

came to Iconium;

[52] And the talmidim were being filled with simcha and the Ruach Hakodesh.

14 Now it came about in Iconium that together they entered into the shul and the same thing transpired: they spoke with the result that both Yehudim and a great multitude of Yevanim became ma'aminim hameshichiyim. [2] And the Yehudim who disobeyed were the ones who aroused and stirred up in anger the nefashot (souls) of the Goyim keneged (against) the Achim b'Moshiach. [3] Therefore, they continued for a long zman (time) speaking with ometz lev (boldness) for Hashem, who gave edut to the dvar of Chen v'Chesed Hashem by granting otot and moftim to take place by the hands of Moshiach's Shluchim.

[4] And the multitude of the city was divided, and some were with the [*disobedient*, 14:2] Yehudim but, others, with the Moshiach's Shluchim.

[5] And when an attempt came by both the Goyim and the Yehudim with their rashim (heads, leaders) to mistreat and to stone them, [6] when the Moshiach's Shluchim became aware of this, they fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding countryside.

[7] And there the Moshiach's Shluchim were preaching the Besuras HaGeulah.

[8] And a certain ish in Lystra, powerless in his feet, was sitting, pise'ach from womb of his Em, a man who had never walked.

[9] This one heard Rav Sha'ul speaking, and when he gazed at the man and saw that he has emunah (faith) to be restored to health,

[10] Rav Sha'ul said in a kol gadol, 'Stand upright on your feet.' And the man jumped up and was walking around.

[Ezek 2:1]

[11] And the multitudes, when they saw what Rav Sha'ul did, shouted in the Lycaonian language, saying, 'The g-ds, having been made like anashim, have come down to us.'

[12] And they were calling Bar-Nabba "Zeus" and Rav Sha'ul "Hermes," vi-bahlt (since) Rav Sha'ul was the main speaker.

[13] And the priest of Zeus was outside the city and brought bulls and flower wreaths to the gates; he and the multitudes wanted to offer pagan korbanot (sacrifices).

[14] But having heard this, the Moshiach's Shlichim Bar-Nabba and Rav Sha'ul tore their kaftans and rushed out into the crowd, crying out,

[15] 'Anashim, why are you doing these things? We also are of the same nature as you, mere men, preaching to you to turn in teshuva from these worthless things to the Elohim Chayyim who made HASHOMAYIM VES HAARETZ VES HAYAM and all the things in them; [1Sm 12:21; Gn 1:1; Ps 146:6; Ex 20:11]

[16] 'In the dorot having passed, Hashem allowed all the Goyim to go their own way.

[Ps 81:12; Mic 4:5]

[17] 'And yet Hashem did not leave himself without an eidus (witness) in doing hatovim to you, giving geshem from Shomayim and seasons of bearing p'ri, filling you with okhel and your levavot with simcha.' [Dt 11:14; Job 5:10; Ps 65:10; 4:7; 147:20]

[18] And even saying these things, it was with difficulty that Moshiach's Shlichim restrained the multitudes

from offering pagan korbanot to them. [AMOS 9:11

TARGUM HASHIVIM;

YIRMEYAH 12:15;

YESHAYAH 45:21]

[19] Then [*disobedient*] Yehudim came from Pisidian Antioch and Iconium and, having won over the crowds and having stoned Rav Sha'ul, they were dragging him outside the city, thinking he was dead.

[20] And after the Moshiach's talmidim had surrounded Rav Sha'ul, he got up and entered the city. And on the next day he went with Bar-Nabba to Derbe.

[21] And having preached the Besuras HaGeulah in that city and having made many talmidim, they returned to Lystra and to Iconium and to Pisidian Antioch,

[22] Strengthening the nefashot (souls) of Moshiach's talmidim, encouraging them to remain in the [*Orthodox Jewish*] emunah (faith), and exhorting them that through tzarot rabbot it is necessary for us to enter into the Malchut Hashem.

[23] And having chosen for messianic s'michah Zekenim to be installed in every one of Moshiach's Kehillot, and having davened with tzomot, the Moshiach's Shlichim commended them to Adoneinu in whom they had emunah.

[24] And having gone through Pisidia, they came to Pamphylia.

[25] And having spoken the dvar Hashem in Perga, they went down to Attalia.

[26] And from there, they sailed away to Syrian Antioch, their point of origin from which they had been commended to the Chen v'Chesed Hashem to the Messianic avodas kodesh which they had completed.