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: Annette Holcomb, 1512 Booger Swamp Road, Yadkinville, NC 27055

Prayer Needs: Jacob Shore; Kent Mathis; Jerry Motsinger; Gale Redding; Wayne & Tracey Denny; Tim Harrison; Peggy Brown; Chris Turner; Sharon Payne; Barbara Wollet; Robert Steelman; Beth & Darrell Angell; Darry Groce; Beth Robertson; Jerry & Hilda Carlton; Mike & Betty Cain; Ronald Drye; Justin Hausman; Chance Freeman; Mike Whitaker; Liva Wagoner; Chris Hudspeth; Jay Plowman; Barbara Gentry; Kristin Gautt; Wana Busque; Jan Williard; Eskalene "Skee" Monroe; Martha Byrd; Randy Dimmette; Steven Evans; Jeaniene Colegrove; Lee Hicks; Doug Underwood; Fern Longworth; 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.

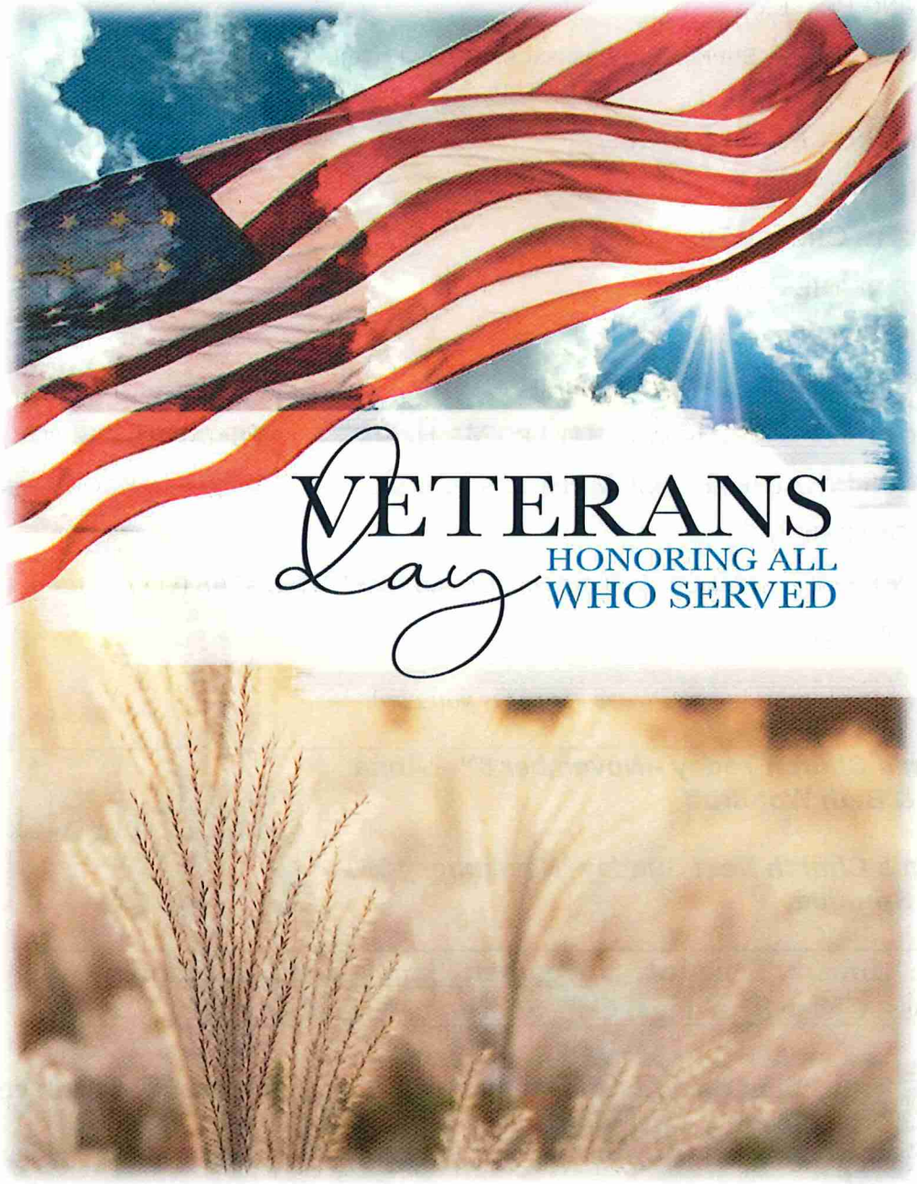
Pray For The Family Of: Kathy Hinkle & Dawn Williams

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
November 8, 2026



CENTER GLOBAL METHODIST CHURCH

WELCOME & PRELUDE

✝ OPENING PRAYER

✝ OPENING SONG "SURELY THE PRESENCE OF THE LORD IS IN THIS PLACE" UMH #328
(SING THROUGH ONE TIME)

BRINGING IN THE LIGHT OF CHRIST

SPECIAL MUSIC — CENTER CHOIR

CHILDREN'S CHURCH DISMISSAL

PRAYERS OF THE PEOPLE

TITHES & OFFERINGS/DOXOLOGY

CENTERING OUR LIVES FOR WORSHIP

MESSAGE — "THE ROAD THAT LED ME HOME" — PSALM 40:1-3 (NIV)

RECEPTION INTO THE GLOBAL METHODIST CHURCH — VICTORIA KROSSMAN

HOLY COMMUNION

✝ CLOSING SONG "MY HOPE IS BUILT ON NOTHING LESS" UMH #368 (VERSES 1,2 & 4)

✝ BENEDICTION

✝ *Please stand (as you can)*

Children's Church Today - November 8th – Anna Owens & Beth Woodruff

Children's Church Next Sunday- November 15th – Crystal Sprague



Acolyte Ministry Schedule November: Sam Woodruff, Camren Douglass, Chase Spernoga, Cole Spernoga & Zachary Drye

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)
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
11/29	Shawna P.	Scott Poindexter/Ginger Carlton	David Sudderth/David Nance	Jamie Williard
12/6	Jamie W.	April Shore/Stephanie Drye	Rebecca Harris/David Nance	Sandy Desgrange

Calendar Of Events

Tues November 10th — Fall Bible Study Classes – 10 am & 7 pm – New Fellowship Hall
Children/Youth Night – 6:30 pm – Youth Room

Sat November 14th — Blood Drive in Honor of Jacob Shore – New Fellowship Hall – Center GMC

Wed November 18th — Susanna Wesley Circle Meeting – 7 pm – New Fellowship Hall

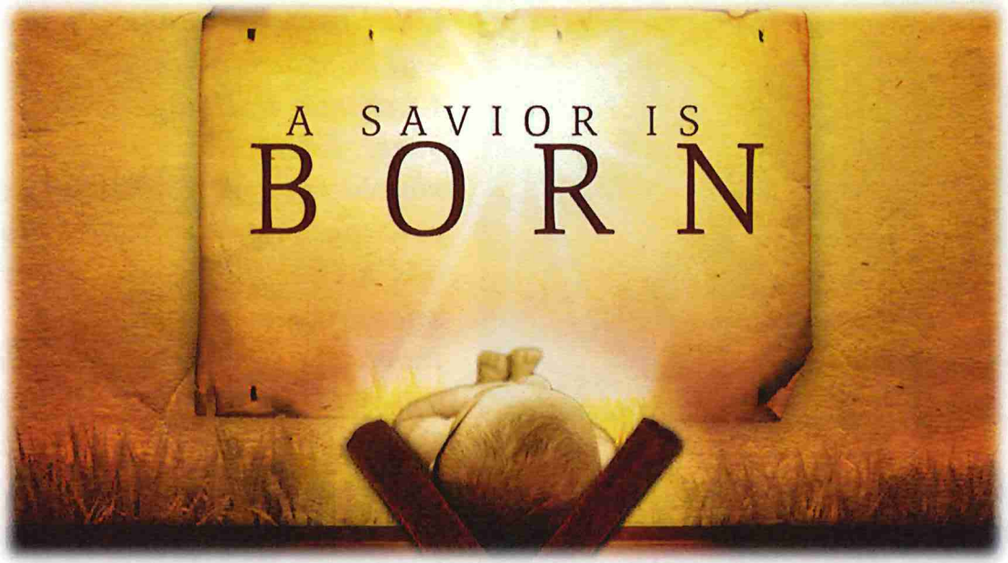
Sun November 29th — 5th Sunday Breakfast – New Fellowship Hall – 9am
Hosted By the Global Methodist Men



Backpack Program Delivery Schedule for Yadkinville Elementary School for the week of November 12th will be by Danny Abbott & The John Wesley Class. Deliveries will need to be made on Thursday anytime between 9:00 - 11:00 am.

Hey Church Family, Have you ever wanted to be a part of the worship ministry but prefer to stay behind the scenes? We are looking for a few awesome volunteers to join our Audio and Sound Team! Our sound team plays a huge role in creating an environment where people can focus on worship without distractions. Whether you love technology or have never touched a soundboard in your life, we would love to have you! Please contact Crystal Sprague or Pastor Justin Douglass if you are able to help! Thank you!



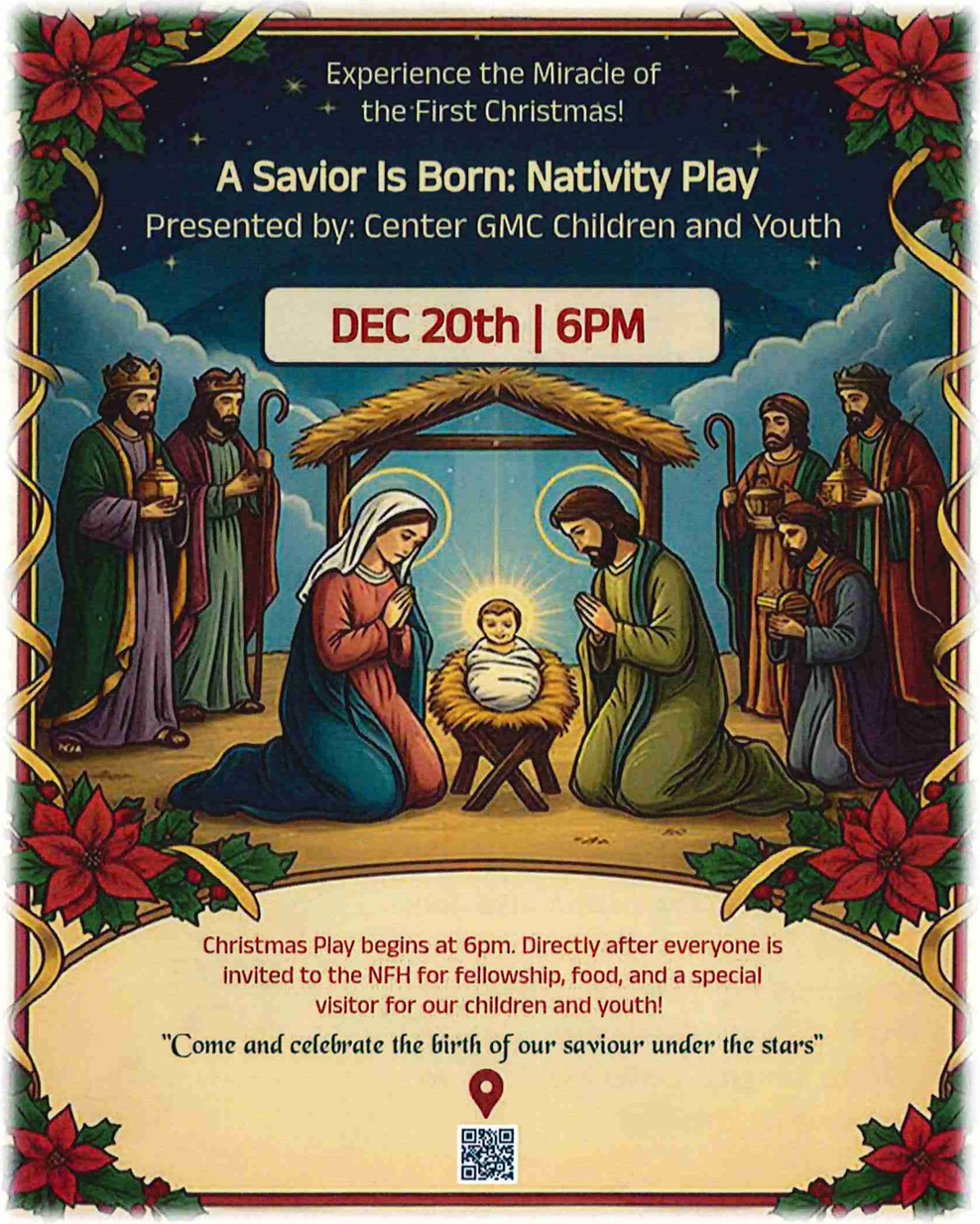


Christmas Play Practices: Sunday During Service

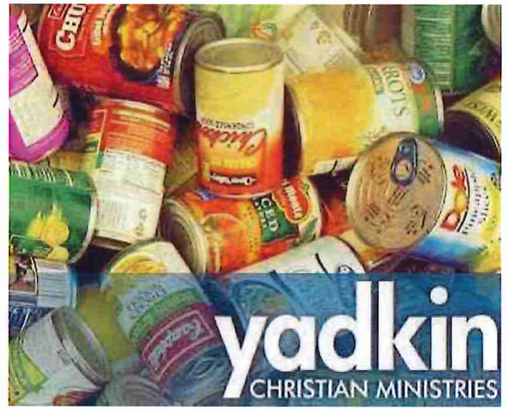
Nov 15th
Nov 29th
Dec 13th

***Parents plan to arrive on Dec 20th @ 5 pm! The children will have a brief play practice before starting the play and dress in their costumes. ***

Thank you, Jackie Douglass, Children and Youth Director

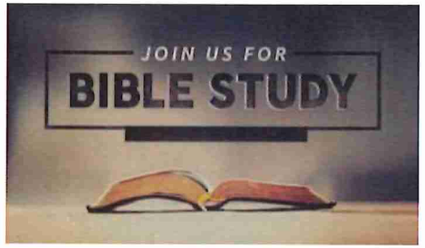


Please help us continue to fill the shelves at Yadkin Christian Ministries this year! If you would like to donate, we currently have boxes for donations located in the narthex and by the church mailboxes. Please be sure your donation's are in a bag for easy drop off for our volunteers at the ministry.



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 Final Fall Bible Study Class will be held this Tuesday, November 10th. 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.

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! Each year, we fill shoeboxes with gifts, toys and essential items to share the love of Christ with kids in need. 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! Remaining 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.



Seniors, please join us for lunch and a celebration of the holiday season on SUNDAY, NOVEMBER 29th, 2026 FOLLOWING OUR WORSHIP SERVICE. We will be eating at The Depot Restaurant at Cody Creek, 112 Old Depot Ln, Dobson, NC (336)386-8222. We will leave the church at 11:30 am and will take the church van or carpool as needed. Please let Martha Abbott know if you plan on eating with us so we can confirm a head count by calling her at (336)407-2424. This luncheon will serve as our November and December outing.

Worship Notes:

1. Regardless of how you arrived today, our _____ may have been different, but God's _____ was actively working in every single one of them.

2. Your greatest testimony is not how ____ you have traveled; it is how _____ God has been through every single mile.

3. If we ever _____ the pit God pulled us out of, we will begin to take for _____ the place He has brought us to.

4. Your _____ may explain where you've been, but Jesus reveals your _____.

5. God uses _____ to reach people.

6. Getting to _____ as "fellow citizens with God's people" (Eph. 2:19) is a critical step, but _____ the church is where that step lands.

7. God brought you here not just to _____ you, but to make you strong enough to go _____ someone else.



Something To Consider:

In today's fast-paced world, nobody enjoys waiting. But throughout Scripture, biblical waiting is never a passive pause; it's an active, soul-stretching tension of expectant faith. In Hebrew, the phrase "I waited patiently" (*qavoh qivviti* / קָוֹה קִוִּיתִי) uses a literary device known as the *infinitive absolute*, a repeated verb used for emphasis. A literal rendering is "Waiting, I waited" or "In waiting, I waited." This reflects intense, persevering expectation grounded in God's steadfast character rather than passive waiting or immediate circumstances. *Qavoh* describes being bound up with hope, tension, and active looking forward (Isaiah 40:31), and carries the image of a rope stretched tight under tension. Thus, David's waiting isn't a quiet, comfortable slumber; it's an active, strained expectation focused entirely on God's covenant loyalty (*hesed*). David acknowledges that while his deliverance has not arrived yet, God's arrival is guaranteed. By emphasizing how he waited, David highlights a fundamental biblical truth: **God often works through delay**. Waiting purifies human motives, stripping away self-reliance until the worshiper relies solely on God's grace. This delay between the initial crisis and God's intervention is not divine apathy; it is the space where trust is forged in faith. Rather than sinking into quiet resignation or taking frantic control into our own hands, this intense waiting calls us to hold our ground in trust, knowing that God's silence is not His absence and His delay is not His denial. First, how does understanding the Hebrew infinitive absolute (*Qavoh qivviti*) change your view of what it means to "wait patiently" in Scripture? Second, compare Psalm 40:1 with Isaiah 40:31 and Lamentations 3:25-26. What common themes appear regarding waiting on the Lord across these passages? Lastly, are you currently in a season of waiting (*Qavah*)? Is your waiting characterized by active expectation in God's Word, or by anxiety, resignation, and self-reliance?

The second half of Psalm 40:1 contains one of the most tender images of God in all of the Hebrew Scriptures: "He turned to me and heard my cry" (*Wayyet elay* / וַיֵּט אֵלַי). The Hebrew verb for "turned" (inclined) is *natah*, meaning to extend, stretch out, bend low, or bow down. It is personal and relational, describing how someone would bend lower to bridge a physical or relational distance. God is not portrayed here as a distant, unapproachable monarch seated on a high throne, unbothered by human suffering. Instead, the Creator of the universe condescends by stooping down from the highest heaven to join us in our suffering. God "heard my cry," and because the Lord "turned to me," God didn't just listen; He became present. To incline (turn) toward someone is to move closer, to eliminate space, and to give one's undivided attention. Thus, **God doesn't just hear our prayers from afar; He steps into our space to listen**. This is good news, because the word translated as "cry" (*shav'ati*) is not a polite, formal prayer; it is a desperate shout for help, revealing how God doesn't demand articulate, eloquent prayers before He listens. The ultimate manifestation of *Wayyet elay* is the incarnation of Jesus Christ. As John 1:14 declares, "The Word became flesh and dwelt among us." God did not simply lean over heaven's balcony; in Christ, He stooped all the way down into our humanity, taking on weakness, flesh, and mortality. First, how does the meaning of the Hebrew verb *natah* enrich your understanding of Psalm 40:1 compared to just reading, "He listened to me?" Second, how does David's use of the word *shav'ati* challenge the idea that your prayers need to be calm, polished, or formal for God to listen? Third, in what ways is Jesus Christ the fulfillment of God "turning" Himself to humanity? How does the incarnation permanently alter how you view God's distance from human suffering? Lastly, have you ever felt like your prayers were too weak, messy, or desperate for God to care about? How does the image of a stooping Father change your perspective?

Following the intense posture of active waiting and divine stooping in verse 1, verse 2 shifts into rescue and radical transformation, where David moves from a position of utter helplessness to one of absolute stability. In Hebrew, the "slimy pit" *Bor Sha'on* (בּוֹר שָׁאוֹן) is described as a hole, cistern, or dungeon (Genesis 37:24; Jeremiah 38:6). *Sha'on* conveys noise, turmoil, destruction, or chaos, and is associated with Sheol (grave), representing a state of complete powerlessness and spiritual ruin. David uses this imagery to depict a level of suffering so intense that it feels like living under the shadow of death itself.

When combined, *Bor Sha'on* translates literally to "a pit of destruction." This pit isn't just dark and restrictive; it is loud and chaotic.

It conveys an experience where mental, emotional, or situational chaos roars around you – where anxiety, panic, or external pressures create a deafening environment of helplessness. This "pit" is like a cistern, where the walls curve inward toward the narrow neck at the top. There are no handholds or footholds. To be in *Bor Sha'on* is to be in a place where self-reliance is completely broken, and if someone from the outside doesn't reach down to pull you up, you remain trapped. The "mud and mire" (*tit hayaven*) symbolizes human inability to self-rescue; the harder one struggles independently, the deeper one slips and sinks. But God "lifted me out" וַיַּעֲלֵנִי (*Vaya'aleni*), showing how David didn't climb out on his own; God actively caused him to ascend out of the depth. Deliverance requires God reaching down to free someone from sin, and the "me" highlights how God's care is specific and personal. First, in moments of distress, what are the ways you typically try to climb out of the "pit" in your own strength before calling out to God? Second, Psalm 40 shows God bending down into the pit rather than demanding we climb up to Him. How does this posture of God shape how you approach Him in prayer? Third, how does the imagery of being pulled out of a dark, inescapable pit point to Jesus Christ and the Gospel of salvation?

After being raised out of the "slimy pit," God placed David's "feet on a rock," giving him a "firm place to stand." This rescue isn't merely a removal from danger; it is a placement into stability. To "set my feet on a rock" (*Yaqem al-tsur raglay*) is a place of stability. *Yaqem* (יָקֵם) is a verb that means cause to stand, establish, rise up, and make firm. God doesn't merely drop the rescued person on dry ground; He actively positions them, bracing their feet so they stand upright. *Al-tsur* (עַל־צֻר) refers to a towering boulder or bedrock. *Tsur* is frequently used as a title for God ("The Rock" – Deut. 32:4; Ps. 18:2). To have one's feet set upon the tsur is to be anchored to the character, strength, and immovability of God. Once anchored, believers have "a firm place to stand." This "firm place," *Konen* (כּוֹנֵן) means structural integrity, and to "stand," (steps) *Ashuray* (אֲשֻׁרַי), shifts the focus from a stationary position to active, forward movement. Thus, once stabilized on the Rock, the believer is equipped to walk forward without slipping back into the pit. By establishing feet on the *tsur*, David emphasizes that spiritual recovery requires an external, immovable anchor. We cannot stabilize ourselves using our own internal resources when our resources were what got swallowed by the mud and mire. For us, notice also how stability precedes secure stepping, teaching us how God secures our footing before He calls us to take our next steps into the future. This security breeds obedience and forward momentum, rather than fear of falling back into the pit. First, how does understanding *tsur* as not just a physical rock, but as a reflection of God's unchanging character, shift how you handle seasons of unpredictability? Second, when facing life transitions, what are some counterfeit "rocks" you often try to set your feet upon instead of the true bedrock of God? Lastly, God provides a "firm place to stand." What is a next step in your life or faith that you have been hesitant to take because you are afraid the ground will give way beneath you?

With feet firmly standing on the rock, David declares how God has placed "a new song in my mouth," *Shir Chadash* (שִׁיר חָדָשׁ). This is a fresh, unprecedented song of praise that arises out of a fresh experience or redemption. Because God completely transforms the situation, the old laments are replaced. This "new song" is not rehearsed or inherited; it is born directly out of experiencing God's deliverance firsthand, designed to inspire reverence (*yir'ah*) and trust in onlookers. Thus, God's deliverance doesn't end with individual relief; its ultimate target is doxological (giving glory to God) and missional (witnessing to the world). The believers' song is given by the Lord and serves as a public testimony to His saving power. This deliverance always culminates in worship. You cannot truly experience the redemption of God without it transforming your song. The *Shir Chadash* bridges individual testimony and corporate witness: "a song of praise to our God," teaching how private redemption expands into public communal doxology.
For every redeemed believer, when God alters a person's footing, He simultaneously alters their vocabulary. Throughout the Old Testament (e.g., Psalm 33:3; 96:1; Isaiah 42:10), a "new song" erupts when God does something so unprecedented – such as crossing the Red Sea, returning from exile, or granting radical deliverance – that the old songs of past eras no longer suffice. It requires a fresh melody for a fresh mercy. First, God puts the song in the mouth. How does this shift your perspective on worship – moving it from a performance obligation or emotional duty to a reflex of received grace? Second, why do you think major life transitions or deep seasons of rescue require a new song rather than just repeating old liturgical habits? Third, why is corporate witness an essential response to God's private work in an individual's life? Fourth, what is the relationship between experiencing God's deliverance and developing a reverent awe (fear of the Lord) among onlookers? Lastly, what makes a mercy feel fresh?

This "new song" is a "hymn of praise to our God" (v. 3). Here, we see both the vertical and horizontal effects of faith in the Lord. God imparts a "new song" directed toward Him (vertical and worshipful), and the public nature of this deliverance becomes an active testimony (horizontal and missional). God's redemptive acts in the life of an individual serve as a public demonstration of His sovereignty, mercy, and trustworthiness to others. Thus, salvation is meant to be visible, in which God's work in a believer's life creates an undeniable visual testimony to observers, skeptics, and seekers. This divine witness of revering God turns into active reliance and total commitment to God. As we reach the end of verse 3, we can now see a progression within Psalm 40:1-3: **Cry** (repentance) – **Deliverance** (salvation) – **Praise** (worship) – **Witness** (evangelism) – **Reverence** (fear of the Lord) – **Faith** (life of the believer). This pattern reaches its ultimate fulfillment in the Resurrection of Jesus Christ. The greatest "pit of destruction" ever conquered was the grave. The public resurrection of Christ causes the world to behold God's salvation, stand in awe of His holy power, and place saving faith in Him (Acts 2:32-39). First, what does a "hymn of praise" signify in your own walk with God? How does personal deliverance reshape your everyday worship? Second, compare verse 2 (being set on a rock) with verse 3 (singing a hymn of praise). Why must divine rescue precede genuine praise? What happens when we try to produce "praise" without acknowledging the reality of the "pit"? Lastly, verse 3 states that "many will see." In what ways is your journey of faith visible to those around you?

Psalm 40 shifts our focus from personal rescue to communal responsibility, revealing how the church is a refuge for the broken and not a museum for the perfect. The church functions as a workshop where imperfect people are shaped, cleansed, and transformed by God's Word. Because the church is comprised of flawed individuals, believers are cautioned to never allow the flaws of the sheep to distract them from the perfection of the Shepherd. Thus, true church membership goes far beyond having one's name written in a ledger or attending services out of habit. Being the church requires a transition from attendance to commitment, from observation to participation, and from consumption to contribution. In today's consumer mindset, it's easy to fall into the habit of treating a local church like a service provider, evaluating a Sunday service based on how well it entertained, comforted, or catered to one's personal preferences. Consumerism makes Christianity a spectator sport where one person performs, and everyone else watches. But the true biblical church demands active participation, where every individual recognizes they are a vital, functioning organ of the Body of Christ. Thus, true belonging transforms our primary motivation from "What can the church do for me?" to "What can I do as the church?" This is an appropriate question, because the grace a believer receives creates outward momentum. Just as physical food sustains life so we have the energy to work, spiritual nourishment in the church is given so we can become strong enough to go feed others by giving them the "Bread of Life" (John 6:35), so "Many will see and fear the LORD and put their trust in Him." First, in what ways do modern cultural trends tempt you to view the church as a product or service rather than a spiritual family and a mission field? Second, when you evaluate your involvement in your faith community, how often do your thoughts lean toward consumption (what you receive) versus contribution (what you give)? Third, Scripture teaches how believers are to move from observation to participation. What are some hidden fears or hesitations that may be keeping you in the observer phase, and how does understanding God's grace help overcome them? Lastly, God saved us to send us out. What is one specific spiritual gift, talent, or life experience God has given you that you can use to reach others in your community this week?

"Even though life involves detours and mistakes, God acts as a divine GPS who rescues, redeems, and transforms our personal testimonies into living witnesses to help guide others home to Jesus" – Rev. Justin

For further study & encouragement see: Psalm 27:13-14; 34:15; 40:1; Isaiah 43:2; Lamentations 3:25-26; 1 Peter 5:10; Revelation 5:9