

# PM Joshua 6:1-9 & Revelation 8:1-13 The Trumpets of God's Judgement

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[ 0 : 00 ] In Joshua, the book of Joshua, chapter 6. We'll find that on page 218 of the Pew Bible! Joshua, chapter 6.

This is the well-known passage which tells us about the taking of Jericho and how the walls fell down. Let's read from verse 1. We're going to read verses 1 to 9 and then we'll take another reading.

From the book of Revelation. So, Joshua 6.1. Now Jericho was shut up inside and outside because of the people of Israel. None went out and none came in.

And the Lord said to Joshua, See, I have given Jericho into your hand with its king and its mighty men of valor. You shall march round the city, all the men of war going round the city once.

Thus you shall do for six days. Seven priests shall bear seven trumpets of ram's horns before the ark. On the seventh day you shall march round the city seven times and the priests shall blow the trumpets.

[ 1 : 10 ] And when they make a long blast with the ram's horn and when you hear the sound of the trumpet, Then all the people shall shout with a great shout. And the wall of the city will fall down flat.

And the people shall go up, everyone straight before him. So Joshua the son of Nun called the priests and said to them, Take up the ark of the covenant and let seven priests bear seven trumpets of ram's horns before the ark of the Lord.

And he said to the people, Go forward. March round the city and let the armed men pass on before the ark of the Lord. And just as Joshua had commanded the people, The seven priests bearing the seven trumpets of ram's horns before the Lord went forward, Blowing the trumpets with the ark of the covenant of the Lord following them.

The armed men were walking before the priests who were blowing the trumpets, And the rear guard was walking after the ark, While the trumpets blew continually.

We'll leave that reading there and we'll turn to the Revelation and chapter 8. That's found on page 1240. 1, 2, 4, 0 in the Pew Bible.

[ 2 : 29 ] Revelation chapter 8. Revelation chapter 9.

And he was given much incense to offer with the prayers of all the saints on the golden altar before the throne. And the smoke of the incense with the prayers of the saints rose up before God from the hand of the angel.

Then the angel took the censer and filled it with fire from the altar and threw it on the earth. And there were peals of thunder, rumblings, flashes of lightning and an earthquake.

Now the seven angels who had the seven trumpets prepared to blow them. The first angel blew his trumpet and there followed hail and fire mixed with blood.

And these were thrown upon the earth. And a third of the earth was burned up. And a third of the trees were burned up. And all green grass was burned up.

[ 3 : 50 ] The second angel blew his trumpet and something like a great mountain burning with fire was thrown into the sea. And a third of the sea became blood.

A third of the living creatures in the sea died. And a third of the ships were destroyed. The third angel blew his trumpet. And a great star fell from heaven, blazing like a torch.

And it fell on a third of the rivers and on the springs of water. The name of the star is Wormwood. A third of the waters became Wormwood and many people died from the water because it had been made bitter.

The fourth angel blew his trumpet and a third of the sun was struck. And a third of the moon. And a third of the stars. So that a third of their light might be darkened.

And a third of the day might be kept from shining. And likewise a third of the night. Then I looked and I heard an eagle crying with a loud voice as it flew directly overhead.

[ 4 : 55 ] Woe, woe, woe to those who dwell on the earth. At the blast of the other trumpets that the three angels are about to blow. Amen.

May God bless this reading. These readings from his holy and inspired word. Now we're going to look together at the eighth chapter of the book of Revelation.

Before we do that let's just bow our heads in prayer. Gracious Heavenly Father. We pray that you will now send your Holy Spirit to us.

And that the Spirit will help us to understand the words that are written in this particular book. Lord, there is much symbolism and there are many things about the book of the Revelation which challenge our understanding.

But we thank you that this book was written for us. And it is for our instruction about the ways that you deal with humankind. And so we pray that you will help us to understand what we are to understand from it.

[ 6 : 11 ] Break now the bread of life, dear Lord, to me. As I just break the loaves beside the sea. Beyond the sacred page we seek thee, Lord. Our spirits hunger and thirst for you, O living word.

In Jesus' name we pray. Amen. Amen. Amen. Amen. In 2008 I watched a film.

which was promoted in the advertising as a slick, explosive thriller that builds to an exciting climax. And it was quite good. It didn't get very good reviews, but I did enjoy it. But what I was particularly taken with about this particular film was the technique of the film.

It used a technique which was quite unusual. It told the story through multiple perspectives, returning time and time again to the same moment, the same point, so that the viewer could see the same event from a different angle.

[ 7 : 49 ] And it was only when all the angles had been covered that the truth of what had happened was revealed. And the strap line on the poster read, Eight points of view, one truth.

And that's very instructive, that particular thought, when it comes to the book of Revelation. In certain respects, that's what happens. We are taken time and time again to see the same event through different eyes.

Or the Apostle John sees the vision from different angles. And frequently the scene cuts from the earth to heaven's view and then back again. So what's the value of seeing human events from heaven's perspective and vice versa?

The value is that we can gain an appreciation of what is happening in the world is not random. It has a purpose. And there is progression according to the plan of him who, and we thought about this for briefly this morning, as Ephesians tells us, of him who works all things according to the counsel of his own will.

But although there is progression in the nature of the visions, these are not laid out in a timeline, as we understand time. In chapter 4, this is after the first three chapters, the letters to the churches in Asia.

[ 9 : 21 ] Then in chapter 4, John is taken up in the spirit to heaven, where he sees the activities of the throne room of God. And in chapter 5, he's given the inside story of how God's redemptive plan is implemented through the triumphant lion, who is also a lamb.

And who alone is worthy to break the seals of God's plans of redemption and his purposes.

Then, in chapter 6, all the way through to chapter 20, by a series of visions interspersed by meaningful interludes, John is given heaven's perspective on what's happening and what will happen ultimately to a fallen earth and its sinful, rebellious inhabitants.

That is the general tone of the vision. In fact, towards the end of chapter 6, we witness the day of judgment called the great day of the wrath of him who sits upon the throne and of the lamb.

And as we begin, as we reach the beginning of chapter 8, we might be excused for thinking or feeling a certain déjà vu about the beginning of chapter 8 because what happens at this point is we're taken back to a position where we see the same events unfolding from a different perspective or vantage point.

[ 10 : 55 ] In this way, further details are unpacked. In chapter 8, things are seen from the perspective of the seven angels who stand before God's throne.

They're not called archangels, but these angels must occupy a very important function in the unfolding of God's purposes. These angels are given seven trumpets by which they will usher in God's judgments on the world.

And one cannot mistake the resonance there that there is between the seven trumpets of Revelation 8 and 9.

In fact, it does continue. And Joshua chapter 6, the seven trumpets which the priests there were given as they marched around Jericho. And as they did, let's just take us back for a moment to Jericho.

What was to be done? After they'd been given these seven trumpets, then for six days, these priests were to march around and they were to blast, to give a blast of the trumpets, but only march around once.

[12:07] Then on the seventh day, they marched around seven times and at the continuous long blast of the trumpets, the walls fell down. And clearly what was happening there was that the inhabitants of Jericho, which at that point represent the world's population in rebellion against God and his purposes, they had been given time, time to repent.

wherever God's people, Israel, went as they went into the land of Canaan, they gave the inhabitants a chance to repent before they then dealt with them according to the judgments of God.

So that's the reason why they marched six times around before that seventh momentous time with the seven, with the continuous blast after seven times.

So, there are certainly points at which we hear a resonance between Old Testament and New Testament.

And now, at the beginning of chapter 8, the seventh seal is opened. And I believe it would be profitable just to reflect for a little while on what accompanied the opening of this seal with an aim of getting a better perspective.

[13:33] on what is happening in our earth, well, which is not our earth, but the Lord's earth, in our day and beyond. Notice in chapter 8 there that, in verses 1 to 5, that there was silence in heaven.

Before ever we hear of any trumpets or anything like that, there is a silence. We're going to think about that silence, then we're going to think of the trumpets of God and also the judgments of God. But first of all, the silence in heaven. The detail is added that this silence lasted for about half an hour. Now, when one is dealing with eternal issues, does this little detail not seem a little bit irrelevant?

Half an hour. What was this half hour silence all about? Well, we can speculate, but we can speculate in an informed way, letting scripture inform scripture on this matter.

John, first of all, needed, although it wasn't the main point, John needed time to reflect on what he'd just seen and to process it. I mean, after all, in chapter 6, he'd just, through heaven's eyes, he'd just seen the terrifying, awe-inspiring end of the world, nothing less than that.

[14:47] And in chapter 7, the glorious sight of God's complete people at the end of time, the multitude that no one can count. And remembering that John was a frail earthen vessel, like ourselves, he needed time to process that.

So that's one reason I'm sure that was true. Secondly, that half hour gave time for God's people to pray. God's people and their cries are so important to God that he commands heaven to be silent while they pray.

And notice that it is, as we read there, it is the prayers of all the saints. verse 4. The prayers of all the saints, all of God's people, including those we would have read about had we read chapter 6, where we read of a suffering and persecuted people who had been killed for the faithfulness to Jesus and his word.

And they're praying out to the Lord as martyrs. This is a fascinating cameo, because the book of Revelation is the only place in all of Scripture where we read about what God's people pray in heaven.

All other prayers are on the earth. As I say, these are the martyrs whose blood, like Abel's of long ago, calls out for justice to be done at last, for their untimely deaths to be avenged.

[16:12] It may seem to be a difficult prayer for the Christian age in which the Lord taught us to love our enemies and pray for those who persecute us. And Stephen, we know, prayed for his murderers.

But we must remember that those who lose their lives for the cause of Christ in this world do so because they place their trust and confidence in the Lord. And in eternity, once this age of grace has drawn to a close, they will be avenged.

William Hendrickson says regarding Christians wronged on earth and who are now in the Lord's presence, he says, the saint in glory does not desire personal vengeance any more than did Stephen, but he or she yearns for the coming of that great day when the majesty and holiness, the sovereignty and righteousness of God in Christ shall be publicly revealed.

But of course, apart from the prayers which are prayed in heaven, there are those that are prayed by God's people on the earth and Paul wrote us telling us, didn't he, that to pray for all people, requests, prayers, intercessions and thanksgiving be made for all as we seek to see souls rescued from the dominion of darkness.

However, sometimes we can feel very discouraged feeling that our prayers are not actually being answered. But something very encouraging here in verse 3, we're told that the angel, the one with the golden censer, was given much incense to offer with the prayers of all the saints.

[17:51] This much incense that was put into this golden censer in the vision. What was that? Whatever it was, it was mingled with the prayers of God's people as they went up before God.

Now, in the Old Testament, which is full of symbolism, which carries forward into books like Revelation, tells us that the prayers of God's people are symbolized by the burning of incense. That symbolism was that the prayers offered through the priests so that they could be purified before they reached God. As Psalm 141 says, as incense, let my prayer be directed in thine eyes and the uplifting of my hands as the evening sacrifice.

Now, the priesthood of Israel is no more. We don't have a golden censer anymore, but we do have a priest. It's not just a priest either, it's a great high priest, Jesus, who takes up our prayers and presents them to God on our behalf.

Unlike ours, his prayers never need to be purified to reach God's presence. He prayed to his father, Father, I thank you that you always hear me. And it's Jesus' intercession for us that makes our prayers effectual and acceptable to God.

[19:15] And I believe that's what the much-in sense of verse 3 means, that our prayers are purified by the prayers of Jesus, the effectual prayers of Jesus. But there's a third reason to think about that silence in heaven, not just that it was give time for reflection and allowed the opportunity for prayer, but also it gave time to consider the seriousness of what was about to come.

And that was the impending judgment of God. In the Old Testament, judgment is sometimes preceded by silence. Zephaniah 1 verse 7 says, Stand in silence in the presence of the sovereign Lord, for the awesome day of the Lord's judgment is near.

Or Zechariah 2 verse 13, be silent before the Lord all humanity, for he has roused himself from his holy dwelling. So for all these reasons, it's profitable just to think about this thing which is called here silence in heaven.

But after that, after the silence, there's the opposite. There are the trumpets, the trumpets of God which are the war horns of heaven. After this, after the silence, there is, we read, there are peals of thunder, rumblings, flashings of lightning and an earthquake.

And this is the language of Sinai. The holy God has come down to visit the earth. As we finish our service, we're going to do so with Psalm 50, which is a commentary on the experience of Sinai, of being there and seeing the Lord coming down on that mountain.

[20:57] not that the Lord came with a social call but with judgment. Our God shall surely come, keep silence shall not he, before him fire shall waste, great storms shall round about him be.

So this is the language that the psalmist uses. And the ones to sound those trumpets in the revelation are these seven chief angels.

the war horns of heaven, not the heavenly symphony orchestra, but you probably are aware that these trumpets that they were using were not trumpets as you would see in a symphony orchestra. They weren't the long golden instruments with the twiddly little valves at the top. These were the war horns, the ram's horn trumpets, the shofar or shofarim, that's a shofarote probably, but the shofar was this curved instrument which the priests used.

And they still use in fact to this day, not priests so much as rabbis and those who serve within Judaism still use these trumpets as the day of Yom Kippur approaches.

[22:15] They sound the trumpets for ten days beforehand, remembering the moment when the Lord came down at Sinai and providing the Jews ten days for reflection upon their lives and time for

repentance.

Interesting connection. There's a clear link though between the seven trumpets of the angel of Revelation and the seven trumpets of Joshua as we've already said. Now we've been conditioned to think of angels on Christmas cards like chubby little creatures with wings and golden hair and a floaty gown and that kind of thing.

Nothing could be further from the truth. In fact, if you think of the name Gabriel, which is the name of one of God's chief angels, Gabriel means mighty warrior of God.

And several times in the Bible we encounter an angel with a drawn sword. And over Bethlehem on the night of when Jesus was born, what was in the sky? not just one angel but the heavenly armies. That's what heavenly host means. The heavenly armies were there and one would have been excused for thinking that the heavenly armies might have had some kind of military purpose in mind.

[ 23 : 35 ] But instead of that, they announced grace and peace on earth to humankind, on all those on whom his favour rests. But no wonder the shepherds were terrified when they looked into the skies and saw the heavenly army.

Now, however, in Revelation 8, the war horns do indeed sound as the prelude to the judgments that comes on a world that refuses to repent.

These are warnings that for the people of God, there is still, for the people of the world rather, there is still time to repent and turn to God. That's the thing you see.

Again, just like the priests of the armies of Israel marched around Jericho, their purpose initially was not to intimidate, but to warn of what was going to come if there was no surrender and repentance. Even so, here, the Lord is sending forth into our world the sounds of his war horns and we're going to find out in just a moment what those actual sounds are.

[ 24 : 47 ] We're going to find out how they are represented, what they mean, and how they manifest themselves. And that brings us to having considered the silence in heaven, having considered the trumpets of God, the war horns of the Lord, we're now thinking about thirdly the judgments of God.

It isn't easy to determine exactly what the judgments mentioned in this chapter are, or what they mean rather. We know what they are. As I said, they do continue into chapter 9 if you wanted to see the remaining three that we did not mention.

But certain things are clear. If you look at the judgments that are listed here, it's clear that they are primarily directed at the environment.

What is compromised in each case is human dependency on the earth's resources. And it's also clear, secondly, that they have been progressive throughout history.

We've noted already how the same events are presented in John's vision from multiple perspectives. In chapter 6, they were presented as the lamb opening the seals. They're accompanied by the trumpets here in chapter 8, and they were returned yet again for another perspective on these judgments in chapter 16, to view the same events from a different angle as John has shown the seven angels pouring out the bowls of God's wrath.

[ 26 : 24 ] So, and these are presented as things that have been happening in our world for hundreds if not thousands of years. If ever you've been wondering what this or that catastrophe means, that natural disaster means, it's not that the Lord is standing back and just letting the natural world have its head, be given rein to do what it wants.

He is allowing certain, he has allowed and he continues to allow certain things to happen to get our attention. And we'll come to that in a little while. A third thing here, not just that they're directed at the environment and that they are progressive, but they are limited and they are measured. Notice how, as we would see here in verse six onwards, the destructive effect of God's judgments is limited and measured.

Only one third is affected in each case. And the significance of that is that the Lord is limiting the severity of his judgments as he calls the earth to repentance.

But each time the same events are replayed, the effects are worse. They're intensified. And it seems that humans have an almost infinite, unlimited capacity for stubbornness and ignoring the Lord as far as he is concerned.

[ 28 : 00 ] Excuse me well, it's a very warm evening and I hope you're not as thirsty as I am. We can't be exact about the nature of the catastrophes because of the symbolism involved, but we can

be sure that these are real environmental issues, things which affect dry land and vegetation.

For example, we read a third of the earth being burned up, a third of the trees being burned up, all green grass burned up, and we read also a third of living creatures in the sea dying, a third of ships being destroyed and so on and so on.

Now this is limited and this is measured. When we add to these things, things like volcanic eruptions, tsunamis, earthquakes, and there's even a suggestion that war may be involved and we cannot rule out nuclear war because that's where we as a human race have reached, isn't it?

We have such potential which could be unleashed against those in our world who oppose us. I say us, not that we would do such a thing, but it doesn't take much imagination to let our thoughts go around the world to certain nations of our time.

And may God forbid that it should ever happen, but all it would take is another dictator like Hitler in our own time who might decide just to press a button which brings such devastation and suffering and terrible condition to some nation of the earth and ultimately the whole earth.

[ 29 : 52 ] There was a statistic in the 1970s during the Cold War that I think it was something to the effect of about 60% of all children, all youth, teenagers, 15 and over had had some dreams or nightmares about nuclear war.

And we know that it's a mad thing because MAD stands for mutually assured destruction. and we want to be praying against war for this reason because if war is unleashed at that level, it would create such a terrible result for the whole world, not just for that particular nation.

situation. And we can also rule out pandemics of course. We've seen recently what goes on there. Now all of these things are terrible. Now someone may say some of the catastrophes mentioned in this chapter are not sent from heaven but man made.

But on that point the Lord has shown himself well able to factor into his plans and purposes even the evil that man does. Jeremiah tells us that the evil Babylonian empire was a cup in the Lord's hand to humble his people Judah.

And of course the most unjust event in all of history, the crucifixion of the Lord Jesus Christ was as Peter said and mentioned it this morning, by God's determinate purpose and foreknowledge.

[ 31 : 25 ] Although the Lord is not responsible in the slightest for human catastrophes natural or man made, yet one thing we can say for sure according to his word that the Lord has factored these in to his plans for humanity and these are part of the, these are included in the trumpets that God is sounding to the earth.

The list, as I said to you, the list of woes and catastrophes unleashed by the seven trumpets continues into chapter 8 which we've not read. But the big takeaway from all of these judgments is that despite the increasing magnitude of them, the human race does not repent or turn to the Lord. We look at verses 20 and 21 of chapter 9 for example where we read this. The rest of the mankind who were not killed by these plagues did not repent of the work of their hands nor give up worshipping demons and idols of gold and silver and bronze and stone and wood or whatever these in modern parlance represent.

Nor did they repent of their murders, their sorceries or their sexual immorality or their thefts. So there's something in human nature which no matter how bad things get will still not bow the knee to God.

Rather instead of seeking the Lord in repentance the majority of humankind are filled with complacency. Most people have invested their lives in this world and as long as things go smoothly as they hope they will they don't think about the Lord or the lost eternity that awaits them.

[ 33 : 10 ] Interestingly a phrase that occurs ten times in the book of Revelation is the inhabitants of the earth. A very interesting one.

You may say well doesn't that just mean everybody who lives on the earth? No it doesn't. The phrase the inhabitants of the earth has a specific meaning. It means those who have made the earth their home their everything.

Those whose plans are only to be located upon and in this world. There's nothing, they don't see anything beyond it for them and they've invested everything in it.

Such hearts are cut loose from God. They don't recognize his claim over their lives. And these are the people towards whom the judgments of God are directed when the seven angels sound their war horns.

Now this is very, although it is very symbolic, the broad meaning is clear. That God is calling the human race to come back to him.

[ 34 : 19 ] To repent of their sins, to stop living for themselves and to bow the knee to King Jesus. us. Let's ask about us, what about us? Where is our home?

And what does your hope and my hope for the future consist of? How do we view the catastrophes that strike this world? Do we see them as random, wild, evil occurrences?

Or as events through which our creator is speaking to his creation? When terrible things happen in the world, what do we pray for? Do we pray that people's physical and social needs would be met? That groups like Médecins Sans Frontières be given a clear path to go and relieve the suffering of that part of the world? Yes we do.

Yes we should. We should pray and we should do and we should give to anything that helps to reduce that suffering and to aid our fellow man.

[ 35 : 24 ] But is that all that we pray for? Do we also pray that they would be awakened by the catastrophe that they've suffered, that they've gone through and awakened to the need for them to repent and to trust in their God?

And the Lord Jesus Christ is the only redeemer from sin. sin. There are things which are far worse than earthly catastrophe.

Jesus said don't fear those who kill the body. This is to his own people. He says don't fear if anybody, if people kill you for who you are and whom you're serving. Don't be afraid of that because after that they can do no more.

Rather fear him who is able to kill both body and soul in hell. So in so saying he's saying there is comfort for those who worship Christ.

But there's a warning also and a flagging up to those who do not that there are worse things ahead than anything they could ever read or hear about in the news as regards this world and its catastrophes.

[ 36 : 36 ] C.S. Lewis in his book *The Problem of Pain* wrote this. Pain insists upon being attended to. God whispers to us in our pleasures, speaks in our conscience but shouts in our pains.

Pain is his megaphone to rouse a deaf world. No doubt pain as God's megaphone is a terrible instrument he says. It may lead to final and unrepented rebellion but it gives the only opportunity the sinner can have for amendments.

It removes the veil, it plants the flag of truth within the fortress of the rebel soul. Strong and powerful words.

It's tragic to see so many people refusing and rejecting Christ. If only they fully realised that the God who sounds the war horns and pours out judgement in chapter 8 of Revelation is this very same God as the lamb who is at the very centre of the throne in chapter 7 who leads his flock like a shepherd, who carries the lambs in his arms and who is waiting to be gracious to them, to forgive their sins and to wipe away every tear from their eyes.

If they realise this then the people of this world would turn to him for redemption. One last thing to mention about Jericho which I wonder if you've ever reflected on.

[ 38 : 11 ] As I've said in the first six days the priests marched round with the war horns and it wasn't until the seventh day that they marched round seven times and then shouted out after the war horns sounded and the wall fell flat.

But think of this, not all of the inhabitants of Jericho died. We know about Rahab and her family and which she is commended for her faith later on in Hebrews chapter 11 for the faith she had that the Lord of whom she had heard as the great redeemer of his people, the God who had brought his people through the desert to this promised land and she knew that God was with them and she gave her heart to that God.

She came to know the Lord as her own saviour and remember I want to ask you where was her house? Her house was on the wall.

It was actually built into the wall. Now when the war horns sounded what happened? The wall fell flat. I would have loved to have seen Rahab's to have my eyes fixed on Rahab's house at the moment the wall fell flat.

To see it remaining standing. It was obviously standing because Joshua gave orders to the spies who had gone in. Whom Rahab had hid. Go and bring them out of their house because they are not to die in this.

[ 39 : 41 ] They have repented. They have given their hearts to our Lord so they will live. It is just interesting to see the grace of God not just on the part of Joshua and his army in preserving their lives but the Lord himself in not allowing that wall at that point to fall down.

That is a necessary implication of understanding that part. So our God is a merciful God and so as I say in all the midst of our prayers for relief and medical aid and supplies and provisions and all that that we would pray for people in this world to go through catastrophes let's pray ultimately that they would see that they would hear the Lord's war horns.

This is part of his warning to them. As Jesus himself said unless you repent you will also likewise perish. So if you're here tonight and you're not a Christian you may be wondering what on earth the book of Revelation has to do with you.

Quite simply because you and all of us are on this earth as creatures who are accountable to God. He's appointed unto man once to die but after this the judgment. And if we don't know him as our saviour we're going to need a wake up call and be challenged about where our lives are going. There's a judgment day coming when we will stand before God and if by that day we have not known his mercy and his compassion as our saviour which is very great. He's a loving lord and a loving saviour.

[ 41 : 10 ] Very gracious. If we don't know him in that way then we will know his anger as our judge and that will be a fearful thing. As the writer to Hebrews says it's a fearful thing to fall into the hands of our God.

For our God is a consuming fire. It's important to get him knowing through his word and if anyone here would like to do that there are friends in this congregation who would be delighted to read the Bible with you and to explain its meaning.

If there's anything I've said which you'd like to ask me about I'd be delighted to have a chat with you at the end. But in the meantime let us just reflect as we reflect on what we've heard and considered tonight let's just pray.

Dear Heavenly Father, Lord we thank you for who you are. Your holiness and your justice are fearful to your enemies but your love and your compassion capture the hearts of all those who turn to you in the name of Jesus.

Today may many reflect on that all the terrible things that are happening in our world and may they turn to you for the forgiveness and the healing which your love has provided.

[ 42 : 25 ] In the name of Jesus our Lord and Saviour we give you thanks and ask these things. Amen. We're now going to who have who have who have who have