

THE COST OF DISCIPLESHIP

REFLECTION QUESTIONS

CHAPTER 6 THE BEATITUDES

CHAPTER 7 THE VISIBLE COMMUNITY

CHAPTER 8 THE RIGHTEOUSNESS OF CHRIST

CHAPTER 9 THE BROTHER

Note: The two different set of page numbers after each question refer first to the green Collier Books edition and then second to the vanilla Touchstone Books edition.

Ch. 6

1. How does Bonhoeffer set the “stage” for the Sermon on the Mount between Jesus, the disciples, and the crowd? Why does he take time talking about this? (pp. 117-116/pp. 105-106)
2. Bonhoeffer talks about the difference between “privation” and “renunciation.” Why? (pp. 118-119/p. 106)
3. What is the relation between the disciples and the people? (p. 119/pp. 106-107)
4. How does the “Antichrist” talk about the poor? (pp. 120-121/p. 108)
5. What about Bonhoeffer’s interpretation of the beatitudes do you find surprising? (pp. 120-127/pp. 107-113)
6. Why is the fellowship of the beatitudes also the fellowship of the crucified? (pp. 127-128/pp. 113-114)

Ch. 7

7. According to Bonhoeffer how exactly are disciples “salt” and “light”? (pp. 130-132/pp. 116-117)
8. How does the Christian community “hide” itself? Do we hide ourselves today? How so? (p. 132/p. 118)

Ch. 8

9. What is the “fundamental presupposition of the Sermon on the Mount”? (p. 137/p. 122)
10. How is the righteousness of the disciples “better” than the righteousness of the Pharisees (p. 141/pp. 124-125)

Ch. 9

11. According to Bonhoeffer how do we determine who is our neighbor is? Is this realistic? (p. 143/p. 127)
12. How has the Church failed to recognize the “brother”? (pp. 144-145/ pp. 128-129)

Notes on the Chapters:

On p.118/106 is the Greek phrase ἀνοίξας τὸ στόμα which means “opening the mouth.” On p. 119/107 is the Latin phrase *paupertas voluntaria* which means “voluntary poverty.” On p. 123/109 is the Latin phrase *non cupidi vindicare* which means “not eager for revenge.” On p. 126/112 is the Greek word εἰρηνοποιοί which means “peacemaker.” On p. 136/121 he mentions Marcion, a second century heretic who rejected the Old Testament and taught that the God of the Old Testament was not the God of the New Testament, the former somewhat evil, the latter good. On p. 140/124 is the Greek word περισσεύειν which means “to exceed.” On p. 143/127 is the Greek word εικη which means “without cause.”