

What stuck out to you from today's message?

How do you understand guilt-based vs. shame-based? Toward which do you lean personally?

Do you agree with the statement that we are living in a culture awash in shame? Why or why not?

Why do you think we focus more in the church on Jesus' removing our guilt than we do on Jesus' removing our shame? Could this be confusing in a culture that feels shame more deeply than guilt?

Re-read Mark 5:21-43

Main characters: Jairus, Jesus, crowd, woman, Peter/disciples, parents, risen daughter; To which do you most relate? Why? Be honest!

It is important that the bleeding woman was healed BEFORE (v. 29) Jesus called her out and acknowledged her in the crowd. Why do you think he did this? Why do you think the woman was "trembling with fear" at this point (v. 33)?

If you are a parent or a sibling, try to imagine the emotional roller-coaster that Jairus and his family are experiencing in this story. They go from "Yes! Jesus is coming to heal our daughter!" to "Never mind, he's been delayed and she has died." At this point, before Jesus raises her, how may they be feeling about this other woman's healing? How do you respond when Jesus is performing miracles elsewhere while you are praying and waiting for your own?

What connection can you make between the time the bleeding woman had been suffering and the age of the little girl when she was raised from the dead? Is this significant to you? Why?
(NOTE: We know from Luke 8:55 that she had indeed died, though Jesus used the word "sleeping" to show his perspective on the powerlessness of death.)

Scapegoat; Read Leviticus 16:5-10, 15-16, 20-22, 30

Did you know that the idea of "scapegoat" is a biblical one? In this dramatic ceremony (for full effect, read all of Leviticus 16) on Yom Kippur, or the Day of Atonement, God deals with both the guilt and the shame of his people. The first goat is used for the sin offering to satisfy justice (guilt). The second goat, or the scapegoat, is used to satisfy the need for reconciled relationship with God and others (shame).

Rabbi Jonathan Sacks says, "*Normally sin and guilt offerings, as their names imply, are about guilt. They atone. But Yom Kippur deals not only with our sin as individuals. It also confronts our sins as a community bound by mutual responsibility. It deals, in other words, with the social as well as the personal dimension of wrongdoing. Yom Kippur is about shame as well as guilt. Hence there has to be purification (the removal of the stain) as well as atonement.*"

This “removal of the stain” is represented in the scapegoat having the peoples’ sins confessed over it and being led far away to die.

As Christians, we believe that Jesus is our atonement for sin, and this covers our guilt. But we also believe that he is a once-and-for-all scapegoat that removes the stain of our sin and restores us to relationship with God and with each other.

Read Isaiah 53:6, 2 Corinthians 5:17-19, Ephesians 2:13-18

How does this enhance your understanding of the Gospel?

Two Roads

How do you relate to the Room of Grace vs. the Room of Good Intentions? Where do you feel like King Street Church fits on a scale between the two? How about your small group or Sunday School class?

What keeps you from removing your masks?

What kind of responses have you experienced if you have had the courage to remove a mask?

What is one thing you could do to more fully participate in a “room of grace” culture here at King Street or elsewhere?

Read 2 Corinthians 5:21

Our salvation does not only mean that something has been done for us, but also that something has been made foundationally new and true about us.

Take time to reflect on how this should empower Christians to live and relate.