

Come and See

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[0:00] Last week we were going through Jesus healing the leper. We were going through the book of Luke and we were just seeing how the Holy Spirit is working through Jesus to bring healing. And we were going to do two parts.

This last week was going to be about healing the leper. And this week was going to be about him healing the paralytic. But actually, we're going to do a little bit of a pause and stop here. And we'll do the paralytic next week.

Because I really feel as though we do this gathering statement thing all the time. And really, I don't know whether this helps you. This helps me. Every time I come in and I sit down, I'm like, why am I here? Why am I here?

And what am I actually doing here? I want to grow to know Jesus and to know him more and to understand all these things. But I think one of the things that is a danger for us when we gather a lot is that we only just gather.

And we actually forget the other reason why we're here as well, which is why I've asked to leave this slide up. Because it's not just about gathering and it's about scattering. And actually, this happened after the service last week.

[0:58] I actually had a great conversation with Josh who came up and shared with me some of his insight from the passage about this. And one of the big things that he said was really on his heart was actually Jesus just goes, reaches out and actually touches the leper.

And is willing to sit with him and be with him. How does that apply to us? Well, that applies to us in such a real easy way. Do we go out of our way to reach out to people who are in need of him and actually be willing and not be afraid to sit with them and to allow the Lord to transform their lives and for them to be completely changed?

And it really got me thinking this week about, well, we spend so much time focusing on gathering. Do people really know about us scattering? Because actually that's got to be part of it.

We have a prison ministry that people on a Saturday morning go out and reach those who are hard to reach. We have lots of different things going on where we actually say actually the only way that we really want to grow is in our heart for mission.

Tim Keller once said actually mission should be a part of every department in church. It shouldn't just be, oh, it's that part where you do where the extra keen ones go off and go do something.

[2:06] No, it's actually every part of how we do church should be about mission. Every part of the way we gather should be about scattering. John Mark Comer, I was reading his book this week and he said something which is, if you want more of God, give him away.

And I was really touched by that because I was like, I want more of God. I want to be, but sometimes we just want more of God and we just sit in this place where feed me. Look after me, care for me so I can feel the love of God.

But he says, if you want more of God, give him away. Because when in the act of giving him away, that's when you're really blessed and that's when you really feel his spirit moving the most.

And the reason why I want Johnny to come and teach us and minister to us with the word today is because why we do this gathering. If you go back, if you zoom out to the wider church of Gongfuk Tong, Gongfuk Church, what the leaders even before my time were really praying for is how can we reach the next generation?

We see young people leaving the church everywhere. Left, right and center is not even just this church. It's not even the city. It's worldwide. How can we reach them? Because God's goodness is for every generation.

[3:12] And so there was always a prayer. How do we reach this next generation? And if you're a young person sat here, then I want you to know that actually this gathering started with a vision for you.

You know, so often when you walk into a church, oh, this is where all the boring old folks sit and come and hang out. But what we're trying to say is actually this is for you. And if you're sat here as an older person, maybe not quite as old as Hank, but just, you know, just a little bit older. I'll tell you this. This gathering is also for Hank. In fact, it was led and started by Hank. Because when we talk about the next generation, we can't just say, hey, youth, we love you and care for you. So you guys, and then the adults are going to go. That's not what it means when we say we care for the next generation. It means old, young, middle-aged, all kind of ages are willing to sit together and willing to see what the Lord has in store for us for the next generation. So that's really the heart of it. And so that has to be one of the things that we're trying to do here. How do we scatter? How do we develop leaders of the next generation? So that's why you keep seeing young people come up and start just even experimenting, exploring what it means to exercise their gifts in terms of serving God.

[4:20] And then how do we scatter to reach these people on the fringe? And so I feel as though this is why this week we're going to have a little bit of a pause. And we're going to go, actually, what does it mean for us as a church to reach the next generation?

How do we develop leaders of the next generation? And how do we reach those on the fringe? And I can't think of a more appropriate group to think about when we're thinking about those who actually find it hard to get into church.

Find it hard to be accepted into church. Find it hard to be, just even understand why this is even relevant to them. And the next generation has to be on our hearts, whether you are a secondary school teacher, where I know we have a lot of those people here, or primary school, or whether you are actually a pastor who has a serious conviction and calling for the next generation.

I want us to be able to think about this a little bit more today. And it really ties in with Jesus has been recruiting. He's been assembling the Avengers. And we're going to pause in Luke, and we're going to go into a parallel account in John, where we see him actually recruiting two of the people. And really, the vision starts to come out of what Jesus is trying to do with the three words, come and see. And I'm going to pass this time over to Johnny, who's going to lead us in the word.

[5:30] Good morning. Thank you, Pastor James. Let's give him a hand. And actually, one of the stats, it shows that in the U.S., 70% of the youth that go to the church leave after their teenage years.

And a decade later, only around half start to come back to the church. So can you imagine? Your youth group had 20 people, 70%, after university or after high school, they leave.

What's the percentage of that? Let's do 10. So just for simple math. Seven out of the three, out of the 10, leave the church. And only three are left.

And actually, that was quite true of my church in Toronto, that we had around 20, 20 plus, and around six of us were left after university.

And so there is a growing need. There's a growing concern that we need to reach the younger generation, the next generation. And why is it important that we do so?

[6:38] Because the young people are our future leaders. The young people are our future leaders. And if we do not teach them about the faith of the truth of Jesus Christ, who's going to teach them?

The world. The world will teach them. And it's a confusing world out there. There's so many pronouns, I can't even keep up. Right? I mean, it's LGBTQ, and then there's, I don't know, ABCDEFG.

I can't even keep up nowadays. Right? If we don't teach them the truth of Jesus Christ, the world will. And Trump is now going back to that. There's only two pronouns.

It's male. And there's female. And it is biblical to reach the next generation. It says, teach your child the way he should go.

And when he grows old, he will not depart from it. It's interesting. Some countries are not allowed to bring children into church. And what does the church do?

[7:39] The church has started to teach the parents. You need to teach your children at your homes the word of God. We can't, there are some closed countries, I won't name them, that do not

allow people over the age of 18 to come and know Jesus.

And so their parents are being trained to teach the Bible at home. And that is very biblical, that we should be teaching our children. And it's even better because children only come to church, how many hours?

An hour and a half on a Sunday. You can be as a parent with your kids 24-7 almost. Right? 24-7.

And so we're going to learn about this passage today.

I'm going to invite Uriel, one of our students to come up. And he's going to read the word for us. And so let's stand for the word of God. Amen. The next day, Jesus decided to go to Galilee.

He found Philip and said to him, Follow me. Now, Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.

[8:57] Nathanael said to him, Can anything good come out of Nazareth? Philip said to him, Come and see. Jesus saw Nathanael coming towards him and said of him, Behold, an Israelite indeed, in whom there is no deceit.

Nathanael said to him, How do you know me? Jesus answered him, Before Philip called you when you were under the fig tree, I saw you. Nathanael answered him, Rabbi, you are the son of God. You are the king of Israel. Jesus answered him, Because I said to you, I saw you under the fig tree. Do you believe? You will see greater things than these.

And he said to him, Truly, truly, I say to you, You will see heaven opened and the angels of God ascending and descending on the son of man. All right, you may be seated.

Let's pray as we enter into the word. Heavenly Father, we thank you for your word preserved for us so that we could rely on the Holy Spirit to teach us how it is relevant to our lives today.

[10:06] Bless us, Lord. Guide us by your spirit. In Christ's name we pray. Amen. All right. So the first thing that we learn from this passage is that Philip and Nathanael are being called to follow Jesus.

In the previous paragraph, it was Andrew. Jesus found Andrew and another disciple. And Andrew decided to go and find his brother, Simon, who is later to be named Peter.

So Jesus just started his ministry, and Philip was the next disciple that he called. And he very directly said to him, Follow me. Now, Philip was the one possibly with Andrew, and he already had an experience of Jesus.

And he receives this personal invitation to follow the Lord. I was 14 when I was in Toronto. And we were in a summer camp.

And that was the first time in a summer camp, in a dedication night, that I felt the Lord personally invite me to not just follow him, but to serve him for the rest of my life.

[11:21] And I felt the spirit just descend upon me. And I was very emotional. And I heard this voice that said, Jesus gave up everything for you. What are you willing to do in response?

And my response is, I'm willing to follow you, give up everything to follow you for the rest of my life. And that's why I came here. The church invited me to come and help share the good news, especially with the next generation.

We see here that Andrew and Peter are from the town of Bethsaida, which is also in the same region. And Philip, in the next verse, finds Nathanael.

Philip finds Nathanael. What do we know about Nathanael? Well, his name means God gives or God has given. And he's also known as Bartholomew.

Bar means son, son of Tholomew. So he's more commonly known sometimes as Bartholomew.

And he was from a neighboring village called Cana, right?

[12:32] Where Jesus turns water into wine, his first miracle. And so we see here that Philip goes and finds Nathanael.

He's like, we have found Moses. We have found the one who Moses wrote about in the law. Who is we? Me and Andrew and Simon. We found him, right? We found him.

Who Moses talked about in the law and who the prophets wrote about. Jesus of Nazareth, the son of Joseph. Now, there is a parallel, right?

Philip immediately follows Jesus. Follow me. And he just goes. No questions asked. No contract.

You know, how much am I getting paid? Are there going to be benefits?

Is there going to be vacation? No. He totally trusts the Lord, right? No negotiations. But here, Nathaniel is different. He's a skeptic.

[13:31] He's skeptical. And he's like, Nazareth, right? Can anything good come from there? Cana and Nazareth are sort of neighboring towns.

And, you know, sometimes people like to be competitive and look down on the other region, right? And so Nathaniel from Cana was sort of looking down on Nazareth.

Like, this is like out of, in the middle of nowhere. Can anything good come out of Nazareth? And not only anything good, you're saying that the Messiah, the one that was promised, the one that the prophets has prophesied, this most important person who's going to save Israel is going to come from the middle of nowhere?

It would make more sense if Jesus came from Bethlehem, the city of David, where David was born. It would make more sense if the Messiah came from Jerusalem, the holy place. But no, he comes from Nazareth.

[14:47] Can anything good come from Nazareth? And Philip's invitation is simply, come and see. Come and see who this person is.

Is he good? Is he real? Is he true? I know it's well documented. I play basketball a lot at Victoria Park or, you know, Southern.

And I meet a lot of different people from all over the place. And a lot of the times we get in the conversation. Oh, what do you do? What are you doing in Hong Kong? And obviously they'll ask me what I do.

And I say, oh, I work at a church. I don't say, oh, I'm a pastor. I'm a very important pastor. You know, I'm very holy. I don't say that. I'm just saying I'm just, I just work at a church. I could be the janitor at the church.

Sometimes I am. I was, you know, vacuuming this morning after some of you. One of my roles. I just say I work at a church. And sometimes that just opens up in a conversation.

[15:51] Oh, you work at a church? What kind of church is it? And sometimes I'm like, yeah, what do you think of church? You can come check it out sometime. Basically, I'm just saying, come and check it out.

Come and see. And I've seen so many of some of my basketball friends just come to know Jesus through that way. Through that way.

One of our students who usually comes regularly, but he's in the middle of exams before university applications. Brian, I met him at a gym. And we were just working out.

And we just bumped into each other. And then slowly, he got to know some of my other friends.

Hubon and James, who also happened to work out there sometimes.

James needs to work out more. Get back in shape, getting ready for the new basketball season.

And once he started to get to know Hubon and James and me, he started to become curious about Jesus.

[16:57] Before, he's an atheist. His parents don't believe in anything. They believe in the world. You know, they just believe in money. They believe in trusting in yourself. You got to earn your stripes.

You got to climb the corporate ladder. You got to earn it all. He's like, give me evidence. And I'll believe. Give me evidence. But slowly and surely, God worked in his life.

In his time and in his way. And a year ago, he came to know Jesus Christ. And he asked him in his heart. After a year of getting to know him, it takes time.

I invited him to come and see our church. Come and meet some of the people that know Jesus.

And eventually, he asked Jesus into his heart.

So, Philip invites Nathaniel to come and see Jesus. And so, can you imagine Jesus walks into the presence of Nathaniel?

[17:59] And the first thing that he says is that in verse 47, Jesus saw Nathaniel approaching. And he said to him, Here truly is an Israelite in whom there is no deceit.

Now, do you think this is a positive comment? Or is it a negative comment? Here is truly an Israelite in whom there is no deceit.

Okay. Who thinks it is a positive comment? Raise your hand. Positive comment. Okay. Good. Okay. Who thinks it's sort of a negative comment? Anybody think it was a negative?

Okay. The rest just have no idea. Or they're just daydreaming on a Sunday morning. Okay. Okay. Who is the father of Israel? Who is the father of Israel? Who is it? Who is the first person that was named Israel? Jacob.

[19:00] All right. So, Jacob. What is his reputation? What is his reputation? Huh? He's a liar. He's a deceiver. He stole his birthright from his older brother Esau.

Okay. Back then, the birthright was very important because you get two-thirds, right? Instead of half, it's two-thirds. I don't know. The parents are discussing, right?

Like, oh, should we give the older brother two-thirds because it's biblical? Or should we give half? Pastor James is thinking about it for Reuben, right? Right. So, the birthright was important.

You got two-thirds instead of the one-third that the second child gets. And so, Jacob deceives his father, puts on sheep clothing.

His blind father is like, are you sure you're Esau? You sound a little different. And he deceives his father to get this blessing. He's known as a deceiver, a liar.

[20:01] And so, Jesus is saying here that Nathanael is truly an Israelite in whom there is no deceit. So, Jacob, the first Israelite, Israel, because he wrestled with God and God gave him the new name, Israel.

Jesus is saying here he is without deceit. It's a positive thing. He's genuine. He's true. This person is truly good.

Truly good. And obviously, being a skeptic, Nathanael says, how do you know me? Jesus is using supernatural, right?

His supernatural ability to look into who Nathanael is as a person. And Nathanael is like, how do you know me? How do you know me? And Jesus' response is this.

And it's kind of weird, right? Jesus answers, while you were under, still under the fig tree, before Philip, I saw you while you were still under the fig tree, before Philip called you.

[21:14] So, what happened under this fig tree? Jesus saw him. Now, if you watched The Chosen.

Who's watched The Chosen? This TV show. They dramatize it, right? Just like F1 or like in F1 Netflix. They dramatize everything.

There's real conflict between the teams and real conflict between the players or drivers. Right? In The Chosen, I feel like they dramatize it. Right? Philip has this grand plan to build something magnificent.

And these plans come to ruin. And he's sitting at the fig tree. And he's crying. He's like, God, where are you? He hits rock bottom at this fig tree. And he cries out to God.

And The Chosen portrays this as this rock bottom moment that Nathanael has. All right? And when Jesus tells Nathanael this in The Chosen, this is one interpretation of what happened.

[22:22] Philip lights up. Because that is where he questioned God, where are you? And when Jesus said, I saw you under the fig tree, that was the moment.

Have you had a rock bottom moment? Do you remember where that place was? Was it in a park or in your car? You know, Pastor James talked about earlier.

He was crying on the way to work. And he was like, God, you want me to go to Hong Kong? I need to. I'm just crying. And how do I follow you?

Where are you? How can I trust you? Right? Before, while you were in that car, I knew you.

While you were under that fig tree, I knew you. While you were crying in that park, I knew you.

That's one interpretation. The other interpretation is that the fig tree has some sort of prophetic meaning.

[23:26] Prophetic meaning. In Zechariah, Zechariah chapter 3, verse 8. I'm not going to read it because it's a little bit long. But Israel was taken back after the exile.

So the exile is the Jews are taken out of the promised land to Babylon. Okay? Because of their sins. And now they've been taken back to Israel and restored.

And there's a high priest named Joshua. And he, and the God says this. You and your associates seated before you who are men symbolic of things to come.

I'm going to bring my servant, the branch. And on that day, I will remove the sin of the land in a single day. In that day, you will invite your neighbors and call them out from under the vine and under the fig tree.

So possibly Nathanael knew of this sort of prophecy. That there would be a branch. And this branch would save Israel on that day.

[24:34] That you invite your family, your friends from under the vine, the fig tree. So another possibility is that Nathanael knows of this prophecy.

That this branch will come. This branch that comes from a stump that has been chopped off. It's like Israel has been chopped off. And exiled.

But yet out of this dead branch comes alive. A branch. Out of this stump comes alive. This branch. That will save the sins of this land.

And in response to knowing this prophecy. Nathanael cries, declares, rabbi, teacher.

You are the son of God. You are the king of Israel. This branch is the Messiah. This branch is the one that would save the world. That would redeem Israel.

[25 : 44] From persecution. From enslavement. Of all those years. He declares that this person is the Messiah. The king of Israel.

The fulfillment of the laws and prophets. And Jesus answers. And says this. You believe because I told you.

I saw you under the fig tree. You will see greater things than that. He then added. Very truly I tell you. You will see heaven open.

And the angels of God ascending. And descending. On the son of man. So firstly. Jesus supernaturally. Knows who Nathaniel is.

A man without deceit. And then secondly. Jesus knows. Where Nathaniel is. And.

[26 : 43] In addition. Jesus knows. Who his savior is. And that is himself. Jesus knows him. Jesus knows where he has been.

Where he is. And Jesus knows. Who will save him. And Jesus declares. That you will see greater. Things. Than this. Very. Very truly. You will see heaven open. And the angels of God. Ascending and descending. On the son of man. What does this remind you of?

Jacob. Again. Jacob. Again. Jacob. What happened to Jacob? The ladder.

Exactly. The place. Where Jesus. Where Jacob. Had the dream. Was called Bethel. The house of God. Or house of praise. And this.

[27 : 45] Is what. Jesus is saying. That he. Is the perfect. Ladder. He is the one. That bridges us. From heaven.

To earth. He is fully man. And he is fully God. He is the one. That was prophesied. He is the son of man. The son of God. The media.

The perfect mediator. He is identifying himself. As. The Messiah. The fulfillment. Of this. Prophecy. And so. We see this. Incredible story. Short story. But full. Of meaning. Of meaning. And how does it relate to.

Reaching the next generation. How does it. How does it relate. To GU. Gathering youth. Well firstly. We see. That there is.

[28 : 44] A faith. Community. We need to develop. A faith community. A place. Where people. Young. Believers. And those.

Who are seeking. After God. Can come. And see. Who Jesus. Really is. They can open. Be openly. Asking questions. And share. The different struggles.

That they've gone through. We need to develop. A faith community. For these young people. For these young people. I get.

Questions. Nowadays. You know. How do I deal. With lust. How do I deal. With all the temptations. That this world.

Goes through. How do I. Fully. Walk. With Jesus. I've gone through pain.

[29 : 39] From my previous church. Or people have hurt me. How do I overcome this. These are some of the questions. That the young people. Are asking. You know. How does God. Feel.

About the LGBTQ. How do we love. Them. And show God's love. To them. And yet. Maintain the biblical. Moral standard. These are the questions.

That the young people. Are asking. And we need to develop. A faith community. Where they can come and see. Who Jesus. Truly is. They can go. From.

Philip. Who are like church kids. Who've grown up in church. Who immediately follow Jesus. Or skeptics. Like Ryan. And Nathaniel. Who were like. Who are these people. Who is Jesus. Give me evidence.

And I'll see. From skeptics. To witnesses. From. From those. Who are like Philip. To those.

[30 : 38] Who are like Nathaniel. We need to develop. A faith community. Where they can. Come. And see. And the next thing is. We need to have. A training ground. A training ground.

Where we can develop. Youth. To seek the lost. So that they can be found. We need to develop tools. And encourage them.

To invite their friends. And we've seen. Some of these youth. Start inviting their friends. Already. We've had. Outreaches. The Thanksgiving. The Thanksgiving. Outreach. Where we were on. Gabe and Jojo's. Uh. Roof. And we saw. A ton. Of students. Come to know Jesus. Through there. And the Christmas outreach. Where Braden. Shared his story.

And his struggle. And how he came to know Jesus. And trusted him. Through his own struggles. We need to develop. A place. Where we train students.

[31 : 32] To know how to seek. The lost. To be found. And lastly. We need to develop. A house of worship. A house of praise.

A place. That the students. Love to worship. I mean. If you've come to GU before. They love to. Just. Uh. Wrap their rounds. Around each other. And just praise the Lord.

Together. It is a fun place. It is a place. Where we. Exalt the Lord. For who he is. It's a place. Of joy. And triumph. That the angels.

Will ascend. And descend. Where the son of man. Is exalted. It's a. It's a place. Of celebration. That God. Is proclaimed.

And we experience him. We experience his love. And it is. Also. A place. Where we. Rehearse. For our eternal.

[32 : 30] Eternal worship. And so. I believe. That this. Passage. Challenges us. To develop. A place. Where.

There is a faith community. Where students. Can come and see. Who Jesus is. A training ground. Where we can. Encourage them. And give them tools.

So that they can seek. The lost. So that they can be found. From skeptics. To witnesses. And lastly. We need to develop.

A place. Where it is. A house of God. Where praise. And worship. And joy. Of knowing who Jesus is.

Is exalted. Let us. Pray. And we will. Pass the time. To pastor James. Heavenly father. We thank you. For this passage. We thank you.

[33 : 27] For the lessons. That are taught here. Help us. To be. Like Philip. To encourage. Our friends. The young people. In our lives. To come and see.

And that we could. Share Jesus. With them. And that they. Would one day. Come from skeptics. To become witnesses. In Jesus name.

We pray. Amen. Thank you. Johnny. When I think about. The next generation. And what it actually means.

For us to reach them. I guess the first question. I ask is. How much do we know them? Do we really know. What they're going through? Or is it a simple. Hey well.

This is how I was. When I was a kid. When I was your age. I was already looking after. Four younger children. And balancing two jobs. And doing this. That or the other. Have we heard someone say that.

[34 : 21] From this order. And now. All you do. Is just. Play World of Warcraft. You have no idea. Of responsibility. You have no idea. Actually World of Warcraft. Is a really old game already. Isn't it JP? JP just gave me that look.

He's like dude. You don't know. And I realize. Do we actually know them? Do we actually. Truly want to know them? Or do we actually.

Still see them. As a bit of a problem. That we're trying to deal with. Is it a problem to fix? Because I think. That's one of the problems. I love this. He says. Can anything good. Come out of Nazareth?

He has this spirit. I mean. Maybe he might be joking. I think. I've got this. For some reason. I just have him. In a British accent. And just kind of throwing shade at Nazareth. Because it's just a nearby town. Obviously nothing good could come out of that place.

But I think actually. Young people have that. And it's not even just Nazareth. It's just the world. It's like. Well. Can anything good come out of this world anymore? I mean. We come from. We are now in a different time.

[35 : 17] Compared to. Maybe even a few decades ago. Where there was a lot of. Opportunity for upward mobility. There are a lot of young people. You know. It doesn't really matter. I recently heard a term in Cantonese.

Which I've forgotten. But I'll tell you just the meaning of it. Is actually. A lot of students. Are just simply. Just doing the bare minimum. For studies. Because they're like. What's the point anymore? There's no point in me. Striving to achieve this.

Let me just do enough. Just to get past. And that's enough. Because. What can. What good can come out of what I'm doing here. It really doesn't matter. As long as I don't get in trouble. That's all that really matters. So.

So they're looking. And they're actually. They're testing. And they're cynical about everything. They're just like. Well. I don't know. Is that true? Is that true? Can I believe that? Can I rely on that? Is that good? I don't really know.

There's something else. That I realize about young people. Is. You know. This Israelite. Who has no deceit. They. They are. They know. They know truth. They can sense truth.

[36:10] And they know. It's not what's surrounding them right now. They look around. And they go. Okay. Whatever. Whatever the answer is. It's not that. Whatever I'm seeing in the world. That isn't the real answer.

Now. I don't know what the answer is myself. It's kind of like my wife. Picking a restaurant to eat. She doesn't know where she. Wants to eat. But she knows where she doesn't want to eat. And then we just go on this tour. Of just. Imagine. It's just a thought exercise.

Of where she might not want to eat. I see husbands. Just looking at wives. Amen. Amen. Yes. A lot of amens there. But they know truth.

I mean. They know. Deep down. What is true. Christina says. Hi Christina. Oh. I thought she was away in the children's teaching.

But. But kids know. The next generation knows. They know when something's real.

[37:10] And when something's not. They might not have the tools. To get to the truth themselves just yet. But they'll know whether you have it or not. And that's something that I think we need to remember.

I think about next generation. I think about my daughter. And she's definitely not here. And please don't quote her this story. Because it's a wonderful story. But she will get embarrassed. She is someone of no deceit. She is completely black and white.

She just speaks truth. And she's just one of those people. And we were. I was telling my staff this the other day. We were walking around. In a place in Shenzhen. And it had this sign saying.

I can't remember exactly what it was. It was like the best coffee in town. And we've seen those kinds of things before. This is the best shop in town. And then anyway. She walks past it. She goes. They don't really mean that do they? There's no way that they're actually. The best coffee in town. How is one supposed to know. She didn't say it in that way. She's like. How do they know that they.

[38:07] Are the best coffee in town. And I said. Well they don't. It's just a saying. It's just to kind of get you to kind of think. You've paid attention. It's pretty cool. They got your attention. And she's like. I was like.

Well it's kind of like this. It's kind of like if I told you. Hey. Daddy is the best basketball player in the world. And then she said.

So I said. It's like me telling you. That I'm the best basketball player in the world. I mean of course. It's. It's not necessarily true. It's just what I'm telling you. Right now. And she then. She just had a moment. She just said.

Yeah. That's not true. No. And it just felt so. She was like. Oh there you go. Great example. Great analogy. Pastor James. She's like. Because you're not even a basketball player.

And she said it as completely matter of fact. With no. Like.

[39:02] She was like. No. Because people don't come to watch you play. I was like. Wow. Okay. Let's stop. Let's stop. You need to stop explaining. Your case. But I'll tell you.

They know truth. They'll know truth. They'll know. When someone is really. Legitimately. Believing. And saying. And doing. What you're saying.

And you're doing. So. The vision really for. GU. For actually any of our ministry. Is come and see. Come and see. But I would say this.

The entry requirement. To be able to say something like that. Is that you first have to respond to Jesus. When he says follow me. Like we. We actually have to go. Well. Philip responds to Jesus. Says. Okay. I will follow you. I don't know what the benefits are. But I'm just going to follow you. And when we. Are a genuine community. A genuine community. That are truly following.

[39:56] In. His footsteps. And trusting in him. Then we say. Come and see. Because I think that's one of the other problems. The next generation looking at. They look. And they say. They hear adults saying. Hey. Come to church.

Come and see. And they walk in. And what do they see? They see hypocrisy. Right. They see lives that are not transformed. They see. The previous generation. Still.

Strapped by the same fears. That they have. And they're like. Well you're no different. And actually. You're telling. This isn't a Jesus thing. That you're trying to get me to do. So they see the hypocrisy. And.

Whoa. Thank you. Siri. Did you guys hear my. British accent. On Siri. It is the best. But anyway. That's completely not. What I was talking about. Are we a community. That have actually. Genuinely. Wholeheartedly. Responds to the call of Jesus. When he says.

[40:51] Follow me. And have we then done. A 180. And turned ourselves. And once we've done that. Then let's say. Come and see. And one final thing. About the come and see. Is. Hey. There's actually no pressure. On you.

I've just said. It's all the pressures on you. To be a devoted follower of Christ. On the flip side. There is zero pressure. Why? Because when he says. Come and see. He doesn't say. Hey. Come and see. And I will prove it to you.

No. He says. Come and see. You'll find out for yourself. When we bring young people in. It's not say. Hey. Come and see how great we are. Come and see how great this community is. Come and see how fun this youth pastor is.

No. It's. Come and see who the Lord is. And I don't know. Where you kind of. Land with. The theories of. What Nathaniel. Was going through.

During that time. But I just hear two statements. He starts off by saying. Yeah. Well. Good to come out. I don't know. Is this guy. Is this guy legit? And then after one statement. He completely goes 180.

[41:45] And goes. Rabbi. You are the son of God. The king of Israel. Jesus must have said something. Must have shown him something. That. That caused him. That forced him to turn the 180.

And could be completely transformed. Maybe it is something. Maybe it is something. That Nathaniel was going through. Under the fig tree. That only. He thought no one else could hear. But Jesus says.

I was there. I heard what you were complaining about. I heard what you were worried about. And I was there. And I'm still here right now. Talking to you. Asking you to follow me.

So would we be a community. That truly follows him. And then would we have that inviting spirit. And now I know we say. Hey let's keep inviting more people to this.

Let's complete. Let's continue to break the fire and health safety. Numbers here. And get more and more dangerous. I know what I'm asking here. But I have. I have very. Very. We have very.

[42:41] Very strong. Devoted leaders. In Hank. And in Agnes. And in Tony. Who are. Who are looking. Looking. For best options for us. When it comes to how do we gather safely. But. That shouldn't stop us.

From still inviting people. Protecting. That shouldn't stop us from still. And when we say that. It is from a place of. Hey. Come and see. Along with me. Who he is.

We must have that spirit. If you want more of God. You must be willing to give him away. If you want to know him more. You must introduce him to other people. There is no other way about it. You cannot say. Oh yes. Sunday morning is a good time to come and gather for worship. And I'm just going to do my Jesus thing. And I'm going to become more and more like Jesus. If you become more and more like Jesus. You are dangerously close my friend. In touching lepers.

In going out to places that are not comfortable. And doing things that you don't want to do. And talking to people that you don't really want to talk to. That's what becoming more like Jesus is. So can I pray that we have that spirit.

[43:38] One. To follow him. And two. And then have that spirit to say. Come and see. I'm going to ask Alex. Is Alex here? She's in there.

Alex. I think there's a speaker in there. She's coming out. She's going to lead us in a song just to finish. But can I invite you.

If the Holy Spirit is speaking to you. Right now. You're like. Yeah. I must do something with my faith. I get it. And if I'm here. Then I want to be investing into the next generation too. How can I help? If that is you. Well actually.

If you're like. I don't even know what I should be helping in. Well it starts off with just going God. I follow you. And if you want me to go there. I will go there. So long as you go with me God. Then I will go. And if you're saying again. Yeah. I've been praying and thinking about what I should be doing. To live out my faith. To invite other people into the faith. That maybe this is an opportunity.

[44 : 34] Maybe you are good with young people. Maybe you are. You have a heart for the young people. Maybe you have an awareness of what they're going through. Maybe you have a burden for them. Because you have some of them living in your own house.

But let's be a community. That really cares about the next generation. Recognizing it is not only certain people. That should be ministering to them. But every generation. That should be pouring into the next one. But it starts with us saying. Jesus. I follow you. You. You. Take me where you.

Want me to go. And with that I ask you. Would you come to the altar? Would you. Approach his throne. And go Lord. I want you.

Tell me how I. Can get more of you. And who I can give you away to. Can I lead us in the final prayer. Father. Father. Out of your heart and love for us.

[45 : 35] You being gracious and compassionate. You reached out to us. And God would we be.

The generation that seeks your heart. So give us clean hands. Give us pure hearts. Holy Spirit. Teach us to follow you ourselves. And teach us to have the spirit.

And the courage. To say come and see. Can you continue to be with us as we gather. But don't let us say that. We commit to scattering.

To reaching every. Field of society. And reaching every person in every field. Because you have love for every single one.

But now we start with coming to you. We come to the altar. God, you are wonderful.

[46 : 50] You are also wonderful. So we run to you. We run to your embrace. Experience your love.

Your forgiveness and your grace in our lives. Not so that we can keep it all for ourselves, but that we can share it with others.

So I pray that as we've been challenged this morning of, as we experience you, how are we sharing you with those around us? I pray that as you've spoken to us, we would be obedient to go.

To go where you call us. Whether it is the next generation, whether it's praise the ministry, whether it's our coworkers in the cubicles beside us.

Whether it's that person we just really do not get along with. I pray that wherever you are calling us to go and share your love with, that we would be obedient and go.

[47 : 59] we pray this all in your name Amen Amen