

Notes: May 5, 2018

Start: 10 AM

Order of service:

1. Shabbat Shalom – Service Begins
2. Prayer for America and it's Leadership
3. Children's Song:
4. Children's Lesson:
5. Children's Blessing and Dismissal to Class
6. Welcome, Announcements, and Prayer
7. Matovu
8. Drash –
9. Name of God For the Week:
10. Liturgy
11. Prayer
12. Worship in Music and Dance
13. Rabbi Stephen's Message: *You Don't Know What You Don't Know*
14. Kiddush

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: You Don't Know What You Don't Know

How many of you have heard the saying...”You Don't Know What You Don't Know?”

Can anyone tell me who said it and when it was first said?

- *Donald Rumsfeld, Secretary of the Department of Defense during a news briefing 12 February 2002)*

Reports that say that something hasn't happened are always interesting to me, because as we know, there are known knowns; there are things we know we know. We also know there are known unknowns; that is to say we know there are some things we do not know. But there are also unknown unknowns — the ones we don't know we don't know. And if one looks throughout the history of our country and other free countries, it is the latter category that tend to be the difficult ones.

The absence of evidence is not evidence of absence, or vice versa.

*Now what is the message there? The message is that **there are no "knowns."** There are things we know that we know. There are known unknowns. That is to say there are things that we now know we don't know. But there are also unknown unknowns. There are things we do not know we don't know. So when we do the best we can and we pull all this information together, and we then say well that's basically what we see as the situation, that is really only the known knowns and the known unknowns. And each year, we discover a few more of those unknown unknowns.*

It sounds like a riddle. It isn't a riddle. It is a very serious, important matter.

*There's another way to phrase that and that is that **the absence of evidence is not evidence of absence**. It is basically saying the same thing in a different way. Simply because you do not have evidence that something exists does not mean that you have evidence that it doesn't exist. And yet almost always, when we make our threat assessments, when we look at the world, we end up basing it on the first two pieces of that puzzle, rather than all three.*

This should not apply to Scripture and your relationship with Adonai, the reality of who Yeshua is, nor the power you possess through the Ruach ha Kodesh.

Known Knowns

What are the known knowns?

Ultimately they are the things Scripture tells us.

All have sinned
Salvation is of the Jews
Adonai's Mitzvot
The Jewishness of the Gospel
How we have been redeemed
Adonai's plan for Israel and the world

To name several.

known unknowns - things we know we, yet we don't have specific information.

When will Yeshua return?
When will Yeshua restore the Kingdom
The Jewishness of the Gospel

Hopefully you were paying attention and noticed that I conveyed both as a known known and a known unknown the Jewishness of the Gospel...

How can it be both?

There is specific information about the Jewishness of the Gospel...

It is a known known, because it is clearly revealed in Scripture, yet it is a known unknown, because many are unaware of this fact, making it a known unknown to them. Yet, it is fully revealed in Scripture.

This doesn't mean Scripture is at fault. Adonai has clearly revealed this to be true, yet what exists in plain sight is ultimately ignored and therefore hidden, thus making it a known unknown. One aspect to making these known unknown is the changing of names...

Examples found through the Book of Acts, speaks volumes to the Jewishness of Adonai's Message of Yeshua.

There is diminished identification of the Gospel's Jewish origin, when Shavuot is changed to Feast of Pentecost.

Google definition, listed in order of presentation...

- *The Christian festival celebrating the descent of the Holy Spirit on the disciples of Jesus after his Ascension, held on the seventh Sunday after Easter.*
- *The Jewish festival of Shavuoth.*

The term Pentecost comes from the Greek Πεντηκοστή (Pentēkostē) meaning "fiftieth" (50th). It refers to the festival celebrated on the fiftieth day after [Passover](#); also known as the "Feast of Weeks"

This is the narrative conveyed more often than naught...

In Christian tradition, Pentecost is an important event that marks the shifting of God's [redemptive purpose](#) from the "descendants of Abraham, Isaac and Jacob" to all peoples. Scholars believe that even if the Pentecost narrative is not literally true, it does signify an important event in the history of the early Church that enabled the rapid spread of Christianity. Within a few decades important congregations had been established in all major cities of the Roman Empire.

<https://en.wikipedia.org/wiki/Pentecost>

It is not the shifting of peoples that is conveyed, but rather the inclusion of people who were once aliens to Adonai's plan and promise for His creation...

Eph 2:11 Therefore, remember your former state: you Gentiles by birth — called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised —

Eph 2:12 at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God.

Yet the narrative is one of replacement, not one of acceptance.

Act 1:4 At one of these gatherings, he instructed them not to leave Yerushalayim but to "wait for what the Father promised, which you heard about from me.

Act 2:1 The festival of Shavu`ot arrived, and the believers all gathered together in one place.

Act 2:2 Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting.

Act 2:3 Then they saw what looked like tongues of fire, which separated and came to rest on each one of them.

Act 2:4 They were all filled with the Ruach HaKodesh and began to talk in different languages, as the Spirit enabled them to speak.

Act 2:5 Now there were staying in Yerushalayim religious Jews from every nation under heaven.

The people and the countries they were from...

Act 2:9 We are Parthians, Medes, Elamites; residents of Mesopotamia, Y'hudah, Cappadocia, Pontus, Asia,

Act 2:10 Phrygia, Pamphylia, Egypt, the parts of Libya near Cyrene; visitors from Rome;

Act 2:11 Jews by birth and proselytes; Jews from Crete and from Arabia. . . ! How is it that we hear them speaking in our own languages about the great things God has done?"

Were already identified as being Jews. Yet, the narrative sometimes omits this known known, yet it is clearly stated.

Then you have the audience Kefa is speaking to, explaining what this all means...

Act 2:14 Then Kefa stood up with the Eleven and raised his voice to address them: "You Judeans, and all of you staying here in Yerushalayim! Let me tell you what this means! Listen carefully to me!

And Kefa continues...

Act 2:15 "These people aren't drunk, as you suppose — it's only nine in the morning.

Act 2:16 No, this is what was spoken about through the prophet Yo'el:

Act 2:17 'Adonai says: "In the Last Days, I will pour out from my Spirit upon everyone. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

Act 2:18 Even on my slaves, both men and women, will I pour out from my Spirit in those days; and they will prophesy.

Act 2:19 I will perform miracles in the sky above and signs on the earth below — blood, fire and thick smoke.

Act 2:20 The sun will become dark and the moon blood before the great and fearful Day of Adonai comes.

Act 2:21 And then, whoever calls on the name of Adonai will be saved." '

Act 2:22 "Men of Isra'el! Listen to this! Yeshua from Natzeret was a man demonstrated to you to have been from God by the powerful works, miracles and signs that God performed through him in your presence. You yourselves know this.

We see the narrative of the presentation of the Gospel continue in Jerusalem, yet there will be a time when the message of Messiah will be transmitted beyond the Jewish people.

By Acts 6, we are introduced to the Greek speaking Jews. Those from Shomron.

Act 6:1 Around this time, when the number of talmidim was growing, the Greek-speaking Jews began complaining against those who spoke Hebrew that their widows were being overlooked in the daily distribution.

And we see the next set of challenges revealed for believers in Yeshua. The first being pushback, non-acceptance from the religious leadership, P'rushim and Tz'dukim. A 100% Jewish issue.

Now, tension arises from Greek speaking Jews, believing they are not being treated fairly, equally to the non-Greek speaking Jews. Keeping in mind, all are believers in Yeshua here. The same issue was raised in the Gospels and addressed by Yeshua...

Joh 4:7 A woman from Shomron came to draw some water; and Yeshua said to her, "Give me a drink of water."

Joh 4:8 (His talmidim had gone into town to buy food.)

Joh 4:9 The woman from Shomron said to him, "How is it that you, a Jew, ask for water from me, a woman of Shomron?" (For Jews don't associate with people from Shomron.)

Joh 4:10 Yeshua answered her, "If you knew God's gift, that is, who it is saying to you, 'Give me a drink of water,' then you would have asked him; and he would have given you living water."

To where the following transpired...

Joh 4:19 "Sir, I can see that you are a prophet," the woman replied.

Joh 4:20 "Our fathers worshipped on this mountain, but you people say that the place where one has to worship is in Yerushalayim."

Joh 4:21 Yeshua said, "Lady, believe me, the time is coming when you will worship the Father neither on this mountain nor in Yerushalayim.

Joh 4:22 You people don't know what you are worshipping; we worship what we do know, because salvation comes from the Jews.

Joh 4:23 But the time is coming — indeed, it's here now — when the true worshippers will worship the Father spiritually and truly, for these are the kind of people the Father wants worshipping him.

Joh 4:24 God is spirit; and worshippers must worship him spiritually and truly."

So, this issue, revealed by Adonai in Yochanan's Gospel, becomes a prominent issue as the Gospel moves forward. The process of reconciling people to the Jewishness of the Gospel, becomes an ongoing theme throughout the book of Acts.

We then come to Acts 8 and the Ethiopian Eunuch...

He is not just a person who is from Ethiopia...

Act 8:26 An angel of Adonai said to Philip, "Get up, and go southward on the road that goes down from Yerushalayim to `Azah, the desert road."

Act 8:27 So he got up and went. On his way, he caught sight of an Ethiopian, a eunuch who was minister in charge of all the treasure of the Kandake, or queen, of Ethiopia. He had been to Yerushalayim to worship;

Act 8:28 and now, as he was returning home, he was sitting in his chariot, reading the prophet Yesha`yahu.

But is an Ethiopian Jew.

How do we know this. Scripture doesn't tell us directly, but it is implied.

Deu 16:16 "Three times a year all your men are to appear in the presence of Adonai your God in the place which he will choose - at the festival of matzah, at the festival of Shavu`ot and at the festival of Sukkot. They are not to show up before Adonai empty-handed,

Deu 16:17 but every man is to give what he can, in accordance with the blessing Adonai your God has given you.

Act 8:29 The Spirit said to Philip, "Go over to this chariot, and stay close to it."

Act 8:30 As Philip ran up, he heard the Ethiopian reading from Yesha`yahu the prophet. "Do you understand what you're reading?" he asked.

Act 8:31 "How can I," he said, "unless someone explains it to me?" And he invited Philip to climb up and sit with him.

Act 8:32 Now the portion of the Tanakh that he was reading was this: "He was like a sheep led to be slaughtered; like a lamb silent before the shearer, he does not open his mouth.

Act 8:33 He was humiliated and denied justice. Who will tell about his descendants, since his life has been taken from the earth?"

Act 8:34 The eunuch said to Philip, "Here's my question to you — is the prophet talking about himself or someone else?"

Act 8:35 Then Philip started to speak — beginning with that passage, he went on to tell him the Good News about Yeshua.

Act 8:36 As they were going down the road, they came to some water; and the eunuch said, "Look! Here's some water! Is there any reason why I shouldn't be immersed?"

Act 8:37 [*"And Philip said, "If you believe with all your heart, you may." He answered, "I believe that Yeshua the Messiah is the Son of God."*]

Act 8:38 He ordered the chariot to stop; then both Philip and the eunuch went down into the water, and Philip immersed him.

Act 8:39 When they came up out of the water, the Spirit of the Lord snatched Philip away. The eunuch saw no more of him, because he continued on his way — full of joy.

Then in Acts 10, we witness the first gentile to be confronted with the Gospel.

Act 10:1 There was a man in Caesarea named Cornelius, a Roman army officer in what was called the Italian Regiment.

Act 10:2 He was a devout man, a "God-fearer," as was his whole household; he gave generously to help the Jewish poor and prayed regularly to God.

Act 10:3 One afternoon around three o'clock he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"

Act 10:4 Cornelius stared at the angel, terrified. "What is it, sir?" he asked. "Your prayers," replied the angel, "and your acts of charity have gone up into God's presence, so that he has you on his mind.

Act 10:5 Now send some men to Yafo to bring back a man named Shim`on, also called Kefa.

Cornelius, a God-fearer, has been learning the principles of Torah, as is expressed by his charity towards the Jewish people. We know this, because he would regularly attend the synagogue...

Act 17:1 After passing through Amphipolis and Apollonia, Sha'ul and Sila came to Thessalonica, where there was a synagogue.

Act 17:2 According to his usual practice, Sha'ul went in; and on three Shabbats he gave them drashes from the Tanakh,

Act 17:3 explaining and proving that the Messiah had to suffer and rise again from the dead, and that "this Yeshua whom I am proclaiming to you is the Messiah."

Act 17:4 Some of the Jews were persuaded and threw in their lot with Sha'ul and Sila, as did a great many of the Greek men who were "God-fearers," and not a few of the leading women.

God-fearers are found side by side with the Jewish people in the Synagogue.

The struggle Kefa would go through when Adonai instructs him to go to the house of Cornelius...

Act 10:9 The next day about noon, while they were still on their way and approaching the city, Kefa went up onto the roof of the house to pray.

Act 10:10 He began to feel hungry and wanted something to eat; but while they were preparing the meal, he fell into a trance

Act 10:11 in which he saw heaven opened, and something that looked like a large sheet being lowered to the ground by its four corners.

To which Adonai responded...

Act 10:13 Then a voice came to him, "Get up, Kefa, slaughter and eat!"

Act 10:14 But Kefa said, "No, sir! Absolutely not! I have never eaten food that was unclean or treif."

Act 10:15 The voice spoke to him a second time: "Stop treating as unclean what God has made clean."

Act 10:16 This happened three times, and then the sheet was immediately taken back up into heaven.

Act 10:17 Kefa was still puzzling over the meaning of the vision he had seen, when the men Cornelius had sent, having inquired for Shim`on's house, stood at the gate

Act 10:18 and called out to ask if the Shim`on known as Kefa was staying there.

Ultimately the answer to this vision Kefa is experiencing is finally revealed in his response to Cornelius...

Act 10:28 He said to them, "You are well aware that for a man who is a Jew to have close association with someone who belongs to another people, or to come and visit him, is something that just isn't done. But God has shown me not to call any person common or unclean;

Act 10:29 so when I was summoned, I came without raising any questions. Tell me, then, why did you send for me?"

And a message...

Act 10:34 Then Kefa addressed them: "I now understand that God does not play favorites,

Act 10:35 but that whoever fears him and does what is right is acceptable to him, no matter what people he belongs to.

Act 10:36 "Here is the message that he sent to the sons of Isra'el announcing shalom through Yeshua the Messiah, who is Lord of everything.

Act 10:45 All the believers from the Circumcision faction who had accompanied Kefa were amazed that the gift of the Ruach HaKodesh was also being poured out

Act 10:46 on the Goyim, for they heard them speaking in tongues and praising God. Kefa's response was,

Act 10:47 "Is anyone prepared to prohibit these people from being immersed in water? After all, they have received the Ruach HaKodesh, just as we did."

Act 10:48 And he ordered that they be immersed in the name of Yeshua the Messiah. Then they asked Kefa to stay on with them for a few days.

We haven't even gotten halfway through the book of Acts and Sha'ul's many trips with each arrival beginning with a trip to the local synagogue or his helping four men in Yerushalayim fulfill their Nazir vow in Acts 21. There is so much more.

This context is quite prominent, yet rarely conveyed let alone understood.

To where I convey Yeshua's words from Luke 24 as being the starting point in expressing the Gospel message, regardless if you are Jewish or not.

Luk 24:44 Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled."

Luk 24:45 Then he opened their minds, so that they could understand the Tanakh,

Luk 24:46 telling them, "Here is what it says: the Messiah is to suffer and to rise from the dead on the third day;

Luk 24:47 and in his name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim.

Luk 24:48 You are witnesses of these things.

Next week, I will unpack these verses further, explaining in greater detail, so you can...

Know what you believe

Why you believe it

And be able to support it – your belief.

What about the unknown unknowns -

For believers, there should be nothing that falls into this third category.

Is Adonai keeping information from us, that we need to know?

Granted there are many questions, about things either revealed in Scripture or not revealed in Scripture that are not explained.

This is what I call noise...a distraction, meant to lead you away, not draw you closer.