

25-0813wc Transcript

25-0813wc - *The Engagement Project, Tour 1, Scott Reynolds*

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25-0813-Tour 1 - Creation - The Endgame

Transcript (0:04 - 14:19)

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Teacher: Scott Reynolds

(0:04) The Engagement Project (0:06) Tour 1 Creation the Endgame Part 1 (0:11) Introduction to Tour 1 Setting the Stage for Creation (0:16) The Engagement Project, as introduced in Tour 1 titled Creation the Endgame, (0:23) embarks on a profound exploration of God's grand meta-narrative which unfolds across (0:29) five distinct epochs, Creation, Fall, Redemption, Engagement, and Restoration. These epochs form (0:39) the framework for understanding God's overarching plan for humanity and the universe. (0:46) Dr. Del Tackett, the project's guide, emphasizes that to grasp the significance of the current (0:52) epoch, Engagement, it is essential to revisit and reflect on the foundational epoch of Creation.

(1:01) This reflection sets the stage for understanding God's purpose (1:05) and the role believers are called to play in His divine plan. (1:11) Tour 1 invites participants to wrestle with the fundamental question, (1:16) What is the endgame or ultimate purpose behind God's creative act? Why did God create the universe? (1:24) Beyond the awe-inspiring beauty of galaxies, ecosystems, and human life, Dr. Tackett frames (1:32) this question as central to the tour, urging participants to move beyond superficial answers (1:38) and dig into the heart of God's intention. The tour reveals that Creation is not a random or (1:46) merely aesthetic endeavor, but a purposeful act rooted in God's nature.

At its core, Creation (1:54) reflects what Dr. Tackett calls the crown jewel of God's character, His desire to foster abundant, (2:02) flourishing life. This flourishing life is not static but dynamic, (2:08) involving humanity as active participants in God's creative and redemptive work. (2:14) The introduction to Tour 1 establishes that God's metanarrative is not a disjointed series of events, (2:22) but a cohesive story with a clear trajectory.

Each epoch builds on the previous one, culminating (2:30) in the ultimate restoration of all things. Creation, as the starting point, is where (2:37) God's intentions are first revealed. The epoch of engagement, where believers currently reside, (2:44) is deeply connected to Creation as it calls Christians to embody God's original design (2:51) in a fallen world.

By exploring Creation, Tour 1 lays the groundwork for understanding the (2:58) responsibilities and

privileges of living in the engagement epoch, where believers are called to (3:05) actively participate in God's mission, God's purpose in Creation, fruitfulness, and relationship. (3:15) At the heart of Tour 1 is the exploration of God's purpose in Creation, which Dr. Tackett articulates (3:23) as fruitfulness and relationship. God's command to humanity in Genesis 1, 28, (3:31) to be fruitful and multiply, is a cornerstone of this teaching.

(3:37) While this command is often interpreted narrowly as a call to physical reproduction, Dr. Tackett (3:44) expands its meaning to encompass all facets of life, spiritual, relational, and creative. (3:51) Fruitfulness in God's design is about producing life that reflects His glory, whether through (3:58) nurturing families, cultivating communities, or stewarding the earth's resources. This call to (4:06) fruitfulness is not a solitary endeavor, but one that mirrors God's triune nature, Father, Son, (4:13) and Holy Spirit.

As a relational God, He designed Creation to function through interdependence (4:20) and community. From the ecosystems of the natural world to the interconnectedness (4:26) of human relationships, nothing in God's design thrives in isolation. Plants rely on pollinators, (4:35) animals depend on food chains, and humans flourish in the context of community.

(4:41) Similarly, within the body of Christ, believers are called to live in communion with one another, (4:48) bearing fruit through mutual support, engagement, and love. Dr. Tackett emphasizes that God could (4:56) have chosen to sustain Creation single-handedly, perpetually renewing life without human involvement. (5:03) Instead, He delegated a participatory role to His creatures, granting them the dignity and (5:11) responsibility of co-creating with Him.

This delegation reflects God's relational nature, (5:18) as He invites humanity to share in His creative work. For example, when God tasked Adam (5:26) with naming the animals in Genesis 2, verses 19 and 20, He was not merely assigning a task, (5:35) but inviting Adam into a partnership that reflected God's own creativity. (5:42) This partnership underscores the relational dynamic at the heart of Creation, where God's (5:49) creatures are not passive recipients, but active agents in His plan.

The theme of fruitfulness (5:56) extends beyond the physical to the spiritual realm. In the same way that a seed must be planted, (6:03) nurtured, and connected to its environment to bear fruit, believers are called to cultivate (6:09) spiritual fruit, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, (6:17) and self-control. Galatians chapter 5, verses 22 and 23.

This fruit is not produced in isolation, (6:25) but through relationships with God and others. The relational aspect of fruitfulness is evident (6:32) in the Trinity itself, where perfect love and unity exists between Father, Son, and Spirit. (6:40) Humanity created in God's image is designed to reflect this relational harmony by living in (6:47) community and contributing to the flourishing of others.

The role of the Church in God's endgame (6:55) Tour 1 transitions from God's purpose in Creation to the specific role of the Church in His endgame. (7:04) Dr. Tackett poses a provocative question. Why did Jesus leave? The answer lies in Jesus' ascension (7:12) and the subsequent sending of the Holy Spirit.

John chapter 16, verse 7. By ascending to heaven, (7:20) Jesus empowered believers through the Holy Spirit to continue His mission on earth. This (7:26) empowerment is not merely for personal sanctification, but for a global impact. Jesus (7:33) Himself promised that His followers would do

greater works.

John chapter 14, verse 12. Not (7:41) because they surpass His miracles in quality, but because the Spirit enables the Church to extend (7:47) His work across time and space, touching countless lives. The Church, as the body of Christ, (7:55) is designed to be a living, growing organism that bears fruit through communal participation.

(8:04) Dr. Tackett stresses that God's endgame is not limited to individual salvation or personal (8:10) holiness, though these are vital. Instead, the ultimate goal is fruitfulness that glorifies God. (8:18) John chapter 15, verse 8. This fruitfulness manifests in transformed lives, restored (8:26) families, and renewed communities.

The Church is called to be a beacon of God's Kingdom, (8:33) demonstrating His love, justice, and mercy in tangible ways, whether through acts of service, (8:39) sharing the gospel, or fostering reconciliation. Believers are tasked with cultivating (8:46) abundant spiritual life that reflects God's glory. The role of the Church is inherently (8:53) outward-focused.

Dr. Tackett challenges the tendency toward meochristianity, a self-centered (9:01) faith that prioritizes personal comfort and spiritual experiences over God's call to bless (9:08) others. Drawing from Genesis chapter 12, verses 2 and 3, where God promises to bless Abraham (9:16) so that he will be a blessing to all nations, Torah 1 underscores that the Church's mission (9:23) is to extend God's blessing to the world. This mission requires active engagement, (9:31) not passive existence.

The Church is not a fortress to retreat into, but a movement sent (9:38) out to transform the world through the power of the Holy Spirit. The empowerment of the Holy (9:46) Spirit is central to this mission. Without the Spirit, the Church would lack the strength and (9:51) wisdom to fulfill God's call.

The Spirit equips believers to live out their faith boldly, (9:58) to love sacrificially, and to bear fruit that endures. This fruitfulness is not about achieving (10:05) worldly success, but about aligning with God's desire for his people to reflect his character (10:14) and advance his kingdom. As the body of Christ, the Church is a living testimony (10:22) to God's redemptive plan, bridging the gap between the fall and the ultimate restoration.

(10:30) The parable of the fig tree, a call to fruitfulness. A pivotal moment in Torah 1 is Dr. Tackett's (10:38) exposition of the parable of the fig tree, found in Mark chapter 11, verses 12 through 25, (10:46) which serves as a powerful illustration of God's expectation for fruitfulness. In this (10:54) active parable, Jesus curses a fig tree that, despite its lush appearance, bears no fruit.

(11:02) Dr. Tackett explains that the tree's barrenness, even though it was not the season for figs, (11:08) symbolizes a failure to fulfill its God-given purpose. The fig tree's outward beauty was (11:15) deceptive, masking its lack of productivity. This story serves as a sobering reminder that (11:22) God's creation, including believers, is designed to bear fruit, not merely to exist or look good.

(11:33) The parable challenges believers to examine their own lives. While salvation is by grace (11:39) through faith and not by works, Ephesians chapter 2, 8 and 9. Christians are saved for good works, (11:47) Ephesians chapter 2, verse 10. These works are not a means of earning salvation, (11:53) but a natural outcome of a transformed life.

Dr. Tackett emphasizes that God's glory is revealed (12:02) when people live purposefully, producing fruit that blesses others and advances his kingdom. (12:11) The barren fig tree serves as a warning against complacency and self-centered faith, urging (12:18) believers to live outwardly and intentionally. The parable also ties back to the broader themes (12:26) of faithfulness and creation.

Just as God commanded humanity to be fruitful and multiply, (12:33) he expects his people to produce spiritual fruit that reflects his character. (12:38) This fruitfulness is not optional, but central to God's design. Dr. Tackett critiques the (12:45) neo-Christianity mindset where faith becomes inwardly focused and disconnected from God's call (12:53) to bless others.

Instead, believers are called to embody the promise given to Abraham (12:59) to be blessed and to be a blessing, Genesis chapter 12, verses 2 and 3. The parable of the fig (13:07) thus serves as a clarion call to live with purpose bearing fruit that glorifies God (13:14) and impacts the world. The conclusion, part one of tour one of the engagement project, (13:22) sets a compelling foundation for understanding God's meta-narrative and the role of believers (13:29) in his plan. By exploring creation, Dr. Tackett reveals God's purpose of fostering abundant, (13:38) flourishing life through fruitfulness and relationship.

The church empowered by the (13:44) Holy Spirit is called to extend this purpose by bearing fruit that transforms lives and communities. (13:52) The parable of the fig tree underscores the urgency and seriousness of this call, (13:58) challenging believers to move beyond self-centered faith and live as active participants in God's (14:05) endgame. As part one concludes, participants are left with a renewed sense of purpose (14:12) equipped to engage the world with the love, truth, and power of Christ.