

25-1022wc Transcript

25-1022wc - Engagement Project, Tour 5.2, 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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25-1022-Tour 5-Royal Vision: Engaging with Grace, p2

Transcript (0:04 - 9:47) - Teacher: Scott Reynolds

(0:04) We're in the Engagement Project, Tour 5, Part 2, The Royal Vision, Engaging with Grace. (0:13) Del Tackett's Engagement Project is a transformative series designed to equip Christians (0:19) for meaningful cultural and relational engagement rooted in biblical truth. Tour 5, titled The Royal (0:26) Vision, focuses on the call to love our neighbors as an extension of God's kingdom work.

(0:34) Recapping Part 1, Catching the Vision to Engage with Grace. (0:40) Part 1 sets the stage, the overarching vision, to engage our neighbors with grace as a core (0:49) expression of loving them. Tackett stresses that God has entrusted the primary kingdom work, (0:55) not to celebrities or leaders, but to common folk like us.

(1:00) He illustrates this with the biblical story of Ananias, an ordinary believer on Street Street (1:06) in Damascus, whom God used to restore Saul of Tarsus, later known as Paul. (1:14) This underscores that divine assignments often happen in mundane settings. Drawing from Acts (1:21) 17 verses 23 through 28, Tackett posits that just as God determines the times and boundaries of (1:30) nations, he strategically places individuals, including us and our neighbors, for purposeful (1:38) encounters.

We live where we do because specific people like the hypothetical Mrs. Smith across the (1:46) are there, and vice versa. This providential placement calls us to intentionality. (1:54) The vision statement crystallizes this.

We will build real relationships with those (1:59) providentially in our Jerusalem, those close to us, through prayer and action, (2:06) with grace and wisdom and truth, being attractively winsome, tearing down walls, (2:13) building up trust, doing the work of the kingdom. Jesus exemplifies this by focusing on deep (2:21) relationships with a small group, his 12 disciples, narrowed further to three, (2:27) Peter, James, and John. Tackett explains that significant relationships aren't shallow.

(2:34) They involve depth, friendship, ongoing communication, shared meals, noting the (2:41) significance of breaking bread, collaborative projects, sacrifice, and trust. (2:50) To achieve this, relationships must be cultivated like a farmer tends virgin land. (2:56) Early farmers face grueling tasks, cutting trees, removing rocks, plowing, tilling, (3:03) fertilizing, weeding, and removing more rocks.

It demands effort and sacrifice. (3:10) Tackett critiques drive-by Christianity, superficial interactions that yield no fruit, (3:17) warning that for many neighbors, their only genuine encounter with a Christian (3:22) might be with us. This recap primes us for part two's practical how-to urging a shift (3:31) from theory to action.

Part two picks up seamlessly, addressing the crucial question, (3:38) how do we make that happen? It continues the farming metaphor, but shifts to real-life (3:43) stories and scriptural anchors to guide implementation. A standout example is Joy's (3:51) testimony. Living in a neighborhood surrounded by apartment complexes, (3:57) Joy and her team committed to praying for 52 weeks over a full year for their community.

(4:04) This persistent prayer opened unexpected doors. They approached departments to offer women's Bible (4:11) studies, only to be invited to lead after-school programs and skill development sessions for men (4:17) and women. Joy attributes these breakthroughs to prayer, emphasizing the need for wisdom (4:24) to neither rush ahead of God nor lag behind.

This story illustrates the power of sustained (4:31) intercession, envisioning a future where children pray for neighbors and witness God's reality, (4:38) reinforcing that God is really real. Building on this, Tackett outlines actionable steps. (4:46) Pray for opportunities, learn neighbor's names, plan kind deeds, practice hospitality, (4:53) and foster fun together.

Hospitality is key, opening homes for shared meals, (4:59) movie nights, game nights, or casual gatherings. These activities build relationships through prayer (5:06) and responsive action, always infused with grace, wisdom, and truth. The goal is authentic bonds (5:14) that reflect kingdom values.

To ground this practically, Tackett introduces three pivotal (5:21) scripture passages that recur throughout the tours. (5:26) Colossians 4, 5, and 6. Conduct yourselves with wisdom toward outsiders, making the most of the (5:32) opportunity. Let your speech always be with grace, as though seasoned with salt, so that you will know (5:39) how you should respond to each person.

This calls for strategic, gracious communications tailored (5:47) to individuals. 1 Peter 3, 15. But sanctify Christ as Lord in your hearts, always being ready to make (5:55) a defense to everyone who asks you to give an account for the hope that is in you, yet with (6:02) gentleness and reverence.

Here, apologetics meets humility, defending faith not aggressively, (6:09) but with respect. 2 Timothy 2, 24 through 26. The Lord's bondservant must not be quarrelsome, (6:18) but be kind to all, able to teach, patient when wronged, with gentleness correcting those who (6:24) are in opposition.

If perhaps God may grant them repentance, leading to the knowledge of the truth, (6:31) and they may come to their senses and escape from the snare of the devil, (6:35) having been held captive by him to do his will. This passage stresses non-confrontational (6:43) correction, relying on God's transformative power. These verses overflow with grace, (6:50) making a defense with gentleness, instructing opponents gently, correcting with patience and (6:56) kindness.

Tackett emphasizes that engagement isn't about winning arguments, but facilitating (7:03) encounters with truth through relational warmth. What makes us attractively winsome? Tackett points (7:11) to the fruit of the spirit in Galatians 5, verses 22 through 23. Love, joy, peace, patience, (7:20) kindness, goodness, faithfulness, gentleness, self-control.

Intriguingly, he points, (7:27) these aren't primarily for personal benefit, but to equip us for others, making us winsomely (7:34) handsome to fulfill the royal law, James 2, 8, of loving our neighbor. This reorients spiritual (7:43) growth outward. Personal stories bring these concepts alive.

Tanya's account of overcoming (7:51) fear by delivering breakfast tacos to neighbors shows how small acts of kindness initiate (7:57) connections. Tackett also addresses cultural tendencies toward doom and gloom, contrasting (8:05) it with the Holy Spirit's role in making us a people of hope. He poses a convicting question.

(8:13) When was the last time someone asked you for the reason for the hope that is in you? Echoing 1 (8:20) Peter 3, 15. In a pessimistic world, our radiant hope can spark curiosity. (8:27) To tear down walls and build trust, Tackett shares Phil's experience with a crusty neighbor, (8:34) inspired by C.S. Lewis's advice to pretend love until it becomes genuine.

Phil persisted, (8:41) forging a deep friendship. This demonstrates that intentional actions can transform barriers (8:48) into bridges. Part 2 culminates with an encouraging story of a woman facing dagger (8:54) eyes from a hostile neighbor.

Through persistent prayer, God softened hearts, (9:01) leading to reconciliation. Tackett assures that God will answer our prayers similarly, (9:07) empowering us for this royal vision. In summary, Tour 5 Part 2 transforms abstract vision (9:15) into tangible practice.

By prioritizing prayer, hospitality, gracious scriptures, (9:23) the fruit of the Spirit, and hope-filled stories, believers are equipped to engage (9:28) neighbors authentically. This isn't quick fix evangelism, but relational farming, (9:34) effortful, sacrificial, and ultimately fruitful. In a divided world, such grace-filled engagement (9:43) advances God's kingdom, one neighbor at a time.