faithful relational obedience.