



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

Prayer

Lord, I know I have been speaking badly about myself. When I hear my own words, even I can tell it's wrong for me to speak so lowly about myself. You have done a great work in me, and I have kept myself bound by the words of my mouth. Forgive me for speaking so wrongly and for allowing myself to remain imprisoned in self defeat. I am truly repentant for these actions, and I ask You to forgive me and to give me the power to change my behavior. Holy Spirit, I can only do this by Your power, so I am asking and expecting You to empower me to make these changes in my life and in my mouth, in Jesus' name. Amen.....

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1 THE MEN of Ephraim were summoned together and they crossed to Zaphon and said to Jephthah, Why did you cross over to fight with the Ammonites and did not summon us to go with you? We will burn your house over you with fire. 2 And Jephthah said to them, I and my people were in a severe conflict with the Ammonites, and I when I called you, you did not rescue me from their hands. 3 And when I saw that you would not rescue me, I put my life in my hands and crossed over against the Ammonites, and the Lord delivered them into my hand. Why then have you come up to me this day to fight against me? 4 Then Jephthah gathered all the men of Gilead and fought with Ephraim; and the men of Gilead smote Ephraim because they had said, You Gileadites are fugitives of Ephraim in the midst of Ephraim and Manasseh. 5 And the Gileadites took the fords of the Jordan before the Ephraimites; and when any of those Ephraimites who had escaped said, Let me go over, the men of Gilead said to him, Are you an Ephraimite? If he said, No, 6 They said to him, Then say Shibboleth; and he said, Sibboleth, for he could not pronounce it right. Then they seized him and slew him at the fords of the Jordan. And there fell at that time 42,000 of the Ephraimites. 7 Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in one of the cities of Gilead. 8 And after him Ibzan of Bethlehem judged Israel. 9 And he had thirty sons and thirty daughters whom he gave [to husbands] outside his tribe, and thirty daughters [daughters-in-law] whom he brought in from outside his tribe for his sons. And he judged Israel seven years. 10 Then Ibzan died and was buried at Bethlehem. 11 After him Elon the Zebulunite judged Israel, and he judged Israel ten years. 12 Then Elon the Zebulunite died and was buried at Aijalon in the land of Zebulun. 13 And after him Abdon son of Hillel the Pirathonite judged Israel. 14 And he had forty sons and thirty grandsons who rode on seventy donkey colts; and he judged Israel eight years. 15 Then Abdon son of Hillel the Pirathonite died, and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.

Chapter 12

Now, remember the men of Ephraim when Gideon came back having, you know, gotten the victory and they said, "Why didn't you call us?" Well here they are again, chapter twelve.

AND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Why did you pass over to fight against the children Ammon, and you didn't call us to go with you? We're gonna burn you and your house with fire (Jdg 12:1).

Well, they got by with this kind of stuff with Gideon. Gideon was just a very, you know, diplomatic, mild-mannered fellow, but not so Jephthah. He was the son of a harlot, tough cookie. He grew up with a tough crowd and you don't mess with Jephthah like you would with Gideon. And so they came to Jephthah throwing on in the same trip that they threw on Gideon years earlier.

And Jephthah said, I and my people (Jdg 12:2)

Now look, notice, Jephthah was a very egocentric person. Notice all the I's and the my's and so forth in these next few verses. It demonstrates the guy's egocentricities.

And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and I called you, and you delivered me not out of their hands. And when I saw that you daily delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are you come up against me, me this day, to fight against me? (Jdg 12:2-3)

So notice all these personal pronouns the guy's using. He's very egocentric.

And Jephthah gathered together all of the men of Gilead, and they fought with Ephraim: and the men of Gilead smote Ephraim, because they said, You Gileadites are fugitives of Ephraim and among the Ephraimites, and among the Manassites. And the Gileadites took the passages of Jordan before the Ephraimites (Jdg 12:4-5):

They come over against them into the land of Gilead, cross Jordan coming over against them. And so the men of Jephthah took the fords where they cross the Jordan River. And as the Ephraimites were trying to sneak back into their own land they'd stop them and they'd say, "Say Shibboleth: and say are you an Ephraimite?"

"Oh no, we're not Ephraimites."

They'd say, "Say Shibboleth" and the guys from Ephraim couldn't pronounce, couldn't pronounce the "sh" sound and they'd say, "Sibboleth" and they knew that they were then Ephraimites and so they'd wipe them out. And some forty-five, forty-six thousand Ephraimites bit the dust: forty-two.

And Jephthah judged Israel for six years. And he died, and was buried in one of the cities of Gilead (Jdg 12:7). So really he didn't reign too long, just six years. And then the tenth judge was this guy Ibzan from Bethlehem and his claim to fame was he had thirty sons and thirty daughters who he sent abroad to marry with the kings from other nations and he took in thirty daughters from abroad for his sons. So he shipped his daughters out and then took thirty daughters from other kingdoms for his sons. He judged Israel for seven years. He was buried in Bethlehem. Then Elon became the eleventh judge. He was from the tribe of Zebulun. He judged Israel for the years and he was buried at a high or rather Ajalon or Aijalon in the country of Zebulun.

Then Abdon became [the twelfth] judge, [the son of Hillel] and he had forty sons and thirty nephews, that rode on seventy donkeys: and he judged Israel for eight years (Jdg 12:13-14). These guys really didn't do very much. Not much is told about them. (Through The Bible C-2000 Series; Chuck Smith; Bible Commentaries; 1979-1986)

VIII. PRAYER INCIDENTS IN THE LIFE OF OUR LORD

"There was a great cape at the south of Africa and so many storms and so much loss of life until it was called the Cape of Death. One day in 1789 a bold navigator shoved the prow of his vessel into the storms that thundered around it and found a calm sea. He then named it the Cape of Good Hope. So there is a cape that jutted out from earth into the sea of eternity called death. All were afraid of it. All navigators, sooner or later, must contend with these murky waters. But once upon a time, nearly two thousand years ago, a brave navigator from heaven came and drove the prow of His frail humanity bark down into the gloomy waters of this cape and lay under its awful power for three days. Emerging therefrom, He found it to be the door to endless calm and joy, and now we call it Good Hope."—
John W. Baker

One of Christ's most impassioned and sublime pæans of prayer and praise is found recorded by both Matthew and Luke, with small verbal contrasts and with some diversity of detail and environments. He is reviewing the poor results of His ministry and remarking upon the feeble responses of man to God's vast outlay of love and mercy. He is arraigning the ingratitude of men to God, and is showing the fearfully destructive results of their indifference with their increased opportunities, favours and responsibilities.

In the midst of these arraignments, denunciations and woes, the seventy disciples return to report the results of their mission. They were full of exhilaration at their success, and evinced it with no little self-gratulation. The spirit of Jesus was diverted, relieved and refreshed by their animation, catching somewhat the contagion of their joy, and sharing in their triumph. He rejoiced, gave thanks, and prayed a prayer wonderful for its brevity, its inspiration and its revelation:

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

"All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him,"

The Christ life was in the image of His Father. He was the "express image of His person." And so the spirit of prayer with Christ was to do God's will. His constant asseveration was that He "came to do His Father's will," and not His own will. When the fearful crisis came in His life in Gethsemane, and all its darkness, direness and dread, with the crushing weight of man's sins and sorrows which were pressing down upon Him, His spirit and frame crushed, and almost expiring, then He cried out for relief, yet it was not His will which was to be followed. It was only an appeal out of weakness and death for God's relief in God's way. God's will was to be the law and the rule of His relief, if relief came.

So he who follows Christ in prayer must have God's will as his law, his rule and his inspiration. In all praying, it is the man who prays. The life and the character flow into the closet. There is a mutual action and reaction. The closet has much to do with making the character, while the character has much to do with making the closet. It is "the effectual fervent prayer of the righteous man which availeth much." It is with them who "call upon the Lord out of a pure heart" we are to consort. Christ was the greatest of prayers because He was the holiest of men. His character is the praying character. His spirit is the life and power of prayer. He is not the best prayer who has the greatest fluency, the most brilliant imagination, the richest gifts, and the most fiery ardour, but he who has imbibed most of the spirit of Christ.

It is he whose character is the nearest to a facsimile of Christ. His prayer referred to just named, in the form of thanksgiving, sets forth the characters upon whom God's power is bestowed and to whom God's person and will are revealed. "Hid these things from the wise and prudent," those, for instance, who are wise in their own eyes, skilled in letters, cultured, learned, philosophers, scribes, doctors, rabbis—"prudent"—one who can put things together, having insight, comprehension, expression. God's revelation of Himself and His will cannot be sought out and understood by reason, intelligence nor great learning. Great men and great minds are neither the channels nor depositories of God's revelation by virtue of their culture, braininess nor wisdom. God's system in redemption and providence is not to be thought out, open only to the learned and wise. The learned and the wise, following their learning and their wisdom, have always sadly and darkly missed God's thoughts and God's ways.

The condition of receiving God's revelation and of holding God's truth is one of the heart, not one of the head. The ability to receive and search out is like that of the child, the babe, the synonym of docility, innocence and simplicity. These are the conditions on which God reveals Himself to men. The world by wisdom cannot know God. The world by wisdom can never receive nor understand God, because God reveals Himself to men's hearts, not to their heads. Only hearts can ever know God, can feel God, can see God, and can read God in His Book of Books. God is not grasped by thought but by feeling. The world gets God by revelation, not by philosophy. It is not apprehension, the mental ability to grasp God, but plasticity, ability to be impressed, that men need. It is not by hard, strong, stern, great reasoning that the world gets God or gets hold of God, but by big, soft, pure hearts. Not so much do men need light to see God as they need hearts to feel God.

Human wisdom, great natural talents, and the culture of the schools, howsoever good they may be, can neither be the repositories nor conservors of God's revealed truth. The tree of knowledge has been the bane of faith, ever essaying to reduce revelation to a philosophy and to measure God by man. In its pride, it puts God out and puts men into God's truth. To become babes again, on our mother's bosom, quieted, weaned, without clamour or protest, is the only position in which to know God. A calmness on the surface, and in the depths of the soul, in which God can mirror His will, His Word and Himself—this is the attitude toward Him through which He can reveal Himself, and this attitude is the right attitude of prayer.

Our Lord taught us the lesson of prayer by putting into practice in His life what He taught by His lips. Here is a simple but important statement, full of meaning; "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come He was there alone."

The multitudes had been fed and were dismissed by our Lord.

The Divine work of healing and teaching must be stayed awhile in order that time, place and opportunity for prayer might be secured,—Prayer, the divinest of all labour, the most important of all ministries. Away from the eager, anxious, seeking multitudes, He has gone while the day is yet bright, to be alone with God. The multitudes tax and exhaust Him, The disciples are tossed on the sea, but calmness reigns on the mountain top where our Lord is kneeling in secret prayer—where prayer rules. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain alone."

He must be alone in that moment with God. Temptation was in that hour. The multitude had feasted on the five loaves and the two fishes. Filled with food and excited beyond measure, they would fain make Him king. He flees from the temptation to secret prayer, for here is the source of His strength to resist evil. What a refuge was secret prayer even to Him! What a refuge to us from the world's dazzling and delusive crowns! What safety there is to be alone with God when the world tempts us, allures us, attracts us!

The prayers of our Lord were prophetic and illustrative of the great truth that the greatest measure of the Holy Spirit, the attesting voice and opening Heavens are only secured by prayer. This is suggested by His baptism by John the Baptist, when He prayed as He was baptised, and immediately the Holy Spirit descended upon Him like a dove. More than prophetic and illustrative is this hour to Him. This critical hour is real and personal, consecrating and qualifying Him for God's highest purposes. Prayer to Him, just as it is to us, was a necessity, an absolute, invariable condition of securing God's fullest, consecrating and qualifying power. The Holy Spirit came upon Him in fullness of measure and power in the very act of prayer.

And so the Holy Spirit comes upon us in fullness of measure and power only in answer to ardent and intense praying. The heavens were opened to Christ, and access and communion established and enlarged by prayer. Freedom and fullness of access and closeness of communion are secured to us as the heritage of prayer. The voice attesting His Sonship came to Christ in prayer. The witness of our sonship, clear and indubitable, is secured only by praying. The constant witness of our sonship can only be retained by those who pray without ceasing. When the stream of prayer is shallow and arrested, the evidence of our sonship becomes faint and inaudible.

IX. PRAYER INCIDENTS IN THE LIFE OF OUR LORD (Continued)

"Sin is so unspeakably awful in its evil that it struck down, as to death and hell, the very Son of God Himself. He had been amazed enough at sin before. He had seen sin making angels of heaven into devils of hell. Death and all its terrors did not much move or disconcert our Lord. No. It was not death: It was sin. It was hell-fire in His soul. It was the coals, and the oil, and the rosin, and the juniper, and the turpentine of the fire that is not quenched."—Alexander Whyte, D.D.

We note that from the revelation and inspiration of a transporting prayer-hour of Christ, as its natural sequence, there sounds out that gracious encouraging proclamation for heavy-hearted, restless, weary souls of earth, which has so impressed, arrested and drawn humanity as it has fallen on the ears of heavy-laden souls, which has so sweetened and relieved men of their toils and burdens:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you, and lean of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."

At the grave of Lazarus and as preparatory to and as a condition of calling him back to life, we have our Lord calling upon His Father in Heaven. "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." The lifting to Heaven of Christ's eyes—how much was there in it! How much of confidence and plea was in that look to Heaven! His very look, the lifting up of His eyes, carried His whole being Heavenward, and caused a pause in that world, and drew attention and help. All Heaven was engaged, pledged and moved when the Son of God looked up at this grave. O for a people with the Christly eye, Heaven lifted and Heaven arresting! As it was with Christ, so ought we to be so perfected in faith, so skilled in praying, that we could lift our eyes to Heaven and say with Him, with deepest humility, and with commanding confidence, "Father, I thank thee that thou hast heard me."

Once more we have a very touching and beautiful and instructive incident in Christ's praying, this time having to do with infants in their mothers' arms, parabolic as well as historical:

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

"But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

"And he took them up in his arms, put his hands upon them and blessed them."

This was one of the few times when stupid ignorance and unspiritual views aroused His indignation and displeasure. Vital principles were involved. The foundations were being destroyed, and worldly views actuated the disciples. Their temper and their words in rebuking those who brought their infants to Christ were exceedingly wrong. The very principles which He came to illustrate and propagate were being violated. Christ received the little ones. The big ones must become little ones. The old ones must become young ones ere Christ will receive them. Prayer helps the little ones. The cradle must be invested with prayer. We are to pray for our little ones. The children are now to be brought to Jesus Christ by prayer, as He is in Heaven and not on earth. They are to be brought to Him early for His blessing, even when they are infants. His blessing descends upon these little ones in answer to the prayers of those who bring them. With untiring importunity are they to be brought to Christ in earnest, persevering prayer by their fathers and mothers. Before they know, themselves, anything about coming of their own accord, parents are to present them to God in prayer, seeking His blessing upon their offspring and at the same time asking for wisdom, for grace and Divine help to rear them that they may come to Christ when they arrive at the years of accountability of their own accord.

Holy hands and holy praying have much to do with guarding and training young lives and to form young characters for righteousness and Heaven. What benignity, simplicity, kindness, unworldliness and condescension and meekness, linked with prayerfulness, are in this act of this Divine Teacher!

It was as Jesus was praying that Peter made that wonderful confession of his faith that Jesus was the Son of God:

"And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?"

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias or one of the prophets."

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it."

"And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

It was after our Lord had made large promises to His disciples that He had appointed unto each of them a kingdom, and that they should sit at His table in His kingdom and sit on thrones judging the twelve tribes of Israel, that He gave those words of warning to Simon Peter, telling him that He had prayed for Peter. "And the Lord said, Simon, Simon, behold Satan hath desired to have you, so that he may sift you as wheat. But I have prayed for thee that thy faith fail not. And when thou art converted, strengthen thy brethren."

Happy Peter, to have such an one as the Son of God to pray for him! Unhappy Peter, to be so in the toils of Satan as to demand so much of Christ's solicitude! How intense are the demands upon our prayers for some specific cases! Prayer must be personal in order to be to the fullest extent beneficial. Peter drew on Christ's praying more than any other disciple because of his exposure to greater perils, Pray for the most impulsive, the most imperilled ones by name. Our love and their danger give frequency, inspiration, intensity and personality to praying.

We have seen how Christ had to flee from the multitude after the magnificent miracle of feeding the five thousand as they sought to make Him king. Then prayer was His escape and His refuge from this strong worldly temptation. He returns from that night of prayer with strength and calmness, and with a power to perform that other remarkable miracle of great wonder of walking on the sea.

Even the loaves and fishes were sanctified by prayer before He served them to the multitude. "He looked up to Heaven and gave thanks." Prayer should sanctify our daily bread and multiply our seed sown.

He looked up to heaven and heaved a sigh when He touched the tongue of the deaf man who had an impediment in his speech. Much akin was this sigh to that groaning in spirit which He evinced at the grave of Lazarus. "Jesus therefore again groaning in himself, cometh to the grave." Here was the sigh and groan of the Son of God over a human wreck, groaning that sin and hell had such a mastery over man; troubled that such a desolation and ruin were man's sad inheritance. This is a lesson to be ever learned by us. Here is a fact ever to be kept in mind and heart and which must ever, in some measure, weigh upon the inner spirits of God's children. We who have received the first fruit of the Spirit groan within ourselves at sin's waste, and death, and are filled with longings for the coming of a better day.

Present in all great praying, making and marking it, is the man. It is impossible to separate the praying from the man. The constituent elements of the man are the constituents of his praying. The man flows through his praying. Only the fiery Elijah could do Elijah's fiery praying. We can get holy praying only from a holy man. Holy being can never exist without holy doing. Being is first, doing comes afterward. What we are gives being, force and inspiration to what we do. Character, that which is graven deep, ineradicably, imperishably within us, colours all we do.

The praying of Christ, then, is not to be separated from the character of Christ. If He prayed more unweariedly, more self-denyingly, more holily, more simply and directly than other men, it was because these elements entered more largely into His character than into that of others.

The transfiguration marks another epoch in His life, and that was pre-eminently a prayer epoch. Luke gives an account with the animus and aim of the event:

"And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

"And, behold, there talked with him two men, which were Moses and Elias:

"Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

The selection was made of three of His disciples for an inner circle of associates, in prayer. Few there be who have the spiritual tastes or aptitude for this inner circle. Even these three favoured ones could scarcely stand the strain of that long night of praying. We know that He went up on that mountain to pray, not to be transfigured. But it was as He prayed, the fashion of His countenance was altered and His raiment became white and glistening. There is nothing like prayer to change character and whiten conduct. There is nothing like prayer to bring heavenly visitants and to gild with heavenly glory earth's mountain to us, dull and drear. Peter calls it the holy mount, made so by prayer.

Three times did the voice of God bear witness to the presence and person of His Son, Jesus Christ—at His baptism by John the Baptist, and then at His transfiguration the approving, consoling and witnessing voice of His Father was heard. He was found in prayer both of these times. The third time the attesting voice came, it was not on the heights of His transfigured glory, nor was it as He was girding Himself to begin His conflict and to enter upon His ministry, but it was when He was hastening to the awful end. He was entering the dark mystery of His last agony, and looking forward to it. The shadows were deepening, a dire calamity was approaching and an unknown and untried dread was before Him. Ruminating on His approaching death, prophesying about it, and forecasting the glory which would follow, in the midst of His high and mysterious discourse, the shadows come like a dread eclipse and He bursts out in an agony of prayer:

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again.

"The people therefore that stood by, and heard it, said that it thundered: others said, An angel spoke to him.

"Jesus answered and said, This voice came not because of me, but for your sakes."

But let it be noted that Christ is meeting and illuminating this fateful and distressing hour with prayer. How even thus early the flesh reluctantly shrank from the contemplated end!

How fully does His prayer on the cross for His enemies synchronise with all He taught about love to our enemies, and with mercy and forgiveness to those who have trespassed against us! "Then said Jesus, Father, forgive them; for they know not what they do," Apologising for His murderers and praying for them, while they were jeering and mocking Him at His death pains and their hands were reeking with His blood! What amazing generosity, pity and love!

Again, take another one of the prayers on the cross. How touching the prayer and how bitter the cup! How dark and desolate the hour as He exclaims, "My God, my God, why hast thou forsaken me?" This is the last stroke that rends in twain His heart, more exquisite in its bitterness and its anguish and more heart-piercing than the kiss of Judas. All else was looked for, all else was put in His book of sorrows. But to have His Father's face withdrawn, God-forsaken, the hour when these distressing words escaped the lips of the dying Son of God! And yet how truthful He is! How childlike we find Him! And so when the end really comes, we hear Him again speaking to His Father: "Father, into thy hands I commit my spirit. And having said this, he gave up the ghost."

("The Reality Of Prayer" ; EM Bounds; Chapter 8-9 ; Edward McKendree Bounds (August 15, 1835 – August 24, 1913) was a clergyman of the Methodist Episcopal Church South and author of eleven books, nine of which focused on the subject of prayer.)

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 393-396)

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