

TAPIOLA APOSTOLIC LUTHERAN CHURCH

October - 2025

SCHEDULE

Sunday Bible Study and
Sunday School: 9:45 a.m.

Sunday Service: 11: a.m.

Wed. Bible Study: 7:00 p.m.

SPEAKERS

October 5: Ivan Niemela

October 12: Mark Coponen

October 19: Ivan Niemela

Fall Services

*Guest Speakers will be
Arne Nordahl, Herb Jarvi
& Dave Lappi*

October 24: 7:00 p.m.

October 25: Home
Gathering

October 26:
11:00 a.m. – One Speaker
2:00 p.m. – Two Speakers
6:00 p.m. – One Speaker

*Potluck meals and coffees
will be served.*

CONTACTS

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Solomon's Temple

*"Hearken therefore unto the supplications of thy servant, and of thy people
Israel, which they shall make toward this place: hear thou from thy dwelling
place, even from heaven; and when thou hearest, forgive" 2 Chronicles 6:21*

Solomon had just finished constructing the temple, a place where God had previously declared He would inhabit: *"And let them make me a sanctuary, that I may dwell among them"* (Ex 25:8). In this context, Solomon petitions God to hear the sincere, penitent prayer of anyone who approaches the altar of burnt offering (Ex 40:6) at the entrance of the temple courtyard, seeking forgiveness for their sins. God encouraged the people of Israel to freely use the altar as He intended, saying to Solomon, *"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering"* (Ex 25:2). This passage emphasizes the significance of the temple as the central place of worship, where the Israelites could commune with their God in heaven once they dealt with their sin at the altar.

The altar was the place where the Israelites brought their five different offerings (burnt offering, meat offering, peace offering, sin offering, and trespass offering) to God for forgiveness and to praise His holy name. According to Leviticus 1:1-5, sinners were instructed to confess their sins to a priest at that altar. The priest would then sprinkle sacrificial blood as an act of atonement, leading to God's forgiveness. In this role, the priest was an intermediary between the people and God. By applying the blood of the sacrifice, the priest symbolically proclaimed God's forgiveness, as stated in Hebrews 9:22: *"without shedding of blood is no remission."* However, if a person confessed their sin or sacrificed at a place other than at the altar, they remained bound to their sin, as mentioned in Leviticus 17:3-4.

The sacrificial system outlined in Leviticus provides a foundation for understanding the need for atonement and the importance of confession and forgiveness. Just as God gently called to Adam and Eve after they had sinned, and they willingly emerged from hiding to confess their sin, He will do the same for you. When you confess your sins, God offers His forgiveness and grace, just as He did for them. In response to their confession, God shed the blood of an animal and used its hide to cover their nakedness, providing them with an outward token of His forgiveness. In Leviticus, the priest stood at the door of the tabernacle (and later the temple) to facilitate the process of atonement for those who voluntarily confessed their sins at that place. This system emphasizes mankind's role in God's grace through confession, sacrifice, and the priest's mediation for forgiveness from God.

In the New Testament, the understanding of the temple shifts from a physical building to the believer's own body. Apostle Paul affirms this in 1 Corinthians 6:19: *"know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"* This shows that God inhabits the New Testament temple just as He did in the Old Testament. Additionally, believers are referred to as a *"royal priesthood"* in 1 Peter 2:9. This means that in the New Testament, a believer is both the temple and a priest of God. Moreover, Jesus bestowed the *"keys of the kingdom of Heaven"* to His believers, as noted in Matthew

16:19, empowering them to proclaim forgiveness of sins in the name of Jesus to those who confess them. In John 20:23, Jesus further states, *“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”* This illustrates the significant spiritual responsibility granted to all believers.

Thus, in both the Old and New Testaments, the central theme is the forgiveness of sins and reconciliation with God. While the physical temple and priestly roles in the Old Testament provided temporary relief through the blood of animals, the New Testament offers permanent forgiveness through the blood of Christ: *“For it is not possible that the blood of bulls and of goats should take away sins”* (Heb 10:4). By giving this authority to His believers, we can confidently confess our sins to another believer, knowing that *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”* (1 John 1:9). James 5:16 agrees, *“Confess your faults one to another, and pray one for another, that ye may be healed”*.

God’s Peace,
Charles Korhonen