



Trumpet's Sound

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“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

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Prayer points

- Pray for peace in Armenia
- Pray for the 13 missionaries who will be joining the mission team in September; pray for their safety in travel
- Pray that the Lord will be glorified in all that we do
- Pray for our co-workers and the load they carry
- Pray for those who have come forward to be baptised in September
- Pray for the lost, that the Lord will open people’s eyes to their need of the Saviour

Praise points

- Give thanks to the one who has loved us and blessed us with so much
- Praise the Father for all our supporters, their dedication, and love for the poor
- Pray for container 27 arriving in Armenia in August

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What Do We Think Of?

Since then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Colossians 3:1-4

Have you ever tried to describe the world that we live in and the things in it?

- The overflowing physical pain, disease, and sickness.
- Bills and more bills, so that people work a whole lifetime to pay them.
- Lives full of worry, especially with our children and grandchildren, and what the future holds for them.
- Floods, earthquakes, fires, fear, and unrest.
- Governments against governments, war, and the fear of a third world war.
- People living on drugs, alcohol, and tablets so that they can go to sleep.

However, we should think of things above – the things that are very clear in the Bible.

- New bodies with no disabilities, no need for crutches or similar aids, or glasses, or medication. There will be no cancer.
- Peace such as we have never experienced here.
- No worries, no pain, no sickness.
- We will be in the presence of God.
- We will be with the Lord Jesus forever.

The Bible says that in heaven there will be things that no eyes have seen, and no ears have heard. We will fall on our knees and worship the Father, the Son, and the Holy Spirit. We will be praising and singing with a feeling of eternal joy surrounding our hearts.

So let us think of these things, for this world will pass away with all that's in it, but believers will inherit the kingdom of heaven.

H.K.

Building the church: Acts 1-12 (3)

The themes of Acts

The overall theme of Acts is the growth of the early church. And the key verse is “*you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth*” (1:8). That's the mission of the church. Believers are to be God's witnesses.

The themes of Acts are shown in this diagram. These are the components of God's plan of salvation to spread Christianity across the Roman Empire. They are:

- God supplies a message and a messenger that leads to people repenting of their sin and trusting in Jesus Christ for their salvation.
- The message is the good news about Jesus.
- The main messengers were the apostles.
- The messenger and believers pray to God.

There is positive feedback in this diagram because once people become believers, they also become messengers. This pattern could lead to exponential growth in the number of believers (similar to compound interest, or pyramid schemes, or going viral on the web).

When there is a group of believers in one location, they become a church, where the foundation is the gospel which is offered to all nations. The Holy Spirit empowers believers to declare the gospel among both Jews and Gentiles. In doing so they establish the church.

In molecular biology, messenger RNA copies the instructions in

DNA and then transports this information outside the cell nucleus to build a protein molecule. To build a protein you need both a message (in the DNA) and a messenger (mRNA). Likewise, the church is built on both the message of the gospel and the messengers (apostles, evangelists) that spread the good news about Jesus.

We will now look briefly at each of these themes. First, the Holy Spirit, the power behind the church.

The Holy Spirit

God the “Holy Spirit” is mentioned more often in Acts than in any other book of the Bible – 41 times. He empowered the apostles and the believers to boldly proclaim the good news about Jesus. He was the agent behind the expansion of the gospel across the Roman Empire.

The Jewish believers didn't pray for the Holy Spirit to come; they just waited as instructed by Jesus. When the Holy Spirit came for the first time on the day of Pentecost there were miraculous signs – something to hear (a loud noise like a hurricane), something to see (what looked like a flickering flame above each believer), and something to do (they praised God in languages they didn't know). This was unique because it was the first time and because they were already believers. These spectacular signs drew a large crowd for Peter to address. God arranged the introduction to his sermon!

Now there was racial tension between the Jews and the Samaritans and the Jews and the Gentiles. This was like apartheid in South Africa and it is what the Black Lives Matter movement is concerned about.

The Holy Spirit didn't indwell the Samaritans when they trusted in Jesus until Peter and John came from Jerusalem and placed their hands on them (8:17). This expressed full fellowship between the Jewish church and the Samaritan church. It bridged the ethnic divide. It was unique.

And when the Holy Spirit indwelt the Gentiles for the first time, they praised God in other languages as on the day of Pentecost (10:46-47). Peter said, “*they have received the Holy Spirit just as we have*”. This

expressed full fellowship between the Jewish church and the Gentile church. It bridged the ethnic divide. This was unique.

The baptism of the Spirit is a one-time event. It happened on the day of Pentecost (1:5) and subsequently, it happens to every single believer at the point of salvation (1 Corinthians 12:13). It places all believers into the church, which is the body of Christ. And they are permanently indwelt by the Holy Spirit. Whereas, in the Old Testament the Holy Spirit only indwelt believers on a temporary basis.

And the Bible says they were all filled with the Holy Spirit (2:4; 4:8, 31; 9:17; 13:9, 52). This is where the believer, under the control of the Spirit, begins to show the fruit of the Spirit. It's a daily thing as we allow the Spirit to move through us to produce the right attitudes and the right actions. It doesn't happen automatically at any time.

The speaking in other languages was shocking to the Jews because they believed that Hebrew (and Aramaic) was God's language. Instead, God was being praised in Gentile languages. It would be like a Muslim hearing the Koran spoken in another language and not Arabic. Have you ever heard or seen the Koran in any other language?

Paul said that "Jews demand signs" (1 Corinthians 1:22). They asked for supernatural evidence (a miracle) before they would believe. But God had already given them the sign of the resurrection (Matthew 12:39-40; 16:4). A sign was a miracle that pointed to a message. And He gave them another sign on the day of Pentecost. Paul explained that the speaking of unlearned foreign languages was like when the Israelites rejected Isaiah's warnings to repent, and God promised to speak to them in foreign languages (Isaiah 28:11-12; 1 Corinthians 14:20-21). This was fulfilled when the Assyrians invaded the northern kingdom of Israel and when the Babylonians invaded Judah and destroyed the Jewish temple (Jeremiah 5:14-15; Deuteronomy 28:49). The invaders spoke foreign languages. Moses, Isaiah and Jeremiah predicted it. The sign is that judgment is coming because of their sin and unbelief. The speaking in other languages was a sign of judgment of Israel. On the day of Pentecost, it was a sign to unbelieving Jews that Peter's message was true and if they rejected it, they would be

judged. Israel was being set aside, and the church was born to take her place as God's people on earth. The judgment came in AD 70 when the Jewish temple in Jerusalem was destroyed and the Jews were dispersed to other countries.

Does the Holy Spirit live inside you? Have you accepted God's gift of salvation? How often are you filled with the Spirit? How often is the fruit of the Spirit evident? "Love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22-23). That's the best solution for abuse, violence, racial tension and injustice.

George Hawke

He Taught Them... (4)

Matthew Chapter 5

Part 4 – The law's demands

"You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment."

The people had been taught that the commandment forbidding murder was limited in its scope to the actual shedding of blood. But now the Lord taught them that it equally forbids the seeds of murder, such as anger, mockery and abuse. I may not have committed murder, but murder is in me – I am a murderer who has not yet shed blood, but a murderer nonetheless.

What then? Am I lost without hope? I cannot make my heart pure. How am I to live?

The question about how a sinner can be justified will be answered in due course, but now the Lord is teaching His disciples how they must live.

“So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.”

Your brother has something against you. Put it right! Learn to live with a clear conscience and as a peacemaker, the natural outworking of the humility and meekness that characterises a true disciple. That is far more important than a merely outward demonstration of piety.

“Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. Truly, I say to you, you will never get out until you have paid the last penny.”

You have done wrong, and your accuser wants justice. Be reconciled. Admit your fault and put it right. Act quickly, honestly, sacrificially. Here again, we see how the character of a true disciple as it is to be lived out in action.

“You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.”

If this is the truth of God’s law, who is pure? We are all condemned. If it were only our eye or our hand that caused us to sin, we might be rid of it for the sake of purity, but it is our heart, our deepest nature, that is fallen and defiled. The Lord showed His disciples the gravity of sin and how they must not make excuses for it.

Take action! Deal with sin, don’t just shrug it off!

There was a time when divorce was permitted because of the hardness of men’s hearts (Matthew 19:8). But that high-handed attitude to God’s provision of marriage, and to our responsibility in it, is not how disciples of Jesus are to live.

“Again you have heard that it was said to those of old, You shall not swear falsely, but shall perform to the Lord what you have sworn.’ But I say to you, Do not take an oath at all.... But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.”

Why did people take an oath, swearing by heaven or the earth or Jerusalem? It was because their 'Yes' was not always 'Yes', and their 'No' was not always 'No', and everyone knew it. To walk honestly requires humility and a watch on our tongues, but isn't this exactly what you would expect in a disciple of the Lord Jesus?

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also."

Where the law had required the punishment to fit the offence, the people had taken that provision to justify their revenge on those who injured them, and in so doing they became no different from the person who mistreated them. That self-centred attitude was turned right around as the Lord taught His disciples to live in a manner that glorifies God, even if it meant the loss of their dignity or possessions. In this we see the character of God Himself.

"You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven."

Woe to us if our God was like us! Where could we flee if He did not love His enemies? He is merciful, gracious and ready to forgive, and He daily shows us His love and mercy in the sunshine and the rain.

"Therefore you shall be perfect, just as your Father in heaven is perfect."

The Lord told His disciples plainly what He requires of them. Is it moral perfection? No, He knew that in their fallen state perfection was unattainable. What He requires of His disciples is that they do not make excuses for their sin, that they are not careless about their moral failures, and that they earnestly embrace all that He has taught them.

Who dares ignore His words?

Neil Buckman

The Second Coming of the Lord Jesus (1)

1. An overview

So many ideas are voiced about what is going to happen in the future, even in Christian circles, that we can be easily confused; some of these ideas are quite contradictory. Needless to say, non-Christians treat a future return of Christ to this earth as nonsense. This has been true from the beginning of church history. Peter spoke about some people who asked “*Where is the promise of His coming?*” But what can we know? What do we know?

A number of truths about the coming of the Lord are clearly taught.

1. In the upper room the Lord told His disciples that if He went away (and He did) He would come again and take them to be with Himself. He promised that He would come Himself; He was not going to delegate this task to an angel or even to an archangel.
2. After the ascension the disciples were gazing up into heaven. Two angels appeared before them with the message that this same Jesus who had gone into heaven would come in the same way that they had seen Him go.
3. In writing to the Thessalonian believers, Paul taught that all believers, both those who had died and those who were alive, would be caught up to meet the Lord in the air. This event is called the rapture (from a Latin word meaning to be caught up). Those who have died will rise first and we who remain will be caught up with them to meet the Lord in the air and then to be always with Him.
4. This truth was further enhanced by Paul in his first letter to the Corinthians. We will not all die. But whether we have died or are still alive when the Lord comes, we will all be changed so that we will have resurrection bodies. Our present mortal bodies – corruptible, dishonourable, weak, physical and mortal – will be changed to be incorruptible, glorious, strong, spiritual and immortal.

5. In Revelation 19 we read of the triumphant return of the Lord from heaven to earth. John pictures Him riding on a white horse, coming to make war and to judge. He will strike the nations who have been in rebellion against Him and rule with a rod of iron – He will be an absolute monarch.

Other truths about events on earth are just as clearly taught.

1. In the Olivet discourse the Lord Jesus spoke about a great tribulation that would begin when something that Daniel predicted would appear. This tribulation will be *“such as has not been since the beginning of the world until this time, no, nor ever shall be”* (Matthew 24:21).
2. Daniel prophesied about a period of 70 weeks (490 years) which is extremely significant in Jewish history. The seventieth of these weeks will begin when something called the abomination of desolation (the sacrilegious object that causes desecration – NLT) stands in the holy place. When this happens those in Judea are to escape to the mountains for their safety.
3. Daniel also prophesied that a coming prince will sign a seven year treaty with the Jewish nation but would break the treaty after three and a half years (42 months or 1260 days).
4. In Revelation we read about a coming world ruler – called the first beast – who will establish his rule over much of the world. He will have an assistant – the second beast, also called the false prophet. These will rule as autocrats, insisting that the first beast be worshipped as God. The lives of the people will be controlled so that only those with a special mark on them will be able to buy and sell. Those who do not worship the world ruler face being put to death.
5. At the same time God will be pouring out His wrath on a rebellious world. Three consecutive series of judgments will fall on the earth: the seal judgments, the trumpet judgments and the bowl judgments. This time of judgment is called the day of the Lord

Don Stormer

To be continued...

Great Faith

Matthew 15:21-28

Another of our Lord's miracles is recorded in these verses. The circumstances which attend it are particularly full of interest. Let us take them in order and see what they are. Every word in these narratives is rich in instruction.

We see, in the first place, that true faith may sometimes be found where it might have been least expected. A Canaanite woman cries to our Lord for help on behalf of her daughter. "Have mercy on me," she says, "O Lord, Son of David." Such a prayer would have shown great faith, had she lived in Bethany or Jerusalem. But when we find that she came from the "coasts of Tyre and Sidon," such a prayer may well fill us with surprise. It ought to teach us that it is grace, not place, which makes people believers. We may live in a prophet's family, like Gehazi, the servant of Elisha, and yet continue impenitent, unbelieving, and fond of the world. We may dwell in the midst of superstition and dark idolatry, like the little maid in Naaman's house, and yet be faithful witnesses for God and his Christ. Let us not despair of anyone's soul merely because his lot is cast in an unfavourable position. It is possible to dwell in the coasts of Tyre and Sidon and yet sit down in the kingdom of God.

We see, in the second place, that affliction sometimes proves a blessing to a person's soul. This Canaanite mother no doubt had been sorely tried. She had seen her darling child vexed with a demon and had been unable to relieve her. But yet that trouble brought her to Christ and taught her to pray. Without it, she might have lived and died in careless ignorance and never seen Jesus at all. Surely it was good for her that she was afflicted.

Let us mark this well. There is nothing which shows our ignorance so much as our impatience under trouble. We forget that every cross is a message from God and intended to do us good in the end. Trials are intended to make us think, to wean us from the world, to send us to the Bible, to drive us to our knees. Health is a good thing, but sick-

ness is far better if it leads us to God. Prosperity is a great mercy, but adversity is a greater one if it brings us to Christ. Anything, anything is better than living in carelessness and dying in sin. Better a thousand times be afflicted like the Canaanite mother, and like her to flee to Christ than to live at ease like the rich "fool," and die at last without Christ and without hope.

We see, in the third place, that Christ's people are often less gracious and compassionate than Christ himself. The woman about whom we are reading found small favour with our Lord's disciples. Perhaps they regarded an inhabitant of the coasts of Tyre and Sidon as unworthy of their Master's help. At any rate they said, "Send her away."

There is only too much of this spirit among many who profess and call themselves believers. They are apt to discourage inquirers after Christ instead of helping them forward. They are too ready to doubt the reality of a beginner's grace, because it is small, and to treat him as Saul was treated when he first came to Jerusalem after his conversion. "They believed not that he was a disciple." Let us beware of giving way to this spirit. Let us seek to have more of the mind that was in Christ. Like Him, let us be gentle, and kind, and encouraging in all our treatment of those who are seeking to be saved. Above all, let us tell men continually that they must not judge Christ by Christians. Let us assure them that there is far more in that gracious Master than there is in the best of His servants. Peter, James, and John may say to the afflicted soul, "Send her away." But such a word never came from the lips of Christ. He may sometimes keep us long waiting, as He did this woman. But He will never send us away empty.

We see, in the last place, what encouragement there is to persevere in prayer, both for ourselves and others. It is hard to conceive a more striking illustration of this truth than we have in this passage. The prayer of this afflicted mother at first seemed entirely unnoticed: Jesus "answered her not a word." Yet she prayed on. The saying which next fell from our Lord's lips sounded discouraging: "I am not sent but unto the lost sheep of the house of Israel." Yet she prayed on, "Lord help me." The second saying of our Lord was even less encouraging than the first: "It is not good to take the children's bread and

throw it to the dogs." Even then she finds a plea for some "crumbs" of mercy to be granted to her. And her importunity obtained at length a gracious reward. "O woman, great is your faith: be it done for you as you wish." That promise never yet was broken: "Seek and you shall find."

Let us remember this history when we pray for ourselves. We are sometimes tempted to think that we get no good by our prayers, and that we may as well give them up altogether. Let us resist the temptation; it comes from the devil. Let us believe, and pray on. Against our besetting sins, against the spirit of the world, against the wiles of the devil, let us pray on and not faint. Let us pray for strength to do our duty, for grace to bear our trials, for comfort in every trouble. Let us be sure of the fact that no time of every day is so well spent as that which we spend on our knees. Jesus hears us and in his own good time will give an answer.

Let us remember this history when we intercede for others. Have we children whose conversion we desire? Have we relations and friends about whose salvation we are anxious? Let us follow the example of this Canaanite woman and lay the state of their souls before Christ. Let us name their names before him night and day, and let us never rest until we have an answer. We may have to wait many a long year. We may seem to pray in vain and intercede without profit. But let us never give up. Let us believe that Jesus has not changed, and that he who heard the Canaanite mother and granted her request will also hear us and one day give us an answer of peace.

J. C. Ryle



"It is a masterpiece of the devil to make us believe that children cannot understand religion. Would Christ have made a child the standard of faith if He had known that it was not capable of understanding His words?"

— Dwight L. Moody

Spotlight on Cyprus

Be diligent to come to me quickly (2 Timothy 4:9)

It was a time of blessing for Terenig Barjamian and me to visit Cyprus in June this year. It was our first visit to this historic Island which has a population of about 1.37 million. An estimate in 2025 recorded about 3500 people of Armenian origin. Most of them are in Nicosia, Limassol and Larnaca.

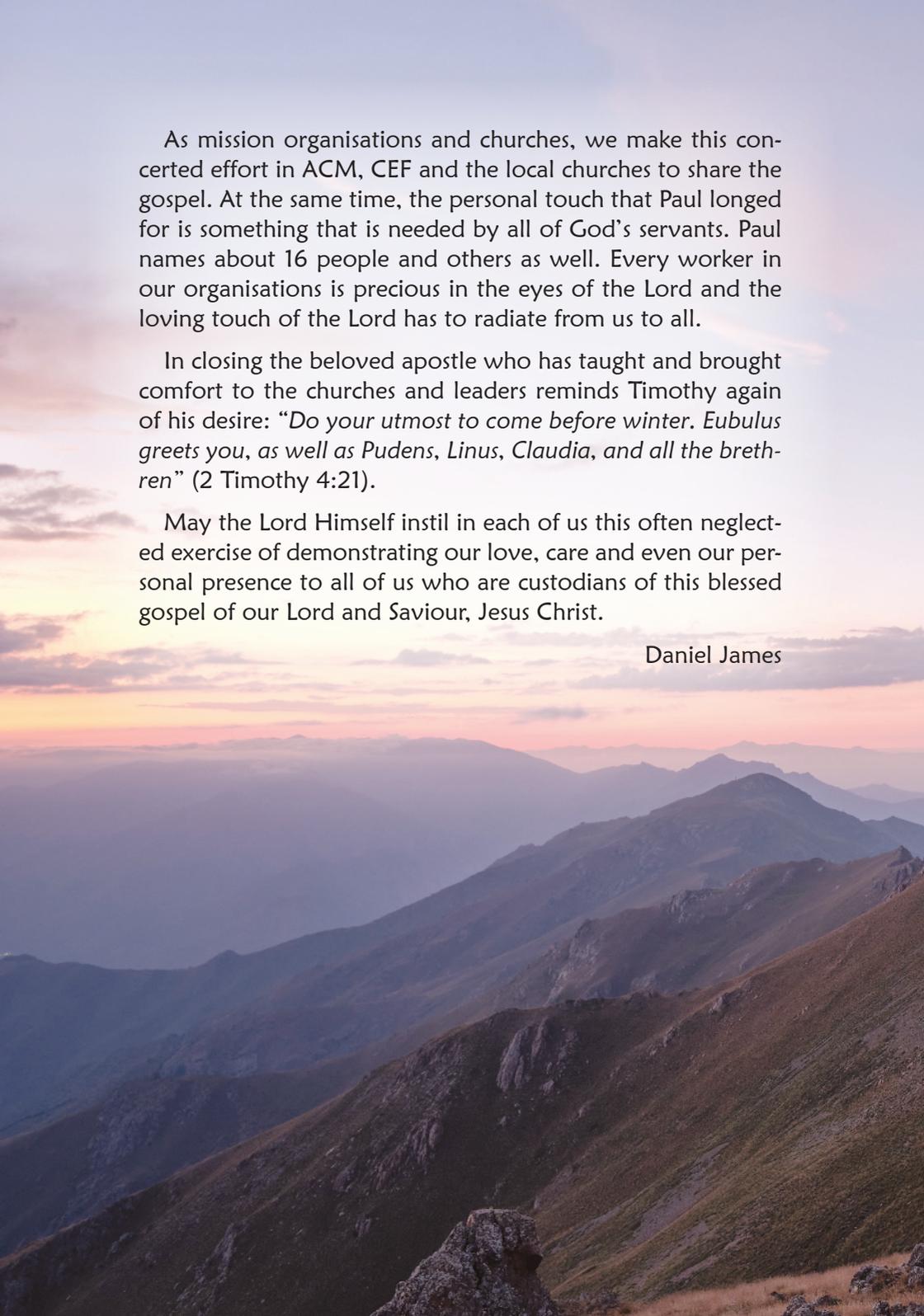
Terenig is the leader of Child Evangelism Fellowship in Armenia. It was our desire to visit the believers in Cyprus and share about the work of CEF with some of the church leaders from the International Christian Fellowship. This is the church which sister Yevnige, one of the CEF founders in Armenia, attends. Our faithful sister was an inspiration to many in Armenia when CEF was started there. Yevnige first visited Yerevan in 1991 for this express purpose. The initial encouragement and support from brother Hratsh Kiujian of our organisation, Armenian Christian Mission, still continues by God's grace.

We had the opportunity to share about the ministry and give a short gospel message at the Logos Christian School, which was launched as a project of Limassol Gospel Hall. The word was also shared at the mid-week Bible study and prayer.

A summary of Paul's second letter to Timothy was given with emphasis on the last chapter where Paul is in prison bereft of the love and fellowship of the saints. He longs to at least see them. To Timothy, there is a personal cry from the heart of Paul to come. Although he is in the comfort of His Lord, there is a visible loneliness and even desertion, as he mentions Demas who left him for the flair of possible fame and fortune of the world.

"Be diligent to come to me quickly". Said simply "Timothy, please come as soon as you can".

The reminds the believers was that we all need to stay close as His servants and to encourage one another in our ministries even as our time here on earth is coming to a close.



As mission organisations and churches, we make this concerted effort in ACM, CEF and the local churches to share the gospel. At the same time, the personal touch that Paul longed for is something that is needed by all of God's servants. Paul names about 16 people and others as well. Every worker in our organisations is precious in the eyes of the Lord and the loving touch of the Lord has to radiate from us to all.

In closing the beloved apostle who has taught and brought comfort to the churches and leaders reminds Timothy again of his desire: "*Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren*" (2 Timothy 4:21).

May the Lord Himself instil in each of us this often neglected exercise of demonstrating our love, care and even our personal presence to all of us who are custodians of this blessed gospel of our Lord and Saviour, Jesus Christ.

Daniel James