

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: Mary Ann Hill, P.O. Box 311, 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; Debbie Gough; Randy Dimmette; Steven Evans; Lee Hicks; Doug Underwood; Rita Poplin & Barry Whitaker.

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, George Vestal, Johnny Culler, Naomi Dudley

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 25, 2026



CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✝ OPENING PRAYER

✝ OPENING SONG "GREAT IS THY FAITHFULNESS" UMH #140 (ALL VERSES)

BRINGING IN THE LIGHT OF CHRIST

SPECIAL MUSIC JIM & KATHY KNOX

CHILDREN'S CHURCH DISMISSAL

PRAYERS OF THE PEOPLE

TITHES & OFFERINGS/DOXOLOGY

CENTERING OUR LIVES FOR WORSHIP

MESSAGE "WHEN GOD REVIVES WHAT IS DEAD" EZEKIEL 37: 1-10 (NIV)

✝ CLOSING SONG "THERE'S SOMETHING ABOUT THAT NAME" UMH #171 (ONE TIME)

✝ BENEDICTION

✝ *Please stand (as you can)*



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

No Children's Church Next Sunday – November 1st

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>
10/25	Shawna P.	Mark Gentry/Ginger Carlton	David Sudderth/David Nance	Larry Long
11/1	Jamie W.	Paul Woodruff/April Shore	Rebecca Harris/David Nance	Rebecca Harris
11/8	Jamie W.	Randy Cranfill/Beth Woodruff	Rebecca Harris/David Sudderth	Anna Owens
11/15	Shawna P.	Crystal Sprague/Cheryl Parker	Ronald/Tammy Drye	Ronald/Tammy Drye
11/22	Jamie W.	Crystal Sprague/Rodney Owens	David Nance/Rebecca Harris	Sharron Sloop

Calendar Of Events

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)
Tues	November 10 th	Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall Children/Youth Night – 6:30 pm – Youth Room
Sat	November 14 th	Blood Drive in Honor of Jacob Shore – New Fellowship Hall – Center GMC
Wed	November 18 th	Susanna Wesley Circle Meeting – 7 pm – New Fellowship Hall
Sun	November 29 th	5 th Sunday Breakfast – Hosted by the Global Methodist Men – 9 am – NFH



Backpack Program Delivery Schedule for Yadkinville Elementary School for the week of October 29th will be by Paul Woodruff deliveries will need to be made on Thursday anytime between 9:00 -11:00 am.



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!

Thank you,
The Children's Ministry
Team



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.

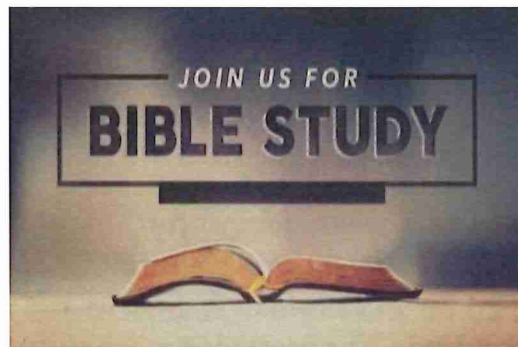


Thank you all for your support of this ministry!



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!



Our Susanna Wesley Circle will be sponsoring Operation Christmas Child again this year! This is a wonderful initiative that brings joy and hope to children around the world. Each year, we fill shoeboxes with gifts, toys and essential items to share the love of Christ with kids in need. This ministry allows us to make

a meaningful impact during the holiday season. We encourage everyone to get involved and take a box to fill for a child in need! Together, we can spread smiles and share the message of God's love with children who need it the most! Shoeboxes are available for pick up at the front of the sanctuary. If you would like to participate, please take a box from the pew by the pulpit and follow the instructions & suggestion list located inside the box. Please be sure to return your shoebox by November 15th. Please return your filled shoeboxes to the church pew beside the pulpit in the sanctuary.

Thus, there is no spiritual state, community, or individual who is beyond the reach of divine renewal and revival. In verse 10, “an exceedingly great army” (*ḥayil gāḏōl mē’ōḏ mē’ōḏ*) stood up. While the word used in verse 10 for “army” (*ḥayil*) means army, force, and strength, it works hand-in-hand with *Qāhāl*, meaning assembly, community, and congregation. *Qāhāl* (translated into Greek as *ekklesia*, the word used in the New Testament for “church”) is the covenant people gathered together for worship and warfare. Together, these terms highlight that God’s ultimate purpose in breathing His Spirit into dead bones is not merely private or individual revival, but the restoration of a united, empowered, and commissioned community – **a church**. God doesn’t leave His people as scattered survivors or a weak, disorganized crowd; He transforms a valley of dry, shamed bones into an empowered force capable of standing firm and fulfilling divine purpose. The apostle Paul teaches how we can be empowered by putting on the armor of God, “so that you can take your stand against the devil’s schemes” (Ephesians 6:10-11). First, today’s Scripture calls the bones “these slain,” acknowledging their past trauma and defeat, before transforming them into a “vast army.” How does God’s Spirit take your past areas of defeat, grief, or spiritual death and repurpose them into sources of strength and ministry? Second, it’s easy to view salvation and spiritual renewal (revival) purely as personal matters between an individual and God (for salvation is personally between each individual and God). But how does Ezekiel 37:10 remind you that God’s purpose also involves forming a unified, collective community, a church (*qāhāl* / *ḥayil*)? Lastly, what steps can your local community, church, or small group take to transition from feeling weary or overwhelmed to standing together in the strength of the Holy Spirit?

Faith In Action: When we find ourselves in the middle of our own valleys – where dreams lie bleached, dead, and scattered – God often asks a question that exposes our limitations: “Can these bones live?” Our human mind immediately weighs the evidence, counts the impossibilities, and prepares our surrender to despair. Yet, like Ezekiel, true faith doesn’t demand an instant solution nor does it declare defeat; it yields the outcome to the One who holds life itself. When you face situations that feel completely beyond repair, take comfort in knowing that you don’t need all the answers – you only need to surrender your control and trust that what is dry and dead to you is ever open to the breath of Almighty God. So, “Can these bones live?” I pray your answer is a resounding “Yes!”

“Revival is not the result of human architecture or religious routine, but the sovereign work of God’s life-giving Ruach breathing fire into our dry bones to transform a lifeless graveyard into an unstoppable army of Kingdom purpose.” – Rev. Justin

For further study & encouragement see: Deuteronomy 32:39; Psalm 141:7; 1 Samuel 2:6; Zechariah 4:6; Romans 4:17; Hebrews 4:12

Something To Consider:

Ezekiel 37 points directly to Jesus Christ in three primary ways. **First**, Jesus awakens the dead. In John 11, Jesus raises Lazarus by proclaiming He is “the resurrection and the life” (v. 25). With a single command, “Lazarus, come forth!” (v. 43), the same power that rattled the bones in Ezekiel’s valley shook the stone away from the tomb. Jesus demonstrated that every dry, dead situation must bow before the authority of His voice. **Second**, Jesus stepped into our valley of death. On the cross, Jesus entered the graveyard of sin, condemnation, and death. He took our spiritual dryness upon Himself and cried out, “I thirst” (John 19:28), so we would never have to remain in perpetual drought. Jesus was buried in a rock-hewn tomb, surrounded by death and stone. But on the third day, the Ruach (Holy Spirit) rushed into that tomb. The stone rolled away, not just to let Jesus out, but to show the world that death has been defeated forever. **Third**, Jesus breathes the Spirit at Pentecost. Remember the pivot point in Ezekiel 37? The structure was fixed, but there was no breath until the prophet called upon the Ruach. Fast-forward to the night of the Resurrection in John 20:22. Jesus appears to His disciples, stands in their midst, and breathes on them, saying, “Receive the Holy Spirit.” This was a deliberate recreation of Genesis 2 and the direct fulfillment of Ezekiel 37. Then, 50 days later at Pentecost, that same divine breath filled the Upper Room like a rushing wind (Acts 2:2). The result was that Jesus’ followers were transformed and became a vast, fearless army for the Kingdom of God. First, Ezekiel 37 describes a valley of dry bones. What areas of your heart, faith, or personal life currently feel dry, stagnant, or “dead,” and where do you need the authority of Jesus to speak life? Second, when Jesus commanded Lazarus to “come forth,” an impossible situation changed instantly. How do you personally listen for and recognize the voice of Christ when facing overwhelming or hopeless circumstances? Third, Jesus breathed on His disciples, saying, “Receive the Holy Spirit,” echoing Genesis and fulfilling Ezekiel. How often do you pause to consciously receive that divine breath and re-centering in your daily routine? Lastly, the disciples were transformed from frightened individuals into a fearless army through the rushing wind of the Holy Spirit. Where is the Spirit prompting you right now to step out of hesitation and into courageous, active faith?

Ezekiel 37 occurred during the Babylonian Exile, and addresses a deeply discouraged community that believed its spiritual and national life was beyond restoration. In 597 BC and again in 586 BC, Jerusalem fell to King Nebuchadnezzar. The Solomon-led Temple was destroyed, and a large portion of Judah’s population was deported to Babylon. Cut off from their homeland and Temple, Israel felt abandoned by God and completely dead as a nation (expressed in verse 11: “Our bones are dried up and our hope is gone; we are cut off”). Deuteronomy 28-30 outlines the blessings for obedience and curses for disobedience, including exile and the scattering of Israel among nations. However, Deuteronomy 30:1-6 promises that God will gather the scattered exiles and “circumcise your heart... so that you may live.” Ezekiel 37:1-10 is the prophetic fulfillment of this Mosaic promise. First, considering the destruction of the Temple and exile to Babylon, why was the loss of land and the Temple such a catastrophic blow to Israel’s identity? Second, how do modern believers fall into the trap of tying their faith too closely to physical places or human institutions? Lastly, the Israelites felt their hope was completely gone and that they were “cut off.” How can remembering God’s past promises (like those in Deuteronomy) help you today when facing seemingly hopeless circumstances?

Ezekiel, son of Buzi, was a priest of the Zadokite line (Ezekiel 1:3). In ancient Israel, priests entered full sanctuary service at age thirty (Numbers 4:3). Ezekiel reached this milestone in 593 BC, not in the holy surroundings of the Jerusalem Temple, but as a refugee in Babylon, stripped of his lifelong vocational calling. Instead of a priestly ordination in Jerusalem, Ezekiel received a vision by the Kebar Canal (Ezekiel 1). He saw the glory of God mobile on a divine chariot, revealing how God wasn’t tethered to Jerusalem or restricted by Temple walls. God could reach His people even in the realm of captivity and death. God formally commissioned Ezekiel as a spiritual “watchman” over the house of Israel (Ezekiel 3:16-21). His role was not merely predictive, but pastoral and accountability-driven: he was responsible for sounding the trumpet warning of divine judgment and inviting individuals to personal repentance. Ezekiel’s early prophecies (chapters 1-24) warned of Jerusalem’s impending judgment. After Jerusalem fell (ch. 33), his message shifted to restoration, hope, and spiritual renewal (chapters 34-48). First, Ezekiel reached age 30 (the age for priestly service) in exile and was stripped of the Temple he had spent his early life preparing for. How do you respond when God shifts your life path or calling away from your expectations into unexpected territory? Second, the vision of God’s chariot-throne (*Merḳavah*) in Babylon taught exiles that God wasn’t confined to a building or location. What false boundaries do you sometimes place around where God can work or show up in your life? Third, God designated Ezekiel as a “watchman” responsible for proclaiming truth regardless of whether the audience listened (Ezekiel 2:7). How can you cultivate the courage to faithfully speak God’s Word and truth in environments that may be indifferent or resistant? Lastly, Ezekiel shifted from preaching judgment to preaching comfort once Jerusalem fell. How can you discern whether a situation requires tough love/warning or grace/encouragement when supporting others?

In verse 3 of today’s Scripture, the word used for “bones” is *Aṣāmōṭ* (אֲסָמוֹת), meaning bones or skeleton, and its root, *‘eṣem* (עָצָם), carries the sense of strength, substance, and essence. *‘Eṣem* also denotes intimate kinship and a shared essential nature, such as Adam and Eve (Gen. 2:23). The valley of “very dry” (*yəḥēšōṭ mə’ōḏ*) bones represents a state of irreversible human powerlessness apart from divine intervention. When God showed Ezekiel the *Aṣāmōṭ*, He was showing him the very essence of Israel’s exile – their inner strength was entirely exhausted, their structure collapsed, and their identity shattered. To ancient Israel, proper burial was essential to human dignity. Unburied bones left exposed to the sun and elements signified extreme judgment, curse, and abandonment. To be reduced to scattered, sun-bleached bones was the ultimate symbol of defeat and erased identity. When the bones start quaking (*ra’ash*), bone connects to bone, revealing how God reinstates order and unity before animating life. First, since *‘eṣem* refers to a person’s essence, what does the restoration of the bones signify beyond mere physical resurrection? What is God restoring in His people’s identity? Second, before life enters the bodies, the bones must first rattle and come together (v. 7). What does this step-by-step restoration teach you about how God brings order out of chaos? Lastly, the bones end up standing on their feet as an empowered group. How does God take our places of deep exhaustion or brokenness and turn them into places of purpose and strength?

In verse 4 of today’s Scripture, the Hebrew verb used for “prophecy,” *Nibbā’* (נִבֵּא), means “to speak under divine inspiration” and “to act as a spokesperson for God.” It is directly related to the noun *Nāvī’* (נָבִי), the standard Hebrew word for a prophet. In Ezekiel 37:1-10, *Nibbā’* appears 4 times in key transitional moments (vv. 4, 7, 9, 10). It functions as the critical trigger mechanism in the vision: God doesn’t act in isolation; rather, He commands the prophet to speak, and as Ezekiel prophesies, divine creation, reassembly, and animation unfold. This wording teaches how a prophet is not primarily a fortune-teller who predicts distant dates, but a forth-teller – one who receives a direct word from Yahweh and proclaims it into a specific situation. *Nibbā’* carries the sense of “being acted upon,” where the Holy Spirit empowers the prophet to speak words that are not their own invention.

This “word of the LORD” Ezekiel preaches from verse 4 onward is dynamic. *Dābār* (“word”) means to speak, act, order, and is infused with power, reality, matter, or event. While modern English distinguishes between a spoken “word” and a tangible “deed,” in ancient Hebrew, *dābār* encompasses both. When the “word of the Lord” is spoken, it’s not merely information; it’s an active force that effects change in the created world (Isaiah 55:11). The “word of the LORD” is not a passive message or mere doctrine; It represents the active, sovereign, life-giving authority of God. When proclaimed over situations of decay, death, or spiritual apathy, God’s Word possesses the inherent power to resurrect, rebuild, and restore. First, is there a situation in your life, family, or ministry that appears spiritually dead or unresponsive? What does it look like for you to “prophecy” (proclaim God’s truth, promises, and Word) over that situation rather than giving up? Second, God chose not to raise the bones until Ezekiel spoke. How does this challenge or encourage your view of prayer, preaching, and personal witness? How does God use human voices to accomplish divine breakthroughs? Lastly, Ezekiel was standing alone in a valley full of skeletons. Proclaiming life to dry bones must have felt strange or even foolish. When has speaking God’s truth required you to overcome feelings of awkwardness, doubt, or impossibility?

As Ezekiel obeys and speaks God’s Word, physical structures form. Scattered bones find their matching parts, “But there was no breath in them” (v. 8). Here we see how form alone is insufficient. When Ezekiel speaks directly to the Spirit (v. 9), this shift highlights that while the proclamation of God’s Word creates the capacity and structure for life, only the active invocation and entry of God’s Spirit imparts actual, living vitality. The Hebrew noun that is used for “breath” (v. 9-10) is *Rūaḥ* (רוּחַ), meaning breath, wind, and Spirit. *Rūaḥ* occurs over 370 times in the Old Testament, and its equivalent New Testament (Greek) word, *Pneuma*, is also defined as breath, wind, and Spirit. In Genesis 1:2, the *Rūaḥ* of God hovers over the dark waters before creation begins. In Ezekiel 37, the Spirit hovers over the dry bones to bring forth new creation. In Genesis 2:7, God forms man from the dust and breathes into his nostrils the *Rūaḥ* of life. Today’s Scripture mirrors Genesis 2, showing that God is in the business of re-creation. In John 3:8, Jesus uses the Greek equivalent (*Pneuma*) when speaking to Nicodemus: “The wind blows where it wishes... so it is with everyone who is born of the Spirit.” In Acts 2:1-4, the Holy Spirit arrives at Pentecost as the wind, filling believers and breathing spiritual life into the Church. In Ezekiel 37:9, the phrase “four winds” (*arba ruachot*) denotes the four cardinal directions (North, South, East, West), signifying the totality of God’s sovereign power gathering life from every direction of the earth. Thus, human beings do not possess breath of their own; it is given directly from the Creator. In Ezekiel 37:5-6, God declares, “I will cause breath (*Rūaḥ*) to enter you, and you shall live.” Without *Rūaḥ*, bodies – even fully assembled ones with sinews and flesh – remain lifeless corpses. Since God alone is the Creator and Giver of life (*Rūaḥ*), salvation and eternal life are only found in Christ through the *Rūaḥ*, the Holy Spirit (e.g., Job 33:4; John 3:5-8; Ephesians 1:13-14; Titus 3:5). First, since *Rūaḥ* means wind, breath, and Spirit, how does reading Ezekiel 37:1-10 while interchanging these terms change or expand your understanding of this passage? Second, verse 8 notes that the bodies were fully formed, yet still lacked breath. Where do you see “form without breath” in contemporary spiritual or personal contexts? Lastly, the *Rūaḥ* was summoned from the four winds to reach scattered bones. How does this encourage you when praying for individuals, communities, or situations that seem geographically or spiritually far removed from hope?

Before life was introduced, the bones came together, and the bodies took shape. Once the “breath entered them; they came to life and stood up on their feet – a vast army” (v. 10). The helpless, scattered fragments are transformed into an organized, living force. This teaches how religious or organizational structures can exist without vital spiritual life. True revival requires both correct structure and the vitalizing presence of the Holy Spirit.