

IDOP 2017

DEVOTIONALS, HYMNS, AND BIBLE STUDIES

FROM ASHES TO GLORY

JOSEPHINE K. MUTUKU SESI

MOURNING TURNED INTO LAUGHTER

We live in a world full of troubled and sorrows and these affects Christians physically, spiritually, emotionally and psychologically. Christians cry for justice, and in helplessness sometimes they mourn with no one to comfort them. This hopelessness is not a new thing. Israelites, God's chosen nation underwent the same situation. God promised to send them His anointed on whose mission was, "To console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the LORD, that He may be glorified" (Isaiah 61:3). This is a message of future hope which Jesus declared as fulfilled in Him (Luke 4:17-21). Jesus, the anointed One was sent to redeem men from sin and destroy all the works of Satan, the one who sometimes makes Christians mourn. Jesus triumphed over Satan and his works on the cross. Jesus' mission on earth is: To console those who mourn in Zion, (the dwelling of God's people), just as Christians are God's chosen people today (1 Peter 2:9). He is able and willing to comfort his people as they cry to him (Matt. 7:7). To give them beauty for ashes: It was the custom of those days to use ashes when in great mourning. Job, when he lost everything and his body was in pain sat mourning in ashes (Job 2:7-8).

After all the pain, God gave Job beauty (cheerfulness) for ashes because he trusted in Him (Job 42: 12-16). Many Christians lie ugly and angry in ashes with heavy hearts. God is willing to pick them up and give them cheerfulness instead of spirit of heaviness. To give them oil of joy for mourning: Oil makes faces shine. Jesus Christ is willing to remove all sadness and replace it with joy (Matt. 6:17). Christians are given oil of gladness, the Holy Spirit in their hearts upon received Jesus as LORD and Saviour and get healed spiritually, but not necessarily physically. However, the assurance for eternal comfort should strengthen us in midst of sufferings in this evil world (Rev. 1:17). To give them garment of praise for the spirit of heaviness: During thanks giving, priests wore beautiful garments. Christ's comfort brings joy and thankfulness to God even in midst of troubles (Phil. 4:4). Christ is the true vine and Christians are branches (Jn. 15:1). Christians are to bear fruit-fruit that will last" (Jn. 15:16) for the LORD to be glorified. Christ' mission is an offer for those who accept it, those who thirst after Him and seek Him with all their heart. Those who refuse the offer remain captives of Satan (John 3:36). Are you mourning because the suffering has been too much? I encourage you not to give up in loving and serving God. A time is coming when your mourning will be turned into laughter. What a day, glorious day that it will be! This is what I long for. How about you?

JOHN LANGLOIS DON'T STAND IN SILENCE

"Don't just stand there, do something!" said my mother after she had asked me to do some household chores. She was busy. She needed help. I was just standing there doing nothing. I wanted to do something else, not what she demanded of me. Sometimes God must think the same about us, his children. He has made it very plain in His Word what he wants us to do as His disciples. He has commanded us to go into a hostile world to bear witness to him, in both word and deed. Sometimes our words are the best expression of our witness. At other times our deeds are more eloquent and persuasive. Usually it is both. In each case our words and our actions break the silence as we point others to the Master. Jesus has told us that the fields are white and ready to harvest and yet the labourers are few. In Matthew 25: 31-46 we see clearly that active Christian service is not optional. When Jesus comes again He will judge us according to what we have done during our lifetime. Just as Jesus condemned the man who had been given just one talent who hid it in the ground, in the same way He will condemn all those who "just stand there in silence" and do not obey his Great Commission.

"To witness effectively in persecution we must stand on the firm foundation of our Rock, Jesus Christ."

These verses show us that sometimes we are blind to the opportunities which stare us in the face. There are those all around us who are hungry or thirsty, whether physical or spiritual, like the woman at the well. We are commanded to give them food and drink, just as Jesus gave living water to the woman in Samaria. Do we minister to those who are in prison, or strangers, or those with other needs? Depending on what we do in our lifetime Jesus will categorise us either as sheep or goats. That sounds shocking to those of us who place our salvation on faith in Christ alone, without works. We believe quite rightly that when we put our trust in Christ and trust him for our salvation by His death on the cross our salvation is assured. Our salvation is indeed completely secure – but not our eternal reward. If our love for Christ is real it will demonstrate itself in sacrificial service. James tells us that faith without works is dead. Dead faith! Is almost a paradox. Although we must not stand in silence, we certainly must stand on the firm foundation of Christ alone. When we are persecuted, like the seed falling on rocky ground in the parable of the sower, we will wither and die (Matthew 13: 20). The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. 21 But since they have no firm foundation, they last only a short time. When trouble or persecution comes, they quickly fall away. To witness effectively in persecution we must stand on the firm foundation of our Rock, Jesus Christ.

AIAH FODAY-KHABENJE

IN THIS WORLD YOU WILL HAVE TRIBULATION

A common slogan in the church in Africa is: "Jesus is the answer". However, it is not always clear what the question is. We may have various presuppositions, mostly about human flourishing and as portrayed by so called prosperity preachers. Our hitching ears tend to hear, what our hearts desire. In this reflection, I want to call our attention to the SIN, SHAME and SUFFERING question for which Jesus is the answer: SIN - we may know or believe that Jesus died for our sins and the sins of the whole world (John 3:16). The just recompense for sin is death. Jesus Christ, like no other, laid down his life for the sins of humans, and any and all who by faith, trust him as Lord of their lives are saved from eternal damnation (Rom. 6:23). That means even people committing heinous crimes and cruelty like ISIS can be saved and transformed to be followers of Jesus. St Paul was like an ISIS commando and no wonder he referred to himself as worst of sinners (1Tim 1:15). This statement was not just said in humility; Paul was known for heinous crimes before his encounter with Jesus. He was transformed from being a persecutor of the Church to the greatest activist and champion of the Gospel of Jesus Christ. A hardened criminal on the cross believed in Jesus and was granted eternal life in heaven with Jesus. SHAME - The means to our salvation was the death of Jesus on the wooden cross, a symbol of shame. Shame was an immediate consequence of human failure. Adam and Eve felt ashamed when they disobeyed God (Gen. 3:7-10). Shame exposes our nakedness, our ugliness, our deceptive hearts, foolishness, and wickedness. Our sins are exposed for all to see. Sin alienates us from God in shame. Christ bore our shame on the cross (Heb. 12:2).

Crucifixion was reserved for the scum of society; slaves, hardened criminals, and enemies of the state. It was considered too horrible and degrading. The preferred means of execution was beheading. Cross was a vulgar word and not used in polite company. On the cross, Jesus experienced such a shame to cover the shame of humanity (1Cor 1:24). Jesus took on our shame of disobedience and reconciles us with God, the Father. SUFFERING - The origin of human suffering is the fall; a consequence of SIN. Suffering and pain is evil and can no way be romanticized. It is natural to pray: "this is not my portion as a child of the most High God". However, when we go through suffering and persecution it does not mean it is as direct result of our sins. Suffering is a harsh reality of our walk with Jesus. Jesus foretells that followers will be persecuted on this world (John 16:33; 2 Tim 3: 12). On the cross, Jesus personally experienced the full range of human suffering. Jesus still bears the scars of his wounds even in his resurrected and glorified body and have become his identifying marks (John 20:20-29). Healing of pains happens at the cross of Jesus; forgiving those who have wronged us, loving our enemies, and offering our wounds to God. The Cross tells us that God in Christ is one with us in our suffering (Phil. 1:12-14; 3:10-11). When we suffer, God doesn't stand off, aloof and unconcerned, unable or unwilling to get involved. Jesus did not just suffer and die for us but he did rise from the dead. In a way rose for us and gave us access to that resurrection power. By Christ's wounds at the Cross we are healed.

DR. THOMAS SCHIRRMACHER

ONLY SUFFERING CHRISTIANS, NOT BYSTANDERS!

Hebrews 10:32-35: "Remember those earlier days after you had received the light, when you stood your ground in a great contest in the face of suffering. Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. You sympathized with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions. So do not throw away your confidence; it will be richly rewarded." The author of the Letter to the Hebrews seeks to embolden his readers in times of suffering so that they are reminded of how God helped them in earlier times of suffering (verse 32). What is truly interesting in this text, however, is that the Letter to the Hebrews designates all readers as such, as those who have "endured in the great contest in the face of suffering", independent of whether this occurred through suffering or through vicarious association with suffering! The author of the Letter to the Hebrews puts the sufferers (A) and those demonstrating compassion (B) on the same footing. In verses 33-34, the following is said about the cross: ABBA. In verse 33, the readers are first of all addressed as those who in part have "themselves" endured much suffering (A), but "at other times" also suffered because they in some cases "stood side by side with those who suffered" (B). There are, then, direct sufferers (A) and sufferers who are in that position because they suffer alongside others (B)! In verse 34 the situation is reversed: To start with, it is mentioned that the readers have suffered with those in prison (B). Then it is mentioned that they themselves lost possessions (A). That is precisely the objective of IDOP.

Christians who suffer and Christians who stand side by side with those who suffer seek to build a 'community' of suffering. Prayer occurs simultaneously in countries where there is Christian persecution and where there is no persecution of Christians. If we do this, then we "do not throw away our confidence," and this confidence "will be richly rewarded" (verse 35). A Christian never lives without Christian persecution! Either he is persecuted or he suffers with the fate of those who are persecuted. And whoever suffers, suffers at the same time with others who perhaps suffer even more! The possibility that someone simply ignores the suffering of another individual or church and then enjoys the fact that things are going well for him, without this turning into thankful involvement for the sake of others, is something which does not even come to mind to the writer of the Letter to the Hebrews! For Christians to suffer and for other Christians to not suffer side by side? Unthinkable! Christians who look away while others suffer? Inconceivable! And yet this is precisely what applies to the large majority of Christians! The International Day of Prayer (IDOP) is a good opportunity to end this situation here and now, to inform yourself about the global situation of the body of Christ, and at least through prayer to have 'fellowship' with those who suffer.

For Christians to suffer and for other Christians to not suffer side by side? Unthinkable!

Dr. Thomas Schirrmacher is the Associate Secretary General for Theological Concerns of the World Evangelical Alliance

BRIAN STILLER

REMEMBER THEIR CHAINS

"Remember their chains" comes from the Apostle Paul's reminder to Christians in Colossae, "remember my chains." Why do we even need to be reminded? Not unlike Jesus' call to remember to visit those in prison. Prisons, shut us off from those society deems undesirable. Closing them off physically does the same to us: we stop thinking about them – "out of sight out of mind" really works. It takes effort to remember one in prison, be they there for justifiable reasons or for because of their faith.

Thus the brilliance of the IDOP – International Day of Prayer for the Persecuted Church – a vital moment to remember, pray and intercede for our brothers and sisters. Persecution may for some be an inconvenience or insult, but for too many followers of Jesus, it does more than diminish acceptance in their community, it too often leads to physical intimidation and suffering. The IDOP has for years, alerted us to the need to constructively think and pray. The IDOP for the Persecuted Church is a lifeline from us to those suffering anywhere from emotional and physical harassment even to death.

For the apostle, his request that he be remembered was more than a feel-nice "I miss you." It was a call to pray, an exercise God calls us to use as we engage with the Spirit. So remarkable, isn't it, that the sovereign Creator, God of all that is, King and Lord actually invites us to be part of his activity on this planet? Prayer is not passive, but engaging, as intercessors, persuasive, intense and focused, asking specifically for those we know or have been told about.

The IDOP is a timely and strategic resource, yes for us – so we know whom to pray for –but specifically for those who are in need of our prayer. May this one-Sunday-a-year prayer for the persecuted become part of our praying consistently throughout the year... remembering those in chains, today, each day.

Brian Stiller is the Global Ambassador of the World Evangelical Alliance.

HYMNS

FOR THE PERSECUTED CHURCH

Father, in the name of Jesus Father,
hear our prayer for those in pain:
Scattered through the hostile nations
many suffer for Your name.

You have promised to Your people
opposition from the world.
Now sustain them, yes, protect them
by the truth found in Your Word.

Satan uses persecution
to instil a frightening fear,
threatening to destroy the body,
telling them that death is near.

Give them courage, noble courage,
never to deny Your name.
In the footsteps of the martyrs
may they spread abroad Your fame.

Be with those in Muslim nations
where to choose You is to die.
May the motives of fanatics
be exposed as Satan's lie.

Where the Hindu is intolerant
of the faithful Christian few,
may their loving witness conquer,
showing Christian attitude.

Raise up leaders in Your Church, Lord,
people of integrity,
who will lead by their example
as You, Lord, want us to be.

May Your people in each nation
work in loving harmony.
Change the hearts of the oppressors,
break the yoke of tyranny.

HYMNS

FOR THE PERSECUTED CHURCH

Father, lead our meditation
as we worship at Your throne,
and we think of Jesus' courage
in His sufferings all alone.

He could well have chosen affluence
and a life of royal ease,
for He was Your royal offspring ~
could have anything He pleased.

But He chose a humble stable
to be born on this His earth;
and He chose to spend His labours
serving folk of lowly birth.

We admire His deep commitment
to obey You unto death,
drinking all the cup You gave Him,
suffering till His final breath.

How we praise You for the vict'ry
and the glory He was given
in that mighty resurrection
and ascension into heaven!

Through His suffering came the glory ~
could not come another way ~
for the dark, dark night must come be
for the glorious dawn of day.

Father, give us Jesus' courage
which His own apostles knew
after Jesus' Holy Spirit
filled their lives with courage too.

So, rejoicing, counted worthy,
they endured such suffering;
for there is no other channel
that revival glory brings.

Father, please repeat the hist'ry
of Your Church in other lands,
where the blessing has come painfully
as Your sovereign will has planned.

May we too endure the suffering,
sacrificing our desires
ready too to enter glory
through the persecution fires. Words:

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BIBLE STUDY

READ: Rev. 12:1; Matthew 16:18; John 1:5; 2 Cor. 4:8-12; Acts 12:5

QUESTIONS:

1. Is persecution a defeat for the follower of Christ?
2. In light of the above readings, why isn't persecution a defeat for the Christian?
3. What purposes could God have for the believer in times of persecution and suffering?
4. How should Christians respond to persecution?

STORY: A few years back, ISIS martyred 21 Coptic Christians in Libya. One of those men was actually a non-believer. As members of the ISIS asked each one to deny their faith, they refused and proclaimed Jesus as Lord. When they came to the last man who was not a Christian, he who had watched the others with boldness refuse to deny their faith responded saying, I accept and confess the God of these men, whom they are willing to die for. He too was then beheaded.

READ: Acts 16:16-40

QUESTIONS:

1. What was the reason for Paul and Silas' imprisonment in Philippi (vs. 19-24)?
2. What could be some other drivers of persecution as experienced by believers around the world?
3. What can you learn about persecution and the character of God from Paul and Silas' response to their ordeal in v. 25?
4. In light of the unexpected conversion story in vs. 27-33, what do you learn about the purposes of God in persecution?
5. What could be the reason behind Paul's demands to the magistrates in vs. 37?

STORY: Syria is a dangerous place for Christians. "The angel of martyrdom is coming with all its pain and blessing." These are the words of a Syrian church leader. It is said that a Christian mother was weeping as the ISIS surrounded a village in Syria. In that moment, her child looked at her and said: "Mom, we're here temporarily, don't cry we will be in eternity permanently." Similarly, Jesus did not conquer in spite of the darkness but through the darkness. We will not conquer in spite of persecution but through persecution (Rev. 5:9)

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BIBLE READINGS

Basic biblical teaching about persecution:

- Christians are to expect persecution. (John 15:18-21; 17:14; 2 Timothy 3:12; 1 John 3:13)
- God blesses right suffering. (Matthew 5:10-12; Luke 6:22-23)
- We should not be ashamed or embarrassed about persecution. (1 Peter 4:16; Hebrews 13:12-13)
- We must follow the example of Christ. (Philippians 2: 1-11; 1 Peter 2:19-25)
- We must react under persecution as the Lord did. (Matthew 5:38-48; Romans 12:14,17-21; 1 Peter 2:21-23)
- We are called to stand with those who are persecuted. (Matthew 25:31-46; Hebrews 10:32-38; 13:3)
- We can have the victory. (John 16:33)

Persecution foretold:

- Matthew 18:21; 28:34; Mark 10:30; Luke 11:49; John 15:20; 1 Corinthians 4:9; 2 Timothy 3: 12

Jesus warns and teaches about persecution:

- Matthew 10:16-42; Luke 14:25-35; John 15:18-16:4

The apostles and first missionaries are persecuted:

- Acts 4:1-22 – Christ's supremacy threatens the supremacy of the totalitarian and theocratic leadership. (v. 2,17)
- Acts 5:12-41 – Power and attraction of the gospel arouses jealousy. (v17)
- Acts 6:7-15 – Success of ministry arouses competition.
- Acts 7:54-8:4 – Stephen becomes the Christian Church's first martyr; persecution breaks out.
- Acts 12:1-4 – Herod persecutes apostles for political gain.
- Acts 12:1-18 – While Peter is in prison, the church prays.
- Acts 13:49-14:7 – Opposition to the gospel forces missionaries to flee.
- Acts 16:16-34 – The gospel threatens trade, economic prosperity and the fortune-telling industry (v19); false accusations lead to missionaries being severely beaten.
- Acts 17:1-15 – Missionary success arouses jealousy; missionaries forced to flee. (v5)

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BIBLE READINGS

- Acts 19:23-32 – The gospel threatens trade, economic prosperity and the idol industry; idol-makers incite riot that goes out of control.
- Acts 21:27-36 – Enemies of the gospel incite hatred and violence; Paul beaten and arrested.

Prepare for persecution:

- Understand it to be normal. (1 Peter 4:12; Philippians 1:29)
- Know the teaching of the Word of God. (Philemon 3:10; Romans 6:3-5; John 8:31-32) • Submit daily to the Holy Spirit. (Ephesians 5:18; 4:30)
- Rest in the will of God. (Ephesians 5:17; Hebrews 4:1,9-11)

Conduct under persecution:

- Matthew 5:44; 10:22; Acts 5:41; Romans 12:14; Philippians 1:28; Hebrews 10:34; 1 Peter 3:13-19

Results of persecution:

- Matthew 5:10; Luke 6:22; 9:24; James 1:2; 1 Peter 4:14; Revelation 6:9; 7:13

Rewards for suffering persecution:

- Glory in heaven. (2 Corinthians 4:17-18; 1 Peter 5:1,10,11)
- Eternal consolation. (2 Corinthians 1:7; Romans 8:17)
- Christ is made known. (2 Corinthians 4:11)
- Life is being given to others. (2 Corinthians 4:12)
- Grace of God is being made manifest. (2 Corinthians 4:15)
- A guarantee that God will judge righteously. (2 Thessalonians 1:4-5)
- Will reign with him. (2 Timothy 2:12a)
- Spirit of glory rests upon. (1 Peter 4:14)
- Glory is brought to God. (1 Peter 4:16)
- Reason for joy. (1 Peter 4:13-14)

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BIBLE READINGS

Place and power of prayer:

- 2 Thessalonians 3:1-3 – Prayer is desired and required for persecuted believers.
- Romans 15:30-33 – Our prayers help struggling believers.
- 2 Corinthians 1:10-11 – God works as we pray.
- 2 Corinthians 10:3-4; Ephesians 6:10-18 – Spiritual battle requires spiritual weapons.
- James 5:16b-18 – The prayer of the righteous is powerful and effective. • Acts 19:23-32 – The gospel threatens trade, economic prosperity and the idol industry; idol-makers incite riot that goes out of control.
- Acts 21:27-36 – Enemies of the gospel incite hatred and violence; Paul beaten and arrested.

Some possible forms that persecution may take:

- By slander (evil report). (Psalm 31:13; Job 19:18; 55:12-14; Luke 6:22)
- Shame. Open embarrassment, dishonor or disgrace. Manner in which our Lord was accused of being
- Conceived (born out-of-wedlock); also, manner in which His nakedness was openly displayed on the cross. (Hebrews 13:13; 11:26)
- Falsely accused. (Psalm 35:11; 27:12; Matthew 5:11; Luke 23:2,5,10; Mark 14:55-60; Acts 6:13; 16:19-23; 26:2,7)
- Ensnare through deceit, trapping, tricks. (Daniel 6:4-5; Luke 11:54; Matthew 10:16-18)
- Object of conspiracy. (2 Samuel 15:12; Genesis 37:18; 2 Corinthians 11:32; Acts 9:23)
- Mocked, scorned, scoffed and sneered at. (Psalm 42:3; Job 12:4; Matthew 27:29,31,41; Acts 2:13; 17:18,32; Hebrews 11:36) Betrayed, treated treacherously. (Matthew 24:10; Luke 21:16; Psalm 41:9)
- Despised, to have contempt for, to loathe, to think nothing of, to consider without honour. (1 Corinthians 1:28; 4:10c)
- Hated by family. (Matthew 10:21, 34-36; Micah 7:6; Luke 21:16)
- Hated by men. (Luke 21:17; Matthew 10:22; Job 19:19)
- Defamation of character, libel, slander, evil report. (Psalm 31:13; Job 19:19; 1 Peter 2:12; 1 Corinthians 4:13)
- Feared by own people. (Acts 9:26)

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BIBLE READINGS

- Subject to special trials. (1 Corinthians 4:9-14; 2 Corinthians 11:23-28)
- Imprisoned. (Luke 21:12; Acts 4:3; 5:18; 12:4; 16:24; 2 Corinthians 6:5; 11:23c; Hebrews 11:36b)
- Beaten. (Acts 5:40; 16:23; 2 Corinthians 6:5; 11:24; Matthew 10:17) • Contradicting. (Acts 13:45)
- Stir against. (Acts 6:12; 13:50; 14: 2,19; 19:23,25-26,29; 21:27)
- Charges pressed. (Acts 18:12; Matthew 10:17-18)
- Threatened. (Acts 4:18,21; 5:40)
- Stoned. (Acts 7:58-59; 14:19; 2 Corinthians 11:25; Hebrews 11:37)
- Afflictions. (2 Timothy 3; 11; Psalm 34:19)
- Expulsion. (Acts 13:50; John 16:2a)
- Exhaustion, extreme fatigue. (2 Corinthians 11:27)
- Hunger and thirst. (2 Corinthians 11:27; 1 Corinthians 4:11)
- Spectacle. (1 Corinthians 4:9; Acts 9:16; 20:23; 21:11; Hebrews 10:33a)
- Suffer physical need. (1 Corinthians 4:11; 2 Corinthians 6:4; Philippians 4:12; Hebrews 11:37)
- Martyrdom. (Luke 21:16; Acts 7:59; 12:2; John 16:2)
- Afflictions. (2 Timothy 1:8; 4:5; Matthew 24:9; Psalm 34:19; 2 Corinthians 4:17; 6:4; Hebrews 10:32-33; 11:25,37; Colossians 1:24; 1 Thessalonians 1:6; James 5:10)
- Poverty. (2 Corinthians 6:10; Philippians 4:12) Loss of property and material goods. (Hebrews 10:34b)

GODFREY YOGARAJAH

IDOP 2017: FROM ASHES TO GLORY

Scripture affirms that the Christian life is a call to glory through suffering.

Accordingly, on a daily basis Christians around the world face persecution in various forms, including discrimination, physical assaults, violence and even death.

The Bible in Hebrews 13:3 command Christians to pray for those suffering as if they themselves were suffering. In other words, the Bible calls us to not only remember those who suffer but also to identify with them in their suffering. In keeping with this scriptural imperative, the International Days of Prayer for the Persecuted Church (IDOP) has united millions of Christians around the world in the spirit that scripture commands: If one suffers, we all suffer.

According to statistics, persecution is the daily reality of at least 100 million Christians around the world. These Christians, who face routine harassment and difficulties, often suffer in silence and isolation. Over the years, the IDOP has served as a platform to highlight their stories and advocate their plight.

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Moreover, in so doing, the IDOP has also been a source of solidarity and encouragement to persecuted Christians by reminding them that they are part of a larger, global family of believers.

We believe that God uses the prayers of his people to strengthen and deliver suffering saints. However, that's not all. Even though persecution and suffering may be the present reality for some believers, the Scriptures promise that their journey, ultimately would be from ashes to glory. As such, we are convinced that though sorrow is the present reality of those suffering for Christ, triumph is their ultimate reward.

We invite you, therefore, to join us this year on 5th and 12th November as we unite globally to pray for the persecuted. Let's pray that in spite of the pressure and persecution, our suffering brothers and sisters --where ever they may be in the world -- would stand firm in their faith, holding fast to the promises of God in Christ.

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INTERNATIONAL DAY OF PRAYER
FOR THE PERSECUTED CHURCH
• 2017

FROM ASHES TO GLORY

UNITING IN PRAYER FOR THE PERSECUTED
CHURCH WORLDWIDE IN THE SPIRIT THAT
CHRIST COMMANDED: IF ONE SUFFERS, WE
ALL SUFFER.

**5TH AND 12TH
NOVEMBER 2017**

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