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*True Discipleship:
Radical Voices from the Swiss Brethren
to Dietrich Bonhoeffer to Today*

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“Following Christ—what that really is, I’d like to know . . .”¹ is the fortuitous query Dietrich Bonhoeffer addressed to his friend Erwin Sutz in 1934, a few years before the publication of his most famous work, *The Cost of Discipleship*.² The question Bonhoeffer raised in the early twentieth century is as pertinent for Christians today as it was for first century Christians. For Bonhoeffer this question arose from his focus on the words of Jesus in His Sermon on the Mount in the Gospel of Matthew.

Here one can find the central teachings of Jesus for living the Christian life. The Sermon on the Mount was perplexing to many gathered there who believed that their own interpretations and practices of the Law demonstrated obedience to God. Jesus took their understanding a step further yet remained true to what the Law in fact taught. In fact at the beginning of the sermon He clearly stated that He was not presenting anything new, that He had not come to abolish the Law or the Prophets. However, what was perplexing to many of those listening to Jesus’ teaching here is that He employed a radical interpretation of the Old Testament text, one that required a righteousness that far exceeded that of the Scribes and Pharisees.

So what was so radical about following the teachings of the Scriptures many had followed for many centuries? It was that Jesus demanded a complete adherence to the letter and spirit of the Law where one is a murderer not only by an outward act, but also by the inward murderous intentions of the heart towards another. Likewise one is not an adulterer by

¹Bonhoeffer to Erwin Sutz, London, 28 April 1934, in Dietrich Bonhoeffer, *London: 1933–1935*, ed. Keith Clements and et al., trans. Isabel Best, Dietrich Bonhoeffer Works 13 (Minneapolis: Fortress, 2007), 136.

²Though the English *The Cost of Discipleship* (Dietrich Bonhoeffer, *The Cost of Discipleship*, rev. ed. [New York: Macmillan, 1959]) has been the popular title of this work, the original German title was *Nachfolge* (Discipleship). This essay will utilize the original title and new translation found in the Dietrich Bonhoeffer Works in English. Dietrich Bonhoeffer, *Discipleship*, ed. Geoffrey B. Kelly and John D. Godsey, trans. Barbara Green and Reinhard Krauss, Dietrich Bonhoeffer Works 4 (Minneapolis: Fortress, 2001).

only committing an outward act, but through the mental cultivation of lust leading to such an act in one's mind. What was so "radical" in this teaching was that obedience to God now included inward acts of the mind and heart as well as outward attempts at righteousness. The teaching showed His hearers what true discipleship required—purity of both the hands and the heart. The question for us today is, "Is this radical teaching true for twenty-first century Christians as well?"

This essay will consider a few voices that have addressed the picture of discipleship demanded by Jesus in His sermon. First, we will look at the writings of two Anabaptist Swiss Brethren of the sixteenth century in Europe; then we will look at the twentieth-century works of Lutheran theologian Dietrich Bonhoeffer.³ Hopefully these voices will help shed light on what true discipleship is and demands in our churches and in the world at large in order to proclaim the gospel of Jesus Christ while living in the light of what that gospel requires.

These voices focus on the central demands Christ lays down for His followers: "Will you obey me or not?" Or to put it another way, "How true is your discipleship?" The picture of discipleship that emerges may accurately be described as "radical." This term often has the connotation of "thoroughgoing or extreme. Especially as regards change from accepted traditional forms."⁴ The voices that follow would not affirm such a picture of discipleship. Rather, if "radical" is to be employed by any of these voices it must be understood as, "of or going to the root or origin," or "forming a basis or foundation."⁵ This definition accords well with their teachings on discipleship. It needs to be understood that what these voices advocate is indeed foundational for Christianity and, as they see it, not just another means of expressing the Christian faith. For them, discipleship is simply what Jesus expects from His followers.

The Swiss Brethren

Though most of the credit for the beginning of the Protestant Reformation in the sixteenth century is given to Martin Luther, another voice from that time also resounded against the dangers of Catholic dogma. This voice existed before, but became far more apparent in the Reformation movement in Zurich alongside Ulrich Zwingli. Though echoing the Reformers and their five solas, what differentiated this voice was that it advocated a

³The choice of subjects for this essay is merely a sampling of Anabaptist and other voices resounding for discipleship. Their particular inclusion here is due to their unwavering application of their beliefs in what a disciple should be, though others could be examined as well (e.g. Conrad Grebel or Pilgram Marpeck). Also, the connection of the Anabaptists with Bonhoeffer is not new. Cf. Abram John Klassen, "Discipleship in Anabaptism and Bonhoeffer" (PhD diss., Claremont Graduate School and University, 1971).

⁴*Random House Dictionary*, s.v. "Radical."

⁵*Ibid.*

complete reform of the church, or what some call a restitution of the church.⁶ The early members of the movement, known as the Swiss Brethren, did not prevail against their opponents, but they left behind some writings and, more importantly, followers to carry on their teachings.

Perhaps no better source to discuss discipleship and the Swiss Brethren is Harold Bender, whose *The Anabaptist Vision* brought a central focus to diverse Anabaptist voices.⁷ In a follow-up essay on that work, Bender reiterated that discipleship is seen as the central motif especially against the common claims of Scripture, church, and love.⁸ His reasoning for setting discipleship apart from these other elements was the all-encompassing aspect of discipleship, which would include Scripture, church, and love. He states, "In essence the discipleship which the Anabaptists proclaimed was simply the bringing of the whole life under the Lordship of Christ, and the transformation of this life . . . after His image."⁹ Furthermore, Bender argues that the role of discipleship distinguished these Anabaptists from other Spiritualists, whose vigor vanished when facing persecution. For the Anabaptists "there was no crypto-discipleship;" for them one would "openly take his stand for his Lord regardless of consequences."¹⁰ Though many examples could be offered that fit this description, this essay will briefly look at two: Balthasar Hubmaier, the writing theologian of the group, and Michael Sattler, whose teaching and exemplary martyrdom spread far and wide.¹¹

Balthasar Hubmaier

Though by no means the first member of the Swiss Brethren, Balthasar Hubmaier became one of the most important for the simple fact that he wrote more than any of the other leaders of the movement, leading some to

⁶Cf. Franklin Hamlin Littell, *The Anabaptist View of the Church: A Study of the Origins of Sectarian Protestantism*, 2nd ed., rev. and enl. (Boston: Starr King, 1958; reprint: Paris, AR: Baptist Standard Bearer), xvi, chapter 1.

⁷Harold S. Bender, *The Anabaptist Vision* (Scottsdale, PA: Herald, 1976). One of the difficulties in Anabaptist studies is determining who is an Anabaptist given their many diverse and even polarizing theologies. For a good discussion on the diversity of the Radical Reformation see the introduction in George H. Williams and Angel M. Mergal, eds. *Spiritual and Anabaptist Writers*, The Library of Christian Classics (Philadelphia: Westminster, 1957).

⁸Harold S. Bender, "The Anabaptist Theology of Discipleship," *Mennonite Quarterly Review* 24.1 (1950): 25-27. Bender's view of a centrist discipleship motif has been challenged. See James M. Stayer, Werner O. Packull, and Klaus Deppermann, "From Monogenesis to Polygenesis: The Historical Discussion of Anabaptist Origins," *The Mennonite Quarterly Review* 49.2 (1975): 83-121; J. Denny Weaver, "Discipleship Redefined: Four Sixteenth Century Anabaptists," *Mennonite Quarterly Review* 54.4 (1980): 255-79. Perhaps Littell, *Anabaptist View of the Church*, xiv, says it best, "It is not easy to extract a central concept or classifying principle."

⁹Bender, "The Anabaptist Theology of Discipleship," 29.

¹⁰Ibid., 31.

¹¹Cf. John H. Yoder, *The Legacy of Michael Sattler*, Classics of the Radical Reformation 1 (Scottsdale, PA: Herald, 1973), 13-15; William R. Estep, *The Anabaptist Story: An Introduction to Sixteenth-Century Anabaptism*, 3rd ed. rev. and enlarged (Grand Rapids: Eerdmans, 1996), 72.

call him the “Anabaptist Theologian.”¹² The appropriateness of this title is apparent when one looks at his biography. Hubmaier was, like many Anabaptist leaders, previously a priest in the Catholic church. He was trained as a theologian under the tutelage of Johann Eck, the Catholic defender against the Reformers.¹³ His journey towards Anabaptism would lead him through the Reformation ideas pioneered by Ulrich Zwingli in Zurich. There he came in contact with Conrad Grebel and company, who began the Anabaptist movement in that city by instituting their own baptismal service on 21 January 1525.¹⁴ Indeed, it was this issue of baptism that initially led Hubmaier into the Anabaptist camp.

As an Anabaptist writer, the subject of baptism was central to Hubmaier’s works and it is the subject that led to his death as a martyr only a few years later. Baptism plays into Hubmaier’s theology, however by no means is it the only differentiating doctrine. Explicitly, the Anabaptists, and especially Hubmaier, saw that baptism was integrally connected with ecclesiology and the Christian Life, leading to a stress on issues such as the Lord’s Supper and the Ban (church discipline). It is from his writings on these topics that one can see Hubmaier’s theology of discipleship develop and become established.

Hubmaier’s theological formulations are all based upon his rugged appeal to the use of Scripture alone. In a casual perusal of his works, one sees Hubmaier making the claim that he will not debate anyone or argue a doctrine except by the Scriptures alone. This is exemplified through a poster he put up in Waldshut 2 February 1525, where he gives a public challenge to prove infant baptism.

Whoever wishes to do so, let him prove that infants should be baptized, and do it with German, plain, clear, and unambiguous Scriptures that deal only with baptism, without any addition. . . . Now let a Bible, fifty or one hundred years old, as the right, proper, and true arbiter be placed between these two positions. Let it be opened and read aloud with imploring, humble spirit, and then let this dispute be decided and once for all brought to a conclusion. Thus I shall be well content for I want always to give God the glory and to allow his Word to be the sole judge; to him I herewith desire to submit and subject myself and all my teachings.¹⁵

¹²Thus the subtitle of Hubmaier’s collected works. Balthasar Hubmaier, *Balthasar Hubmaier: Theologian of Anabaptism*, ed. and trans. H. Wayne Pipkin and John H. Yoder, Classics of the Radical Reformation 5 (Scottsdale, PA: Herald Press, 1989).

¹³Torsten Bergsten, *Balthasar Hubmaier: Anabaptist Theologian and Martyr*, ed. William R. Estep, trans. Irwin J. Barnes and William R. Estep (Valley Forge, PA: Judson Press, 1978), 48–49.

¹⁴For more on the progression of Hubmaier from Catholicism to Anabaptism see Bergsten, *Balthasar Hubmaier*, 68–87.

¹⁵Balthasar Hubmaier, “A Public Challenge to all Believers,” in *Balthasar Hubmaier*, ed.

On another occasion, in prefacing a “Dialogue with Zwingli’s Baptism Book,” Hubmaier likewise asks for a discussion based upon just Scripture. Here he further shows his dependence upon Scripture in his willingness to be corrected by it. “Where I am found wrong I should be simply judged in body and life with sword, fire, or water.”¹⁶ As this work progresses he broaches the subject of theological method and comments on the methods almost universally employed. “As soon as one speaks concerning a Christian subject no one says, ‘Christ teaches and commands thus,’ but ‘The one writes this; the other something else.’ Thus we look to men than to God himself.”¹⁷ Hubmaier’s dependence upon the Word of God as the sole guiding hermeneutical principle for theology and Christian obedience is what leads him to come to his “radical” view of the Christian life.

As his respect for Scripture grew, so too did his view of discipleship. Shortly after his baptism, and public identification with the Anabaptists, Hubmaier wrote his *Summa of the Christian Life*, wherein he presented not only his beliefs about infant baptism and the Lord’s Supper, but also his overall approach to following after Christ. In the preface he implores his readers to, “Search the Scriptures; they will give testimony of Christ and the Christian Life.”¹⁸ Walking through the steps of faith from realizing sin, accepting Christ, and being baptized, he presents the manner in which believers should conduct themselves. “He has also committed himself and resolved to live henceforth according to the Word and order of Christ, but not out of human capacity.” He recognizes that the believer who holds to the gospel in faith will endure persecution on account of the gospel, but Hubmaier encourages the believer to put to death the flesh daily and “[t]hen the person brings forth good fruits which give testimony of a good tree. Day and night he practices all those things which concern the praise of God and brotherly love.”¹⁹ For Hubmaier the Christian life is nothing if it is not one where believers are daily living out their faith and producing good works.

In 1527, Hubmaier wrote “On Fraternal Admonition,” which summarizes his doctrine of church discipline. As with most Anabaptists, Hubmaier ties the Ban closely to Baptism, the Lord’s Supper, and by consequence, the Christian life. From the beginning of this work he shows that believers, those who have “heard the Word of God, accepted it, believed it, committed itself in water baptism,” should

Pipkin and Yoder, 80.

¹⁶Balthasar Hubmaier, “Dialogue with Zwingli’s Baptism Book,” in *Balthasar Hubmaier*, ed. Pipkin and Yoder, 172.

¹⁷*Ibid.*, 176.

¹⁸Balthasar Hubmaier, “Summa of the Entire Christian Life,” in *Balthasar Hubmaier*, ed. Pipkin and Yoder, 83–84.

¹⁹*Ibid.*, 87.

live according to the command of Christ, . . . to work and to suffer, in fortune and misfortune, in joy and suffering, in living and dying, yea however God may dispose;

that it desires to accept all things willingly and with Christ to suffer, die, and be buried, Rom. 6:4, in the hope and confidence also to rise again with him by the glory of the Father;

to walk in newness of life and henceforth not to permit sin to rule in the mortal body nor to be obedient to its desires, but rather to abandon one's members in obedience to God the Lord to be weapons and an instrument of righteousness that they might become holy and might reach that goal which is eternal life.²⁰

As he continues his justification for employing fraternal admonition Hubmaier presents it as the practice of the church that ensures that Christians truly are living as Christ called them to be. He sees this "ordinance" of the church as a hinge without which baptism and the Lord's Supper are "pointless" and "fruitless."²¹ His reasoning is based on a particular understanding of the nature of humanity. The flesh is weak and seeks after its own desires, a description he gives to "Protestants" like himself.

For we all want to be good Protestants by taking wives and eating meat, no longer sacrificing, no more fasting, no more praying, yet apart from this one sees nothing but tippling, gluttony, blaspheming, usury, lying, deceit, skinning and scraping, coercing, pressing, stealing, robbing, burning, gambling, dancing, flattery, loafing, fornication, adultery, rape, tyranny, strangling, murder. Here all the frivolity and insolence of the flesh finds free play; . . . Here no Christian deeds shine forth from anyone.²²

The situation of the Protestant Christians that Hubmaier is commenting on is that they lack discipleship. Though the claims of justification by grace have been made, these "followers" of the Protestant movement are far from Christ. True followers, with the help of church discipline, seek Christ above all earthly desires and as such are willing to endure hardships and persecutions.

Hubmaier's focus upon the church ordinances goes to the root of the problem of discipleship. In *A Form for Water Baptism* Hubmaier again demonstrates his concern for true discipleship for all those who would be baptized. "But in true doctrine and in Christian deeds, one must freely proclaim and do what God has commanded us and not otherwise, and trust

²⁰Balthasar Hubmaier, "On Fraternal Admonition," in *Balthasar Hubmaier*, ed. Pipkin and Yoder, 373.

²¹*Ibid.*, 375.

²²*Ibid.*, 375–76.

again to the Word of God for its efficacy, even if the whole world were to fall away."²³ Discipleship must mean for believers that adherence to the Word of God is non-negotiable. In Hubmaier's Lord's Supper liturgy, immediately before the congregation partakes of the elements, they recite a "pledge of love." This pledge reminds them of their submission to God and to their neighbors. The Supper for Hubmaier was not what many describe today as a "mere memorial." Though he did advocate the memorial nature he also advocated an imitative, ethical response for the church in it. On this point of Hubmaier John Rempel comments, "The act of remembering has an ethical and not a mystical character: to think on Jesus' sacrifice is to act on it."²⁴ Through this one act believers are reminded of what Christ has done as well as their responsibility to pledge their love to Him and others.

Along with most Anabaptist leaders from this time period, Hubmaier's life ended in execution, mainly for his beliefs regarding the church, baptism in particular. His emphases upon ecclesiology came from his plain reading of Scripture and his belief to be obedient to its every command no matter the consequence. Thus, the view of discipleship for Hubmaier was one of complete obedience, which included persecution, even death. The focus was not on the temporal but upon the eternal. The worldly realm is passing away with all its truth, but the eternal realm will not pass away and indeed *its* "truth is unkillable."²⁵

Michael Sattler

The martyr's death of Hubmaier was one among many Swiss Brethren leaders in a very short span of time. Given the quick loss of important leadership to the movement we might wonder how it was preserved until leaders like Menno Simons and Pilgram Marpeck arrived on the scene. The answer, according to John Yoder, is that there was a "bridge" between the first and second generation Anabaptists. "That Anabaptism survived as a viable movement with visible structures . . . was the work of Michael Sattler more than any other one person and was the effect of the *Seven Articles of Schleithem*."²⁶ Sattler suffered a martyr's death like many of his comrades, but the story of his death was spread throughout Germany, Austria, and Switzerland thereby influencing the lives of thousands. Yoder points out that Sattler perhaps is the "most significant" leader of the first generation,²⁷ while William Estep

²³Balthasar Hubmaier, "A Form for Water Baptism," in *Balthasar Hubmaier* ed. Pipkin and Yoder, 391.

²⁴John D. Rempel, *The Lord's Supper in Anabaptism: A Study in the Christology of Balthasar Hubmaier, Pilgrim Marpeck, and Dirk Philips*, Studies in Anabaptist and Mennonite History 33 (Waterloo, ON: Herald, 1993), 88.

²⁵"Truth is Unkillable" is a signature phrase of Hubmaier and can be found at the end of his writings. For a discussion on this phrase see *Balthasar Hubmaier*, ed. Pipkin and Yoder, 42n12.

²⁶John H. Yoder, *The Legacy of Michael Sattler*, Classics of the Radical Reformation 1 (Scottsdale, PA: Herald, 1973), 7.

²⁷*Ibid.*, 10.

describes him as a “superlative witness,” who is still “felt to this day.”²⁸ With such accolades Sattler proved to be an important figure among the Anabaptists, and as such had important views on Christian discipleship.

Like Hubmaier and other Swiss Brethren, Sattler’s view of discipleship was grounded upon his use of Scripture. In presenting to the Strasbourg Reformers, Martin Bucer and Wolfgang Capito, his understanding of doctrines later spelled out in the *Schleitheim Confession* Sattler defended his beliefs: “I together with my brothers and sisters have understood out of Scripture.”²⁹ This sentiment resounded again at his trial, where he was charged with acting contrary to the imperial mandate against Lutheran doctrine. His response to this charge was that he had not acted against the mandate; rather, he kept to the “gospel and the Word of God.” He further claimed, “Counter to the gospel and the Word of God I do not know that I have done anything; in witness thereto I appeal to the words of Christ.”³⁰ He concluded his defense at his trial by requesting that his accusers send for Bibles and “learned” in order to search the Scriptures concerning his teachings. In a statement that sums up his biblical approach he says, “If they [the learned men] show us with Holy Scripture that we are in error and wrong, we will gladly retract and recant, and will gladly suffer condemnation and the punishment for the offense. But if we cannot be proved in error, I hope to God that you will repent and let yourselves be taught.”³¹ Scripture was the basis for his teaching and the conduct of his life. Strict accordance to what it said was his guiding principle and the foundation upon which his view of discipleship was built.

Discipleship for Sattler was simply separation from this world or, as J. Denny Weaver calls it, “Solidarity with Christ.”³² In his early discussions with Bucer and Capito, he marks his distinction by defining Christians as citizens of heaven and not of this world who “practice in deed the teaching of Christ.” He separates himself from these reformers because he cannot agree with their teaching on items such as baptism, the Supper, and the sword (nonresistance). His strict view of the teachings of Christ led him to leave his home, because he believed he would be “doing a dishonor to God” if he remained.³³ This commitment is born from a simple reading of Scripture and a commitment to be obedient to the commands of Christ. From his earliest writings as an Anabaptist, Sattler presents a form of discipleship that is wholly committed to Scripture and unwilling to compromise.

The main writing attributed to him is the *Brotherly Union of a Number of Children of God concerning Seven Articles*, otherwise known as the *Schleitheim Confession*. Here the Anabaptists’ radical views found their

²⁸William R. Estep, *The Anabaptist Story: An Introduction to Sixteenth-Century Anabaptism*, 3rd ed. rev. and enlarged (Grand Rapids: Eerdmans, 1996), 57–75, esp. 72.

²⁹Yoder, *The Legacy of Michael Sattler*, 20.

³⁰*Ibid.*, 71.

³¹*Ibid.*, 73.

³²Weaver, “Discipleship Redefined,” 256–61. See also, Yoder, *The Legacy of Michael Sattler*, 21.

³³*Ibid.*, 23.

most fruitful exposure at this time. Estep believes it is a “turning point” for the Swiss Brethren and cites Sattler as the major architect.³⁴ The purpose of the confession was not to provide a comprehensive list of doctrines that the Anabaptists held; rather, it was intended to identify the distinctives of the Brethren over against the Protestants. Yoder rightly calls it a “common man’s handbook on Anabaptist distinctives.”³⁵

The issue of discipleship is apparent from the beginning of the confession’s cover letter. It states that the purpose of the confession is to clarify beliefs vis-a-vis those who “have turned away from the faith, thinking to practice and observe the freedom of the Spirit and of Christ.”³⁶ Sattler’s circle presents a true picture of the Brethren: “for they who are Christ’s have crucified their flesh with all its lusts and desires.”³⁷ The intention of the document was that these true followers receive right teaching and separate from those whose teaching was not according to Scripture.

The first article of the confession concerns baptism. As with all Anabaptists their primary distinctive was believers’ baptism. Like Hubmaier, they did not see baptism as merely an entrance of the believers into the church but as a ceremonial act of commitment to Christ for “those who desire to walk in the resurrection of Jesus Christ and be buried with Him in death, so that they might rise with Him.” This imagery, drawn from Romans 6, emphasizes the walking with Christ and His subsequent afflictions, a path on which many followers of this confession would literally find themselves walking.

On the Lord’s Supper (article 3), the document emphasizes the separation from the world again. Though the memorial view of the Supper is taught, they also hold to a closed view of communion—only believers who have been rightly baptized should partake in the Supper. Their reasoning for this is from 1 Corinthians 10:21, which the confession quotes, “Nor can we at the same time partake and drink of the cup of the Lord and the cup of devils.”³⁸ The communal separation that article three represents is further exemplified in article four’s advocacy of civil separation. Drawing from both the Old and the New Testaments, Sattler explains that separation from the world is for the sake of Christ. Thus, anything that is not united to Christ is not worthy of Christians. Such things Sattler lists as “all popish and repopish works of idolatry, gatherings, church attendance, winehouses, guarantees and commitments of unbelief, and other things of the kind, which the world regards highly, and yet which are carnal or flatly counter to the command of God, after the pattern of all the iniquity which is in the world.”³⁹ The followers that Sattler wanted were those who were committed only to the things of

³⁴Estep, *The Anabaptist Story*, 64.

³⁵Yoder, *The Legacy of Michael Sattler*, 31.

³⁶Ibid., 35.

³⁷Ibid., 36.

³⁸Ibid., 37.

³⁹Ibid., 38.

heaven and who turned away from the fleshly cultures in which they lived, whether ecclesial or secular.

On one of the most controversial articles of the confession, the sword, Sattler lines out his clearest teaching of discipleship for his followers. Though the context questions a Christian's civil involvement, the principle of discipleship taught by Sattler is clearly present. It states, "Thus we should do as He [Christ] did and follow after Him, and we shall not walk in darkness. For He Himself says: 'Whoever would come after me, let him deny himself and take up his cross and follow me.'"⁴⁰ The article sums up its teaching by appealing to Christ's headship over the church, "as Christ our Head is minded, so also must be minded the members of the body of Christ through Him, so that there be no division in the body, through which it would be destroyed."⁴¹ The representation of discipleship the *Schleitheim Confession* presents is one of complete submission. As Christ submitted to the Father, so too should His followers be in submission to Him and His teaching in the face of other comforts, churches, or cultures.

As the confession gained prominence in the region, Sattler was soon arrested and put on trial. In his last letter to his congregation in Horb he encourages the believers to stay true to the biblical teachings. He presented the benefits of standing firm in Christ in the midst of persecution: "that you can be recognized in the midst of this adulterous generation of godless men, like bright and shining lights which God the heavenly Father has kindled with the knowledge of Him and the light of His Spirit."⁴² The pastoral spirit of the letter exudes with warnings for his congregation to walk in the way of Christ

through cross, misery, imprisonment, self-denial, and finally through death; thereby you can assuredly present yourselves to God your heavenly Father as a purely righteous, upright congregation of Christ, purified though His blood, that she might be holy and irreproachable before God and men, separated and purified from all idolatry and abomination, so that the Lord of all lords might dwell among them and [that she might] be a tabernacle to Him.⁴³

Thus, the last encouraging words he leaves with his congregation are to persevere in the way of Christ, to be true disciples who do not fall away, who accept the Lord's discipline, and who love both God and neighbor.

There is not room in this essay to reproduce the account of Sattler's trial and execution, but suffice it to say that he endured consistent with the principles of the faith for which he was indeed being executed. Though the

⁴⁰Ibid., 40.

⁴¹Ibid., 41.

⁴²Ibid., 56.

⁴³Ibid., 58.

crowds and magistrates jeered him and tried to provoke him, his position was founded in Scripture alone and his assurance was in Christ alone.

Dietrich Bonhoeffer

The inclusion of Dietrich Bonhoeffer in this essay may seem both obvious and awkward at the same time. With Bonhoeffer's ever-popular work *Discipleship*, one finds what may be among the best works on the subject ever written.⁴⁴ The popularity of this work, especially his terminology of "costly grace," is widespread. Indeed the execution by Hitler of this pastor-theologian resistance fighter has led some to proclaim him a martyr of our time.⁴⁵ However, this was not always the case, which is why some might find it awkward to include him alongside other more "evangelical"⁴⁶ voices. Many think of his later work as political activism unrelated to his faith at all.⁴⁷ It also could be argued that late in his life he rejected much of what he presented in *Discipleship* and his other works of that period.⁴⁸ Although I am not in agreement with all these criticisms they should not be ignored or summarily rejected. What they help provide is a highlight of the complex, multifaceted nature of the life and work of Dietrich Bonhoeffer. The reason for his inclusion here, awkward as it may be for some, is that he, at one time

⁴⁴Barth considered *Discipleship* as "Easily the best that has been written on this subject . . ." Karl Barth, *Church Dogmatics Volume IV: The Doctrine of Reconciliation, Part 2*, ed. G.W. Bromiley and T.F. Torrance, trans. G.W. Bromiley (Edinburgh: T&T Clark, 1958), 533.

⁴⁵For instance, two of the most recent biographies on Bonhoeffer introduce him as a Martyr in their titles. See, Ferdinand Schlingensiepen, *Dietrich Bonhoeffer 1906–1945: Martyr, Thinker, Man of Resistance*, trans. Isabel Best (London: T&T Clark, 2010) and Eric Metaxas, *Bonhoeffer: Pastor, Martyr, Prophet, Spy* (Nashville: Thomas Nelson, 2010).

⁴⁶Here I am using "evangelical" in the sense following D.W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (New York: Routledge, 1989), 1–19.

⁴⁷See Eberhard Bethge, "Turning Points in Bonhoeffer's Life and Thought," *Union Seminary Quarterly Review* 23.1 (Fall 1967): 4–6.

⁴⁸See the German editors' afterword to *Discipleship*. Martin Kuske and Ilse Tödt, "Editors' Afterword to the German Edition," *Discipleship*, 29–314. Writing from prison years later Bonhoeffer comments on *Discipleship*: "I thought I myself could learn to have faith by trying to live something like a saintly life. I suppose I wrote *Discipleship* at the end of this path. Today I clearly see the dangers of that book, though I still stand by it. Later on I discovered, and am still discovering to this day, that one only learns to have faith by living in the full this-worldliness of life. If one has completely renounced making something of oneself—whether it be a saint or a converted sinner or a church leader (a so-called priestly figure!), a just or an unjust person, a sick or a healthy person—then one throws oneself completely into the arms of God, and this is what I call this-worldliness: living fully in the midst of life's tasks, questions, successes and failures, experiences, and perplexities—then one takes seriously no longer one's own sufferings but rather the suffering of God in the world. Then one stays awake with Christ in Gethsemane. And I think this is faith; this is *μετάνοια*. And this is how one becomes a human being, a Christian." Dietrich Bonhoeffer to Eberhard Bethge, Tegel Prison, 21 July 1944, in Dietrich Bonhoeffer, *Letters and Papers from Prison*, ed. John W. de Gruchy, Christian Gremmels, Eberhard Bethge and Renate Bethge with Ilse Tödt, trans. Isabel Best, Lisa E. Dahill, Reinhard Krauss and Nancy Lukens, *Dietrich Bonhoeffer Works* 8 (Minneapolis: Fortress, 2010), 486.

in his life, presented a view of discipleship that contemporary evangelicals cannot afford to ignore.

Biography

While an immediate analysis of Bonhoeffer's pastoral, discipleship-centered works might be sufficient for this essay, doing so would insufficiently address the important historical context in which this Lutheran theologian ministered. Though there are biographies aplenty on Bonhoeffer (cf. note 45 above), no one can adequately look at his life without at first consulting the premiere biography by his student and friend Eberhard Bethge, which still remains the authoritative work on Bonhoeffer.⁴⁹ It is Bethge who is able to provide a broad contextual framework for his friend's life that is helpful to explain what he wrote and why he acted. Bethge notes two major turning points in Bonhoeffer's life. "The first may have occurred about 1931–32 and might be formulated thus: Dietrich Bonhoeffer the theologian became a Christian. The second began in 1939: Dietrich Bonhoeffer the Christian became a contemporary, a man of his own particular time and place." Thus Bethge outlines three periods for Bonhoeffer's life: the theologian, the Christian, and the contemporary.⁵⁰ In this essay we will focus upon the middle period of his life, but we will first briefly sketch the period that led to Bonhoeffer becoming a Christian.

Born into a large family at the turn of the twentieth century, Bonhoeffer reaped the benefits of a rich ancestral heritage that included pastors, theologians, historians, politicians, and academics.⁵¹ In Bonhoeffer's childhood his father became the chair of Psychiatry at the University of Berlin while his mother managed the house, which involved training the children in the ways of Christianity, though they were little encouraged to attend church services.⁵² At a young age Bonhoeffer decided he would become a minister and a theologian much to the disdain of his older siblings, who thought of the church as a "poor, feeble, boring, petty, and bourgeois institution." Dietrich's only response was, "In that case I shall reform it!"⁵³

As a university student Bonhoeffer was able to study under some of the great minds of his time including his neighbor Adolf von Harnack. Though many of his professors in history wanted Bonhoeffer to study under them, it was theology that drew Bonhoeffer. His dissertation *Sanctorum Communio* examined sociality in the church, a topic that would remain a constant through much of his life.⁵⁴ The next few years would lead him in the direction

⁴⁹Eberhard Bethge, *Dietrich Bonhoeffer: A Biography*, rev. ed., ed. Victoria J. Barnett (Minneapolis: Fortress, 2000).

⁵⁰Bethge, "Turning Points in Bonhoeffer's Life and Thought," 7.

⁵¹Bethge, *Dietrich Bonhoeffer*, 3–13.

⁵²*Ibid.*, 15–18, 35.

⁵³*Ibid.*, 36.

⁵⁴Dietrich Bonhoeffer, *Sanctorum Communio: A Theological Study of the Sociology of the Church*, ed. Clifford J. Green and Joachim von Soosten, trans. Reinhard Krauss and Nancy Lukens, *Dietrich Bonhoeffer Works 1* (Minneapolis: Fortress, 1998).

of both ministerial and academic careers, with posts and studies in Berlin, London, and New York, as well as the beginnings of his ecumenical/political involvement.

However, as Bethge notes, it was in 1931 to 1932 when the theologian became the Christian. In a letter Bonhoeffer wrote in 1936 he reflects upon this period of his life:

I plunged into work in a very unchristian way. An . . . ambition that many noticed in me made my life difficult. . . .

Then something happened, something that has changed and transformed my life to the present day. For the first time I discovered the Bible . . . I had often preached, I had seen a great deal of the church, spoken and preached about it—but I had not yet become a Christian.

I know that at that time I turned the doctrine of Jesus Christ into something of personal advantage for myself . . . I pray to God that will never happen again. Also I had never prayed, or prayed very little. For all my loneliness, I was quite pleased with myself. Then the Bible, and in particular the Sermon on the Mount, freed me from that. Since then everything has changed. I have felt this plainly and so have other people about me. It was a great liberation. It became clear to me that the life of a servant of Jesus Christ must belong to the church, and step by step it became clearer to me how far that must go.⁵⁵

Though other examples can be given, Bethge is correct to point to this time as a turning point in Bonhoeffer's life. In his biography he also highlights, as Bonhoeffer mentions above, that those around the young minister noticed a change in him. Bonhoeffer now regularly attended church, held a meditative approach to the Bible, practiced his theological confession, and was moving closer to a "communal life of obedience and prayer."⁵⁶

Politically, two events were also occurring during this phase of Bonhoeffer's life. One was his growing involvement in the ecumenical movement that would later, because of his international contacts, bolster his appeal as an agent of the *Abwehr*. Second, the Nazi party under Hitler's leadership was growing in power and would take over the nation and, in particular to Bonhoeffer, the state church. In both of these instances Bonhoeffer would prove himself to be a bold and courageous voice in a time of turmoil. Eventually he would be a part of the church that pulled out of the national church to create what they termed the Confessing Church. It

⁵⁵Bethge, *Dietrich Bonhoeffer*, 204–05.

⁵⁶*Ibid.*, 204.

is from this ecclesiastical movement that Bonhoeffer would be called to become the leader of an “illegal” seminary.

Eventually Bonhoeffer would altogether lose the ability to speak publicly, teach at the university, or even publish his work, all of which descended from his devotion to what he believed to be the truth. It is in this historical context where we find him writing two of his most well known works, *Discipleship* and *Life Together*, both of which illustrate Bonhoeffer’s view of what true discipleship should look like.

***Nachfolge* (Discipleship)**

Discipleship was published in 1937 and from it readers can be taken to the heart of the theology of Dietrich Bonhoeffer. However, other research has shown the continuity of thought in Bonhoeffer from *Discipleship* to *Ethics*, and onward.⁵⁷ Furthermore, one cannot see this work as being the product of only his seminary years at Finkenwalde. The content itself existed a few years prior and many of the thoughts can find their beginnings in earlier works such as *Sanctorum Communio* and *Act and Being*.⁵⁸ The question that has stayed with Bonhoeffer and that he is attempting to answer in *Discipleship* is, “What does true discipleship look like?” The answer he finds contains many layers, but has a singular emphasis upon looking to Jesus Christ alone for all faith, doctrine, and life.

To understand this radical Christocentrism that Bonhoeffer advocates as discipleship, one must begin with the understanding of grace. Drawing from his experience as a pastor, a theologian, and a Lutheran, he looks at grace anew, differently than others around him, and tries to regain Luther’s own understanding before his followers marred it.⁵⁹ According to Bonhoeffer the appropriate Lutheran view of grace is the justification of a sinner who is seeking after Christ. This teaching devolved into an understanding of grace justifying only sin and not the sinner. The latter doctrine understands grace as a prerequisite to faith; the former understands it as a consequence.⁶⁰ This latter he calls “cheap grace.” “Cheap grace is preaching forgiveness without repentance; it is baptism without the discipline of the community; it is the Lord’s Supper without confession of sin; it is absolution without personal confession. Cheap grace is grace without discipleship, grace without the

⁵⁷Cf. Bethge, *Dietrich Bonhoeffer*, 457–58. In particular he states, “not only did the direction and basic questions underlying *Discipleship* already exist in 1932 in a complete form, but the answers had also been formulated.”

⁵⁸Cf. Geoffrey B. Kelly and John D. Godsey, “Editors’ Introduction to the English Edition,” *Discipleship*, 17–19.

⁵⁹The editors of *Discipleship* comment on this in their introduction. “Luther’s doctrine became a mere presupposition demanding that good Christians refrain from simple obedience, lest they expose themselves to the ironic accusation that they were denying the all-sufficiency of grace. And so, as the twisted logic went, the Christian simply had to conform to the world.” *Ibid.*, 12.

⁶⁰Bonhoeffer, *Discipleship*, 51.

cross, grace without the living, incarnate Jesus Christ.”⁶¹ Many of Bonhoeffer’s contemporaries could be accurately described by this category, especially as they tacitly allowed Hitler to lead them.

What Bonhoeffer argues for is Luther’s understanding of justification being applied to the sinner and not just sin. This occurs when one is truly following after Christ. He terms this “costly grace.” “It is costly, because it calls to discipleship; it is grace, because it calls to follow *Jesus Christ*. It is costly, because it costs people their lives; it is grace, because it thereby makes them live. It is costly, because it condemns sin; it is grace, because it justifies the sinner. Above all, grace is costly, because it was costly to God, because it costs God the life of God’s Son . . . and because nothing can be cheap to us which is costly to God.”⁶²

The difference between this second understanding of grace is foundational for an understanding of discipleship and goes to its root and in particular to obedience. Cheap grace, on the one hand, does not see a need for obedience, because sin has been covered. Costly grace, on the other hand, understands faith as that which cannot exist apart from obedience. Such thinking leads Bonhoeffer to the central thought of his text: “*only the believers obey and only the obedient believe.*”⁶³

It must be said here that Bonhoeffer is not advocating fundamentalism or establishing a new legalism. In fact, what he is doing is just the opposite. His call in this work is for Christians to realize their dependence upon Christ for their lives. Salvation is through Him and with Him and His way is the way of the cross. In his discourse upon the role of the cross in discipleship he states, “When Christ calls a man, he bids him come and die.”⁶⁴ This call may entail a physical death, but the greater point is that the call is for one to take on a spiritual death in denying oneself. He says, “Self-denial means knowing only Christ, no longer knowing oneself. . . . he [Jesus] is going ahead; hold fast to him.”⁶⁵ A life lived apart from Christ and His cross is a life that is ashamed of the gospel. It is a life that rejects the church and Christ its head.

Much of Bonhoeffer’s thinking on the topic of discipleship comes from his reading of the Sermon on the Mount; in fact, a large portion of his work is a homily upon the entire sermon.⁶⁶ His presentation is an exposition of

⁶¹Ibid., 44.

⁶²Ibid., 45.

⁶³Bonhoeffer, *Discipleship*, 63. Bethge, *Dietrich Bonhoeffer*, 450.

⁶⁴This quotation is from the earlier English translation, *The Cost of Discipleship*, which Bishop G.K. Bell, a friend of Bonhoeffer, used to preface the English edition and is better known. The new critical edition translates this phrase as, “Whenever Christ calls us, his call leads us to death.” Bonhoeffer, *Discipleship*, 87. The editors point out that the German reads: “Jeder Ruf Christi führt in den Tod.” Literally, that says, ‘Every call of Christ leads unto death.’ Ibid., 87n11.

⁶⁵Bonhoeffer, *Discipleship*, 86.

⁶⁶Ibid., 100–98. Cf. Bethge, *Dietrich Bonhoeffer*, 451. Kelly and Godsey, *Discipleship*, 4, point to this center of the work in mentioning Bonhoeffer’s letter to Karl Barth. In 1936 he

the text in Matthew. In commenting on the Sermon's conclusion, one finds Bonhoeffer's understanding of its teaching, as well as his understanding of discipleship in general. He says, "Jesus knows only one possibility: simply go and obey. Do not interpret or apply, but do it and obey. That is the only way Jesus' word is really heard. But again, doing something is not to be understood as an ideal possibility; instead, we are simply to begin acting."⁶⁷

The point Bonhoeffer is making here is simple. Discipleship means following after Jesus and doing what He says to do. Faith and action, word and deed, come together in one's discipleship and that is seen only through following the master Jesus. Those who hold to faith apart from action hold to a cheap grace. The words from James really apply in this situation, "Show me your faith apart from works, and I will show you my faith by my works" (Jas 2:18). The particular "action" that Bonhoeffer advocated was to be acted in and for this world. It is not an action that has a certain agenda such as feeding starving children, ending war, or eradicating disease. Rather, it is a decision that finds its orientation in, through, and from Jesus. "Discipleship in essence never consists in a decision for this or that specific action; it is always a decision for or against Jesus Christ."⁶⁸

The location for being Christ's disciple is in the church-community. In the last part of the work Bonhoeffer brings the concept of discipleship into the concrete realm of the visible church-community, the place where believers find true justification and sanctification.⁶⁹ The practical aspects of discipleship are outlined all in reference to the visible community that is trying to imitate its head: Jesus Christ. Here the issues of baptism and church discipline are discussed because they specifically relate to the vitality of the church community. Therein we discover Bonhoeffer's insistence on the communal nature of discipleship. The church becomes the "space for Christ" in

wrote, "die Fragen der Auslegung der Bergpredigt und der der paulinischen Lehre von der Rechtfertigung und Heiligung." They provide this translation "those of the exposition of the Sermon on the Mount and the Pauline doctrine of justification and sanctification." Bonhoeffer to Karl Barth, Finkenwalde, 19 September 1936, in Dietrich Bonhoeffer, *Illegale Theologen-Ausbildung: Finkenwalde 1935-1937*, ed. Otto Dudzus and Jürgen Henkys assist. Sabine Bobert-Stützel, Dirk Schultz, and Ilse Tödt, Dietrich Bonhoeffer Werke 14 (Gütersloh: Chr. Kaiser, 1996), 235-36. Bethge, *Dietrich Bonhoeffer*, 45-54, notes this letter as well and shows that at first Barth was uncertain about the project.

⁶⁷Bonhoeffer, *Discipleship*, 181.

⁶⁸*Ibid.*, 202.

⁶⁹Though Bonhoeffer treats these two concepts closely at times he also keeps them quite distinct. "While justification appropriates to Christians the deed God has already accomplished, sanctification promises them God's present and future action. Whereas, in justification, believers are being included in the community with Jesus Christ through Christ's death that took place once and for all, sanctification, on the other hand, preserves them in the sphere into which they have been placed. It keeps them in Christ, within the church-community. While the primary issue in justification is our relationship to the law, the decisive factor in sanctification is our separation from the world in expectation of Christ's coming again. While justification incorporates the individuals into the church-community, sanctification preserves the church-community with all the individuals." *Ibid.*, 259.

the world.⁷⁰ The individualized (non-ecclesial) Christian cannot find true discipleship; it is only in and through the church.⁷¹

In summary, the whole program Bonhoeffer advocates in *Discipleship* is based upon Christ, follows Christ, and focuses on the end of time.⁷² The true disciple of Jesus Christ is the one who is truly “following after” Jesus, doing what He says to do when He says to do it.

Gemeinsames Leben (Life Together)

After the closing of the seminary at Finkenwalde, Bonhoeffer took up the task of writing a book that is seemingly about his experiences there, especially in the Brother’s House of the seminary. However, the basis for his beliefs outlined in this book was established years before. The central theme of community was a topic for Bonhoeffer in his dissertation *Sanctorum Communio* wherein he argued one of the recurring themes of his life’s work, Kirche ist Christus als Gemeinde existierend (the church is Christ existing as church-community).⁷³

One also can see hints of his desire to practice his thoughts with a community in a letter written to Erwin Sutz in 1934 when he is contemplating coming to the seminary. “I no longer believe in the university; in fact I never really have believed in it—to your chagrin! The next generation of pastors these days, ought to be trained entirely in church-monastic schools, where the pure doctrine, the Sermon on the Mount, and worship are taken seriously—which for all three of these things is simply not the case at the university and under the present circumstances is impossible.”⁷⁴ The fruition of this work that was experimented at the seminary is found in *Life Together*.

If *Discipleship* is the theological-ideological treatise for believers then *Life Together* is the practical-theological handbook for churches. In it one finds Bonhoeffer’s understanding of what community is:

Christian community means community through Jesus Christ and in Jesus Christ. . . . We belong to one another only through and in Jesus Christ. . . . It means, *first*, that a Christian needs others for the sake of Jesus Christ. It means, *second*, that a Christian

⁷⁰Ibid., 236.

⁷¹Bonhoeffer makes this point especially clear through his discussion on sanctification. “Sanctification apart from the visible church-community is mere self-proclaimed holiness.” Ibid., 262.

⁷²Cf. Ibid., 276–80. Especially note page 280: “*Those who have faith are being justified; those who are justified are being sanctified; those who are sanctified are being saved on judgment day.* This is not because our faith, our righteousness, and our sanctification, to the extent that they are ours, would be anything other than sin. Rather, it is because Jesus Christ has made our ‘*righteousness and sanctification and redemption*, in order that those who boast, boast in the Lord’ (1 Cor. 1:30).”

⁷³Cf. Bonhoeffer, *Sanctorum Communio*, 211.

⁷⁴Bonhoeffer to Erwin Sutz, London, 11 September 1934, in Bonhoeffer, *London: 1933–1935*, 217.

comes to others only through Jesus Christ. It means, *third*, that from eternity we have been chosen in Jesus Christ, accepted in time, and united for eternity.⁷⁵

The centrality of Jesus for the community reflects almost the same argument made in *Discipleship*. In *Life Together* the practical and communal aspects are more in focus, but the radical dependence upon Jesus alone remains the same.

Like the call for Christians to reject cheap grace that Bonhoeffer made in *Discipleship*, in *Life Together*, he is calling for Christians to become “disillusioned” with the existing Christian culture. Knowing that the course he is advocating may be one that has “unpleasant and evil appearances” he presents a picture of a community that “begins to be what it should be in God’s sight” and that “begins to grasp faith in the promise that is given to it.”⁷⁶ The disillusionment with the present culture and the striving for a true faith community is achievable only in dependence upon Jesus Christ. The connection of the community to Christ is central for any hope of attaining the goal of life together. The means to gain the type of community he advocates is not through an ideological or programmatic realization, but rather through participation with God in Christ.⁷⁷

At this point Bonhoeffer oscillates between true, spiritual community, and false, emotional community. The former is based in truth, the latter in desire. The emotional community is one that is ruled by power, technique, and abilities. The Word of God and the Spirit rule the spiritual community.⁷⁸ Though there may be those in the emotional community who utilize the Word and speak of Christ, these are not their primary motivations. The community that is truly seeking Christ and is motivated by His Word is the one that serves. This service is never for the sake of itself but ever for the sake of its Savior.

From his argument of what true community is, Bonhoeffer sets out to show practically what the true community should be. The emphases of education highlighted in his letter to Sutz find their expression in the remaining pages. The theology and practice of worship for a believer in a community is the concern of the rest of the book. The subjects range from communion to service but the theology of discipleship remains foundational. The motivation to engage in worship both individually and corporately is based upon one’s submission to living a life imitating Jesus. The role the community plays in this task is to be the space of His Body in the world. In the church believers

⁷⁵Dietrich Bonhoeffer, *Life Together and Prayerbook of the Bible*, ed. Geoffrey B. Kelly, Gerhard Ludwig Müller, and Albrecht Schönherr, trans. Daniel W. Bloesch and James H. Burtess, Dietrich Bonhoeffer Works 5 (Minneapolis: Fortress, 1996), 31.

⁷⁶Ibid., 35.

⁷⁷Ibid., 38.

⁷⁸Ibid., 40.

come in contact with each other, find the nearness of Christ in the world and the fullness of their call to discipleship in the presence of other Christians.⁷⁹

In summary, Bonhoeffer's idea of community is not one that is found in seeking a new monastery so that Christians can hide from the world until Christ's return. The vision of the community seen here is one where individuals can worship and be rejuvenated so that they can act out discipleship in the world. Bonhoeffer's doctrine of the church and his Christology coalesce with one another. Church community is an essential part of his view of discipleship.

Conclusion

The voices of Hubmaier, Sattler, and Bonhoeffer may still seem an odd combination for some, but hopefully their teachings on discipleship have converged to help reevaluate discipleship for twenty-first century evangelicals, who too often equate discipleship merely with teaching. From these voices, and a proper reading of the Great Commission, one can see that discipleship is inclusive of but much greater than the practice of teaching.

Recently, some contemporary voices have also highlighted this inadequate view of discipleship in many of our churches. In particular Francis Chan's *Crazy Love*⁸⁰ and David Platt's *Radical*,⁸¹ though not without their critics, have created waves and discussions that question the status quo of many of the practices in evangelical churches. Their arguments, much like those of Hubmaier, Sattler, and Bonhoeffer, implore us to seek Christ and his Word instead of the ways of man. They, too, are willing to sacrifice the comforts of this world for the greater blessings of following the will of the Savior of the world.

In conclusion, true discipleship, at least according to these voices, is not all that radical, as if it exists in degrees. Certainly the obedience Christ demands is great, the trials may be many, and the sufferings intense, but the true disciple really would not want it any other way. To dodge these demands, trials, or sufferings is to leave the path of Christ and set out on a much more dangerous one. The simple path is to hold to Jesus and to discern His call, a task that Bonhoeffer says is not hard to find,

Thus, when we ask the question of where we can hear Jesus' call to discipleship today, there is no other answer than this: listen to the word that is preached, and receive the sacrament. In both of these listen to Christ himself. Then you will hear his call!⁸²

⁷⁹Cf. Gerhard Ludwig Müller and Albrecht Schönherr, "Editors' Afterword to the German Edition," in Bonhoeffer, *Life Together*, 127.

⁸⁰Francis Chan, *Crazy Love: Overwhelmed by a Relentless God* (Colorado Springs: David C. Cook, 2008).

⁸¹David Platt, *Radical: Taking Back Your Faith from the American Dream* (Colorado Spring: Multnomah, 2010).

⁸²Bonhoeffer, *Discipleship*, 204.