

SUNDAY WORSHIP AT CENTER GLOBAL METHODIST CHURCH

Please join us for Sunday School at 9am & Worship Every Sunday at 10 am.

You Tube Live Worship Service at Center GMC-Yadkinville NC

Member(s) of the Week: Mary Lou Ring, Trinity Elms Health & Rehab, 7449 Fair Oaks Drive, Clemmons, NC 27012 – Room #802

Prayer Needs: Jacob Shore; Kent Mathis; Audrey Sink; Jerry Motsinger; Gale Redding; Brenda Brown; Jennifer Pruitt; Wayne & Tracey Denny; Judy Davis; Shane Stewart; Doc Lynch; Jimmy Collins; Tim Harrison; Sarah Williams; David Crook; Ricky Spicer; Chris Buelin; Peggy Brown; Mike Lawson; Emmett Winslow; Margie Sizemore; Jean Lumley; Kyle Bumgardner; Tim Eads; Linda Church; Jerry & Hilda Carlton; Jayden Adams; Dee Jones; Drew Harris; JJ Graves; Tommie Gambill; Jim Chatman; Ryan, Maria & Cali Shumate; Chris Turner; Georgia Windsor; Cindy Luxe; Larry Aimes; Jim Long; Dan Kibbler; Kelly Shumate; Banks Marion; Lori Evans; Betty Wiles; Penny Knowles; Betty Drye; Azanette Cyprian; Rita Poplin; Bridget Kimmer; Halee Boggs; Jeff Payne; Ronald Drye; Shelly Logan; Taylor Kiger; Danny Athan; Chris & Megan Hampton; Tommy Brown; Gray Hauser; Penny Rice, Sam & Mona Childress; Avery Davis; Mary Stowe; Larry & Kay Chun & Tammy Morris.

Pray for Our Shut-ins: Sara Vestal; Evelyn Weatherman; Nina & Lee Groce; Mary Lou Ring; Mary Ann Hill; Peggy Casstevens; Kathy Whitaker Johnson; Audrey Hutchins.

Pray for the Family of: Jackie Hicks & Phyllis Hooven

Center Global Methodist Church

1400 Center Road, Yadkinville, NC 27055

Office Hours: Friday 1:30 pm -5:30 pm

Office Phone: (336) 679-8247

Email: admin@centergmc.org.



Church Website: centergmc.org.

Pastor: Rev. Justin Douglass- Ph# 704-657-0557

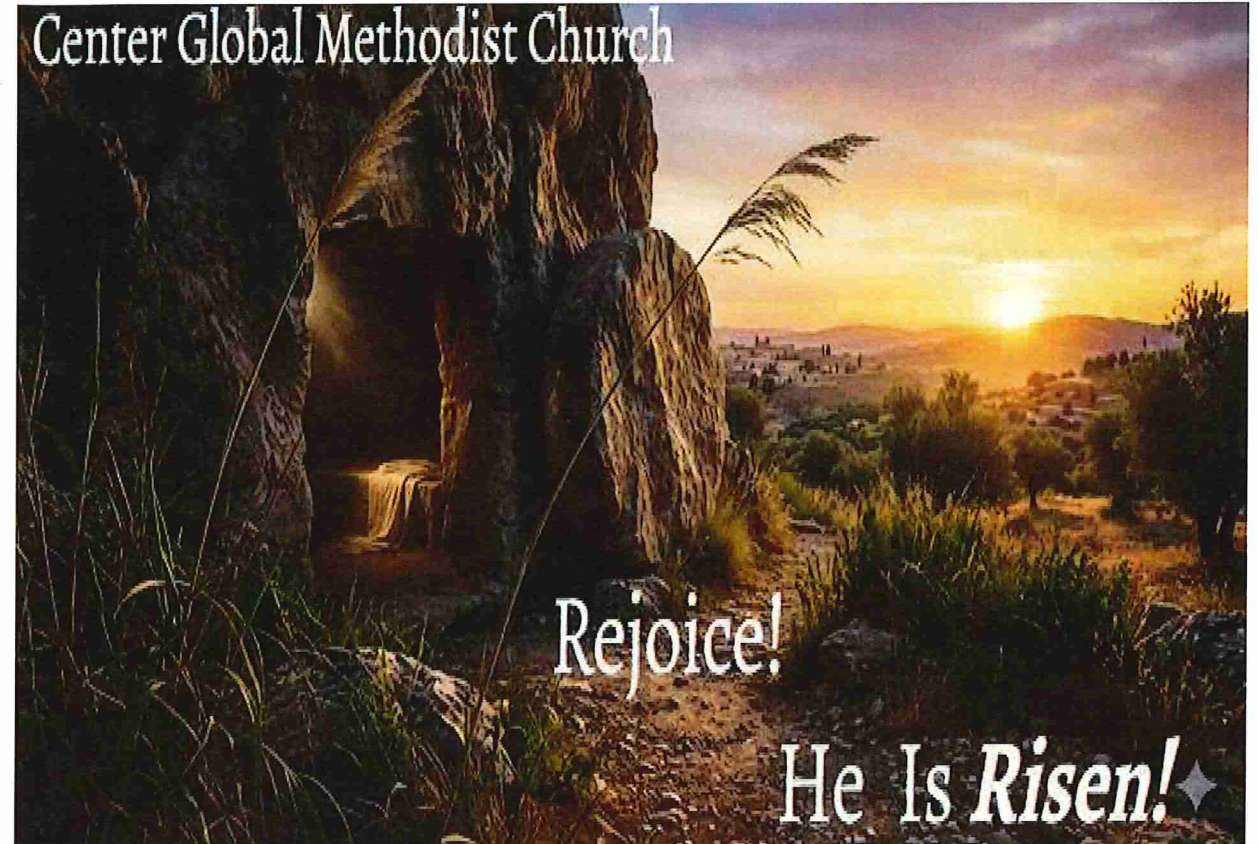
Email: pastorjustin@centergmc.org

Office Manager: Crystal Sprague

Head Ushers: David Sloop

Pianist: Penny Spernoga

Welcome to Center Global Methodist Church *April 5, 2026*



HAPPY
Easter

CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✠ OPENING PRAYER SEE SCREEN

✠ OPENING SONG "CHRIST THE LORD IS RISEN TODAY" UMH #302 (1,2,3 & 4)

BRINGING IN THE LIGHT OF CHRIST

PRAYERS OF THE PEOPLE

TITHES & OFFERINGS/DOXOLOGY SPECIAL MUSIC – JIM KNOX

EASTER CANTATA CENTER CHOIR

MESSAGE MATTHEW 11:7; 28: 1-7 (NKJV)

"THE ANSWER IN THE GARDEN: FROM THE QUESTION TO THE DECLARATION"

✠ HOLY COMMUNION

✠ CLOSING SONG "UP FROM THE GRAVE" UMH #322 (ALL VERSES)

✠ BENEDICTION

✠ *Please stand (as you can)*



No Children's Church Today – Sunday, April 5th

Children's Church Next Sunday – April 12th – Tammy, Ronald & Stephanie Drye

Acolyte Ministry Schedule April: Cole Spernoga, Zachary Drye, Kohen Drye, Eli Carter & Ian Carter

Backpack Program Delivery Schedule for Yadkinville Elementary School – Week of April 9th - YUMC. Deliveries will need to be made on Thursday, anytime from 9:00 -11:00 am.



Calendar of Events

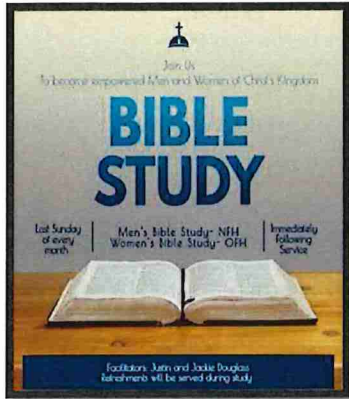
Tues	Apr 7 th	Bible Study – NFH (Morning Class at 10 am & Evening Class at 7 pm)
Mon	Apr 13 th	Church Council Meeting – NFH – 7 pm
Wed	Apr 15 th	SWC Meeting – NFH – 7 pm
Sun	Apr 26 th	Bible Study Following Worship – (NFH – Men) (OFH – Women)
Tues	Apr 28 th	Bible Study – NFH (Morning Class at 10 am & Evening Class at 7 pm)
Sun	May 3 rd	Global Methodist Men's Meeting – NFH – 8:15 am Cruise In here at Center GMC from 2-5 pm
Tues	May 12 th	Bible Study – NFH (Morning Class at 10 am & Evening Class at 7 pm)
Wed	May 20 th	SWC Meeting – NFH – 7 pm
Sun	May 31 st	5 th Sunday Breakfast – 9 am in our New Fellowship Hall (John Wesley Class) Bible Study Following Worship – (NFH – Men) (OFH – Women)

Worship Team

<u>Date</u>	<u>Multimedia</u>	<u>Nursery</u>	<u>Ushers</u>	<u>Greeter(s)</u>
4/5	Cameron D.	Paul Woodruff/Shawna P.	David Sudderth/Brad S.	Sharron Sloop
4/12	Jamie W.	Jody Shore/Angie Whitaker	Rebecca H./Brad S.	David Nance
4/19	Shawna P.	Stephanie Drye/Bobbie G	Ronald/Tammy Drye	Ronald/Tammy Drye
4/26	Jamie W.	Mark Gentry/Ginger Carlton	Rebecca H./David Nance	Larry Long

Designated Giving to Center GMC

<u><i>In Memory Of:</i></u>	<u><i>Given By:</i></u>	<u><i>Fund:</i></u>
Shane Whitaker	Zach Ladd	General
Wayne Whitaker	Barry & Angie Whitaker	General
Shane Whitaker	Barry & Angie Whitaker	General
Terry Whitaker	Barry & Angie Whitaker	General
Tom Fenzel	Barry & Angie Whitaker	General
Shane Whitaker	Sue Honeycutt	General
Eva Whitaker	Cheryl Parker	General
Wayne Whitaker	Jerry & Hilda Carlton	General
Tom Fenzel	Jerry & Hilda Carlton	General
Shane Whitaker	Jerry & Hilda Carlton	General
Terry Whitaker	Jerry & Hilda Carlton	General
Eva Whitaker	Jerry & Hilda Carlton	General
Patty Harrison	Kenneth & Donna Reavis	Children



We hope you will make plans to join us for our Men's & Women's Bible Study Classes that will be held the last Sunday of every month! These Bible Study classes will be held immediately following worship service and snacks will be available as well. Pastor Justin Douglass will lead our Men's Bible Study and Jackie Douglass will lead our Women's Bible Study. Schedule for the next few months is listed below, so be sure to mark your calendars!

April 26th
 May 31st
 June 28th
 July 26th

Hey! It's Almost Cruise In Time!

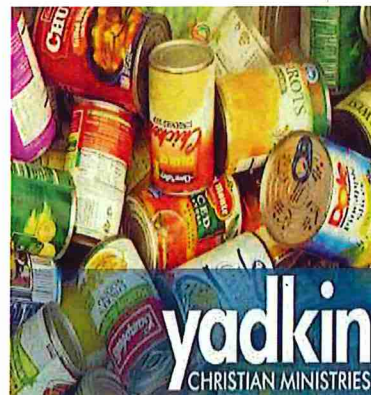
Thank you to everyone who has volunteered so far to help! If you would like to help and have not signed up yet, please contact Renae Hall or Crystal Sprague. We hope you all will be able to join us for this Community Fellowship FUN Day on Sunday, May 3rd from 2-5 pm! Be sure to mark this event on your calendars!



Please help us continue to fill the shelves at Yadkin Christian Ministries this year! If you would like to donate, we currently have boxes for donations located in the narthex and by the church mailboxes. Please be sure your donation's are in a bag for easy drop off for our volunteers at the ministry.

Current Needs: Peanut Butter, Spaghetti Noodles, Sweet & Salty Snacks, Vegetable Oil, Mayonnaise, Pork & Beans.

Thank you all for your support of this ministry!



Spring Bible Study Schedule

Everyone is invited to join us for our Spring Bible Study Classes as we study Season 4 of the Chosen. The dates and times for our upcoming bible study classes are as follows:

April 7th
 April 28th
 May 12th

Our Morning Class will be held at 10 am & our Evening Class will be held at 7 pm in our New Fellowship Hall.

Worship Notes:

1. A _____ is hollow, has no heartwood, survives on being empty, and represents the very definition of "_____."
2. Rome took the symbol of human _____ – the reed – and beat the Creator with it.
3. Easter morning is the day God dug through the "_____" of our sin and weakness by anchoring our souls to the _____ of Christ.
4. The "shaking" began at the _____ so that the "shaking" could stop in our _____.
5. The stone wasn't rolled away so Jesus could get ____; it was rolled away so we could see _____.
6. Under the light of the _____, the power dynamics of the _____ are flipped.
7. The empty tomb is a "_____" by pulling in our despair, our sins, our fears, and it replaces them with the oxygen of hope, forgiveness, and peace.
8. We are not called to stay in the graveyard of our past; we are called to run with the news that the _____ has conquered the wind of the world.

Something To Consider:

In Matthew 11:7, the Greek word Jesus uses for “reed” is *kalamos* (κάλαμος), which is a tall, cane-like grass that could reach 12 feet high. The *kalamos* is hollow, lightweight, lacks a solid core, and is the botanical opposite of the “Rock” (*Petra*). In the ancient world, the “shaken reed” was a common idiom for a person of wavering character or who was crushed by political whim. By asking the question, Jesus is defending John’s fortitude, showing how John was *in* the wilderness, but he was not *of* the wilderness. There is a profound “Bookend” in Matthew’s Gospel. The reed used to mock Jesus in Matthew 27:29 is the same *kalamos*. The Roman soldiers placed a “hollow scepter” in the hand of the “Solid Rock.” It’s here where we see Jesus allowed the symbol of human instability and weakness to strike His own head, absorbing our “hollowness” into His “fullness.” A reed (*kalamos*) is biologically defined by its hollow center and its lack of “heartwood.” First, in what areas of your life do you feel “hollow” or lacking the internal strength to stand against the “wind” of modern culture or personal trials? Second, Jesus asks the crowd if they went into the wilderness to see a reed “shaken by the wind.” What are the specific “winds” (fears, distractions, pressures, etc.) that most often cause your faith to waver or bend? Third, Jesus used this metaphor to say that John the Baptist was not a shaking reed, despite being in a literal wilderness and a literal prison. How does knowing your “Solid Rock” change your ability to stand firm even when your circumstances are bleak?

Today’s sermon moves us from the Wilderness of Judea (a place of searching and lack) to the Garden of Joseph of Arimathea (a place of finding and abundance). In Matthew 11:7, the question, “What did you go out to see?” identifies our human longing for stability. We tend to seek out whatever in life is “strong” because we feel our own reed-like nature. In Matthew 28:2, the “Great Earthquake” (*seismos megas*) represents the divine intervention that uproots the reed. In biblical theology, an earthquake often accompanies a *Theophany* (an appearance of God). Here, the earthquake is the “Voice of God” in physical form, silencing the wind that previously shook the reeds. The wilderness is a place of searching, but the Garden is a place of finding. The women went to the tomb expecting to perform a duty of grief, but they found an empty space and a living King. First, are you currently approaching God with a spirit of “duty” (carrying spices to a grave) or a spirit of “expectation” (looking for the Risen Lord)? Second, how would your daily prayer life change if you moved from searching for answers to resting in the “Found” reality of Christ? Third, in the wilderness, the crowds were spectators of John the Baptist. At the empty tomb, the women became participants in the mission of Jesus. Is your faith currently in a “spectator” phase – watching what God is doing in others – or a “participant” phase? What is one small step you can take today to move from “seeing” the miracle to “telling” the news?

The angel sitting on the stone is a profound image of stability. In the ancient Near East, to “sit” was the prerogative of a King, a Judge, or a Teacher. By sitting on the stone, the angel is declaring that the battle is over. **The “stone” of death – the ultimate heavyweight of human finality – has been demoted from a barricade to a bench.** By sitting on the stone, the angel is showing us that what we perceive as an immovable mountain is, to God, nothing more than a place to rest. Therefore, the Resurrection moves us from struggling against the stone to resting on the victory. In Matthew 11:7, the reed is “shaken” by every passing breeze. In Matthew 28:2, the angel “rolled back the stone and sat on it.” One is a picture of constant motion and anxiety; the other is a picture of absolute rest and settled victory. First, where in your life are you currently “shaking” (reacting to every bit of bad news or change)? How does the image of God’s messenger sitting calmly on the very problem that terrified you change your perspective on that situation? Second, in the wilderness, the wind makes the reeds rustle. But at the tomb, the angel sits in a silence that speaks louder than any wind or storm. It’s the silence of a finished work. Do you find it difficult to sit in silence with God when your life feels “windy?” How can the “seated” posture of the angel inspire you to find a moment of stillness today, trusting that the battle has already been won?

The angel’s message, “He is not here,” creates a “Holy Vacuum.” In physics, a vacuum is a space entirely devoid of matter, which creates a powerful suction. Because the tomb is empty, it has the power to pull in our “hollow” fears, our “hollow” religious rituals, and our “hollow” identities, and replace them with the substance of the Risen Christ. Likewise, the hollow center of the reed is now replaced by the empty tomb. But while the reed’s emptiness is a sign of weakness, the tomb’s emptiness is the source of our strength. It

proves that the “Rock” has conquered the “wind.” When we realize the tomb is empty, we no longer have to fear the “emptiness” in our own lives – for we know that **God’s greatest work often happens in the spaces where the world sees nothing.** We often spend our lives trying to fill our “hollow” spaces with things like work, possessions, or the approval of others. First, what is one area of your life that currently feels “empty” or “hollow?” Second, how does the truth of the Empty Tomb change the way you view that void? Third, can you see it as a space for God’s Resurrection power to work rather than just a place of lack?

In the “wilderness” of human history, power is defined by the ability to coerce, contain, and crush. Rome was the “Iron Empire.” The guards at the tomb represented the pinnacle of worldly security – armed, trained, and backed by the seal of the Governor. The world’s power is the “full stope” of death, because placing a stone and a guard at the tomb is essentially saying, “This story is over. We have contained the Truth.” However, the irony of Matthew 28 is staggering. Jesus, the One who was “dead,” is now walking in the garden. The guards, the ones who were “alive” and armed, become “like dead men.” The “iron” of Rome became as unstable as the “reed” of the wilderness. This is where we see the “Flip” of the Kingdom, because the world’s power strives to stay alive, but ends in a “shaking death, while the Kingdom’s power goes through death to arrive at life. The Roman guards were placed to keep the status quo and ensure the “dead stayed dead.” First, what are the “guards” of your life – those voices of fear, past failures, or societal pressures – that try to tell you that change is impossible? Second, what “Iron” defenses are you currently relying on for your security (financial savings, career, self-sufficiency)? How can you begin to shift your trust from these “shaking” foundations to the “Unshakable” Life of Christ?

We’ve looked at the reed shaking in the wind; now, let’s look at the Wind that moves the reed. In **Hebrew**, *Ruach* (רוּחַ) means “Wind,” “Breath,” and “Spirit.” It is an onomatopoeic word – it sounds like the breath it describes. The first mention of *Ruach* is the “Spirit of God” hovering over the face of the waters in Genesis 1:2. It is the divine energy that brings order out of chaos. Just as the wind moves the reeds in the wilderness, the *Ruach* of God moves over the “formless and void” parts of our lives to create something new. In the Valley of Dry Bones (Ezekiel 37:9), when the *Ruach* enters the bones, they stand up. A reed is hollow and dead until the wind passes through it. *Ruach* is the difference between a corpse and a living soul. In **Greek**, *Pneuma* (πνεῦμα) is the Greek equivalent of *Ruach*, and it’s where we get words like “pneumatic” (air-powered) or “pneumonia (a condition of breath). In John 3:8, Jesus tells Nicodemus, “The wind (*Pneuma*) blows where it wishes.” We cannot see the wind, but we see the reeds shaking. We cannot see the Holy Spirit, but we see the transformed lives. The *Pneuma* is sovereign and not controlled by human hands. After the Resurrection, in John 20:22, Jesus breathes on the disciples, saying, “Receive the Holy Spirit (*Pneuma*). The same breath that moved the stone in Matthew 28 is now being placed inside the “hollow reeds” (the disciples). Remember, the word Ruach sounds like a deep exhale. So, take a deep breath right now. As you exhale, realize that your very breath is a gift from God. In what area of your life do you need God to “breathe” again?

In Matthew 11:7, the reed’s hollowness makes it shake. In Matthew 28, the tomb’s hollowness makes the world shake. First, how does shifting your focus from your own “hollow” fragility to Christ’s “hollow” victory change the way you handle anxiety? Second, when the “wind” blows this week, will you look at the shaking reed or the empty tomb? Third, the empty tomb was quickly followed by the Great Commission – the command to go and fill the world with the Good News of the Risen Christ. **Because the tomb is empty, your life can be full.** How can you share the “fullness” of the Resurrection with someone who feels “hollow” or “empty” today?

For further study & encouragement see: Psalm 118:22; Isaiah 42:3; Ezekiel

29:6-7; Luke 24:1-12; Ephesians 4:14; James 1:6; Revelation 1:17-18