

Note

Matthew – Part 1 of 1

Summary

Matthew - Part 1 of 1.....2
Matthew touches on how all the Old Testament prophecies were fulfilled through the birth of Jesus. Tracing the genealogy of Jesus, we see how He descended from David’s royal line to be the long-awaited Messiah, who would usher in the everlasting Kingdom.

While the Jews expected a strong, majestic King who would take an earthly kingdom by force; Jesus came as a gentle, servant Messiah who gained a Heavenly kingdom by suffering and dying for us. Through His teachings and His works, Jesus taught about the Kingdom lifestyle, Kingdom mission, Kingdom growth, Kingdom relationships and future of the Kingdom. Ultimately, we are called to be Jesus’ disciples and to make disciples of others, so that they too can help others be like Christ.

Transcript

Matthew – Part 1 of 1

Today we come to the very familiar Book of Matthew. I would assume that almost all of you have read and are fairly familiar with this Book.

This is a Book written to connect, in a sense, the Old Testament with the New Testament. It's written by Matthew, addressing particularly the Jewish believers. The first batch of believers were Jews in Jerusalem. And he was writing this with them in mind.

Now, I want you to realize that the 40 writers of the Bible had no idea that what they wrote was going to end up in a book called the Bible. They just wrote, because there was a reason to write, for that moment. But God, in His sovereign grace — behind the scenes----worked through them. So, this is the mystery of the inspiration of the Bible.

What was Matthew's goal as he wrote for his Jewish audience? His goal was to tell them,

You, as a believer:

You have a new Life.

You have a new Mission.

You have a new Family and, we can add, a new Future.

Of course, since it's written to the Jews, there are more Old Testament quotations in Matthew than the other Gospels because they were familiar with the Old Testament.

So, in the Gospel of Matthew, you will see, it will say “that it might be fulfilled which was spoken of by the prophets”. That is how he linked up what all the Old Testament prophecies pointed to - Someone of the Seed of David, that would one day be their King, and bring in a new Kingdom. In other words, all those prophecies finally focus on one Person - Jesus. Many prophecies couldn't quite tie up, but finally we see. Now we get it, what those prophecies are. They're fulfilled, in this One life.

The first half of the Book of Matthew speaks of His life in Galilee. Galilee is, what we would call, the countryside part of the Kingdom of Israel. Very

rugged. They were, what people would consider the non-religious, uneducated, unimportant part of Israel.

Then, the second half of the Book speaks of His time in and around Jerusalem. That's where all the religious, educated, important people were.

The first half of the Book covers about two and a half years of His ministry. We know that Jesus had three years of ministry. The first half of the Book is the major part of His ministry. In other words, He spent most of His time (two and a half years out of three years) in this uneducated, less religious part of Israel.

I think, that alone speaks a lot about our lifestyle. A lot of times, we as Christians, spend way, way too much time among the religious crowd. Jesus wants us to know we should be with those people –shall we say– the outsiders. Because that is what our new Mission is, it's to go to these people.

So, I think, just by that, you have a slight idea of what you should be doing. This Book is for us, believers -how we should live.

The Book of Matthew also tries to emphasize three things about Jesus. Because when you see Him, He looks like a man.

The first thing, he wanted to emphasize to the Jews, is that:

- ✚ He was the *King* of the Jews.
- ✚ Secondly, He is the *new Moses*.
Because, to the Jewish, Moses is *big!*
- ✚ And number three, He is *God*.

So, three things are emphasized. He's not just a man, He's the King of the Jews. He looks like an ordinary guy walking around, but He's not. Let's look at the first one: being King.

Now, the Book of Matthew begins, Matthew 1:1 –“The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.”

So, we see here, very clearly, he begins by telling you Who this Jesus is. He's the Son of David, the One we have been waiting for. The Jews have always been waiting. They had a glorious kingdom at the time of David, then it fizzled out. And the dream of the Jews is a restoration of that

kingdom, under a son of David. An eternal Kingdom, much better, much more glorious, under the Son of David.

And then, if you look at Matthew 1:17, “So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon, fourteen generations, and from the deportation to Babylon to the Christ, fourteen generations.”

So, the genealogy is put in such a way that it's put into three sections:

1. Abraham to David
2. Then, David to the exile
3. Then, the exile to Christ.

Every one of them had fourteen generations. Fourteen is, seven times two. Seven is a big number to the Jewish mind. Their letters had numbers.

Seven = completion

Three = number of God

Fourteen- three times. That's interesting. Something to grab their attention.

Now, you must remember, Matthew begins with the birth of Jesus. The next Book (for example, Mark) doesn't even begin with the birth of Jesus, it starts straightaway with the baptism. Because, for a king, birth is very important. If you're an ordinary man, nobody talks about your birth. The day an ordinary man is born, is not news. It's when he becomes somebody, that he comes into the news. But for a prince, the day he is born is news. So, you see here, the emphasis is on His birth. While in Mark, it's on His baptism, the beginning of His work. There, He is Son of Man or Servant.

Then, we see in the Matthew account, the wise men came. You're all familiar with the story of Matthew 2:11, the wise men came from the East, to come and worship Him. When a new prince is born, people come and give their respects. The 3 wise men brought 3 gifts:

1. Gold. Gold is always a symbol of royalty.
2. Frankincense - incense, you burn it and the fragrance and smoke rise up. That speaks of God.
3. Myrrh - a spice used to embalm dead bodies.

But the first gift was: Gold - He is King,
Who is God - Incense,

Who will die - Myrrh

So, the three gifts are very telling about the life of this new King.

Now, we also see, when a king is born, its a very big deal; and when he dies, it's a very, very big deal.

And in the Matthew account, Jesus' death is described very clearly. He wore a crown of thorns. Though it's thorns, it was a crown-Matthew 27:29. He had a reed, a stick, in His right hand. He was robed. Though they were mocking Him, they didn't realize they reminding the Jews-Crowned, scepter in His hand, robed. And the Roman soldiers bowed down and said to Him, "Hail, King of the Jews!"

And then, in Matthew 27:37, we see there was a title over Him, when He was being crucified and it said 'Jesus, King of the Jews' that was nailed to the Cross.

So, all these were written, put down by Matthew, telling the readers, "Do you know Who this is? The One who died, terribly, on the Cross, is your King." This is very important to the Jews, because the Jews have a very different idea of the coming King.

You and I, we know the King will come twice. The first time, He came as the suffering Servant (that's in Isaiah) but they ignored that. The second time, He will come as a conquering King. First time, on an ass or a donkey. Conquering kings don't come on an ass. Second time, He'll come on a horse, as a conquering King.

Now, I want you to note that, while we know that Jesus is the suffering King, the Jews struggled. John the Baptist himself, struggled. Let's turn to Matthew 11, verses 2 and 3. You must not forget, that John the Baptist was the one that baptized Jesus. He heard from the Heavens. He saw the dove descending on Jesus' head. And he heard the Voice saying, "This is My beloved Son." John, of all people, should know this is the Messiah. Of all people, he should know. But when he watched Jesus for a long time, he began to wonder, "Did I hear right? Is this the King? He's so lowly. He just mixes with the poor. He's always with the crowds. He doesn't dress, He doesn't behave, He doesn't look like a King."

And so, poor John, when he was in prison, in Matthew 11, let's read what he struggled with.

In Matthew 11:2: Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to Him, “Are you the One who is to come? Or shall we look for another?”

Imagine that! John, the prophet, sent to proclaim “Behold, the Lamb of God which takes away the sin of the world” was confused. So, I hope you understand why Jesus was persecuted by the Jews, because their version of the King is totally different from our version of King Jesus.

Matthew 16:21-23(a)

[21] From that time, Jesus began to show His disciples that He must go to Jerusalem and suffer many things from the elders, and chief priests and scribes, and be killed, and on the third day be raised.

[22] And Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord! This shall never happen to You.”

[23a] But He turned and said to Peter, “Get behind Me, Satan! You are a hindrance to Me.”

Even Peter couldn't accept the fact that our King was going to be tortured, killed... “What kind of King is that?”

So, here, you must understand, when Matthew writes, to tell people “this is the Christ, this is the Messiah, this is the King we're waiting for”, it was a battle in their minds.

So, he writes a lot of these things like, the birth of Jesus, the death of Jesus, and many things,
to emphasize the miracles,
to emphasize that this is not an ordinary man,
this is the King we're looking for.
And yet, He dressed like an ordinary man.

So, number one:

Matthew was working hard to get people to see,
this is the King, Who would come and suffer for us.

Number two:

Matthew tried to emphasize that this is also the new Moses.

In Matthew 2:15, we see that Jesus had to be brought to Egypt as a baby. And then, after that, when Herod was dead, He could be brought back from Egypt.

Now, why this thing about having to go to Egypt and come out? What was the point of this thing? Couldn't they just run somewhere else? Moab? Or Ammon? Or Philistia? It's much easier, right? But they went. Joseph had to flee to Egypt and then later come out of Egypt. That's the picture of Moses coming out of Egypt.

After He came out of Egypt, and He grew up, Jesus was baptized. Honestly, when you look at it, why should Jesus be baptized? What's the point? He never had any sin. Baptism is like, you need a new life. Washing off your sins. You come out from the water, and you're born again, into new life. He never needed that. But the baptism is to show that just as Moses went through the waters of the Red Sea, Jesus went into the Jordan and came out.

After that, Jesus went 40 days into the wilderness, as Moses went 40 years in the wilderness. All these numbers clicked with the Jews. Not to you, probably. When they read this passage, they read or they hear Matthew, "Oh, 40 days! Was it Moses? 40 years?" They all know this. "Oh, baptism! Didn't Moses go through the waters?"

And then, the first sermon He preaches is on a Mount. The Jews always remember, God's Law was given on Mount Sinai.

See, these things clicked. There are words that click in minds, we call them "buzzwords". It hits a bell, in the mind of the Jew.

And Jesus, on the Mount, preached the Sermon on the Mount: how to live, as God at Mount Sinai had given them the Law. Except, this time, Jesus was going to tell them, "I will not only give you a new way to live, as God did in Mount Sinai, but I will also give you a new heart, so that you can live the way you should."

Matthew 5:17: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them, but to fulfill them."

He's telling them, "I am come to preserve the Law. Just as Moses gave the Law, I'm giving you a Law. I'm not breaking the law by this."

So, I hope you see that these things, about going to Egypt, and all these are not clearly taught in the other Gospels, but it's emphasized in Matthew, to ring bells in Jewish minds.

Of course, Moses got them out of slavery, with the hope, to go to the Promised Land.

Jesus got people out of sin, with the hope to go and be part of the Kingdom of Heaven.

Big difference, but still in the style of Moses.

And the third thing that Matthew wanted to emphasize is, Jesus is God. In Matthew 1:23... the angel told Mary that she will have a son.

Verse 22: All this took place to fulfill what the Lord had spoken by the prophet.

Verse 23: "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel."

For the Jews, Immanuel means "God with us".

Only Matthew records this. What I hope you will see is that Matthew was working very hard to get their minds to overcome the barrier, that this One, this ordinary looking Man living with very ordinary people, is no less than the King, no less than the new Moses and no less than "God with us"!

It was very hard to grasp. Unlearning is much harder than learning, and the Jews had to unlearn that the king is the conquering King to get rid of the Romans. John couldn't figure that out. Peter couldn't figure that out. So, that's why he wrote this Book, Matthew.

The *goal* of this Book - always understand what Matthew is trying to do:

First:

to **get the Jews to understand:**

Jesus is the King, the One we've been waiting for.

And after that:

the goal is that we will all *be like Jesus.*

And *help others be like Jesus.*

Because that's the end of the Book. The goal is very clear. Many of the Books in the Bible don't seem to have a nice ending, this one seems to have it, "Go ye therefore and make disciples of all nations, baptizing them..." We call it the Great Commission, we know it, we memorized it.

That's the goal of this Book - that you will be a disciple, and you make disciples of others, who make disciples of others. And this goes on. This is your new life, this is your new goal in life. Missions. Disciple-making.

You see the words 'follow Me' five times in the Book of Matthew. "Follow Me. Don't just listen. Be My disciple, not My student." Big difference. Don't be a Bible student, be a disciple of Jesus. Not know about Him, but know and then live like Him. And then, help others be like Him. So, the goal is very, very clear in this Book.

Now, the method. How did Jesus do it?

This Book is full of the works of Jesus: His life, works.

how He reached out,



how He *immersed* Himself with people,



how He was *like them*,



how He *touch*ed them,



how He *fed* them,



how He *healed* them,



how He *helped* them.



Full of works.

It's not "Bible student." Not "Alright, let's go for discipleship class. See you next week, discipleship class. See you next week, discipleship class." until we die.

No, it's about going out. Outreaching.

So, it's about His *works*. And as He *did* His *works*, He taught His *Word*. And He taught with *authority*. In Matthew 7:29... Let's just go there, these are just some key things. If we don't see all this, then we're just reading a whole bundle of stuff that will make our head big and fat, like many Christians, and our legs tiny and atrophied, our hands paralyzed, our hearts shrivel up.

Matthew 7:29. This is after the Sermon on the Mount.

Matthew 7:28. And when Jesus had finished these sayings, the crowds were *astonished* at His teaching,
[29] for He was teaching them as one who had *authority*, and not as their scribes.

Now, a lot of Bible teaching, today, is taught by people who read another book, and then teach you what they read in another book. There's no authority in that teaching, because it's not part of their life. They read their sermon, they read their lesson. Because it's just something they read, put in their head, and then they discharge it. It's very different from Jesus, Who taught. And I hope, with us, when we talk about the Word of God, it is out of our life with God. We don't speak as if we read it somewhere, but we speak with authority. If I know something, I can tell you, "No, that's not the way to do it!" Rather than, "No, I don't think that's the way to do it, because I read that that doesn't work." It's very different.

Today, the method of Christianity, in general, is basically, Word-based, and Word-based alone. I'm not against Word-based, you need the Word. I didn't know about Jesus until I read the Bible, but Word-based must produce works in life. I always say, "It starts with the head, moves to the heart, and then, it moves the hands and the feet. Otherwise, it's dead." It's a Dead Sea religion. It's like the Dead Sea in Israel, the waters just go in and finally, the sea becomes dead. We become spiritually dead.

So, Jesus' method is very, very clear. If you read Matthew, you'll see: works, Word, works, Word, all mixed up, one after another. It's not like, "Word, I study my Christianity for 20 years, then I go out and do something for God. Pastor, I'm not ready. Let me get ready first. Let me learn more first." No, no, no. The best way to learn, is to do. You want to learn cooking? Learn, do. Do, learn. All the time, it's like that, it's all mixed. It's very different from school education, where you spend like 20 years going to school, not "lifting a finger" to do anything. And then, after 20 years, you "graduate" to do something. Life skills in Christianity are not like that.

So, if you look at the Book of Matthew... And I'm not going to dissect it, it's too diverse. A lot of people come up with very beautiful classifications, I think, it's like trying to put the Book of Matthew into boxes. We like things in boxes, because it's neat and tidy, like the five points of Calvinism or whatever. You just can't do that. But you can, roughly, see some kind of structure. And, I believe there are basically five major sermons on five major topics in Matthew. You can disagree with me, because it's not hard and fast.

Five – again – is like the Pentateuch or the Torah. The Jews always believe the Word of God came in five books, Genesis to Deuteronomy. Even the Psalms simply have like sections of five. And Matthew tends to write in that style. It looks like five major sermons of Jesus are recorded.

The 1st sermon - the Sermon on the Mount, roughly chapter 5 to chapter 7.

It basically describes Kingdom Lifestyle.

In other words, you are a believer, this should be your lifestyle. And, honestly, it's an upside down lifestyle.

"Blessed are the poor. " "Blessed are the persecuted. "

It's like, that's weird. That is the lifestyle of a Christian.

It's pretty much an upside down lifestyle.

Who is the one who is great? The one who is a servant.

How do you be rich in the Kingdom of Heaven? By giving.

When someone slaps you, you turn the other cheek. "What? How come?"

And we hear, in the Sermon on the Mount, five times, "But I say unto you..."

In other words, our lifestyle is, truly, to be like an upside down lifestyle.

In other words, think of Jesus' lifestyle - the King,
Who went to the Cross.

Normally a king wants people to die for him;
this King went to die for people. Now, that's not the normal way.

Normally, a king wants to be born in a beautiful palace;
He was born in a manger.

A king wants to live in a palace;
He grew up in a carpenter's house. A king wants to have all kinds of
residences, but Jesus said, "Foxes have holes, and birds of the air have
nests, but the Son of Man has nowhere to lay His head."

Important men always spend time with big men;
He spent time with lowly men.

Kings like to be in big functions;
He avoided Jerusalem.

You know, it's totally different.

Kings dress differently, He dressed exactly like others.

And when the high priest wanted to arrest Him, they had to pay Judas 30
pieces of silver to identify Jesus.

That, to me, is the most bizarre statement in the Bible. "You mean, they
had to pay a guy 30 pieces of silver to identify Him? You mean, they can't
identify Jesus three years of public ministry? Your troops, your soldiers,
your high priest cannot identify Him? What's wrong?" You know why? He
looks so normal.

I mean, if anybody wanted to arrest a president, you don't have to pay
anyone and say, "Please tell me which one is the president?" He's the one
walking in the front, the bodyguards around him. He dresses differently,
everyone looks up to him. You don't need anybody to say, "That's the
president king."

But for Jesus, after three years, every day exposing Himself, people still had to say, “Judas, which one is Jesus? I don't want to arrest Peter by mistake.”

So, He really lived the upside down lifestyle. Today, we don't have an upside down lifestyle. Most of the pastors are the big guys; they walk around with bodyguards, they like all kinds of fancy houses and live fancy lifestyles. And they want everyone to call them big titles; Doctor, or the Right Reverend, and whatever. They haven't read the Sermon on the Mount.

The 2nd sermon-around chapters 9 and 10.

Matthew 9:37. The harvest truly is plentiful. And then, in Chapter 10, Jesus sent out the disciples. So, you see, Kingdom Lifestyle, in the first sermon. Kingdom Mission, reaching out. Christianity, today, has become about going into church. What's your goal as you become a Christian? To be faithful in church? Isn't that so noble? Isn't that so spiritual? No, it's not. It's an escapist lifestyle. We are to be “salt and light” in the world, not bringing all the light into one building and each of us lighting each other up and dazzling each other with our brilliance, our arguments and our scholarship.

The 3rd sermon is found in chapter 13.

It's more than chapter 13 but in chapter 13, you see Kingdom Growth. In chapter 13, there is a whole lot of parables. Jesus always taught in parables. Chapter 13 verse 34 says, “Jesus never taught anything without parables.”

Today, we never teach without outlines, alliterations, numbers, charts, OHP (Overhead PowerPoints). No, teach with stories, simple stories. The brain is still wired the same way. We don't have a different brain from the first brain that Adam had, of brains wired for stories. That's why the Bible is 70% stories. We remember stories, even from our childhood. We don't remember numbers, alliterations, no.

So, He taught parables about Kingdom Growth. For example, the Parable of the good soil (Sower). You sow, sometimes something happens hundredfold, sometimes nothing happens. It's okay, that's part of Kingdom Growth.

The Parable of the Wheat and the Tares, in chapter 13. When you sow, you have two types coming up. It's okay; it's part of life. Don't get angry and upset.

The Parable of the Mustard Seed. Throw a little seed, you never know how one day it can be a huge, huge tree and bless lots of people with that one seed you threw.

The Parable of the Pearl of Great Price. In this parable, it's like finding a pearl, when upon finding that pearl, you sell everything else, just for that. When you find the joy of sharing the Gospel and the disciple-making lifestyle, you throw everything away. The rest is useless. Pointless. It's not worth anything. One day, you'll leave everything behind.

Then, the last: the Parable of the Net. Cast a net, catch all kinds; good fish, bad fish. On the last Day, God will sort it out, don't worry about it.

So, the third sermon was about Kingdom Growth.

The 4th sermon is, to me, found in chapter 18, Kingdom Relationships. Now we're in a new family. We live in a new spiritual family. We need to have relationships. And then, in Matthew 18, it says, "If a brother has sinned against you, go and settle it quickly". Don't keep grudges. And also, in Matthew 18, it talks about how to forgive; "how God forgives us, therefore we should forgive others". Now, you cannot live in any kind of relationship, whether it's a biological family, or a spiritual family, if you don't settle and you don't forgive. Almost all the time, there are problems in a community or family because they haven't understood how to go up to that person, settle it, and then forgive, as Christ forgave us.

The 5th sermon is on the Future of the Kingdom - Sign of the End Times, which I won't go into, except to say, the Jews struggle with this. To the Jewish mind, the Future Kingdom, was Holy Future. That means, the present life, then the Future Kingdom comes. Two separate things. For us Christians, the Kingdom has come already, but the present life still exists. The present evil world is still here. The Kingdom is already here. I'm in the Kingdom, I'm a child of God already. I'm enjoying many things in the Kingdom, and yet I'm being harassed by many things of this present evil world.

There's an overlap, which for the Jewish mind, they couldn't figure out. "How come, if the King is here, the world is still there? How come the

Romans are still oppressing us? What's He talking about? The New Kingdom... I still see the Romans here. I still see that there's corruption here."

There is an overlap, because the Kingdom is inaugurated –I repeat that– inaugurated, or started, but not consummated, not completed. There is an overlap. But in the Jewish mind, it's either this present evil world, then it's erased, and the future Kingdom comes. And so, they were totally confused. For us, we know. I still have my old nature, but I have a new nature. The world still stinks outside, but there's so much peace and joy inside. I'm enjoying the Kingdom already, I'm not waiting for Heaven. I'm enjoying peace and joy in my heart already, I have a taste of it. It's inaugurated, but not complete, not consummated.

So, these are the 5 major themes of the sermons that is in the Book of Matthew. I hope, as you read through it, you will see these things. Again, let me say the goal of Matthew. Because if you lose the goal, then you lose it all.

As a believer, you and me, we don't struggle with "Jesus, is He really the King?" We have accepted that. "Is He really the Son of David?" Yes, I know that. But what is the biggest struggle? It is in Matthew 28 and we call it the Great Commission. I call it the King's Commandment. The King has come, kings give commandments.

What is the King's Commandment?
Make disciples - Matthew chapter 28.

Matthew 28:18. And Jesus came and said to them, "All authority in Heaven and on earth has been given to Me."

Why can He say that?

He's the King! As the King, He can say that! Only a King can say, "All authority in Heaven and on Earth." Nobody else can say that, only King Jesus can talk this way.

That's why, you either accept Jesus as King - "God with us" - or He's a liar.

[Matthew 28:19] "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit[20] teaching them to observe all things that I have commanded you. And behold, I am with you always, unto the end of the age."

You will see several verbs here.
Go-Make-Baptize-Teach-To observe.

So, there's so many things to do, right? No!
There are a lot of verbs there, but then, in the Greek, there's one imperative verb. (Imperative means compulsory.)
Focus on that verb, the rest helps you to focus on that verb - Make disciples!

Go for what? Make disciples.

Teach for what? Make disciples.

Baptize for what? Make disciples.

So, what is the goal of Matthew writing these entire 28 chapters? I can tell you, the vast majority of Christians read these entire 28 chapters and don't make disciples. They go to church. They go to Bible studies, for a lifetime and make no disciples. Maybe one. Maybe their kid, and even that is not likely, they never really focused on it. They made the kid go to Sunday School and never said, "Follow me, son. My life, my deeds. Not Sunday School teachers' words. Papa's life, Papa's deeds. Follow that." Now, look at the last phrase there, "And behold, I am with you always, to the end of the age." Only God can say that. Only Immanuel can say that. "God with us".

So, do you see the King's command? The King commands you. It's not the "Great Commission"; it's the King's Commandment: MAKE DISCIPLES. Many of us have ignored the commandment. And you will never have Christ, you'd never know the reality of God, until you're making disciples. That's when you know He is with you.

For many Christians, God is up there, somewhere, maybe in the church. But with you? They cannot really say, "Lo and behold, He is with me." Why? They're not making disciples, they're just doing their own thing. Why should God spend time with you, when you're just doing your own things? So you can have more girlfriends and have more fancy taste in your clothing, go shopping with you? I don't think that's what God really meant by this verse. But you feel the reality of God's presence when you make disciples.

So, I hope this Book helps you to connect the OT with the NT.

What's the goal of reading about this life?

So that you can be like Him. We're not saved just to escape hell.

We're saved to escape hell :

to be
like Christ

and to help
others be
like Christ.

and to help others,
make others be
like Christ.

God bless you.