



Trumpet's Sound

56th year, Australia
MAY - JUNE 2025



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

Editor - Pastor Harry Hratsh Kiujian

Contact Address:

ACM AUSTRALIA
PO BOX 1593,
CHATSWOOD NSW 2057
EMAIL: hkiujian@acmaust.org
URL: www.acmaust.org



In this issue...

He lives 3
Pastor Harry Kiujian

Building the church (2) 4
George Hawke

He taught them (3) 7
Neil Buckman

What does the Resurrection mean to me? (2) 9
Don Stormer

Christians and Conformity 13
Rex Dearlove

Update on Georgia 15
Dr Daniel James

Cover photo: katarantus - Armenia
© 2020, Daniel Tadevosyan

- Our mission team returned home safely after visiting Armenia, Lebanon, and Cyprus.
 - Summer camps are starting. We are joining forces with CEF in Armenia and look forward for God’s blessings.
 - We had a three day outreach in a public school in a village. 60 children participated. Pray for the seed that was planted.
 - Our next mission team will be in Armenia in September. Pray for peace so that nothing will hinder our flight; pray for the seven speakers joining us.
 - Container 27 is sailing to Armenia and will arrive in August, God willing.
- Thank you for all your prayers and support.
- Above all, give thanks to the Father in all things.

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

He lives

People spend a large portion of their income on clothing. Fashion becomes important, especially brand names. The question is, will there be clothing in heaven and what brand names will we be wearing?

There will be only six brands: compassion, kindness, humility, gentleness, patience and love.

"Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience" (Colossians 3:12).

God wants to see us clothed with:

Compassion: In the parable of the Good Samaritan (Luke 10:25-37) the Lord Jesus spoke of a Samaritan who helped a wounded man when others passed him by, illustrating that compassion transcends social and cultural boundaries.

Kindness: David showed kindness to Mephibosheth, son of Jonathan and grandson of King Saul. Despite Mephibosheth being crippled and living in obscurity, David sought him out and restored his family's land, ensuring his financial security. He also invited Mephibosheth to eat at his table, treating him as one of his own sons. This act of kindness was rooted in David's covenant with Jonathan, and demonstrated his loyalty and compassion.

Humility: John the Baptist recognised that his role was to prepare the way for Jesus, stating, "He must increase, but I must decrease" (John 3:30).

Gentleness: The Bible highlights many figures known for their gentleness. Jesus Christ is the ultimate example – He described Himself as "gentle and humble in heart" (Matthew 11:29) and showed kindness to the marginalised.

Patience: Job endured immense suffering but remained faithful to God.

Love: "And over all these virtues put on love, which binds everything together in perfect harmony" (Colossians 3:14).

Who should we love? Americans, Jews, Iranians, and Palestinians. We should love them all. This is the command to us. So, as the end is so near, let us clothe ourselves with these virtues.

HK

Building the church: Acts 1-12 (2)

Foundation of the church

Literary structure

Luke wrote a true and reliable historical account of the church in the first century. He understood that God reveals Himself in history and He works through history to bring about His salvation and judgment. So Acts is an historical narrative. We could think of it as Luke's diary of significant events in the history of the early church. These were chosen so they could fit on a single scroll. It was probably written before Paul's death about AD 65.

Luke also wanted to confirm the reality and power of the gospel message: how Jesus was the promised Messiah and how He sent the Holy Spirit to establish the church. Luke's authority is Jesus and the apostles – He quotes their speeches and deeds.

Portions of Scripture can be categorised as either a command, an example to follow, or a report of events. As an historical narrative, Acts contains all of these categories.

Outline

Jesus told Peter [stone], "on this rock [massive rock – meaning Jesus Himself, 1 Corinthians 10:4] I will build my church, and the gates of Hades [hell, or the power of death] will not overcome it" (Matthew 16:18 NIV). The building of the foundation of the church is described in the book of Acts as follows.

Jesus taught His disciples for 40 days after His resurrection. He told them to wait in Jerusalem until they were empowered by the Holy Spirit to witness about Him across the known world. After this Jesus ascended back to heaven.

Because Judas Iscariot suicided, he was replaced as an apostle by Matthias.

On the day of Pentecost (10 days after the ascension), the Holy Spirit miraculously came to live within the 120 Jewish followers of Jesus and they praised God in other languages. This drew a large crowd and Peter preached showing how Jesus was the promised Messiah. 3,000 people believed his message. This was the beginning of the church. They met regularly for teaching, fellowship, breaking of bread and prayer.

Like Jesus, the apostles performed healing miracles and Peter preached to the Jews. Thousands of them decided to follow Jesus. But the apostles were opposed and persecuted by the Jewish religious leaders. Two believers died after they lied to Peter.

The apostles appointed seven men to oversee the distribution of food to the poor. Stephen was stoned for his faith in Christ and the church was persecuted and scattered.

Philip was the first missionary in Judea and Samaria. The Pharisee Saul (whose Roman name was Paul, Acts 13:9) had a dramatic conversion and started preaching about Jesus instead of persecuting Christians.

Peter preached in Judea and Samaria. He was given a vision to show him that the gospel was going out to Gentiles as well as Jews. And when they decided to follow Jesus, the Gentile household of Cornelius received the Holy Spirit (as at Pentecost). Later a meeting was held at Jerusalem to decide whether the Gentile believers had to keep the law of Moses like Jews. They agreed that it was God's will that the church was for all nationalities and not just Jews.

James was put to death and Peter was imprisoned but was miraculously released.

Then Paul went on three missionary journeys to establish churches in what is now Turkey and Greece. After this he was imprisoned and transported to Rome. So the gospel travelled 4,000 km (2,500 miles) from Jerusalem to Rome, from the locked upper room to the palace of Caesar. This progress was both geographic and ethnic.

Acts is about how the Holy Spirit took the gospel from Jerusalem to Rome, the capital of their world. It shows what God can do through individuals and churches who are fully committed to Him and empowered by the Holy Spirit.

There are two twists in this story. Firstly, at Damascus, Jesus calls Saul (who was leading the persecutors) to serve Him (9:1-30)! Saul was praying instead of persecuting! This was shocking! The enemy turns into a friend. No wonder the Christians in Damascus and Jerusalem were nervous and afraid of him at first.

Secondly, at Caesarea, a group of Gentiles received the Holy Spirit (Acts 10:1-11:18). According to the Jews they were pagan outcasts of God's covenant relationship with Israel! This was shocking as well! It triggered Paul's missionary journeys (Acts 13-28). He planted churches across the Roman Empire. This explains how the original Jewish church spread to build Gentile churches. These twists are important because Luke repeats his account of them in Acts.

George Hawke

To be continued...



"I firmly believe that the moment our hearts are emptied of selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Spirit will come and fill every corner of our hearts; but if we are full of pride and conceit, ambition and self-seeking, pleasure and the world, there is no room for the Spirit of God. I also believe that many a man is praying to God to fill him, when he is full already with something else. Before we pray that God would fill us, I believe we ought to pray that He would empty us. There must be a n emptying before there can be a filling; and when the heart is turned upside down, and everything that is contrary to God is turned out, then the Spirit will come..."

— D.L. Moody

He taught them... (3)

Matthew Chapter 5

Part 3 – The law fulfilled

“You are the light of the world.”

Hearing on that day such wonderful words, full of life and hope, spoken with great authority and love, the disciples and the gathered crowd must have begun to think that this teaching was so new, so different from all they had known, that the law and the prophets were to be swept aside. But this thought was quickly corrected.

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.”

How highly the Lord Jesus regarded the Scriptures! Not even the smallest marking in the text was without purpose. It was all truth, and it was all to be fulfilled or accomplished.

Jesus' teaching was so unlike what His disciples had learned of the law and the prophets, so how could it be the fulfilment of them? How could they reconcile this difference?

The answer was soon to become clear. Their understanding of God's word was so superficial, so shaped by merely outward appearances, that they had missed the fuller meaning and purpose contained in it. They had learned from tradition and not from God.

There was in fact so much contained in the Scriptures that no one had fully grasped, and it was this that the Lord Jesus had come to fulfill. He alone knew that every sacrifice and every offering Israel had been commanded to make were prophetic pictures of the one perfect sacrifice that He would make when He offered up Himself as *“the Lamb of God who takes away the sin of the world”* (John 1:29).

The Lord Jesus alone knew that through His death and His resurrection, the whole religious economy of Israel – the temple, the

priesthood, the feast days – would be fulfilled as it became an eternal spiritual reality in a people redeemed from every race and united in Himself by the indwelling Spirit.

But all this was yet to be revealed. For now, the disciples had to understand one thing – that they did not understand the law.

“For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

What the people had learned from the teaching and example of the scribes and Pharisees would never give them a place in the work and purposes of God. That was not God’s way and was not the path His disciples were to take.

The Lord was not here speaking of that imputed righteousness by which, through faith, we are justified. No, He was speaking of the righteous walk, the righteous habits, the righteous manner and conversation of His disciples. Their righteousness had to far exceed the hypocrisy of the scribes and Pharisees. His disciples must never to be like *“whitewashed tombs, which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness”* (Matthew 23:27).

Their understanding of God’s law had to be totally reformed, and the Lord began to teach them that it was concerned with more than what they did – it was concerned with what they were. *“Man looks on the outward appearance, but the LORD looks on the heart”* (1 Samuel 16:7).

This is a lesson we all must learn.

Neil Buckman



“If you are renewed by grace, and were to meet your old self, I am sure you would be very anxious to get out of his company.”

— Charles H. Spurgeon

What does the Resurrection mean to me? (2)

Read John 20

In our last issue we thought of the family in Bethany and the two walking to Emmaus. In this issue we think of the disciples mention John wrote about.

Mary Magdalene

We move in thought to the morning of the resurrection and look mainly through the eyes of the disciple whom Jesus loved. The story he tells in John 20 begins with mention of Mary Magdalene going to the tomb before she went to the disciples.

We note John's careful selection of material. He has only mentioned Mary in passing until now. What is his purpose? Think of all the detail he doesn't mention about Mary Magdalene – seven demons, following Jesus, buying spices after sundown on the Sabbath, preparing spices to anoint the Lord's body, being only one of a group of women who went to the tomb, seeing angels at the open tomb. John omits all this because he wants us to think of the effect of the resurrection on Mary.

Mary didn't grasp the significance of the angels' message that the Lord had risen. She did not believe this but rather thought that someone had removed His body. So she went to where Peter and John were to report that someone had taken the Lord away. We see her intense emotion: she does not speak about someone removing the body but of someone removing the Lord. He had cleansed her of seven demons and therefore she could never think of Him as a body. That which was stolen was a person – her Lord!

Mary ran to see Peter and John. We assume she ran back as she was at the tomb before Peter and John left. We can picture her sorrow. The one who had done so much for her was missing. She was inconsolable. Where was He? She looked into the tomb and saw two

angels who kindly asked why she was crying. Her reply confirmed that she would always think of Jesus as her Lord. "They have taken away my Lord."

For some reason she turned and saw someone. He asked why she was weeping and who it was she was looking for. In her confusion she imagined the person in front of her was the gardener and said "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away" (John 20:15). The Lord spoke one word – "Mary". She immediately knew it was the Lord and that He was alive.

What effect did the resurrection have on Mary Magdalene? It changed her sorrow to joy, so much so that she happily went back to Peter and John to bear witness to the truth that the Lord was alive.

Peter and John

Peter and John ran to the tomb. John tried to remain in the background but what he does is reveal the effect that the resurrection had on him. In an apparently unimportant piece of information he informs us that he knows what he is talking about – he was an eye-witness to the resurrection. Who else but an eye-witness would say that he outran his companion! It is that incidental information that confirms the truth John is teaching.

Before Peter arrived, John carefully pondered what he saw. He saw the grave cloths lying neatly, with the handkerchief that had been around the Lord's head lying separately. That could only mean one thing. No one had taken or stolen the body. If a person had stolen the body, he would have probably taken the grave cloths also. If he didn't want the grave cloths he would have thrown them on the floor. But these cloths were lying neatly in place as if the Lord had stepped out of them in a way that left them undisturbed. John tells us that he saw and believed. He also added that before this he had not understood the Scripture that said that the Lord must rise from the dead.

What was the effect of the resurrection on John? He became one with a deeper belief and a better understanding of the Scripture.

The disciples

In the evening of the resurrection day, the disciples were gathered in a locked room. Even though John had believed that Jesus had been raised from the dead, and the disciples knew that the Lord had appeared to Peter, they were frightened men and women. The Lord entered their locked room and said “Peace to you”. Once their initial fear had passed they were glad when they saw the Lord.

What did the resurrection mean to the disciples? Initially, it meant gladness in place of gloom. But the Lord gave the disciples a commission, saying that as the Father had sent Him, so He was sending them. The resurrection meant that the disciples had work to do – they had to be the Lord’s witnesses wherever they went. But the resurrection meant something more. They would soon no longer be frightened men, hiding for fear of the Jewish authorities. On the day of Pentecost they boldly proclaimed the message of the resurrection, that “God has made this same Jesus, whom you crucified, both Lord and Christ” (Acts 2:36).

What difference did the resurrection make to the disciples? It brought them gladness and it gave them the courage they needed to fearlessly proclaim the good news, initially to the Jews, but soon to everyone.

Thomas

John mentions one more person – Thomas. What difference did the resurrection make to him? Thomas was not with the other disciples on the day the Lord rose. So at some time during the week they told him that they had seen the Lord. He refused to believe, saying that unless he could not only see the marks of the nails but also put his finger where the nails had been, he would not believe. Compounding his unbelief was a statement that he would also need to put his hand in the Lord’s side.

The next Lord’s day Thomas was with the other disciples. Again the Lord entered the locked room and greeted the disciples. “Peace to you.” He turned to Thomas.

None of the disciples had seen the Lord during that week so none of them had been able to forewarn Him about the kind of reception He could expect from Thomas. But He knew! He immediately turned to Thomas and said “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing” (John 20:27).

The response from Thomas was immediate. “My Lord and my God.” The truth of the resurrection changed him from being a doubter into a firm believer. Along with the other disciples he would boldly proclaim salvation in the Lord Jesus Christ. Church tradition tells us that he went to the south of India and proclaimed the gospel and founded churches.

Our reaction?

What effect does the truth of the resurrection have on us? Has it changed us?

- We who were unbelievers, do we now believe?
- We who were sorrowing, do we now rejoice in the Lord?
- We who were afraid, are we now courageous for our Lord?
- We who are disciples, are we also worshippers?
- We who know the meaning of the resurrection, do we also proclaim the message faithfully and fearlessly?

Don Stormer



“Wisdom is the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the greater fools for it. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom.”

— Charles Spurgeon

“The only way to keep a broken vessel full is to keep it always under the tap.”

— Billy Sunday

Christians and Conformity

A small incident during a recent morning service has set me thinking. During the time of open worship one believer requested that we remain seated while singing a certain worship song. Several in the front row had not heard his request and they stood up to sing instead of remaining seated. I guess they were unaware that everyone behind them was sitting down. Eventually the row behind them decided to stand up also. Then the next row stood and so a "Mexican wave" of people standing up went around until finally everyone was standing for the hymn, all despite the request to remain seated. I'm sure something like this has happened in your church and perhaps made you smile.

What interested me was that while only one or two were standing up, I did not feel much pressure to stand. However as the number of people standing increased, so did the feeling of pressure to join them. There came a point where the pressure of being one of the few still doing what we were asked to do became so great, that joining everyone else felt absolutely necessary. I finally gave in and stood up. If someone asked me why I stood up when I had clearly been asked to remain seated, I would have to answer that I would feel and look rather silly being the only person choosing to sit, when everyone else was standing. The simple fact is that I want to be accepted, and being different is not a good way to be accepted. Finally the question "What would people think?" became more important than "What is the right thing to do?" Of course I am making heavy weather out of a trivial incident in a church service, but it illustrates something important about the forces that shape our lives and choices in the world.

Three principles emerge:

- Something wrong that a few people do, looks wrong.
- Something wrong that everyone does, looks right.
- Something wrong that enough people do, looks right and creates a pressure to join them and be "normal" that is nearly irresistible.

Why is that? The implications of these principles are enormous. How can we disengage this power that makes us join the crowd, even when we know they are wrong? How we answer that question will define us as Christians in the world.

We fear to be different because we want to be accepted and valued by people in the world. It seems that when we look to other people to give us value we give them a terrible power over us. They will value and accept us if we do the things they do. If we let them, they will have the same power over us that a drug dealer has over his addicted clients. We can be addicted to acceptance and will do anything to get it. If we do not find some other reliable source of love and acceptance, people in the world will always have the power to control our behaviour, by giving or withdrawing that value and acceptance we need.

Christ touched on the very core of this issue when He said to the Jews "How can you believe if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God?" (John 5:44).

To be free of power that others have to control our behaviour, we need to find our value and acceptance in God. When we feel loved and valued by God our need for acceptance by people in the world is reduced. Their power over us becomes less because our need for what they have to give is less. We cease being controlled like addicts and begin to experience the joy of making real choices. The Jews were addicted to one another's praise and therefore they could never experience true life in Christ. Had they sought their praise and approval and value from God, they would have been released from the power of one another. Then they would have seen who Christ really was, and begun to live lives that were truly free to be different from the corrupt values of the world around them. That is the opportunity before us today.

Rex Dearlove

Update on Georgia

“Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (Matthew 9:37-38).

My trip to Armenia in March this year was one of great encouragement and blessing. Our workers have continued to be involved in the various areas of service including family support, regular Bible studies and children's ministry.

The Lord burdened our hearts to visit Georgia again this year. Martun, Ashod and Vartan were part of the team and we were privileged to spend a weekend with the leaders of the Mercy Baptist Church.

Our eyes were opened to the needs of the Armenian diaspora, both spiritual and material. Last year we visited a remote village, Samshilvide, where 99% of the residents are Armenian. Our hosts were keen for us to visit a similar place, this time to an almost forgotten Armenian community in Sabatlo, a village in the remote Kakheti region, at the Azerbaijan border.

Sabatlo is about 200 km from Tbilisi the capital of Georgia. The Baptist church leaders enlightened us on the history of this small community who left Karabakh more than 100 years ago and crossed the river Arax (Aras) which divides Azerbaijan and Georgia and is one of the longest rivers in the Caucasus region as it spans Turkey, Armenia, Azerbaijan, and Iran. This displaced Armenian group made their humble abode in that region to this day. By God's grace alone they are still there, in dwindling numbers.

We drove along the rather tortuous route with the church leaders on Saturday and met the community and visited some of the people who had medical needs. Later on we met in a small hall for our mid-day service and Ashod preached and encouraged the group.

A young man called Gervok is actively helping the small fellowship and will be considered for ordination by the church.

In view of the distance and logistics, these meetings are not held weekly.

We have this clear reminder from our Lord to begin with prayer: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest"

The Lord has touched us in ACM not only to pray but to visit and to share in the work of both Samshilvide, which we visited last year and Sabatlo this time.

ACM has been supporting families since its inception as an organisation and our desire for Georgia is to support these two villages with the help of the local church as they assess the needs of individuals in the community.

We have been blessed to support them since April 2025. Even as we look to the Lord with our prayer and sacrificial giving, our desire is for some long term worker to guide the folk in their walk with the Lord and to continue to share the gospel to many who are still in darkness.

The fact that *"The harvest truly is plenteous"* as stated by our Lord is a reality even today. We have been reminded to pray and consider how crucial "labourers" are. We, as an organisation and as the arm of the church, will continue to seek the face of our Lord.

Continue to pray for the ACM team as another visit is being planned before the mission trip in September.

Dr Daniel James