

CHURCH SCHEDULE

Bible Study, 7 p.m.: April 5th, 19th
& 26th

April 2 - Ken Storm, Holy
Communion - 11:00 a.m.

April 7 - Ken Storm,
Good Friday, 7 p.m.

April 9 - Chuck Korhonen,
Easter - 11:00 a.m.

April 12 - David Orre, from
Finland, 7 p.m.

April 16 - Ken Storm, 11:00 a.m.

April 23 - Paul Coponen
11:00 a.m.

Spring Services w/ Zach Fraki &
Guest Speakers

April 28 - 7 p.m.

April 30 - 10:30 a.m., 2:00 p.m. &
6 p.m.

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HE AROSE

“And if Christ be not risen, then is our preaching vain, and your faith is also vain”
1 Cor 15:14

Ever since Adam and Eve disobeyed God, sacrificial blood has been a token of God’s promise of forgiveness to a penitent soul. In the Garden of Eden, Adam and Eve tried to hide their sin from God but He lovingly called to them, *“Where art thou?”* (Gen 3:9), leaving it up to them to answer or not. They did, but Adam also tried to justify his actions by saying, *“I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself”* (Gen 3:10). *“Who told thee that thou wast naked? Hast thou eaten of the tree...?”* (Gen 3:11) was God’s response as He confronted Adam with his sin (as He does with us today). A sorrowful Adam then confessed his sin; perhaps not in a manner satisfying to us but in a manner acceptable to God. God subsequently signaled that He forgave them by sacrificing an innocent animal (foretelling the sacrifice of Jesus) and by using its skin to cover their now sinful nature.

Because of Adam and Eve all people are sinners where *“the carnal mind is enmity against God”* (Romans 8:7). And because of this inherited nature we could be eternally lost, except for God’s predestinated plan to reunite us to Him through His Son’s blood. It was God’s plan all along that Jesus would have to shed His blood *“For it is not possible that the blood of bulls and of goats should take away sins”* (Heb 10:4). Thus, the sacrificial blood that was shed in the Garden of Eden for Adam and Eve was a foreshadowing of Christ’s sacrifice and shedding of blood on the cross for humanity.

The parable of the prodigal son illustrates the forgiveness of sins today, which parallels what happened in the Garden of Eden. In that parable the younger of two sons left his home to live in the world where he lost his faith in God through sinful living. He did whatever he wanted to do without regard to the Word of God. (This was similar to what Adam and Eve did by disobeying God’s command.) At some point he realized that he had no inner peace (God was calling him) so he decided to head for home where he once had peace (again, this was similar to Adam and Eve who decided to come out of hiding). This parable relates that the father of this son saw him at a distance and ran out to meet him as he made his way to home. He kissed his son to show that he still loved him and, subsequently, the son, feeling this love, confessed, *“I have sinned...”* (Luke 15:21) whereby the father asked his servants to *“Bring forth the best robe, and put it on him...”* (Luke 15:22). Hence, the father was openly showing the son, through the action of His servants, that he was forgiven. The robe placed on him was a symbol of the animal skin used by God to cover Adam and Eve’s nakedness and it was also a symbol of the robe of righteousness spoken of in Isaiah 61:10 and of the white robe mentioned in Rev 7:9.

Apostle Paul reminds us that the sacrifice of Jesus on the cross was in agreement with the Old Testament scriptures: *“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures”* (1 Corinthians 15:1-3). His death fulfilled the Levitical sacrifices

where a penitent person brought an animal to the door of the tabernacle to confess his sin before a priest who sprinkled animal's blood signifying that God forgave the sin. Paul taught that his faith in Christ similarly happened the moment Ananias laid his hands on him and he was "...filled with the Holy Ghost" (Acts 9:28). Thus, sinners can be justified by the grace of God through the work of Christ on the cross "*Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past*" (Romans 3:25). To signal that God has forgiven a sin, Jesus gave all believers the keys of the kingdom of heaven to declare the forgiveness of sins to penitent souls; it is God, however, who gives the faith to believe it.

Paul sums up the death and resurrection of Jesus in this way: "*while we were yet sinners, Christ died for us...when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life*" (Romans 5:8,10). Thus, as our subject text also states, our faith would be of no eternal value to us if Jesus only died and did not arise from the dead as well. Dear reader, because Jesus arose from the dead you may freely confess your sins to a servant of God and hear that they are forgiven in His name and shed blood—this has been God's plan ever since the time of Adam and Eve.

God's Peace,

Charles Korhonen