



Trumpet's Sound

56th year, Australia
MARCH - APRIL 2025



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

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Cover photo: Tsitsernakaberd - the Armenian genocide memorial complex, Yerevan, Armenia



We thank the Lord for all His goodness and love.

Please pray for

- Our co-workers and their efforts for the Kingdom
- The sick and frail in our care
- The children's Easter ministry
- Container 27 leaving soon for Armenia
- Our mission team visiting Armenia in September 2025
- ACM's ministry in Armenia, Lebanon and now in Georgia

*The costs of the publication are covered by the gifts of believers,
who donate out of the generosity of their hearts.*

He lives

Jesus said to her, *"I am the resurrection and the life. Whoever believes in Me, though he dies, yet shall he live, and everyone who lives and believes in Me shall never die. Do you believe this?"* (John 11:25-26).

Is there life after death? Amen.

The Bible teaches that after the crucifixion and burial of our Lord Jesus Christ, Jesus was raised from the dead. Egyptians believed in life after death 4000 years ago. They embalmed the bodies and buried gold with the dead, as well as food, with a hope that they would come back to life. But only Christ is the resurrection and the life, but His promise is for all believers.

"But our citizenship is in heaven, and from it we await a Saviour, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself" (Philippians 3:20-21).

All our physical weaknesses will be transformed. We will have new bodies. No more will we be suffering with cancer or dementia or arthritis. Instead, our joy and glory will be to be in His presence – no sin, no war, no greed, no jealousy, but instead eternal peace with God.

"And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed – in a moment, in the twinkling of an eye, at the last trumpet" (1 Corinthians 15:49-52).

For all who repent, all who come to the Lord confessing their sins and asking for forgiveness, all who have been born again, God promises a new life in Christ on earth and an eternity in heaven.

"Let not your hearts be troubled. Believe in God; believe also in me.

In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:1-3).

This is a promise, assuring us of our eternity with Him, the one who loved us and gave His life on the cross for us.

Yes He is coming again to take us home. Are you ready? Are you prepared?

So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: *"Death is swallowed up in victory."*

"O Death, where is your sting?

O Hades, where is your victory?"

The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:54-57).

May the hope of resurrection fill our hearts with gladness and joy.

HK

He taught them... (2)

Matthew Chapter 5

Disciples of Jesus

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Jesus' teaching on the mountain was not about how to be saved from the penalty of sin, but about the sort of people who would be His disciples and about how they were to live. It would be some years before His disciples would fully understand how He would save His own from their sins. Then they would proclaim the power of His

death and resurrection, and how the ungodly can be justified before God through faith. But now they were learning what true righteousness is, and His words on that day long ago remain profoundly, inescapably, alive and relevant for us all.

The blessedness of the poor in spirit, those who mourn, the meek, and those who hunger for righteousness is assured only because such people are His disciples. They are not blind to their spiritual poverty, nor are they deceived by the tinsel glitter of earthly wealth or by sinful and empty pleasures. They may not know how their state can change, but their eyes are fixed on Jesus.

"Blessed are the merciful, for they shall receive mercy."

The mark of one who knows his own sinfulness is his readiness to show mercy and to forgive. Instead of seeking revenge or fighting for his rights, he shows mercy. He is not weak, a loser, but one who rests in the faithful mercy of his God.

"Blessed are the pure in heart, for they shall see God."

Can a disciple of Jesus follow Him with false motives and a hidden agenda? Their pretence is soon exposed, and such deceivers will fall away. But the weakest saint's genuine desire and perseverance, despite his many stumbles along the way, will be gloriously rewarded.

"Blessed are the peacemakers, for they shall be called sons of God."

The heart of a disciple responds, "Oh that I might be a true son of God!" Such are peace-makers, not troublemakers, stirring up anger and conflict. What they have inwardly, they strive to live outwardly.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

The Lord Jesus had not yet met much open opposition from the authorities and perhaps the men and women gathered about Him would not understand why such good works and wonderful teaching would be opposed. Nevertheless, Jesus encouraged His disciples to be steadfast in the face of the persecution that would come, even repeating His assurance of the reward that awaited them.

“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on My account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.”

Who are these disciples? They are the poor in spirit, the meek, those that mourn their sins, hungry for righteousness but always ready to show mercy and make peace. The world passes them by as insignificant and irrelevant, people of no consequence.

“You are the salt of the earth...”

What? But we are nothing. What can we boast of?

“You are the light of the world.”

The Lord Jesus looked upon His disciples with great love, fully aware of the transformation that the Spirit would work in the lives of these ordinary men and women for the glory of His Father. They were to be like “a city set on a hill” in full view of a lost world, and like a lamp set on a stand to give light to all in the house.

Perhaps we are more reticent and retiring, our lives lived less openly than these words encourage. It may be uncomfortable for us to remember how the Lord taught that it is our love for one another that would show the world that we are His disciples (John 13:34-35). Has the salt lost its savour? Is our light hidden under a basket? There is a challenge here to live openly, and we must not ignore it.

“Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.”

Neil Buckman



“Beware of manufacturing a God of your own: a God who is all mercy, but not just. Such a God is an idol of your own.”

— J.C. Ryle

The Fruit of the Spirit is Temperance

"This final fruit is rarely distinctly mentioned, yet it is one of the principal subjects of Scripture. The first human sin was due to lack of self-control. The sins that marred the lives of Old Testament heroes were frequently due to lack of self-control. The sins that bring disgrace upon the Church of God are often due to the same cause. The sin of sins, the crucifixion of the Lord of Glory was due to lack of self-control. Jealousy, hatred, bigotry, cruelty, ignorance and unbelief were in control of those who cried 'Crucify'."

The above words of A.C. Rose admirably express the importance of our final study.

Few will need to be reminded that the word "temperance" in the Bible does not bear its narrow modern sense but is used with the wider meaning of "self-control". So this passage is translated this way by Darby and the Revised Version margin.

The word is found in two other places in the New Testament and each of them is worthy of consideration.

In Acts 24:25 we are told that Paul reasoned with Felix of righteousness, temperance and judgment to come. The Roman historian Tacitus related concerning Felix that in the practice of all kinds of lust and cruelty, he exercised the power of a king with the attitude of a slave. Beside him on this occasion sat his wife Drusilla "whom he had enticed from her husband by the aid of a magician". It required great courage on the part of Paul to reason in such company concerning self-control, but he did so with such power as to make the voluptuous governor tremble. And we do well to remember what the Apostle later wrote on the same subject: *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God* (Ephesians 5:5).

The other reference is in 2 Peter 1:6 – *add to your knowledge temperance*. Peter sees the possibility of knowledge and temperance be-

ing divorced. An illustration of this may be seen in the Renaissance. A great rebirth of knowledge occurred about the fifteenth century. There was a great intellectual awakening. The writings of Greece and Rome were rediscovered, and poets and writers of all kinds flourished. However, it was soon observed that the new enlightenment had little power to control the passions, and many of the writings of the time were marred by obscenities of thought and language. Nor is the Christian free from this danger. Even the knowledge of the Word of God may serve only to puff up unless it is accompanied by humble dependence upon the Holy Spirit.

The word "temperate" is found in two places in the New Testament. One is in Titus 1:8, where the overseer is required to be temperate. The other is in 1 Corinthians 9:25, where the athlete is said to be temperate in all things. We are all familiar with the severe training of an athlete, the attention paid to diet, exercise and rest, together with the abstention from many things, in themselves lawful, which would be a handicap in the race. That is a parable of the Christian life. We should not be so much concerned whether a thing is permissible or not but as to whether it is a help or a hindrance in the race set before us.

Another important application of the subject is in our meetings. Many confuse emotional power with spiritual power. That appears to have been a mistake in the church at Corinth. From 1 Corinthians 14 we would gather that tongues were valued for their own sake. There was a peculiar thrill in the expression of ecstatic utterance, but often no one knew what was said, and so there was no resultant blessing. So the Apostle had to stress the importance of edification. *Let all things be done unto edifying* (verse 26). Now emotion in itself does not edify. In fact, if emotions are not translated into action, their effect is to weaken and corrupt the character. The Apostle did not forbid the ecstatic utterance altogether, but he did forbid it if it were not used as a means of edification. He also said that the spirits of the prophets are subject to the prophets (verse 32). The leading of the Spirit is often associated with mere impulse; so we do well to remember that the fruit of the Spirit is self-control. In Proverbs 25:28

we read *Whoever has no rule over his own spirit is like a city broken down, without walls*. Such an open city will be an easy prey for spirits other than the Spirit of, God.

On the other hand the same book (16:32) tells us that *He who rules his own spirit is greater than he that taketh a city*. The humblest believer then may win victories greater than those of Alexander, Caesar, or Napoleon by winning the victory in the realm of his own spirit. There is a story related concerning Henry Drummond. He had been staying with friends in the country, and they were concerned for their coachman, who had been taking very badly to drink, and they asked Drummond to have a word with him. So, as they were driving to the station, the latter said, "Well, Sanday, supposing the horses were to run away and you could not control them, what would you do?" "I don't know," said Sanday. "Well, then," said Drummond, "suppose I were sitting here and you knew that I could control the horses, what would you do then?" "Oh," said Sanday, "I would give you the reins." "Well, then," said his companion, "Sanday, there is in every one of us that which would drive us to destruction. We cannot control it. It is of no use trying. It is too strong. But there is one who is stronger still, even Christ, and our wise plan is to give the reins to Him." So saying Drummond left, but the words were not wasted. The next time he visited the place the coach driver met him and said, "I've given Him the reins, sir, I've given Him the reins."

So we draw this series of articles to a close praying that we all may be enabled to crown the Lord Jesus in the citadel of our lives, so that these wonderful graces upon which we have been meditating may be produced within us by the Spirit of God.

Tom Carson



"Better to confess Christ 1000 times now and be despised by men, than be disowned by Christ before God on the day of Judgment."

— J.C. Ryle

What does the Resurrection mean to me? (1)

Read John 12:1-8; Luke 24:13-34

We celebrate the resurrection each year but do we ever stop to ask what the resurrection means in our daily lives? Has it changed us? Does it make us different in any way?

The family in Bethany

Let us think of people changed by the resurrection. First, think of three people who were changed by a miracle the Lord Jesus performed. Lazarus had died and his sisters, particularly Mary, were heart broken. But the Lord, in His time and in His purposes, raised Lazarus from the dead. How did the raising of Lazarus change the family in Bethany?

As we read John 12:1-8 there are actions which stand out. Lazarus sat in fellowship with the Lord, Martha served, and Mary worshipped.

We probably know the story very well. Lazarus was sick and the Lord delayed His arrival in Bethany. When Jesus arrived in the village, Lazarus had been dead four days. His sisters were distraught and inconsolable. They were certain that if the Lord had arrived earlier their brother would not have died. They had no hope. And then the Lord did what they did not expect: He raised the dead man to life! What did the resurrection mean to each of them? Consider the message of John 12:1-8, a passage that tells us of a banquet that was given for Jesus in which all three were involved.

There was an obvious difference with Lazarus compared with what he had been! He had been dead. But the one who had been dead was alive and at the banquet he was sitting next to the Lord. The man who had been dead was alive, but he was more than alive. He was enjoying fellowship with the Lord Jesus. Here is the first difference the resurrection should make to anyone. We who were dead in trespasses

and sins are made alive by Christ through faith in His name. Then we enjoy fellowship with Him. Have we been born again or born anew? This is where we must start.

What is the change we see with Martha? We first encounter her in Luke 10:38-42. She had welcomed the Lord and His disciples into her home, but she then had to prepare a meal for an influx of guests! And she wasn't getting any help from her sister. Mary was sitting at the feet of the Lord Jesus listening intently to every word the Lord spoke. So Martha went to Jesus, complaining that Mary was not doing her share of the work. She asked the Lord to give Mary instructions to help with the preparation of the meal. The Lord did nothing of the kind. He said that Mary had chosen the good part and it would not be taken from her.

What do we see in Martha after Lazarus was raised from the dead? What difference did the resurrection make to Martha? We find her serving (verse 2). In all probability she was not in her own home. The banquet was held in the home of Simon the leper. But Martha was serving without a hint of complaining. The resurrection made this difference: she was serving without complaint. The question for us is whether we serve the Lord Jesus and our fellow human beings without complaint. Are we the kind of person who complains that no one in the church helps me, that I am left to do everything on my own? The raising of Lazarus from the dead changed Martha – and the resurrection can likewise change us.

The third person in the family was Mary. Whenever we see her, she was at the feet of the Lord Jesus. In Luke 10 she was at His feet listening and learning; she was a disciple. She had chosen something called “that good part” and it was not going to be taken from her. In John 11 she is seen again at the Lord's feet weeping; she had lost her brother and was grief stricken. And in John 12 she is once again at the Lord's feet. This time she is worshipping. The raising of Lazarus from the dead had changed her from being a sorrowing disciple to being a worshipper.

And yet... Mary was criticised! Judas and some of the other dis-

ciples called this act of devotion a waste. The Lord defended her. What she had done was done for the day of His burial. What does this mean? It appears that Mary was the only person who realised that Jesus was not only going to die but would also be raised from the dead. The others didn't even believe the Lord when He said He would die!

Because Mary realised that the Lord would die and rise soon after, she knew that if she was going to anoint His body for burial she had to do it then. There wouldn't be the opportunity after His death! We note that Mary was not at the tomb on resurrection morning. Other women had gone there to anoint the Lord's body, but Mary didn't need to. She had already shown her devotion to Him.

What difference did the resurrection make to Mary? It had changed her into a worshipper. She was already a learner and a comforted disciple, but she had now become a worshipper.

Think of the difference the raising to life of a dead man made to the family in Bethany. A dead man was alive and was enjoying fellowship with the Lord of life and glory. A complaining woman had learned to serve her Lord without complaint. And a sorrowing disciple had become a worshipper.

Two walking to Emmaus

One final picture. Luke tells us of two men (or was it a man and his wife?) who were walking from Jerusalem to Emmaus. We learn that sadness was written across their faces. As they were walking, Jesus Himself suddenly appeared and began to walk with them. But they did not recognise Him.

He asked them the cause of their sadness and they told Him that the one they had believed to be the Messiah had been crucified three days earlier. Their expectations that He would redeem Israel had been dashed. They were deeply disappointed disciples. They were also very confused because of the report that the women had brought that the tomb was empty. It was then that the Lord Jesus explained from the Old Testament Scriptures all the things that concerned Himself.

On arrival in Emmaus they begged Him to stay with them. When they sat down to eat He took the bread and blessed it, broke it and gave it to them. It was then that these two people recognised who the stranger was. The one who had died was alive.

What difference did the resurrection make to them? There was no weariness in their steps as they returned the 12 kilometres to Jerusalem to tell the others they had seen the Lord. The resurrection meant a renewal of their joy and a desire to share that joy with others. Is this our response to the truth of the resurrection?

What difference does the resurrection mean to me? Has it changed me in any way? Am I becoming the person God wants me to be?

Don Stormer
To be continued

Child Evangelism Fellowship

Child Evangelism Fellowship is an interdenominational, independent organisation made up of born-again believers whose purpose is to teach the Word of Truth to boys and girls, believing that the Holy Spirit can cause them to be born again and grow in the grace of the Lord within an environment shaped by the presence of the Word. We are confident that the Gospel is the only source of God's power to enlighten darkened hearts and minds.

In our ministry, we use simple and effective methods to teach the Word of God. We do not change the message – we simply communicate it in a language that children can understand.

By God's grace, we reach approximately 20,000 children and teenagers each year through various programs such as evangelism, 5-Day clubs, camps, Good News Clubs, conferences, distributing children's tracts and booklets, and online ministry.

Our core team currently consists of 12 members, but we do not

serve alone. We are supported by a large group of volunteers who love the Lord Jesus and desire to honour Him by serving children.

One of our key goals is to train teachers who are well-equipped and prepared to work with children. Through training sessions, we equip them with CEF (Children's Evangelism Fellowship) literature to use in their ministry.

The message of God has not changed. Children still need the Gospel today. We work alongside churches that preach the truth and with Christian organisations to reach children and teens who do not attend church. We want to share about two of our main ministries.

1. Good News Clubs

We are organising Good News Clubs for children living in local neighbourhoods, making the Gospel accessible right where they are. These clubs are held once a week and last for about an hour. They usually take place in the home of a local believer or of one of the children who attends the club.

Trained teachers share the Word of God using colourful visual aids, teach children to memorize Bible verses, sing spiritual songs, and engage them in various educational and fun activities. The children participate with great joy and enthusiasm.

This is an outreach ministry that happens outside the church setting, and it's an effective way to reach children who, for various reasons, are unable to attend church.

2. Camps

Since 2011, we have been organizing children's and youth camps. We give glory to the Lord that in 2020 we received our very own campsite – an incredible gift for the children and teens we serve.

Camp is one of the best places where non-believing children can encounter the Saviour. In this Christ-centred environment, they are removed from daily distractions and can simply enjoy being children while experiencing God's love.

Believing children also attend the camp and are strengthened in

the grace and knowledge of Christ. Many build lasting friendships and, after camp, begin attending church regularly to continue learning God's Word and growing in their walk with Jesus.

In addition to these two ministries, we carry out other programs. None of these efforts would be possible without our faithful prayer partners and financial supporters. We give thanks to God for them! Though their work often remains behind the scenes, their time, resources, and dedication are being invested into eternity and the expansion of God's Kingdom.

Together, we are obeying the Lord's command – to *"go into all the world and preach the Gospel to every creature."*

Child Evangelism Fellowship of Armenia

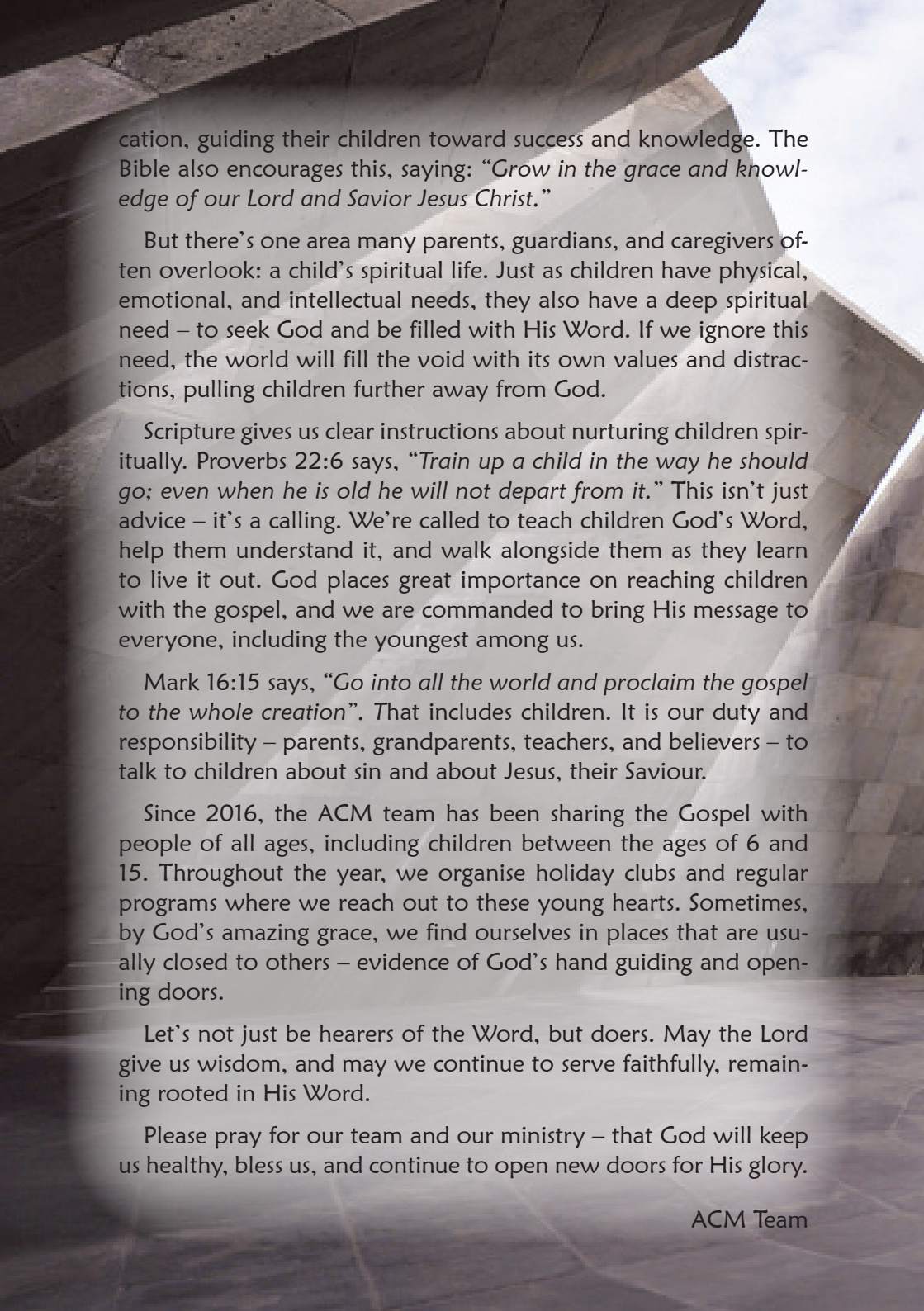
The Importance of Children Ministry

"Go into all the world and proclaim the gospel to the whole creation." Mark 16:15

If you ask a doctor what's easier – prevention, treatment, or managing complications – most will quickly say "prevention". Why? If you recognise the symptoms early, you can often stop the disease before it starts.

Now, let's ask evangelists, preachers, and missionaries the same question: Is it easier to share the gospel with children – those who are still innocent and open – or with adults, many of whom have already experienced the pain and consequences of sin and may have hardened their hearts? Without hesitation, most would say it's easier with children. Why? Children often respond with pure, simple faith and are more open to receiving the gift of salvation.

Raising children is never easy. Every parent wants what's best for their children, and each family has its own way of doing things. Some focus on sports to build strength and discipline, reminding us of the Lord's words: "I am the refuge and the rock." Others emphasise edu-



cation, guiding their children toward success and knowledge. The Bible also encourages this, saying: *“Grow in the grace and knowledge of our Lord and Savior Jesus Christ.”*

But there’s one area many parents, guardians, and caregivers often overlook: a child’s spiritual life. Just as children have physical, emotional, and intellectual needs, they also have a deep spiritual need – to seek God and be filled with His Word. If we ignore this need, the world will fill the void with its own values and distractions, pulling children further away from God.

Scripture gives us clear instructions about nurturing children spiritually. Proverbs 22:6 says, *“Train up a child in the way he should go; even when he is old he will not depart from it.”* This isn’t just advice – it’s a calling. We’re called to teach children God’s Word, help them understand it, and walk alongside them as they learn to live it out. God places great importance on reaching children with the gospel, and we are commanded to bring His message to everyone, including the youngest among us.

Mark 16:15 says, *“Go into all the world and proclaim the gospel to the whole creation”*. That includes children. It is our duty and responsibility – parents, grandparents, teachers, and believers – to talk to children about sin and about Jesus, their Saviour.

Since 2016, the ACM team has been sharing the Gospel with people of all ages, including children between the ages of 6 and 15. Throughout the year, we organise holiday clubs and regular programs where we reach out to these young hearts. Sometimes, by God’s amazing grace, we find ourselves in places that are usually closed to others – evidence of God’s hand guiding and opening doors.

Let’s not just be hearers of the Word, but doers. May the Lord give us wisdom, and may we continue to serve faithfully, remaining rooted in His Word.

Please pray for our team and our ministry – that God will keep us healthy, bless us, and continue to open new doors for His glory.

ACM Team