

# 25-0910wc Transcript

## 25-0910wc - *The Engagement Project, Tour 2, Scott Reynolds*

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## 25-0910-Tour 2 - Fall - The River of Death

### Transcript (0:04 - 10:01) - Teacher: Scott Reynolds

(0:04) The Engagement Project, Tour 2, Fall, the River of Death, Part 2. (0:11) In Part 2 of Tour 2, Fall, the River of Death, from Del Tackett's Engagement Project, the (0:19) focus continues on the consequences of the fall, specifically exploring three key outcomes (0:25) of losing God's metanarrative, self-centeredness, isolation, and dependency, building on the (0:33) cosmic battle between truth and lies, introduced in Part 1. (0:37) This session examines how Satan's counter-narrative leads to destructive patterns in human behavior (0:44) and relationships, contrasting these with God's design for flourishing and true freedom. (0:52) Through biblical references, personal stories, and illustrative vignettes, Tackett challenges (0:58) believers to reject Satan's hollow promises and embrace God's plan for fruitfulness. (1:06) Number one, all about me and my script.

(1:11) The first consequence of losing God's metanarrative is a self-centered focus on personal scripts, (1:18) individual plans or desires that prioritize self-fulfillment over God's purpose. (1:24) Tackett describes Satan's deceptive promise, rooted in Genesis 3, that happiness and significance (1:31) come from fulfilling one's own script. (1:34) However, this pursuit leads to death emotions such as frustration, anger, and worry, as (1:41) it is a hollow promise that cannot deliver true fulfillment.

(1:46) Family Vignette. (1:48) A vignette illustrates a family where each member pursues their own script, resulting (1:53) in conflict and disconnection, highlighting the chaos of self-centered living. (2:00) Ralph McLean Story.

(2:03) Tackett shares the story of Ralph McLean, a POW, who upon returning home is confronted (2:09) by a little girl's innocent question, (2:12) Would you do it all over again? (2:14) His answer, yes, for you. (2:19) This story underscores the futility of chasing personal scripts and the need to align with (2:25) God's larger narrative. (2:28) Theological Insight.

(2:30) Satan's lie mirrors the temptation in the Garden of Eden, promising significance apart (2:37) from God, but it leads to spiritual and emotional barrenness. (2:41) Tackett emphasizes that true significance is found in living within God's meta-narrative, (2:48) not in self-focused pursuits. (2:52) Number 2. (2:54) Isolation and the Lost of Relationships.

(2:58) The second consequence is isolation, which stems from the breakdown of relationships caused (3:04) by the Fall. (3:05) Tackett highlights the modern paradox of having many contacts yet

feeling increasingly (3:12) lonely as people view each other with suspicion, like salespeople with hidden agendas. (3:20) Interviewee Insight.

(3:23) Testimonies from interviewees reveal the pervasive loneliness in contemporary society even amidst (3:30) connectivity. (3:32) Biblical Reference. (3:35) Tackett cites John 12, 24, where Jesus says, (3:39) Unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies, (3:46) it bears much fruit.

(3:48) This illustrates that self-denial and surrender to God's plan are necessary for fruitful relationships, (3:56) contrasting with the isolation caused by self-centeredness. (4:00) Family Vignette, Part 2. (4:04) The second half of the Family Vignette shows a little girl burning her mother's script, (4:10) symbolizing the rejection of self-focused agendas in favor of restored relationships. (4:18) Isaiah 46 and Jeremiah 29, 11.

(4:23) Tackett references Isaiah 46, 9, and 10, which affirms God's sovereignty and bringing (4:31) about his plans, and Jeremiah 29, 11, which promises shalom, peace, wholeness, and flourishing. (4:40) These verses contrast the isolation of Satan's narrative with the relational wholeness of (4:46) God's design. (4:49) Point number three.

(4:52) Dependency versus true freedom. (4:55) The third consequence is the shift from God's design for distributed power and flourishing (5:01) to Satan's strategy of consolidating power, creating dependency, and stifling fruitfulness. (5:09) Tackett contrasts God's intention for every creature to thrive through distributed gifts (5:15) and talents, with Satan's scheme to centralize power, making individuals dependent and fruitless.

(5:24) Examples across spheres. (5:28) This pattern of dependency is evident in the state, church, family, and workplace, where (5:34) consolidated power undermines initiative and creativity. (5:38) For example, in the church, leaders may hoard authority rather than empower others.

(5:44) Ephesians 4, verses 11 and 12. (5:49) Tackett cites this passage, which instructs leaders to equip the saints for the work of (5:55) a ministry, emphasizing that God's design empowers believers to serve and bear fruit, (6:02) not to remain passive dependents. (6:06) Personal gauges.

(6:07) Using the analogy of an Air Force simulator, Tackett encourages self-reflection through (6:13) personal gauges to identify signs of spiritual unprooffulness, such as manifesting death (6:21) emotions, anger, worry, frustration, being a complainer or a controlling person. (6:30) These traits indicate alignment with Satan's narrative rather than God's. (6:36) Satan's deception.

(6:39) Tackett warns that Satan is content with believers engaging in religious activities, for example, (6:45) attending church, praying, reading the Bible, as long as they remain unfruitful, producing (6:51) no downstream life, the ripple effect of God's transformative work through relationships (6:58) and service. (7:00) Biblical and theological insights. (7:04) Genesis 3. (7:06) The root of self-centeredness lies in Satan's temptation to prioritize personal desires (7:11) over God's will, leading to the false consequences.

(7:17) John 12, 24. (7:19) Jesus' teaching on the grain of wheat emphasizes the necessity of dying to self to produce (7:26) fruit, countering isolation and fostering community. (7:31) Isaiah 46, verses 9 and 10.

(7:36) God's sovereignty ensures His plans prevail, offering hope against the chaos of human

scripts. (7:44) Jeremiah 29, 11. (7:47) The promise of Shalom reflects God's desire for holistic flourishing, which requires rejecting (7:54) isolation and dependency.

(7:57) Ephesians 4, verses 11 and 12. (8:01) The church's role is to empower believers through ministry, aligning with God's distributed (8:07) design for fruitfulness. (8:10) Practical implications.

(8:13) Tackett challenges believers to examine their lives for signs of self-centeredness, isolation (8:19) or dependency, urging them to reject Satan's counter-narrative and embrace God's meta-narrative (8:25) by surrendering personal scripts, fostering authentic relationships, and empowering others. (8:33) Christians can live out their calling to bear fruit and glorify God. (8:38) The session emphasizes actionable steps, such as reflecting on personal behaviors and emotions (8:46) to identify areas of untruthfulness, building genuine relationships to combat loneliness (8:53) and fulfill the command to love one's neighbor.

(8:56) Matthew 22, verse 39. (9:00) Equipping others in the church and community to serve, aligning with God's design for distributed (9:06) power and flourishing. (9:10) Conclusion.

(9:10) Part two of tour two, Fall, the River of Death, deepens the exploration of the fall's impact (9:17) by outlining three devastating consequences of losing God's meta-narrative, self-centeredness, (9:24) isolation, and dependency. (9:27) Through biblical teachings, personal stories like Ralph McLean's and illustrative vignettes, (9:33) Tackett exposes Satan's deceptive strategies and contrasts them with God's plan for relational (9:40) wholeness, true freedom, and fruitfulness. (9:43) By encouraging believers to reject hollow promises, reconnect with others, and empower (9:49) one another, this session calls for a transformative return to God's redemptive narrative, producing (9:56) downstream life that glorifies him and impacts the world.