

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: Lee Groce, 433 East Hemlock Street, Yadkinville, NC 27055

Prayer Needs: Jacob Shore; Kent Mathis; Jerry Motsinger; Gale Redding; Wayne & Tracey Denny; Tim Harrison; Peggy Brown; Chris Turner; Rita Poplin; Sharon Payne; Barbara Wollet; Robert & Beth Steelman; Beth & Darrell Angell; Darry Groce; Beth Robertson; Jerry & Hilda Carlton; Mike & Betty Cain; Ronald Drye; George Krossman; Eric & Justin Hausman; Chance Freeman; Mike Whitaker; Liva Wagoner; Chris Hudspeth; Eric Krossman; Jay Plowman; Barbara Gentry; Mark Beuter; Kristin Gautt; Wana Busque; Jan Williard; Eskalene "Skee" Monroe & 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: Skyler Moser

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

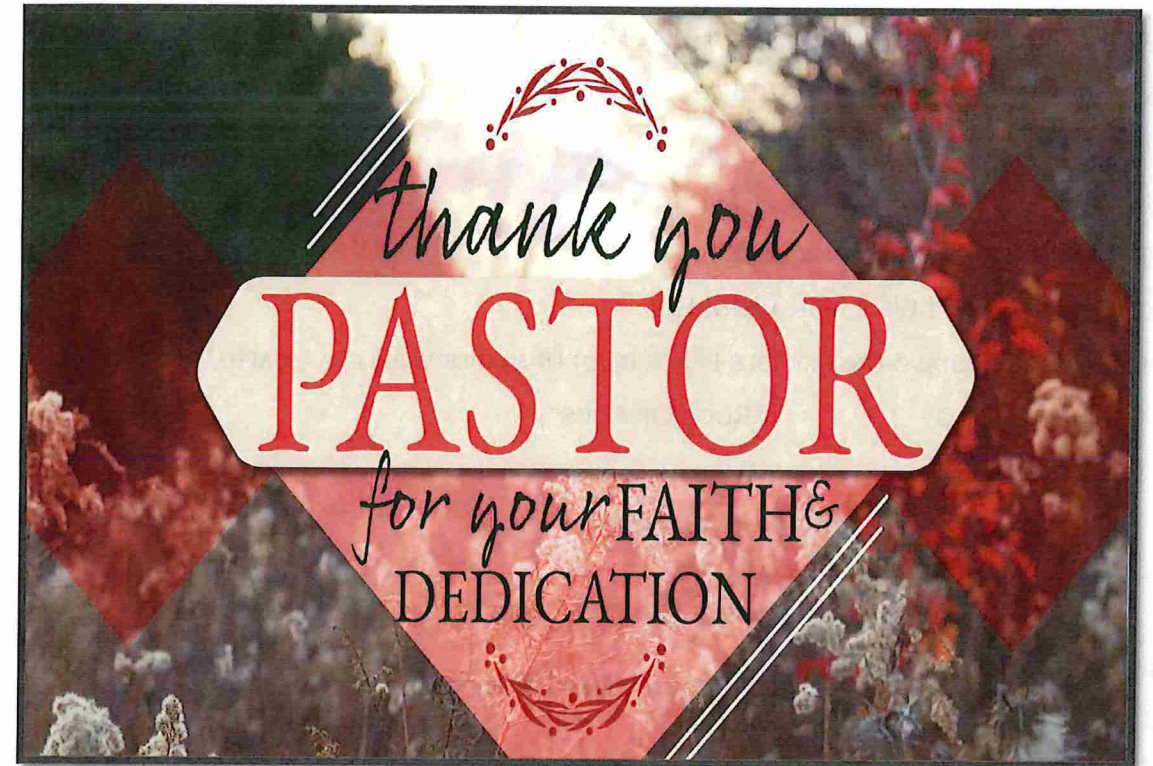
Office Manager: Crystal Sprague

Head Ushers: David Sloop

Pianist: Penny Spernoga

Center Global Methodist Church

October 18, 2026



Thank you for all you do
Pastor Justin!
Happy Pastor's Appreciation
Month!

CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✝ OPENING PRAYER

✝ OPENING SONG "HOLY, HOLY, HOLY" UMH #64 (ALL VERSES)

BRINGING IN THE LIGHT OF CHRIST

SPECIAL MUSIC CENTER CHOIR

PRAYERS OF THE PEOPLE

TITHES & OFFERINGS/DOXOLOGY

CENTERING OUR LIVES FOR WORSHIP

MESSAGE "FINDING UNSHAKABLE PEACE IN AN UNSTABLE WORLD" ISAIAH 26:1-4 (NIV)

✝ CLOSING SONG "ROCK OF AGES" UMH #361

✝ BENEDICTION

✝ *Please stand (as you can)*



No Children's Church Today, Sunday October 18th

Children's Church Next Sunday – October 25th – Jake & Andrea Carter

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>
10/18	Shawna P. Stephanie Drye/Crystal Sprague	Ronald/Tammy Drye	Ronald/Tammy Drye	Ronald/Tammy Drye
10/25	Shawna P. Mark Gentry/Ginger Carlton	David Sudderth/David Nance	Larry Long	Larry Long
11/1	Jamie W. Paul Woodruff/April Shore	Rebecca Harris/David Nance	Rebecca Harris	Rebecca Harris
11/8	Jamie W. Randy Cranfill/Beth Woodruff	Rebecca Harris/David Sudderth	Anna Owens	Anna Owens
11/15	Shawna P. Crystal Sprague/Cheryl Parker	David Nance/Rebecca Harris	Sharron Sloop	Sharron Sloop

Calendar Of Events

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
Sat	October 24 th	Church Work Day – 8 am (See insert for details)
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 (See Insert For Details)
Sun	November 1 st	Homecoming Worship Service – 10 am with a Pot Luck Lunch to follow in our New Fellowship Hall. Please bring a dish and a dessert to share.
Sun	November 1 st	Revival – 7 pm - Joey Moore (Meal before revival in our NFH @ 6 pm)
Mon	November 2 nd	Revival – 7 pm - Joey Moore (Meal before revival in our NFH @ 6 pm)
Tues	November 3 rd	Revival – 7 pm - Justin Douglass (Meal before revival in our NFH @ 6 pm)
Wed	November 4 th	Revival – 7 pm – Andy Lambert (Meal before revival in our NFH @ 6 pm)



Backpack Program Delivery Schedule for Yadkinville Elementary School for the week of October 22nd will be by Justin & Jackie Douglass Deliveries will need to be made on Thursday anytime between 9:00 -11:00 am.



Thank you,
The Children's Ministry Team

Everyone is invited to join us on October 31st, for our Pooh's Heffalump Halloween Party accompanied by a Trunk or Treat! If you are able to help, we are accepting donations of candy or toy party favors. Donations can be placed in the black bin located in the narthex. Your donations are appreciated!

For any questions, please see Jackie Douglass for more information!

Join us for Homecoming & Revival at Center Global Methodist Church

Homecoming Sunday

Homecoming Worship Service at 10 am – Brent Winslow will be our guest speaker with a pot luck lunch in our New Fellowship Hall immediately following worship. Please bring a dish and a dessert to share with everyone.

Revival Schedule

A Meal will be provided each night at 6 pm in our New Fellowship Hall before revival.

Sunday, November 1st at 7 pm – Joey Moore

Monday, November 2nd at 7 pm – Joey Moore

Tuesday, November 3rd at 7 pm - Justin Douglass

Wednesday, November 4th at 7 pm – Andy Lambert

Special Music Each Evening

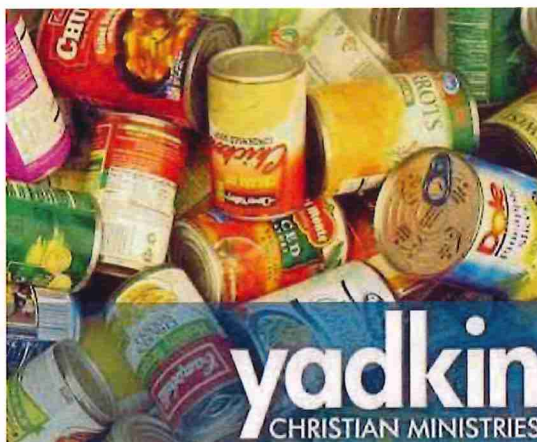
Dear Church Family,

As we prepare for our upcoming Revival Nights, we invite you to join us for fellowship and dinner beforehand. To help our kitchen team get an accurate headcount for food preparation, please be sure to sign up on the sheet located in the New Fellowship Hall & Narthex if you plan to attend. The menu is posted on the sign-up sheet so you can see what is being served each night. Thank you for helping us plan, and we can't wait to see you there!

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.

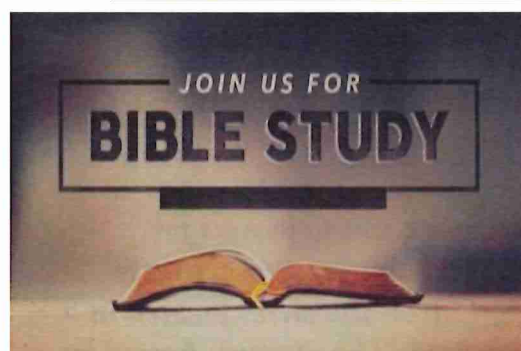
Current Needs: Canned Pinto Beans, Sweet & Salty Snacks, Mayonnaise, Spaghetti Noodles & Canned Pasta with Meat.

Thank you all for your support of this ministry!



Our NC Charge Conference for Center Global Methodist Church will be held on Sunday, November 1, 2026, at Pisgah Methodist Church, 488 Hill Farm Road, Hiddenite, NC 26636.

This is open to all laity.



Join us for our last two 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 27th
November 10th*

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!



3rd Quarter Financial Summary 2026

General Budget Info:

July Tithes and Offerings: \$25,616.89

August Tithes and Offerings: \$18,439.93

September Tithes and Offerings: \$14,126.80

From January 1st through September 30th of this year, we brought in \$169,646.54 from tithes and offerings and we had expenses of \$165,096.55. This is a difference of \$4,549.99. We need an average monthly income of \$19,274.00 to meet our approved budget for 2026.

Designated Acct Info:

From January 1st through September 30th, we've brought in \$27,303.06 and spent \$44,512.71. The balance in our Designated account at the end of September was \$37,763.07.

If you would like to see more details on a specific designated account or have questions about our budgeted accounts, please contact Rebecca Harris.

Thanks for all you do to support Center GMC and our missions!

Worship Notes:

1. Human hands can build impressive _____, but only God can build an impenetrable _____.
2. The first transforming truth teaches that _____ is our _____ in the city we inhabit.
3. Earthly cities are secured by _____, but God’s city is secured by _____.
4. The second transforming truth, which is the _____ we possess through the power of a _____ mind.
5. _____ peace depends on what happens around you; _____ peace depends on Who lives inside you.
6. Peace is not a _____ of self-discipline; it is a _____ of divine protection.
7. Your _____ is determined by what your mind _____ on.
8. The third transforming truth is the _____ we stand upon.
9. Nations crumble, empires fall, and seasons change, but the _____ remains unmoved.
10. Jesus was _____ on Calvary so that our peace would never be _____.

Something To Consider:

Have you ever felt like your mind is a runaway train? One moment you’re trying to focus on your day, and the next, your thoughts are racing through a loop of worst-case scenarios, to-do lists, and hidden anxieties. In a world that constantly shifts beneath our feet, carrying the heavy weight of tomorrow can leave us exhausted. Amid this turmoil, the prophet Isaiah offers us a breathtaking anchor in Isaiah 26:1-4. He speaks of a rare and beautiful gift: perfect peace. But notice where this peace comes from. It isn’t found in a stress-free environment, a perfect economy, or having all our problems solved. It is promised to the person whose mind is “stayed” (steadfast) on God. The imagery here is of leaning your full weight against something solid and immovable. When your mind rests its weight on the Lord, panic loses its grip. Why, you may ask? Because God is your Everlasting Rock. So, how can you practically apply this passage into your busy life? **First**, audit your mental inputs. Pay close attention to what you allow your mind to dwell on throughout the day. If you spend hours feeding your fear and only minutes feeding your faith, panic will always win. **Second**, practice the “Pause and Pivot.” When fear begins to rise, catch it immediately. Don’t rehearse the problem; rest in the Provider. Pause and pray: “*Lord, my mind is spinning, but I choose right now to lean my thoughts onto You. You are my Everlasting Rock.*” **Third**, anchor in Scripture. Fill your mind with the truth of God’s Word. Memorize Isaiah 26:3, whispering it when you lie down at night and speaking it when you wake up in the morning. Today, whatever weight you are tempted to carry on your own, gently lean it onto the One who never moves. First, when stress, bad news, or daily pressures hit, what are the primary things your thoughts naturally gravitate toward? Second, identify an area in your life where you feel like you’re carrying a heavy weight by yourself instead of resting in the Provider. Lastly, consider the balance of your mental inputs. Do you find yourself spending more time feeding your fears or feeding your faith? What adjustments might you need to make?

Isaiah 26 is part of a prophetic song of deliverance embedded within the “Isaiah Apocalypse” (chapters 24-27). In these chapters, Isaiah shifts his gaze beyond immediate historical threats – such as the regional powers of Assyria and Babylon – to present a vision of God’s ultimate triumph over sin, evil, pride, and death itself. While chapters 24 and 25 depict global judgment alongside God’s ultimate victory, chapter 26 breaks out into a song of praise meant to be sung by God’s people when their restoration is finally realized. To fully grasp the power of Isaiah 26:1-4, we must contrast it with the earthly cities mentioned within this passage. Earthly strongholds – proud cities built on military might, political alliances, economic wealth, and fortress walls – are destined to crumble under divine judgment. In contrast, the city described in Isaiah 26 is defined not by physical stones, mortar, or human power, but by God’s active saving presence. In the ancient Near Eastern context, siege warfare was a constant threat. If the “walls and ramparts” (outer defensive walls) crumbled from invading armies, all hope was lost. Against this backdrop of vulnerability and upheaval, Isaiah speaks of a peace so secure that no siege can breach it and an Everlasting Rock that no storm can shatter. For modern believers navigating an increasingly unstable world, Isaiah 26:1-4 provides a timeless fortress for the mind and spirit, showing that true peace is not the absence of trouble, but the presence of our unshakable God. A believer's security doesn't rest in physical fortifications, but in God Himself. Salvation is appointed as the wall, and when God is your protection, no enemy can penetrate your security. Now that’s worth singing about! First, how does understanding the apocalyptic context of Isaiah 24-27 shape our reading of the “strong city” in Isaiah 26:1? Second, why was the metaphor of a city with “walls and ramparts” so powerful to an ancient reader facing siege warfare? What equivalent security metaphors do people use today? Third, what are some temporary earthly “walls” that you tend to rely on for security rather than God’s salvation? Lastly, according to verse 1, what serves as the actual walls and ramparts of God’s city, and what does this teach you about the nature of true divine protection?

We have all heard the word *salvation*, but by examining salvation in Isaiah 26:1, we develop in greater clarity the beauty and impact this word contains. The Hebrew word used here for *salvation* is *Yeshu 'ah* (יְשׁוּעָה), meaning to deliver, rescue, preserve, victory, and make wide/spacious.

This word shares the exact same root and meaning as the Hebrew name Jesus (*Yeshua/Yehoshua* – “The LORD saves”). It implies moving from a state of distress or tightness into a wide, spacious place of freedom and safety. The first major theological use of *Yeshu ’ah* appears in Exodus 14:13 at the Red Sea: “Stand firm, and see the salvation (*Yeshu ’ah*) of the LORD, which He will work for you today.” Later, in Isaiah 60:18, this same idea is echoed: “You shall call your walls Salvation, and your gates Praise.” In both instances, the LORD’s salvation opens the gates to safety. Thus, to live inside God’s presence (salvation) is to live entirely encased in His past, present, and future deliverance. First, in what area of your life right now do you feel “squeezed,” restricted, or under siege? How does viewing salvation as “being brought into a spacious place” change how you pray about that situation? Second, how does seeing the name Jesus (Yeshua) as the direct Hebrew word for Salvation transform how you read Isaiah 26:1? Lastly, re-read Isaiah 60:18 and ask yourself what it would look like in daily practice to live with the conscious awareness that you are completely surrounded by God’s saving grace.

In ancient city warfare, city gates were heavily barred, reinforced with iron or bronze, and closely guarded day and night to keep out enemies, spies, and the unclean. To issue the command “Open the gates” (*pithu she ’arim*) is a herald’s proclamation of total security, victory, and divine welcome. It signifies that the danger of siege is past, the threat of judgment is over, and the city is ready to welcome its rightful citizens. But notice how the gates are not opened indiscriminately; they are opened specifically for “the righteous nation that keeps faith” (*goi tsaddiq shomer emunim*). True entry into God’s city is tied to righteousness – not self-righteous performance or human merit – but steadfast faithfulness (righteousness) and trust in God’s covenant promises from a heart aligned with God’s character and revealed truth. This invitation echoes throughout Scripture, such as Psalm 118:19-20 and Revelation 21:25-27; 22:14. First, read the verses listed in the previous sentence and record your thoughts. Second, in ancient warfare, city gates were kept tightly shut for defense. What does the heraldic command to “Open the gates” in verse 2 communicate about the security and nature of God’s city? Third, how does Isaiah define the “righteousness” required for entry? Fourth, how do biblical passages like Psalm 118:19-20 and Revelation 21:25-27; 22:14 reinforce or echo this invitation? Lastly, in what ways can viewing God’s welcome as a state of total security and victory change how you approach your relationship with God, moving away from human merit or self-reliance?

In Isaiah 26:2, the phrase “keeps faith,” *shomer emunim* (שֹׁמֵר אֱמוּנִים), carries the idea of preserving, guarding, and practicing steadfast faithfulness. It does not merely refer to mental assent or belief, but to enduring reliability and active integrity in relationship with God. *Emunim* shares the same root אָמַן (*Aman*) as “Amen” (“so be it” / truth) and means trustworthiness, fidelity, and constancy. ‘*Aman* also carries the physical imagery of solidity, stability, support (like a supporting pillar or doorpost), and a firm foundation of rock-solid. Taken together, these words describe people who remain loyal to God through trial, temptation, and delay, refusing to compromise their allegiance for temporal safety. While modern usage of “faith” often leans toward internal intellectual agreement or warm fuzzy feelings, *emunim* is active, visible, and endures through steady action. This is because *shomer* (“keeps”) means to guard, watch over, keep, protect, and carefully observe (the same verb used for watching over a vineyard or keeping a commandment). Thus, those who walk through the “open gates” are believers who actively guard and preserve faithfulness. They do not treat covenant loyalty as an occasional emotion; they protect it against decay, compromise, and cultural erosion. They are “guardians of fidelity.” First, human faithfulness (*emunim*) is always a response to God’s ultimate faithfulness (*emunah*). In Deuteronomy 7:9, God is called ‘*El ne’eman* (“the faithful God who keeps covenant”). How is your faithfulness a response to God’s faithfulness? Second, knowing that ‘*aman* carries the physical image of a doorpost or supporting pillar, how does this change your view of what it means to “have faith”? What happens when faith is treated merely as mental agreement rather than structural stability? Third, what marks the difference between a community that merely holds orthodox beliefs and one that actively functions as a *shomer emunim* (a people who guard and practice active fidelity)? Lastly, *emunim* relates directly to personal reliability by keeping and guarding faith. What biblical habits or spiritual disciplines help you guard your steady loyalty to God against spiritual drift?

In Isaiah 26:3, “perfect peace” is the repeated word of Shalom, shalom (שְׁלוֹם שְׁלוֹם), meaning to be complete, whole, sound, restored, and at rest – not the absence of conflict. In Hebrew, repeating a word intensifies its meaning. Hebrew lacks modern superlative adverbs like “very,” “extremely,” or “perfect.” To express the highest possible degree or absolute intensity of something, the word was repeated (such as “King of Kings,” or “Holy of Holies”). So, to have “perfect peace” (shalom) is intense, complete, and holistic. Shalom refers to safety, health, sound relationships, inner quietness, and complete wellbeing across every dimension of life – body, mind, spirit, and community. Additionally, in ancient Near Eastern life, if a stone wall had a gap, it was repaired until it was shalom (whole). If a debt was paid in full, it brought shalom (restored balance). Thus, shalom, shalom means putting things back into their proper, ordered, and harmonious state. First, how does changing your definition of peace from “an absence of trouble” to “wholeness and divine order (shalom)” alter how you evaluate your current state of peace? Second, why do you think Isaiah highlights shalom shalom specifically in the context of political turmoil, siege, and uncertainty? Lastly, how can a believer or faith community living in shalom shalom during chaotic societal times serve as a compelling witness to the surrounding culture?

In Isaiah 26:3, we find the words “minds,” “steadfast,” and “trust.” “Mind” is *Yēšer* (יָשָׁר), meaning frame, formation, mindset, pattern, and purpose. It means to form, shape, and fashion, like a potter shaping clay (e.g., Gen. 2:7). *Yēšer* refers to the internal framework of human thoughts and desires – the mental structure or imagination of the heart (e.g., Gen. 6:5; 1 Chron. 29:18). It isn’t just intellect or fleeting thoughts, but the underlying structure of one’s mindset and intentions. Here, peace is granted to the person whose core framework and focus are fashioned and anchored in God. “Steadfast” (stayed) is *Sāmûk* (סָמוּךְ), meaning supported, established, sustained, and literally pictures being leaned upon for rest (like resting one’s full weight against a solid wall). Psalm 112:8 adds: “His heart is established (*Sāmûk*); he will not be afraid,” because this word describes resting one’s full weight on God. It’s not merely thinking about God occasionally; it’s leaning heavily upon Him for structural support. It’s a posture of intentional dependence. “Trust” is *Bāṭaḥ* (בָּטָח), meaning to trust, rely on, feel secure, be confident and bold. *Bāṭaḥ* expresses a secure reliance that brings bold confidence and peace of mind. It carries the physical imagery of throwing oneself down, casting oneself upon a refuge, or living securely without fear of harm (e.g., Psalm 56:3; Prov. 3:5). *Bāṭaḥ* provides the cause behind the steadfast mind. The mind remains fixed because the heart actively relies upon God, showing how true trust is not passive optimism; it is the deliberate act of entrusting one’s security entirely to God. First, record your thoughts regarding these three words and how you can apply them directly into your life. Now, examine your life right now and trace a specific area of stress using the text’s progression:

1. How is your internal framework (*Yēšer*) currently structured in this area?
2. Where are you failing to lean your full weight (*Sāmûk*), trying instead to hold yourself up?
3. What would it look like to make the deliberate, bold move of *Bāṭaḥ* - casting that specific burden entirely onto God as your refuge this week?

God is our “Rock eternal” צוֹר עוֹלָמִים (*Tzur ’Olamim*), or “everlasting rock.” This title pictures a large, immovable boulder of refuge. The text pairs this title with the doubled divine name יְהוָה יְהוָה (*Yah YHWH*), translated as “the LORD GOD,” whose eternal Covenant provides an unchanging, unyielding foundation that withstands all cultural, physical, and temporal shifts. Combined with *’Olamim*, which means eternity, God is our “Rock of Ages.” Let us sing with joy!

“When the storms of life threaten to overwhelm us, true peace is found not by relying on fragile earthly supports, but by leaning our minds completely on the unshakable stability of God, our eternal Rock.” – Rev. Justin

For further study & encouragement see: Psalm 24:7-9; 62:1-2; John 14:27; Romans 5:1; 8:6; Philippians 4:6-7; Revelation 21:10-14, 25, 27; 22:14