

Engagement Project - Tour 6 Articles

Articles: [EP-Tour 6](#), [The Royal Vision - Engaging with Wisdom, Part 2](#) - ~400 words, ~1200 words

The Engagement Project

Tour 6-Part 2: Royal Vision - Engaging with Wisdom

Recap of Tour 6, Part 1: The Royal Vision - Engaging with Grace and Wisdom

In Part 1 of Tour 6 from Del Tackett's "The Engagement Project," the focus is on equipping Christians to engage their neighbors with both grace and wisdom during this "epoch of engagement" in God's meta-narrative. Drawing from Colossians 4:5-6, Tackett emphasizes walking in wisdom toward outsiders and letting speech be gracious and seasoned with salt to respond appropriately to each person. He connects this to James 1:5, promising that God gives wisdom generously when asked, but notes that wisdom, like the fruit of the Holy Spirit (James 3:13-17), is often for the benefit of others rather than oneself. The "golden key" to receiving wisdom is asking for it specifically for the shalom (peace and well-being) of others, not personal gain. Tackett explores kairos moments—divine opportunities to redeem time—and stresses true listening rooted in agape love, without preemptively preparing responses. He challenges the common view of the mind as the "thinker" and the heart as the "feeler," using scriptures like Proverbs 23:7, Genesis 6:5, and Hebrews 4:12 to show that the heart is the inner sanctum of the mind, where truth claims become "really real," driving actions, feelings, and further thoughts. Jesus' teaching on worry in the Sermon on the Mount illustrates this: rather than suppressing emotions with distractions, worry is addressed by deeply believing God's provision as Jehovah-Jireh.

Detailed Summary of Tour 6, Part 2:

Deepening Engagement Through Belief, Reality, and Trust

Building directly on the foundation of the heart as the core of true belief, Part 2 delves into how Jesus links emotions like worry to what we genuinely believe about reality, emphasizing the transformative power of moving knowledge from the mind to the heart. Tackett contrasts mere intellectual "knowing" with heartfelt conviction that something is "really real." In his view, the mind holds a vast array of information and truth claims—some true, some false—but only those that penetrate the heart shape our behavior, emotions, and worldview. He illustrates this with the heart of a child, which is expansive and trusting, essentially merging mind and heart in naive belief of everything. In contrast, a skeptic's heart is shrunken, believing little despite a broad mind full of knowledge, leading to cynicism and disconnection.

To demonstrate how truth claims connect to reality and move into the heart, Tackett shares vivid stories of experiential teaching. One involves a father-son skeet-shooting outing where instructor John, during a safety briefing, introduces his "assistant" Hal—a pumpkin with a smiley face. When some inattentive teen boys dismiss the warnings, John calls the boys to attention and says, "This shotgun is a dangerous weapon, isn't that right, Hal?" And he then dramatically fires the shotgun at

Hal, splattering it to pieces. This shocking connection to reality instantly embeds the truth of the gun's danger into the boys' hearts, shifting them from casual knowledge to profound belief.

Tackett parallels this with Jesus' methods, noting how Christ didn't merely lecture the disciples on His power by saying, "Take notes: I AM powerful." Instead, He orchestrated a real-life encounter by leading them into a boat during a fierce storm on the Sea of Galilee. As the terrified disciples feared for their lives and woke Him, Jesus commanded, "Peace, be still," instantly calming the winds and waves to glass-like stillness (Mark 4:35-41). This experiential demonstration connected His truth claim to tangible reality, moving it from intellectual assent to heart-deep faith. Tackett stresses that teaching to the mind is easy, but facilitating the shift to the heart—where beliefs become actionable—is the deeper challenge. While the Holy Spirit ultimately convicts and transforms hearts, believers have a responsibility to embody Christ's claims in their lives, helping neighbors see their reality through authentic engagement, much like the vision of Christian families fostering shalom.

A central illustration comes from the experiences of Kent and Rosaria Butterfield, who model this engagement with their neighbor Hank. When Hank moved into the largest house on their street but showed no signs of employment, the Butterfields noticed his nervous, shaking demeanor and the neighborhood's suspicion. Rather than avoiding him, they built a relationship starting with a simple act: when Hank's dog ran away for three days, their children helped search, leading to exchanged phone numbers and joint dog walks. Hank confided that they were the only people he spoke to, making his mother happy to hear he'd interacted with "a human being." Over time, they learned of his military service and past homelessness. Despite neighborhood isolation, the Butterfields invited him for holidays like Thanksgiving, accommodating his social anxiety—he'd arrive hours late but was always welcomed.

Neighbors questioned their wisdom in associating with this "dangerous creepy guy," but the Butterfields persisted with grace. The situation escalated when the DEA raided Hank's home, revealing a meth lab he was operating. This led to a year-long dialogue while Hank awaited sentencing in jail. Kent became an informal "pastor" to the fuming neighbors, who accused Christians of being naively open-minded. He proclaimed the gospel of grace not just for Hank but for everyone. Through letters and visits, the Butterfields stayed connected, and when Hank committed his life to Jesus, they shared this with a neighbor who had inquired. The response was stunned silence, as Hank transformed from the "meth addict" or "Boo Radley" figure to a brother in Christ. This shift forced others to confront their own standing before God, profoundly impacting the neighborhood and demonstrating how grace and wisdom can redeem even the most broken situations.

Tackett concludes by urging believers to tear down walls and build trust, noting how trust accumulates slowly but erodes quickly. He highlights a spiritual principle from Mark 6:4: family members are often the hardest "neighbors" to reach, as a prophet is without honor in their own home. Instead of persistently preaching to unreceptive relatives—which can build walls—believers should focus on being exemplary family members to foster positive interactions, then pray fervently for God to send other Christians into their lives. Tackett shares a personal story of his youngest son as a prodigal, lost and unreachable. Though Del and his family couldn't connect, some Christian lives nearby and "drives by" daily—prompting the question: "Whose prodigal son is living next door to you? Whose parents are praying every day that someone would come into their child's life?" Yet, busyness often leads us to "drive right by." Referencing Hebrews 2:10, Tackett reminds that God brings many sons to glory. How? Through us. And we are part of Christ's continuing seed

line (Galatians 4:4-7), bearing fruit one neighbor at a time by flourishing in Kingdom work.

Ultimately, this engagement is driven not by duty but by compulsion from Christ's love (2 Corinthians 5:14), echoing the project's core call to reflect God's relational nature in a broken world.

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The Engagement Project

Tour 6, Part 2: The Royal Vision - Engaging with Wisdom

Part 2 builds on this, linking emotions like worry to genuine beliefs about reality. Tackett distinguishes intellectual "knowing" from heartfelt conviction: the mind holds varied truth claims, but the heart embraces those deemed "really real," shaping behavior. A child's heart trusts everything, merging mind and heart; a skeptic's is tiny, fostering doubt.

To illustrate connecting truth to reality, Tackett shares a skeet-shooting story: Instructor John blasts a pumpkin "assistant" named Hal with a shotgun to embed its danger into inattentive teens' hearts. Similarly, Jesus didn't lecture on His power; He led disciples into a storm, then calmed it with "Peace, be still" (Mark 4:35-41), forging deep faith through experience. While the Holy Spirit moves truth to hearts, believers must live out Christ's claims visibly for neighbors.

Kent and Rosaria Butterfield exemplify this with neighbor Hank, who bought the street's largest house but seemed jobless and anxious. Suspicion grew, but the Butterfields engaged: helping find his runaway dog led to walks and talks. Hank, a veteran and former homeless man, felt isolated; they were his only contacts. Invitations to holidays accommodated his anxiety. Neighbors warned of danger, but persistence paid off. A DEA raid uncovered Hank's meth lab, leading to jail time. The Butterfields wrote and visited, sharing the gospel. When Hank accepted Christ, neighbors confronted their own spiritual state—Hank became a brother, transforming the community.

Tackett stresses building trust slowly while tearing down walls. Family are hardest to reach (Mark 6:4); stop preaching to unreceptive kin—be exemplary and pray for others to intervene. Sharing his prodigal son's story, Tackett asks: Whose child lives nearby, with parents praying for engagement? We're God's means to glory (Hebrews 2:10), continuing Christ's seed line (Galatians 4:4-7), compelled by His love.

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