

January 17, 2016



DeGaulle Drive

CHURCH OF CHRIST

4700 GENERAL DEGAULLE DRIVE
NEW ORLEANS, LA 70131

www.DegaulleDriveCOC.com

SCHEDULE OF SERVICES

SUNDAY

Morning Bible Class	9:00 AM
Morning Worship	10:00 AM
Pew Packers	5:30 PM
Evening Worship	6:00 PM

MID-WEEK

Tuesday Ladies Class (September—May)	10:00 AM
Wednesday Bible Class	7:00 PM

ELDERS

Wes Arabie	504-858-2881
Bill Burchett	504-393-2409
Howard Goodale	504-272-0502

DEACONS

Steve Tucker	504-812-2617
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EVANGELISTS

Scott Cain	504-392-4110
Wes Arabie	504-858-2881

EMAIL: office@degaulledrivecoc.com

WORKS SUPPORTED:

Benevolence:

Childhaven of Cullman, Alabama

Media:

Gospel Broadcasting Network

In Search of the Lord's Way

The Old Landmarks

The Truth in Love

MISSIONS:

Budapest, Hungary: Curry Montague,
curry.monta@gmail.com

India: Ron & Karen Clayton
RCIndia@sonet.net

Padova, Italy: Jeff & Tia Brauer Family,
brauer@padovateam.org

Marshall, Texas: Azael & Dinora Alvarez

PREACHER TRAINING:

Memphis School of Preaching

BUILDING A HOUSE OF PRAYER

Part 5

Allen Webster

(12:23). Do we treat prayerlessness as a sin against those who need to be prayed for? Samuel could get so grieved over the people of God that he cried unto the Lord all night (15:11). Can I?

Abraham was praying for Lot and Sodom when they were not praying for themselves (Genesis 18:23-33). Jesus was praying for Peter when he did not know to pray for himself (Luke 22:32). Who do you know who could use some prayer? Does he recognize it enough to spend any time on his knees? Is she even in a praying relationship with God? Do you have time and inclination to do some interceding? Paul exhorted “that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Timothy 2:1-2).

The Homes of the Congregation Need Your Prayers. A parent-teacher discussion group wondered what students could do after dismissal each day. Playgrounds, youth huts, bicycle trails, canteens, and even a student center with a paid supervisor were all suggested. Finally, a practical grandmother quietly said, “Couldn't they just go home?” Something is wrong when children don't want to go home. Something is wrong when they don't really have a home (most have houses - perhaps very fancy ones - but that is not the same as having a home).

The local church is only as strong as the families that compose it. It cannot have qualified leaders without strong families (1 Timothy 3:1-10; Titus 1). Its works of hospitality (1 Peter 4:9), education of children (2 Timothy 2:2), care of the aged (1 Timothy 5), evangelism (Acts 18:26), and benevolence (James 1:27) are all carried out easier when strong homes are present. If a family suffers, the Family suffers (1 Corinthians 12:26). If a marriage breaks apart, it strains the union of the Bride of Christ (Ephesians 4:2-6). If a non-Christian husband discourages his wife, the spiritual temperature of the entire congregation goes down a few degrees (Romans 14:7; Revelation 3:15-17). If children make mistakes and let evil win their hearts, it reflects badly upon their Father's household (Luke 15:13; 1 Timothy 3:15). Conversely, if husbands and wives are happy, they will likely support more church activities and bring a happy disposition with them. If children feel secure because of constant parental love and discipline, they will cause few problems for their Bible teachers. If parents ask students about what they learned in class, and reinforce lessons with daily devotionals and good example, then teachers will enjoy seeing the fruits of their labors each Sunday morning.

If your congregation has none of the former situations, and all of the latter, then your time might be better spent in something besides intercession. If there are divorcees among the members, if some parents stoop under the burden of rebellious or unfaithful children (Proverbs 10:1; Proverbs 17:25), if a few mates seem to tolerate each other instead of rejoice with each other (Proverbs 5:18), if some children miss more classes than they attend (Ecclesiastes 12:1; Hebrews 10:25), and terrorize their teachers when they do, then you could do a service by going to God in prayer.

WHO NEEDS YOUR PRAYERS?

“God forbid that I should sin against the LORD in ceasing to pray for you,” (1 Samuel 12:23b) should be written across the exits from our church buildings. Samuel's promise, “I will pray for you unto the Lord” (1 Samuel 7:5), should often be heard in our foyers and parking lots. Samuel actually regarded intercession as part of his official duty (10:22; 12:19), and deemed neglect a sin

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The Widows and Widowers of the Congregation Need

Your Prayers. The loss of a spouse of many years may be the most difficult event in the lives of about half of us. A part of pure religion and doing “good unto all men, especially unto them who are of the household of faith” includes care for those in such situations (James 1:27; Galatians 6:10). The God who claims for Himself the title of “a Father of the fatherless, and a Judge of the widows” (Psalm 68:5) will certainly honor those who prayed for the fatherless and widows. Those who are to plead for the widow (Isaiah 1:17) in earth’s courts should also plead for them in heaven’s courts. It is appropriate to pray for good health – for ourselves and for others. Samson prayed for strength (Judges 16:28) and John prayed that Gaius would prosper and be in health even as his soul prospered (3 John 2).

It would be worth the time to use the church directory to list all those who have lost mates. Call or go see each one when you have an opportunity and ask them what they would like for you to mention in prayer; or, just probe in conversation to ascertain what is on their minds and then write down ideas when you leave (before you forget). One might then use that list once a week as a memory tool to help in both family and closet prayers. When we finish praying, we should do our part to answer the prayer, too. John wrote, “My little children, let us not love in word, neither in tongue; but in deed and in truth” (1 John 3:18). A simple card, call, or cake can mean a great deal. A visit leaves a lingering memory that breaks a day’s monotony. Remember, it is always a good idea to pray with fellow Christians before parting company.

Married Couples of the Congregation Need Your Prayers.

We should pray for new marriages. One preacher lost his train of thought at a wedding and closed with the wrong prayer. He said, “Father, forgive them for they know not what they do.” It is true that many couples enter marriage without understanding what is required of them to make it work. Some put more planning into the wedding than the marriage. We should pray for these couples to have wisdom (James 1:5), patience (James 1:3-4), determination (Galatians 6:9), dependence upon God (Proverbs 3:6-10), and abiding love (1 Corinthians 13:1-8). We might do well to use the fruit of the Spirit list as a template: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control – each of these would make a stronger home (Galatians 5:22-23). Actually, we should start praying for the young people of our congregation when they begin dating. There would be fewer broken homes if more prayers ascended for guidance in finding a companion.

We should pray for marriages that are in trouble. Scripture presupposes that even Christian couples will sometimes have marital trouble (if one spouse is not a Christian or is unfaithful, the likelihood increases). When trouble comes, a couple might consent not to share the marriage bed for a while, during which time they give themselves to fasting and prayer. Then they come together again (1 Corinthians 7:4), lest Satan tempt them to find satisfaction elsewhere. We do not always know when couples go through times of discord, and should not try to find out, but if someone confides in us or asks for prayers from the church family, if it is common knowledge, or even if you just suspect it, it would be appropriate to pray for them.

We may pray for marriages that are not in trouble. Prayer is supposed to be an integral part of marriage. Peter explained that husbands should take pains to act in such a way that prayers with their wives “be not hindered” (1 Peter 3:7). We should pray for our own marriages, of course, and can go the

second mile and pick out some happily married couple and pray for them to be even happier. Things are not always as they seem, and prayer just might make a difference.

We may pray for marriages that have broken apart. The grass is not always greener, and some later regret being hasty in divorcing. Since divorce is not God’s plan (Malachi 2:14-16; Matthew 19:6), and remarriage is unscriptural for at least half of those involved, wouldn’t it be better for a union that God recognized to be restored? God allows the innocent party to put away a mate, and even remarry, but He does not command it (Matthew 19:9). Provided both parties are willing to work at it, a marriage can build back a stronger structure on the ashes of the previous one. Just as a bone heals itself so strongly in a fracture that it will never break there again, some homes are stronger after a breakup than they ever were before.

The Parents of the Congregation Need Your Prayers.

Brian, age five, had been told the story of the “pillar-monk,” Symeon the Stylite, in Bible class. He was captivated by this disillusioned man’s approach to seeking God’s approval. Monday morning he decided to imitate Symeon. He placed the kitchen stool on top of the table and climbed to his perilous perch and began his journey toward “sainthood.” His mother, entering the kitchen, interrupted his holy pilgrimage by saying, “Brian, get down off that stool before you break your neck.” He complied but went storming from the room announcing, “You can’t even become a saint in your own home!”

The biggest hindrance to a Bible school’s effectiveness in winning our children to Christ has little to do with anything that happens within the four walls of the Bible school. It has a lot to do with being “a saint in your own home.” Two forty-five minute sessions with a teacher they hardly know cannot hold sway with children who spend seventy-seven hours¹⁶ with lukewarm parents they know all too well (Rev. 3:15-17).

How can those of us who see clearly what is happening—when young parents sometimes don’t—help? We can pray for young parents to see the need to be faithful to all the services (Heb. 10:25) and never allow their children see trivial things stand between them and serving God (Col. 3:1,2). A good teacher’s lesson on Sunday morning on the importance of worshipping God is worse than nullified by parents who stay home to watch TV on Sunday night. A lesson on honesty is neutralized by a parent who gets out of a tight spot by lying to a police officer. A lesson on “God is everywhere” is overturned by parents who skip services when travelling on vacation. (Abraham did not leave his religion behind when he traveled, Gen. 13:18.) A lesson on decency and modesty is cancelled when a parent leaves home dressed in brief attire. Teaching them the song, “Please don’t smoke; give your tobacco to a billy goat,” is undone when they see daddy light up (1 Cor. 6:19,20).

We shudder to read that Lot offered his two virgin daughters to the wicked desires of Sodom’s degenerates (Gen. 19) and that Ahab “denied not” Benhadad’s request for his children (1 Kings 20:7), but are we very different when we “pitch our tents toward Sodom” by putting material considerations ahead of spiritual ones (which led Lot to his predicament, Gen. 13:12) and when we see sin as a “light thing” (which was Ahab’s attitude, 1 Kings 16:31)? It is interesting that when Jesus said, “Suffer little children, and forbid them not, to come unto Me...” (Mt. 19:14), He had more in mind than just letting parents pass through His disciples’ protective circle. Preachers have used this passage to say that parents must not forbid

NEWS & NOTES

NEW ANNOUNCEMENTS

UPCOMING EVENTS:

1. **SONG LEADING CLASS:** Will meet at **4:30 PM** today.
2. **POTLUCK:** January 24th after AM worship service. Last names A-L have setup & cleanup.

NEW MEMBER: Our sister Justice Pitts desires to labor together with the saints of DeGaulle Drive. We are thankful to count her as part of the number here.

THANK GOD FOR SOFT HEARTS: Brother James Lieteau & sister Deanna Royal both responded to Christ's invitation last Sunday expressing repentance & a desire for Christ to show in their words & actions.

LAST WEEK'S RECORD

Attendance

Service Time	2016 Goal	Last Week
Bible Study	70	64
Sunday AM	100	91
Sunday PM	60	53
Wednesday	60	48

Bible Reading

Reading Plan	2016 Goal	Last Week
Daily Readers	45	19
Bible in 2016	45	20
NT in 2016	60	31

NEEDING CARE & PRAYERS

Our Members & Visitors

Patricia Joseph: Had an MRI on Wednesday & is awaiting results.

Jackie Keith: Had a procedure done on her throat last Wednesday.

Voncile Lieteau: Asks for prayers for her family through difficult times.

Debbie Starr: Had about 3-liters of fluid removed from her abdomen on Wednesday; she is now getting more rest, her appetite is returning, & they hope that her energy levels can continue increasing in the coming days.

Bill & Barbara Burchett
Family of Dan Joseph

John & Mary Cullum
Gelanda Riddick

Our Shut-In

Elwanda Piskorik

Our Family & Friends

Family of Allen Marshall: 65 yr-old son-in-law of Louise Fitzgerald; passed away unexpectedly at his Tulsa apartment.

Katy Swain: Granddaughter of Mack & Chris Meek; was baptized into Christ on December 27th.

Joby Smith, Jr.: Grandson of Wes & Cheryl Arabie; needs prayers & encouragement. Please send your kind thoughts to him at the following address:

Tennessee Children's Home
Attn: Joby Smith
P.O. Box 10
Spring Hill, TN 37174

Kaiyah Alexander
Roger Ferrel
Mary Macaluso
Allen Morris

Betty England
EJ Fisher
Quinn Merryman

Deployed Servicemen

Nathan Gillespie: Nathan, Dawn, Tempe, & Dalton are serving in Japan.

Please submit all prayer requests in writing to Scott or Melissa Cain. Please supply regular updates on each individual in order to keep our prayer list up-to-date. For the sake of space, any name (except for shut-ins) will be removed after four weeks unless a new update is received. Thank you for helping us all to stay informed of the spiritual & physical needs of our members, friends, & family.

PRIVILEGED TO SERVE

THIS WEEK

JANUARY 17

Sunday AM

Welcome:
Steve Tucker

Prayer:
Wes Arabie

Song Lead:
Howard Goodale

Communion Scripture:
Norman Starr

Romans 5:1-11

Lord's Table:
Paul Macaluso (2)

Sermon:
Scott Cain

Dismissal:
Jerome Riddick

Sunday PM

Welcome:
Steve Tucker

Prayer:
Jerome Riddick

Song Lead:
Scott Cain

Lord's Table:
Paul Macaluso (2)

Sermon:
Wes Arabie

Dismissal:
Glenn Bates

NEXT WEEK

JANUARY 24

Sunday AM

Welcome:
Howard Goodale

Prayer:
Ron Landis

Song Lead:
Howard Goodale

Communion Scripture:
Jerome Riddick

Acts 2:41-47

Lord's Table:
Paul Macaluso (2)

Sermon:
Scott Cain

Dismissal:
Paul Macaluso (2)

Sunday PM

Welcome:
Howard Goodale

Prayer:
Keith Cooper

Song Lead:
Wes Arabie

Lord's Table:
Paul Macaluso (2)

Sermon:
Readings: 1Cor. 5-6

Dismissal:
Roland Keith

interested children from coming to Bible class, and that is true enough, but this verse says more. The phrase *forbid not* (*koluo*¹⁷) can be translated “do not hinder the children.” It comes from a root (*kolos*) meaning, “to dwarf.” It is a serious thing for a parent (or anyone for that matter) to “dwarf” a child’s soul by “hindering” his/her access to God. Please pray that each parent will have Paul’s attitude: “Follow me even as I follow Christ” (cf. 1 Cor. 11:1).

A man and his young son were climbing a mountain. They came to a place where the climbing was difficult and even a little dangerous. The father stopped to consider which way he should go. He heard the boy behind him say, “Choose the good path, Dad; I’m coming right behind you!” Pray that our parents will choose the good path for those coming behind them.

The Children of the Congregation Need Your Prayers.

Parents brought little children to Jesus, that He should put His hands on them and pray (Matthew 19:13). Though the disciples rebuked them¹⁸, Jesus received them. Doubtless the disciples thought the Lord was too busy to take time to pray for children, but Jesus was not too busy for children or prayer. He loved children and sometimes called them to Him (18:2-5). On this occasion He said, “Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven” (19:14), evidently honoring parents’ requests to pray for them.

We also have the privilege to set a child on God’s knee and ask for His blessings. Like Abraham, we can pray, “O that Ishmael (insert any child’s name here) might live before thee!” (Genesis 17:18) and God will hear (17:20). Like Jacob, God wants us to bring our children to Him in their youth (Genesis 48:9). Like Hannah, we can take our children to God’s temple (1 Samuel 1:24), and leave them in His care. Like David, we can beseech the Lord for the child (2 Samuel 12:16), and pray that our sons and daughters will be given a perfect heart, “to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision” (1 Chronicles 29:19; cf. Psalm 72:1). David’s wise prayer includes two worthy points: (1) Pray for children to be faithful (keep thy commandments); (2) Pray for children to be useful (to build the palace).

Our children can be changed through prayer. It is good to provide food for children (1 Timothy 5:8); it is good to cook for them; it is good to make up their beds and wash their clothes; it is good to play games with them and talk to them; it is good to go for walks with them and take them to the library and McDonald’s; but it is better to pray for them! Is it not ironic that people who get worked up over the issue of prayer in public schools may seldom utilize the opportunity to pray for schoolchildren, against which there is no law?! Pray with them when they are underfoot in the daytime; pray for them when they are asleep at night.

We can pray for faithful couples (or for us) who desire children to have them (Luke 1:13). Prayers for children are frequent in the Bible. They were offered by men (Genesis 25:21), by women (Genesis 30:17; 1 Samuel 1:11), and by those who wish a family well (Ruth 2:12; 1 Samuel 7:9). An intercessor can start with the infants (Luke 18:15), and pray for each child in the congregation. It would be appropriate to pray by name for the children in our Bible classes, our communities, and, especially, those who do not have Christian parents.

Manoah wondered aloud at the announcing of Samson’s birth,

“How shall we order the child, and how shall we do unto him?” (Judges 13:12b). His entreating prayer was one most parents have uttered: “O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born” (Judges 13:8). We can learn how to pray for our children by studying how Jesus prayed for His children (disciples): He prayed for Peter: “that thy faith fail not: and when thou art converted, strengthen thy brethren” (Luke 22:32). The worst tragedy that could happen to our children is not a bad car wreck or crippling disease. It is not to be cut off in their youth. The worst thing that could happen is for them never to gain faith in God, or, having gained it, to lose it. About the time they go to college, all parents fear that their child may prove to be a rock heart which has no root, which for a while believes, and in time of temptation falls away (Luke 8:13), or a cluttered heart that allows thorns to choke the spiritual life out of them. We fear that they will go out from us because they had not really been of us (1 John 2:19). We fear that a false teacher may overthrow their faith (2 Timothy 2:18; Romans 16:17) or that a root of bitterness will spring up, defile them, and cause them to fail in the grace of God (Hebrews 12:15). We can pray that this will not happen (and we can start years before they move away).

Jesus also prayed for His children: “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” (John 17:15). The world is the great enemy of our youth. It tries to press its mold upon their fashion, speech, habits, recreation, and attitudes (Romans 12:1-2). It seems innocent, but puts one at direct odds with God (as His enemy – James 4:4). We can help throw a protective armor around our youth by our prayers. In the context of the Christian armor, we are told to pray “always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Ephesians 6:18).

Jesus prayed for His children, “that they all may be one” (John 17:21). We should pray that the children we love will become and remain one with God. We can pray that they believe in the one God, and one mediator between God and men, the man Christ Jesus (1 Timothy 2:5); remain in His one church (Ephesians 4:4; Ephesians 1:22-23), forbearing one another in love while endeavoring to keep the unity of the Spirit in the bond of peace (Ephesians 4:2), remembering we are members one of another (Ephesians 4:25), stand fast in one spirit, with one mind striving together for the faith of the gospel (Philippians 1:27), be of one accord, of one mind (Philippians 2:12), exhort one another daily (Hebrews 3:13), be all of one mind, having compassion one of another (1 Peter 3:8), and have fellowship one with another (1 John 1:7). To take inspiration from Paul’s inspiration: We can pray that they become a member of the one body, be filled with the one Spirit, have confidence in the one hope of their calling; always submit to the one Lord, always stand for the one faith after having submitted to the one baptism, and never disappoint the one God and Father of all, who is above all, and through all, and in you all (Ephesians 4:4-6).

Are we building a house of prayer?

Endnotes:

¹⁶ Allowing eight hours a night for sleep and thirty-five a week for public school.

¹⁷ The root of this word, *kolazo*, means to curtail or chastise.

¹⁸ Mark 10:13 uses *aganakteo* to be greatly afflicted, indignant. You can almost picture the disgusted look He gave them.