

Engagement Project - Tour 6 Articles

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The Engagement Project

Tour 6-Part 1: Royal Vision - Engaging with Wisdom

Del Tackett's "The Engagement Project" serves as a compelling sequel to his renowned "The Truth Project." Designed for small-group study, it equips Christians with a biblical worldview for real-world application. Tour 6, Part 1, titled "The Royal Vision: Engaging with Wisdom," spans about 31 minutes and immerses participants in the practicalities of living out faith in God's grand meta-narrative. This "epoch of engagement" calls believers to step beyond isolation, actively fostering the shalom—holistic peace and flourishing—of their neighbors through intentional relationships.

At the heart of this vision is the portrayal of Christian families as agents of God's Kingdom, committed to prayer and action infused with grace and wisdom. Tackett opens by addressing common barriers to neighborly outreach, using Jay's story as a relatable example. Jay's family, like many, struggled with time constraints—the "biggest barrier" to meeting neighbors. Yet, by prioritizing availability, they discovered the transformative power of simple connections. This narrative underscores that engagement isn't accidental; it's a deliberate choice in God's story, where believers redeem opportunities for eternal impact.

Tackett grounds this in Scripture, particularly Colossians 4:5-6 (NKJV): "Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one." Here, grace and wisdom are inseparable companions. Grace seasons interactions with kindness and humility, while wisdom ensures they are discerning and effective. Wisdom, Tackett explains, is not just intellectual knowledge but Hebrew **binah**—a profound understanding that penetrates beneath the surface to discern needs and motivations.

To illustrate God's provision of wisdom, Tackett references James 1:5 (NASB): "But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him." He draws a parallel to King Solomon in 2 Chronicles 1:7-12, where God was pleased because Solomon sought wisdom not for personal glory, but for the shalom of God's people. This selflessness is key: Tackett laments that wisdom often eludes us because our requests are self-centered. Like the fruits of the Holy Spirit, wisdom is meant for others' benefit.

Expanding on this, Tackett delves into James 3:13-17 (NASB), which poses a rhetorical question: "Who among you is wise and understanding?" True wisdom proves itself through "good behavior" and "deeds" done in gentleness. Earthly wisdom, tainted by "bitter jealousy and selfish ambition," breeds disorder and evil. In contrast, heavenly wisdom is "pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy." Tackett offers a "golden key" to unlocking this wisdom: ask not for yourself, but for another's shalom, and God will provide generously. This is crucial for neighbor engagement, as navigating diverse personalities and situations demands both grace and **binah**.

Breaking down Colossians 4 further, Tackett highlights that wisdom "considers others"—tailoring approaches to individuals' life stages, family structures, issues, needs, personalities, and spiritual states. He shares the inspiring account of Kent and Rosaria Butterfield, who practice radical hospitality by opening their home to strangers. This led to unexpected bonds, such as with Hank, demonstrating how such openness uncovers hidden opportunities. The Greek term for "opportunity" is **kairos**, signifying not routine time (**chronos**), but pivotal, epoch-defining moments (echoed in Ephesians 5:15-16). "Redeeming" these (**exagorazo**) means buying them back for God's purposes, treating every encounter as a chance for redemption.

Speech, Tackett insists, must be "seasoned with salt" through grace, avoiding rote or scripted responses. Engagement isn't a "cookie-cutter approach" driven by personal agendas; it's rooted in agape love. He urges active listening: instead of mentally preparing the next words, pray for wisdom to truly understand what others are saying and why. This fosters empathy and meets real needs. Tackett cites 2 Corinthians 5:16 (NIV): "So from now on we regard no one from a worldly point of view." Believers must see people as God does—beyond socioeconomic status, incarceration, or freedom—focusing on their eternal value.

A standout segment is Tackett's graphical breakdown of the heart and mind, challenging cultural dichotomies. Conventionally, the mind is seen as the "thinker" and the heart as the "feeler." Yet, Scripture portrays both as thinkers. Tackett lists compelling verses: Proverbs 23:7 (NKJV) states, "For as he thinks in his heart, so is he," revealing the heart's cognitive role. Mark 2:8 (NIV) describes Jesus knowing thoughts "in their hearts." Genesis 6:5 (NASB) speaks of "every intent of the thoughts of his heart" being evil. Luke 2:34-35 reveals "thoughts from many hearts"; Acts 8:22 addresses "such a thought in your heart"; Hebrews 4:12 judges "the thoughts and attitudes of the heart"; and Psalms 14:1 and 53:1 note the fool saying "in his heart, 'There is no God.'"

This redefinition addresses a cultural problem: if feelings stem from the heart as a separate entity, changing them feels impossible, leading to superficial fixes like distractions or indulgences. Tackett submits that the heart is the "inner sanctum of the mind"—the core repository of truth claims believed to be "really real." External truth claims enter the mind through reading, experiences, or conversations, but only those internalized in the heart drive actions, feelings, and further thoughts.

Matthew 15:19 reinforces this: "Out of the heart come evil thoughts, murder, adultery..." Beliefs shape behavior. Tackett applies this to Jesus' teaching on worry in the Sermon on the Mount (Matthew 6:25-34). Jesus doesn't suggest overcoming anxiety with thrill-seeking or escapism; instead, He reasons with truth claims about God's provision, using examples of birds that "neither sow nor reap" and lilies that "neither toil nor spin." He points to the Father as Jehovah-Jireh, the Provider. The audience would intellectually affirm this, but Jesus probes deeper: Do they believe it's "really real" in their hearts? If so, worry dissipates, replaced by trust-driven action.

Tackett concludes that the heart encompasses all truth claims deemed truly real, governing our entire being. This insight revolutionizes engagement: by discerning others' heart-level beliefs, believers can wisely introduce God's truths, fostering transformation.

Tour 6, Part 1 lays a robust foundation for the project, blending theology, stories, and reflection to motivate practical steps. It challenges Christians to seek wisdom for others, redeem **kairos** moments, and engage with grace, ultimately advancing God's Kingdom in everyday contexts. As a resource, it encourages small groups to discuss and apply these principles, turning theoretical faith into lived-out love. [back to top](#)

The Engagement Project

Tour 6, Part 1: The Royal Vision - Engaging with Wisdom

In Tour 6, Part 1 of Del Tackett's "The Engagement Project," the focus is on "The Royal Vision: Engaging with Wisdom." This session builds on Tackett's earlier "The Truth Project," urging Christians to actively participate in God's meta-narrative during the "epoch of engagement." The core vision portrays Christian families committed to the shalom—peace and well-being—of their neighbors through prayer, action, grace, and wisdom.

Tackett emphasizes wisdom as Hebrew **binah**, a deep discernment beyond mere knowledge. He shares Jay's story, where a family overcomes time barriers to connect with neighbors, highlighting availability as a key challenge. Engagement must be intentional, redeeming **kairos** moments—divinely appointed opportunities—as per Colossians 4:5-6: "Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt."

Drawing from James 1:5, Tackett notes God's generous provision of wisdom when asked humbly, especially for others' shalom, as Solomon did. James 3:13-17 contrasts earthly wisdom (jealous, ambitious) with heavenly wisdom (pure, peaceable, merciful). The "golden key" is seeking wisdom selflessly.

Stories like Kent and Rosaria Butterfield's hospitality illustrate considering others' life stages and needs. Wisdom avoids cookie-cutter approaches, promoting active listening and agape love, viewing people as God does (2 Corinthians 5:16).

A graphical exploration redefines the heart and mind: both "think," per scriptures like Proverbs 23:7 ("As he thinks in his heart, so is he") and Genesis 6:5. The heart is the mind's inner sanctum, housing "really real" truth claims that drive actions, feelings, and thoughts. Tackett critiques cultural feel-good fixes for emotions like worry, instead pointing to Jesus' Sermon on the Mount (Matthew 6:25-34), where faith in God as Jehovah-Jireh eliminates anxiety.

This 31-minute session calls believers to discern others' heart-level beliefs, engaging graciously to advance God's Kingdom. It sets the foundation for practical outreach, transforming faith into relational impact.

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