

25-1105wc Transcript

25-1105wc - *Engagement Project, Tour 6.2, 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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25-1105-Tour 6-Royal Vision: Engage with Wisdom, p2

Transcript (0:04 - 9:25) - Teacher: Scott Reynolds

In recapping Part 1 of Tour 6 on Del Tackett's (0:13) *The Engagement Project*, the focus is on equipping Christians to engage their neighbors with both (0:18) grace and wisdom during this epoch of engagement in God's metanarrative. Drawing from Colossians (0:26) 4, verses 5 and 6, Tackett emphasizes walking in wisdom toward outsiders and letting speech (0:33) be gracious and seasoned with salt to respond appropriately to each person. (0:40) He connects this to James 1.5, promising that God gives wisdom generously when asked, (0:45) but notes that wisdom, like the fruit of the Holy Spirit, James 3, verses 13 through 17, (0:52) is often for the benefit of others rather than oneself.

The golden key to receiving wisdom is (0:59) asking for it specifically for the shalom or peace and well-being of others, not personal gain. (1:07) Tackett explores kairos moments, these divine opportunities to redeem time, (1:14) and stresses true listening rooted in agape love without preemptively preparing responses. (1:22) He challenges the common view of the mind as the thinker and the heart as the feeler using (1:28) scriptures like Proverbs 23.7, Genesis 6.5, and Hebrews 4, verse 12, to show that the heart is (1:38) the inner sanctum of the mind where truth claims become really real, driving actions, feelings, (1:45) and further thoughts.

Jesus' teaching on worry in the Sermon on the Mount illustrates this. (1:51) Rather than suppressing emotions with distractions, (1:55) worry is addressed by deeply believing God's provision as Jehovah Jireh, the God who provides. (2:04) Continuing now with Part 2 of Tour 6, building directly on the foundation of the heart as the (2:11) core of true belief, Part 2 delves into how Jesus links emotions like worry to what we generally (2:20) believe about reality, that which we believe is really real, emphasizing that the transformative (2:27) power of moving knowledge from the mind to the heart.

Tackett contrasts mere intellectual knowing (2:34) with heartfelt convictions that something is really real. In his view, the mind holds a (2:42) vast array of information, and truth claims some true, some false, but only those that penetrate (2:49) the heart shape our behavior, emotions, and worldview. He illustrates this with the heart of (2:55) a child, which is expansive and trusting, essentially merging mind and heart in naive (3:01) belief of everything.

In contrast, a skeptic's heart is shrunken, believing little despite a (3:09) broad mind full of

knowledge, leading to cynicism and disconnection. To demonstrate how truth claims (3:16) connect to reality and move into the heart, Tackett shares vivid stories of experiential teaching. (3:23) One involves a father-son skeet shooting outing, where instructor John, during the safety briefing, (3:30) introduces his assistant Al, a pumpkin with a smiley face.

When some inattentive teen boys (3:37) dismiss the warnings, John calls their attention and says, this shotgun is a dangerous weapon. (3:44) Isn't that right, Al? And boom, the shotgun fires at Al and splatters him into pieces. (3:52) This shocking connection to reality instantly embeds the truth of the gun's danger into the (3:58) boys' hearts, shifting them from casual knowledge to profound belief.

Tackett parallels this with (4:06) Jesus' methods, noting how Christ didn't merely lecture the disciples on his power, but by saying, (4:14) listen up, get a pen and paper and take notes. I am powerful. Instead, he orchestrated a real-life (4:23) encounter by leading them into a boat during a fierce storm on the Sea of Galilee.

As the (4:30) terrified disciples feared for their lives and woke him, Jesus commanded, peace be still, (4:37) instantly calming the winds and waves to glass-like stillness. Mark 4, verses 35 to 41. (4:45) This experiential demonstration connected his truth claim to tangible reality, (4:50) moving it from intellectual assent to heart-deep faith.

Tackett stresses that taking to the mind is (4:58) easy, but facilitating the shift to the heart, where beliefs become actionable, is the deeper (5:05) challenge. While the Holy Spirit ultimately convicts and transforms hearts, believers have (5:12) a responsibility to embody Christ's claims in their lives, helping neighbors see their reality (5:20) through authentic engagement, much like the vision of Christian families fostering shalom. (5:28) A central illustration comes from the experiences of Kent and Rosaria Butterfield, (5:34) who modeled this engagement with their neighbor Hank.

When Hank moved into the largest house on (5:39) the street but showed no signs of employment, the Butterfields noticed his nervous, shaking demeanor (5:46) and the neighborhood's suspicion. Rather than avoiding him, they built a relationship, (5:52) starting with a simple act. When Hank's dog ran away for three days, their children helped search, (5:59) leading to exchange phone numbers and joint dog walks.

Hank confided that they were the only (6:05) people he spoke to, making his mother happy to hear he interacted with a human being. (6:12) Over time, they learned of his military service and his past homelessness. Despite neighborhood (6:18) isolation, the Butterfields invited him for holidays like Thanksgiving.

Accommodating (6:24) his social anxiety, he'd arrive hours late but was always welcomed. Neighbors questioned their (6:31) wisdom in associating with this dangerous, creepy guy, but the Butterfields persisted with grace. (6:38) The situation escalated when the DEA raided Hank's home, revealing a meth lab he was operating.

(6:45) This led to a year-long dialogue while Hank awaited sentencing in jail. Kent became an informal (6:52) pastor to the fuming neighbors, who accused Christians of being naively open-minded. He (6:59) proclaimed the gospel of grace not just for Hank but for everyone.

Through letters and visits, (7:05) the Butterfields stayed connected, and when Hank committed his life to Christ, they shared this (7:10) with a neighbor who had inquired. The response was stunned

silence as Hank transformed from the meth (7:18) addict or Boo Radley figure to a brother in Christ. This shift forced others to confront (7:25) their own standing with God, profoundly impacting the neighborhood and demonstrating how grace and (7:32) wisdom can redeem even the most broken situations.

Tackett concludes by urging believers to tear (7:39) down walls and build trust, noting how trust accumulates slowly but erodes quickly. He (7:46) highlights a spiritual principle from Mark 6.4. Family members are often the hardest neighbors (7:52) to reach, as a prophet is without honor in their own home. Instead of persistently preaching to (7:59) unreceptive relatives which can build walls, believers should focus on being exemplary (8:05) family members to foster positive interactions, then pray fervently for God to send other (8:13) Christians into their lives.

Tackett shares a personal story of his youngest son as a prodigal, (8:20) lost and unreachable. Though Dell and his family couldn't connect, some Christian lives nearby (8:28) and drives by daily, prompting the question, whose prodigal son is living next door to you? (8:35) Whose parents are praying every day that someone would come into their child's life, (8:41) yet busyness often leads us to drive right by? Referencing Hebrews 2.10, Tackett reminds that (8:49) God brings many sons to glory, and how does he do that? Through us, and we are part of Christ's (8:57) continuing seed line, Galatians 4 verses 4-7, bearing fruit one neighbor at a time by flourishing (9:06) in kingdom work. Ultimately, this engagement is driven not by duty, (9:12) but by the compulsion of Christ's love, 2 Corinthians 5.14, echoing the project's (9:19) core call to reflect God's relational nature in a broken world.