

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: Kathy Whitaker Johnson, Summerstone Health & Rehab Center, 485 Veterans Way, Kernersville, NC 27284

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; Liva Wagoner; Chris Hudspeth & Martha Byrd.

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: Jean Lumley & Teresa Overn

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

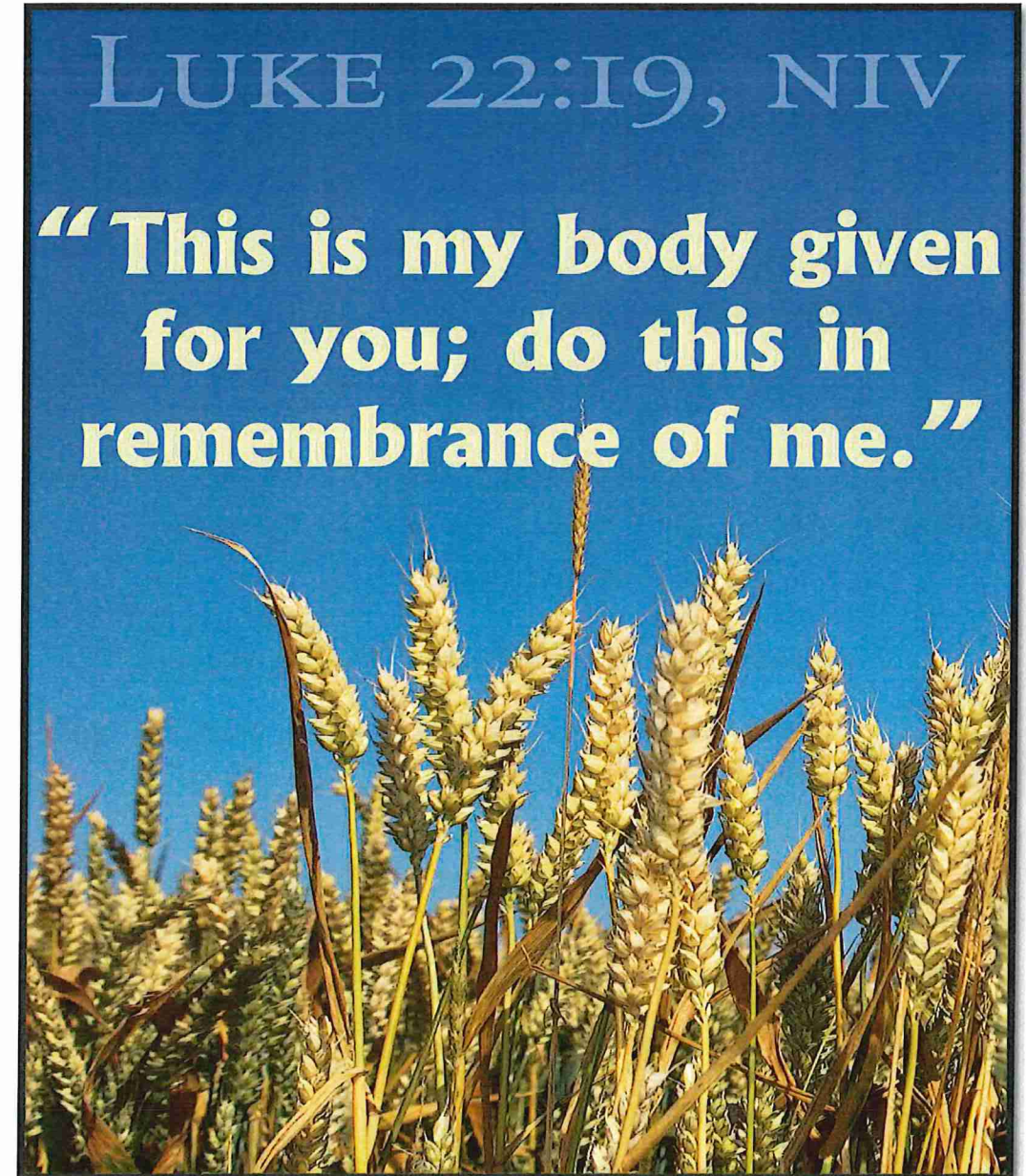
Office Manager: Crystal Sprague

Head Ushers: David Sloop

Pianist: Penny Spornoga

Center Global Methodist Church

October 4, 2026



CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✝ OPENING PRAYER

✝ OPENING SONG "THERE'S WITHIN MY HEART A MELODY" UMH #380 (VERSES 1.3 & 5)

BRINGING IN THE LIGHT OF CHRIST

SPECIAL MUSIC

PRAYERS OF THE PEOPLE

TITHES & OFFERINGS/DOXOLOGY

CENTERING OUR LIVES FOR WORSHIP

MESSAGE "THE DIVINE AUDIT" PSALM 49:5-15 (NIV)

HOLY COMMUNION

✝ CLOSING SONG "LORD, I WANT TO BE A CHRISTIAN" UMH #402 (ALL VERSES)

✝ BENEDICTION

✝ *Please stand (as you can)*



No Children's Church Today – Sunday, October 4th

Children's Church Next Sunday – October 11th – Tammy, Stephanie & Ronald Drye

Acolyte Ministry Schedule October: Bradley Owens, Evelyn Owens, Jacob Shore & Max Woodruff



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

Worship Team

<u>Date</u>	<u>Multimedia</u>	<u>Nursery</u>	<u>Ushers</u>	<u>Greeter(s)</u>
10/4	Jamie W.	Paul Woodruff/Shawna P.	Rebecca Harris/David Sudderth	Sandy Desgrange
10/11	Shawna P.	Jody Shore/Crystal Sprague	David Nance/Rebecca Harris	Robin Nance
10/18	Jamie W.	Stephanie Drye/Bobbie Gardner	Ronald/Tammy Drye	Ronald/Tammy Drye
10/25	Shawna P.	Mark Gentry/Ginger Carlton	David Sudderth/David Nance	Larry Long
11/1	Jamie W.	Paul Woodruff/April Shore	David Sudderth/David Nance	Rebecca Harris

Calendar Of Events

Today	October 4 th	Center GMC Men's Meeting – 8 am – New Fellowship Hall
Mon	October 12 th	Finance Ministry Meeting – 7 pm – Alpha & Omega Classroom
Tues	October 13 th	Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall Children/Youth Night – 6:30 pm – Youth Room
Mon	October 19 th	Church Council Meeting – Old Fellowship Hall – 7 pm
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
Sat	October 31 st	Pooh's Heffalump Halloween Party (More details soon)



Backpack Program Delivery Schedule for Yadkinville Elementary School for the week of October 8th will be by Mark & Deborah Gentry. Deliveries will need to be made on Thursday anytime between 9:00 -11:00 am.

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, Sweet & Salty Snacks, Mayonnaise, Spaghetti Noodles & 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!

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.



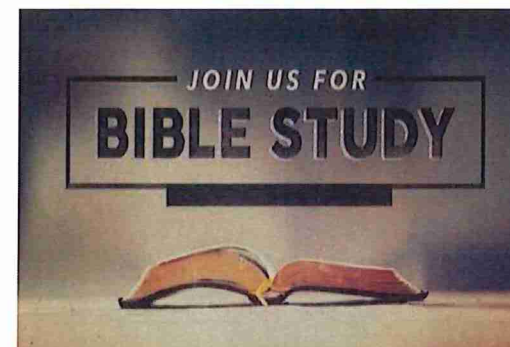
WALK FOR HUNGER

Today Sunday, October 4th is the Walk for Hunger, which is scheduled to be held at the Yadkinville Community Park, however in the event of inclement weather the walk will be held at Yadkinville Elementary School! This is a very important day to walk and support Yadkin Christian Ministries. Registration for the Walk will begin at 2:30 pm, with the walk starting at 3:00 pm. Music will be provided by Anointed by Grace from West Yadkin Baptist Church. Homemade Ice Cream will be served. (If you choose, you can walk at your Home Church). If you would like to donate to this event, please give your donation to Sandy Desgrange, today Sunday, October 4th. **Thank you for your participation in the Walk for Hunger this year!**



Opportunities to Serve Volunteers

Needed! 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.



Join us for our Fall Bible Study Classes! 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.

October 13th

October 27th

November 10th

The SWC has decided to host the Brenner's Children's Hospital "Santa's Toy Box" project again this year. This is a room set up like Santa's workshop with a gift for children (girls and boys) up to 18 years of age that have a doctor visit at Brenner's during the holiday season.

Toys should be in the \$15 - \$20 range and should be new items. They DO NOT accept stuffed animals. Please leave the items unwrapped. All gifts should be brought to the church and left in the New Fellowship Hall in the designated area (with a sign by the back pews) by Sunday, October 18th.
Thank you for your support of this project!

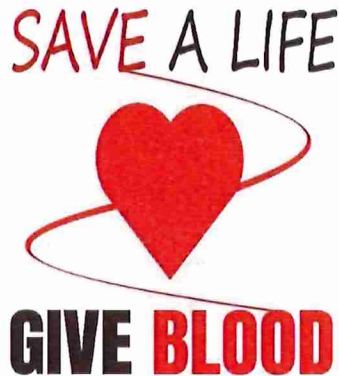
The SWC will also be sponsoring the Angel Tree again this year as well as the Operation Christmas Child shoeboxes so you will have many opportunities to give during the holiday season.



Hi Everyone, on October 31st, we will have Pooh's Heffalump Halloween Party. Accompanied by a Trunk or Treat! Please donate candy or toy party favors and place them in the black bin located in the narthex. Your donations are appreciated!

*For any questions, please see Jackie Douglass for more information!
Thank you,
The Children's Ministry Team*

Please make plans to join us for our next upcoming Blood Drive this year in honor of Jacob Shore here at Center Global Methodist Church scheduled for November 14, 2026. Please sign up today at redcrossblood.org (use zip 27055) for the Center Global Methodist Church Blood Drives or call 1-800-733-2767 to sign up as soon as possible!



Designated Giving to Center GMC
September 2026

<u>In Memory Of:</u>	<u>Given By:</u>	<u>Fund:</u>
Mary Stowe	Gale & Kim Matthews	General
Mary Stowe	Rex & Donna Cranfill	General



Examine the chart (above) and answer the following questions. First, when you pray the Lord's Prayer, do you tend to think of sin as minor mistakes or as a genuine moral deficit owed to God? How does viewing sin as *opheilēma* change the way you confess your daily sins to Him? Second, in ancient business, a document stamped *Tetelestai* meant the debt was completely settled and could never be re-billed. Is there a specific past sin or regret in your life that you keep trying to "re-pay" through guilt or self-punishment? What would it look like to mentally stamp *Tetelestai* over that memory today? Lastly, the New Testament uses everyday commercial language to explain salvation. How can you use these same relatable, real-world concepts when explaining the Gospel to others?

Mortality dismantles all human hierarchy. The wise, the fool, and the spiritually dense (*bi'ir*) share the same physical end, because without God, human grandeur ends in decay. The climax of today's Scripture pits the fate of the self-reliant against the hope of the faithful. In a stark inversion of Psalm 23 ("The Lord is my Shepherd"), those who trust in riches are led into the abyss by Death (*Mawet*) as their shepherd. Where the Good Shepherd leads His flock to green pastures and quiet waters, Death leads his followers straight into decay, doom, and utter isolation in Sheol. What human riches couldn't achieve in verses 7-9 – paying a costly ransom to escape the pit – God accomplishes by His sovereign power. The contrast is sharp: man cannot ransom his brother (v.7), "But God" will ransom the soul of the faithful. The "upright" (*yesharim*) will rule over them "in the morning" (v. 14), which is a prophetic glimpse of ultimate justice, resurrection light, and vindication. Verse 15 adds that the faithful are redeemed ("received," *laqach*), which uses the same wording for Enoch (Gen. 5:24) and Elijah (2 Kings 2:3-5), signaling intimate, eternal communion with God (Ps. 73:24). Rather than being abandoned to decay under the shepherd of Death, the believer is taken directly into God's presence by the Good Shepherd, because power built on temporal wealth vanishes when night yields to God's morning justice. First, compare the description of those under the shepherd of Death in verse 14 with the experience of the believer under the Good Shepherd in Psalm 23. What are the key points of contrast? Second, what does the term "in the morning" (v. 14) symbolize in the Old Testament, and how does it reverse the dynamic between the oppressor and the upright? Third, how does verse 14 help you understand the biblical reality that everyone serves a master – either the Lord of Life or the power of Death? Lastly, if Death is no longer your shepherd, how should your daily priorities reflect the leadership, guidance, and peace of the true Shepherd today?

"Although earthly wealth, moral effort, and worldly status are bankrupt currencies that can never settle our infinite spiritual debt or conquer the grave, God freely provided what human achievement could never earn by sending Jesus Christ to pay our debt in full and redeem us for eternity." – Rev. Justin

For further study & encouragement see: Job 36:18-19; Proverbs 11:4; Psalm 39:6; Ezekiel 7:19; Matthew 16:26; Luke 12:19-20; 1 Timothy 6:7; 1 Peter 1:18-19



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 addresses to our church email at admin@centergmc.org or you can text it to Crystal at 336-468-0689. Thank you!!!

Something To Consider:

Today's sermon isn't about wealth; it's about a sinful debt we cannot pay. To understand why sin is framed as a financial debt, we must first understand that God, as Creator, possesses absolute rights over all creation (Ps. 24:1). Humans were created in the image of God (Imago Dei) with a built-in moral obligation to render unto God complete love, allegiance, perfect obedience, and continuous glory (Deut. 6:5; Rev. 4:11). In economic terms, this obligation isn't optional or earnable; it's a fundamental duty – a creaturely duty owed to the Creator. Perfect righteousness is the daily "baseline" expected of a human being living in God's creation. But when sin entered the world, when humanity chose self-sovereignty over divine authority, a structural break occurred. Since everyone inherits a sin nature, sin isn't merely doing bad things; it's withholding from God the honor, worship, and obedience that are rightfully His. By withholding what is due, humanity incurs a deficit. In the Old Testament, withholding what belongs to God or neighbor is categorized as robbery or trespass (Malachi 3:8; Leviticus 6:1-5). Because humans owe perfect obedience every moment of every day, a person cannot perform extra good works tomorrow to compensate for sin committed today. Tomorrow's obedience is already fully owed. First, if perfect obedience and glory are God's baseline expectation for human life, how does this redefine the way our culture views a "good person"? Second, where do you see yourself relying on moral comparison with others rather than measuring against God's holy standard? Third, why is the realization that "tomorrow's obedience is already fully owed" so crucial to understanding salvation? Lastly, how does this reality disprove the idea that a person can outweigh their bad deeds with good deeds?

The Sons of Korah occupy a unique and poignant place in the story of Israel. To understand Psalm 49, it helps to understand who wrote it (guided by the Spirit): a guild of Levitical temple musicians whose family history was born out of judgment and redeemed by grace. Korah was a Levite from the clan of Kohath (the group responsible for carrying the most sacred items of the Tabernacle). In Numbers 16, Korah led a major rebellion against Moses and Aaron, challenging their God-given authority and demanding equal priestly status. God judged Korah and his co-conspirators dramatically: the earth opened up and swallowed them alive. However, Numbers 26:11 records a vital detail: "Notwithstanding, the children of Korah died not." Korah's sons chose not to join their father's rebellion, surviving the divine judgment through faith and obedience. Generations later, King David appointed the descendants of Korah as primary ministers of song, door-keepers, and guardians in the Tabernacle and Temple (1 Chron. 6:31-38, 9:19). Eleven Psalms are attributed to the Sons of Korah (Ps. 42, 44-49, 84, 84, 87, 88). Their songs frequently focus on longing for God's presence, the beauty of Zion, deep emotional lament, and – as seen in Psalm 49 – a profound awareness of divine justice, mortality, and grace. Having been spared from the "pit" that swallowed their ancestor, the Sons of Korah speak with personal, historical authority when singing about God ransoming souls from the pit of Sheol. They knew firsthand that while human pride leads to the pit, divine grace delivers from it. First, how does knowing the background of the Sons of Korah (Numbers 16) enrich your understanding of their songs about judgment, Sheol, and divine deliverance? Second, is there a past family history, regret, or legacy that you have allowed to define your identity? How does the story of the Sons of Korah encourage you to step into a new identity in God? Lastly, the Sons of Korah found profound joy in humble roles like guarding doors and singing in the choir. How can their attitude transform the way you view unseen or behind-the-scenes service in your community or church?

In ancient societies (including Israel and Rome), an individual who defaulted on a loan or could not pay taxes lost their personal freedom. Their property was seized, and when property was exhausted, the debtor and their family were forced into indentured servitude or thrown into prison until the debt was satisfied (Leviticus 25:39; Matthew 5:25-26). Sin functions with the same binding weight. Jesus teaches in John 8:34, “Everyone who sins is a slave to sin,” which is also why Jesus teaches us in The Lord’s Prayer to “forgive us our debts, as we also have forgiven our debtors” (Matt. 6:12). The unpaid debt of sin strips humanity of spiritual liberty, placing the sinner under the legal custody and condemnation of God’s violated justice. Just as an indentured servant (slave) owned nothing, they also had no capital with which to purchase their freedom. Salvation from sin mirrors this exact reality: humanity, enslaved to the debt of sin, possesses zero spiritual equity to purchase its own redemption. First, ancient debtors lost their physical freedom as their debt accumulated. In what ways do you see unconfessed sin or moral failure gradually stripping away a person’s spiritual, emotional, or relational freedom today? Second, in Matthew 6:12, Jesus connects our reception of divine debt-cancellation with our willingness to release the relational or financial debts others owe to us. Why is harboring an unforgiving spirit toward others a denial of the vastness of the debt God canceled for you?

A central question is: *If God is loving and merciful, why can He not simply forgive human sin by a sovereign decree – wiping the slate clean as a creditor waives a minor fee?* The answer lies in understanding that God isn’t merely a private creditor who has been personally offended; He is simultaneously the Holy and Righteous Judge bound by His holy nature to uphold justice. In human finances, a bank manager might choose to write off a small loan. But in the universe, God’s justice is an essential aspect of His holy character (Habakkuk 1:13), and to ignore sin debt without satisfaction would render God unjust. This is why true forgiveness always costs the creditor. If a person breaks a valuable vase in your home and you forgive them, you absorb the financial loss of the broken item. Likewise, for God to forgive the infinite moral debt of sinful human rebellion, the immense cost of that debt must be absorbed – either by the debtor through eternal separation from God, or by a qualified substitute (Jesus Christ) who can pay on the debtor’s behalf. The cross of Christ is where God’s two attributes of Holy Creditor and Righteous Judge meet in perfect harmony – known as **propitiation** (*hilastērion*, Romans 3:25-26). God doesn’t set aside His justice; He judges sin fully and exacts the complete penalty (“the wages of sin is death”) upon Christ, who voluntarily stood as our legal representative and substitute. God Himself, in the person of Jesus, absorbed the full financial/moral loss of our sinful rebellion. The Creator paid the very debt owed to Him. Justice was satisfied; mercy was unleashed (Rom. 3:26). First, explain why true forgiveness always costs the creditor. Second, why do many modern views of God reduce Him to a lenient Creditor while ignoring His role as Righteous Judge? Third, what happens to our understanding of the cross when God’s holiness and justice are downplayed? Lastly, conduct your own research and define the word “propitiation.”

All have sinned (Rom. 3:23), and the wage is death (Rom. 6:23). To understand the “wage” no human could ever pay, Jesus tells the parable of the unforgiving servant in Matthew 18:21-35. Here, the servant owed the king 10,000 talents. A single talent equaled 6,000 denarii (1 denarius was a standard day’s wage), which is equivalent to 20 years of daily labor! 10,000 talents represented 60,000,000 denarii, which is basically 200,000 years of continuous work. Compare this to the annual tax revenue collected by the Roman Empire from the entire province of Judea, Idumea, and Samaria, which was around 600 talents per year. Thus, a debt of 10,000 talents exceeded the treasury of the entire land. Jesus spoke this parable as a hyperbole meant to signify a mathematically unpayable amount. The servant’s promise to pay back 10,000 talents exposes the sheer delusion of moral self-righteousness. Humanity routinely believes it can perform enough good works to offset its spiritual liability. But the king doesn’t negotiate a payment plan or restructure the load. Instead, recognizing the absolute impossibility of settlement, he moves with compassion, releases the debtor, and cancels the debt entirely. The king absorbs the loss himself.

But when the forgiven servant grabs his peer by the throat over 100 denarii, he demonstrates that he never truly understood or embraced the magnitude of the grace he received. First, when you compare the 10,000 talents (200,000 years of labor) with the 100 denarii (100 days), how does this parable illuminate the severity of your sin against God versus the offense’s others commit against you? Second, how does comparing a person’s sin to an unpayable debt of 200,000 years of labor challenge the idea that someone can “balance out” bad deeds with good works?

What does this represent regarding human effort and salvation? Lastly, what did the forgiven servant’s reaction to his peer’s smaller debt reveal about his understanding of the grace he received? To fully appreciate why salvation is characterized as an unpayable debt, we must examine the specific Greek commercial, legal, and financial terms used throughout the New Testament. These words (see chart below) were the everyday vocabulary of the Greco-Roman marketplace, banking institutions, and courts of law.

Greek Term	Transliteration	Meaning & Biblical Context
Opheilēma	op-hei'-lay-mah	Debt / Moral Obligation: Used in Matthew 6:12 (<i>"Forgive us our debts..."</i>). Refers directly to a duty owed or a legal offense requiring restitution.
Apolytrosis	ah-po-LOO-tro-sis	Redemption / Buying Back: The payment of a ransom price (<i>lutron</i>) to release a slave or captive from debtors' prison (Ephesians 1:7).
Tetelestai	te-TEL-es-tai	"It is finished" / Paid in Full: Jesus' final cry on the cross (John 19:30). Archaeologists have found this accounting term stamped across ancient bill receipts signifying a debt cleared in full.