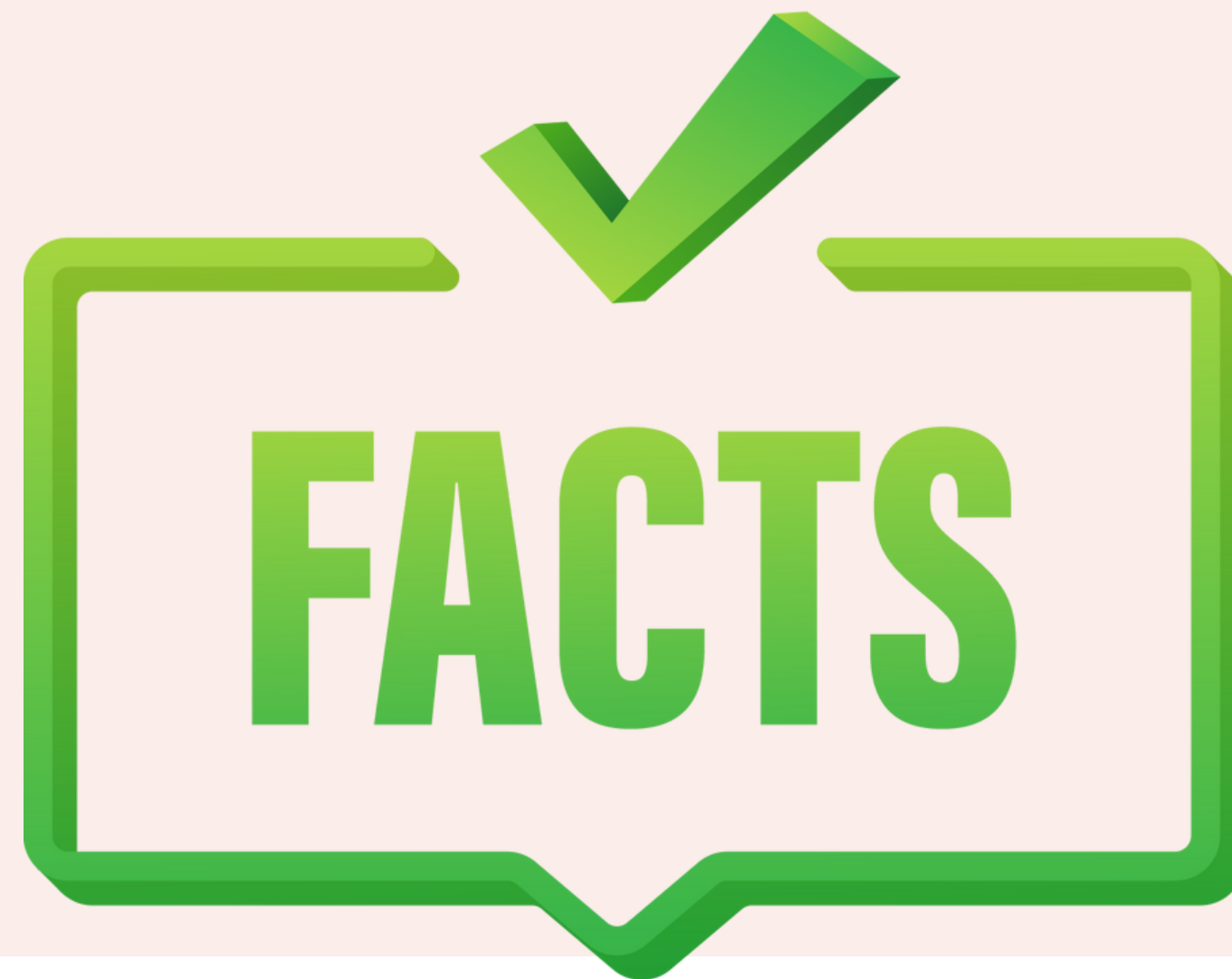
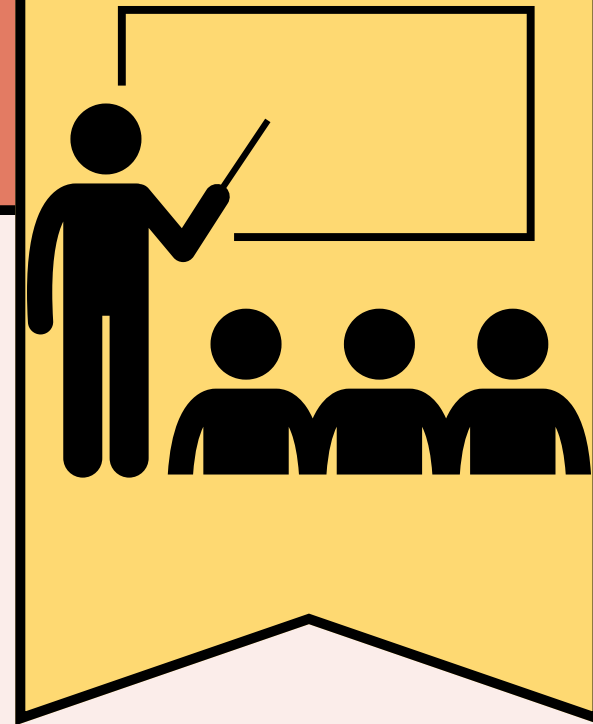


WALKING IN THE TRUTH



TEACH & OBEY



Jesus

What did Jesus command us to teach to all nations?

Matthew 28:19-20 NRSV

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 and **teaching them to obey everything that I have commanded you.**

And remember, I am with you always, to the end of the age."

LEARN OF JESUS

Jesus

What did Jesus say we need to learn?

Matthew 11:28-30 NRSV

28 "Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For **my yoke is easy**, and **my burden is light.**"



LEARN

YOKE OF JESUS



Outline of Biblical Usage [?]

I. a yoke

1. a yoke that is put on draught cattle
2. metaph., used of any burden or bondage

A. as that of slavery

B. of troublesome laws imposed on one, esp. of the Mosaic law, hence the name is so transferred to the commands of Christ as to contrast them with the commands of the Pharisees which were a veritable 'yoke'; yet even Christ's commands must be submitted to, though easier to be kept

II. a balance, pair of scales

2 Bear one another's burdens,
and in this way you will **fulfill the
law of Christ.**
Galatians 6:2

Strong's Definitions [?]

(Strong's Definitions Legend)

ζυγός zygós, dzoo-gos'; from the root of ζεύγνυμι zeúgnymi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales):—pair of balances, yoke.

HOW WE KNOW HIM

Apostle John

How to know if we are walking in the truth.

1 John 2:3-6 NRSV

3 Now by this we know that we have come to know him, **if we obey his commandments**. 4 Whoever says, "I have come to know him," **but does not obey his commandments is a liar**, and **in such a person the truth does not exist**; 5 but whoever obeys his word, **truly in this person the love of God has reached perfection**. **By this we know that we are in him**: 6 whoever says, "I abide in him," ought to walk in the same way as he walked.

LOVE JESUS

Jesus

How do we show our love to Jesus?

John 14:15; 21 NRSV

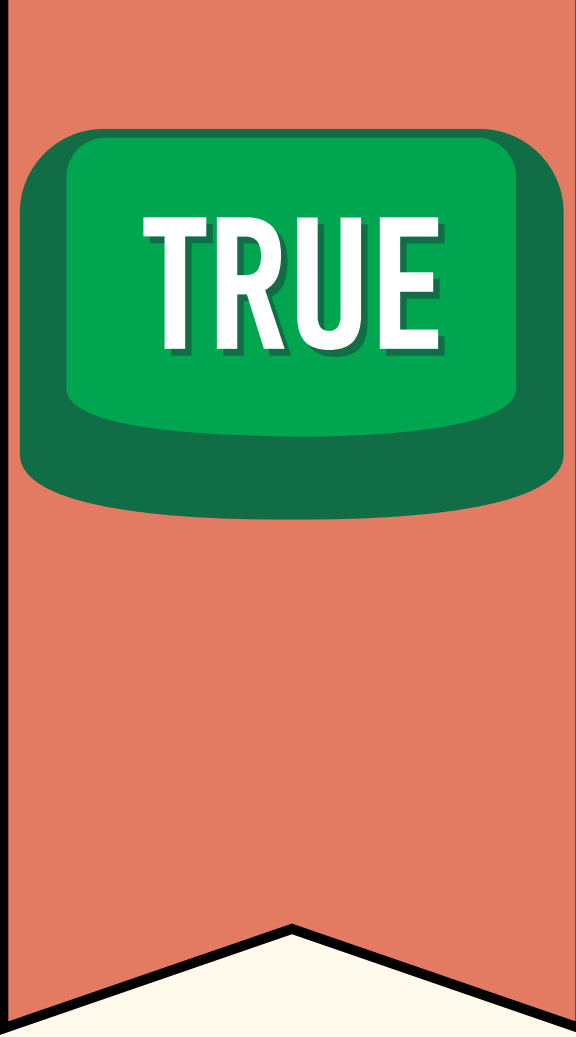
15 "If you love me, you will keep my commandments.

21 They who **have my commandments and keep them** are those who love me, and those who love me will be loved by my Father, and I will love them and reveal myself to them.



love

TRUTH



TRUE

Jesus

Jesus says those who keep His word love Him and those who do not keep His word **DO NOT LOVE HIM**.

John 14:23-24 NRSV

23 Jesus answered him, "**Those who love me will keep my word**, and my Father will love them, and we will come to them and make our home with them.

24 **Whoever does not love me does not keep my words**, and the word that you hear is not mine but is from the Father who sent me.

KEEP COMMANDMENTS

The Apostle Paul.

1 Corinthians 7:19 NRSV

19 Circumcision is nothing, and uncircumcision is nothing, but obeying the commandments of God is everything.

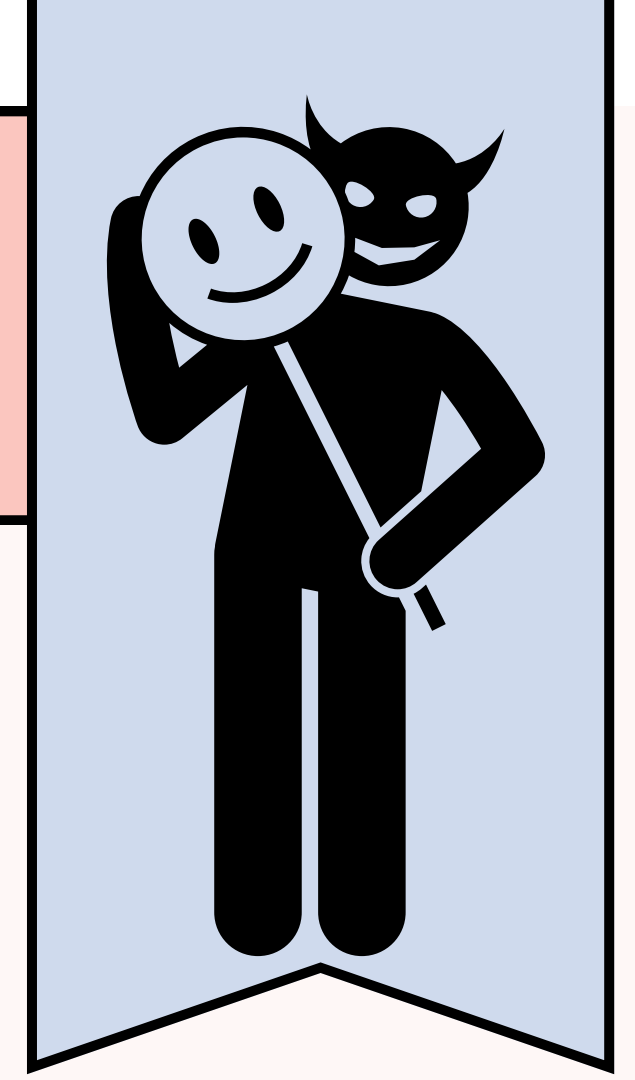
The Apostle John.

12 Here is a call for the endurance of the saints, those who keep the commandments of God and hold fast to the faith of Jesus.

Revelation 14:12 NRSV



DON'T BE TRICKED



Jesus & Apostle John

Jesus commanded us to teach & obey His commandments!

The way that we truly show that we **LOVE** God is to keep His commandments. There is no other way.

3 For the love of God is this, that we obey his commandments. And his commandments are not burdensome,

1 John 5:3 NRSV

ETERNAL LIFE

Jesus

Eternal Life is knowing the Only True God & Jesus Christ and keeping their commandments. John 17:3



LIFE

49 for I have not spoken on my own, but the Father who sent me **has himself given me a commandment about what to say** and what to speak.

50 And **I know that his commandment is eternal life**. What I speak, therefore, **I speak just as the Father has told me.**"

John 12:49-50 NRSV

IN COVENANT

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be **married to another**,...

Romans 7:4

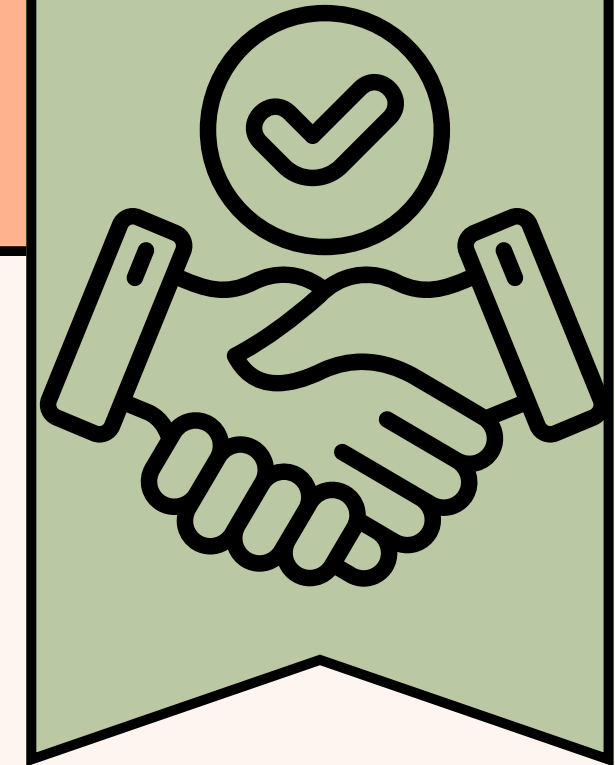
Outline of Biblical Usage [?]

→ cohabitation, conjugal rights

Strong's Definitions [?]

(Strong's Definitions Legend)

עוֹנָה 'ôwnâh, o-naw'; from an unused root apparently meaning to dwell together; (sexual) cohabitation:—duty of marriage.

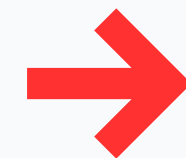


What **is required** to **dwell** with Jesus in His Kingdom forever?

OUR DUTY!

10 Even so on your part, when you have done everything that was assigned and commanded you, say, We are unworthy servants [possessing no merit, for we have not gone beyond our obligation]; we have [merely] **done what was our duty to do.**

Luke 17:10 AMPC



b. metaphorically: **τί**, passive **τὴν εὐνοίαν ὀφειλομένην**, the good-will due (A. V. (not R. V.) **due benevolence**), 1 Corinthians 7:3 Rec.; **μηδενὶ μηδὲν ὀφείλετε** (here **ὀφείλετε**, on account of what precedes and what follows, must be taken in its broadest sense, both literal and tropical), **εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν**, **owe no one anything except to love one another**, because we must never cease loving and the debt of love can never be paid, Romans 13:8. absolutely, **to be a debtor, be bound**: Matthew 23:16, 18; followed by an infinitive **to be under obligation, bound by duty or necessity, to do something; it behooves one; one ought**; used thus of a necessity imposed either by law and duty, or by reason, or by the times, or by the nature of the matter under consideration (according to Westcott (Epistles of John, p. 5), Cremer, others, denoting obligation in its special and personal aspects): Luke 17:10; John 13:14; John 19:7 (**ὀφείλει ἀποθανεῖν**, he ought to die); Acts 17:29; Romans 15:1, 27; 1 Corinthians 5:10; (1 Corinthians 7:36 (A. V. **need so requireth**)); 1 Corinthians 9:10; 11:7, 10; 2 Corinthians 12:14; Ephesians 5:28; 2 Thessalonians 1:3; 2 Thessalonians 2:13; Hebrews 2:17; Hebrews 5:3, 12; 1 John 2:6; 1 John 3:16; 1 John 4:11; 3 John 1:8; **ὥφειλον συνίστασθαι**, I ought to have been commended, i. e. I can demand commendation, 2 Corinthians 12:11.

DO IT!

Jesus

Believers can pray, fast, prophecy, cast out demons, and worship God all they want. But **if** they **DO NOT OBEY** His Commandments they will **NOT** be saved!



21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. 22 On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' 23 Then I will declare to them, 'I never knew you; go away from me, you who behave lawlessly.'

Matthew 7:21-23 NRSV

Matthew 7:23

23 Then I will declare to them, ‘**I never knew you**; go away from me, you **who behave lawlessly**.’

“I never knew you”

This was a recognized formula of repudiation and excommunication in the Jewish community. A rabbi would say these words to a disobedient disciple.

resources: Erub. 53a; Mo’ed. Qat. 16a; Mo’ed Qat. 3:8; Carson 1984b: 193; Lachs 1987: 150

well aware that some prophets were false; indeed, on multiple occasions, in the decades following Jesus’ ministry, alleged prophets led followers to destruction at the hands of Rome’s armies.

7:16 See note on Jas 3:12.

7:21 – 22 Although Greek and Jewish accounts sometimes delegated judgment to an exalted human, the ultimate judge in Jewish belief was God. Some Jewish exorcists invoked Solomon’s name to try to expel demons (Josephus, *Antiquities* 8.47), but the sense here may exalt Jesus more: Jewish people more often could speak of acting (e.g., 1Sa 17:45; Ps 118:11 – 12) or prophesying (e.g., Dt 18:22; 1 Esdras 6:1) in the name of God.

7:23 *I never knew you.* This was a recognized formula of repudiation and rejection.



Cultural Backgrounds Study Bible
Craig S Keener New Testament Editor

Eruvin 53a:10

The Gemara asks: And according to the one who said that his decrees were new, isn't it written: "**Who knew not Joseph**"? If it were the same king, *how could he not know Joseph*? The Gemara explains: What is the meaning of the phrase: "Who knew not Joseph"? It means that he **conducted himself like one who did not know Joseph at all**.

Moed Katan 16a:22

Rabbi Shimon went and told his father, Rabbi Yehuda HaNasi, what bar Kappara had said, and Rabbi Yehuda HaNasi became angry with him. When bar Kappara came at some later point to visit, Rabbi Yehuda HaNasi said to him: Bar Kappara, **I do not know you at all**. Bar Kappara understood that Rabbi Yehuda HaNasi had taken his statement to heart, i.e., was insulted. He subsequently **behaved** as if he had been admonished, as a self-imposed punishment, for thirty days.

Resources List: **France, R.T 1985** *Matthew*. Tyndale New Testament Commentaries. Grand Rapids: Eerdmans.

Carson, D. A 1984b “Matthew.” 8:3-599 in *The Expositor’s Bible Commentary*. Edited by Frank Gaebelein. Grand Rapids: Zondervan

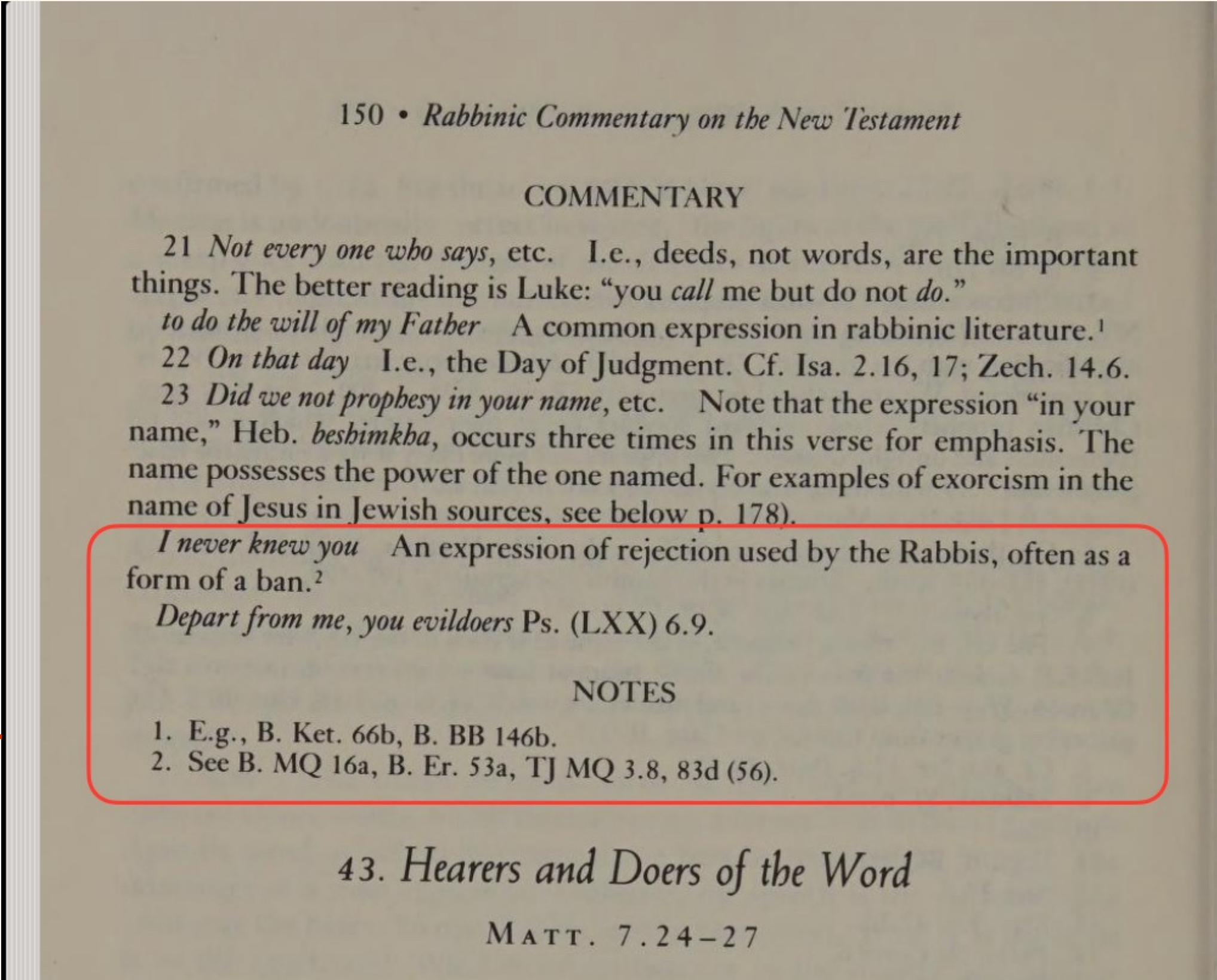
Lachs, Samuel Tobias. 1987 *A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark, and Luke*. Hoboken, NJ: KTAV; New York: Anti-Defamation League of B’nai B’rith.

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23. Notice that in vv. 21–23 Jesus presents *himself* as the judge at ‘that day’, when his hearers would have expected *God* to be mentioned. The claim is all the more striking for being assumed, not argued. Moreover, the criterion of judgment is their relationship with *him*. For *I never knew you* as a formula of repudiation see also 25:12, and cf. Peter’s denial, 26:70, 72, 74. *Depart from me, you evildoers* is a quotation from Psalm 6:8, where it is the words of the pious sufferer to his persecutors.



THAYER'S GREEK LEXICON

WE SEE THAT INIQUITY MEANS VIOLATING LAW OR TO DO WICKEDNESS. THESE DISCIPLES DISREGARDED THEIR RABBI'S COMMANDS.

JESUS OUR MASTER, WILL SAY "DEPART FROM ME," TO THOSE WHO BELIEVED IN HIM BUT DID NOT OBEY OR DISREGARDED HIS COMMANDS.

ἀνομία, -ας, ἡ, (ἄνομος);

1. properly, the condition of one without law — either because ignorant of it, or because violating it.

2. contempt and violation of law, iniquity, wickedness: Matthew 23:28; Matthew 24:12; 2 Thessalonians 2:8 (T Tr text WH text; cf. ἁμαρτία, 1, p. 30f), 2 Thessalonians 2:7; Titus 2:14; 1 John 3:4. opposed to ἡ δικαιοσύνη, 2 Corinthians 6:14; Hebrews 1:9 [not Tdf.] (Xenophon, mem. 1, 2, 24 ἀνομία μᾶλλον ἢ δικαιοσύνη χρώμενοι); and to ἡ δικαιοσύνη and ὁ ἁγιασμός, Romans 6:19 (τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν to iniquity — personified — in order to work iniquity); ποιεῖν τὴν ἀνομίαν to do iniquity, act wickedly, Matthew 13:41; 1 John 3:4; in the same sense, ἐργάζεσθαι τὴν ἀν, Matthew 7:23; plural αἱ ἀνομίαι manifestations of disregard for law, iniquities, evil deeds: Romans 4:7 (Psalm 31:1 (Ps. 32:1)); Hebrews 8:12 [R G L]; Hebrews 10:17. (In Greek writings from [Herodotus 1, 96] Thucydides down; often in the Sept.)

[Synonym: cf. Trench, § lxvi.; Tittmann 1:48; Ellicott on Titus 2:14.]

Yes, in **Matthew 7:23**, when Jesus says:

“And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’” (ESV)

He is very likely invoking a **rabbinic-style ban or excommunication**, drawing on a Jewish tradition of formally expelling someone from the community. Here’s how this works:

Context: Rabbinic Ban (Hebrew: *herem*)

- In **Second Temple Judaism**, a rabbi or religious leader could pronounce a **ban** (Hebrew: *herem*) on someone who violated the law or endangered the community spiritually or morally.
- This was a **formal act of disassociation**, often using phrases like:
 - “Depart from me”
 - “I do not know you”
 - “You are cut off from the assembly”

These phrases were understood as **legal and relational severance**—not just personal disappointment.

📖 Jesus' Words in That Light

"Depart from me... I never knew you..."

- The phrase "**Depart from me**" echoes **Psalm 6:8**:
 | "*Depart from me, all you workers of iniquity...*" — a judgment against evildoers.
- "I never knew you" is a **legal disavowal**—He is declaring **no covenantal or communal relationship** with them.
- "**Workers of lawlessness**" (Greek: *anomia*) suggests Torah-violation, reinforcing a **Jewish legal context**.

🧠 Why This Matters:

- Jesus, speaking to a Jewish audience, uses **rabbinic judicial language**.
- His words **mirror** how **rabbis or judges** would exclude someone from the assembly for **lawlessness or false teaching**.
- This isn't just rejection—it's a **public declaration of covenant exclusion**, very much in line with rabbinic *herem* practices.

✅ Conclusion:

Yes, **Matthew 7:23** strongly reflects the language and concept of a **rabbinic ban or excommunication**. Jesus is making a **formal judgment**, using Jewish legal language to emphasize that false disciples are **outside the true kingdom community**.

Would you like to compare this to other similar phrases in Jewish literature or Jesus' other teachings?