

SUNDAY WORSHIP AT CENTER GLOBAL METHODIST CHURCH

Member(s) of the Week: Peggy Brown, P.O. Box 898, Boonville, NC 27011

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; 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; Brad Matthews; Stacy Howell; Brad & Kathryn Kelley; 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

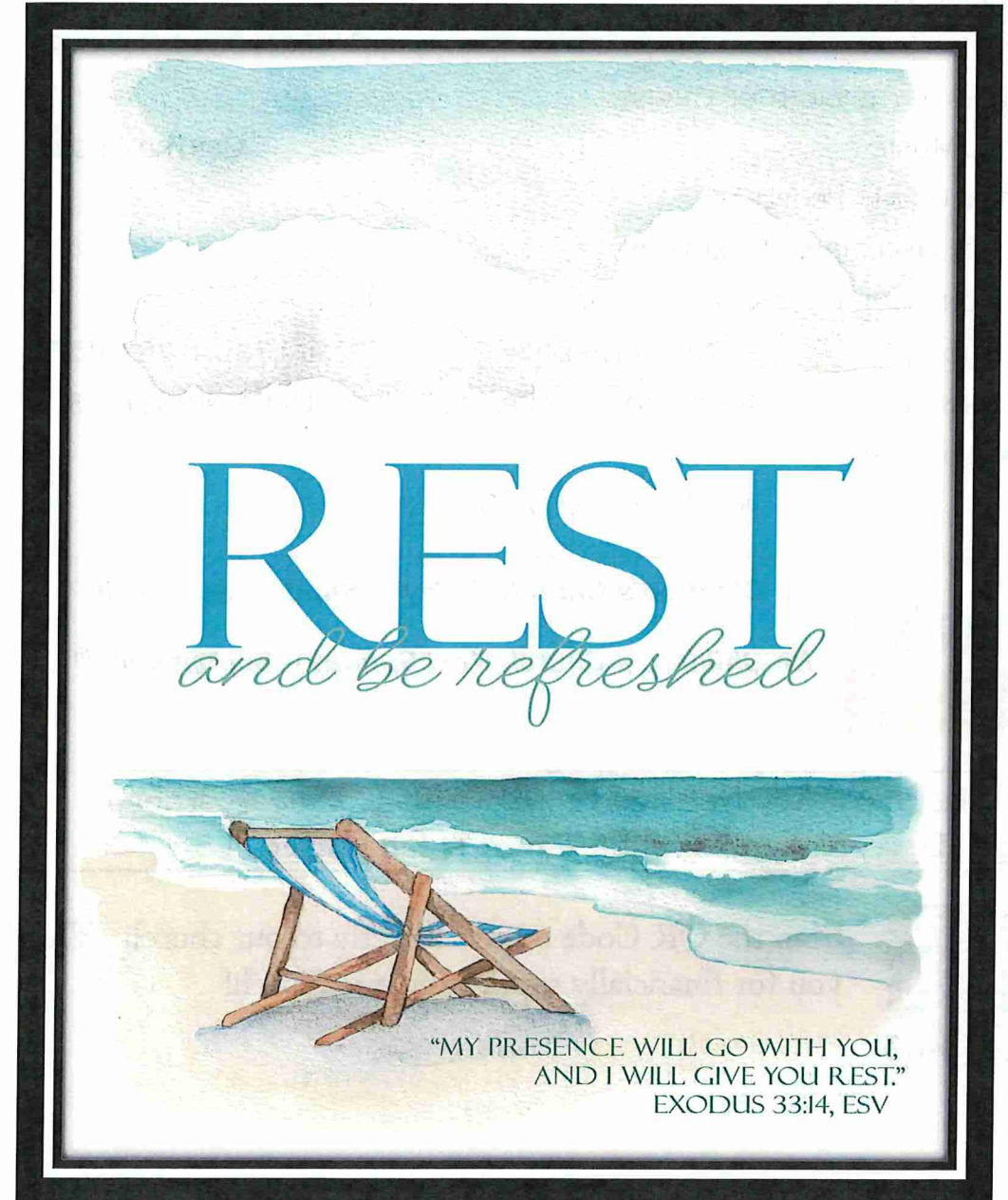
Email: pastorjustin@centergmc.org

Office Manager: Crystal Sprague

Head Ushers: David Sloop

Pianist: Penny Spernoga

Center Global Methodist Church
August 30, 2026



CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✝ OPENING PRAYER

✝ OPENING SONG "STAND UP, STAND UP FOR JESUS" UMH #514 (1,3 & 4)

BRINGING IN THE LIGHT OF CHRIST

SPECIAL MUSIC

CENTER CHOIR

PRAYERS OF THE PEOPLE

TITHES & OFFERINGS/DOXOLOGY

CENTERING OUR LIVES FOR WORSHIP

MESSAGE "NEVERTHELESS" PSALM 73:21-28 (NKJV)

✝ CLOSING SONG "SWEET HOUR OF PRAYER" UMH #496 (1,2 & 3)

✝ BENEDICTION

✝ *Please stand (as you can)*



No Children's Church Today – Sunday, August 30th

No Children's Church Next Sunday – September 6th

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



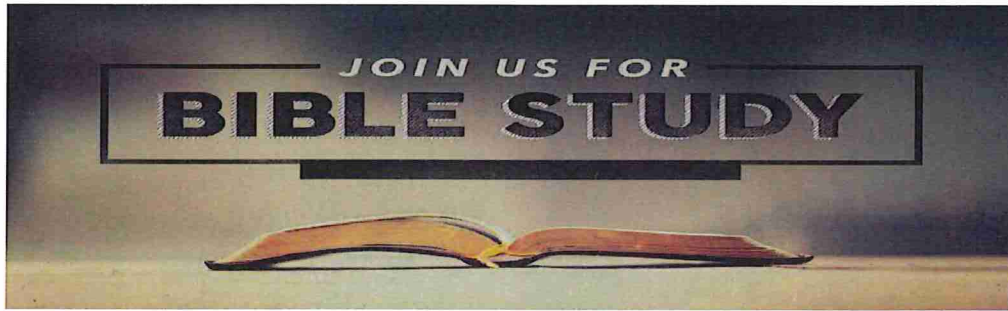
Scan the QR Code to give directly to our church. Thank you for financially supporting our church!

Worship Team

Date	Multimedia	Nursery	Ushers	Greeter(s)
8/30	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
9/27	Jamie W.	Gale Matthews/Sharron Sloop	David Sudderth/David Nance	Sharron Sloop

Calendar Of Events

Tues	September 1 st	Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall Children/Youth Night – 6:30 pm – Youth Room
Friday	September 11 th	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 15 th	Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall Children/Youth Night – 6:30 pm – Youth Room
Wed	September 16 th	Senior Day – 10:45 am – See bulletin for further details Susanna Wesley Circle Meeting – 7 pm – New Fellowship Hall
Tues	September 29 th	Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall Children/Youth Night – 6:30 pm – Youth Room
Sun	October 4 th	Center GMC Men's Meeting – 8 am – New Fellowship Hall
Tues	October 13 th	Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall Children/Youth Night – 6:30 pm – Youth Room
Wed	October 21 st	Susanna Wesley Circle Meeting – 7 pm – New Fellowship Hall
Tues	October 27 th	Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall Children/Youth Night – 6:30 pm – Youth Room



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.

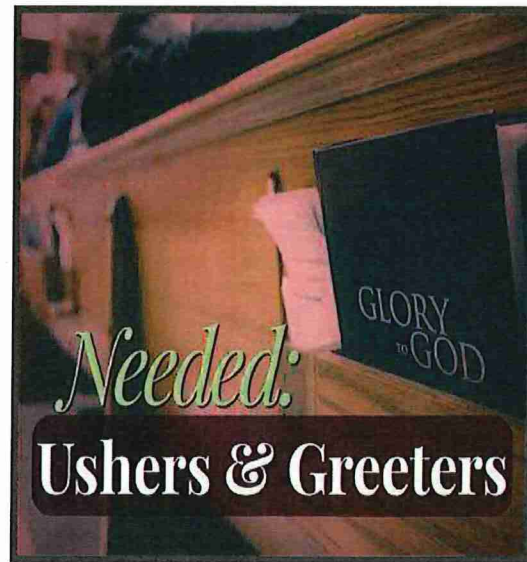
*September 1st
September 15th
September 29th*

*October 13th
October 27th
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.



*Hey Seniors,
Please join us for lunch and great fellowship on
WEDNESDAY, SEPTEMBER 16th.*

*We will be eating at Mocksville Family Restaurant,
1122 Yadkinville Road, Mocksville, NC 27028.*

*We will meet at the church at 10:45 am and will take
the church van or carpool as needed.*

*Please let Martha Abbott know if you will be
meeting us at the restaurant rather than the church
(336) 407-2424.*

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!

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

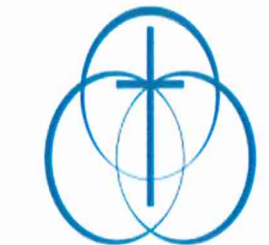
Plate includes:
Port-a-Pit cooked chicken half, baked beans, slaw, roll and dessert.

\$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!



GLOBAL
METHODIST CHURCH

Our NC Charge Conference for Center Global Methodist Church will be held on Sunday, November 1, 2026, at Pisgah Methodist Church, 2600 Pisgah Church Road, Greensboro, NC 2745.

This is open to all laity.

Worship Notes:

1. _____ does not come from a lack of evidence; it comes from a rainstorm of _____.
2. You cannot fix _____ confusion until you enter _____ sanctuary.
3. First, God holds you even when you act like a _____.
4. _____ shrinks your worldview to the size of your immediate _____.
5. God's _____ on you does not depend on your perfect _____ on Him.
6. Second, God guides you in the _____ and guarantees your _____.
7. The world's best life is lived before the _____; the believer's best life begins _____ it.
8. Third, _____ to God is your ultimate good.
9. The greatest gift God can give you is not a _____ life, but a _____ walk with Himself.
10. Nearness to God is not a secondary benefit of faith; it is the _____ of faith.

Something To Consider:

Psalms 73 opens Book III of the Psalter, addressing a timeless spiritual dilemma: why do the ungodly prosper while the faithful suffer? Written by Asaph, a chief Levite musician appointed by King David, the Psalm transitions from envy and despair to ultimate worship and eternal hope. Asaph's journey from envy to renewal is seen in four movements: (1) The Crisis (v. 1-12). (2) The Despair (v. 13-16). (3) The Turning Point (v. 17-20). (4) The Resolution (v. 21-28). Asaph opens with a foundational truth ("God is good to Israel"), but his everyday reality contradicts it, confessing that his foot almost slipped. Looking at the arrogant, he sees smooth paths, health, and wealth. They wear pride like a necklace and violence like a garment, seemingly untouched by the suffering that plagues ordinary human lives. In the biblical context, "environmental frustration" describes the agonizing friction between a believer's internal theology and their external surroundings. Asaph, like many of us, feels trapped in a world where God's ideal order appears completely reversed. He isn't arguing against God's existence, but in his envy, he questions God's fairness. First, have you ever felt that living faithfully for God was putting you at a disadvantage? If so, what triggered that feeling? Second, Asaph notes that his feet *almost* slipped. What are some specific warning signs in your own life that tell you your spiritual "footing" is becoming unstable due to envy or resentment? Lastly, wisdom literature often teaches that the righteous prosper and the wicked suffer (e.g., Psalm 1). How does Psalm 73 stretch your understanding of God's timeline when this rule doesn't seem to apply in the short term?

Comparing his daily trials with the easy lives of the ungodly, Asaph concludes: "Surely in vain I have kept my heart pure." His internal agony grows because he cannot speak his doubts aloud without feeling like he is betraying God's people (v. 15), leaving him isolated in confusion. Similarly, many believers today wrestling with doubts often feel like they too cannot voice their questions without being judged, leaving them isolated. The core struggle here is spiritual exhaustion. Like us, Asaph falls into the psychological and spiritual trap of measuring the value of holiness solely by immediate, visible outcomes, because comparison always evaluates the temporary present rather than the ultimate end. It's tempting to view righteousness as a contract where godliness guarantees material protection and ease. When that expected return doesn't materialize, obedience feels useless. Living righteously involves constant self-denial, conviction, and suffering, making a believer's life feel like a daily grind of hardship compared to the ungodly's unrestrained indulgence. Asaph tries to resolve this moral equation using intellect alone (v. 16), but human logic without divine revelation cannot bridge the gap between God's righteousness and earthly injustice – it only produces mental exhaustion and bitterness. First, Asaph hid his doubts to protect others (v. 15). How do you balance being authentic about your faith struggles while ensuring you don't cause weaker believers to stumble? Second, in what ways do some "prosperity Christians" fall into the trap of believing that obedience should "buy" them a trouble-free life? How does the cross dismantle that mindset? Lastly, verse 16 highlights how "wearisome" it is to figure out God's justice purely in our own heads. What is the difference between healthy intellectual inquiry and trying to solve God's providence without faith?

In Psalm 73, everything changes in verse 17. The sanctuary – the place of worship, sacrifice, and divine presence – recalibrates Asaph’s vision. He realizes that temporary wealth and security without God create a false sense of safety. In coming to this realization, everything changes when Asaph’s posture shifts from horizontal analysis to vertical adoration. The word “Until” (v. 17) marks the pivot from despair to revelation. The crisis wasn’t resolved because Asaph’s circumstances changed – the wicked were still rich, and his body was still tired. The resolution happened because he entered the sanctuary – the presence of God. Once inside the sanctuary, Asaph gains an eschatological perspective: “then I understood their final destiny.” Outside the sanctuary, life is judged by the present snapshot; inside the sanctuary, life is judged by its final outcome. Asaph previously felt his own feet were slipping (v. 2), but now, illuminated by divine truth, he realizes it is actually the ungodly who stand on a slope (v. 18). Asaph compares the prosperous wicked to a dream upon waking (v. 19-20), showing how their wealth and pride, which seemed so solid, possess no enduring weight in God’s reality. First, for Old Testament Israel, the sanctuary was the Tabernacle or Temple, in which God’s presence dwelt. For New Testament believers under the New Covenant, God’s presence dwells within each believer (1 Cor. 6:19). What constitutes “entering the sanctuary”? What practices (corporate worship, Scripture, prayer, etc.) or environments act as a “sanctuary” for you today, helping to restore your spiritual sight when life feels unjust? Second, Asaph’s circumstances didn’t change in verse 17, but his mind did. Can you remember a time when gathering for worship or stepping into prayer completely transformed your outlook on a distressing situation without changing the actual situation? Lastly, verse 18 reveals that ungodly prosperity without accountability is actually a judgment – a slippery place. Why is uninterrupted, godless success spiritually more dangerous than suffering?

In verses 21-28, even while Asaph was wrestling with doubt, envy, and acting like a beast, God never let go. Salvation and security depend on God’s firm grip on the believer, not the believer’s infallible grip on God. God guides with counsel in the present and receives the believer to glory in the end, for He is our rock and our portion forever. In this manner, the Psalm concludes by contrasting those far from God with the believer’s final stance: “it is good to be near God; I have made the Lord God my refuge, that I may tell of all Your works.” Sanctuary worship culminates in outward evangelistic witness. First, how does knowing that God holds onto you during seasons of doubt change how you view your own spiritual wobbles? Second, verse 25 asks, “Whom have I in heaven but You? And there is nothing on earth that I desire besides You.” Is this verse an immediate reality in your life, or an aspiration? What earthly “add-ons” do you often demand alongside God to feel satisfied? Third, how does anchoring your identity in God as your “portion” change the way you face aging, illness, or heartbreak? Lastly, verse 28 states that the highest good is simply proximity to God. How does this definition of “the good life” clash with the cultural definition of success surrounding you?

As Christians, we look at Psalm 73 through the lens of Jesus Christ. On the cross, the only truly righteous person suffered and endured the ultimate injustice so that our true portion – reconciliation with God – would be secured forever. This means believers live in the “already, but not yet,” because earthly justice is rarely settled instantly. Christ has already defeated sin and death (the “already”), but He has not yet returned to establish physical justice over all the earth (the “not yet”). Recognizing this gives believers patience when evil seems to flourish temporarily, because like Asaph, we are called to walk by faith, trusting that God’s final judgment and ultimate goodness will prevail. For Christians, the cross forever dismantles the idea that present suffering equals divine rejection, or that present ease equals divine favor. Instead of entering a physical sanctuary to adjust our perspective (like Asaph in verse 17), Jesus is our sanctuary (John 1:14; 2:19-21), meaning we go to Jesus to change our worldview (Colossians 2:3). “God is my portion forever” (v. 26) through the indwelling of the Holy Spirit (Eph. 1:13-14), teaching Christians that we don’t just look forward to a future inheritance in

heaven; God Himself dwells inside us now as our present strength and comfort. First, how does looking at the suffering of Jesus on the cross help you handle personal unfairness or systemic injustice in the world today? Second, in light of Christ’s earthly life – where He had no place to lay His head yet lived in complete harmony with the Father – how must we define what it means to be “blessed by God”? Lastly, Asaph gained peace by understanding the “final destiny” of the ungodly (v. 17). How does the promise of Christ’s second coming help you remain patient when you see corruption or greed going unpunished in our culture?

Psalm 73 concludes, “But it is good for me to draw near to God...” (v. 28). In Hebrew, this phrase קָרַבַּת (*qoravat*) comes from the root *q-r-b* (קָרַב), which means “to approach,” “to draw near,” or “to come into close proximity.” The root *q-r-b* yields several vital Old Testament words: *Qarov* (קָרוֹב): “Near” or “close” (often used for a close relative or kinsman). *Qorban* (קֶרְבָּן): “Offering” or “sacrifice” – literally, that which is brought near to God to restore fellowship. *Qerev* (קָרֵב): “Inner parts,” “midst,” or the seat of emotions and heart. So, to “draw near to God” is relational closeness with one who offers sacrifice to redeem the inner parts of the heart. As such, Jesus is our Kinsman Redeemer (Ruth 3:9; Hebrews 2:11), who sacrificed Himself, for He is our “portion forever.” The Hebrew noun translated as “portion” is *cheleq* (חֵלֶק), meaning “to divide,” “share,” or “assign an inheritance.” Remember, the Levites received no land allotment because God was their “portion” (Num. 18:20). Since Jesus fulfills both the Levitical priesthood and the inheritance itself (Hebrews 7:26-28; 1 Peter 2:9), believers share in His inheritance (John 17:24; Ephesians 1:18; Colossians 1:12). Thus, believers claim Christ as their supreme portion, and Christ claims His redeemed people as His prized treasure. First, since sacrifices were required in Israel to bring people near to a holy God, how does Christ’s ultimate sacrifice (Eph. 2:13) change how you experience God’s *qoravat* (nearness) today? Second, read Colossians 3:1-4. What practical habits can help you set your heart on your inheritance in Christ when everyday worldly stress demands your attention? Lastly, it’s easy to treat Jesus as a means to an end (asking Him for health, wealth, or comfort) rather than making Him the end itself. How can you shift your daily prayers from asking Jesus for gifts to treasuring Him as the ultimate gift?

In English translations of Psalm 73:23, the word “Nevertheless” serves as one of the most dramatic turning points in the entire Psalter, marking the exact moment when the psalmist, Asaph, shifts from bitter envy and spiritual despair to ultimate security in God. In Hebrew, the word “Nevertheless” *Va’ānî* (וְאַנִּי), is actually two short elements joined into a single word: *Vav* meaning “But” and *Ani* meaning “I,” which literally translates “But I” or “But as for me.” “Nevertheless” bridges the gap between Asaph’s foolishness and God’s faithfulness, signifying that Asaph’s spiritual failure didn’t sever his relationship with God. Despite his doubt, envy, and irrational grief, the fundamental reality of God’s presence remained unbroken, teaching us how God’s presence isn’t an occasional event, but a constant state. Thus, “Nevertheless” is an active word of faith. For instance: My thoughts were foolish; nevertheless, God is with me. My feet almost slipped; nevertheless, God holds my right hand. My flesh and heart fail; nevertheless, God is my strength and portion forever. First, in what ways can you apply the word “nevertheless” into your life? Second, how does the Hebrew word for “Nevertheless” (*Va’ānî*) highlight the difference between human weakness and divine faithfulness? Lastly, compare Psalm 73:23 with Psalm 139:7-10 and Romans 8:38-39. What common theme do these passages share regarding God’s presence when we struggle?

“Even when our bitterness and doubt reduce us to foolishness, God holds us by His unshakeable grace, guiding us through life’s storms to show that true goodness is found not in earthly comfort, but in near intimacy with Him.” – Rev. Justin
For further study & encouragement see: Deuteronomy 32:35; Psalm 16:5-6; 27:4; 48:14; 63:8; 2 Corinthians 4:16; Ephesians 2:13; Hebrews 10:22; James 4:8