

25-1112wc Transcript

25-1112wc - *The Engagement Project, Tour 7, 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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25-1112-Tour 7

The Royal Vision - Engaging with Truth, Part 1

Transcript (0:04 - 9:02), Teacher: Scott Reynolds

(0:04) Dale Tackett's engagement project continues to challenge and equip believers in Tours 7, (0:10) titled The Royal Vision Engaging with Truth. (0:15) Part one lays a foundational (0:17) emphasis on engaging with truth, (0:20) drawing from biblical principles and real-life testimonies to illustrate how truth must be woven (0:27) into relationships with grace, wisdom, and love. (0:30) This segment not only recalls Christ's own testimony to truth, (0:36) but also urges modern Christians to embody it in an epoch of (0:41) engagement where the spirit of truth empowers us to fulfill the royal law.

(0:47) The session opens with a poignant reflection on Jesus standing before Pilate as recorded in John 18 37. (0:56) Jesus affirms, (0:57) For this purpose I was born and for this purpose I have come into the world to bear witness to the truth. (1:04) Tackett stresses that truth is paramount, not as a weapon or abstract concept, (1:10) but as the guiding force in our interactions.

In this current epoch, following Christ's ascension, (1:17) he has sent the Holy Spirit, the spirit of truth, to lead believers into all truth, John 16 13. (1:25) This divine guidance is critical for carrying out the royal law as outlined in James 2 8. (1:32) Tackett explains that this involves three interconnected actions, (1:38) building deep meaningful relationships, (1:41) engaging others with grace and wisdom, and (1:44) boldly incorporating truth into these encounters. (1:48) Without truth, our efforts risk becoming superficial or misleading.

(1:53) To ground this vision, Tackett revisits key biblical verses that define the proper use of truth in engagement. (2:02) First, 1 Peter 3 15 (2:04) instructs believers to always be prepared to make a defense to anyone who asks you (2:10) for a reason for the hope that is in you, yet do it with gentleness and respect. (2:16) This verse highlights preparation paired with a gentle demeanor, (2:21) ensuring truth is delivered not aggressively, but respectfully.

(2:26) Similarly, (2:27) 2 Timothy 2 24 through 26 portrays the Lord's servant as one who must gently instruct (2:34) opponents with the hope that God will grant them repentance, leading to a knowledge of the truth. (2:41) This gentle instruction aims to help others come to their senses and escape the trap of the devil. (2:48) Tackett connects these to Colossians 4 verses 5 and 6, (2:52) which

advises walking wisdom toward outsiders, (2:56) making the best use of the time, (2:59) redeeming the kairos moment.

(3:02) Let your speech always be gracious, (3:05) seasoned with salt, so that you may know how you ought to answer each person. (3:11) Learning to season our speech with salt means infusing conversations with truth, (3:17) that preserves and enhances, (3:20) much like salt and food. (3:22) Central to part 1 is the Ephesians 4:15 mandate, (3:27) speaking the truth and love.

(3:30) Tackett emphasizes that truth and love are inseparable. (3:34) One without the other distorts God's intent. (3:38) Truth must be spoken for the true good of the other, not to win arguments, gain power, or treat engagement as a prize fight.

(3:47) Instead, it should flow through layers of wisdom and grace, (3:51) always in the context of an established relationship. (3:56) Tackett warns of the pitfalls of being a faithful witness, when it's self-centered, focusing on our own (4:03) righteousness, rather than the other's well-being. (4:07) If we mistakenly view truth as the ultimate endgame, we might prioritize delivery over (4:14) transformation, leading to alienating or harmful interactions.

(4:20) In a culture rife with skepticism, (4:23) building relationships of trust is essential for truth to land effectively. (4:28) Tackett clarifies that the purpose of truth isn't mere dissemination, (4:32) but it is bound up in true agape love, which seeks the shalom, or the peace and wholeness of (4:40) others with sacrificial zeal. (4:43) This relational foundation allows truth to penetrate hearts without immediate rejection.

(4:50) The discussion then explores the emotional responses to speaking truth. (4:56) Excitement for some, fear for others. (4:59) Those excited might rush to proclaim truth without love, echoing the resounding gong or a clanging cymbal (5:06) from 1st Corinthians 13:1, (5:09) noise without substance.

(5:12) Conversely, the fearful might equate love with silence, avoiding any declaration of ought-to behaviors. (5:21) Tackett critiques this cultural distortion, where love is redefined as non-judgmental affirmation (5:27) that shies away from moral truths. (5:30) Yet, both Old and New Testaments command honesty.

(5:35) Zechariah 8:16 urges, speak the truth to one another, and (5:40) Ephesians 4:25 echoes, (5:43) therefore having put away falsehood, let each one of you speak the truth with his neighbor. (5:49) The easy paths, truth without love, or love without truth, leads to imbalance. (5:57) Instead, (5:58) believers must commit to speaking truth because the good of the others demands it, (6:03) always mediated through wisdom, grace, and deep relationships.

(6:08) A compelling highlight of Part 1 is the testimony of Rosaria Champagne Butterfield, (6:15) a former lesbian activist and Syracuse University professor who experienced radical transformation. (6:24) Tackett shares how Ken and Floy Smith, her Christian neighbors, invited her into their lives without agenda. (6:33) Butterfield recounts, I lived in rebellion for years and years and then the Lord sent a neighbor to come and get me.

(6:42) What began as simple conversations evolved into 500-plus meals at the Smith's own, (6:48) fostering trust that allowed truth to emerge naturally. (6:53) Tackett poses introspective questions to the audience. If we lived next door to someone like Dr. Butterfield, (7:00) entrenched in opposing views, would we extend even one invitation? (7:06) Would we speak to her at all? (7:09) More

probing still, do we truly believe God can orchestrate such change, (7:15) not just in the neighbor, but through us? (7:19) Tackett affirms resoundingly, yes, (7:22) because believers possess everything needed, the truth of God and the indwelling spirit of God.

(7:29) This story exemplifies the principles discussed, (7:32) relationships built over time, truth spoken as deep as (7:37) the bond allows, and love that persists without ulterior motives. (7:42) It challenges participants to examine their own willingness to engage skeptics, (7:47) reminding them that God's power works through ordinary faithfulness. (7:53) In referencing Part 2 briefly for context, Tackett builds on this by (7:58) reiterating that we have the spirit, word, and fellowship to sustain such efforts.

(8:04) But Part 1 stands alone in igniting the vision. It calls for a shift from fear or (8:11) overzealousness to balanced relational truth-sharing. (8:16) Ultimately, Part 1 of Tour 7 inspires a royal vision where truth isn't isolated, (8:23) but integrated into loving engagement.

(8:26) By building deep relationships and speaking with grace and wisdom, (8:31) believers can testify to truth as Christ did, seeking others' eternal good. (8:36) This approach counters cultural skepticism, (8:40) empowers through the spirit, and mirrors God's agape love. (8:44) As groups process this over the week, it prompts self-reflection.

(8:50) Are we equipped and willing to let God use us in (8:54) transformative ways? The answer, (8:58) rooted in Scripture, is (9:00) an emphatic yes.