



THE

VOICE

OF THE MARTYRS

Prayer ON THE FRONTLINES

LIVING WATER
IN KENYA

MIDNIGHT PLEA
IN COLOMBIA

June

26



"Remember them that are in bonds, as bound with them." Heb 13:3



A CHURCH, A PRAYER *and* A WATER WELL

As a Christian convert from Islam, Galgalo faced rejection from his family and hostility from his community. But when a severe famine hit his East African country, he had an opportunity to share God's love with those who opposed him.

Sitting in the living room of his home, shaded from the oppressive heat with only one small fan for relief, Pastor Galgalo, 49, laughs as he recalls the miraculous ways God has worked in his life.

"It encourages me when people ask my testimony," he said, "because sharing my testimony feels like I am preaching to myself. As I look back and see, I am encouraging myself."

Galgalo grew up in a devout Muslim household in Merti, a small rural town situated at the foot of a flat-topped butte in the remote and arid desert of northeastern Kenya. While Kenya is a majority-Christian nation, Merti is in a predominantly Muslim area. The town itself has 13 mosques, and 95% of its population of 47,000 identifies as Muslim.

Merti's isolated location and staunch Islamic influence have made it difficult to advance the Gospel in this area, but when Galgalo was a young boy, an Italian missionary established a Christian school in the town. Since Galgalo came from a large Muslim family (his father had seven wives, and his mother married at least three different men), his parents struggled to meet their children's needs. So when the Christian school began offering a feeding programme and free education, Galgalo's parents sent him there, despite the religious differences.

"That is how I first heard about Jesus," Galgalo said.

Rejected, Then Regenerated

As he advanced through school, Galgalo started to call himself a Christian. When his father confronted him and threatened to disown him if he didn't renounce Christ, Galgalo stood firm.

"He told me that I either convert to Islam, or I cease to be his son," Galgalo said. "I chose the latter option. I chose the Lord."

At the time, Galgalo was preparing to leave for college to become a teacher. His father's rejection threatened to upend his plans because he could not afford college tuition without his family's help. To Galgalo's surprise, a few members of the local Christian community helped pay for his education.

Upon his return to Merti after college, Muslims in the community compelled Galgalo to take his Christian faith more seriously. "Muslims like to debate Christians," he said. "They are trained, and they quote the Bible. Like one time I was wearing the crucifix of Jesus Christ, and the Muslims surrounded me and told me, 'Hey, read the Ten Commandments; God does not want you to love idols.' So the Muslims pushed me to study the Bible."

He endeavoured to study God's Word in earnest, and as he did, he made a life-changing discovery.

“He told me that I either convert to Islam, or I cease to be his son. I chose the Lord.”

“I realized I said I was Christian, but deep inside I was not transformed. I had not accepted the Gospel,” he said. “Once I realized that, I surrendered.”

Galgalo continued studying God’s Word and growing in his faith. He had gotten married, and his wife became a Christian also. He shared the Gospel with others and soon started meeting with other new Christians under an acacia tree. However, opposition from the local Muslim leaders caused the small group of Believers to flee to Nairobi.

The Troublesome Teacher

Galgalo was sent to a teaching post in a different remote village, where he was the first Christian from his ethnic group the villagers had ever met. “It was as if a monkey had been brought to the market,” he said, laughing. Galgalo eventually led 12 students to faith in Christ, and he met with them after school for prayer and Bible study. But trouble arose when leaders of the local mosque discovered Galgalo’s evangelistic activities.

As Galgalo walked along the road around midday on a Friday, he suddenly heard a loud commotion.

“I looked back and saw a large crowd in the distance, all of them carrying big sticks,” he said. “I didn’t know what was going on, so I just continued on my way to school. When I arrived, there were three men with big sticks asking for Teacher Galgalo.”

The men reported that the sheikh had incited the community to come kill Galgalo or chase him out of town. Just as the mob advanced toward Galgalo, a local woman stepped forward.

“This man is a Christian (infidel), yes we know,” the woman said, “but he is here because of our children. He is here to give us studies, so whoever touches him shall first challenge me.” Suddenly, the crowd’s mood shifted in support of Galgalo.

“The Lord used that one woman to bring change,” Galgalo said. “God saved my life that day.”

Though the threat on Galgalo’s life subsided, other threats persisted. The stress was so intense that Galgalo’s wife lost multiple pregnancies. After 18 months, Galgalo asked to be transferred back to Merti. But that would only bring new challenges.

Putting Down Roots in Merti

Galgalo did not originally intend to plant a church in his hometown.

“It was not in my plan. I didn’t know what ‘church planting’ means,” he said. “I just shared Christ with the people. The idea of planting a church was not in my vocabulary.”

As Galgalo shared his faith, people responded and came to faith in Christ. By 2007, the small group of Believers who had previously fled to Nairobi had returned to Merti. They asked Galgalo to be their pastor, and though they could not offer

▼ While Galgalo earns a living as a schoolteacher, his heart’s desire is to bear spiritual fruit by seeing lives changed by Christ.





“I told the Lord, ‘The community has denied us water. But you are the one who brings rivers out of dry land.’”

him a salary, they sponsored his theological training. So Galgalo attended Bible school to earn a theology degree.

The church in Merti grew, and one of the members gave a small plot of land to the church. In 2010, the congregation raised enough money to build a small structure on the land for church gatherings. The Muslim community began to realize that the church was gaining influence, and persecution increased. The church received threats, and members of the community threw stones at the building when the Christians gathered. They could not meet to pray at night without police protection.

Galgalo started carrying a black book to document threats in case he needed to provide evidence of attacks for the police. When VOM workers first met Galgalo in 2018, the book was nearly full.

Still, the church grew, and the congregation realized their current meeting place would eventually be too small to accommodate their numbers. In 2012, they applied for a new plot of land from the local government.

“The community elders said these people should be given the land, but not in the middle of town,” Galgalo recalled. He said they considered Christians too “noisy” to have a place of worship in town.

The church was granted 10 acres of wild bushland. The members spent the next year or so clearing the land, and then they submitted a request to the local government to install a water access point. Their request was denied. They kept asking, and they kept being denied.

“There was war for seven years,” Galgalo said. “It cost us a lot of time and emotions.”

Rivers in the Desert

Galgalo and the church continued to fight for water access, and they continued to meet and work on the land. Galgalo had a vision for the land to one day be a farm to help the church be more sustainable. Then, in 2018, the need for water became more dire: Local Muslim leaders prohibited any church members from using the community water supply.

“Now there was no getting water,” Galgalo said. “So I prayed.

◀ When the local Muslim community prohibited any Christians from accessing the community’s water supply, Galgalo prayed God would provide water for himself and his church members.



▲ With help from the global body of Christ, Galgalo's church members now have access to fresh water. Galgalo said the church's well has provided an opportunity to share the love of God with the Muslim community who has opposed them.

A very simple, sincere prayer. I told the Lord, 'You know we need water; make us water. The community has denied us water. But you are the one who brings rivers out of dry land.'

Soon, Front-Line Workers connected with Galgalo, and the global body of Christ helped the church in Merti dig a water well on their land. Out of it fresh, clean water flowed, a rarity in this part of Africa, where contamination and salinity can make water unpotable. Before the water had even been sent off for testing, Galgalo took a sample of it home and planted some seeds to see if they would grow.

"It was fresh water. I prayed for that," Galgalo said. "God silenced the community, all those people who were trying to attack us, saying that the church should not be given land."

Soon after the well was completed, a severe drought hit Merti and the surrounding region. It devastated the community. All of the town's water sources dried up, except for the church's well.

"All the shallows dried up; the river was dry. Now they, the community, are coming to beg for water," Galgalo said.

The church shared their water with the community, and not only with the people, but with their livestock also. Since then, things have changed between the church and the Muslim townspeople of Merti.

"We have thought, 'Are we dreaming?' Those people who hated us, called us names, they have started now to give us good names just because of that water. ... In their mosque they could not get a cup of water for their ceremonial washing. Now they have to send somebody to get it from this church."

Elders from the Muslim community have come to apologize

to Galgalo for how they treated him and the church, something that he says is rare in their Muslim culture. "The well saved the name of the church," he said.

Pastoring and Persevering

While relationships have improved with the community, Galgalo continues to experience opposition because of his Christian witness. Since the church cannot afford to pay him as a pastor, he still teaches in the local school to provide for his family. He has been passed over for promotions multiple times, and students he once taught are now in leadership above him, something he knows happens because he is a Christian.

"They want to humiliate me because of my faith," he said. "Unless you deny your faith, you are not promoted."

He also can only do ministry visits during the day because of the risks of being out after dark. Still, Galgalo remains in Merti because of the encouragement he has received from the global body of Christ and because of the great number of remaining unmet needs.

"Last year, I almost reached a breaking point," he said. "I thought about resigning. But if not me, who else will go and encourage these people? If I leave this community, then who else? Because of the rough road, because of the weather, because of the facilities, no one is willing to come. ... All these people need fellowship. Some are failing ... souls are perishing. There are no missionaries, there are no evangelists, there are no full-time pastors. So I give my life full-time to the ministry of the Gospel." ■

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LIGHT

*in a Kingdom
of Darkness*

Faced with violence, loss and illness, a Colombian couple does battle in the best way they know how — with prayer.

Since I was a girl, my mother taught me the power of faith," Isabella said as she shared about growing up in her Colombian home. "She always told me, 'Bella, for those who believe, everything is possible.'

I believe that today I am here because of faith."

Isabella's faith and conviction had a deep impact on Edgar when they met and eventually married, and that has set a tone for 20 years of their life and ministry together. It takes this kind of deep faith to live faithfully and boldly for Christ in the area of Colombia where Edgar and Isabella live and work.

The forested valleys west of the Andes are fertile and lush, yielding rich harvests of cacao, sugarcane, coconuts and palm oil. The cities along the Pacific coast are alive with commerce and industry. But this region also lies within one of Colombia's dangerous "red zones."

Inside these districts, Marxist rebel groups like the Revolutionary Armed Forces of Colombia (FARC) and other guerrilla and paramilitary forces dominate through terror and extortion, often funded by narcotics trafficking and other illegal activity. After years of intermittent combat against these groups, the Colombian government has largely withdrawn from these areas, leaving the various paramilitary groups to grow more active and violent. Christians in these red zones — especially pastors and evangelists — are often violently persecuted.

“I needed God, so that the Holy Spirit could cover me and strengthen me through that spiritual warfare.”

Beginning a Wonderful Adventure

As a young couple, Edgar and Isabella did not set out to pastor a church. They saw a desperate need in their urban community, and they wanted to address that need.

“I remember that I gave all my clothes and shoes away because I understood that many of the people didn’t only need Christ; they needed a pound of rice, they needed a shirt,” Isabella said. She was especially moved by the young women, even girls, reduced to prostitution. “They sell themselves for a plate of food,” she said.

Edgar and Isabella set aside what money they could and used it to buy food for the hungry. Then they started asking friends and neighbours to do the same. When Isabella’s mother died, a friend gave them some money to use for a vacation; they used the money instead to set up a community kitchen.

But as they met physical needs, they didn’t forget the deep spiritual hunger of the people around them. Isabella and Edgar shared the Gospel as they passed out food and clothes. One hearer was a man who had been a Christian but had turned away from his faith. Edgar’s ministry to the man helped him reconcile with the Lord. The man’s next thought caught Edgar by surprise.

“He told me, ‘Let’s do a cell group in your house,’” Edgar recalled. “I didn’t want strangers in my house, but he insisted, and I said, ‘OK, let’s go.’”

Fifteen people showed up for that first small house-church meeting.

“From there this adventure, this wonderful adventure, started,” Edgar said.

As the cell group outgrew their home, the couple found a larger meeting place to rent for the growing church. They inaugurated the church meetings with a festive wedding ceremony for two Believers. The joy and generosity that were hallmarks of Edgar and Isabella’s ministry made them well-liked in the community but also drew the attention and anger of FARC guerrillas.

One day in 2013, a guerrilla commander called Isabella.

“If you give clothes, if you give shoes, if you give food, if you help people get married ... if you do all that, you must have a lot of money,” the man told Isabella. He demanded a *vacuna* — a vaccine — FARC slang for protection money. She refused.

“The threats got worse, very progressively,” Isabella said. She came home to find a dismembered frog on her doorstep with a note saying she would end up the same way. Groups of three or four FARC guerrillas would gather in front of her house to intimidate the family. One emptied the bullets from his gun, dropping them one by one into his hand. “Every single one of these is going to go into your head,” he told her.

Isabella stood her ground, despite their menace. “There is a kingdom here that needs to fall,” she told the thugs, referring to their violent cause.

God made it clear to Isabella that his weapon of choice for bringing down that kingdom was prayer.

Battles in the Night

From that time, Isabella awoke around midnight every night. For three years, she felt the conviction that she should pray for hours, often into the early morning.

“It was spiritual warfare,” she said. In prayer and in visions, she said, the unseen spiritual world became visible to her. “I saw the demons, I saw the big giants, I saw the witches, the Satanists,” she said. “I saw the sacrifices that they made. ... I needed God, so that the Holy Spirit could cover me and strengthen me through that spiritual warfare.”

Isabella’s midnight prayer times became a source of strength throughout the community. During a week when she had not gotten up to pray, a neighbour knocked on her door.

“We didn’t hear you pray last night,” she told Isabella. “You need to wake up and pray, because your prayer is what



inspires us to pray.”

At one point, Isabella had a dream of a strong demon attacking their house. She awakened Edgar, and they prayed fervently until 6am. In the thin morning light, they went outside and saw that their wooden roof had collapsed. A few days later, a stranger came to their door. She identified herself as a Christian. She was also the sister of a neighbourhood witch doctor who had repeatedly tried to lay a supposed curse on Edgar and Isabella. The stranger informed Isabella that her brother had died two days earlier — the night of the demon attack.

“Why are you coming to tell me this?” Isabella asked the woman.

“Because there has to be evidence that the darkness cannot win against the light,” the woman answered.

But the darkness put up a fight. FARC guerrillas continued to harass and threaten the couple, especially targeting Isabella. One man broke into their house and told Isabella he would sexually assault and kill her, but a neighbour was alerted to his presence and scared him off. Others prohibited her from preaching in certain areas of town. They started forcibly recruiting local children, whom she loved and disciplined, into their ranks.

Isabella wept as she recalled one of these children, a 13-year-old boy named Calvin who was caught reading the Bible she had given him. The guerrillas forced him onto the roof of Isabella and Edgar’s house and shot him dead because he refused to join them.

“That actually pushed me more,” Isabella said. “I will not give up; I will not be quiet. I will continue proclaiming the Gospel.”

This tenacity escalated the guerrillas’ opposition. The local drug trade was being affected; voluntary recruitment into the guerrilla group was dropping off; young women were not willingly entering into prostitution.

“They said, ‘You are the cause of this, you and your husband,’” Isabella said. “Eight people came armed to the house ... to kill us.” But in prayer Isabella had heard the Lord telling her to present them with two options. She took the hand of the leader of the armed killers and said, “The Lord says this to you: Repent of what you are doing or you will die. But hear God: God loves you!” Then she gave each of the eight men a Bible. It was the beginning of a tenuous truce.

But then another demand for *vacuna* came from the guerrilla group, and she refused it. She didn’t want to leave, especially with two small children, one a premature newborn. But at 2am she felt the familiar nudge to get out of bed and pray, and gently the Lord told her it was time to leave.

Edgar didn’t want to leave the house he had built with his own hands or the church that they had started, but he finally relented. With an armed police guard, a large truck, and a hired helper, Edgar tore down his own house,



▲ Isabella, pictured here at a conference for Christian workers in Colombia’s red zones, said prayer has been foundational in her family’s life and ministry.

salvaging doors, roofing materials, pipes and whatever else he could to start again in a new home.

In their temporary quarters, Edgar and Isabella regrouped and asked the Lord for guidance. “We prayed to the Lord,” Edgar said, “and I said these words, I remember: ‘I lost what I had, but they are not taking my faith or my desire to serve you, Lord.’”

Edgar and Isabella concluded that, while they had to live farther away, they would continue to serve the church they had planted in the heart of the city. Repeatedly, they experienced the Lord’s protection as they continued to serve. But after building a new house and having it taken from them, they were devastated. Isabella and the children also had difficult health problems. The couple struggled to know what the Lord was doing in their lives.

Finally Isabella located a new home to rent in a neighbourhood that “was like Sodom.” She questioned the

“You need to wake up and pray, because your prayer is what inspires us to pray.”

Lord about his purposes in leading them to such a dark and desperate place. Then she had a vision of a strong giant sitting on a throne, and she asked God who it was. The Lord told her it was the evil power that controlled the area.

“You have to knock him down,” the Lord told Isabella in the vision.

“God, how do I knock him down?” she asked. “He is so big, and I am so small.”

“I’ll help you,” the Lord said. With that Isabella woke up, full of conviction about their reason for moving to that neighbourhood. For a full year, Isabella awoke at 3 every morning to pray for the community. At the end of that year, she began to preach in the streets from morning until night.

Peace in the Pain

When the coronavirus pandemic began in 2020, Edgar doubted whether his wife, weakened by ongoing illness, should risk her health with her public ministry. At first he asked her not to go out anymore, and she agreed.

Then one day a Christian woman from a distant city arrived at their home in the middle of the night and told Isabella, “The Lord is telling you that you have to go out and preach the Gospel. ... He is going to be with you.” Edgar was unconvinced, so Isabella kept praying. A few days later another woman brought the same message. Edgar again said no. Then a non-Christian neighbour showed up.

“I heard God! I heard God!” she yelled. “God said go out and preach. God will keep you. Nothing will happen to you!”

Edgar was struggling internally, unsure about staying in ministry himself and unwilling to risk losing his wife. But slowly Isabella began doing ministry again. She soon gathered more than 200 people for open-air worship services four days a week, and she started doing prayer ministry among abused and vulnerable women — a ministry that continues to this day. Edgar couldn’t argue with the fruit he saw.

“That place became a place of peace,” Edgar said of the neighbourhood they had once regarded as Sodom. “They were receiving the Word. The church was alive!”

They said the community changed dramatically, with drug sales and prostitution declining rapidly. The guerrillas’ influence was waning as, one by one, their leaders were being arrested or killed by Colombian authorities or rival groups.

People knew that Isabella was a woman of prayer and conviction, and the FARC leaders concluded that the damage being done to their organization was her fault. They branded her a witch, and she was again targeted for retaliation.

Meanwhile, tragedy struck Isabella’s family. Her brother-in-

law, a low-level FARC drug distributor, shot her younger sister seven times and killed her over a misunderstanding. Isabella rushed there to be with her family. When her brother-in-law saw her, he blamed her for his failing income. With a gun in hand, he dragged her to the street in front of her sister’s house.

“Cursed woman, I am going to kill you!” he screamed. “Since you got here, everything has fallen. Since you got here, you have taken our power.” He fired the gun at Isabella’s neck. There was an explosive sound, but she was miraculously unharmed. Isabella closed her eyes and committed her life to the Lord’s hands as her brother-in-law checked the gun and put the muzzle in her ear. When he pulled the trigger, the same thing happened: noise but no bullet. He tried a third time with the same result. Finally Isabella broke free and a neighbour grabbed her brother-in-law to stop his attack.

The next day, when Isabella and Edgar filed formal charges against the brother-in-law, FARC guerrillas sent another message, this time to the couple’s landlord, who told them to pack up and leave.

The trauma of the attempted murder and the ensuing eviction didn’t silence Isabella or stop their family’s ministry. They found a new home and carried on. Isabella’s particular care for women in vulnerable situations led her to launch a

▼ Lush and fruitful in many areas, Colombia’s countryside supports not only crops like cacao, coffee and palm oil, but also coca to fuel the narcotics trade. Guerrilla groups fight for control of the region’s drug trafficking.





▲ Edgar, Isabella and their family are continuing front-line Gospel work amid ongoing threats. “It is a privilege to be called by God,” Edgar said.

special ministry to serve them and help them find resources. They have also been invited to begin leading devotional times in local schools.

“I know that guy wanted to tell me to stop bringing these souls to Christ, but I have it clear,” Isabella said, adding that she was committed to following God’s will at any cost.

Edgar’s conviction has likewise been crystal clear. “How can

we stop?” he said. “Really, God has already answered. In the pandemic, he told me, ‘I’ve called you’ — not audibly, but with the evidences. Every time that a soul receives Christ, every time that a home is restored, I know that ... it was God who called us. ... God called me, and even through the pain, even through the tests that we have gone through, it is a privilege to be called by God.” ■

Perpetua - Amy Rachel Petersen

Perpetua is an historical novel based on the real life and death of a young Roman noblewoman. Perpetua was martyred in the amphitheater of Carthage in 203 AD, but kept a diary of her arrest and time in prison. While many martyrs were poor or illiterate, Perpetua was neither. A new mother, a noblewoman, wealthy, highly educated... she had much to lose, and she chose to give it all away for the privilege of dying for Jesus.

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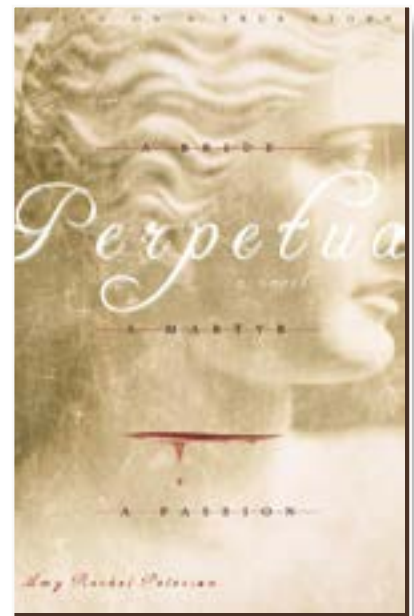
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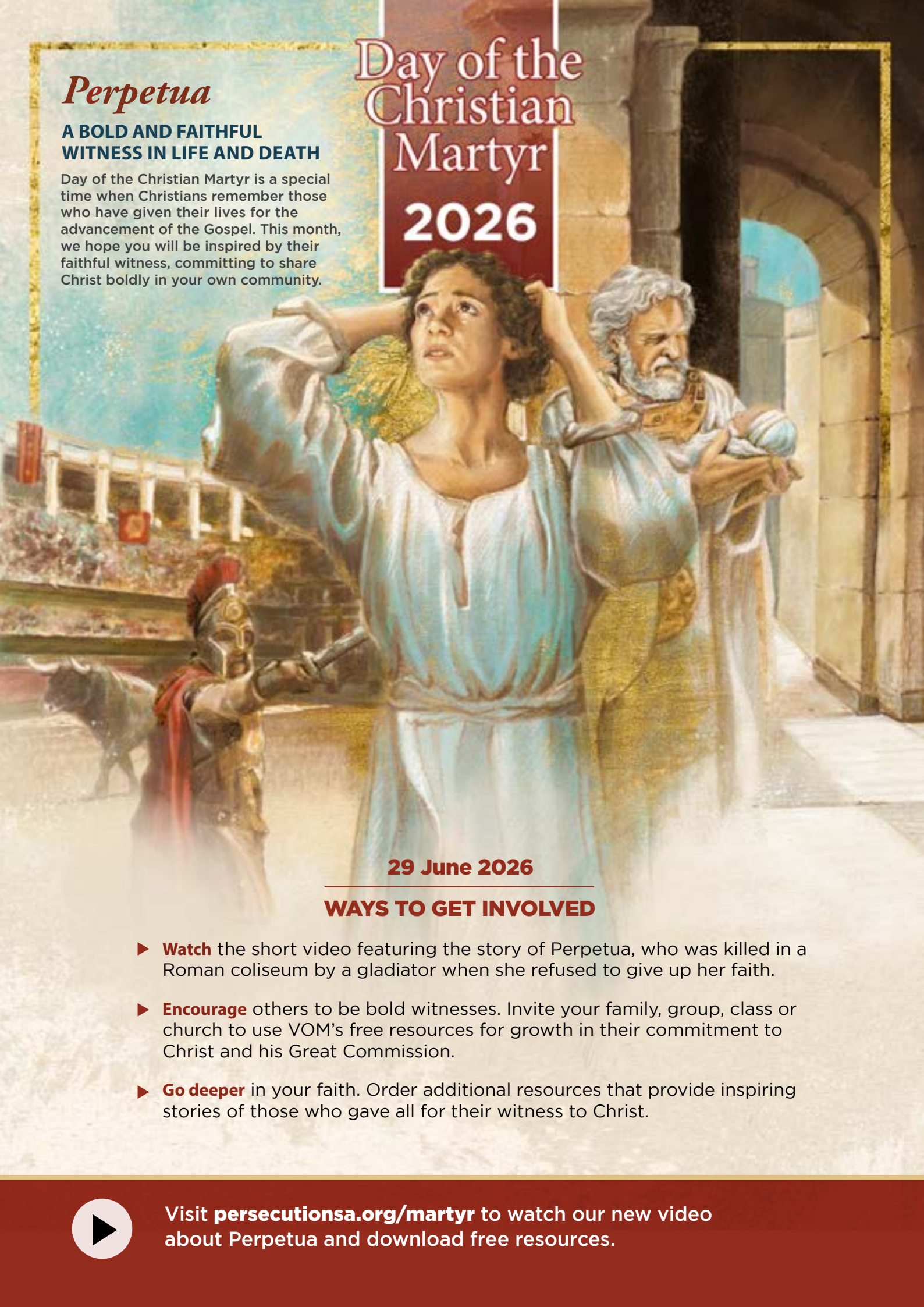
Perpetua

A BOLD AND FAITHFUL WITNESS IN LIFE AND DEATH

Day of the Christian Martyr is a special time when Christians remember those who have given their lives for the advancement of the Gospel. This month, we hope you will be inspired by their faithful witness, committing to share Christ boldly in your own community.

Day of the Christian Martyr

2026



29 June 2026

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- ▶ **Watch** the short video featuring the story of Perpetua, who was killed in a Roman coliseum by a gladiator when she refused to give up her faith.
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Visit persecutionsa.org/martyr to watch our new video about Perpetua and download free resources.

Prayer Diary

June 2026

M	1.	Malawi	Praise God that his Holy Spirit has brought many traditionally Muslim Yao to faith in Christ.
T	2.	Burundi	Use Acts 4:29 as a guide to pray that Burundian evangelists will remain bold in the face of persecution.
W	3.	North Korea	Pray for the encouragement of North Korean Christians living in South Korea, separated from their loved ones.
T	4.	Brunei	Pray that Bruneian Christians will seize opportunities to share the Gospel in their daily relationships.
F	5.	Turkmenistan	Bibles in the local language are illegal. Pray that Christians will find ways to access God's Word.
S	6.	Ethiopia	Pray that Christians whose church buildings have been burned by Islamists will find new places to worship.
S	7.	Cuba	Pray for Pastor Dizzis Ramos and others who are imprisoned and harassed on false criminal charges.
M	8.	Cameroon	Pray that attacks by Boko Haram and other extremist groups will cease.
T	9.	Bahrain	Pray that Bahrainis will remain open to the Gospel.
W	10.	Azerbaijan	Pray that churches will withstand government efforts to monitor, control or close them.
T	11.	Cuba	Praise God for continued church growth and baptisms despite government pressure and threats.
F	12.	Kuwait	Thank God for Kuwait's church facilities for expatriate Christians. Pray for increased ministry opportunities.
S	13.	Laos	Pray the blessings of Psalm 103 for our Laotian brothers and sisters in Christ who are enduring persecution.
S	14.	Kenya	Using John 14:27 as a guide, pray that Christians in Muslim-majority regions will experience the peace of Christ.
M	15.	Togo	Pray for Christians who are threatened by cross-border raids of militant Fulani Muslims.
T	16.	Egypt	Pray for the spiritual and emotional healing of Christians who have been kidnapped and tortured because of their faith.
W	17.	UAE*	Praise God for Christian workers who share the Gospel with Emiratis and foreign workers from restricted nations.
T	18.	Philippines	Pray for the peace and protection of Christians on the island of Mindanao, where Islamist groups are active.
F	19.	Israel	Pray for Jews and Muslims who come to faith in Christ despite their religions' opposition to Christianity.
S	20.	Nigeria	Using Isaiah 2:4 as a guide, pray that Islamic militants in Nigeria will lay down their weapons and turn to Christ.
S	21.	Tunisia	Pray for evangelists who boldly proclaim the Gospel to Muslims, despite its prohibition.
M	22.	Yemen	Praise God for the many former Muslims who have come to know Christ.
T	23.	Pakistan	Pray for Christian communities that have been attacked as a result of false blasphemy claims.
W	24.	Uzbekistan	Pray that the government will pass continued reforms to increase religious freedom.
T	25.	Turkiye	Pray for Mustafa and Basak, two teenagers rejected by their Muslim families for following Christ.
F	26.	Maldives	Pray that the Bible will be fully translated into Dhivehi, the main language of the Maldives.
S	27.	DRC**	Using Psalm 23 as a guide, pray that Congolese Christians will experience the care and comfort of the Good Shepherd.
S	28.	Indonesia	Pray that Kila will be emotionally and spiritually restored after a terrorist attack on his village.
M	29.	Jordan	Only 2% of Jordanians are Christians. Pray that they will make the most of opportunities to witness and plant churches.
T	30.	Oman	Pray that Omani Christians will be able to fellowship without government detection.

*United Arab Emirates

**Democratic Republic of the Congo



Christian Mission International - The Voice of the Martyrs, South Africa.

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"Remember them that are in bonds, as bound with them." Heb 13:3



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