

"I can't think of a more important task for our cultural moment than redefining success around the easy yoke of Jesus. This book does exactly that."

—JOHN MARK COMER

THE BURDEN IS LIGHT

Liberating Your Life
from the Tyranny
of Performance
and Success

JON
TYSON

BOOK DISCUSSION GUIDE

THE BURDEN IS LIGHT

Book Discussion Guide

by JON TYSON



MULTNOMAH

INTRODUCTION: THE DASH

1. Jon opens by talking about the golden record (a kind of time capsule) Carl Sagan created to communicate what life on earth is about to those outside our galaxy. If you had to do that for your own life, what artifacts would you include that would express to others the things that have come to define *your* life?

2. Jon shares a story about taking his son to a cemetery and talking to him about “his dash.” Have you had a moment of insight or clarity about the shortness and opportunity of your life like this before? What thoughts or feelings arose about the brevity of life and our one chance to get this thing called life right?

3. Jon references a quote from William Irvine about the concept of “misliving.”

“There is a danger that you will mislive—that despite all your activity, despite all the pleasant diversions you might have enjoyed while alive, you will end up living a bad life. There is, in other words, a danger that when you are on your deathbed, you will look back and realize that you wasted your one chance at living. Instead of spending your life pursuing something genuinely valuable, you squandered it because you allowed yourself to be distracted by the various baubles life has to offer.”

As you reflect on your life so far, are there any areas of “misliving” that stand out? What are they? What emotions arise as you reflect on them? How does this stir within you a desire to live well?

4. A David Brooks quote is referenced about the dangers of drifting along and following our desires. He writes, *“You follow your desires wherever they take you, and you approve of yourself so long as you are not obviously hurting anyone else. You figure that if the people around you seem to like you, you must be good enough. In the process you end up slowly turning yourself into something a little less impressive than you had originally hoped. A humiliating gap opens up between your actual self and your desired self.”*

If you were being honest, where do you sense this humiliating gap in your life? How wide is the difference between your actual self and your desired self? Would you be willing to share an example?

5. The chapter closes with the following paragraph.

I have written this book because I have a passion to help you live your story well. I want to help you close this gap between your actual self and the self God desires for you. I want to contrast the forces that work for brokenness and disillusionment and pain with the things that bring glory and wonder and joy. Together we will explore the tyranny of comparison, competition, control, cursing, complacency, judgment, pride, and distraction with the freedom of calling, compassion, surrender, blessing, passion, mercy, humility, and presence.

Of this list of topics we will be discussing in this book, what are you most looking forward to studying? Which least? Why?

6. Key Exercise. Jon mentions how he used the lifeplanning timeline tool to make sense of some of the key moments in his story. Spend some time this week doing this exercise for yourself. Don’t rush though it, but really sit in your own story and ask God to open your heart and mind to the key lessons and insights he may want to reveal. Then be prepared to have one or two people volunteer to share their top 3 and lowest three moments with the group as a way to get to know each other better. This may even be a great way to start each group, with a different person sharing their story this way.

CHAPTER 1: COMPARISON/CALLING

1. This chapter opens with a story about the time Jon became aware of comparison becoming a defining force in his life. He writes about *“the feeling of an ancient and primal force taking hold of his still-developing soul.”* Think back over your life and recall the first time you first struggled with comparison. What was it, and how did it impact your life.

2. Alain de Botton is quoted in the opening section of the chapter. He writes,

“The attentions of others matter to us because we are afflicted by a congenital uncertainty as to our own value, as a result of which affliction we tend to allow others’ appraisals to play a determining role in how we see ourselves. Our sense of identity is held captive by the judgments of those we live among.”

In what ways has your identity been held captive by another person? Who was it, and what happened in your life and heart as a result?

3. Jon mentions 3 major areas where we are tempted to comparison in modern life.

a-Performing our identities to keep up.

b-Vocational accomplishments.

c-Fear of missing out.

In which of these 3 areas are you most tempted to compare? Why?

4. This tendency towards comparison can cause a “cancerous restlessness.” Ronald Rolheiser writes, *“So much of our unhappiness comes from comparing our lives, our friendships, our loves, our commitments, our duties, our bodies and our sexuality to some idealized and non-Christian vision of things which falsely assures us that there is a heaven on earth. When that happens, and it does, our tensions begin to drive us mad, in this case to a cancerous restlessness.”*

He lists some deeply personal areas of our hearts and lives:

Our friendships

Our loves

Our commitments

Our duties

Our bodies

Our sexuality

Of this list, which things have you been tempted to compare to an “idealized and non-Christian vision of things?” In what ways? To what consequence?

5. In what ways do you identify with Peter in this chapter? Is there a specific scene in your life that comes to mind? What emotions or insights do you draw from these parallels for your own formation?

6. To break free from a sense of comparison, we are called to really understand our true identity in Christ. Review the list on pages 29/30. What did you find most comforting and freeing under the following sections?

I am accepted.

I am secure.

I am significant.

How do these truths make the burden light for you?

7. A key part of breaking the idol of comparison is finding our own call and learning to run our own race. How much clarity of call do you have? Like Peter who shifted from a fisherman to a shepherd, what have you shifted from in order to become who God called you to be?

(from _____ to _____)

Can you articulate the shift to the group, and how that has happened in the process?

8. The opening verse of the chapter from Galatians 6 reads:

"Each one should test their own actions. Then they can take pride in themselves alone, without comparing themselves to someone else, for each one should carry their own load."

- What stands out to you from this verse?
- What do you think it means to "test your own actions?"
- What would it look like for you to take pride in yourself alone and carry your own load?
- How does Jesus make this possible for us?

9. Jon closed the chapter with a story of running a marathon as "his own race." If you were to name "your race" right now, what would it be called?

10. Close the group time by going around the room and reading the list of statements on page __ about who we are in Christ. Then close by praying these over each other, and praying for more clarity of call and conviction in regards to our identity in Christ.

CHAPTER 2: COMPETITION/COMPASSION

Have one person share their story or what they got from going over the timeline exercise.

Start by recapping what you have covered so far.

Maybe an opening question could be:

What was most encouraging from this chapter for you?

What was most convicting for you?

1. This chapter opens with Jon talking about how competition crept into his life in the early days of his faith and shaped his understanding of how to achieve value in the kingdom of God. Would you describe yourself as a competitive person? Why or why not? In what area?
2. Have you ever been in a church environment where you felt like you needed to compete to fit in or be accepted? How did it make you feel? What did it do in your heart?
3. A great part of the challenge of our modern world is to love people for who they are without turning them into a commodity. In what ways do you see this temptation creeping into your own life? What forces do you sense shaping this?
4. Have you noticed violence in your language around success and accomplishments? How so? Has this desire to “crush it” ever manifested itself in more sinister ways in your heart? What impact did this have?
5. Jesus has come to break the winner’s script that our modern culture expects from us and writes into our hearts. How did you experience this reordering of the gospel as good news to you personally?
6. Greg Boyd articulates the way that grace can rewrite the scripts of our heart. Read the quote below and share what was most meaningful about it for you.

“Many things can make us feel worthwhile and significant, but our deepest hunger is only satisfied when we’re rightly related to God. Only our Creator can give us the fullness of Life we crave. Jesus’ death on the cross is proof that we could not possibly have more worth and significance to God. Despite our sin, our Creator thinks we are worth experiencing a hellish death for. In fact, it was for the joy of spending eternity with us that Jesus endured the cross (Hebrews 12:2). In other words, Calvary reveals our unsurpassable worth and significance. At the core of our being, this is what we long for.”

7. Jesus was able to humble himself and wash the disciples feet because of his security and worth derived from his Father. His script of worth and security enabled him to despise cultural privilege and give himself away. Have you experienced this kind of security that enables you to love and serve others? What is an area you sense God asking you to humble yourself and show compassion to others in?
8. The closing words of this chapter read, “The pressure is off, and you have nothing to prove, so “fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.” How do these words minister to your heart?

CHAPTER 3: CONTROL/SURRENDER

1. On a scale of 1-10, how controlling were your parents/guardians growing up? Can you share a story of how this played out?
2. Can you explain the difference between ungodly and godly control? Why is it so important to be able to distinguish between the two?
3. King Saul is used as an example of someone who tried to control the events in his life and secure his own outcomes. He tried to control
Timing.
Obedience.
Threats.

Which of these areas have you struggled to control the most?

What has been the outcome of this attempt at control?

4. Jon uses the following quote from Skye Jethani to highlight the tendency in our lives to be control freaks.
"My secret is that I want to be relevant and popular. I want my desires fulfilled and pain minimized. I want a manageable relationship with an institution rather than messy relationships with real people. I want to be transformed into the image of Christ by showing up at entertaining events rather than through the hard work of discipline. I want to wear my faith on my sleeve and not look at the darkness in my heart. And above all, I want a controllable god. I want a divine commodity to do my will on earth as well as in heaven."

What part of this quote do you find most challenging for your current life? Why?

5. Christians often talk about obedience, but Jon makes the case that surrender is actually a more biblical posture in our relationship with God. How does surrendering to love free us from the fear of controlling outcomes? What is an area that you sense God asking you to surrender in right now? How do you feel about it?
6. Saint Ignatius of Loyola is quoted as saying that "sin is an unwillingness to trust that what God wants is our deepest happiness." How does this definition of sin strike you? How have you wrestled with the promise that God does in fact want deep happiness for you?
7. How does Jesus' surrender to his Father speak to you? Does it feel close and hopeful, or distant and vaguely theological? What could bring this closer to your heart and life?
8. In the trapeze story, it was the arrival of the trapeze expert which brought the needed objective perspective and confidence to allow Jon to let go. How have you experienced God as this "expert" in your life? When have you responded even when unsure but it turned out ok?
9. Close your time together by praying over each other. Ask God to increase a sense of his love, deliver you from control and fear, and show you where he is working so you can move forward with an open heart.

CHAPTER 4: CURSING/BLESSING

1. At the start of the chapter Dallas Willard is quoted as defining blessing as “the projection of good into the life of another.” Share one of your first memories of someone blessing you.
2. In the opening story, Jon spoke about the first time he was aware of being cursed in his life. Have you ever experienced someone “cursing you?” What was it, and what happened? How did this shape or impact you?
3. In this chapter, the curse is defined as “the rejection of or resistance to God’s intentions, resulting in his displeasure, which produces dysfunction in our lives and, ultimately, our destruction.” What stands out to you the most about this definition? Where do you see this at work in our larger world today?

4. Three effects of the curse of sin are mentioned in this chapter:

Generational sin

Personal sin

Curse of words

Which of these has most deeply impacted your own story?

Which of these has most deeply impacted your family?

How have these impacted your relationship with God?

5. Jesus came to undo the effects of the curse and release blessing into the world. Under the list of the great exchange, what stood out to you the most? In what ways could you begin to live out of this new reality?

(1) Jesus was punished that we might be forgiven.

(2) Jesus was wounded that we might be healed.

(3) Jesus was made sin with our sinfulness that we might become righteous with His righteousness.

(4) Jesus died our death that we might share His life.

(5) Jesus became poor with our poverty that we might become rich with His riches.

(6) Jesus bore our shame that we might share His glory.

(7) Jesus endured our rejection that we might have His acceptance as children of God.

(8) Jesus became a curse that we might receive a blessing.

6. Jon mentions that the final image of Jesus in the gospels is Christ with his hands raised blessing the disciples. The insight was that the disciples were to fulfill their mission from blessing not for blessing. What are the implications of this for your walk with God? Being honest, do you instinctively live out of the “from” or “for” paradigm?

7. The power of blessing is unleashed in the lives of others through the words that we say. Proverbs 12:18 says, *“The words of the reckless pierce like swords, but the tongue of the wise brings healing.”* In general would you say that your speech is reckless or wise? Why?

Who can you speak blessing over this week?

Be prepared to share what happened next week with the group.

8. Another way we unleash blessing is through noticing people. What spoke to you the most about the Bob Goff story of the limousine driver?

Who are the people that you tend to overlook in your life?

What is one thing could you do in this coming week to give someone the gift of your attention?

9. Key Exercise: This coming week, commit to consciously blessing those you see around you. Make this week a living experiment in unleashing blessing in the lives of others and come next week prepared to share what happened.

10. Spend some time going around the group and speaking blessing over each other. Though this can at times feel awkward, there can be tremendous power and healing in this activity. Then spend some time praying God's blessing over your group.

CHAPTER 5: COMPLACENCY/PASSION

1. Most of us unintentionally live our life in the mediocre middle. We are neither moved by passion nor broken by pain. The opening quote of the chapter is by Albert Camus who says, “*Live to the point of tears.*”

In the last year, what has been one of your highest moments (tears of joy), and what has been one of your lowest moment (tears of sorrow)?

2. What stood out to you the most from this chapter?
What did you find most encouraging or most convicting? Why?

3. In the opening section Jon addresses the gap we feel between the passion we wish we had and the life we live out of.

“At the core of my being, I long to live a life of passionate devotion, and I believe you do too. Yet that faint glimmer of passion is often overwhelmed by the burdens and responsibilities of life. Passion seems like a luxury, reserved for the young.”

What are some of the burdens and responsibilities that currently feel overwhelming to you? In what way are they smothering the glimmer of passion in your heart?

4. Read the account of the anointing in Mark 14 : 3-10

While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head. Some of those present were saying indignantly to one another, “Why this waste of perfume? It could have been sold for more than a year’s wages and the money given to the poor.” And they rebuked her harshly. “Leave her alone,” said Jesus. “Why are you bothering her? She has done a beautiful thing to me. The poor you will always have with you, and you can help them any time you want. But you will not always have me. She did what she could. She poured perfume on my body beforehand to prepare for my burial. Truly I tell you, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her.” Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them.

- What stands out or moves you about this account?
- Which words or phrases speak to you? Why?
- How would such devotion be received in your church community today?

5. Part of our root problem in lacking passion for Jesus is our inability to see the value of Jesus due to the distortion of our culture. We need an encounter that reorients our profit and loss columns like Paul talks about in Philippians 3.

If you were to draw up a profit and loss table, and were completely transparent, what is in the profit category of your current life that isn’t godly? What would need to happen to shift that to the loss column and transfer some of that value to Jesus?

6. Jon highlights the idea that passion always critiques mediocrity. Who in your life is the most passionate follower of Jesus that you know? Why? How does this person both challenge and inspire you? What lessons can you learn from them?

7. This chapter makes the claim that “there is more power in a moment of passion than in a lifetime of mediocrity.” Jon then gives a list of the things that God may be stirring up as possible next steps.

Is Christ calling you to break the bottle of your own life at his feet?

Is it time to abandon measured passion and do something unreasonable?

Maybe the bottle is your resources: Are you moved to give the largest gift you’ve ever given or to bless someone in an unreasonable, extravagant way?

Maybe the bottle is your time: Will you give up your precious margin to serve the poor or mentor youth?

Maybe the bottle is your attention: Will you choose to turn off late-night TV and read the Word, or listen to worship music and turn your heart to God?

Do any of these ideas spark something in you? What area of your life do you sense God asking you to break open for him?

8. Name a time in your life when your walk with God was filled with passion.
What was that season? What made it so good?

Spend some time praying that God will give you a fresh revelation of his love and fill you with fresh passion for him.

CHAPTER 6: JUDGMENT/MERCY

This chapter has the possibility of being challenging and convicting. We do live in a very judgmental culture, and much of this has crept into our hearts and lives. Make sure that the discussion moves to the vision and beauty of the mercy of Jesus, and the beauty of becoming more merciful like him.

1. Who is the most merciful person that you know? Why?

In what ways have you experienced mercy from them?

How has this impacted you?

2. Judgment in this chapter is defined as “uncalled for criticism”

What are some of the small ways you find this uncalled for criticism surfacing in your life? What are some of the larger ways?

3. When we make ourselves into judges; we bring people into the court of our lives and announce verdicts over them. At the risk of being vulnerable, share a time when you judged someone. What was it? Why? What was the fruit of that?

4. Philip Yancey writes about how grace teaches us about God’s love.

“When I am tempted to recoil in horror from sinners, from ‘different’ people, I remember what it must have been like for Jesus to live on earth. Perfect, sinless Jesus had every right to be repulsed by the behavior of those around them. Yet he treated notorious sinners with mercy and not judgment. One who has been touched by grace will no longer look on those who stray as ‘those evil people’ or ‘those poor people who need our help.’ Nor must we search for signs of ‘loveworthiness.’ Grace teaches us that God loves because of who God is, not because of who we are.”

What stands out to you most from this quote? How does it encourage or challenge you?

5. Jon highlights Jesus’ emphasis on getting the plank out of our own eyes first. Read Jesus words in Matthew 7:1-5
“Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.”

“Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.”

What do you think it means to “see clearly” in the world around us today?

6. Read Jesus' rebuke of the Pharisees in Matthew 23:13-38.

Jesus lists 7 woes to the Pharisees and warns them against hypocrisy and judgment.

Which of these woes do you struggle with the most?

7. One of the first steps in moving to a heart of mercy is "seeing the person not the issue." Think through the gospels and list as many examples as you can of where Jesus did this. Which encounter stood out the most to you? Why?

8. The goal of mercy is "restoration of the person, not enforcement of the law."

Why do you think so many believers struggle with enforcing the law and judgment, rather than mercy? What ways have you personally learned to see the person behind the issue?

9. To reclaim the centrality of mercy in the church Pope Francis called for a year of mercy. Jon then goes on and writes,

"I can't help but wonder what would happen if people like you and me let the year of mercy turn into a decade of mercy, and a decade of mercy turn into a lifetime of mercy, and a lifetime of mercy create a culture of mercy that silences the accuser and welcomes the prodigal home. Maybe this hope is why Jesus' ministry began with a proclamation of Jubilee."

Key Exercise: As a practical exercise this week, declare a week of mercy as a group. Consciously identify those that need mercy, and prepare your heart with a mercy focus (home, work, neighbors). Then come next week to share what happened in you, and what happened to those you showed mercy to.

CHAPTER 7: PRIDE/HUMILITY

1. Last week we closed the group by challenging you to consciously go out of your way to show mercy to someone? Did you do that? If so, who was it and what happened? What happened in your own heart in the encounter?

Jon opens the chapter by making the case that the root of Satanism is actually self-love and pride. Did you agree with this? Why or why not?

3. When we think of the “end times” most of us have been conditioned to think of bad end time movies, the rapture, or the Anti-Christ, yet the list quoted from 2 Timothy 3 looks a little different. It reads,
“But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God.”

Which of these sins is most surprising?

How is pride connected to the root of these sins?

4. This chapter contained a number of statistics regarding the change in “self-importance” from previous generations to this generation. Did you find any of these statistics surprising? Why?
Why do you think there has been such an increase in narcissism and self-importance?
5. How do you address the tension of healthy self identity and respect, and the temptation to make your whole life about yourself? How does this practically work itself out in your own life and discipleship?
6. Jon used the metaphor of pride and spiritual aikido. If we are doing well, Pride gets us to compare ourselves to others who are struggling and feel superior, but if we are struggling it gets us to compare ourselves with others and fall into despair and hopelessness. Have you seen this to be true at any point in your life? Where? How have you learned to break free from this?

7. John Dickson gives the following definition for humility:

“Humility is the noble choice to forgo your status, deploy your resources or use your influence for the good of others before yourself. More simply, you could say the humble person is marked by a willingness to hold power in service of others.”

What stands out to you about this definition? What part of this is the hardest for you to accept from it? Why?

8. John Dickson goes on to give 3 sub-points for his definition:

“First, humility presupposes your *dignity*. The one being humble acts from a height, so to speak, as the “lowering” etymology makes clear. True humility assumes the dignity or strength of the one possessing the virtue, which is why it should not be confused with having low self-esteem or being a doormat for others. In fact, I would go so far as to say that it is impossible to be humble in the real sense without a healthy sense of your own worth and abilities. ...

Second, humility is *willing*. It is a choice. Otherwise, it is humiliation.

Finally, humility is *social*. It is not a private act of self-deprecation — banishing proud thoughts, refusing to talk about your achievements and so on. I would call this simple “modesty.” But humility is about redirecting of your powers, whether physical, intellectual, financial or structural, *for the sake of others*.”

What do you find hopeful about his three clarifications? What do you find challenging?

9. Based on the previous definition of, what would it look like to manifest humility in the following areas?

- At work
- At home
- In your neighborhood
- At church

10. Close by reading though the following passage in Philippians 2 : 1-11 and spend time asking for God to give you a heart of humility.

Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others.

In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death — even death on a cross!

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord,

to the glory of God the Father.

CHAPTER 8 : DISTRACTION/PRESENCE

1. The opening quote of the chapter comes from Mary Oliver, where she writes,
“Attention is the beginning of devotion.” In what way has this been true in your own life?
2. Jon mentioned the concept of the “sensational now” that is always pulling us away from our current reality. How many times a day do you feel like you are pulled away from being present? Has this increased or decreased over the years? What subtle or profound impact have you sensed as a result of this?
3. Gordon Mikoski writes, “In the digital age, it may be the case that the classical debates about the presence of Jesus Christ in the Eucharist have been inverted. The question with which we may now have to wrestle is not ‘In what way is *the Lord* present in the Supper?’ Instead, the question is ‘In what ways are *we* present?’ How have you found this to be true when you attend church? How is your spiritual attention span as of late?
4. Lawrence Kushner illustrates our lack of awareness well. He writes,
“Jewish tradition says that the splitting of the Red Sea was the greatest miracle ever performed.... And yet we have one midrash that mentions two Israelites, Reuven and Shimon, who had a different experience. Apparently the bottom of the sea, though safe to walk on, was not completely dry but a little muddy, like a beach at low tide. Reuven stepped into it and curled his lip. “What is this muck?” Shimon scowled, “There’s mud all over the place!” “This is just like the slime pits of Egypt!” replied Reuven. “What’s the difference?” complained Shimon. “Mud here, mud there; it’s all the same.” And so it went for the two of them, grumbling all the way across the bottom of the sea. And, because they never once looked up, they never understood why on the distant shore, everyone else was singing songs of praise. For Reuven and Shimon the miracle never happened.”

In what ways have you acted like Reuven and Shimon? In retrospect, what did you miss out on seeing God do?
5. In the midst of our everyday lives, God is often speaking to us and calling us to turn aside. Moses did this, and it led to the liberation and exodus of the children of Israel. Has there been a time in your life when you saw some sort of “burning bush” and turned aside? What happened? What doors or change happened as a result of that?
6. Jon makes the case that we need to learn to listen to God in the sound of the silence. Is finding time for silence and solitude easy or hard for you in this season?
Why? What is the last thing you heard God say?
7. Jon told the story of having a powerful encounter with the presence of God in the freezer at the butcher shop that changed his understanding and awareness of the presence of God. Has there been an unexpected place that you have encountered the presence of God? Where was it? What happened?

8. The chapter makes the case that we live in a culture that has the tendency to make us into L.I.A.R.S. (Low information to action ratio) “We know everything about that which we can do nothing about and almost nothing about that which we can do everything about.”

How are you guilty of this?

9. Following Jesus means we are called to move into being lovers. The following acronym is used as an example of what that could look like.

- Listen
- Observe
- Value
- Encourage
- Respond

What is one key relationship that you could consciously love some one in this way this week? Come next week and share who that person was and what happened in your heart as a result of this of this awareness and practice.

10. Close by reading Psalm 139 together and thanking God for his love and presence in our lives.

EPILOGUE

1. The Epilogue opens with the following quote by Frederick Buechner,

“One life on this earth is all that we get, whether it is enough or not enough, and the obvious conclusion would seem to be that at the very least we are fools if we do not live it as fully and bravely and beautifully as we can.”

2. Is there some way that this book has helped you gain a vision for a more beautiful and brave life? How?

3. Which chapter of this book has been most meaningful for you?

4. If you had to take one verse of scripture that encapsulates life to the moon, what would it be and why?

5. The book concludes with a list of what each of our lives could look like if we embraced Jesus easy yoke and light burden. Which of these areas do you feel you will need to spend more time focusing on as you move forward?

- compassion in a culture of competition,
- blessing in the face of the curse,
- calling in a culture of comparison,
- surrender in the face of control,
- mercy in a culture of judgment,
- humility in a culture of pride,
- passion in a world of complacency,
- presence in a culture of distraction.

6. The closing words of the book are, “What will your dash be?”

What are some of the things that God has stirred or inspired in your heart to see in your life that you want to define your life going forward?

7. The opening chapter of the book starts with the exercise of listing out the key moments that have defined and shaped you. That exercise was primarily a reflection exercise. This next week draw out a line that represents the next year, or 5 or 10 years of your life. Based on what God has stirred or spoken to you about as a result of reading this book, plan out some key events, conversations and moments that will make your life in a way that fills your heart with joy.

8. Close the time by praying through Matthew 11:28-30

“Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.”