

Attention: What is the likeliness of a woman falling on a wet floor at [Hobby Lobby](#) and never shopping there again? If you got into an argument with a man at [Gatlinburg](#), would it stop you from going to the mountains? Perhaps you were treated poorly by a nurse or doctor at a [hospital](#), would you never return to a hospital again? In reality, we are in a broken world and will face many upset conditions, but Jesus has given us power to endure mishaps and difficult situations.

Need: Church hurt describes an offense someone experienced from people while serving God. The term “church hurt” is a modern phrase that gained popularity in the early 2,000s among evangelicals, particularly through social media. [Is it authentically church hurt or is the church the scapegoat for hurtful people?](#) The term is divisive which suggests church is toxic while giving a pass to venomous people. Could this be a tactic of Satan? [The idea is demonic in an effort to redirect people from going to church and it justifies grudge-bearing over forgiveness? Never let people hurt you so severely that you abandon Christ or fellowship.](#) The world has sinful people. [Do not let anyone forfeit your destiny or cause you to spiritually die.](#)

Background: Mark is the writer of this gospel. He did not walk with Jesus as the apostles did, nor was he an eyewitness, but John Mark’s gospel is believed to be the first gospel (synoptic gospel) written which focused on the humanity of Jesus Christ. [Mark received much of his knowledge and stories from the preaching of Peter.](#) Mark’s writing is that of a preacher. He writes in a way to convince and encourage the reader. His gospel emphasizes the Kingdom of God and the miraculous healings of Jesus. Along with Jesus Christ, Mark focused his writing upon three main groups of people: the crowds, the disciples, and the religious leaders. None of these groups believed that Jesus was the Son of God, while the disciples believed fully sometime after His death. The Spirit of God manifested before the Roman centurion, where God used a Gentile, that he believed Jesus was the Son of God. Mark gives no genealogy as Matthew and Luke did because he saw Jesus as a (suffering) servant, and a servant needed no pedigree or family history. He only needed to be a slave to the mission. Jesus’ main place of action was in Capernaum of Galilee. A lot of the hearers were saved by the teachings of Jesus and the apostles, but they needed to hear about His saving grace again and again. Mark penetrated the thought of being a disciple, losing all to gain everything, by following Jesus Christ without shame or embarrassment. Mark’s gospel is believed to have been written sometime in the 50s or 60s A.D.

Jesus began his ministry around age 30 ([Luke 3:23](#)). Christ has an established and effective ministry. When He returned to Nazareth, [Jesus had been preaching just over a year](#) based on timelines. There He begins to teach in the synagogue on the sabbath and perform miracles. They were taken away at the idea of how incredible His teachings were. However, the people of His hometown began to minimize Him simply as a carpenter. [They could not get passed His wisdom because they were fixated on His heritage.](#) [Early, His own brothers did not believe in Him \(John 7:5\).](#) Jesus likely felt the emotional pain of rejection in Nazareth, as the event involved His own family, friends, and neighbors turning against him. [Today, Nazareth is the largest Arab city in Israel.](#) [This shows how rejection of the Messiah can cause the enemy’s stronghold in a region.](#)

1. Being Challenged by the Narrow-minded (v. 1).

- a. Jesus returned to His hometown and was met with resistance.
 - i. *“And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.”* (Zechariah 13:6, KJV).
- b. God uses unexpected people to disrupt religion.
 - i. Religion is reaching God through rules, rituals, and good works.
- c. When ministry is mingled with spirit and flesh conflict is born.
 - i. *“For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.”* (Galatians 5:17, NKJV).
- d. Do not let offense become your identity.

2. Familiar Voices Do Not Define Your Identity (v. 2).

- a. He taught in the synagogue and they were bothered because He was a commoner.
- b. They questioned His authority because of his background/past.
 - i. *“For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.”* (Galatians 1:10).
- c. When people can't explain your anointing, they try to discredit your identity.
 - i. *“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.”* (Galatians 2:20, NKJV).
 - ii. Not everyone who sits with you will celebrate you.
- d. You can be amazed by truth and not be changed by it.

3. Decide if You Want Healing or Validation (v. 3).

- a. His hometown marginalized Him and was offended.
- b. The enemy does not need to destroy you if he can just disconnect you.
 - i. *“For the gifts and the calling of God are irrevocable.”* (Rom. 11:29, NKJV).
 - ii. The child of God is not exempt from hurt feeling and afflictions.
- c. You can't heal what you keep rehearsing.
 - i. *“For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,”* (2 Corinthians 10:4–5, NKJV).
- d. Not every church environment will honor what God put inside you.
- e. People don't see who God is making you because of who you used to be.