

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: Annette Holcomb, 1512 Booger Swamp Road, Yadkinville, NC 27055

Prayer Needs: Jacob Shore; Kent Mathis; Jerry Motsinger; Gale Redding; Brenda Brown; Jennifer Pruitt; Wayne & Tracey Denny; Judy Davis; Shane Stewart; Doc Lynch; Jimmy Collins; Tim Harrison; Ricky Spicer; Peggy Brown; Emmett Winslow; Hilda Carlton; Chris Turner; Cindy Luxe; Larry Aimes; Dan Kibbler; Lori Evans; Penny Knowles; Rita Poplin; Halee Boggs; Shelly Logan; Taylor Kiger; Penny Rice; Avery Davis; Benjamin Pruitt; Pamela & George Gillespie; Brandon Nichols; Alice Pickett; Iris Ledbetter; Lonnie Essick; Bob Portis; Ellie Marshall; Kenneth Reavis; Allen Ramsey; Martha Ann Lake; Sharon Payne; Barbara Wollet; Roger Parrish; Hugh Weatherman; Robert & Beth Steelman; Beth & Darrell Angell; Darry Groce; John Frazier; Beth Robertson; Carl Jenkins; Christie Hope; Jerry & Hilda Carlton; Bryan Shephard; John & Susan Smith; Adam Myers; Gail, friend of Jerry Motsinger; Mike & Betty Cain; Ronald Drye & Beverly Long.

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

Pray For The Family Of: Harold Todd

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.

Please Scan Our QR Code To Be Directed To Our Online Giving Tab



Church Website: centergmc.org.

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

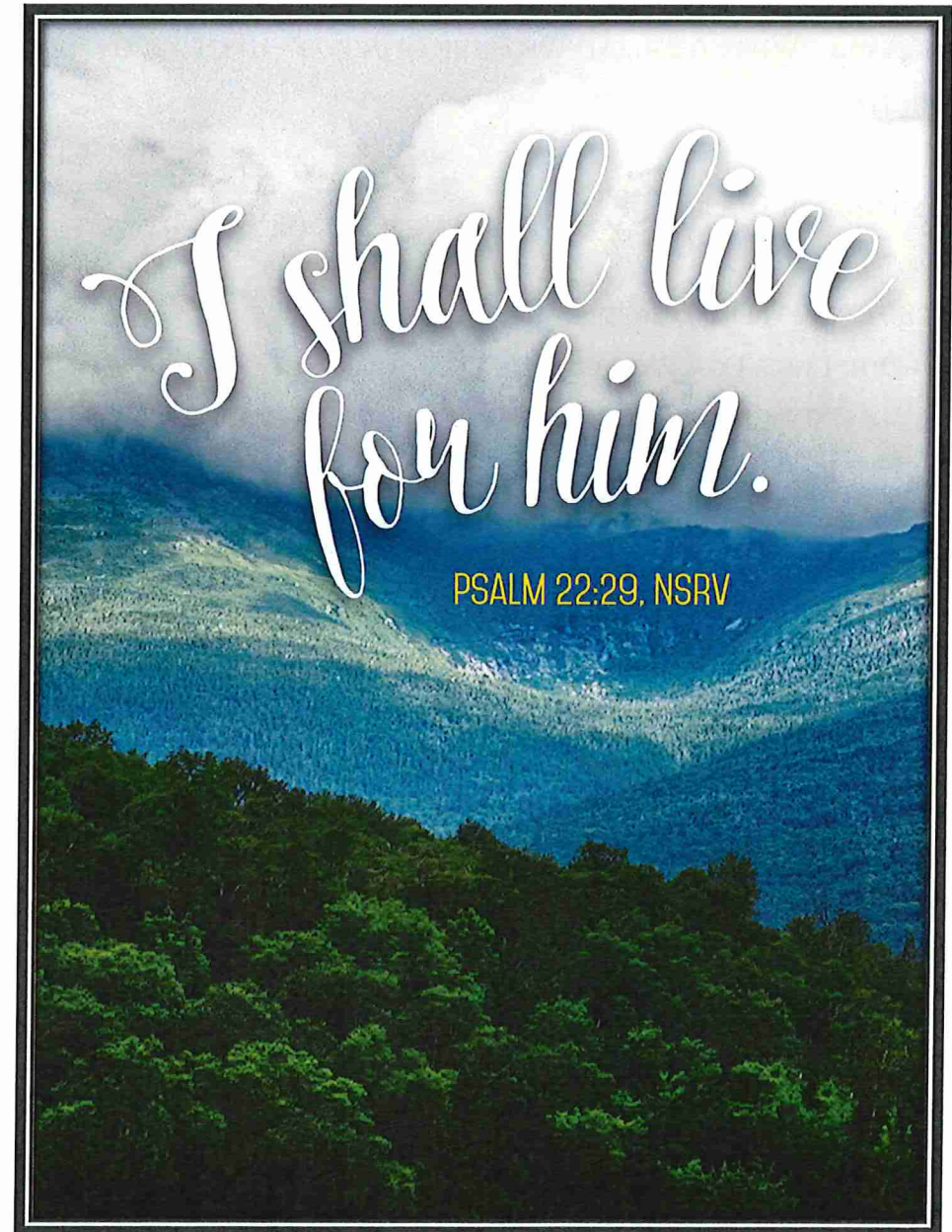
Email: pastorjustin@centergmc.org

Office Manager: Crystal Sprague

Head Ushers: David Sloop

Pianist: Penny Spernoga

Center Global Methodist Church ***August 23, 2026***



CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✝ OPENING PRAYER

✝ OPENING SONG “WHAT A FRIEND WE HAVE IN JESUS” UMH #526 (1,2 & 3)

BRINGING IN THE LIGHT OF CHRIST

SPECIAL MUSIC CENTER CHOIR

CHILDREN’S CHURCH DISMISSAL

PRAYERS OF THE PEOPLE

TITHES & OFFERINGS/DOXOLOGY

CENTERING OUR LIVES FOR WORSHIP

MESSAGE “THE IMPERATIVE OF UNCOMPROMISING DEVOTION”
1 CHRONICLES 28:9-10 (NIV)

✝ CLOSING SONG “ARE YE ABLE” UMH #530 (1,2 & 4)

✝ BENEDICTION

✝ Please stand (as you can)



Children’s Church Today, August 23rd – Jake & Andrea Carter

No Children’s Church Next Sunday – August 30th

Acolyte Ministry Schedule August: Jacob Shore, Max Woodruff, Sam Woodruff & Chase Spernoga



Scan the QR Code to give directly to our church. Thank you for financially supporting our church!

Worship Team

Date	Multimedia	Nursery	Ushers	Greeter(s)
8/23	Shawna P.	Renae Hall / Lori Cranfill	David Sudderth/David Nance	Anna Owens
8/30	Jamie W.	Scott Poindexter/Deborah G.	Rebecca Harris/David Sudderth	Vickie Crossman
9/6	Shawna P.	Crystal S/Anna Owens	David Nance/Rebecca Harris	David Nance
9/13	Jamie W.	Kenneth Reavis/Martha Redding	David Sudderth/David Nance	Rebecca Harris
9/20	Shawna P.	Bobbie Gardner/Cheryl Parker	Ronald/Tammy Drye	Ronald/Tammy Drye

Dear Members & Visitors, As you know, there are many costs associated with a church such as routine maintenance, upgrades, replacements, structural repairs and landscaping. Over the last two months due to safety concerns we have had to replace a portion of the black railings along our handicap ramp near the church office along with the outside carpet at the main entrance of the church. We still have some upcoming repairs that will need attention over the next 3-4 mths for an exterior drainage concern and repairs to our exterior steps. **If you would like to donate towards these needs, please mark your donation accordingly to our Building & Renovation Fund. Thank you!**



Calendar of Events

TODAY August 23rd Foam Party for Children/Youth – Immediately After Worship – NFH

Tues August 25th Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall
Children/Youth Night – 6:30 pm – Youth Room

Sun August 30th 5th Sunday Breakfast, hosted by the Susanna Wesley Circle – 9 am NFH

Tues September 1st Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall
Children/Youth Night – 6:30 pm – Youth Room

Friday September 11th Port-A-Pit Chicken Dinner here at Center GMC – New Fellowship Hall
In Honor of Jacob Shore from 11am – 6 pm (Pick Up or Eat In)

Tues September 15th Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall
Children/Youth Night – 6:30 pm – Youth Room

Wed September 16th Susanna Wesley Circle Meeting – 7 pm – New Fellowship Hall

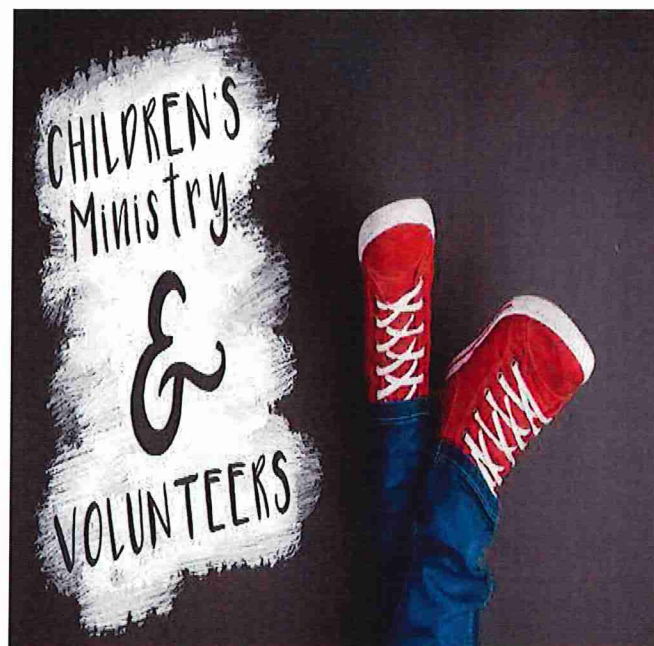
Tues September 29th Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall
Children/Youth Night – 6:30 pm – Youth Room

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: Canned Pinto Beans, Canned Tomatoes, Sweet & Salty Snacks, Canned Potatoes, Mayonnaise & Canned Pasta with Meat.



Thank you all for your support of this ministry!



Service Opportunity:

We are in need of volunteers for upcoming Tuesday nights either as an assistant or to provide a meal for our Children & Youth nights. Please contact Jackie Douglass at (704) 450-8768 if you can help and serve in this ministry. Thank you!

Angels Among Us
WOMEN'S CONFERENCE

Hope Is Our Anchor

THEME VERSE: PSALM 62:5-7

October 17, 2026
9AM-3PM

Register Today
Scan the QR code to register

CONFERENCE SPEAKERS

Joye Furches
Conference Speaker

Chad & Meredith Tucker
Worship Led by the MBC Praise Band

The Salmons Sisters
Conference Singers

Host Church: Maplewood Baptist Church, Yadkinville, NC

Attention Ladies:
Women's Conference Opportunity

Angels Among Us

Host Church:
Maplewood Baptist Church
October 17, 2026
9am – 3 pm

PORT-A-PIT
Chicken Dinner
FUNDRAISER
 in honor of
Jacob Shore

TO BENEFIT

- 1 Victory Junction
- 2 Camp Sunshine
- 3 Diamond Black Fan Anemia Foundation

DATE:
 FRIDAY,
 SEPTEMBER 11, 2026

PICK UP OR EAT IN
 11 AM – 6 PM

**CENTER GLOBAL
 METHODIST CHURCH**
 1400 Center Rd., Yadkinville, NC

Plate includes:
 Port-a-Pit cooked chicken half,
 baked beans, slaw, roll and dessert.

\$15 PER PLATE

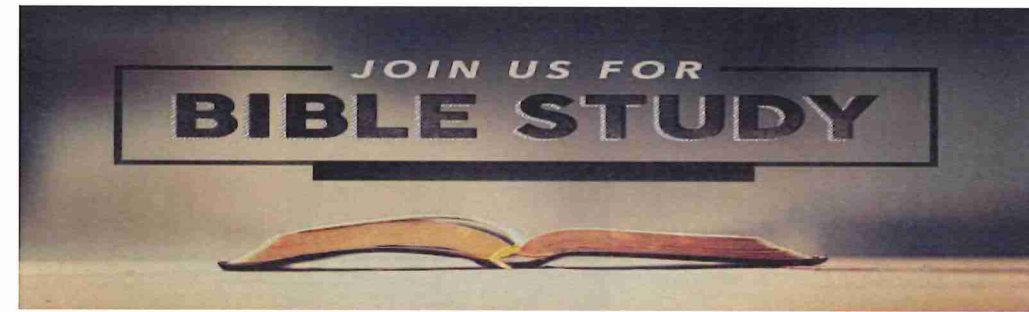
♡ Thank you for your support! ♡




Please see Kim Matthews, April Shore, Clara Holcomb or any Susanna Wesley Circle Member for tickets. We are also in need of lots of help and assistance for this event, so if you can volunteer on September 11th, please let Kim Matthews, Clara Holcomb or April Shore know.

We appreciate everyone's help!

Please be sure to join us for our 5th Sunday Breakfast next Sunday, August 30th at 9 am in our New Fellowship Hall. This breakfast is being provided by the Susanna Wesley Circle.



Our Fall Bible Study classes will begin soon! We hope you can join us! Invite your friends and family! Our morning class will be held at 10 am & our evening class will be held at 7 pm and both classes will meet in our New Fellowship Hall.

August 25th

September 1st

October 13th

September 15th

October 27th

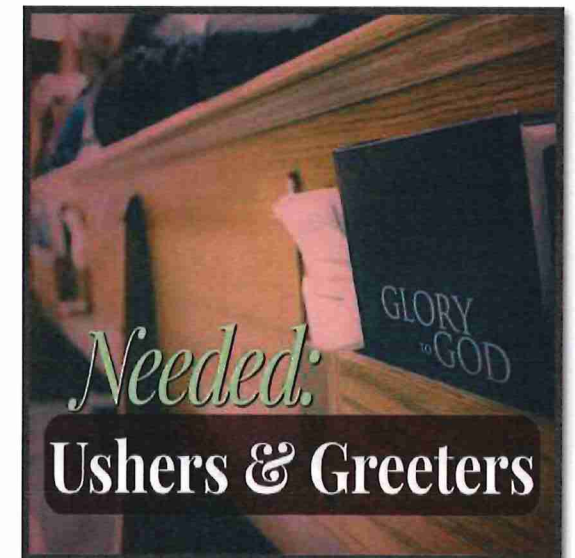
September 29th

November 10th

Opportunities to Serve! *Volunteers Needed!*

A simple and meaningful way to serve on Sunday mornings.

We are seeking both men and women to assist with usher and greeter duties during our Sunday morning worship services. If you would like to volunteer, please contact Crystal Sprague at 336-468-0689 or Pastor Justin Douglass at (704) 657-0557.



highlight the severity of turning away from God, especially in light of Solomon’s downfall in 1 Kings 11? “God demands the undivided, intimate devotion of a believer’s heart, prioritizing a soul that truly knows Him over grand external achievements or superficial religious performance.” – Rev. Justin

For further study & encouragement see: 1 Samuel 16:7; Jeremiah 17:10; 31:33-34; Matthew 6:24; 23:25; John 17:3; Hebrews 4:13

Worship Notes:

- 1. God does not applaud the busyness of our _____ when He does not possess the devotion of our _____.
- 2. The _____ of God is useless without having a _____ for God.
- 3. _____ is the word used throughout the OT for an intimate, experiential, covenantal relationship that is deep, personal, and trusting, by living a _____ life with God.
- 4. _____ faith will not survive a _____ trial.
- 5. _____ devotion to God is simply full-hearted devotion to self-wearing a religious _____.
- 6. God desires a “_____” – a soul that delights in His law, serves Him with joy, and obeys because it loves.
- 7. We can hide our motives from the crowd in the _____, but never from the God on the _____.
- 8. God is never hard to find for those who are _____.
- 9. Finishing well requires a _____ that far outlasts an initial dedication.
- 10. Through His death and resurrection, Christ gives us a new promise: He writes His law upon our _____ and imparts His Holy Spirit to dwell within us, giving us the _____ to know Him, the sincerity to love Him, and the ability to serve Him _____.

Something To Consider:

“Yada, yada, yada” (a phrase meaning to skip over boring, repetitive details) is far more than what the popular 90’s sitcom Seinfeld suggests. In Western, post-Enlightenment thought, “knowing” is predominantly cognitive – an accumulation of facts, formulas, and objective data. In Scripture, however, the Hebrew word for “acknowledge” (“know”) in verse 9 is *yada’* (יָדַע), which is deeply personal, dynamic, and relational. It encompasses whole-person involvement, mutual intimacy, and experiential communion. *Yada’* is the word chosen in Genesis 4:1 to describe the deepest human intimacy (“Adam *knew* Eve”). In a covenantal context, *yada’* describes a bonded relationship characterized by shared life, loyalty, and deep personal trust. David’s first command to Solomon isn’t an action, assignment, or construction schedule, but an imperative of direct relationship. *Yada’* is personal, first-hand conviction, and David uses this word to establish that Solomon cannot rule or build on an inherited, second-hand faith; he must personally know God. Solomon couldn’t live on David’s experiences, reign on David’s convictions, or hide behind his father’s legacy. In other words, Solomon needed his own *yada’* connection with Yahweh, because to “know” God is to “acknowledge” His sovereignty, surrender to His authority, and live in constant awareness of His presence. First, why does David command Solomon to “know” God before giving him any blueprints, assignments, or architectural responsibilities for the temple, and what does this reveal about God’s priorities regarding activity versus relationship? Second, in what ways does the Hebrew word *yada’* challenge modern definitions of “knowing” God that focus primarily on intellectual facts or academic information? Third, since faith cannot merely be inherited, where in your life have you relied on second-hand faith (e.g., the conviction of parents, spouse, etc.), and how can you cultivate a direct *yada’* relationship with God? Lastly, how does an intellectual knowledge of God fall short when facing first-hand trials, compared to a deep, experiential connection? While “Yada, yada, yada” is a phrase meant to skip over boring facts, Scripture is never boring, nor does it bypass the importance of “knowing” the Lord personally. Hosea adds, “For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings” (Hosea 6:6). Jeremiah highlights *yada’* as humanity’s only true ground for boasting: “Let him who boasts boast in this, that he understands and knows Me” (Jeremiah 9:24). In the New Testament, the Greek equivalent to *yada’* is *ginosko* (γινώσκω). Jesus uses this word and directly reflects the heart of 1 Chronicles 28:9 in His High Priestly Prayer: “And this is eternal life, that they know [*ginosko*] You, the only true God, and Jesus Christ whom You have sent” (John 17:3). Eternal life is not merely a future location; it is defined as active, covenantal fellowship with the Father through the Son. Where human effort fails to maintain pure relational knowledge of God, Jesus Christ – the Greater Son of David – perfectly embodies *yada’*. In John 10:14-15, Jesus states, “I am the good shepherd. I know [*ginosko*] My own and My own know [*ginosko*] Me, just as the Father knows Me and I know the Father.” Thus, the depth of relational knowledge between Christ and His church is explicitly patterned after the perfect, intimate communion shared within the Godhead. Christ knew the Father completely and perfectly fulfilled His will (John 4:34). Through His sacrificial death and resurrection, believers are brought out of distant, intellectual formalism and given the Holy Spirit, enabling them to truly know God from the heart. First, how does Jesus’ definition of eternal life reflect the Old Testament imperative of *yada’*? Second, how does Jesus’ description of *ginosko* in John 10:14-15 deepen your understanding of what it means to be personally known by God? Lastly, in what ways does recognizing Jesus as the Greater Son of

David – who perfectly fulfilled the requirement of a whole heart – give you comfort when you recognize your own half-heartedness or failures?
“Wholehearted devotion” (v. 9) is comprised to two Hebrew words: *Levav Shalem* (לֵבָב שְׁלֵם). **First**, *Levav* (heart) refers to the inner self, mind, will, and seat of affections. **Second**, *Shalem* means complete, whole, safe, intact, and undivided. Together, *Levav Shalem* describes an undivided heart that offers complete, single-minded loyalty to God. What is even more interesting is how *Shalem* shares its linguistic root with both *Shalom* (peace/wholeness) and the name Solomon (*Shelomoh*). So, in today’s passage, David is actually calling his son to align his inner posture with his name – undivided, integrated, whole, and completely loyal. First, since the biblical teaching of the heart (*levav*) encompasses the mind, will, affections, and moral choices, how does this redefine what it means to offer God a “whole heart” compared to the modern, emotion-focused views of the heart? Second, read Matthew 23:25 alongside 1 Chronicles 28:9. In what ways are believers tempted to polish the “outside of the cup” through religious busyness while neglecting the internal integrity of their hearts? Lastly, in what ways does your inner posture align with the Name of Christ?
David understands that the building of the temple will bring vast wealth, international recognition, and political influence. Millions of shekels of gold and silver lay before them. Yet David warns Solomon that the greatest danger to his reign isn’t external enemies, political rivals, or military force; it’s the internal threat of a divided heart. The tragic significance of today’s Scripture becomes strikingly clear in Solomon’s later life. 1 Kings 11:4 records how Solomon started well and ruled with wisdom, but subtle compromises divided his heart, eventually causing the kingdom to tear apart. Jesus reinforces this exact truth in the Sermon on the Mount by saying that nobody can serve two masters (Matt. 6:24). Thus, the opposite of a *levav shalem* (see above) is a heart divided (*lev va-lev*, literally “a heart and a heart,” Psalm 12:2) because a divided heart tries to navigate dual loyalty – giving a percentage of devotion to God while giving the remainder to self, worldliness, or idols. When tested against the requirement of a *levav shalem*, every human heart falls short. Jesus Christ, the Greater Son of David, is the only One who walked the earth with a perfectly undivided heart. On the cross, Christ bore the guilt of our divided affections, sins, and selfish motives. Through the New Covenant, He grants believers a new heart (Ezekiel 36:26) and imparts His Holy Spirit to give us the desire and power to live with undivided devotion. First, what are some subtle “idols” or competing priorities in modern life that most frequently try to claim a share of your heart? Second, considering Solomon’s failure in 1 Kings 11, how do small, seemingly insignificant compromises eventually lead to a divided heart over time, and what intentional safeguards can you put in place to guard your heart today? Lastly, how does looking to Jesus – who possessed a perfectly whole heart – move you toward repentance and grace rather than despair?
The Hebrew word *doresh* (דֹּרֵשׁ) used for “searches” denotes an ongoing, active investigation of necessity. God pierces through external performance, vocabulary, and reputation to inspect underlying motives. The beauty of 1 Chronicles 28:9 lies in how David weaves the exact same Hebrew word – *doresh* – to describe both an attribute of God and a duty of humanity. *Doresh*, used as an active participle (“the LORD is searching”), describes God’s continuous, penetrating examination of the human interior. God doesn’t merely glance at surface actions; He actively probes past human eloquence, religious vocabulary, and outward performance to inspect underlying motives, plans, and hidden desires. Later in verse 9, David used the command “if you seek Him,” using the word *doresh* for our human pursuit because seeking God isn’t a casual,

passive interest; it denotes an urgent, intentional pursuit of God as one’s absolute life-source and supreme necessity. Left to ourselves, human nature doesn’t naturally seek God, as Paul said in Romans 3:11. We hide behind religious performance or self-righteousness. Yet on the cross, Jesus Christ was searched and tested perfectly, enduring the judgment of our hidden motives and sins. First, compare Jeremiah 29:13 and Matthew 7:7 with today’s Scripture and record your findings. Second, how does the dual usage of *doresh* (God searching us/us seeking God) highlight both divine and human responsibility?
God “searches every heart” because the LORD is all-knowing. Divine omniscience (omni = all, science = knowledge, “all-knowing”) isn’t passive awareness; it’s an ongoing, active search in which God sees the motives, plans, and hidden desires (*yetzer*) of our soul. Omniscience means God knows where you are, even when you feel spiritually distant. When faced with the realization of God’s omniscience, this can bring terror to the hypocrite because hypocrisy cannot remain hidden (Hebrews 4:13). But for the sincere believer, God’s omniscience brings refuge and comfort because God sees silent struggles, muttered prayers, and genuine love even amid human frailty. David found this out the hard way once God told Nathan to confront David’s sin of adultery and murder (2 Samuel 12). First, how does God’s absolute omniscience act as both a sobering terror to hypocrisy and a profound comfort to the sincere believer? Second, how can remembering God’s active search of your heart encourage you when you feel misunderstood by others or when your good motives are misconstrued? Third, how does the biblical definition of God’s omniscience as an active “search” (*doresh*) differ from a passive idea that God simply “knows everything?” Lastly, what practical step(s) can you take this week to surrender your hidden motives to Christ, moving from an empty religious display to an honest, authentic walk with Christ?
In verse 9, the Hebrew phrase for “a willing mind/soul” is *nephesh chepetzah* (נֶפֶשׁ חֶפְצָה). *Nephesh* refers to the inner life, soul, vitality, desire, and appetite. *Chepetzah* means to take pleasure in, delight in, desire, or be eagerly willing. Together, *nephesh chepetzah* describes an eager, joyful soul that serves God out of genuine delight and love rather than begrudging duty or external compulsion. In many modern translations, *nephesh chepetzah* is rendered as “a willing mind,” but the Hebrew phrasing reaches deeper than mere intellectual agreement or stoic compliance. It denotes the inner seat of passion, inclination, and pleasure. David pairs a “whole heart” (*levav shalem*) with a “willing mind/soul” (*nephesh chepetzah*). Thus, since the *levav* represents the unified center of choices and moral direction, the *nephesh chepetzah* represents the joyful appetite and motivation behind those choices. God doesn’t desire robotic obedience driven by social pressure, guilt, legalism, fear, or the famous phrase uttered within so many churches, “nobody else would do it.” Mechanical compliance without inner delight is a form of spiritual servitude that God rejects. The Lord desires a soul that delights in His law, serves Him with gladness, and obeys because it loves (see Psalm 40:8; 2 Cor. 9:7). This is vital to understand, because the warning comes with, “if you forsake Him, He will reject you forever.” The word for “reject” is *yaznichaka* (יָצַחְתָּךְ), meaning foul, repulsive, cast off, and banish permanently. It denotes an active rejection by God in response to willful, persistent abandonment because it has become useless or compromised. Thus, service that isn’t “wholehearted” from a “willing mind” brings *yaznichaka* by breaking a holy bond. First, how does defining *nephesh chepetzah* as a “delighting, eager soul” expand your view of Christian service beyond simply “doing what is required?” Second, think about your current involvement in church, ministry, or daily Christian habits. Are you serving primarily out of begrudging duty, mechanical obligation, or a *nephesh chepetzah* (a willing, delighted soul)? Lastly, how does the strong definition of *yaznichaka*