

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: Nina Groce, Yadkin Nursing Home, 903 W. Main Street, 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; Chris Turner; Cindy Luxe; Larry Aimes; Dan Kibbler; Lori Evans; Penny Knowles; Rita Poplin; Halee Boggs; 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; Dennis Krossman; Clay Overby; Katlyn & Baby Artimas & 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: Rosemary Miller

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

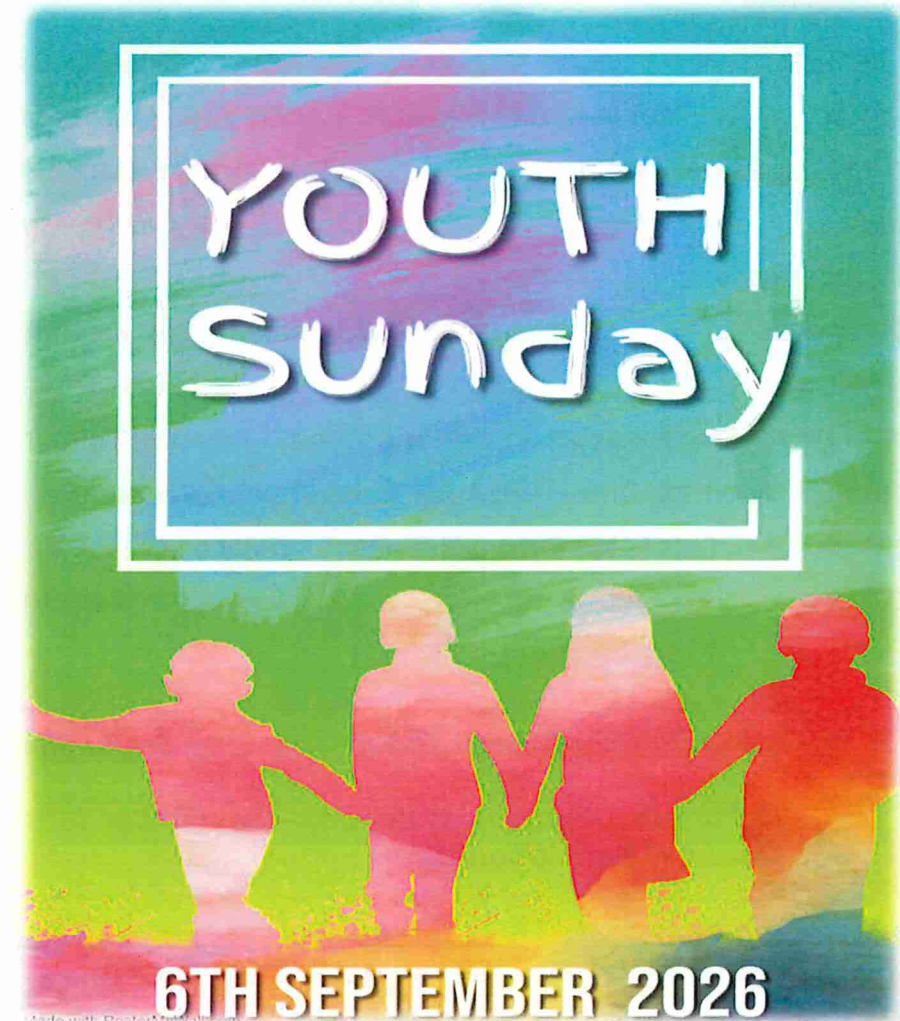
Email: pastorjustin@centergmc.org

Office Manager: Crystal Sprague

Head Ushers: David Sloop

Pianist: Penny Spernoga

Center Global Methodist Church ***September 6, 2026***



CENTER GLOBAL METHODIST CHURCH

GREETERS		EVELYN OWENS & JACKIE DOUGLASS	
WELCOME & PRELUDE			
✠ OPENING PRAYER		ZACHARY DRYE	
✠ OPENING SONG	“MORNING HAS BROKEN”	UMH #145 (ALL VERSES)	
BRINGING IN THE LIGHT OF CHRIST		ELI CARTER & IAN CARTER	
SPECIAL MUSIC		CENTER CHOIR	
PRAYERS OF THE PEOPLE			
TITHES & OFFERINGS		USHERS: MAX WOODRUFF & SAM WOODRUFF	
SCRIPTURE READING		MAX WOODRUFF	
MESSAGE “EQUIPPED, EMPOWERED & FED AT THE TABLE” JEREMIAH 1:6-9 (NKJV)			
HOLY COMMUNION SERVERS: CHASE SPERNOGA, COLE SPERNOGA & ZACHARY DRYE			
✠ CLOSING SONG	“THIS IS MY FATHER’S WORLD”	UMH #144 (ALL VERSES)	
✠ BENEDICTION		EZRA REAVIS	
✠ <i>Please stand (as you can)</i>			



No Children's Church Today – Sunday, September 6th

Children's Church Next Sunday – September 13th – Anna Owens & Beth Woodruff

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

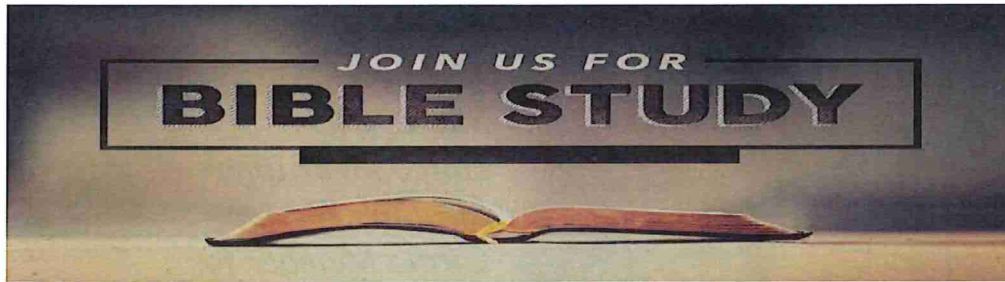
Date	Multimedia	Nursery	Ushers	Greeter(s)
9/6	Shawna P.	Crystal S/Anna Owens	David Nance/Rebecca Harris	David Nance
9/13	Jamie W.	Kenneth Reavis/Martha Redding	David Sudderth/David Nance	Rebecca Harris
9/20	Shawna P.	Bobbie Gardner/Cheryl Parker	Ronald/Tammy Drye	Ronald/Tammy Drye
9/27	Jamie W.	Gale Matthews/Sharron Sloop	David Sudderth/David Nance	Sharron Sloop
10/4	Jamie W.	Paul Woodruff/Shawna P.	Rebecca Harris/David Sudderth	Sandy Desgrange

Calendar Of Events

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



Backpack Program Delivery Schedule for Yadkinville Elementary School for the week of September 10th will be by Danny Abbott & The John Wesley Class Deliveries will need to be made on Thursday anytime between 9:00 -11:00 am.



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 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
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!



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. God does not consult your _____ when He writes your _____.
2. Never let your _____ silence what God has _____.
3. First, God doesn't _____ the qualified; He qualifies the _____.
4. God does not look for _____; He looks for _____.
5. Youth are not the _____ of tomorrow; they are a vital _____ of today.
6. Second, the double guarantee: God's _____ and God's _____.
7. When God equips your _____, you never have to fight for human _____.
8. Third, _____ is neither a barrier nor a qualification.
9. God loves to use what the world _____ to accomplish what the world thinks is _____.
10. You cannot _____ out for the world if you have not been _____ by the Savior.

Something To Consider:

Called around 627 BC during the 13th year of King Josiah's reign, Jeremiah was tasked with declaring judgment to a nation slipping into idolatry and impending Babylonian exile. Jeremiah 1 forms a prophetic commissioning narrative – a literary structure seen elsewhere with Moses (Exodus 3-4) and Isaiah (Isaiah 6). King Josiah launched sweeping religious reforms in 621 BC after the Book of the Law was rediscovered in the Temple (2 Kings 22). While Josiah purged outward high places and idols, the heart of the nation remained unchanged. Jeremiah was called to address an entrenched, internal apostasy that outlasted Josiah's political mandates. Jeremiah was born into a priestly family in Anathoth (Jeremiah 1), a town in Benjamin assigned to the descendants of Abiathar. Solomon had banished Abiathar to Anathoth centuries earlier (1 Kings 2:26-27), stripping his line of high-priestly privileges at the Jerusalem Temple. Thus, Jeremiah spoke as a marginal outsider from a disgraced priestly lineage, making his public critique of Jerusalem's religious establishment dangerous. First, King Josiah attempted major religious reforms around the time of Jeremiah's call. Why can outward political or institutional reforms fail to produce true spiritual transformation in a community? Second, how does knowing that Jeremiah came from Anathoth – a site associated with the exiled priestly family of Abiathar – help explain the hostility he faced from Jerusalem's religious elite?

Besides coming from an exiled priestly family, when Jeremiah responded with “I am a youth” (*’ānōkî na’ar*), he is not simply stating his age. *Na’ar* is primarily a relational and social term that describes a person's standing within a household, court, or civic hierarchy, and highlights status relative to the patriarchal hierarchy of ancient Israel. A *na’ar* didn't hold court, speak at the city gate, or rebuke kings. By using this term, Jeremiah argues that society will not receive his voice. God's rejection of this excuse (“Do not say...”) establishes that divine authorization overrides social standing. Additionally, Scripture uses *na’ar* to describe the infant Moses floating in a basket (Exodus 2:6), the seventeen-year-old Joseph (Genesis 37:2), the young warrior David facing Goliath (1 Samuel 17:33), and military squires in active combat (1 Samuel 14:1). Thus, when Jeremiah claims he is a *na’ar*, he is pointing out his vulnerability and instability. However, in the hands of God, this unsettled status becomes the precise reason he can be used: he is pliable, unattached to established political alliances, and entirely reliant on God's power rather than human authority. First, how does understanding *na’ar* as a social status (dependence/lack of standing) rather than just a biological age change how you read Jeremiah's objection in verse 6? Second, compare Jeremiah's use of *na’ar* with David's encounter with King Saul in 1 Samuel 17:33 (“You are not able to go against this Philistine... for you are only a *na’ar*”). How do both passages show worldly leaders misjudging divine authority based on outward status? Third, it is easy to rely on our education, age, experience, or reputation when serving God. How can having strong credentials inadvertently become a hindrance if we rely on them rather than the presence of the Lord? Lastly, there may be areas in your life where you feel like a *na’ar* – unqualified, lacking credentials, or out of your depth. However, God told Jeremiah: “Do not say, ‘I am a *na’ar*.’” What self-limiting statements or excuses do you need to stop repeating so that you can step into what God has asked you to do?

God told Jeremiah, “Do not be afraid of them, for I am with you and will rescue you.” Fear is anticipated, but God offers His presence rather than the removal of opposition. This mirrors the covenantal promise given to Moses (Exodus 3:12) and prefigures the Great Commission (Matthew 28:19-20), revealing how divine presence provides peace, not exemption from conflict. God doesn't offer Jeremiah a utopian ideal where obedience guarantees immediate favor. By commanding him not to fear “them” (the kings, priests, and citizens of Judah), God explicitly warns Jeremiah that his message will provoke anger, opposition, and political resistance. Rather than removing the hostile audience, God offers a single counterweight: His own relational presence (*’immāk-’ānōkî*).

Thus, God doesn't promise superior rhetorical skill, political allies, or immediate public success; the promise is strictly God's personal presence, which guarantees ultimate victory within conflict. First, compare God's response to Jeremiah's fear in verse 8 with His response to Moses in Exodus 3:11-12. Why does God consistently offer His presence as the primary solution to human fear rather than changing the difficult circumstances? Second, how does the covenantal formula "I am with you" in Jeremiah 1:8 connect to the New Testament name for Jesus, Immanuel ("God with us," Matthew 1:23), and the Great Commission (Matthew 28:19-20)? Lastly, there is a vast difference between asking God to remove a difficult situation and relying on His promise to be with you through it. How would your mindset shift if you stopped praying for an easy outcome and started praying for a deeper awareness of God's presence?

The word for "deliver/rescue" is *Nāṣal* (נָצַל), meaning "to snatch away, pluck out of danger, and recover," which carries the dynamic force of an active, force-against-force intervention rather than a passive shielding. *Nāṣal* is one of the primary verbs used in the Old Testament to describe God's deliverance of Israel out of Egyptian slavery (e.g., Exodus 3:8). By using *Nāṣal* here, God positions Himself as a Divine Warrior acting on Jeremiah's behalf. The rest of the Book of Jeremiah serves as a dramatic literal fulfillment of this single word. In Jeremiah 26, while on trial for his life after preaching at the Temple, he is snatched (*Nāṣal*) from death when key elders intervene. In Jeremiah 37-38, he is beaten, thrown into a mud cistern to starve, and left for dead, but God uses Ebed-melech to pull (*Nāṣal*) Jeremiah out of the mire. Then, in Jeremiah 39, when Jerusalem falls to Nebuchadnezzar, the Babylonian commanders explicitly free Jeremiah, giving him safety and provision while the rest of the city is destroyed. First, why is it significant that God promised Jeremiah deliverance (*Nāṣal*) rather than a smooth, hardship-free life, and what does this tell us about God's definition of "success" or "protection?" Second, have you ever expected God to protect you from a trial, only to realize He intended to deliver you through it? How does that shift in expectation change how you pray during tough times? Lastly, when you face intimidation, hostility, or pressure for doing what is right, how does knowing God as your Deliverer (*Nāṣal*) help you stay faithful instead of backing down?

When God "touched" Jeremiah's mouth, the word used is *Nāga'* (נָגַח), meaning "extend to and make physical contact," which can range from a gentle, intentional touch to a forceful contact. Used here, *Nāga'* represents a direct transfer of authority, consecration, and power, meaning this isn't a symbolic metaphor – it's intentional consecration. By touching his mouth, God marks Jeremiah's speech as a holy instrument under divine ownership. In Near Eastern prophetic tradition, a messenger spoke on behalf of a king or deity. When God touches Jeremiah's mouth and places His words inside it, Jeremiah ceases to be an independent speaker offering opinions. Instead, his mouth becomes an extension of the throne room of God. From that moment on, when Jeremiah speaks God's word, it carries the binding, creative, and destructive power of God Himself (as seen in Jeremiah 1:10). Jeremiah's experience foreshadows Jesus Christ, the ultimate Word made flesh (John 1:14), who spoke only what the Father gave Him to say (John 12:49) and endured severe opposition to fulfill His mission. First, Jeremiah felt incompetent until God touched his weakness.

What is an area where you feel ill-equipped, and how does remembering that God empowers those He calls change your perspective? Second, once God touched Jeremiah's mouth, his speech was no longer his own. How should allowing God to "touch" or govern our words transform the way we speak to others daily?

Jeremiah's commission reveals the nature of true biblical authority. Authority in prophetic ministry is strictly delegated authority – it exists as long as the messenger remains radically faithful to the words of the Master. In ancient diplomacy, an ambassador (*šālah*) didn't negotiate policy or offer personal opinions; they recited the exact decree of the sovereign king word-for-word. When God told Jeremiah to "say whatever I command you" (v. 7), to alter, soften, or add to the message to avoid persecution would be treason against the King of Kings. Biblical authority does not bend to polls, social trends, or institutional pressure. The prophet's weight came not from popularity, but from the fact that God put His words into Jeremiah's mouth, and carrying this divine authority rarely yields comfort. Because Jeremiah refused to dilute God's message,

he faced isolation, beatings, and accusations of treason. Yet, declaring the uncompromising truth was the only true expression of love and covenantal duty toward a dying nation. First, read 2 Corinthians 12:9-10 alongside Jeremiah 1:6-9. What does it look like in practical terms to "boast in weakness" so that Christ's power may rest upon you? Second, how can you discern the difference between speaking with genuine divine authority (anchored in Scripture) versus speaking with human harshness or personal opinion? Lastly, declaring uncompromising truth often comes at a high personal cost. How does the promise of God's presence in verse 8 give you the courage to speak up when biblical values are challenged?

God commands Jeremiah, "Do not be afraid," *'Al-Tīrā'* (אַל-תִּירָא), which covers a spectrum of emotional and relational responses: from acute terror, dread, and intimidation, to reverence, awe, and piety (as in "fear of the Lord"). Throughout the Old Testament, *'Al-Tīrā'* functions as a standard divine address when God calls a human into an overwhelming task or reveals His transcendent glory. It appears at pivotal moments of divine appointment, such as Abraham (Genesis 15:1), Joshua (Joshua 1:9), and Gideon (Judges 6:23). Thus, when God utters *'Al-Tīrā'*, He isn't merely offering an encouraging suggestion; He is giving an imperative mandate that reorients the listener's spiritual alignment. As in the case of Jeremiah, Scripture presents a spiritual trade-off: if Jeremiah fears the faces of the people, he will be crushed by them; but if he fears God alone, human hostility loses its power over him. As such, fear is not conquered through human willpower, self-confidence, or positive thinking, but through the conscious realization of the Almighty's presence. This means we cannot carry out a divine calling on an "empty tank." Holy Communion serves as a spiritual refuel where Christ's supply meets our calling, so we, too, can faithfully follow God's commands. First, why does God frame "do not be afraid" as a direct command rather than just a gentle comfort? What does this reveal about the nature of fear in a servant's heart? Second, how does the "fear of man" hinder someone from speaking or living out God's truth? Why is God's presence ("I am with you") the only effective antidote to human intimidation? Lastly, when you feel fear creeping into a situation God has called you to navigate, how can you practically practice shifting your focus from the obstacle to God's promised presence?

"Regardless of age, inexperience, or self-doubt, God bypasses human credentials to qualify, equip, and accompany those He calls into action, ultimately sustaining them through His grace and presence at the Communion Table." – Rev. Justin
For further study & encouragement see: Isaiah 51:16; Ezekiel 2:3-4; Matthew 28:19-20; Luke 12:11-12; Hebrews 13:6



To The Parents Of Our College Students:

Please share your son or daughter's college mailing address with us, we want to provide this list to our church congregation so we can send them cards and care packages to let them know we are thinking about them and wishing them well!

You can email the address's to our church email at admin@centergmc.org or you can text it to Crystal at 336-468-0689.

Thank you!