

The background of the slide is a photograph of a landscape. It features a wide, green field in the foreground, a road or path cutting across the middle ground, and a blue sky with light clouds in the background. The text is overlaid on this image.

# The Sermon on the Mount

*A Call to Radical Discipleship*

**First Baptist Church of Chiefland**

# **The Sermon on the Mount**

## ***A Call to Radical Discipleship***

August 2006

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### **Tentative Class Schedule**

Sunday, August 13	Sermon Introduction - 5:9
Sunday, August 20	5:10 - 5:26
Sunday, August 27	5:27 - 5:42
Sunday, September 3	5:43 - 6:4
Sunday, September 10	6:5 - 6:15
Sunday, September 17	6:16 - 6:34
Sunday, September 24	7:1 - 7:14
Sunday, October 1	7:15 - 7:27

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# An Introduction to The Sermon on the Mount Matthew 5:1-2

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Q: What would you most want to convey to someone about what it means to truly follow Christ?

## I. The Location of the Sermon

A. Near the Sea of Galilee

B. Near Capernaum

## II. The Timing of the Sermon

A. Midpoint of Jesus' ministry

1) 1 1/2 years in

2) ~Fall of A.D. 28

B. Great popularity

1) Seen miracles

2) Heard about coming of kingdom



View from hills surrounding Sea of Galilee (at top left of photo).

## III. The Purpose of the Sermon

A. How one enters into the kingdom of heaven/God

1) Is this automatic for Israel?

2) If not, what is required?

B. What true discipleship looks like

1) How are superficial followers separated from true disciples?

2) Who is God seeking?

#### IV. The Themes of the Sermon

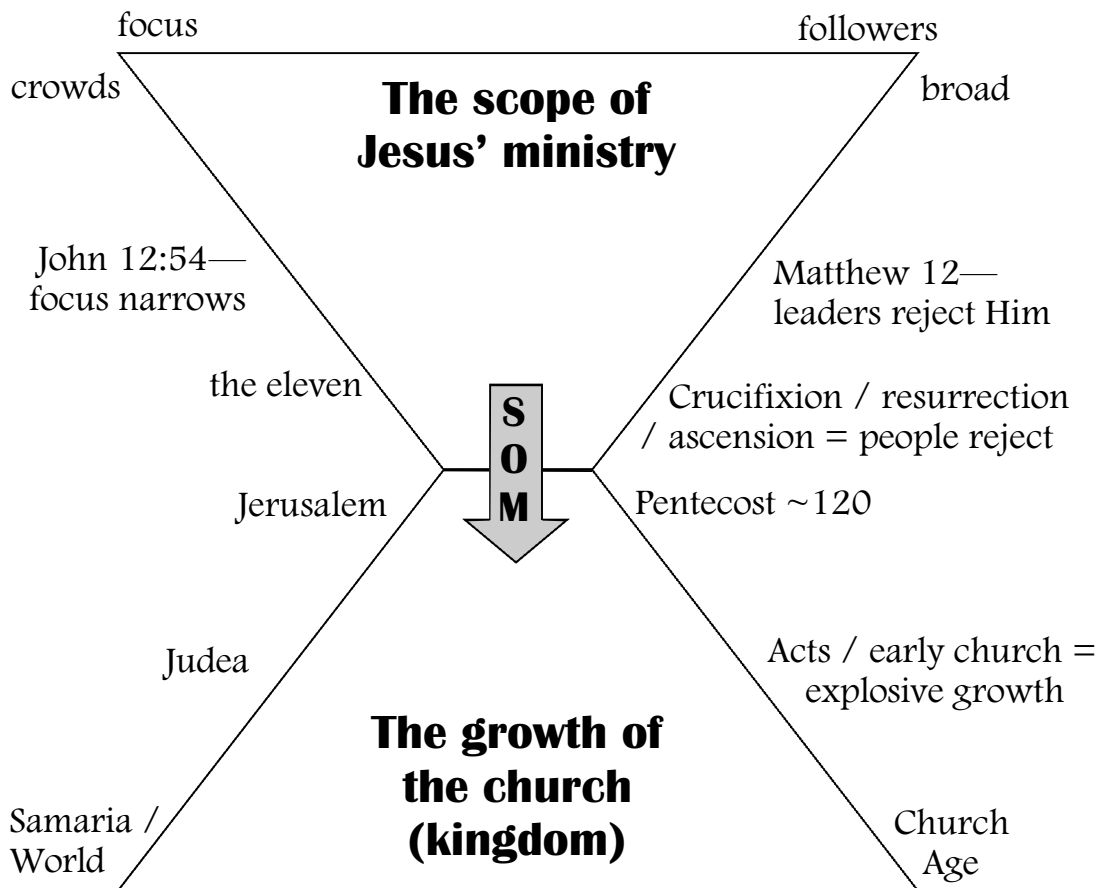
##### A. Righteousness ((5:20; 6:1)

- 1) Righteousness of Pharisees (religious righteousness)
  - a) Acceptance by works
  - b) External righteousness
- 2) What is true righteousness?
- 3) What does a righteous person look like?
- 4) How can you be righteous?

##### B. Doing vs. Being (5:48)

- 1) Law / Grace
- 2) Position / Experience
- 3) Already / Not yet

#### V. A Visual of the Sermon



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# The Disciple and His Radical Character

## Matthew 5:3-20

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### I. Introduction

A. Beatitudes = from Latin beatitudo = happy

B. 'Blessed' = Greek makarioi = happy

Translated 'blessed': NASB; NIV; KJV; NKJV; ESV; HCSB

Q: Why do you suppose that the translators are nearly unanimous in translating this word as 'blessed' instead of the literal 'happy'?

To separate mere emotions of giddy happiness  
from lasting weight conveyed here

C. The emphasis of the Beatitudes =

new life demonstrated by new character

Q: Upon first reading of the nine Beatitudes, what statement most resembles your reaction?

A.) It makes total sense to me how people who are poor, mourning and persecuted can (and should) be happy.

B.) I can understand how someone in Jesus day would be happy by being like this, but not today.

C.) Perhaps makarioi should be translated 'miserable'.

D.) This seems to be the exact opposite of the world's view of happiness (and honestly my own view much of the time).

D. The Beatitudes connection to the Old Testament. They are often considered the New Testament's equivalent of the 10 commandments.

## II. Blessed are the Poor in Spirit (v. 3)

### A. Radical Character: Poor in Spirit

Q: What does it mean to be 'poor in spirit'?

**Spiritual depravity**  
**Bankruptcy apart from God**

1) Poor = beggar  
Lazarus in Luke 16:20,22

2) 'To cower, crouch'

3) Denotes deep poverty

Q: What comes to mind when you think of a beggar - someone who is forced to beg for food to survive?

**Complete dependence**  
**Completely reliant on someone else**

Q: Who were each of these reliant on?

Pharisees: Themselves (works)

Jews: Themselves (ethnic)

Jesus: The Father

Us: ????

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For His sake they have lost all. In following Him they lost even their own selves, and everything that could make them rich. Now they are poor - so inexperienced, so stupid, that they have no other hope but Him who has called them.

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### B. Reward: The Kingdom of Heaven

Q: What does 'owning' the kingdom of heaven have to do with being poor in spirit?

**Only when we recognize our spiritual helplessness can we turn to Christ, surrender and enter**

Q: How can we develop poverty of spirit?

### III. Blessed are those who Mourn (v. 4)

#### A. Radical Character: Mourning

Q: What does it mean to ‘mourn’?

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The world dreams of progress, of power and of the future, but the disciples meditate on the end, the last judgment, and the coming of the kingdom.

Q: What do you think the object of this mourning might be?

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Sin—recognize and lament it

1) Mourn = most frequently used for mourning for the dead and for the sorrows of the sins of others.

#### B. Reward: Comfort

Q: What kind of comfort do you think this might be?

Grace & forgiveness

Q: Where do you suppose this comfort will come from?

God

Q: How often do we mourn over sin? What will it take for us to do this more?

### IV. Blessed are the Gentle (Meek) (v. 5)

#### A. Radical Character: Meekness

Q: What does it mean to be meek?

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They renounce every right of their own and live for the sake of Jesus Christ.

A.) Wimpy and afraid

B.) Weak and powerless

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C.) **Strong and controlled (self-control)**

Q: Where does a Christian's strength come from?

Christ

Q: Who has authority over this strength?

Christ

B. Reward: Inheriting the Earth

Q: How does the world generally treat meek people?

tramples

Q: When do you think this inheritance will happen?

Heaven / end times

Q: What is required for us to be more meek?

## V. Blessed are those who Hunger and Thirst for Righteousness (v. 6)

A. Radical Character: Hunger and Thirst for Righteousness

Q: How does 'hungering' and 'thirsting' for righteousness differ from pursuing righteousness?

Pursuing = trying to create your own  
Hunger / thirst = craving what you lack

Q: What does it mean to be righteous?

DECLARED right by God—a positional truth  
LIVING right in God—an experiential growth

Q: How does one become righteous?

POSITIONALLY—In Christ  
EXPERIENTIALLY—through Christ

B. Reward: Satisfaction

1) Satisfied = filled = to feed or fatten cattle

Q: In what way will those who hunger for righteousness be filled?

**MADE righteous positionally**  
**Experience righteousness through the Spirit**

Q: What would it look like if we were hungry and thirsty for righteousness?

VI. Blessed are the Merciful (v. 7)

A. Radical Character: Mercy

Q: What is mercy?

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No distress is too great, no sin too  
appalling for their pity.  
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Q: What is the motivation for our mercy?

**The mercy we have experienced from God**

Q: What does Matthew 18:21-35 have to say about mercy?

**It is not optional / must be from the heart of a changed  
person through grace**

B. Reward: Receiving Mercy

Q: What mercy is expected here?

**God's**

Q: How do we most often approach the world, with mercy, apathy, or disdain?

## VII. Blessed are the Pure in Heart (v. 8)

### A. Radical Character: Purity of Heart

Q: What does it mean to be pure in heart?

Undefined, singularly focused devotion to God

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Who is pure in heart? Only those who have surrendered their hearts completely to Jesus that He may reign in them alone.

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Q: How does one become pure in heart?

Positionally in Christ—given a new heart; experientially in Spirit

### B. Reward: Seeing God

Q: How is purity of heart and seeing God correlated?

Only pure can see God (cleansed)  
Moses at Sinai with the veil (Ex 34:33-35)

Q: What would happen if we were pure in heart?

## VIII. Blessed are the Peacemakers (v. 9)

### A. Radical Character: Peacemaking

Q: What do you think is emphasized here, preserving or bringing about peace?

Both

Q: What is the highest form of peace a person can have?

Peace with God (3 biblical uses of peace = with; from; through)

### B. Reward: Called sons of God

Q: Why is being called a son of God the reward for being a peacemaker?

Jesus is THE peacemaker; we follow His steps

Q: How can we bring about peace - spiritually as well as earthly?

Live the gospel (earthly) / tell the gospel (spiritual)

## IX. Blessed are those who have been Persecuted (vv. 10~12)

### A. Radical Character: Persecuted

Q: To me, persecution is...

A.) Getting out of my comfort zone.

B.) Physically suffering.

C.) **Being broken emotionally, physically and/or spiritually.**

D.) Something that only happened when Christians were fed to the lions.

Q: What is the reason for this persecution?

**Christ—nothing else**

Q: Why do you suppose it is good to be persecuted?

**Demonstrates obedience**

**Identifies us with Christ (Paul: I want to know His sufferings)**

### B. Reward: Reward in heaven

Q: What reward in heaven do you think awaits the persecuted?

**Love and acceptance from God?**

Q: Why do we see and experience so little persecution today? Or do we?

## X. You are Salt (v. 13)

Q: What verb does Jesus use in the first phrase of this verse?

**You ARE—not have, can be, etc.**

**I am the salt—I don't possess it**

Q: What is the function of salt that Jesus refers to?

**Flavor enhancer—it enhances and draws out a natural flavor—not its own**

Q: What role do you think Jesus is assigning us in light of the beatitudes?

**Stand out—bring out Christ to the world**

Q: Salt in Jesus' day was often mineral salts that could indeed lost their flavor. What does their lack of value say about believers who are not living out their relationship with Christ?

Still beloved (positional truth) but not useful  
(experiential)

Q: How can we be salt in Chiefland and beyond?

## XI. You are Light (vv. 14-16)

Q: What verb does Jesus use in the first sentence of verse 14?

You ARE

Q: What is the purpose of light? What does light illuminate and draw attention to?

Not itself—what it shines upon

Q: What does this imply about our purpose?

We illuminate / reveal / magnify God  
When people see us live out character of beatitudes, it points them not to us but Christ

Q: How do we tend to cover our light?

## XII. The Law and Christ (vv. 17-19)

Q: What does Jesus mean when He says He came to fulfill the Law?

He kept moral laws and fulfilled ceremonial laws  
Galatians 3:19-25; Hebrews 9:8-12; 10:4

Q: What does Jesus' words about 'letters' and 'strokes' suggest to us about Biblical inerrancy?

Complete (plenary)

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'Letter' = Hebrew yod י  
'Stroke' = Hebrew vav ו

---

Q: Has the Old Testament Law been all accomplished?

No—Messianic Kingdom not yet

Q: What role does the Law play in a Christian's life?

Reminds us of our failings and need of Christ  
Moral guidance

### XIII. Surpassing Righteousness (v. 20)

Q: What is righteousness?

Being DECLARED righ

Q: What did Jesus mean when He told the listeners that their righteousness had to 'surpass' (overflow like a river out of its banks) that of the Pharisees?

A.) They had to place even more extreme limitations on their lifestyle.

B.) They had to pray longer and louder.

C.) They had to memorize the Law word-for-word.

D.) They had to fully trust in Jesus as the fulfillment of the Law.

Q: Why is this verse often considered the theme of the Sermon on the Mount (and perhaps even Matthew's entire book)?

Contrasts doing (Pharisees) with being (true disciples)

Q: How can our righteousness overflow today?

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# The Disciple and His Radical Relationships

## Matthew 5:21-48

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### I. Introduction

Having established the required character of a disciple, Jesus now shifts the listener's attention away from their inner makeup seemingly toward their outer behavior. In this section, Jesus refers to six different aspects of the Law (using the formula "You have heard that...but I say to you") to challenge the hearer's thinking concerning it.

Q: How does verse 20 impact our understanding of what Jesus is doing with these six aspects of the Law?

Surpassing the supposed righteousness of the Pharisees

It isn't an external thing—it is internal

You think you're ok because you don't do XYZ, but where is your heart

### II. It's not Just about Murder, It's about Anger (vv. 21-26)

Q: Why did God forbid murder?

God is life—He values life, we should too

---

Raca = Aramaic for 'empty' and was a word of contempt

Q: How did Jesus raise this standard?

Anger = guilty

'ego de lego' = Greek emphatic on "I" say to you... (lit: But I, I say...)

'Fiery hell' = Gehenna the valley south of Jerusalem which served as the community dump with a continuous fire.

---

Q: What is the relationship between the two?

Anger is the root of murder

Q: Why does Jesus bring this into the realm of worship in verses 23-24?

Our relationship with others impacts our relationship with God and vice versa—they are not mutually exclusive

Example: 10 commandments (1-4 = vertical; 6-10 = horizontal)

Q: What instruction does Jesus give regarding restoration in light of worship and the court?

When possible (not solely up to us) restore first to improve worship

Q: How is it beneficial for us to be reconciled (as much as it is up to us) according to verse 26?

It practically helps us

Q: In what ways have we seen anger and hatred come from Christians?

Toward homosexuals; abortion bombings; antisemitism, racism ALL in the name of Christ

### III. It's not Just about Adultery, It's about Lust (vv. 27-30)

Q: What is adultery?

Unfaithfulness = premarital and marital

Q: Why did God forbid it?

Pictures our loyalty and faithfulness to God  
Imagery of marriage used frequently for this relationship

Q: What two factors does Jesus connect to adultery?

Eyes and heart

Q: Again, what is Christ's focus?

Inner person

---

'Stumble' = skandalon = the stick in a trap that springs and closes it (we get our English word 'scandal' and 'slander' from this word).

---

Q: Do you think Jesus intended for people to actually mutilate themselves in verses 29-30?

Hyperbole for effect; stresses seriousness

Q: What other areas of our lives can we apply this principle?

#### IV. It's not Just about Divorce, It's about Commitment (vv. 31-32)

Q: What protection did a certificate of divorce afford a woman?

Minimized husband's ability to divorce (burned toast)

Q: What then was probably the listeners' view of this command in verse 31?

Doing a good job of protecting the woman; limiting divorce

Q: What was Jesus' instruction concerning divorce?

Option 1: **None at all**

Option 2: **unfaithfulness**

---

Jesus uses the word porneiai which refers to immorality (including before marriage during Jewish betrothal).

The word moicheia was the word most often used for adultery within marriage.

---

Q: How does Jesus redefinition of adultery in verse 28 play into this discussion?

If Jesus allows divorce for adultery, and adultery is lusting, we all have committed adultery and therefore can divorce—lowers the standard

Q: Why is it so important for us to get marriage right?

Pictures our relationship with God; Assurance (John 10:26-30)

Q: How can we celebrate and divorce-proof our marriages?

#### V. It's not Just about Vows, It's about Integrity (vv. 33-37)

Q: The Pharisees were especially known for being 'lovers of loopholes.' Two examples are found in Matthew 15:3-6 ("corban") and Matthew 23:16-17 (swearing by gold in the temple). Oaths then were offered under a litany of items with varying degrees of importance—all in an effort to sound impressive. In light of this, what do you think Jesus' point was?

A.) You cannot make oaths at all.

B.) You shouldn't need to make these oaths—let your character validate your words.

---

The very existence of oaths is a proof that there are such things as lies. If lying were unknown, there would be no need for oaths.

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Q: How might our integrity (or lack thereof) impact people's perception of God?

If this is how Christians act, I don't want to be one

Q: How might our integrity (or lack thereof) impact our sharing of the Gospel?

God is true, we share the truth, how can we present truth if we are not truthful

Q: How can we live out lives of integrity?

Office supplies?; mistakes on restaurant bill? Taxes?

## VI. It's not Just about Retaliation, It's about Humility (vv. 38-42)

Q: What was the purpose of the 'eye for an eye' clause?

Limited punishment to be in proportion

Q: Do you think that Jesus' instructions are to be taken literally?

Trust in God for justice; humility that He will take care of it

Q: How can we be more humble in our relationships with those with whom we don't get along?

Pray; remember they need God's love

## VII. It's not Just about Loving the Lovable, It's about Loving All (vv. 43-47)

Q: Where does it say that we are to hate our enemy in the Bible?

No where = Rabbinic inference

Q: Who is your neighbor?

A.) The people who live immediately to your left and right.

B.) Anyone around you.

C.) Your friends.

D.) Chiefland.

Q: How do we love our neighbors?

---

Christian love draws no distinction between one enemy and another, except that the more bitter our enemy's hatred, the greater his need of love.

Q: Why does Jesus say that loving our enemies makes us sons of God?

Be his enmity political or religious, he has nothing to expect from a follower of Jesus but unqualified love.

**He loves them, we reveal Him**

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Q: What is Jesus' point about the tax-gatherers and Gentiles?

**Both looked down upon; and even they love their friends; we are to be different—love all**

Q: How do we love our enemies or the unlovable?

**Remember their need for salvation and grace**

### VIII. Be Perfect (v. 48)

Q: Can we perfectly follow Christ's instructions here?

**Not on our own**

Q: Why would God give us a standard we cannot achieve?

**Sums up all Jesus has said so far—we can't do it! Need grace and the Holy Spirit to do it through us (fruit OF the Spirit)**

Q: How can we be perfect?

**Reliance on Christ  
Positionally in Him**

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# The Disciple and His Radical Worship

## Matthew 6:1-7:12

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### I. Introduction

To this point, Jesus has raised the standard considerably for those who would want to call themselves His disciples. Their character must first be spotless. Then their relationships with others must be of a caliber never before seen. Instead of stopping here (which would have been plenty for the crowd to consider) Jesus keeps going and addresses a true disciple's relationship with God through worship.

Q: How is verse 1 an overview of what the intent of our worship should be?

**Our effort is to please God**

### II. Giving to Poor and Worship (vv. 2-4)

Q: What specific giving does Jesus address here in these verses?

**To the poor**

Q: What reward do the hypocrites have in full?

**Public recognition**

Q: How can giving to the poor be worship?

**Recognize that what you have is from God; compassion**

Q: What repayment might Jesus be referring to in verse 4?

### III. Prayer and Worship (vv. 5-13)

Q: How does the public prayer of the men in verse 5 make them hypocrites?

Trying to show how grand their prayer life is  
Prayer reveals a person's relationship (intimate) with God  
But they are more concerned about recognition

Q: What is the importance of praying in secret (v. 6)?

Q: How does this affect times of corporate prayer?

Q: What does God hear (v. 7)? Our words in prayer or something else?

Our heart—Romans 8

Q: If God knows what we need before we ask (v. 8), then why ask?

Prayer changes us; maintains our relationship; rights our hearts and minds

Q: What does 'our Father' remind us of?

Intimate relationship

Q: What does it mean that God's name is 'hallowed'?

Revered, honored

Q: What 'kingdom' are we praying for?

Christ's kingdom = His return (messianic Kingdom)

Q: How much of God's will in our lives should we seek?

100%

Q: What does praying for our daily bread remind us of?

So dependent and needy

Q: How is our forgiveness of others and God's forgiveness of us tied together?

God's forgiveness compels us to forgive others  
This forgiveness reveals the true change we have undergone

Q: What does our need of leading and deliverance remind us of?

Our fragile state without God

Q: How would you summarize Christ's teachings on prayer?

#### IV. Forgiveness and Worship (vv. 14-15)

Q: Why is forgiveness of others so vital?

Matthew 18:21-35  
At heart is our relationship with God

Q: Why aren't we more forgiving of others?

#### V. Fasting and Worship (vv. 16-18)

Q: What is a fast?

Going without something and instead focusing on God  
Self control; crush desires of the flesh

Q: Why do the hypocrites put on gloomy faces and neglect their appearance during a fast?

"Suffering for Jesus" = recognition

Q: In what ways do we play act?

Q: Is there something that you can 'fast'?

## VI. False Comfort and Worship (vv. 19-24)

Q: Does Jesus instruction in verse 19 disallow us from having savings accounts or retirement funds?

Is it your treasure? Depending on it or God?

Q: What vital contrast does Jesus make concerning two types of treasures?

Their lasting value

Q: What would a treasure in heaven be?

People

Q: How does verse 21 help explain verse 19?

What you value—are you valuing your account balances

Q: What is wrong with ‘treasuring’ earthly treasures?

Comfort—not enjoying  
Christ and trusting Him

Q: What causes a clear eye verses a bad eye?

What it is focused on

Q: How is serving God and wealth a mutually exclusive proposition?

---

But where are we to draw the line between legitimate use and unlawful accumulation? Our treasure may of course be small and inconspicuous, but its size is immaterial; it all depends on the heart, on ourselves. And if we ask how we are to know where our hearts are, the answer is just as simple—everything which hinders us from loving God above all things and acts as a barrier between ourselves and our obedience to Jesus is our treasure, and the place where our heart is.

Q: How can we gauge our own worship of earthly treasures?

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Time spent accumulating;  
Time spent playing; how giving are we?

## VII. Dependence on God and Worship (vv. 25-34)

Q: What reason is Jesus referring to in verse 25?

You serve God—master /owner relationship

Q: According to verse 25, we should behave how concerning the essentials of life?

A.) We should not think about them at all.

B.) We should give them thought and plan accordingly, but keep them in proportion while trusting in God's provision.

C.) We should only partake of the bare minimum that is required.

Q: What can we learn about God from birds (v. 26), flowers (v. 28), grass (v. 30) and Gentiles (v. 32)?

God provides for them; argument from lesser to greater

Q: What can worrying accomplish according to verse 27?

Not a thing

Q: Instead of spending time and effort stockpiling treasures, what should be sought (v. 33)?

---

After he has been following Christ for a long time, the disciple of Jesus will be asked "lacked ye anything?" and he will answer 'nothing, Lord.' How could he when he knows that despite hunger and nakedness, persecution and danger, the Lord is always at his side?

Q: Does this mean that if you seek God, you will automatically be wealthy?

No, but provided for

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Q: How do you think that truly seeking God's kingdom would alter your perspective and handling of money?

### VIII. Treating Others and Worship (vv. 1-12)

Q: Does verse 1 forbid us from ever judging another person?

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'Judge' = krinete where we get the English word 'critic' meaning sharp, unjust criticism.

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Jesus has judged hypocrites;  
Church discipline (Matt 18:15-17) requires judging

Q: What insight does the first clause of verse 2 give our reading of verse 1?

It assumes judging will occur—focuses on our heart in it

Q: How do verses 3-5 impact our reading of verse 1?

Hypocrisy in judging is focus  
We still help the brother

---

Judgment is the forbidden objectivization of the other person which destroys single-minded love. I am not forbidden to have my own thoughts about the other person, to realize his shortcomings, but only to the extent that it offers to me an occasion for forgiveness and unconditional love, as Jesus proves to me.

Q: How does our way of judging people impact our worship?

God no longer judges us—why should we judge others  
Fuels pride = barrier to worship

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Q: What is Jesus talking about in verse 6?

Make distinctions and not allow those who refuse Christ to treat precious things as cheap  
e.g. Church is not a wedding chapel for community

Q: Jesus goes back to prayer again in verses 7-11. Why do you think He does this?

Humility is essential for prayer

Q: Is verse 7 a blanket promise that we can get whatever we want from God?

Ask according to His will—humility (John 14:13)

Q: What is Jesus' argument in verses 9-11?

Lesser to greater

Q: Are there times we ask God for stones and snakes?

Romans 8:26-28 = don't know what to ask

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# The Disciple and His Radical Commitment

## Matthew 7:13-27

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### I. Introduction

In light of a seemingly impossible call for radical changes in a person's character, relationships and worship what is left to say to this startled crowd which has assembled on the mountainside? Knowing human nature, Jesus closes His sermon with instructions concerning commitment—something that He knows a true disciple will need an abundance of in the days ahead.

### II. Enter the Narrow Gate (vv. 13-14)

Q: Why is the gate wide and way broad that leads to destruction?

Human nature is to sin; difficult being true disciple

Q: What enables a person to find the narrow gate?

Holy Spirit prompting (Romans 3)

Q: Is there any way we can help people find that narrow gate?

Living lives accordingly through Spirit's power  
Proclaiming gospel message and not easy 'believism'

### III. Reject the False Prophets (vv. 15-20)

Q: What message did the false prophets typically offer in Old Testament days?

Appealing message—all is well!!!

Q: What was the motivation of these prophets?

Personal gain, acceptance

Q: How could false prophets be identified?

By their fruit; connection between words and deeds

Q: What can we learn from inspecting fruit?

Our need to bear fruit in the Spirit

Q: How do we bear fruit?

Galatians 5:22-26

#### IV. Don't be a False Believer (vv. 21-23)

Q: Why won't some people who say 'Lord, Lord' enter the kingdom?

False / superficial belief; not doing God's will (not truly LORD)  
Amos 5; Isaiah 1 = lip service

Q: How did people do these things in Christ's name?

Own power; for wrong reasons

Q: When Jesus says He "never knew" these people, it is a term of familiarity—He had never been acquainted with them. Are there any people in church today that have never been acquainted with God?

Q: What do we need to do to live out Christ's lordship in our lives?

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If we follow Christ, cling to his word, and let everything else go, it will see us through the day of judgment. His word is his grace.

Dietrich Bonhoeffer  
The Cost of Discipleship

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#### V. Build upon a Solid Foundation (vv. 24-27)

Q: What two things does a true disciple do according to verse 24?

Hear and act

Q: What rock does the wise man build upon?

Christ

Q: What rains, floods and winds come in a disciple's life?

Persecution; trials; tribulations

Q: How do we build upon Christ as our foundation?

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Humanly speaking, we could understand and interpret the Sermon on the Mount in a thousand different ways. Jesus knows only one possibility: simple surrender and obedience, not interpreting it or applying it, but doing and obeying it.

Dietrich Bonhoeffer  
The Cost of Discipleship

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## Building a Life of Radical Discipleship

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