

## **Service Overview**

**Speaker:** Stephen Bates

**Sermon Series:** A Place At The Table

**Message:** A Table of Surprise

**Scripture Reference:** John 2: 1-11

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## **Service Welcome** *Speaker: Worship Team*

Morning. Welcome to church, everyone. Please stand. We're going to sing together. How about I pray, and let's get going.

Thank you Lord for your presence. Thank you for your goodness. Thank you that you love us, that we are your children, and that you always give good gifts to your children. So we ask, Lord, that you would give us the capacity to worship you this morning. Increase in us the capacity to bring a sacrifice of praise to you this morning. So we ask that you bless our time together, in Jesus' name. Amen.

## **Worship Singing**

**Song:** How Great Thou Art by Stuart Wesley Keene Hine

**Song:** Yes And Amen by Chris McClarney, Nate Moore, Tony Brown

**Song:** Bless God by Brooke Ligertwood, Passion, Cody Carnes, Brandon Lake

## **Introduction, Announcements & Upcoming Events** *Speaker: Kathy Bates*

Well. Welcome, everyone. For those I haven't met, I'm Kathy, I'm one of the pastors here. It's so good to have each and every one of you here. If you don't normally come to our church, you're really, really welcome to be here. We don't normally have such a big finale in our worship set, but that was good, right?

If you're visiting today or have recently come to our church, we want to invite you to our newcomers' afternoon tea on the 22nd of September in the afternoon at 2:30 to 4:00. So this is for those who have recently come to a church. Perhaps you're exploring whether this could be home, or perhaps you've made a decision that PBC is going to be your spiritual home. Either way, we'd love you to come along so that we get a chance to get to know one another and that you get a chance to know a little bit more about the church. And for those who are looking to find their way in a little bit more, you know, it's I think it's easy to just come and sit in on a Sunday. But trying to work out 'How do I actually take next steps into community here?' can be a bit tricky. So, this afternoon tea will help you take that next step as well.

I really want to invite everyone to come to our church meeting today. We have a meeting at 12:15. We're making some decisions around the way that we approach our new ministry centre build, as well as some decisions around recommendations for staff for 2025 as well, like an additional associate pastor. We really, really value the voice of everyone in our church into that process, as we seek to discern God's heart in this together. So if you're able to come back at 12:15 today, that would be absolutely fabulous, would really value you to be there in that.

The only other thing I want to bring to our attention to is that we have a ministry centre vision night coming up on Monday week on the 16th of September. And we're looking forward to sharing more

of what God could potentially do through this ministry centre. You know, dreaming together in this space and standing on the perimeter of what this new building will be and praying together and just leaning into that kingdom place of just going, "God, this isn't just about bricks and mortar. Now, this is about your kingdom." And so we want to dream a little bit more of that dream together, and we want to really seek the face of God in that together on that night in the 16th. So we would love anyone who is able to come and join us on that night.

**Prayer** *Speaker: Congregation Member*

I absolutely love the words of Philippians 4:6. And so as I just read them today, maybe just the things that are anxious or heavy on your heart here, just hold them to God and the things that you're concerned about with us as a church as a whole. Let's just all hold them before God. Let's pray.

*"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."*

Father, right now we just receive your peace. We lift to you those things that are heavy on our hearts that are causing us to be anxious. We thank you so much, Lord, that you have joined us to yourself, that we are your children. You love us. You hold us in the palm of your hand. There's not one thing about our lives you don't know. There's not one thing about our future you don't know.

And we bless you, Lord. We bless you. Lord, we come with thanksgiving, just as this verse tells us. And Lord, we bless you for all this church means to us, this family of God. But Lord, this is your family. This is your church. And Lord, we want to move and grow and be the way you want us to be as a church. Lord, we thank you for all you are doing here.

Lord, we thank you so much for those doing the 'Life In The Spirit' course here, Lord. And we pray for the leaders and for all the group leaders. Lord, thank you for the new discoveries people are making about who you are and how your spirit works in our lives. Lord, we pray your peace on them all. We pray for deep growth for each one of them and your blessing as the weeks unfold ahead.

We praise you Lord, that you give to us over and abundantly, far more than we ever ask or expect. And Lord, we do bring before you these big decisions that need to be made, not only in the church meeting today, but in the weeks and months ahead.

Lord, it is our desire that, that we find this associate pastor that you want for this church. Lord, you can see what needs to happen and what will help our team best, what will help us move forward and reach out more. Lord, we just pray that right now you'll be setting that person, that man or

woman aside, that they will know that they belong here and that our leaders, our deacons, our pastors will know clearly the person you have called. We bless that person even now, and we welcome them amongst us.

And Lord, we pray for your grace and your leading in this whole situation, and also for the youth leaders needed as well. Lord, would you be setting that person aside right now.

Lord our hearts just long for this new ministry centre to happen. Lord, even as we just envisage it there, just outside the door, and just what could happen, how that could enable us to reach out more and to accommodate the young people and so much else that our church can do as you lead and guide. Lord, we just pray that into being how you want it to be.

Lord, we pray for the finances. We pray for those involved in giving quotes and organising the building or whatever. And we pray for the deacons and for the task force. Lord, would you undertake for them? Lord, enable this not to be too much of a burden for them, but for them to just give their anxieties to you, Lord, and for you to lead at every step of the way.

And we bless this place to you before it even comes into being. We bless it in Jesus' name and Lord, we ask that whole new centre will be a place of such a blessing and a facility to reach out for your kingdom, Lord. Lord, we have abundance here, but there is an abundant harvest out there, and, Lord, we want to be part of that. And, Lord, we thank you that you will lead us every step of the way. So, we bless you today, Jesus. We bless you for all you have given us, and we thank you in your precious name, Jesus. Amen.

## **Communion** *Speaker: Kathy Bates*

We're going to move into communion now. You know, today we're commencing our third and final round in our 'table' series. In this series, we're inviting those who don't yet know Jesus to the table. That's the theme of this series. And so I think it's really timely today that we gather around the communion table, because the bread and the wine speak of God's reconciliation with us.

Jesus' body was broken, represented by the bread. Jesus' blood was shed, represented by the cup, so that sin could be forgiven for any who would turn to Jesus. It's because of what this communion table represents that those who don't yet know Jesus can find inclusion at this table, alongside those of us who do lay hold of what Jesus has done for us.

And so I want to invite you to come, if you know Jesus to be your Savior and Lord, you are so welcome to share in this, even if it is your first time here. Come take the bread and the cup. Take it back to where you're seated and celebrate that the fact God has reconciled us all to himself, all who would lay hold of Jesus as Savior and Lord.

That's what this table speaks of; Jesus' sacrifice on our behalf. So I invite you to come. There's also gluten free options on each of the three tables around the room.

*--- Break as the congregation partakes in communion ---*

When we start singing, you might like to stand. I invite you just as we sing this song, it's a real invitation from Jesus to come and from the father to come to him. Just as we're taking part in communion, you might be in that place of needing to be refreshed, or it might be a prayer for someone that you know. Stand and join in.

## **Worship Singing**

**Song:** O Come To The Alter by Elevation Worship

## **Post-Worship Prayer** *Speaker: Stephen Bates*

Father, we thank you for the way in which you've invited us to come to you. Thank you that you first came to us in the person of Jesus Christ, giving yourself for us that we might have life. And, father, we thank you also for your word and the way it speaks to us afresh today by Your Holy Spirit. Lord, would you bless us, encourage us, and strengthen us in Christ's name we ask this. Amen.

## **New Sermon Series Introduction** *Speaker: Stephen Bates*

Thank you everyone. Now, as Kathy mentioned, my name is Steve, and I'm one of the pastors here. I do want to welcome those who are watching online as well. We still have a really good number of people watching. So it's really good to have you as part of what we do here.

This is our final instalment, as Kathy said, and it's a series around how the table is just this beautiful image metaphor of what it means to live as disciples of Jesus Christ. We started at Easter, seeing importance of deepening our relationship with Jesus Christ. To be a disciple of his is to walk in his ways, to be like he is, becoming increasingly like him. In Term 2, we looked at how the table reminds us of our relationships with one another, and the importance of seeing ourselves as brothers and sisters in Christ. That this would be a community of love and forgiveness and honour. A disciple loves God and loves others. We know that.

But as Kathy said, it's also there's a third dimension to our faith as disciples, and that is the sharing of our faith with others, and how sharing of faith is both an expression of our love for God and an expression of our love for those whom we share it with. Jesus tells us to make disciples of all nations. We are, says Paul, ambassadors of Christ. And so what that means is, we are the ones who invite others to this table. And let's start this series by simply saying this. There's always a place at the table for anyone who accepts that invitation. They may not always be a chair in this church at the beginning, but there is always, always a place at the table for anyone who accepts that invitation, that you want to come to us.

## **Bible Reading: John 2: 1-11 (NIV UK)**

*On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, <sup>2</sup> and Jesus and his disciples had also been invited to the wedding. <sup>3</sup> When the wine was gone, Jesus' mother said to him, 'They have no more wine.'*

*<sup>4</sup> 'Woman,<sup>[a]</sup> why do you involve me?' Jesus replied. 'My hour has not yet come.'*

*<sup>5</sup> His mother said to the servants, 'Do whatever he tells you.'*

*<sup>6</sup> Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from eighty to a hundred and twenty litres.*

*<sup>7</sup> Jesus said to the servants, 'Fill the jars with water'; so they filled them to the brim.*

*<sup>8</sup> Then he told them, 'Now draw some out and take it to the master of the banquet.'*

*They did so, <sup>9</sup> and the master of the banquet tasted the water that had been turned into wine. He did not realise where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside <sup>10</sup> and said, 'Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.'*

*<sup>11</sup> What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.*

## **Sermon: A Place At The Table: A Table of Surprise** *Speaker: Stephen Bates*

Okay, so what just happened? Jesus turned six stone jars of water into wine. Depending on your translation, if you've got a UK translation, that's let's say 600 litres of wine. You may be more acquainted with the bottles, which are 750 ml, so you can figure that out. That's around about 900 bottles of wine.

So what just happened? And I think it's the Baptists, we've been asking that question for a long time. And I did hear someone many years ago when they preached this passage. They said, as Baptists, we've been trying to turn it back into water ever since.

Why would Jesus do this? Was it simply because the wedding ran out of wine? Now given the conversation that took place and Mary's awareness of and her concern that the wedding had run out of wine, this was probably the wedding of a relative or a very close family friend of Jesus and his mother. Running out of wine or food would bring great embarrassment to especially the family of the groom. The groom was the one who was expected to take responsibility for the provision of the celebration, and so it would have been great embarrassment to the family. And possibly Mary was feeling that. And so is this the reason why—to save embarrassment? Is that why Jesus performed signs and miracles? No.

The answer to why Jesus turned water into wine is actually found in verse 11. Jesus turned water into wine because in doing so, it was a sign that revealed who he was. It revealed his glory. In fact, all of Jesus' miracles, whether they are miracles of healing or casting out of evil spirits, calming

storms or raising the dead, it would be easy to look at them and say, well, they're acts of compassion, and they are. But all of the miracles are much more than simply acts of compassion or displays of his power. These signs, as John describes them, they are signs that point to who Jesus is. That Jesus is the divine Son of God, that Jesus is the Messiah, promised God's Messiah. And John says this was the first of the signs, and the signs were revealing the glory of Jesus, a life that the servants sought.

The disciples obviously knew about it, but maybe very few others at the wedding knew what went on. But there's more than just of it being a sign of who Jesus is. There's a couple of other aspects of this sign that I want to speak about. The second one is this that by turning the water into wine, Jesus is also pointing toward the cross.

I love that conversation that takes place between him and his mother. "They have no more wine." "Well, that's not my problem." "Do whatever he tells you." I just think that's still good advice, right? Whatever Jesus says to do, just like, just do whatever he tells you.

But it's this interesting interaction. "They have no more wine." "That's not my problem." But before he talks, before she says, "Go and do whatever he tells you," Jesus says this mysterious thing, and this is the first time we have it recorded in John. "My hour has not yet come." And if you've read the Gospel of John, you'll understand that many times. John records Jesus' words about 'the hour' or 'my hour.' And what's it referring to? The cross.

This phrase, 'the hour,' refers to the time that has not yet come. "My hour has not yet come." But there's an implication in that, isn't there? But it will—the time when he would bring salvation to the world. The hour is when he will be nailed to the cross, where he will be crucified for the sins of the earth. The hour will be the time when redemption will be won on the cross. Redemption for not just the Jewish people, but redemption for the world. Because God so loved the world, he gave us his Son. This is salvation.

And I want to drop back to 1 John and just remind us of when we talk about the hour that comes, the hour that brings salvation, it is much more than just the forgiveness of sins. It is also the reconciliation of us to God. I used this illustration at Parramatta City Church, so apologies to anybody a couple of weeks ago who heard me say this. But often we think about what Christ won on the cross was the forgiveness of our sins, and we leave it there. But it's only part of it. The reconciliation is the other aspect of salvation, and forgiveness and reconciliation go together.

Imagine if you said something or did something to someone you love dearly, like a child, a parent, a spouse, and you have the conversation, and there's repentance. And your friend, spouse, whoever it is says, "I forgive you, but our relationship will never be the same again." How do you feel? Do you feel relief? "Oh, thank goodness I'm forgiven". No. You feel the pain of a relationship that is not restored.

You see, when the hour came and Jesus goes to the cross, our sins are forgiven, yes, but then also we are reconciled to the father. You see, this is the hour that Jesus is pointing to. And here at the very beginning, in the very first of the signs, he says these words, "My hour has not yet come." And in doing so he points to the cross, because one day the hour *will* come.

As we've just shared in communion, and the Gospel of Matthew says that just before his death, "*He [Jesus] took the cup, and when he had given thanks, he gave it to his disciples, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until the day when I drink it new with you in the father's kingdom."*

You see at this wedding in Cana, well before he says those words at the Last Supper, at the wedding Jesus points towards what is before him, his hour, his death on the cross for our salvation, but not just our salvation, but for the redemption of the whole world. And you notice what he says at the end of the passage I just read, he says, "*I will not drink it until that day when I drink it new with you in my father's kingdom.*"

I want us to note the word 'kingdom' there, because this is the third aspect that we see even in the sign back in the wedding of Cana. Why does Jesus turn 600L of water into 600L of wine? Yes, it is a sign of who he is as the Messiah of God. Yes, it is a glimpse as to how he will, at his hour, bring salvation to the world. But there is also something kingdom in here as well, because it's a glimpse of what the kingdom of God that Jesus is bringing with him will look like. And if it looks anything like the wine that he has produced, it looks like this: the kingdom will be surprising. The kingdom will be lavish, and the kingdom will be better than anything before. "You saved the best till now, you saved the best to last."

In this passage, I think the surprise for us is that he turned water into wine, and so much of it. Over the next three weeks, we're going to look at the surprise of who Jesus eats with, and who actually gets an invitation to the table. But back to this passage. In John 2, we're told that they were stone jars, and they were used for ceremonial washing; the washing of hands, the washing of utensils, and these stone jars filled with water were representative of the law. They are representative of the old Covenant with all its requirements for the people.

But into this Jesus comes, and he turns that water of the old covenant into the wine of the Messianic kingdom. This understanding of wine being part of the new kingdom, Jesus mentions it. "I'm not going to drink wine again until I drink it with you in the new kingdom." But there's a kingdom there, a kingdom dynamic in the communion that he shares.

But there's also a kingdom dynamic here, because he's tapping into this understanding that when the messianic kingdom comes, it will be a time of surprise and lavishness and a time that is based on what the Old Testament prophets spoke of, the coming time when God's Messiah would usher in



a new kingdom. And the imagery of wine is part of that messianic promise. Read it in Jeremiah 31. In Ezekiel also. But I love this passage from Amos. It says, *"The days are coming," declares the Lord, "where the reaper will be overtaken by the ploughman and the planter by the one treading grapes. New wine will drip from the mountains and flow from all the hills. And I will bring my people Israel back from exile. They will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit."*

This is beautiful imagery, that when God restores, when the kingdom is restored, that wine will drip from the mountains. Wine is a universal symbol of joy and plenty and blessing, and Jesus draws on that in this passage. I don't know if you've read the book of Hebrews. If you haven't, let me give you a summary. It's these three words: Jesus is better. Jesus is better than anything or anyone before him. And the covenant that he brings is a better covenant. It is a superior kingdom. It is a surprising kingdom. The kingdom that Jesus brings was a kingdom for all people, not just for the Jewish people. It wasn't just a restoration of land, a rebuilding of the temple, but this is a restoration of God's redemptive purposes for the whole world. It was for Jews and Gentiles. It was for both the righteous and the sinners.

And this was the surprising aspect of the kingdom that the people could not get their heads around. It caused a scandal that a rabbi would associate it with gentiles, that he would associate with sinners. Jesus actually quotes the criticism of him. I love this. First he says, *"For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' The Son of Man," Jesus says, referring to himself, "came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and sinners.'"*

And I don't get the impression that Jesus was at all worried that that's what they said about him. Do you? It's the under the old covenant. If you were ceremonially clean, a good, law-abiding Jewish person, what happened if you touched something that was unclean? Tell me you became unclean. Right? What does Jesus do? What happens when he touches a leper? Does Jesus become unclean? No. He heals and the leper becomes clean.

You see, what's remarkable about the New covenant, the new kingdom of Jesus ushers in, is all of a sudden turned upside-down. You've heard this before. Perhaps the upside-down kingdom. It's in reverse. What was unclean would make you unclean if you touched it or associate with it. That's why you wouldn't hang out with a sinner. That's why you would exclude a leper. That's why you wouldn't touch a dead body. But when Jesus comes, it's reversed. And that which is unclean becomes clean at his touch. He touches a leper. The leper becomes clean. A woman with bleeding had been bleeding for decades, touches Jesus. Jesus isn't unclean, and she becomes clean. A young girl dies. Jesus comes and he touches her body. He does not become unclean. She comes back to life.

You see, something dramatically different has happened in the Kingdom. The law, the old covenant, has been replaced. It has been made into something far superior. Something surprising.

As I tell those stories from Scripture, the image I have is new wine dripping from the mountains. It's the image that Amos had where grace is abundant, where the kingdom of God has come in all its fullness. What we read through the stories in the New Testament is Jesus is sitting at the table with sinners and with tax collectors, and God is at work in their lives, transforming them.

And this is the scandal of the early church. Gentiles and Jews ate together, men and women ate and worshipped together, slave and slave owner ate at the same table. This table is such a strong image for what it means to belong to the kingdom of God, because we all sit at the same table. We are not separated into the good and the bad, the beautiful and the ugly, the sinners and the righteous. We all sit at the table of God, invited by the same God and based on the same criteria of our faith in Jesus Christ.

This is the scandal of the early church, and it is a scandal and should be the scandal of the church today. It was unimaginable in that culture that the social divisions that were so strongly put in place would be broken down. It was a scandal. And in Corinth, where there was a time in the church where they reverted to the old ways, you may read it in one Corinthians 11. He's talking about the supper, the meal together, and they've separated themselves into the haves and the have nots, the rich, the well-to-do, obviously those who were blessed by God and those who aren't. And Paul says, "Don't even do it. Don't even think that what you're doing is celebrating the Lord's Supper together. You are eating and drinking judgment upon yourselves," he says, because of the divisions that they have reestablished in the church.

You see, the kingdom is surprising. The kingdom is better. This is the first sign of Jesus, and it changes the way we see the kingdom. It is a kingdom for all, and it changes the way that we see people. We begin to see people through the lens that they are made by God, loved by him, and made in his image. And for that reason and that reason alone, they are worthy of that invitation, and that all of us come to the table simply because of Christ. There is no other way other than through Jesus Christ alone.

In doing the newsletter this week, I notice that Kairos Prison Ministry is starting again. They'll be going into Park Lake Correctional Centre soon. Kairos is something that as a church, but also personally for Kathy and I, we have supported being part of, for many, many years. And I love that this is how Kairos see people. They see people through the lens of a new kingdom. Kairos knows that the invitation to the table is extended to those even in jail, that regardless of what they've done, they are not beyond the grace of God. And so when they go as salt and light in a dark place, and in a place that is often without hope, they pray, and I love that they also bring food, because food is the universal love language, is it not? And a table speaks of inclusion.

Each week and even now, there is a team prepping lunch for those that we will serve in Prince Alfred Park. But we don't just prep lunch, hand it out and say "God bless you, on your way."

A couple of years ago we said, "You know what? We need tables in the park. We need to sit around and have conversations." And so that's what they do as well. And in the park, we see people through the lens of new wine, that there is a place for anyone who turns up. We don't check, "Are you really homeless? Have you got some proof of I.D.?" We just assume that if you're here, you need a meal, and you need someone just to talk to." There is space at the table.

So this is the way of the kingdom. The kingdom of surprise. A kingdom that is lavish. The way of the kingdom is that there is always room at the table. In the parable of the wedding feast that Jesus tells, Jesus invites them all: the least, the little, the last and the lost. They all get a place at the table.

And as ambassadors of Christ, we get to do the inviting. So this week and in the weeks to come, would you do this? Would you take a look at the people that you meet. Take a look at the people that you work with. Take a look at your neighbours and see them through the eyes of the kingdom. Would you see them as people who are known by God, loved by him, made in his image, and for that reason alone, are invited to the table.

And would you pray for them? And would you over the next few weeks even consider what could you do? Could you invite them to your table, to be very symbolic of the table that God's invited them to? Particularly those who, perhaps, we would see as perhaps too far from God. Completely without hope. Maybe especially those people. Take a fresh look at them. Is there someone who does not know Christ that you can invite to your table?

### **Post-Sermon Prayer** *Speaker: Stephen Bates*

Let me pray then. Father, I just want to start by thanking you for the invitation that you gave to us. We were outside of your kingdom, outside of your love. Well, never outside of your love, but, Lord, we had no knowledge of you. And yet you invited us to come and to know you and to find ourselves in you.

Lord, I pray that we, by your Holy Spirit, would have the eyes and the heart to see people the way you do, and Lord, that you would give us the courage and just the willingness to create the time to be ambassadors in all the places that you have us.

Father, we thank you for this incredible sign that Jesus gave us the very beginning of his ministry. A sign that points to him as the bringer of a new kingdom. A kingdom for all people. Lord, may our hearts be warmed and may we be moved to action, and to live out the calling that you place on our lives. We pray this for your glory, Lord. Amen.

### **Worship Singing**

**Song:** Bless God by Brooke Ligertwood, Passion, Cody Carnes, Brandon Lake

## **Post-Worship Prayer** *Speaker: Kathy Bates*

Jesus, I just want to say thank you. Thank you that it is because of your immense love that you desire that every person would come to the table, that no one would be left out.

Thank you that you have given everything, that you were able to make that possible. And Lord God, I just want to pray that we would take that invitation and share it with others. Lord, for those of us who know our place at the table, that we would have such gratitude and appreciation, that we would not take that for granted in any way.

That we would also go to those who you also died for, who don't yet have their place at the table, that we would extend this invitation to come and explore who Jesus is, to come and find a place of belonging in him with us, to come and to know the father's love, to know reconciliation and find true peace.

So, God, I just want to pray to that. If there are any here this morning who don't yet know you, who kind of sit on the outside of all that we talk about and who haven't yet found their place at the table. Lord God, I want to pray that today they would know that your invitation is right here, right now, welcoming them to say, "Yes Jesus, I would like to come to the table." We bless you, Lord God. Amen.

## **Conclusion** *Speaker: Kathy Bates*

I'd like to invite any who would like to come up this morning for prayer. If there is anything at all that we can pray into, perhaps there is someone on your heart that you go, "You know what? I just really would love to see my friend, my person of peace, my whoever, take these steps toward Jesus." You're welcome to come. Perhaps there are others here who even just go, "You know, I actually stand on the outside of what you're talking about. I'm not quite sure that I know exactly what it means to have my place at the table." We'd love to have a conversation into that as well. Or perhaps there's just something else that you would like pray for.

This morning our prayer team will be along the front. Otherwise, please join us. Gather round our morning tea table and we would love to see as many as possible come back for our church meeting at 12:15. Bless you.

## **Online Outro** *Speaker: Kathy Bates*

Hey, thank you for joining us online today. We pray that you have been blessed and encouraged. And if there is something from today that you would like us to pray into with you, don't hesitate to let us know.

If we haven't met you, we'd love to hear from you. And you also welcome to come and join us in person as well. To know more about our church, please go to our church website and you can also

find more details about who we are through our newsletter. And you can subscribe to that through our website as well.

God bless you and may you have a great week.

*\*Names have been changed to protect privacy.*