

26-0204wc - Detailed Summary

26-0204wc - Engagement Project, Tour 10.2, Scott Reynolds

This detailed summary by Grok / X, (Transcription by TurboScribe.ai)

Class Resources: [EP-Tour links](#), Our website: wschurchofchrist.org/education.php Del's site: deltackett.com

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

26-0204-Tour 10-Final Thoughts, Part 2

Summary of Transcript (0:04 - 31:49) - Teacher: Scott Reynolds

(0:04 - 1:34) Introduction and Key Insights from Part One

The session opens as the second half of the final Q&A from Del Tackett's "The Engagement Project" Tour 10. Del and participants deeply reflect on what it means to live out genuine neighborly love in everyday life. Part one explored the concept of "our Jerusalem" from the project's vision statement.

This concept modernly applies Acts 1:7-8, where disciples witness first in Jerusalem, then Judea, Samaria, and to the ends of the earth. "Our Jerusalem" refers to each believer's immediate sphere of influence—their own neighborhood, workplace, and closest relationships—not the literal city of Jerusalem in Israel.

Participants shared two transformative insights: first, the full triune God—Father, Son, and Holy Spirit—dwells within believers, radically changing behavior when this reality is embraced; second, releasing self-centered personal scripts and preconceived expectations brings true freedom, shifting focus outward to others rather than inward.

Another key realization emphasized the inseparable balance between truth and love. Neither functions properly alone: love without truth drifts into sentimentality and can even become malevolent, while truth without love becomes mere noise, like a clanging cymbal (1 Cor. 13:1).

(1:35 - 5:48) One Another Commands, Fruitfulness, and Singleness

The "one another" commands in Scripture—love one another, forgive one another, bear with one another, and similar exhortations—primarily apply within the family of God, among believers, rather than indiscriminately to all people. Del underscores this distinction as foundational.

The conversation turns to biblical fruitfulness, identifying three categories: physical fruitfulness (godly offspring through marriage and family), vocational fruitfulness (productive work that honors God and avoids harmful roles), and ministerial fruitfulness (advancing the kingdom through the royal law of love—loving neighbor as self).

Del addresses a cultural reversal: singleness has become the default norm while marriage is viewed as optional or burdensome. Scripture, however, presents marriage as normative ("It is not good for

man to be alone," Genesis 2). Forced singleness or deliberately child-free marriages strain God's original design. In a fallen world, barriers such as infertility or widowhood exist; biblical descriptions of barrenness portray God as sovereignly closing the womb, calling for submission and trust.

Pursuing medical interventions has appropriate limits—crossing into forcing one's own script against God's will is spiritually perilous (referencing earlier discussions on embryos). Widows who have already borne children can bear fruit in other ways, such as teaching younger women (Titus 2). Singles thrive in committed life groups. Fruitfulness extends across the entire lifespan through nurturing biological children and grandchildren as well as spiritual offspring. Physical birth is only the beginning; true fruitfulness involves sustained discipleship within family and faith community.

(5:49 - 10:11) Fruitfulness in Closed-Womb Seasons, Agape Love in Marriage

Del speaks directly to couples facing infertility ("God has closed the way"), assuring them they can bear abundant fruit by modeling unconditional agape love in marriage. A husband is commanded to love his wife as Christ loves the church—sacrificially giving himself up, zealously seeking her shalom (complete flourishing, peace, and well-being).

This love transcends superficial gestures (chocolates, flowers, jewelry) and focuses on actively helping the spouse flourish. When a husband loves this way and a wife responds with respect and love, their marriage becomes a powerful, visible testimony. In a world filled with divorce and dysfunction, such authentic love draws others—especially young people influenced by negative examples—toward God's design for marriage.

Del shares personally how his own marriage (largely credited to his wife Melissa) has encouraged many others, bearing fruit even without additional biological children. He urges husbands to grasp the depth of "gave himself up"—true chesed/agape love that sacrifices for the wife's shalom. This approach produces lasting fruit regardless of fertility challenges.

(10:12 - 14:30) Avoiding Scripts, Prayer, Action, and Freedom from Burdens

Participant Hector reflects on resisting the impulse to "perform" or create a rigid plan/script for neighborly engagement, recognizing it as flesh-driven scheming rather than Spirit-led obedience. He realizes the tendency to anticipate obstacles and control outcomes instead of beginning with prayer.

Del affirms this insight, warning against writing personal scripts for loving neighbors ("this is how it will work"). Such plans frequently fail because God leads in unexpected ways. Prayer aligns believers with God's known will (loving neighbor), but obedience requires action—making oneself available rather than passive. God may lead uniquely (not necessarily replicating examples like the turquoise table; perhaps something entirely different). Plans are permissible but must remain flexible ("not my will, but yours be done").

Del reassures the group: this calling carries no burden. If it feels heavy, something is missing—God's commands are not burdensome; they should feel exciting and freeing. A young mother shares her newfound freedom—releasing the script of perfect, presentable hospitality amid young children (three aged four and under). She embraces a lived-in home as authentic, allowing spontaneous openness and welcoming messiness rather than demanding everything "just so."

(14:31 - 17:04) Authentic Hospitality, Dying to Self, and Church Introduction

Del reinforces authentic hospitality: a clinically clean home can feel agenda-driven or distant, while a lived-in home—with spilled Cheerios and ongoing family life—signals genuine friendship. Friends do not clean up for each other; messiness fosters real connection.

A participant notes cultural expectations (e.g., constant makeup in the South) and how closeness means less performance—being normal and real. Jesus welcomed children naturally, without demanding silence or stillness, reflecting His understanding of creation. Allowing children to participate (running around, smiling, breaking ice) makes engagement more genuine and relational. It also reveals neighborly opportunities in inconvenient seasons, calling believers to die to self and remove personal image from the equation.

The discussion transitions to the church's role: Christ loves the church, and believers must not forsake assembling together, prompting reflection on how personal neighborhood engagement partners with the local church body.

(17:05 - 20:23) Church Role and Equipping the Saints

Participants raise concerns that intense neighborly engagement might lead some to neglect church attendance. Del cautions against reducing "church" to merely an institutional building; Scripture uses the term for both the universal body of Christ (ecclesia) and the local gathered congregation with appointed leaders.

Referencing Ephesians 4, Del explains God's design: church leaders are appointed to equip the saints for the work of ministry. The primary kingdom work belongs to ordinary believers (the saints), not clergy. He observes this order is frequently inverted today—saints expect staff to perform ministry while they support or equip the staff—contrary to biblical intent.

Del envisions a restored model: a pastor embraces the engagement vision, gathering the congregation for corporate worship, joy in assembly, Lord's Supper, and baptisms. During gatherings, the pastor inquires about ministry progress in members' neighborhoods, learning from real encounters to provide targeted equipping.

(20:25 - 24:09) Equipping Through Real-Life Ministry Feedback

In this biblical model, the pastor facilitates discussion of actual neighbor situations—for example, a member describes a neighbor who hates God after losing her husband to painful cancer despite prayer. The group addresses issues like the problem of evil, beginning with empathy: weeping with those who suffer and ministering in their pain.

The focus moves from the pastor unilaterally deciding teaching content to equipping based on frontline realities believers face. Pastors should know members' lives—not to meddle, but to understand challenges (family dynamics, apartment complex needs, interfaith encounters)—so they can offer relevant preparation. Without knowing ministry contexts, leaders cannot fulfill their equipping role.

Del emphasizes that the church does not disappear in this vision; abandoning corporate gathering contradicts Scripture and likely follows personal scripts of independence. Assembly brings joy and

remains essential, but both leaders and people must align with God's design for mutual equipping and effective ministry.

(24:09 - 31:49) Personal Reflections, Truth Project Connection, and Complementary Ministry

A participant recalls a neighbor's statement: "I'm so busy being a Christian, I don't have time for God," illustrating how long-time believers can rely on familiar answers and forget personal struggles. Even mature Christians face crises, sometimes hating what God allows, mirroring those who reject Him amid suffering.

The Truth Project helped by refocusing on God's unchanging nature, clearing away distractions and misplaced quests for significance. It taught starting with who God is amid chaos. The Engagement Project builds on this foundation—knowing God's character makes loving neighbor natural, not separate from ordinary relationships (golf, fishing, camping) but integrated into them, overcoming fears and wounds.

Hector shares an epiphany: small groups and personal engagement complement rather than compete with pastoral ministry. Believers become "nerve endings" in communities, sensing real needs and relaying them to pastors, enabling more effective community outreach.

Del enthusiastically agrees—if pastors carry the entire ministry load while members merely support financially, the burden is overwhelming. Reversing this frees pastors: they equip the flock, who then perform the work of ministry and turn the world upside down. Hearing frontline reports better equips pastors to equip others.

(Closing Narrative) Final Encouragement and Vision Summary

The session concludes with a reflective summary of Tour 10. Loving neighbors is not a program to perfect or a performance to stage; it flows naturally from knowing God's unchanging character, dying to self, and making oneself available to His leading.

God invites people exactly where they are—whether homes are spotless or cheerfully chaotic, with or without children, in visible leadership or quiet service—to seek the shalom of those around them. The work belongs to God; the joy belongs to believers. Participants are encouraged to step out, pray boldly, stay flexible, and watch God work through ordinary lives surrendered to extraordinary love.

The journey ends with gratitude for traveling together and a clear charge: "Now go love your neighbor."