



Trumpet's Sound

52th year, Australia

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“Trumpet's Sound” is a bi-monthly publication of the Armenian Evangelical Brethren Church in Sydney, Australia.

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Please pray for

- an end to the pandemic
- refugees
- the many who were injured in the war
- the poor and forgotten
- youth living without hope
- many families looking for support
- children
- the much-needed gospel to reach the lost

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What does the Bible say

How should we, as Christians, live in 2021?

“If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world” (John 15:19).

Our kingdom is in heaven.

“Therefore, if you have been raised up with Christ, keep seeking the things above, where Christ is, sitting at the right hand of God” (Colossians 3:1).

There is a lot happening these days. Just look at the world's political situation.

“Set your mind on the things above, not on the things that are on earth” (Colossians 3:2).

Look at the pandemic and how much people must put up with. How much can we take? Let me take you to apostle Paul. Some of his letters were written in jail: no food, no water, no bathroom, no fresh air, no friends. But the apostle rejoices. He never talks about his difficulties but always rejoices in Christ.

“Give thanks in all circumstances; for this is the will of God” (1 Thessalonians 5:18).

Yes, we have a lot to learn. Never forget that the government was put there by God.

“Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God” (Romans 13:1).

Many believers are becoming lazy in meeting together and Zoom has been their excuse.

“Not giving up meeting together, as some are in the habit of doing, but encouraging one another--and all the more as you see the Day

approaching" (Hebrews 10:25).

Living in the end times we know well these things will happen.

"For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will" (Matthew 24:21).

Never forget the Lord's promises.

"Teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matthew 28:20).

H.K.

Psalm 16

Psalm 16 is the third of the recognised Messianic Psalms. It is another psalm of David and although the primary reference is to him, the psalm looks ahead, not to the Messiah and His death, but to the Messiah and His resurrection.

David opens with a prayer for God's preserving grace, a prayer which should be on the lips of each of us. The emphasis is on the Lord's keeping power, a thought common in the psalms. We see the same in Psalm 121. The one who keeps us neither slumbers nor sleeps. In this psalm the psalmist is asking God to keep him because he has taken refuge in Him. He had a right to ask God to keep him because he had put his trust in God. This is an amazing truth. Once we, who are nothing, have put our trust in God – or have taken Him as our refuge – we can expect God to care for us.

David also had a firm conviction that God was his Lord and this was something he did not hesitate to let people know. It is good to remember that apart from the Lord we have no good thing; He is our only goodness. Nothing that we have is good apart from God. The NJKV suggests that our goodness is nothing apart from Him. This also is true; anything of good in us is because of our Lord Jesus.

In these verses David uses three titles, or names, for God: El, Yahweh and Adonai. The title El, meaning God, is often combined with an adjective as in the just God. Linked with this is another of God's titles, El Shaddai – the Almighty God. He is Yahweh, the covenant keeping God and He is Adonai, the Sovereign Lord.

In verse 3, we may wonder who is speaking. Is David saying that he delights in the Lord's saints or is it the Lord Jesus who is saying that His delight is in His saints? If it is David, then we need to ask if our delight is also in the Lord's people. Where do we find our delight? There is no question that the saints are the excellent ones; God sees those He has set apart for Himself as excellent. If God's delight is in His saints, we should also find delight in them.

David thinks of those who worship another god. A superficial approach to this psalm would say that we are not troubled with gods as the heathen world was (and is). But the question we need to ask is whether we have turned our attention to other gods. Today, many worship at the altar of sport or materialism. We are tempted to make our homes and our careers into gods. One of Israelites' constant problems was that they wanted to be like the peoples around them. Even believers are not exempt from this temptation; it is not easy to stand out and be different from everyone else.

Those who bow before other gods find that they have increasing sorrows. Today's worshippers are looking for satisfaction, but the gods of this world do not satisfy. The worshippers are left with an empty feeling. Those who crave for economic wealth are never satisfied with what they have. The gods people worship keep on demanding a greater allegiance. David was determined that he would not bring gifts to the altars of other gods; he would worship the Lord his God forever.

David could do this in the absolute confidence that God provided him with everything he needed. He knew that the Lord assigned him his portion and that what the Lord had given to him was secure. In fact, he could rest in the calm assurance that the Lord had given him a good inheritance. The lines had fallen unto him in pleasant places. Perhaps David was thinking of those who were dissatisfied with what

they received when land boundaries were fixed. Those who look to the Lord will know that He cares for them and does not withhold any good thing from His people.

In New Testament thinking, we think of the apostle Paul who knew how to handle both wealth and poverty. In Philippians 4:11-13, he said "Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me." It is good to be content with our lot. It is good to realise that if the Lord directs our paths, we always have a good inheritance.

David tells us why he praised the Lord. The Lord was the one who had guided him at all times, giving him the counsel that he needed. In the evenings he received instruction from the Lord. In Psalm 119:55 he wrote "I remember your name in the night, O Lord, and keep your law". Or again, in Psalm 63:6, he wrote that he remembered God upon his bed, and meditated on Him in the night watches. Other men planned their evil exploits while on their beds, but David's delight was in the Lord.

It is not surprising that David continues by saying that his heart was glad and therefore he would give voice to the things that made him rejoice.

Verse 8 is transitional from being David's thoughts about his relationship with the Lord to the thoughts of the Messiah. It was good that David set the Lord always before him, and that the Lord was at his right hand guiding him. However, these words are truer of the Lord Jesus. He set the Lord in the place of pre-eminence and therefore He was never moved.

David thinks of God at his right hand, ready to render the assistance he needed. This was also true of the Messiah. However, when we read Psalm 110, we find that God is saying to the Messiah "Sit at My right hand till I make Your enemies Your footstool". The Messiah is seen in a position of authority.

Though we can still hear David speaking, the strains of the Messiah soon become even stronger. In his confidence in the Lord, David was glad in heart and audibly rejoiced; the Lord would keep him so that he dwelt in safety. But even here there is a sense in which David was looking beyond this life!

David had a very definite belief that there was something beyond Sheol, the place of departed spirits. Full details of the after-life were not revealed to Old Testament saints; they only knew that there was somewhere they went after death. In the story of the rich man and Lazarus in Luke 16 we learn that Sheol is divided into two parts and that it is impossible to pass from the place of torment to the place of rest. However, David knew that he would not be left in some indefinite place, but that at the appointed time he would enter the presence of the Lord. Once he was there he expected to find unending pleasures at God's right hand.

In verse 10 it is far easier to hear the Messiah. He did enter death for us, but He knew that His time in death would be very short. When this is considered as a Messianic Psalm, we see not only that the Lord was not left in the world of the dead, but that His body did not even suffer corruption. On the third day, He rose from the grave and for the next 40 days was seen in His resurrection body.

This is something the contemporaries of the Lord Jesus did not initially grasp. On the resurrection morning Peter and John went to the tomb in response to Mary Magdalene's desperate plea. They found that the Lord was not there, but that His grave cloths were lying neatly in place. John realised that there was only one explanation for this. The Lord had been raised from the dead. He added by way of confession that at that time they did not know the Scripture that the Lord had to rise from the dead.

Now the Lord Jesus is at the Father's right hand. For Him, there are pleasures forevermore. His joy will be complete when all His redeemed are home with Him and enjoying His presence. And we rest in the calm assurance that one day we will enter the Father's presence and will also enjoy pleasures forevermore.

What does this mean for us? There are questions for us to think about.

- *Is our trust for preservation firmly fixed on the Lord?*
- *Do we seek the Lord wholeheartedly or do we follow this world's gods?*
- *Do we thank God for the many blessings He has bestowed on us?*
- *Do we rejoice in the prospects before us?*

Don Stormer

How wrong can you be?

Eliphaz was puzzled. He had lived long enough to form some fairly clear views about why God does what He does in people's lives. It was all quite simple really. If you were good, God would bless you by making life turn out well. Of course if you behaved badly, then you could expect all kinds of suffering and problems to come into your life.

So, as we have already said, Eliphaz was puzzled. He had always thought of his friend Job as a fairly upright character. But now with that huge loss of stock, the freak storm that killed his children and now this awful disease, it was pretty clear that somehow God was speaking to Job about something wrong in his life. Well, distasteful as it may seem, there must have been some hidden sin in Job's life after all. God is just and would never do anything like this unless the person suffering really deserved it. Eliphaz liked to view life through the framework of his neat and tidy theology. It made him feel somehow secure and protected from the terrible sufferings that had come upon his friend Job. It was too frightening to think that we live in a universe where anything could happen to anybody. No! There had to be a reason why this happened to Job, and it would not happen to him. This idea of God rewarding and punishing was certainly very appealing and made him feel safe. Suffering like Job's could not come his way because his life was blameless. We may struggle to pronounce his name but there

are plenty of other features about Eliphaz that we can identify with. Eliphaz, with his smug theology that had little to do with truth and more to do with protecting himself from the suffering that others experienced.

Job lived not only in the agony of his suffering, but also in the baffling mystery of why it was happening to him. Eliphaz lived with a smug, tidy theology that turned out to be a scourge to Job, burdening him with guilt and blame.

If you read through the book of Job you will see that Job, struggling with his unanswered questions, was much closer to God than Eliphaz with the simplistic answers of his home-grown theology. How wrong Eliphaz was. It turns out that the suffering came to Job not because he was so bad, but because he was so good!

The mysterious truth about what was really happening was far beyond anything his narrow theology could comprehend. How could he have guessed that Job was involved in a vast, unseen conflict between God and Satan? How could he have known that God had chosen Job as His champion and the glory of God depended on how Job handled his suffering? How could he have known that God would one day reveal Himself to Job in thunderous power and bless him beyond imagining?

In the end Job was vindicated and instead of accepting the blame Eliphaz had tried to lay on him, Job offered a sacrifice to God so Eliphaz could be forgiven for speaking such utter rubbish about God. The untrue statements of Eliphaz had dishonoured God and added the anguish of guilt to Job's suffering. Isn't it just amazing how wrong we can be about people and their situations? Merely being sure doesn't make you right. Like Eliphaz, we think that all we know is all there is to be known about a person or situation. There may be facts and realities totally hidden to us that we could never have guessed. Being unaware of how little we know of God, or what He is doing in the lives of others can make us insensitive and judgmental. Our shallow explanations can hurt and confuse rather than help the broken and suffering.

Rex Dearlove

An Unquenchable life

Come to Me, all you who labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light. (Matthew 11:28-30)

An Australian Prime Minister, frustrated perhaps with the expectations placed upon him, was once heard to say that “life wasn’t meant to be easy”. He was attacked and derided because people wanted, even demanded, ease, as if it were a fundamental right. Indeed, for countless generations mankind has sought to lighten the burden of daily life in myriad clever or devious ways. But if we were ever to reach the elusive goal of endless ease, would we then have overcome everything that unsettles or burdens the human heart?

We seek ease, but it is a strange thing that, while we are easily able to imagine all manner of fears and afflictions, we cannot begin to imagine any actual circumstances that would lead to endless happiness and contentment. Whatever pictures we paint soon become wearisome and tedious. Why is this?

Perhaps it is because we tend to focus on the people we know, the things we do, the places we go, but not on the real nature of our life. You see, our life, from the moment of our conception, is dying. Like the sand in the hourglass, time is always running out and our death is ever nearer. This is the problem. We all know we will die, but we try to live as if it were not so. To rise above the sorrows and the struggles that swarm around us all, we need to make sense of, indeed, find the answer to, the looming fact of our death. Only then can we hope for real and lasting inner peace. Is there a way? Is there an answer?

Someone once posed this question: If God became a man, what would He be like? There are many ideas that you might offer in answer to that question, but one thing particularly stands out. Surely such a man would overcome death, He would not be impotent before death and death could not defeat Him.

Well, God has become a man: He has walked the earth with a human nature, He has suffered our sorrows and shared our griefs and, although in appearance He was merely a man, He was proved to be the Son of God and the Saviour of the world. How? He overcame death. He was not impotent before death and death could not, and did not, defeat Him. The One they called the prophet from Galilee, Jesus of Nazareth, is God's provision for eternal peace.

Even though Jesus healed the sick and the maimed and raised the dead, He died on a cross, not for Himself, but to bear our sins before the just wrath of God. He overcame that appalling death and rose again to share His unquenchable and death-conquering life with all who will turn and put their trust in Him.

Those who have sought and found His love and forgiveness, by the grace of God, share His glorious and undying life. Though sorrows may come their way, though sickness and sadness may be their lot, yet having a life that cannot die, they learn to live with a deep joy and with true peace through it all.

Of course, everyone would want such a life, but few will pay the "cost" of repentance and submission to the glorious and loving headship of the Lord Jesus Christ. A great many people feel that it is too high a price. Is it? To cast aside the filthy rags of sin in order to be clothed like royalty? To give up your failed and bitter wisdom for the pure and peaceable wisdom of heaven? To forsake the shadow land of death for the radiant heights of unquenchable life?

No, the price is not too high, rather our nature is too rebellious, and our heart is too hard. But it doesn't have to stay that way. Heed the call of the Lord Jesus, seek Him for yourself, and find, through Him, eternal and unquenchable life.

Neil Buckman



If your brother sins against you

“If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over” (Matthew 18:15).

Love is the highest value in the kingdom of God. Conflict blocks out love. There is probably no greater challenge to spiritual growth than how we handle conflicts.

Acknowledge the conflict

Conflict is a real thing. It is part of human nature. Lack of conflict does not equal maturity. All churches and Christians face conflicts. Sometimes it is because we are selfish, sinful and difficult, but often it is just because we are different. As a result of our different personalities, backgrounds and experiences, we view faith and life and ministry in different ways. How often we think we know best because it is best for us, and it is tough to compromise. “The heart is deceitful above all things and beyond cure. Who can understand it?” (Jeremiah 17: 9).

We must do something about the conflict.

Why do we not face up to resolving conflict? It is because of pride, fear and stubbornness.

Go! means go or approach. Go! does not mean avoid or pray or think or forget.

Why are we getting angry? There are three major reasons: hurt, frustration and fear.

We must go directly to the person involved. Not to third parties, to mediators or friends. We need to talk in private. We need to be sensitive approaching the other person as we would like to be approached.

We need to be open to:

- 1. Describing clearly what we have observed.*
- 2. Explaining how it hurt us.*

3. *Telling what the consequences have been.*
4. *Asking for what change we would like. Change implies more than a simple apology, although an apology is often a good place to start.*
5. *Reconciliation. The goal is to restore the relationship. The goal is not to prove who was right, nor to avoid the situation, nor to turn away and forget.*

Conflict is a real danger

Some of us have been through extremely damaging conflicts. In serious conflict, reputations can be destroyed, trust can be violated, friendships can be broken, and lives can be shattered. Conflict can do immense harm to individuals and to the church. Conflict endangers the unity that is so essential to the life and witness of Christians.

Conflict provides an opportunity for growth and change

Conflict does not have to be destructive. It is possible to move through conflict and find strengthened relationships, deeper trust, broadened perspectives, new energy, and stronger commitment and unity. Conflict provides an opportunity for growth and change. If we can handle a conflict well, and people stay focused on the issue (not the people), then new energy, commitment and trust emerges. Conflict is not the end. It may be the beginning of something new and powerful.

Some decisions to be made:

1. *If you have a difficulty with me, come to me in private not to others! In everything we do, we will be sincere and do the task to the best of our abilities.*
2. *If I have a difficulty with you, I will come to you in private!*
3. *If someone has a difficulty with me and comes to you, send him or her to me. I will do the same for you!*
4. *If someone repeatedly will not come to me, say: Let's go to our leader together. I will do the same for you!*

5. *Be careful how you read me. I will do the same for you. On matters that are uncertain, we will not feel pressured to read other's feelings or thoughts. It is easy to misread intentions.*
6. *If something is confidential, then it must remain confidential!*
7. *If you or anyone comes to me in confidence, I will not tell another person unless the person is going to harm himself/herself or the person is going to physically harm someone else, or a child has been physically or sexually abused. I expect the same from you.*
8. *I am not going to read anonymous or unsigned letters and notes.*
9. *I am not going to manipulate anyone. I will not let myself be manipulated. I will not let others try to manipulate me against you.*
10. *I will not preach at you. I will leave conviction to the Holy Spirit.*

Dr Czeslaw Bassara

The one who stands firm to the end

“You will be hated by everyone because of Me, but the one who stands firm to the end will be saved” (Matthew 10:22).

Standing firm to the end is so hard when:

- *your legs are no longer able to keep you up.*
- *you are feeling hunger and do not know when you will have food*
- *your body is freezing, and you can't afford to buy wood*
- *your children are sick of eating boiled pasta each day*
- *your husband has walked away never to return*
- *your landlord is insisting for the rent money each day*

- *you are sick but cannot afford to pay the bus fare*
- *you need an operation, but you keep delaying for lack of money*
- *you are in constant pain with no help*
- *the baby is crying and you cannot buy milk*
- *you are diabetic, and your body has all gone white for lack of insulin*
- *you have daily headaches for not taking tablets for blood pressure*
- *the children want to go to school but there is no money to buy shoes and a school bag*

This is what we face each day when working with so many poor people and refugees. Sometimes our legs are weakened, and we drop to our knees for the Lord to have mercy on Armenia, for God to reach out and help the thousands who are suffering.

“God who works in you to will and to act in order to fulfill his good purpose” (Philippians 2:13).

God uses people. When Jesus fed 5,000 people he asked if anyone had any food. “Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?” (John 6:9).

We have learned to give what we have, little as it may be. The Lord will bless the giver and the receiver. For the last 22 years the Lord has been faithful; hundreds of people, young and old been praising the Lord for all His goodness.

Will you bring your loaves and your fish for the Lord to bless?



“Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might”

Deuteronomy 6:4-5

Gathering to hear the gospel



Children's ministry in Gyumri



Distribution of clothing to the refugees

