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# **Dare to be Disciplined**

**# 1203-B**

**Series: Starting Over**

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# Dare to be Disciplined

It was a most unusual race. Billed as the contest of the century, it hardly turned out to be that. Two of the greatest runners in history were being pitted against each other, the winner to be declared the best in the world. The grandstands were filled to overflowing. Television coverage via satellite would beam the results around the globe. Tension filled the air. Excitement was the mood of the hour. Both men had shed every unnecessary pound. They had laid aside every weight, so to speak. Each had done away with those annoying habits that had plagued them in the past; they had laid aside the sins that so easily beset them. Both were trim, fit, and ready to run this, the greatest race of their careers. As the moment drew near, the crowd became hushed and still. The 85,000 spectators scarcely made a sound. The runners were poised now at the starting line...muscles taut, eyes forward, every heartbeat seemed to count.

Bang! The gun sounded, and they were off. Danny Discipline and Freddy Freespirit were their names, and what a powerful duo they made as they rounded the curve and headed down the backside of the track...neck and neck they were; what a race this was to be.

Suddenly, it happened. Danny looked around and Freddy was nowhere in sight. As they had rounded the second curve, Freddy had spotted the big gate at the end of the track. It was wide open. Suddenly, he remembered how beautiful it was in the hills just a few miles outside the arena area this time of year. Something inside of him was calling to him, he explained later at a press conference. So he ignored the parameters set by the track meet that he had agreed to, and he bolted and ran for the “freedom” of the outside world. He enjoyed the freedom. It was refreshing. But he lost the race.

Danny, meanwhile, simply ran his heart out; round and

round the track, he went. Boring? Perhaps. Unimaginative? Maybe. But faithful? Definitely. He had agreed to run a prescribed course, and he had agreed to run it with all his heart. When the dust had settled, Danny had set a new course record, though he was running, in effect, against no one but his own commitment. He fought the fight. He finished the course. He kept the faith. At the end of the race, Danny stood in the winner's circle; there was laid up for him a crown. Meanwhile, Freddy was running gracefully through the hillside, enjoying his new found "freedom". Freddy didn't finish the course as he agreed. He lost the race.

Now Danny didn't necessarily *feel* like running around and around and around that track that day. He, too, loved to race through the forests and across the meadows, smelling the flowers and enjoying the sights. But Danny knew that when the final gun sounded, the victor's crown belonged to the runner who dared to be disciplined...to stay on course...to run with patience the race that was set before him.

"Dare to be disciplined!" that of course is the title of today's lesson as we round the curve for the final few laps of our study on "Starting Over".

We have been looking at the seven major issues that confront the Christian at the beginning of each new year and each new month, each new week and each new day, and asking the question, "*How would you like to start over?*" We have searched our hearts over such issues as false guilt, bitterness, unresolved conflicts, and in our last study, at those annoying sins that do so easily beset us. The analogy the writer of Hebrews used that served as the center of last week's lesson was the analogy of an athletic contest, a race that was to be run with only one thing in mind—winning. In the last lesson we looked at the negative aspects of running the race, laying aside the weights, those things that may be acceptable to others, but to us they serve as weights; they do not contribute to the issue of winning the race. Then we looked at the subject of besetting sins, those violations of the will of God that continually recur and trip us up, encircling us and encompassing us, until we fall, and lose the race.

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Today we look at the positive aspects of running the race: the basic disciplines of the Christian life, the things we do that enable us to finish the course with joy. There is a book written by James Dobson entitled, *Dare to Discipline*, that has to do with our disciplining our children, training them to run the race of life. Our title is but a slight variation of that theme, but a very basic one, for it deals rather with the reality of our daring to be disciplined ourselves. Hang on tight, it may not be comfortable, but I believe it is necessary, for in the area of the disciplines of life, some of us need to hear the Lord say this morning, “How would you like to start over?”

Our outline looks like this: Dare to be Disciplined.

I- The Definition of Discipline

II- The Deterrents for Discipline

III- The Demand to Discipline

IV- The Dynamics of Discipline

V- The Decision to be Disciplined

### I- THE DEFINITION OF DISCIPLINE

You may have noticed we quite often begin a study by seeing what the dictionary has to say about the word or words that form the basis for our lesson. The reason for this is that unless we have a common denominator in the English language for what we are trying to communicate, I may be using the word in a certain way, and assuming that you are defining it in the same fashion. That may not always be so, particularly where a religious vocabulary is concerned. So for the sake of clarification it seems easier to simply define the key words before we start.

Today’s key word is *discipline*. The dictionary defines it this way:

Discipline is:

- a) training that is expected to produce a specified character or pattern of behavior, especially that which is expected to produce moral or mental improvement
- b) the controlled behavior resulting from such training.
- c) a state of order based upon submission to rules and

authority.

d) a set of rules or methods.

If that is discipline, then what is a *disciple*? Once again, we turn to our dictionary and it reads:

Disciple: a person who subscribes to the teachings of a master and assists in spreading them.

A disciple then, is one who has submitted himself or herself to the disciplines of a higher authority in order to be changed. The disciplines themselves are the actual training procedures designed to conform that person to the will of the one to whom he or she has submitted. The objective would be changed character and, thus, changed behavior.

One step further in the condensing process, and we would view them this way:

Discipline: The parameters that produce transformation through training.

Disciple: One who is teachable or committed enough to become disciplined.

This is important to this study. To become a disciple in the truest sense, you must come to understand the balanced disciplined Christian life, because it is, in effect, the disciplines that make you into a disciple.

There are three kinds of disciplines, basically.

1- There is divine discipline. This is the training that results from the pressures which God either brings or allows to come into your life. This is often the most painful kind of discipline, often used only when the other two are not being responded to.

2- There is discipline imposed by earthly authorities. This often precedes divine discipline, and is meant to get our attention, and thus train us by more perfectly conforming us to the one to whom we have given our lives. Parents thus train or discipline their children; employers have certain disciplines that their employees must follow, and failure to do so produces results of a greater consequence. The Bible has a pattern for church discipline, a means of corporate action to bring

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pressure to bear on an individual, pressure that hopefully will reshape his character and his behavior.

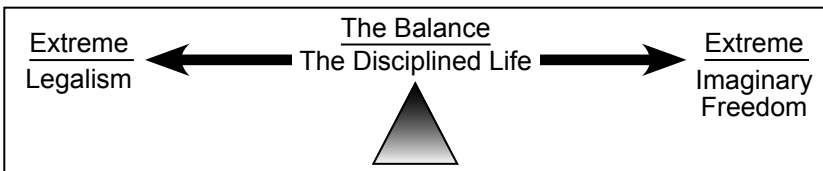
3- There is self-discipline. Self-discipline is the act of choosing to bring one's own life into those divinely ordained parameters that give the Christian freedom through obedience.

Of course, Christian self-discipline is a matter of choice, not of power. We choose; it is God who performs. But self-discipline means we choose without requiring the external pressures of discipline either from God or God-ordained authorities.

### THE DETERRENENTS TO DISCIPLINE

If that is discipline defined, then what are the deterrents to discipline? What are the things that prevent it from taking place? Of course there are many, but today we will only look at the extremes that Satan goes to in order to destroy the concept of the disciplined life.

This little diagram will illustrate what I mean:



At one end of the spectrum is legalism. Legalism is the substitution of systems or methods for principles. The Jews had become legalistic about the Sabbath. They did not have the choice whether or not to observe the Sabbath. God had told them to do that. But they had added a myriad of man-made systems to obeying the Sabbath, and equated those methods to the commandment itself. Hence, Jesus scathingly rebuked them for losing their freedom to legalism.

At the other end of the spectrum, however, is a lie that is just as deadly. We will call it the "Free Spirit Syndrome" It says that not only were the Jews free to observe the Sabbath, they were *just as free not to!*

In the center is true spiritual freedom. It is the freedom that exists in the believer's life to follow the individual leading

of the Spirit in his walk, knowing that the Spirit will never lead contrary to the Word. Therefore, he is only free to do what the Word tells him to do. In the confines of true discipline, he is free.

One of the disciplines we will get to in a moment is the discipline of prayer. The legalist determines that prayer is not only essential, but that the method of prayer and the frequency of prayer and the volume of prayer, are all set in predetermined boundaries through tradition or the instruction of one man or one group. They may say that unless you are kneeling, you aren't praying; or unless you are standing; you aren't praying, or unless you begin with certain words, or end with certain words, or use certain phrases, God won't hear you. They become so entangled in the how they forget the why and they are not free to let the Spirit lead them.

On the other extreme, the "Free Spirit Christian" assumes that prayer is something you do *if* and *when* the spirit leads you. They say you aren't to let anyone tell you prayer is a must, or must be done regularly. If you *feel* led, you pray; if not, it would be a sin to pray, because God would never hear the prayers of someone who is praying because they "have to". While the legalist has superimposed methods on the Word, the Free Spirits so despise methods that they have replaced the commandments to pray, with their feelings, which are to govern when and if they do.

In the center is the disciplined Christian. He prays regularly, whether he wants to or not, because God commanded him to, but he is not bound by legalistic limits as to when, how often, or how he is to pray, so long as he does not violate the basic instructions of the Word or insult the basic character of God.

In short, the legalist prays by a system; the free spirit prays by his feelings, and the disciplined Christian prays in obedience to the Word, free to follow the leading of the Spirit. He has learned the discipline of prayer.

### THE DEMAND FOR DISCIPLINE

So much for the definition and the deterrents, now let's look at the demand. What is there in the Christian's life that



demands discipline? The answer is *the character of God*. It is God's nature that demands it. Two characteristics in particular are: His orderliness and His faithfulness.

God is above all, a God of order. His entire being speaks of systematic behavior. So regimented is God's plan for man that we can send an astronaut into space and back, knowing that God's divine laws are perfectly fixed. We never wonder if spring will follow winter because God is on a schedule. We never wonder if night will follow day. We never wonder if the trees will bud in spring, the snow will come in winter, the rain will fall from heaven. We never wonder if cows will produce calves; cats, kittens, etc. It is all preordained. The basic nature of God is that He is above all a God of order.

The second element of God's character that demands discipline is His faithfulness. God always keeps His word. Never in history has one word God has spoken failed to come to pass. God is a God of order, and a God of faithfulness. His orderliness then, when flowing through the Christian's life will produce some measure of systematic behavior in the believer. It may not exactly conform to the behavior of the Christian who lives next door, but God's nature of orderliness ought to inspire us to be systematic in our thinking and in our behavior.

His faithfulness, meanwhile, when flowing through our lives, will mean that, when filled with the Spirit, we will finish what we start. We will not go running off into the sunset because we feel like it; we will be faithful and complete the course assigned to us. So because God is orderly and faithful, His children must by nature be disciplined. We could literally spend the rest of the day here, but we would miss the application of the lesson, so let's press on. We've seen the definition, the deterrents, and the demand for discipline.

### THE DYNAMICS OF THE DISCIPLINE

Now let's look at the dynamics of the disciplined Christian life. Just how does it work in practice? It works this way. God in His Word tells you to do something. That's the Master trying to conform the disciple into His image. Your decision to do what He has told you requires discipline. When you exercise

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that discipline, however, God sets you free to enjoy the benefits of His power, which enables you to do what He's told you to do, and in the process you are free to allow his Spirit to direct you in the particular way you do it.

For the sake of this series on "Starting Over" we will take only two primary disciplines, but they are the two upon which all of the Christian life depend. We are going to first look at the discipline of prayer.

That's right: prayer is a discipline. It is not an option. It is a discipline. You are commanded to pray. Not *if* you feel like it, not even *when* you feel like it, you are *commanded* to pray because it is a means by which the disciple becomes conformed to the image of His Master. You have no choice but to pray, if you are to be a disciple. You have some freedom as to how and when and where and for how long and in what order and with what motives. But IF you are to be a disciple, you do not have the option to choose whether or not you are to pray. Prayer is a discipline. It is therefore not optional for a disciple.

In case you are questioning what I am saying, let's go to our only source of wisdom—the Word of God. We might begin in Luke 18 where Jesus was speaking, and we read

Then He spoke a parable to them, that men always ought to pray and not lose heart, (Luke 18:1 NKJV)

Or would you like I Timothy 2:8a,

I desire therefore that the men pray everywhere, (NKJV)

Or I Thessalonians 5:17 where we read,

Pray without ceasing, (NKJV)

Now in case you missed the gist of those three verses, they all said the same thing in a different way. Prayer is to become to the Christian a way of life. Whether or not to pray is not an issue to be reckoned with for a disciple. One who is to be disciplined into the image of the Master, is always to pray, everywhere, at all times, without ceasing. Now of course, you can't pray instead of working, but you can pray as you're working. You're not to pray *instead* of ministering, but you

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are to pray *as* you're ministering. The disciplined Christian is to always be in an attitude of prayer, spiritually, so that no matter what the situation, he or she has an unbroken line of fellowship with the Father. Pray all the time. That's an order from a God of order.

You say who am I to pray for all that time? I don't have that many needs. It's not your needs you're to pray for primarily; others will pray for your needs. Look at who you are commanded to pray for all the time in the Bible.

### 1- You are to pray for all men.

Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,  
(I Timothy 2:1 NKJV)

So you are to pray for the man driving in front of you, the man who operates the elevator in the building where you work, the lady at the next desk, your cousins, your uncles, your enemies, your friends, the neighbors, the missionaries, the pastors, the prisoners, the doctors, the postman, the policeman. What this passage says is that God has placed no limits on this matter of prayer. It is a divine imperative that obligates you to take to God as His child the names and the needs of every man or woman you meet and every man or woman you don't meet that God lays on your heart.

### 2- You are to pray especially for all those who are in authority over you.

For kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

For this is good and acceptable in the sight of God our Savior.  
(I Timothy 2:2,3 NKJV)

What that verse means is that you have a particular command from God Himself that obligates you to pray regularly, wherever you are, for your pastor, your parents, your husband, your employer, the president, the governor, the Supreme Court justices, all those whom God has placed over you who exercise authority over you. One reason you may have that boss is so you can pray for him. God may have given you that job so someone in that firm would be under discipline

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to pray for that man. You say, “Well, he’s not a Christian!”

Who desires all men to be saved and to come into the knowledge of the truth. (I Timothy 2:4 NKJV)

That’s why you pray for them,

For there is one God and one Mediator between God and men, the Man Christ Jesus, (I Timothy 2:5 NKJV)

That’s why you pray; that’s how you pray; that’s whom you pray for; and you have no choice. You say, “Well, then, I’m not free.” Nonsense. You are free to determine the manner of your prayers, the content of your prayers, the intensity of your prayers, the place of your prayers, even the personality of your prayers. What you can’t choose is *whether or not you need to pray*. You can choose *not* to pray, but if you do, you are *not* being disciplined, and *not* becoming a disciple.

Now this is not a lesson on prayer. This is a lesson on discipline. Prayer just happens to be one discipline that we are commanded to observe. So I’ll just mention some of the others we are commanded to pray for.

- 3- We are to pray especially for children.
  - 4- We are to pray especially for other Christians.
  - 5- We are to pray for our enemies.
  - 6- We are to pray for those who minister to us.
  - 7- We are to pray for those who persecute us.
  - 8- We are to pray for those who serve us.
  - 9- We are to pray for those who are sick.
  - 10- We are to pray for those who envy us.
- ...And on and on and on the list goes.

Prayer is a discipline that when properly exercised changes you, changes your ministry, changes your perspective of God, changes your neighbors, changes your church, changes the world. And you are commanded to do it, for all men at all times in all places without ever really stopping. It is to be a way of life.

Now let me ask you, “How’s your prayer life?”

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You say, well, I pray now and then. *Not enough!*

You say, well, I pray every morning. *Better, but not enough!*

You say, well, I pray morning and evening. *Still not enough!*

You have been commanded by a God who is conforming you into His image to pray always, everywhere, constantly. You say, “Well, I don’t have time.” You will if you are disciplined enough. Prayer is a discipline. It means that to do it, you must discipline yourself, train yourself in godliness to lay aside every weight; that means anything that keeps you from praying.

God has given us a lot of latitude as to how to pray. He has told us in different passages to pray bowed down, to fall on our faces, to kneel, to pray lifting up our hands, and to pray standing, to name a few. God has given us a lot of instructions as to what kind of attitude we are to assume in prayer: an attitude of confession, of praise, of repentance, of self-abasement, of thanksgiving, of watchfulness. As to when we stand or if we kneel, that’s between us and God. As to the particular emphasis with which we pray at the moment, that’s between us and God. As to who we pray for first, or most often, that’s between us and God. We are free to choose those things. We are not legalistically bound by some creed or tradition. But neither are we free to pray any less than God told us to in His Word.

Now I believe for most of us that means we need a prayer list. You say, “Well, do I have to?” No, you don’t have to. Nowhere in the Scripture does it say, “Thou shalt have a prayer list”. You don’t have to have a telephone book, either, you can just start dialing and keep dialing till you get the right number, but if you are to be a man of order and use your time wisely, you get a phone book, and phone specifically. Paul said in Ephesians 1 that he prayed continually for everyone in the Ephesian church. He probably had a prayer list, or some kind of written reminder who all and who each of the Ephesian Christians were. You say, “I’d rather let the Spirit lead me.” You should. But why, pray tell, is the Spirit limited to your limited memory when he has given you paper and pencil and a reasonable system of order. That’s between you and God, but think about it.

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*It's time for some of us to start over in our prayer lives.* Some of us need to make a covenant with God that we will rise 1 hour earlier, 30 minutes earlier, or 15 minutes earlier, and start the day with more time alone in prayer. Then when we leave the house for work or stay at home to work, we will have shaped the course of the day and the *natural* thing for us to do *through* the day will be to pray. It does not come naturally. Prayer is hard work. It is a discipline in the Christian life. For some it will come easier than others. For some it will seem more rewarding than for others. Some will feel more like they prayed. To some it will be an ecstatic emotional experience; for others it will seem as dry as raisin bran. I can't find where the Bible ever measures the effectiveness of our prayers by our feelings. Your temperament, your spiritual gift, your religious background, even whether or not you have an upset stomach will affect how you feel as you pray. But they will not affect how God feels as you pray. This is no joking matter. It is a serious commandment from a God who is serious about His children being conformed to His image.

The second discipline we'll just touch on ought to be obvious to most of us. It is the discipline of exposure to the Word of God. The Bible says clearly,

Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God."

(Matthew 22:29 NKJV)

There is one basic reason for the blunders we commit in the Christian life. We know not the Scriptures. Have you ever simply sat down and listed what the Scripture says about itself? There is only time to touch on the fringes of what it says, but listen:

It is the Scripture that builds us up (Acts 20:32).

It is the Scripture that cleans us out (John 15:3, Ephesians 5:26, Psalm 119:9).

It is the Scripture that comforts us (Psalm 119:82, Romans 15:4).

It is the Scripture that clarifies God's will (Psalm 119:130).

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It is the Scripture that makes simple people wise (Psalm 19:7).

It is the Scripture that produces faith (John 20:31).

It is the Scripture that produces hope (Romans 15:4).

It is the Scripture that produces obedience (Deuteronomy 17:19,20).

It is the Scripture that produces growth (I Peter 2:2).

It is the Scripture that produces praise (Psalm 19:8).

...and on and on and on it goes. The list is endless.

It is whatever it is you want produced in the Christian life that glorifies God. The Scripture is the vehicle the Holy Spirit uses to produce it. Just how do you view the Scriptures?

God says they are precious (Psalm 19:10).

God says they are perfect (Psalm 19:7).

God says they are pure (Psalm 12:6; Psalm 119:40).

God says they are powerful (Hebrews 4:12).

Now please don't be offended. I believe, probably as much as anyone here today that the preaching and the teaching of the Word are some of the most vital essentials to spiritual growth. If I didn't I wouldn't be here week after week. But sitting here like a sponge, or listening on tape like a sponge is not enough. Not only are you commanded to hear the Word; you are commanded to:

Read the Word (Deuteronomy 17:19, Isaiah 34:16).

Search the Word (John 5:39, John 7:52, Acts 17:11).

Study the Word (II Timothy 2:15).

Be in awe of the Word (Psalm 119:161, Isaiah 66:2).

Memorize the Word (Deuteronomy 6:6 and 11:18, Joshua 1, Psalm 119:11).

Meditate in the Word (Psalm 1:2, 119:99, 119:148, Joshua 1:8).

Love the Word (Psalm 119:86,113,159,167).

It is to be more precious to you than the food you need to

survive (Job 23:12).

Time spent in the word of God is a discipline. For some it comes naturally. For others, it is like pulling teeth. But both kinds of people have the same word from God. It is this: Bathe yourself in the Book, hour-after-hour, day after day, week after week, month after month, line upon line, precept upon precept.

The first Psalm is a perfect description of how to run the race. The first verse tells us how to lay aside those weights, those wrong influences in our lives and sins, which so easily beset us. Then verse two tells us how to run the race. Here's how you run the race. You delight in the Word of God. You meditate in it day and night, night and day, day and night. You never stop. You literally breathe the Word of God back and forth from your mind to your heart. You think about it, pray about it, talk about it, and act upon it. It is the only basis you have to make the right decisions every time. You do that year after year, you run with patience the race that is set before you, and you will become like a tree, but *not just any* tree, like a tree planted by rivers of water, that brings forth fruit in its season<sup>1</sup>. If you want to *someday* be a fruitful tree, then you'd better plant yourself by the Word of God and stay there. It'll make you wiser than the ancients; wiser than all your teachers. It'll change the way you think, the way you feel, the way you act. But it will take years and faithful discipline because you won't always feel like it; it won't always be convenient; there will always be a thousand things beckoning for your attention that seem to be more important, but none of them are.

That, Beloved, is what I mean by the Dynamics of Discipline. Not a legalistic system of how-to's that limits you to the traditions of men. Not a loose, free-spirited life that allows you the privilege of denying the absolute commandments of Scripture in deference to your feelings, but a continual, determined series of choices to obey the commandments of God, knowing you have the freedom within those parameters to let the Spirit guide you individually as the unique God designed miracle that you are!

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<sup>1</sup> Psalm 1:3



## THE DECISION TO DISCIPLINE

We close with the Decision to Discipline. Discipline, as we said, is basically simply a series of choices, based on your desire to be a fruitful disciple. You may be struggling with other disciplines. The principles are the same. But these two are so basic to our spiritual lives that if we cannot become disciplined in prayer and in our study of the Word, there is no reason to assume we can become disciplined in anything else.

I am going to leave you with a worksheet that will help you to sit down, analyze your time and your priorities, and make a fresh commitment to God where the disciplines of prayer and Bible study are concerned. You say, "I've done that before, and I wasn't faithful but for a month". So you're quitting the race? Wouldn't you like to start over? Wouldn't you like to not only begin again to intensify your commitment to these two basic disciplines of the Christian life, but to the others that God has laid on your heart, and set up some kind of check and balance system, so you will be faithful in the days to come?

God wants you to be free! But true spiritual freedom is not the freedom to choose whether or not to pray or whether or not to read, study, memorize, and meditate day and night in the Word. Real freedom is what you experience when you exercise discipline within the parameters God has ordained for you in His Word.

If you have a small child who wants the freedom to play where he wants, you give it to him only within the prescribed boundaries that will be for his own good. You may first let him play on the porch, then in the yard. But when he wants to climb the fence and play in the neighbors yard, you draw the line. You discipline him. You know and He doesn't, that there is a Doberman who lives in that yard, and for him to be free to climb that fence will not be freedom at all, but certain death. So you discipline him, in order to maintain his freedom.

That's what God has done for us. Through certain basic disciplines He has ordained that we can become disciples. How we operate within the scope of those disciplines is our business. Whether or not we conform to those disciplines is His...and He, for our good, gives us no options.

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He is calling us to dare to BE disciplined. To restructure the course of our lives in such a way that time in His presence and time in His word are not options tacked on at the end of a busy schedule, but priorities around which all of life is designed.

Today is a new day. This is a new week. We are in a new year. And God is saying to us, if you would *dare to be disciplined*, and you know it is the will of God for you...then, "How would you like to start over?"

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How would you like to start over?  
More of God's power releasing,  
Learning increasingly day by day  
Just how to pray without ceasing.

How would you like to start over?  
Bathing yourself in God's Word,  
Memorizing, meditating,  
Filling your heart with the Lord?

How would you like to start over?  
And become an evergreen tree?  
Then, Beloved, *dare to be disciplined*  
And that's what one day you'll be!

### 1- MY COMMITMENT TO THE DISCIPLINED PRAYER LIFE

By God's grace, I hereby commit myself to spend a minimum of \_\_\_\_\_ alone with God each day at the beginning of the day.

I plan to spend a time of praise, either alone or with my family at the end of the day each day: (yes) \_\_\_\_\_ (no) \_\_\_\_\_.

I will keep and enlarge a prayer list that will enable me to pray for the specific character needs of those God places on my heart: (yes) \_\_\_\_\_ (no) \_\_\_\_\_.

It is my goal to remain in an attitude of prayer *throughout* the day every day from this day forth. I will place some kind of reminder in my car and in my house that I am to be about the business of prayer all the day long: (yes) \_\_\_\_\_ (no) \_\_\_\_\_.

I will commit myself to pray especially for the following each day:

- 1- All those I come in contact with
- 2- All those in authority over me
- 3- Children
- 4- My enemies
- 5- Those who minister to me
- 6- Those who are sick or sorrowing
- 7- Others (list)

### 2- MY COMMITMENT TO A DISCIPLINED TIME IN THE SCRIPTURE

I plan to establish a regular time of study for myself: (yes) \_\_\_\_\_ (no) \_\_\_\_\_.

I plan to enroll in a group Bible Study to help me learn: (yes) \_\_\_\_\_ (no) \_\_\_\_\_.

I plan to begin immediately or continue to memorize the Word regularly. My commitment is to learn: \_\_\_\_\_ verses a week.

I plan to meditate on the Word daily: (yes) \_\_\_\_\_ (no) \_\_\_\_\_.

### 3- MY OTHER BASIC COMMITMENTS TO DISCIPLINE

I plan to make the following other basic commitments to a more disciplined life (diet, exercise, witnessing, etc.).

I plan to ask a friend to check up on my progress: (yes) \_\_\_\_\_ (no) \_\_\_\_\_.

That friend's name is \_\_\_\_\_.

**dtm** DISCIPLESHIP TAPE MINISTRIES, INC.

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