

# 25-0820, Engagement Project, Tour 1

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## Engagement Project

### Tour 1, Part2 - Creation, The Endgame

#### Introduction to Tour 1: Setting the Stage for Creation

Tour 1, titled "Creation, The Endgame," begins by situating the lesson within the broader context of God's metanarrative, which consists of five epochs: Creation, Fall, Redemption, Engagement, and Restoration. To understand the current epoch of Engagement, Dr. Del Tackett emphasizes the need to reflect on the preceding epochs, starting with Creation. This tour explores the fundamental question of why God created the universe and what His ultimate purpose, or "endgame," is. The focus is on understanding God's intention for creation, which sets the foundation for believers' roles in the Engagement epoch. The tour aims to reveal the "Crown Jewel" in God's nature, emphasizing that His creative act was not merely aesthetic but purposeful, centered on fostering abundant, flourishing life.

#### Part 1 - Recap

1. God's Purpose in Creation: Fruitfulness and Relationship. God created the universe and its inhabitants to reflect His nature as the Grand Creator by becoming creative agents themselves. Nothing in God's design, from plants to people, can be fruitful in isolation; fruitfulness occurs within the context of relationships, both in the natural world and within the Body of Christ.
2. The Role of the Church in God's Endgame: The Church, as the Body of Christ, is designed to grow and bear fruit through communal participation. "Why did Jesus leave?" Jesus ascended to heaven to send the Holy Spirit, empowering believers to carry out His mission (John 14:12). This empowerment enables Christians to do "greater works" by impacting the world on a broader scale through the Spirit's indwelling.
3. The Parable of the Fig Tree: A Call to Fruitfulness This "acted parable" underscores that God created all things, including believers, to bear fruit, not merely to exist or "look good."

#### Part 2 - Three Dimensions of Fruitfulness

Dr. Tackett outlines three ways believers are called to be fruitful: physically, vocationally, and ministerially. **Physical fruitfulness** refers to the biblical mandate to "be fruitful and multiply" through procreation (Genesis 1:28). **Vocational fruitfulness** emphasizes the value of all work, even "secular" occupations, as significant to God's kingdom. Stories of a plumber and a shoemaker illustrate that diligence in one's vocation glorifies God. **Ministerial fruitfulness** reflects the priesthood of all believers (1 Peter 2:9), where every Christian is called to intercede and proclaim God's truth, not just professional ministers. These dimensions highlight that fruitfulness is a universal calling for all believers, regardless of their role or profession.

## Obstacles to Fruitfulness: The Serpent’s “Hisss”

The tour identifies three obstacles to fruitfulness, referred to as the “three S’s of the serpent’s hisss”: skepticism, selfishness, and significance. **Skepticism**, as seen in the serpent’s question to Eve, “Has God really said...?” (Genesis 3:1), undermines trust in God’s commands, discouraging engagement with others. **Selfishness** prioritizes personal agendas over God’s call to serve, making believers hesitant to step out of their comfort zones. **Significance** reflects the desire to be the “star of the show,” echoing the serpent’s temptation to “be like God” (Genesis 3:5). These obstacles block the outward flow of blessing, leading to spiritual stagnation, likened to the Dead Sea, where water flows in but nothing flows out. Overcoming these requires humility and a focus on God’s glory over self.

## The Relational Nature of Fruitfulness

Tour 1 emphasizes that fruitfulness is inherently relational, reflecting God’s triune nature. Dr. Tackett uses the analogy of deep space—beautiful but devoid of life due to the absence of relationships—to illustrate that fruitfulness requires community and interaction. Believers are called to be “profoundly relational people” to fulfill Jesus’ mission. The tour also introduces the concept of the “lead horse,” contrasting mindless followers with Spirit-filled disciples who take initiative in creative, innovative ways to impact the world. This aligns with the call to love God with all one’s heart, soul, mind, and strength, actively engaging in the “good works” prepared for believers (Ephesians 2:10).

## Q&A and Practical Applications

The Q&A session with Dr. Tackett and Engagement Project students reinforces key points. Participants reflect on the verse, “I have come that you may have life and have it abundantly” (John 10:10), which underscores God’s desire for flourishing life. Discussions highlight the inclusivity of fruitfulness, affirming that vocations outside traditional ministry are valuable to God’s kingdom. Students grapple with what it means to be fruitful as Christians, emphasizing that becoming more like Christ and engaging in divinely appointed relationships are forms of fruit. The session also addresses how church hierarchies can sometimes deviate from God’s design, reinforcing the universal call to ministerial fruitfulness. These discussions provide practical insights for applying the tour’s teachings in everyday life.

## Conclusion: God’s Endgame and Our Role

Tour 1 concludes by reframing Christianity as a call to action, not a self-focused journey. God’s endgame is for His creatures to bear fruit that glorifies Him, achieved through physical, vocational, and ministerial engagement within relational communities. The tour challenges believers to move beyond skepticism, selfishness, and the pursuit of personal significance, embracing their role as Spirit-empowered agents of God’s love. By understanding creation’s purpose, Christians are equipped to participate in God’s mission during the Engagement epoch, transforming their lives, families, and communities. This sets the stage for the subsequent tours, which will explore the remaining epochs and practical steps for living out this calling.

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# Engagement Project

## Tour 1, Part 2: Creation, the Endgame

In Part 2 of the Engagement Project's Tour 1, "Creation, The Endgame," Dr. Del Tackett explores the multifaceted nature of fruitfulness, outlining three dimensions: physical, vocational, and ministerial. Physical fruitfulness aligns with God's command to "be fruitful and multiply" (Genesis 1:28), encompassing procreation. Vocational fruitfulness elevates all work—whether a plumber's or a shoemaker's—as valuable to God's kingdom when done diligently. Ministerial fruitfulness reflects the priesthood of all believers (1 Peter 2:9), calling every Christian to intercede and share God's truth, not just clergy. These dimensions underscore that fruitfulness is a universal mandate, embracing all roles and professions.

However, fruitfulness faces obstacles, termed the "serpent's hisss": skepticism, selfishness, and significance. Skepticism, echoing the serpent's question, "Has God really said...?" (Genesis 3:1), erodes trust in God's commands, hindering engagement. Selfishness prioritizes personal comfort over service, while the pursuit of significance tempts believers to seek personal glory, mirroring the serpent's lure to "be like God" (Genesis 3:5). These barriers stifle the outward flow of blessing, leading to spiritual stagnation akin to the Dead Sea. Overcoming them requires humility and a focus on glorifying God.

Fruitfulness is inherently relational, reflecting God's triune nature. Dr. Tackett contrasts the lifelessness of deep space with the vibrant, interconnected community God designed for flourishing life. Believers are called to be "profoundly relational," fulfilling Jesus' mission through active engagement. The "lead horse" concept encourages Spirit-filled disciples to take initiative, creatively impacting the world, as seen in Ephesians 2:10's call to "good works."

The Q&A session reinforces these themes, with students reflecting on John 10:10's promise of abundant life. Discussions affirm that all vocations contribute to God's kingdom and emphasize relational engagement as a path to Christlikeness. Tour 1 concludes by reframing Christianity as a call to action, urging believers to overcome skepticism, selfishness, and self-importance. By embracing physical, vocational, and ministerial fruitfulness within community, Christians participate in God's endgame, transforming lives and glorifying Him in the Engagement epoch.

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