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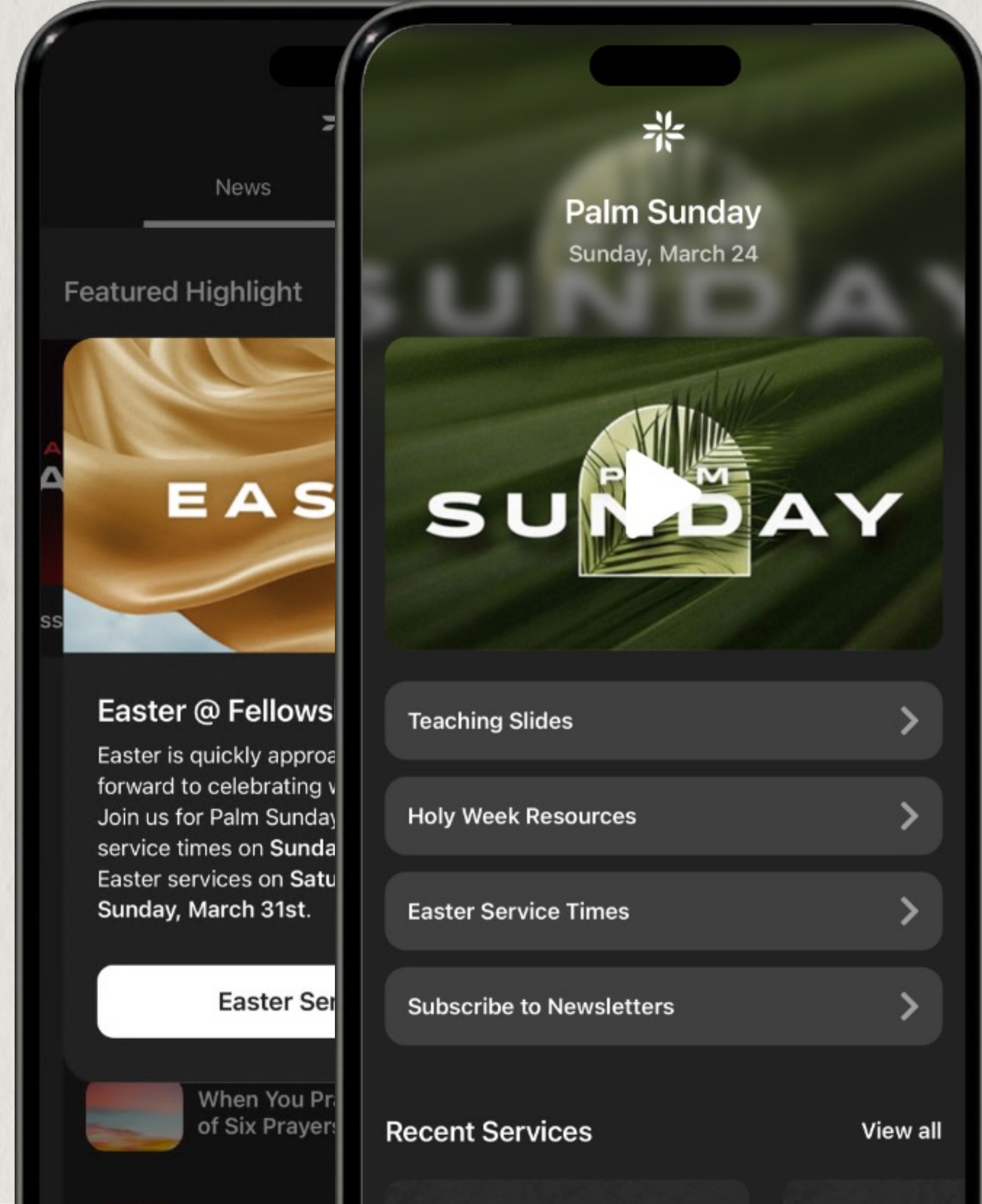
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As we begin our time of worship together, take a moment to
acknowledge the presence of God and of those around you.

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John Barclay

ROGERS COMMUNITY PASTOR

Leader Launch

SUNDAY, AUGUST 18 | 9 AND 10:30AM
STUDENT CENTER CENTRAL

Community Swim Nights

ROGERS AQUATIC CENTER

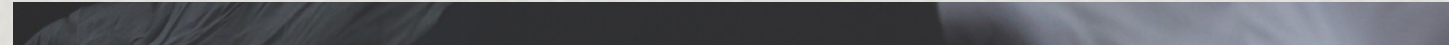
Springdale
TONIGHT

Rogers
JULY 28



REPRESENTATIVES IN THE FOYER TODAY

Thursday



LAST SUPPER

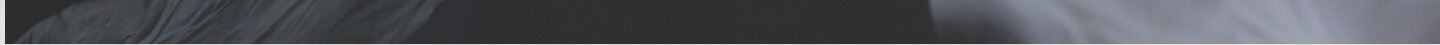
BETRAYED

GETHSEMANE

ARRESTED

ABANDONED

Friday



TRIED BY JEWISH LEADERSHIP

DISOWNED BY PETER

TRIED BY ROMANS

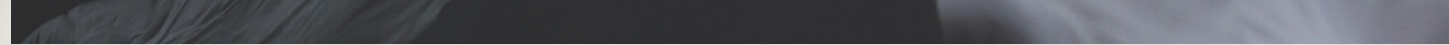
CONVICTED AND FLOGGED

MOCKED AND HUMILIATED

CRUCIFIED

BURIED

Saturday



TOMB

Sunday



RESURRECTED

Mark 15:1-5 NIV

Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate. ² “Are you the king of the Jews?” asked Pilate. “You have said so,” Jesus replied. ³ The chief priests accused him of many things. ⁴ So again Pilate asked him, “Aren’t you going to answer? See how many things they are accusing you of.” ⁵ But Jesus still made no reply, and Pilate was amazed.

Isaiah 53:7 ^{NIV}

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.

Mark 15:6-11 ^{NIV}

Now it was the custom at the festival to release a prisoner whom the people requested. ⁷ A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. ⁸ The crowd came up and asked Pilate to do for them what he usually did. ⁹ “Do you want me to release to you the king of the Jews?” asked Pilate, ¹⁰ knowing it was out of self-interest that the chief priests had handed Jesus over to him. ¹¹ But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

Mark 15:12-15 NIV

“What shall I do, then, with the one you call the king of the Jews?” Pilate asked them. ¹³ “Crucify him!” they shouted. ¹⁴ “Why? What crime has he committed?” asked Pilate. But they shouted all the louder, “Crucify him!” ¹⁵ Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

“If we reflect for a moment, it becomes clear this is not merely an exchange, but a substitution. Jesus doesn’t just die instead of Barabbas; he dies in his place as his substitute, his representative.”

- Andrew Wilson, *Christianity Today*

“Few examples of substitutionary atonement in Scripture are clearer than Jesus, the innocent man, taking the penalty so that none remains for the guilty Barabbas.”

- Andrew Wilson, *Christianity Today*

The Doctrine of **Substitutionary Atonement**

Christ's death was a substitution for sinners, meaning that Jesus took the penalty for sin that humanity deserved, thereby satisfying God's justice and reconciling believers to God.

2 Corinthians 5:21 ^{NIV}

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Isaiah 53:4-6 ^{NIV}

Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. ⁵ But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. ⁶ We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

Isaiah 53:5-6 NIV

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. ⁶ We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

For our transgressions, he was pierced
For our iniquities, he was crushed
For our peace, he was punished
For our healing, he was wounded

**He was declared guilty so
that we could be set free.**

**The innocent one (Jesus)
was declared guilty so that
we (the guilty) could be set free.**

**Jesus, the innocent one, was
declared guilty so that we, the
guilty, could be set free.**