

your Avot, saying to Avraham Avinu, VNIVRAKHU ("and they will be blessed") in your ZERA ("Seed"), KOL MISHPEKHOT HA'ADAMAH ("and in your Zera will be blessed all the families of the earth.") [BERESHIS 12:3; 22:18; 26:4; 28:14]

[26] "To you rishonah (first) Hashem raised up his EVED [*Moshiach*], sending him to give you a bracha, turning every one of you in teshuva away from your wicked ways."

4 Now while they were speaking to the people, the kohanim and the Sar Tzeva HaHeikhal, and the Tzedukim (Sadducees), approached them,

[2] Being greatly annoyed, because they were teaching HaAm and preaching in Yehoshua the Techiyas HaMesim.

[3] And they took them with their hands, and put them in the beis hasohar until the next day, for it was already erev.

[4] And many of the ones having listened to the dvar Hashem had emunah; and the number of the men came to be lav davka (approximately) chameshet alafim.

[5] And it came about on the next day their manhigim and Zekenim and the Sofrim were gathered together in Yerushalayim,

[6] And also Anan the Kohen Gadol and Caiapha and Yochanan and Alexander and as many as were of the mishpochah of the Kohen Gadol.

[7] And when they had placed the Moshiach's Shlichim in their midst, they were inquiring, "By what ko'ach or in what Shem have you done this?"

[8] Then Kefa, having been filled with the Ruach Hakodesh, said to them, "Sarei HaAm and Zekenim,

[9] 'If we today are being examined on account of a ma'aseh tov done to a handicapped man, as to by what means this one has been given refuah shleimah,

[10] 'Let it be known to all of you and to Klal Yisroel, that b'Shem Rebbe, Melech HaMoshiach Yeshoshua of Natzeret, whom you hanged on HaEtz (DEVARIM 21:22), whom Hashem made to stand up alive again from HaMesim --by this Shem this man stands here before you shalem b'guf (healthy).

[11] 'He [Yehoshua] is HAEVEN MA'ASU ("the Stone which was rejected") by you, HABONIM ("the builders"), which HAYTAH LEROSH PINNAH ("became the very corner") stone. [Ps 118:22; Isa 28:16; Zech 10:4]

[12] 'And there is no Yeshu'at Eloheinu in any other, for there is no other Shem under Shomayim that has been given among Bnei Adam, by which it is necessary for you to be spared [*the Mishpat Hashem in the Yom HaDin*]."

[13] Now observing the boldness of Kefa and Yochanan, and having perceived that they are not yeshiva-trained Torah teachers, they were marveling and began to recognize them, that they had been with Yehoshua.

[14] And seeing the man who had received refuah shleimah standing with them, they had nothing to say keneged to it.

[15] And having ordered the Shlichim to step outside the Sanhedrin chambers, they began conferring with one another,

[16] Saying, "What should we do with these anashim? For that a remarkable ot has occurred through them is evident to all the ones inhabiting Yerushalayim, and

we are not able to make hakhchashah of the fact.

[17] 'But lest it may be spread further among the Am Yisroel, let us warn them no longer to speak to any man b'shem hazeh (in this name)."

[18] And, having summoned them, they commanded them not to say drashot or shiurim b'shem Yehoshua at all. [AMOS 7:13]

[19] But Kefa and Yochanan in reply said to them, 'If it is tov before Hashem to listen to you rather than to Hashem, you be the Beit Din Dayan;

[20] 'For we are not able to cease speaking about what we saw and heard [as edei re'iyah (eyewitnesses)]." [IYOV 32:18; YIRMEYAH 20:9; AMOS 3:8]

[21] And when they had threatened them further, they released them, finding no basis on which they might punish them, because of the people, vi-bahlit all were crying "Baruch Hashem!" on account of what had happened.

[22] For the man was more than ben arba'im shanah, upon whom this ot of refuah had been brought about.

[23] And, after having been released, the Moshiach's Shlichim came to their own, and reported all the things the Rashei Hakohanim and the Zekenim had said to them.

[24] And having heard this, the people lifted their voices to Hashem with one mind, and said, 'Rabbono Shel Olam, you are the one BARAH ES HASHOMAYIM VES HA'ARETZ and the yam and all that is in them, [BERESHIS 1:1; NECHEMYAH 9:6; IYOV 41:11; YESHAYAH 37:16; TEHILLIM 146:6; SHEMOT 20:11]

[25] 'And You are the One Who by the Ruach Hakodesh through the mouth of Avinu Dovid