

# 26-0128wc - Detailed Summary

## 26-0128wc - *The Engagement Project, Tour 10, Part 1, Scott Reynolds*

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

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

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

## 26-0128-Tour 10

### Engagement - Final Thoughts

**Summary - of Transcript (0:04 - 29:04), Teacher: Scott Reynolds**

#### **(0:04 - 5:41) Introduction and Purpose of Reflection**

This video is a follow-up Q&A session between Del Tackett and his 10 students who completed all 10 tours of the Engagement Project. Scott explains that the class will cover the first 27-28 minutes in this session, with the remainder to follow next week.

Del expresses profound gratitude for the shared experience and joy of journeying through the material together. He offers to lead future tours and notes that roles may reverse someday. The focus now shifts to reflection: not merely personal impressions, but what God has said and done through the entire project. Students are invited to consider what God has accomplished (or is still accomplishing) in their lives, even if transformation feels ongoing rather than complete.

This is framed as open small-group discussion time. Lingering questions can be addressed by Nancy, Hector, or others as needed.

A student seeks clarification on "our Jerusalem" from the engagement vision. Del explains it draws from Acts 1:7-8, where Jesus commissions disciples to be His witnesses starting in Jerusalem, then Judea, and to the ends of the earth. Applied today, "our Jerusalem" means our immediate local sphere—our home, community, and place of influence—not the literal city in Israel. This reflects God's organic pattern of growth: a seed produces a plant, which produces more seeds that spread outward.

One student shares two primary takeaways: (1) the mind-blowing realization that the full triune God—Father, Son, and Holy Spirit—dwells within believers, not merely the Holy Spirit alone, providing comfort and equipping for God's call; (2) the liberating freedom of overcoming self-centeredness—releasing personal "scripts" allows focus on others without collapse when plans fail.

#### **(5:41 - 21:24) Triune Indwelling, Truth and Love Balance**

Del affirms the insight on the triune God dwelling within believers, citing John 14 where Jesus promises that the Father and He will make their abode with those who love and obey Him,

alongside the Holy Spirit's presence. This unity prevents dividing God into separate persons. Del admits the truth remains staggering to him personally; if he truly believed it deeply, his life would look radically different. He emphasizes speaking God's truth to ourselves, relying on the Holy Spirit's help (often mediated through other believers), and the daily discipline of thanking God for choosing to dwell within. He urges the group to let this reality strike profoundly, warning against spiritual dullness.

Another student highlights the essential balance between truth and love—neither functions adequately alone. Believers must follow the Holy Spirit's leading into the appropriate "valley" of engagement. The student also praises God's **chesed** (steadfast, covenant-keeping) love and the Christian calling to reflect it as ambassadors to a desperate world. Del appreciates Nancy's pronunciation of **chesed**.

Del asks Nancy why people tend to gravitate toward either truth or love exclusively. Nancy confesses her own tendency toward truth, often driven by pride, a desire to appear smart or right, and entrapment in her personal "script." She contrasts this with superficial, emotion-based "love" that avoids difficult truth. Del agrees that many evangelicals (including himself) lean toward truth but feel the pull toward acceptance and sentimental unity when around differing viewpoints. Both extremes often stem from self-focus or fear of rejection.

A student asks for clarification on the "one another" commands (love one another, forgive one another, bear with one another, etc.)—whether they apply only to believers or extend broadly to neighbors. Del confirms Scripture directs these primarily toward fellow believers—the family of God. Jesus' statement in John 13:35 shows the world recognizes the Father's sending through believers' love for one another. Commands such as admonish, pray for, and bear with one another require deep, committed relationships impossible on a large scale. Even Jesus, God incarnate in finite human form, invested most deeply in a small group (especially three disciples). The world and flesh constantly push toward "bigness" and personal significance, often tied to scripts of importance. Deep "one another" love is for the body of Christ; loving neighbors (believers, unbelievers, hostile individuals, nominal Christians, or those nearby) is a separate, providentially arranged responsibility.

Del encourages everyone, regardless of life stage, to actively seek, pursue, and commit to deep relationships with brothers and sisters in Christ, asking God to provide them.

## **(21:24 - 23:58) Three Areas of Fruitfulness Explained**

A student asks whether the three types of fruitfulness are independent across individuals (noting examples like Paul and Jesus had no fruitfulness of the womb, and considering singles or others).

Del explains Scripture presents three fundamental areas of human flourishing. First is physical fruitfulness, rooted in God's design for Adam and Eve to unite in marriage, with Malachi stating God seeks godly offspring. This design remains unchanged.

Second is vocational fruitfulness. Adam was placed in the garden to work and keep it. Today this applies to any vocation that genuinely produces good fruit; believers should avoid roles that harm others or drain fruitfulness.

Third is ministerial fruitfulness, tied to the royal law of loving God and neighbor—God entrusts

believers with advancing His kingdom.

The question centers on singleness. Del observes a cultural shift where singleness is treated as default and marriage as a special calling—contrary to Scripture, which presents marriage and family as normative. Singleness can be a genuine calling (biblically supported), but the current trend often stems from personal "scripts," fear of sacrificial relationships, and desire for control. Paul in 1 Corinthians does not overturn the broader scriptural affirmation of marriage (e.g., "It is not good for man to be alone"); he addresses a specific context of impending difficult times (leading toward 70 AD).

Del compares this to seminary students claiming they are there because they love God—implying everyone who loves God should pursue that path—which he rejects. If called to another vocation, one should not be in seminary; if called to pastoral ministry, one should not remain in secular work. Paul balanced tentmaking with ministry. Similarly, some married couples avoid children for convenience, not divine calling. Such decisions require clear direction from God to override His design.

### **(23:58 - 28:06) Handling Barriers to Fruitfulness**

A student asks how widows or those facing infertility approach fruitfulness of the womb, including options like adoption.

Del acknowledges fallen-world limitations—some cannot bear children physically. Every biblical case of barrenness describes God closing the womb, prompting reflection on submission to His sovereignty. Prior discussions on frozen embryos ("snowflake babies") highlighted the danger of crossing lines to force one's "script" against God's will—medical steps are permissible to a point, but believers should recognize when efforts become attempts to override divine boundaries.

The principle applies to vocational and ministerial fruitfulness: limitations may restrict paths, yet fruitfulness remains possible elsewhere.

For single women, committed life groups of believers provide essential support. Widows have clear roles (e.g., teaching younger women in Titus 2). A widow may have already borne physical fruit; ongoing fruitfulness continues through mentoring, discipling, and family investment. Even in old age, responsibility persists toward children, grandchildren, and potentially great-grandchildren.

### **(28:06 - 29:04) Ongoing Family Fruitfulness and Session Close**

Del stresses that physical birth is only the beginning ("step .01"). The greater work is lifelong nurturing, teaching, and discipleship—such as Joel and Esther will continue with their child Asa.

He asks if this clarifies the three types of fruitfulness across varying circumstances.

Scott concludes the session, noting this covers roughly half the video. He mentions plans to obtain a full transcript and summary for reference, expresses hope the discussion was beneficial, and closes the class.