

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: Sara Vestal, Trinity Elms Health & Rehab, 7449 Fair Oaks Drive, Clemmons, NC 27012 – Room #308

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; 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 Howard; Brad & Kathryn Kelley; Mike & Betty Cain; Ronald Drye; George Krossman; Clay Overby; Leslie Nations; Katlyn & Baby Artimas; Eric & Justin Hausman; Chance Freeman; Mike Whitaker; Chris Hudspeth; Martha Byrd & 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:

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 27, 2026



CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✝ OPENING PRAYER

✝ OPENING SONG "COME THOU FOUNT" UMH #400 (ALL)

BRINGING IN THE LIGHT OF CHRIST

SPECIAL MUSIC CENTER CHOIR

CHILDREN'S CHURCH DISMISSAL

PRAYERS OF THE PEOPLE

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CENTERING OUR LIVES FOR WORSHIP

MESSAGE "THE POWER OF THE UNSEEN STRIKE" GALATIANS 6:7-10(NIV)

✝ CLOSING SONG "TAKE MY LIFE & LET IT BE" UMH #399 (ALL)

✝ BENEDICTION

✝ *Please stand (as you can)*



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No Children's Church Next Sunday – October 4th

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



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This is open to all laity.



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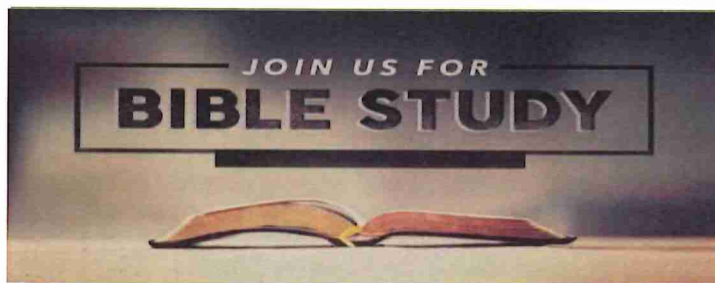
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Worship Notes:

1. What looks like _____ in the moment is often _____ in the making.
2. God does not measure the _____ of your strike; He measures the _____ of your stay.
3. We cannot educate, legislate, or rehabilitate our way out of spiritual _____.
4. Grace is not _____ for the righteous; it is _____ for the ruined.
5. In God's economy, faithfulness is not measured by immediate _____, but by obedient _____.
6. Every strike of your hammer, every faithful decision, every quiet surrender is a _____ dropped into _____ soil.
7. Spiritual _____ is normal, but spiritual _____ is a choice.
8. Don't abandon on-strike _____ what God is about to shatter on strike _____!
9. Your daily _____ is never wasted, even when it seems _____.



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!!!

Something To Consider:

Paul's letter to the Galatians was written to combat a crisis: "Judaizers" (rival teachers) had infiltrated the churches in Galatia, insisting that Gentile believers must be circumcised and observe the Mosaic Law to be fully justified. In response, Galatians 6:7-10 concludes Paul's practical exhortation that began in Galatians 5:16 ("walk by the Spirit") by balancing grace and responsibility. Paul spent chapters 1-4 establishing that justification is by faith alone, apart from the works of the Law. In chapters 5-6, he ensures the Galatians don't mistake freedom from the Law for antinomianism (lawlessness). The Apostle Paul argues that true freedom in Christ doesn't lead to self-indulgence; rather, freedom activated by the Holy Spirit produces genuine love, self-giving service, and communal holiness. Salvation is entirely by grace, but the life of a justified believer naturally bears the fruit of the Holy Spirit. First, Paul wrote Galatians to address a crisis involving "Judaizers" who claimed Gentile believers needed to follow the Mosaic Law and be circumcised to be fully justified. How does understanding this background help you make sense of Paul's emphasis on freedom in Christ? How would you define "true freedom in Christ" based on today's passage? Second, salvation is entirely by grace, yet believers are called to "walk by the Spirit" and take responsibility for their lives. How do you navigate the balance between resting in God's grace and actively participating in spiritual growth?

Planasthe (πλανᾷσθε) is the word used for "deceived" in verse 7 and means "to wander," "to lead astray," and "to deceive oneself." In classical Greek, it refers to sheep straying from the flock, ships drifting off course, and travelers losing their way. This word describes a present, ongoing danger where believers are actively falling for the delusion that personal conduct carries no long-term spiritual consequences. It demands the stopping of an action that's already in progress ("Stop allowing yourselves to be led astray"), and highlights a dual reality: believers can be actively led astray by external influences (false teachers) or passive participants in self-deception. The root of *Planasthe* (*plan-*) appears regarding end-times deception (Matt. 24:4), moral compromise (1 Cor. 6:9), and self-delusion (1 John 1:8), and a variation of this word is used in the Old Testament regarding straying from God's commands (Ps. 119:176) or the idol worship that led Israel off the path. By commanding the Galatians to stop being led astray, Paul exposes the insidious nature of moral and spiritual deception: Deception rarely feels like rebellion; it usually feels like reasonable compromise. Thus, Paul warns that spiritual drift isn't an overnight collapse; it's a gradual, unnoticed departure from grace. First, in what subtle areas of your life are you tempted to "drift" (*Planasthe*), assuming small choices carry no long-term spiritual consequences? Second, what active spiritual habits serve as your "anchor" to keep you from drifting away from grace?

In Galatians 6:3-7, we learn how the primary form of *Planasthe* (see above) is thinking one can bypass God's spiritual laws (sowing and reaping) without consequences. The deception lies in believing that spiritual investment (sowing to the Spirit) and indulgence (sowing to the flesh) yield identical results. In verse 7, Paul pairs *mē Planasthe* directly with *theos ou muktērizetai* ("God is not mocked"), teaching that to believe one can sow seed to the flesh and reap a spiritual harvest is to drift into delusion that treats God as easily outsmarted. Here we learn how self-reliance tricks the believer into operating as an independent agent who can manage spiritual outcomes on human terms. It shifts reliance away from the Spirit (*Pneuma*) and onto human capability (*Sarx*). This self-reliance breeds a subtle form of arrogance – the belief that while the laws of sowing and reaping apply to others, my specific circumstances, intentions, or cleverness will allow me to bypass the harvest. Paul continues by describing how sowing to the flesh (*sarx*) isn't always overt wickedness; it frequently looks like religious self-effort, legalism, and self-justification. Relying on one's own performance to secure a spiritual standing is the ultimate form of sowing to human nature by focusing on the immediate gratification of a choice rather than its ultimate harvest, which encourages a split life by assuming private investments in fleshy desires won't affect spiritual vitality. First, in what areas of your daily routine are you operating on "spiritual autopilot" – relying on your own effort, intellect, or reputation rather than intentionally sowing to the Spirit? Second, our modern culture often promotes the idea that individuals can define their own reality and escape long-term moral consequences.

How does Galatians 6:7 directly confront this mindset? Lastly, look at your major investments of time, energy, and money over the last month. If those investments were literal seeds, what kind of crop are they naturally designed to produce?

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Continuing in verse 7, the word used for “mocked” is *Muktērizetai* (μυκτηρίζεται), meaning “to turn up the nose,” to sneer at,” “to mock,” or “to treat with open contempt,” and is derived from *muktēr* (μυκτηρ), meaning “nostril” or “snout.” In ancient Greek culture and theatre, this word describes a facial gesture of wrinkling or curling the nose upward in an expression of utter disdain, scoffing, or turning one’s snout up at something deemed worthless. This word is a timeless, ongoing principle of how “God is never [ever] mocked.” Interestingly, this word appears only once in the New Testament (here in verse 7), but its compound form, *ekmuktērizō*, appears twice in Luke (16:14; 23:25), where the Pharisees “sneered at” Jesus regarding money, and religious leaders “scoffed at” Him on the cross. The equivalent of this word is found in Old Testament passages such as 2 Chronicles 36:16, Proverbs 1:30, and Proverbs 15:20. In Paul’s day, pagan religions often viewed gods as entities that could be appeased, bribed with sacrifices, or tricked through ritual technicalities while the worshipper lived however they pleased. Paul aggressively tears down this worldview, stating that Jesus Christ cannot be hoodwinked or treated like a gullible deity. Additionally, to sow in the flesh while claiming to serve God is to perform a spiritual gesture of contempt – turning up one’s nose at God’s moral design by declaring, “Your laws of cause and effect don’t apply to me.” While people still mock God today, the Lord doesn’t need to strike someone down with lightning every time they sin to prove He isn’t mocked. The very mechanism of sowing and reaping is the proof. When a person sows fleshy self-indulgence and reaps destruction (*phthora*), God’s order is vindicated. The harvest itself proves God was not outsmarted. First, where in your life might you be treating God’s spiritual laws with subtle contempt – assuming you can “sow” neglect or compromise without reaping negative fallout? Second, looking at *Muktērizetai* as “turning up the nose,” how does viewing secret compromise as a literal gesture of disdain toward God change your perspective on sin?

When Paul teaches about the law of cause and effect, he is framing the moral universe under a fixed divine order. Sowing and reaping means every spiritual, moral, and relational choice acts as a cause that produces an inescapable effect. This law of cause and effect operates under three primary dynamics. **(1) You reap *what you sow* (Correspondence):** The nature of the seed determines the nature of the crop. Planting apple seeds yields apples, not oranges. Sowing anger, pride, and self-indulgence yields discord and spiritual decay (corruption); sowing love, humility, and generosity yields spiritual fruitfulness (eternal life). **(2) You reap *later* than you sow (Temporal Delay):** Cause and effect rarely happen simultaneously in spiritual life. A seed lies hidden in the soil before sprouting. This delay tests faith and perseverance – leading some to mistakenly think they’ve escaped the consequences of fleshy choices, or leading others to grow weary in doing good (Gal. 6:9). **(3) You reap *more* than you sow (Multiplication):** A single seed planted in the ground yields a crop containing hundreds of seeds. The law of cause and effect is exponential; small daily choices compound over time into habits, character, and ultimate destinies. What must be remembered is that Christ bore the ultimate destructive effect of human sin on the cross (Gal. 3:13). The law of sowing and reaping doesn’t cancel grace; grace changes

the *soil* of a believer’s heart, enabling them to sow in the Spirit, rather than remain enslaved to the flesh. First, how does the concept of a “fixed divine order” shape your understanding of the moral and spiritual choices you make daily? Second, why can the delay between sowing and reaping lead people to either become careless about sin or weary in doing good? Third, how can you maintain perseverance and faith during seasons where you are faithfully sowing good seeds but have not yet seen a harvest? Lastly, considering that cause and effect is exponential, what is one small positive “seed” you can commit to planting every day starting this week?

Galatians 6:9 reveals a time delay between sowing and reaping that addresses spiritual burnout (*enkakeō* – to lose heart or grow faint) that occurs when believers do good without seeing immediate visible results. To “become weary,” *Eklyomenoi* (ἐκλυόμενοι), is a word describing soldiers collapsing from exhaustion that represents the external giving up that follows internal weariness, teaching us how reaping is contingent upon maintaining resilience through the waiting period. However, “at the proper time we will reap” means God’s timing is always perfect. When we think of “time,” we think of *chronos* time (the linear passage of time). But here, Scripture uses the word *kairos* for time (God’s appointed time for harvest). Verse 10 adds “as we have opportunity,” referring to the fleeting window of human life where doing good is possible. Thus, “doing good” is an ongoing, communal duty rather than a one-time choice. Believers have the opportunity during this life (chronos time) to do good and reap an eternal harvest (kairos time). But the caution is that weary obedience, if untended, will subtly degenerate into apathy or even resentment against God. So, don’t give up! The harvest is guaranteed by God, but it requires enduring through the waiting period. This requires believers to shift their focus from immediate results to God’s promised harvest. Spiritual sowing takes patience, but the outcome is guaranteed by the One who set the timing. First, how can you tell the difference between healthy physical tiredness and growing “weary in heart”? Second, how can focusing on your own timeline rather than God’s lead you to feel discouraged or tempted to abandon doing good? Third, what does it mean that the harvest will arrive “at the proper time” (*kairos*)? Lastly, why do you think God often places a time gap between our effort (sowing) and the result (reaping)?

In our culture of instant gratification, we’re conditioned to demand visible, immediate results. When results are delayed, our immediate tendency is to assume that nothing is happening, that our efforts are pointless, or that God is silent. However, Galatians 6:9 and Hebrews 10:35-36 reveal that God’s Kingdom operates under a radically different timetable. Spiritual growth, breakthrough, and answered prayers rarely mirror the sudden flash of a lightning bolt; instead, they mirror the slow, compounding, invisible stress fractures within a block of granite. Consider the stonemason in today’s sermon. Strike one produces gray dust. Strike 500 produces gray dust. Strike 999 produces gray dust. To an outside observer, nothing has changed. Yet beneath the surface, unseen progress is occurring, with microscopic stress fractures webbing their way through the stone. When strike 1,000 falls and the granite splits, it wasn’t just the final blow that broke the stone; it was the 999 strikes that came before it. This illustration reveals how God’s most profound work often happens beneath the surface before it ever becomes visible to human eyes. Faith is believing that God is moving in the silence long before we see the stone split. While human effort values flash, speed, and immediate impact, heaven values long obedience in the same direction. Thus, perseverance is not a passive waiting room; it is an active discipline that works in us. When nothing seems to be moving, endurance is doing its deeper work of purifying our trust. First, reflect upon the illustration of the stonemason used at the beginning of today’s sermon. Why is it so easy for us to credit the 1,000th strike while discounting the 999 that came before it? How does this mindset distort how we view prayer or spiritual breakthroughs in your own life? Second, in what area of your life do you feel like you’ve been striking the stone hundreds of times with no visible results (e.g., praying for an unsaved family member, fighting a habitual sin)? Lastly, take 5 minutes to write down one specific prayer or act of obedience that you have felt like giving up on recently. Next to it, write down Galatians 6:9 and Hebrews 10:35-36. Then, commit to “picking the hammer back up” this week by engaging in one concrete act of faithful prayer or persistent service in that specific area.

“Although human effort can never break the power of sin, Christ’s victory at the cross secures our salvation, calling believers into persistent, Spirit-led obedience where every unseen strike and quiet sacrifice compounds toward an eternal breakthrough.” – Rev. Justin

For further study & encouragement see: Job 4:8; Proverbs 11:18; Hosea 10:12; 1 Corinthians 6:9-10; 2 Corinthians 9:6; Romans 8:13; 2 Thessalonians 3:13; Hebrews 12:3