

# 25-1015wc Transcript

## 25-1015wc - *The Engagement Project, Tour 5, Scott Reynolds*

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## 25-1015-Tour 5

### The Royal Vision - Engaging with Grace, Part 1

Transcript (0:04 - 10:00)

## Transcript

**Teacher:** Scott Reynolds

(0:04) We're on the Engagement Project, Tour 5, Part 1, The Royal Vision, Engaging with Grace. (0:12) Del Tackett's Engagement Project reaches a pivotal moment in Tour 5, Part 1, The Royal Vision, (0:20) Engaging with Grace. This segment shifts from theoretical foundations to the hands-on application (0:27) of loving our neighbors, building on prior tours that gazed upon God's face (0:33) and explored the king's order, the royal law of loving God and neighbor.

Here, Tackett unveils (0:41) a vision for believers to embody this command, emphasizing that God has fully equipped us for (0:47) the task, just as he did in creation. The discussion opens with the essence of loving our neighbor, (0:55) what it truly entails, and what misconceptions to avoid. Tackett reminds participants that this (1:02) isn't an optional add-on, but the core of kingdom living.

Drawing parallels to the Garden of Eden, (1:10) he illustrates how God equipped plants to thrive, animals to fulfill their roles, and Adam and Eve (1:17) to steward creation. Similarly, after Jesus' ascension, believers are empowered by the Holy (1:24) Spirit to carry out the royal law. You have everything you need, Tackett asserts, underscoring (1:32) the primary kingdom work isn't reserved for missionaries or clergy, but entrusted to ordinary (1:38) people, common folk like us.

The challenge is to catch the vision, recognizing our divine (1:46) provisioning for this mission. To bring this abstract idea to life, Tackett shares Kristen's (1:53) inspiring story. Kristen had always imagined mission work as something distant and international, (2:00) perhaps in a far-flung country.

Yet she came to a profound realization, (2:07) I never thought God would ask me to go outside my door in the mission field where I lived and get to (2:14) know my neighbor. She knew the biblical mandate to love neighbors, but grappled with the practicalities. (2:21) How do you live that out day to day, especially when you don't know your neighbor? (2:26) Her big question to God was, what do you want me to do? Walk across the street and bang on doors? (2:33) Do I take cookies? The turning point came unexpectedly, while hosting a party.

(2:39) She ordered a picnic table from Lowe's, moved it to her front yard, painted it turquoise, (2:46) and placed it under a tree. In a simple act of surrender, she declared, (2:51) Here I am, Lord. Your will be done.

This turquoise table became a symbol of invitation, (2:58) sparking conversations and relationships right in her neighborhood. Kristen's experience (3:05) demonstrates that engaging neighbors doesn't require grand gestures. It starts with availability (3:12) and obedience in everyday spaces.

Tackett then pivots to the biblical narrative of (3:18) Saul of Tarsus and Ananias, reframing it not just as Saul's dramatic conversion, (3:25) encountering the living God and becoming Paul with immense downstream impact, but also as the story (3:32) of Ananias, an ordinary believer. From Acts 17, Tackett highlights how God's sovereignty (3:39) determines the times and places where people live, even the boundaries of nations. If God (3:47) plants nations, he reasons, couldn't he also plant our neighbors? Saul was directed to a (3:54) specific house on Street Street, where Ananias awaited.

This prompts reflection. God knows (4:02) our exact address and our neighbors. We live where we do because someone like Mrs. Smith (4:09) across the street needs the shalom we can bring.

Participants are encouraged to contemplate this, (4:17) our neighbors are not random. They're divinely positioned for us to engage. (4:25) With this foundation, Tackett articulates the royal vision, inviting participants to rephrase (4:32) it personally.

At its heart, Christian families were singles committed to the shalom, (4:39) the holistic peace, flourishing and well-being of their neighbors. This vision unfolds as (4:46) building real relationships with those providentially placed in our Jerusalem, (4:52) our immediate local context. Through intentional prayer and action, infused with grace, wisdom, (5:00) and truth, being attractively winsome and demeanor, tearing down walls of division and skepticism, (5:08) building up trust through consistent, genuine interaction.

Ultimately, doing the work of the (5:15) kingdom, turning the world upside down, one neighbor at a time. This isn't a program, (5:22) but a lifestyle where the people of God live out the royal law transformatively. (5:29) Delving deeper, Tackett unpacks each element.

Commitment is the starting point. Without (5:36) dedication to the Lord and His command, the entire endeavor falters. We can study the material, (5:43) but actions require resolve.

How shall we then engage, he asks, focusing on (5:50) building real relationships. Jesus models this perfectly. Early in his ministry, he formed deep (5:58) bonds with a small group of 12 disciples, then invested even more intimately in three, Peter, (6:06) James, and John.

Even the Son of God recognized that depth can't be spread thin. (6:13) You can't cultivate profound connections with multitudes. Class interactions enrich this, (6:19) defining significant relationships through qualities like trust, time investment, (6:25) authenticity, vulnerability, and generosity.

Tackett expands with his list, not shallow (6:33) or surface level, but involving true friendship, open communication, shared meals, noting the (6:40) spiritual depth of breaking bread together, collaborative projects, sacrifice, and unwavering (6:48) trust. But how do we make this happen? Participants suggest availability, carving out time, (6:57) commitment to overcome distractions and obstacles, and real love. Tackett agrees, (7:03) adding the need for deliberate effort, spending

quality time, exerting energy, making sacrifices, (7:10) and dismantling barriers.

And the culture riffs with sales pitches and manipulation. (7:17) Skepticism forms thick walls. Everyone seems to have an agenda.

Overcoming this requires (7:23) persistence. He employs a farming analogy to drive the point home. Cultivating deep relationships (7:32) is like preparing virgin land for harvest.

Early farmers faced arduous tasks, (7:39) filling trees, hauling rocks, plowing tough soil, tilling, fertilizing, weeding, and more (7:47) rock removal. It's laborious, sacrificial work, but essential for fruitfulness. Without it, (7:55) nothing grows.

Ed and Mary's story vividly illustrates this commitment. As ordinary (8:01) believers dedicated to their neighbor's shalom, Mary enrolled in French classes to bridge a (8:08) language gap with one neighbor, enabling meaningful dialogue. Ed redefined social circles, (8:16) calling neighbors friends, and embarking on a photography trip with a neighbor to foster (8:22) connection.

Mary highlighted the gift of not being so busy, allowing space for these investments. (8:31) Their example shows that relational depth demands creativity and intentionality. (8:39) Tackett contrasts this with drive-by Christianity, quick, superficial interactions (8:45) that feel easy but yield no lasting impact.

Ending out tracks or occasional waves won't suffice. (8:53) Neighbors need authentic engagement. Poignantly, he notes, it is highly probable (9:00) that the only real relationship your neighbor will ever have with a Christian is with you.

(9:07) This underscores the weight of our role. We may be the sole window into the gospel's transformative (9:14) power. In summary, the royal vision engaging with grace calls believers to a committed, (9:22) relational pursuit of neighborly shalom.

Through stories like Kristen's turquoise table, (9:29) the providential planting in Saul and Ananias' encounter, and practical insight on cultivation, (9:37) Tackett equips participants to step out in faith. This vision isn't about distant missions, (9:43) but the mission field at our doorstep, with grace-filled actions, can ripple into eternal (9:50) change. By embracing this, ordinary Christians become agents of kingdom appeal, (9:57) one genuine relationship at a time.