

Ignition

Mark 6:1-6 • Jeremiah 20:9 • Matthew 28:18-20

New Collective Church • Sunday, August 23, 2026

The Big Idea

Most of us are not fighting God. We are just comfortable. We know where we sit, what we give, how we serve, and roughly what a Sunday is going to feel like, and somewhere inside all that knowing we quietly stopped expecting anything we have not already seen. Jesus ran into exactly that in his own hometown, where the people who knew him best were the ones who missed him completely. Mark is careful about why. The limit was not his power. It was their unbelief. So this week we are asking an honest question: what has God already put inside us that we have gotten too comfortable to release, and what would actually have to change for it to catch?

LEADER NOTE

The whole message runs on one hinge: God has already supplied everything except our willingness. Every movement returns to it. If your group takes one thing home, make it that. Also watch the difference between conviction and shame. This message names comfort as the problem, and some people in your group are not comfortable at all, they are exhausted. For them the invitation is not more activity. It is to stop assuming God has finished with them.

Opening Prayer

Pastor Dylan opened the message by praying that God would challenge us. Start your group there. Thank God for what he has already done in this church and in the people around the room. Then ask him to make this group willing to be a little uncomfortable as the fall begins. Ask that the time would be about him and not about us.

LEADER NOTE

Keep this short, under two minutes. The icebreaker does more work than a long opening prayer will, and the closing prayer is where this session actually lands.

Icebreaker

Question: What is something in your life you have gotten so used to that you have stopped noticing it altogether?

LEADER NOTE

Let people answer about ordinary things: the drive to work, a photo on the wall, a spouse's habit. You are establishing that familiarity is a normal human reflex before anyone applies it to God. That makes the turn in question group 2 feel like an observation rather than an accusation.

Read Together

Have someone read Mark 6:1-6 out loud. Listen for what the people of Nazareth already knew about Jesus, and what that knowing cost them.

Mark 6:1-3

Jesus left there and went to his hometown, accompanied by his disciples. When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. "Where did this man get these things?" they asked. "What's this wisdom that has been given him? What are these remarkable miracles he is performing? Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him.

Mark 6:4-6

Jesus said to them, "A prophet is not without honor except in his own town, among his relatives and in his own home." He could not do any miracles there, except lay his hands on a few sick people and heal them. He was amazed at their lack of faith. Then Jesus went around teaching from village to village.

Jeremiah 20:9

But if I say, "I will not mention his word or speak anymore in his name," his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot.

Matthew 28:18-20

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Matthew 9:10-11

While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples. When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and sinners?"

LEADER NOTE

Read Mark 6 twice if you have time, once for the crowd and once for Jesus. Verse 6 says he was amazed at their lack of faith, and that reaction is the emotional center of the passage. Note also that Pastor Dylan's reading from the platform followed wording closer to the ESV, so anyone following along in an NIV Bible will hear small differences. Nothing in the meaning changes.

Discussion Questions

1. Comfort Quietly Turns Us Into Maintainers

Pastor Dylan started running again this spring. He could barely finish a mile, then two, then three, then four. The point was never fitness. It was resistance.

Muscle doesn't grow because you continue doing what's comfortable. It grows because you give it a challenge greater than what it's already adapted to.

He said the same thing happens to us spiritually. Keep the full list he gave, because the specificity is the point: comfortable with church, with routine, with where we sit, with what we give, with how we serve, and with what we believe God can do.

Growth requires us to move beyond what we've already adapted to.

a. What is the difference between someone who is growing and someone who is maintaining?

LEADER NOTE

The word to watch for is maintainer. Some in your group will hear it as an insult. It is not. Maintenance is what a faithful person defaults to when nothing is asking more of them. The question is whether they want to stay there.

b. Which one of those did you recognize in yourself this week?

LEADER NOTE

If the room goes quiet, try this instead: what is the last thing you did for God that scared you a little? Groups will often collapse this whole section into a general call to try harder. Do not let them. Ask which item on Pastor Dylan's list is actually theirs.

2. Familiarity Made Nazareth Miss Him

The people in his hometown had more information about Jesus than anyone alive, and it worked against them. Their problem was not ignorance. It was certainty.

They were standing in the presence of the miraculous, but familiarity kept them from recognizing it.

Pastor Dylan applied it to church habit, then brought in his own travel. He has been in countries where people were paid to mock, curse, and disrupt believers who gathered to worship. Keep that detail. It is what earns him the right to say we take our gatherings for granted.

a. How does knowing a lot about Jesus end up making it harder to actually see him?

LEADER NOTE

The mechanism matters here. Nazareth had more information than anyone and it became a wall. Certainty about who Jesus already is closes the door before he speaks. Watch for anyone who has been at NCC a long time hearing this as an indictment.

b. What part of church or faith have you stopped expecting anything from?

LEADER NOTE

Longtime members and newer members will diverge sharply here. Someone who arrived in March may see things the rest of the room stopped seeing. Ask them directly. Also keep this from turning into criticism of the church or its programming. Mark puts the problem in the crowd, not in the synagogue.

3. Change Your Posture, Not Just Your Circumstances

Three sub-claims here and all three need to survive. Pray to be grown in the storm rather than only pulled out of it, so that you have something true to say to the next person. An unknown place is not a forgotten place. And his own story: he stepped off staff years ago after being on church staff since he was ordained at

eighteen, it made no sense, people told him he was wasting his life, and he now believes stepping back made room for others God brought in.

Maybe you've been asking God to change your situation. And maybe God's saying, I'm trying to change you in the situation.

Just because you feel like you're in an unknown place does not mean that it's a forgotten place.

a. What is the difference between praying to get out of a storm and praying to be grown inside one?

LEADER NOTE

Be careful not to let the group imply that praying for relief is faithless. Scripture is full of prayers for rescue and Jesus himself asked for the cup to pass. Pastor Dylan is adding a prayer, not replacing one. Say that out loud if the room starts moralizing about it.

b. Where do you feel unknown right now?

LEADER NOTE

This is the most pastorally sensitive moment in the session. Someone in your group is in a storm they would give anything to be out of. If someone shares something heavy, stop the study and be with them. The rest of this guide will keep.

4. The Limitation Was Never His Power

Mark 6:5 is the verse groups read past. Jesus healed a few sick people and Mark treats it almost as a footnote. Pastor Dylan's observation is sharp: what would be the greatest miracle of our lives is described as almost nothing next to what Jesus could do. Then he named the personal version, which is where most of your group actually lives: God may use them, but how could God ever use me.

The limitation wasn't his power. The problem was their unbelief.

a. Mark says Jesus could not do any miracles there, and then says he healed a few sick people. What do you think Mark is actually telling us?

LEADER NOTE

This verse does not teach that human unbelief overpowers the omnipotence of God. Jesus was not drained of ability in Nazareth. His miracles are signs that call for faith, and in the face of settled unbelief he withholds the sign rather than lacking the power. Notice he still healed people, so power was clearly present and what was absent was response. Head off the wrong turn: if we just believe hard enough we unlock what God will do. That makes our faith the engine and God the mechanism. Pastor Dylan said the right thing here, so reinforce his wording rather than correcting it.

b. Where does unbelief show up for you most: about God, about this church, or about yourself?

LEADER NOTE

Most people will land on the third. Follow up with his turn: what if everything we have seen so far is not the destination but the preparation?

5. The Fire Is Already In You

Jeremiah 20:9 is the hinge verse of the message. Jeremiah decided to quit speaking in God's name and could not. The fire was not manufactured. It was placed.

God isn't calling you to build a fire inside of you. He's blowing on the fire that's already inside of you.

Comfort can keep us where we are. Pressure can expose what's inside of us.

a. What do you think Pastor Dylan meant when he said comfort keeps us where we are, but pressure exposes what is inside us?

LEADER NOTE

Worth adding the context: Jeremiah 20:9 sits inside a lament. In verses 7 through 18 Jeremiah accuses God of deceiving him, says he is mocked all day long, and finally curses the day he was born. He is in the worst stretch of his ministry, not a moment of triumph. That strengthens the point. The fire is not evidence that things are going well, it is what kept a man going who wanted to quit. If someone in your group feels dry rather than fiery, this detail will help them more than anything else in the session.

b. What has God already put in you that you have been too comfortable to release?

LEADER NOTE

People struggle badly to name their own gift. Go sideways instead: ask the group to name what they see in one another, and give it real time. This is usually the moment someone gets unstuck.

6. Ignition Needs the Right Conditions

Preserve the stained glass story. At the first church he served out of school he launched an outreach ministry for students, and leadership called him in and asked him to run more activities inside the building so people would come to them and see the stained glass and the ceilings. He named it as a church that had grown comfortable showing off nice things instead of going out. Keep the full cost of going too, which he did not soften: people who do not look like us or think like us, uncomfortable conversations, broken places, when it costs us, when we do not have every answer.

You cannot fulfill the 'go' while refusing to leave what is comfortable.

The gospel is never given to us simply to keep. It was given to us to carry.

He closed the movement on Matthew 9:11 with the sharpest line of the message: he does not want Jesus to return and find him safely seated at a table with the religious while the people he was called to reach are still outside. Then the Eastman illustration, which will land with a lot of people in this church.

a. Where do you think our group is burning yellow instead of blue, and what condition is missing?

b. Who is waiting on the other side of your obedience?

LEADER NOTE

This is the question that actually moves people, because it makes obedience about a person rather than a principle. If you are short on time, this is the one to ask. Take a real next step for anyone who says yes, so a willing person leaves with a name and a date instead of a feeling.

Application: Pick One

Pick the one you would rather avoid. These are invitations, not assignments.

- Notice it. This week, catch the moment you reach for what is comfortable. Do not fix it yet. Just write down when it happened and what you were avoiding.
- Carry a verse. Take Jeremiah 20:9 or Mark 6:6 with you this week and let it sit with you on the drive to work.
- Sit with the four questions. Give one of them a full week rather than answering all four quickly.
- Have one conversation. Talk with one person outside your usual circle, with no agenda beyond actually being there.

LEADER NOTE

Pastor Dylan named real needs from the platform, especially in kids and students ministry, and named the sacrifice the staff make. He had the standing to do that. In a living room it can curdle into pressure fast. Ask rather than assign: where would you want to serve if nothing were in the way? Do not push anyone who is not ready. Comfort is between them and God, and your job is to keep asking good questions rather than to close a deal.

Closing Prayer

Thank God for what he has already done in this church and in this group, and name something specific rather than something general.

Ask him to surface for each person the one thing they have been too comfortable to release.

Pray for the staff and volunteers of this church by name, the way Pastor Dylan led the whole room to do on Sunday.

“The question isn’t whether there’s enough power in this room. The question isn’t whether God is able. The question isn’t whether this church has enough staff members or enough resources or enough people. The question is, are you willing?”

Pastor Dylan Holly

Going Deeper

Pastor Dylan left the church with four questions as we head into the fall.

- What needs to change in me for ignition to happen?
- Where is God asking me to get uncomfortable?
- How can I make a difference in my school, my workplace, or my city, using the gifts God has given me?
- Who is waiting on the other side of my obedience?

LEADER NOTE

Read these aloud slowly and let silence sit after each one. Resist filling it. If you send people home with only one, send the fourth.

Sermon Arc and Key Moves

The message moves in seven steps. The six discussion groups above compress steps four and five slightly, so if your group has time, this is the fuller shape.

- 1. Comfort produces maintainers. Growth requires resistance greater than what we have already adapted to.
- 2. Familiarity blinded Nazareth to the miraculous standing in front of them, and it can do the same to us.
- 3. The answer is a change of posture, not necessarily a change of circumstance. Unknown is not forgotten.
- 4. The limitation in Mark 6 was not the power of Jesus. It was unbelief. The same is true here, and it is not the building or the chairs or the parking spots.
- 5. What we have seen so far may be preparation rather than destination.
- 6. The fire is already placed in us. God blows on it rather than asking us to manufacture it. Releasing it means going, and you cannot fulfill the go while refusing to leave what is comfortable.
- 7. Ignition needs conditions. Fuel plus opportunity plus unwillingness still equals potential.

ABOUT THIS GUIDE

This guide was drafted with AI assistance from the sermon transcript and message notes, then reviewed by a group leader for scriptural accuracy and faithfulness to the message before it was shared. Scripture quotations are NIV. It is a supplement to the sermon, not a replacement for it. If you spot an error or something that does not sound like the message you heard, please say so.