

NEWSLETTER

April - 2025

Sunday Service: 11:00 a.m.

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

***NO Bible Study or Sunday School
April 27.***

SPEAKERS

April 6: Ivan Niemela, *Holy Communion*

April 13: Charles Korhonen

April 18: Ivan Niemela
7 p.m. Good Friday

April 20: Ivan Niemela,
Easter

***Please join us for Spring
Services April 25 - 27 with
guest speakers Zach Fraki,
Bruce Estola, and David
Lappi***

April 25: 7 p.m. - two
speakers

April 27:
10.30 a.m. – two speakers

2 p.m. – two speakers

6 p.m. – one speaker

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TAPIOLA APOSTOLIC LUTHERAN CHURCH

The Path to the Cross

“But they cried, saying, Crucify him, crucify him” - Luke 23:21

The dramatic shift from the jubilant shouts of “Hosanna” on Palm Sunday to the hateful cries of “Crucify Him” on Good Friday signifies the necessary path Jesus took to sacrifice Himself for humanity's sins (John 10:17-18). This journey connects to the promise made by God in the Garden of Eden, where He first revealed the coming Messiah and His ultimate victory over sin and Satan. The fall of Adam and Eve—a foundational event in human history—set the stage for the need for forgiveness. It is only through the sacrificed blood of Jesus, shed on the center cross of Calvary, that mankind can attain forgiveness and reconciliation with God.

When Adam and Eve ate the forbidden fruit, sin entered the world, breaking humanity's relationship with God the Father and creating a need for reconciliation. Without this, all people would be doomed to eternal condemnation in the lake of fire described in the Book of Revelation. After Adam and Eve confessed their sin to God (Genesis 3:12-13), He sacrificed an animal and used its skin to cover their nakedness. They were forgiven. However, God did not intend for animal sacrifices to provide a permanent solution to sin. Hebrews 10:1-14 explains that the sacrifices offered under the old covenant were merely a shadow of the good things to come. In contrast, Jesus' sacrifice was the perfect offering that fully atones for sin and establishes a new covenant between God and humanity. Thus, Jesus needed to come to this world, shed His blood on the cross, and cover those who humbly confess their sins with robes of righteousness.

The chief priests and religious leaders viewed Jesus as a threat to their authority and influence over the people. They accused him of blasphemy (a crime punishable by death under the Mosaic Law) for claiming to be the Son of God (John 10:30-36). This accusation served as the pretext to remove Him from their circles. Many Jews believed that the Messiah would be a world leader who would liberate them from Roman domination (2 Samuel 7:12-16). In fact, this belief persists even today, as many people continue to look for a Messiah who will bring peace and justice to the world. Instead, Jesus taught that the essence of His message was love for God and love for one's neighbor, marking a significant departure from the Pharisaic focus on strict adherence to the Law. More importantly, Jesus preached repentance and forgiveness of sins in His name for all people, not just the Jews, which contrasted with the prevailing beliefs centered on vengeance and justice. As a result, the religious leaders incited the crowds to demand Jesus' crucifixion, quite unaware that they were carrying out God's plan all along. The rejection and crucifixion of Jesus fulfilled numerous Old Testament prophecies about the Messiah's suffering and death such as that found in Isaiah 53:5.

The crucifixion of Jesus highlights His role in God's plan of salvation as the sacrificial Lamb who takes away the sin of the world (John 1:29). The fall of Adam and Eve in the Garden of Eden set the precedent for humanity's ongoing struggle with sin, as emphasized in Romans 3:23, which states, *“For all have sinned, and come short of the glory of God.”* Thus, the need for

forgiveness of sin is ever-present. Those who stand before the judgment throne at the end of time have washed their white robes in the blood of the Lamb to keep them spotless (Revelation 7:14). These individuals who stand before God wear the proper wedding garment (Matthew 22:11), a clean robe of righteousness.

One cannot acquire this robe on his own; a servant of God must place it upon him. In the Old Testament, the priest would make atonement for anyone who willingly confessed their sins at the door of the Tabernacle (Leviticus 1:1-5) by sprinkling the sacrificial blood all around. In the New Testament, Jesus gave the *“keys of the kingdom of heaven”* to all believers, empowering them to proclaim the forgiveness of sins through Him. An example of this is found in the story of a father who asked his servants to dress his son, who had just confessed his sins, with the *“best robe”* (Luke 15:22). This robe symbolizes the white robe mentioned earlier—the robe we can also be clothed with by embracing His sacrifice, confessing our sins, and believing the gospel of reconciliation preached to us: *“Confess your faults one to another, and pray one for another, that ye may be healed”* (James 5:16). May God give us the opportunity to bring this message of salvation to others before it is too late.

God's Peace,
Charles Korhonen