



"If I asked you to tell me your story, what would you say? God is the author of your life story. God is engaged in an ongoing creative work in your life. You are a story—a well-written, intentional story that is authored by the greatest Writer of all time, and even before time and after time. You are a living story that is meant to reveal and create glory. What makes your life a glorious bestseller is that the plot reveals not a mere moral or lesson but the very person and being of God." - Dan Allender, PhD, in *TO BE TOLD – Know Your Story* – *Share your Future*

TELL US YOUR STORY

The Name behind the Story

Summary: A Man understands that his name is an important part of his story.

Bible Verses: Isaiah 46:8-13; Isaiah 62:1-5; Revelation 2:17; Genesis 37:3-5, 18-20, 23-28

Video Clip: YouTube – "Forrest Gump finds out he has a son"

Music: "Tell Me the Story of Jesus" performed by the Booth Brothers

Resources: *TO BE TOLD – Know Your Story, Shape Your Future* by Dan Allender and *THE STORIES WE TELL – How TV and Movies Long For and Echo the Truth* by Mike Cosper

January 21, 2016

WHAT'S YOUR REAL NAME? - Others Name You, but Only God Knows Your Name

1. Your name is _____. In the ancient Near East a name conferred meaning and a future "to be lived up to or lived down." A name marked a person with a set of expectations that determined the person's place in the family and in the world. The Hebrew process of naming a child reflected the unique calling and character of the child. Example: Jacob > Genesis 37:3-5, 18-20, 23-28.
2. A name puts you in _____, gives you your _____, and _____ for what may one day be your calling.
3. You live in a world _____. You know your name, but you don't know your new name. God has a name for you that no one else will speak that name but the Most High God (Revelation 2:17). The greatest tragedy of life is that most men forget that they don't yet know their true name.
4. The journey of your story will take you through tragedy where you start to see that the name you have been given is not your _____.

STORY: A Better Way to Read Your Tragedies

1. Good stories demand _____, an "inciting incident." And inciting incidents will always intensify your desire to listen to what the story is telling you—unless the inciting incident happens in your own story.
2. _____ > You want the story to be resolved and the problem solved—quickly!
3. Stories tend to follow a _____ that takes you on a journey. All stories move from shalom to a shattering and then to a search that comes to a temporary but satisfying ending.

YOUR STORY: The Process

1. _____ > stories begin with life at peace. Shalom often comes in a moment of tranquility and innocence. It draws you to awe and wonder. Moments of rest, safety, and warmth. Remembering those moments is critical to the journey ahead. To remember is to anticipate with groaning the future day when you past shalom will appear in glory at the Day of the Lord.
2. _____ occurs when your dignity is assaulted and death enters to divide and destroy. Tragedy always moves your story forward in a way that shalom could never accomplish. The shattering of shalom takes away your identity, reverses your expectations, and steals from you the security of your name. Example: Joseph > Favored Son to Powerless Slave.
3. Shattering is a _____ of your story. You need to name those moments and identify the setting, characters, dialogue, and impact. Doing this requires enormous honesty and courage. The process will move you more deeply into the plot of your life to imagine and pursue shalom.

YOUR STORY: The Pursuit of Shalom

1. The Question that comes from Tragedy is about _____. "Will I trust in God's goodness to protect me and provide for my needs, or will I trust in myself?"
2. From Question to _____ > The fundamental question of meaning arises: Is life as random, pointless, and absurd as it seems? OR, is it ordained, purposeful, and meaningful?
3. _____ > You tell stories that give meaning by structure which implies an awareness that life is not essentially random. Life has meaning, no matter how obscure or confusing. The search for meaning is given structure by _____, _____, and _____.
4. _____. Your story will gain momentum and depth only to the degree that you honestly embrace both loss and fear.

ACTION: Journal This!

1. When you think of the dark nights of the soul, what do you fear your name will be? What do you wish your name might be?
2. Tell me of a time of peace in your life? Tell me of a time of tragedy? Tell me about resolution?

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Bible Verses

Isaiah 46:8-13

⁸⁻¹¹ "Think about this. Wrap your minds around it. This is serious business, rebels. Take it to heart. Remember your history, your long and rich history. I am GOD, the only God you've had or ever will have—incomparable, irreplaceable—from the very beginning telling you what the ending will be, all along letting you in on what is going to happen, assuring you, 'I'm in this for the long haul, I'll do exactly what I set out to do,' calling that eagle, Cyrus, out of the east, from a far country the man I chose to help me. I've said it, and I'll most certainly do it. I've planned it, so it's as good as done.

¹²⁻¹³ "Now listen to me: You're a hardheaded bunch and hard to help. I'm ready to help you right now. Deliverance is not a long-range plan. Salvation isn't on hold. I'm putting salvation to work in Zion now, and glory in Israel."

Isaiah 62:1-5

¹⁻⁵ Regarding Zion, I can't keep my mouth shut, regarding Jerusalem, I can't hold my tongue, until her righteousness blazes down like the sun and her salvation flames up like a torch. Foreign countries will see your righteousness, and world leaders your glory. You'll get a brand-new name straight from the mouth of GOD. You'll be a stunning crown in the palm of GOD's hand, a jeweled gold cup held high in the hand of your God. No more will anyone call you Rejected, and your country will no more be called Ruined. You'll be called Hephzibah (My Delight), and your land Beulah (Married), because GOD delights in you and your land will be like a wedding celebration. For as a young man marries his virgin bride, so your builder marries you, and as a bridegroom is happy in his bride, so your God is happy with you.

Revelation 2:17

¹⁷ "Are your ears awake? Listen. Listen to the Wind Words, the Spirit blowing through the churches. I'll give the sacred manna to every conqueror; I'll also give a clear, smooth stone inscribed with your new name, your secret new name."

Genesis 37:3-7

³⁻⁴ Israel loved Joseph more than any of his other sons because he was the child of his old age. And he made him an elaborately embroidered coat. When his brothers realized that their father loved him more than them, they grew to hate him—they wouldn't even speak to him.

⁵⁻⁷ Joseph had a dream. When he told it to his brothers, they hated him even more. He said, "Listen to this dream I had. We were all out in the field gathering bundles of wheat. All of a sudden my bundle stood straight up and your bundles circled around it and bowed down to mine."

Genesis 37:18-20

¹⁸⁻²⁰ They spotted him off in the distance. By the time he got to them they had cooked up a plot to kill him. The brothers were saying, "Here comes that dreamer. Let's kill him and throw him into one of these old cisterns; we can say that a vicious animal ate him up. We'll see what his dreams amount to."

Genesis 37:23-28

²³⁻²⁴ When Joseph reached his brothers, they ripped off the fancy coat he was wearing, grabbed him, and threw him into a cistern. The cistern was dry; there wasn't any water in it.

²⁵⁻²⁷ Then they sat down to eat their supper. Looking up, they saw a caravan of Ishmaelites on their way from Gilead, their camels loaded with spices, ointments, and perfumes to sell in Egypt. Judah said, "Brothers, what are we going to get out of killing our brother and concealing the evidence? Let's sell him to the Ishmaelites, but let's not kill him—he is, after all, our brother, our own flesh and blood." His brothers agreed.

²⁸ By that time the Midianite traders were passing by. His brothers pulled Joseph out of the cistern and sold him for twenty pieces of silver to the Ishmaelites who took Joseph with them down to Egypt.

TELL ME THE STORY OF JESUS

Written by Fanny Crosby and John R. Sweney and performed by the Booth Brothers

Tell me the story of Jesus,
Write on my heart every word;
Tell me the story most precious,
Sweetest that ever was heard.
Tell how the angels in chorus,
Sang as they welcomed His birth,
"Glory to God in the highest!
Peace and good tidings to earth."

Refrain:

Tell me the story of Jesus,
Write on my heart every word;
Tell me the story most precious,
Sweetest that ever was heard.

Fasting alone in the desert,
Tell of the days that are past,
How for our sins He was tempted,
Yet was triumphant at last.
Tell of the years of His labor,
Tell of the sorrow He bore;
He was despised and afflicted,
Homeless, rejected and poor.

Refrain

Tell of the cross where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him,
Tell how He liveth again.
Love in that story so tender,
Clearer than ever I see;
Stay, let me weep while you whisper,
"Love paid the ransom for me."

Refrain

Tell how He's gone back to heaven,
Up to the right hand of God:
How He is there interceding
While on this earth we must tread.
Tell of the sweet Holy Spirit
He has poured out from above;
Tell how He's coming in glory
For all the saints of His love.



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- Dan Allender, PhD in *TO BE TOLD – Know Your Story – Share your Future*.

What's your story?

What Makes a Great Story!

Isaiah 46:8-13

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2. A name puts you in community, gives you your identity, and marks you for what may one day be your calling.
3. You live in a world in-between. You know your name, but you don’t’ know your new name. God has a name for you that no one else will speak that name but the Most High God (Isaiah 62:1-5; Revelation 2:17). The greatest tragedy of life is that most men forget that they don’t yet know their true name.
4. The journey of your story will take you through tragedy where you start to see that the name you have been given is not your truest name.

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1. Good stories demand tragedy, an “inciting incident.” And inciting incidents will always intensify your desire to listen to what the story is telling you—unless the inciting incident happens in your own story.
2. Quick Fix > You want the story to be resolved and the problem solved—quickly!
3. Stories tend to follow a common structure that takes you on a journey. All stories move from shalom to a shattering and then to a search that comes to a temporary but satisfying ending.

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1. **Shalom** > stories begin with life at peace. Shalom often comes in a moment of tranquility and innocence. It draws you to awe and wonder. Moments of rest, safety, and warmth. Remembering those moments is critical to the journey ahead. To remember is to anticipate with groaning the future day when you past shalom will appear in glory at the Day of the Lord.
2. **Shattering** occurs when your dignity is assaulted and death enters to divide and destroy. Tragedy always moves your story forward in a way that shalom could never accomplish. The shattering of shalom takes away your identity, reverses your expectations, and steals from you the security of your name. Example: Joseph > Favored Son to Powerless Slave.
3. Shattering is a **pivotal point** of your story. You need to name those moments and identify the setting, characters, dialogue, and impact. Doing this requires enormous honesty and courage. The process will move you more deeply into the plot of your life to imagine and pursue shalom.

YOUR STORY: The Pursuit of Shalom.

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2. From Question to Meaning > The fundamental question of meaning arises: Is life as random, pointless, and absurd as it seems? OR, is it ordained, purposeful, and meaningful?
3. HEALING > You tell stories that are give meaning by structure which implies an awareness that life is not essentially random. Life has meaning, no matter how obscure or confusing. The search for meaning is given structure by honesty, desire, and risk.
4. FACE WHAT YOU HAVE LOST. Your story will gain momentum and depth only to the degree that you honestly embrace both loss and fear.

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