

## NEWSLETTER

August - 2024

**Sunday Service:** 11:00 a.m.

**Wednesday Bible Study:**  
7:00 p.m.

**Sunday Bible Study:** *Will resume in September*

## SPEAKERS

**August 4:** Ivan Niemela,  
*Holy Communion*

**August 11:** Ivan Niemela

**August 18:** Ivan Niemela

**August 25:** Charles  
Korhonen

## CONTACT

### Website:

[www.tapiolachurch.org](http://www.tapiolachurch.org)

**Mailing:** P.O. Box 531,  
Houghton, MI 49931

### Location:

17602 N. Lake Ave.,  
Tapiola, MI 49916  
(906) 334-2766

### Contact:

Pastor Ivan Niemela  
(906) 231-0945

## TAPIOLA APOSTOLIC LUTHERAN CHURCH

### Thou Speakest Falsely

*“Then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee...” – Jer. 43:2*

When Jeremiah preached to the people of Judah, few, if any, listened to him. In fact, there were many attempts by false prophets and others within his own religion to get rid of him by force, by intimidation, or by some other nefarious means throughout his 40 years of preaching. He was not well-liked and few could even tolerate being around him—God even told him that he would meet with such opposition throughout his life. Although he didn’t know exactly when, he knew from Scripture and from the world’s events happening around him that judgment was coming; he wanted to warn the people of it and, especially, to warn them of its eternal consequences for their undying souls, even if they continued to treat him badly.

At first, Jeremiah was reluctant to accept God’s call to be “*a prophet unto the nations*” (Jer. 1:5). He resisted by saying, “*I cannot speak: for I am a child*” (Jer 1:6) and he may even have felt that this request was impossible. God assured him that he would only have to speak to those that were sent to him provided that he would “*speak unto them all that I command thee... lest I confound thee before them*” (Jer. 1:17). In other words, anything that he preached outside of God’s word would be wrong. It was his love for his detractors that motivated Jeremiah to reach out to them even though “*they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord*” (Jer. 1:19). Thus, Jeremiah went boldly forth to preach the Word with that simple promise from God in his heart.

Jeremiah was instructed to preach repentance to all those who came to worship in the Lord’s house (Jer 7:2). He was not sent to the groves or to the high places where most people went to worship nor was he sent to the street corner where most people passed by. He was sent to the temple. True, there were fewer people there, but it was only at the door of the temple where God asked for sin to be voluntarily confessed to a priest and atoned for with sacrificial blood. Thus, he went there to preach to a dying people whose hatred toward God was manifested in their lifestyles: “*Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?*” (Jer. 7:17). And it was from there that the faith of Abraham could then be brought forth by the few recipients of the Word to many others who may have worshipped in a different place, to a different god, or not at all.

The false prophets on the other hand also preached of repentance, but not at the door of the temple. To these individuals God gave this warning; “*Woe be unto the pastors that destroy and scatter the sheep of my pasture... and driven them away, and have not visited them, I will visit upon you the evil of your doings*” (Jer. 23:1-2). This departure from bringing one’s sin to a temple priest signaled the people to do that which seemed right in their own eyes. They did. Though they still practiced the shedding of blood and the confession of sin mentioned in Leviticus, they believed that they needn’t involve the temple priest. For this seemingly minor change God said that He

would “*cast you out of my sight*” (Jer. 7:15). God was not pleased. Still they continued to ignore the full counsel of Jeremiah and other prophets, and went deeper and deeper into sin. To the undiscerning ear the words of the false prophets were appealing to which God made this comment: “... *they speak a vision of their own heart, and not out of the mouth of the Lord... I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied*” (Jer. 23:16, 21). By forsaking the Lord’s covenant, the false prophets and their ardent supporters had become self-righteous and so proud that they said, “*We are lords; we will come no more unto thee*” (Jer. 2:31). They had created their own religion amongst the children of God.

Jeremiah lived in a time when his beloved nation had long ago turned its collective back on God: this situation is repeating itself in our nation today where the speaking of Jesus and the forgiveness of sins is hardly tolerated and where sin is rampant (even in the church). When it came to hearing Jeremiah incessantly preach of a coming judgment and of a need to repent the people became aggravated but, unfortunately for them, they never stopped to question why. They just believed that he spoke falsely because everyone else said so, when the opposite was true. Today, we once again speak of the now imminent Day of Judgment and of the need to repent. Dear reader, the next time God calls you to repent of your sins and to believe the gospel of reconciliation preached to you by a fellow believer, answer that call and confess that sin which bothers your conscience before it is too late.

*God’s Peace,*  
Charles Korhonen