

[26] 'Achim, Bnei Mishpochah Avraham, and Yirei Elohim, it is to us that the dvar of this Yeshu'ah HaGedolah (Great Deliverance) was sent out. [TEHILLIM 107:20]
 [27] 'For the ones dwelling in Yerushalayim and their moshlim (rulers) did not have da'as of this one or of the dvarim of the Nevi'im being read every Shabbos; they fulfilled these dvarim by condemning him.
 [28] 'Even without finding a cause for a mishpat mavet, they asked Pilate that he be done away with.
 [29] 'When they finished all the things having been written about him, he was taken down from HaEtz (DEVARIM 21:23), and they put him into a kever (tomb, Isa 53:9).
 [30] 'But Hashem made him to stand up alive again from the Mesim,
 [31] 'and he was seen over many yamim by the ones having come up with him from the Galil to Yerushalayim who now are his edim to the people.
 [32] 'And we are preaching to you the Besuras HaGeulah of the Havtachah made to Avoteinu, [YESHAYAH 40:9; 52:7]
 [33] 'That Hashem has fulfilled this havtachah for us, their banim, having made to stand up alive again Rebbe, Melech HaMoshiach Yehoshua, as also in the Tehillim it has been written, BENI ATAH, ANI HAYOM YELIDETICHA ('You are My son; today I have become your father'). [TEHILLIM 2:7]
 [34] 'And that He made him to stand up alive again from the Mesim, no longer to return to decay, thus he has said, 'I will give you CHASEDEI DOVID HANE'EMANIM. [YESHAYAH 55:3

TARGUM HASHIVIM]
 [35] 'Therefore, also elsewhere in the Tehillim, he says LO TITEN CHASIDECHA LIR'OT SHACHAT ('You will not allow your Chasid (Moshiach) to undergo decay'). [TEHILLIM 15:10; 16:10 TARGUM HASHIVIM]
 [36] 'For Dovid, after in his own dor (generation) he had served birtzon Hashem, fell asleep, and VAYISHKAV DOVID IM AVOTAV ("and Dovid rested with his fathers") and he experienced decay. [SHMUEL BAIS 7:12; MELACHIM ALEF 2:10; SHOFETIM 2:10; DIVREY HAYAMIM BAIS 29:28]
 [37] 'But whom Hashem made to stand up alive again did not experience decay.
 [38] 'Let it be known, therefore, to you, Anashim Achim, that through this one, selicha (forgiveness) of chatta'im (averos [sins]) is proclaimed to you; and from all things of which by the Torah of Moshe Rabbenu you were not able to be justified,
 [39] 'By this one everyone having emunah is justified.
 [40] 'Be shomer then that the thing having been spoken by the Nevi'im (Prophets) may not come upon you,
 [41] 'Look," scoffers, 'And be amazed and marvel, and stand in awe' and perish, 'because I am working a work in your yamim, a work which you may by no means believe if someone should tell you." [CHABAKUK 1:5 TARGUM HASHIVIM]
 [42] And as Rav Sha'ul and Bar-Nabba were going out, the people were begging that these dvarim be spoken to them the following Shabbos.
 [43] And when the gathering was dismissed, rabbim (many) of the Yehudim and of the Gerim (Proselytes) with

chassidus followed Rav Sha'ul and Bar-Nabba, who urged them to remain in the Chen v'Chesed Hashem.
 [44] Now on the following Shabbos nearly all the city was assembled to hear the dvar Hashem.
 [45] But when the Yehudim saw the multitudes, they were filled with kinah and were choilek (taking issue) and speaking keneged (against, in opposition to) the things being spoken by Rav Sha'ul, and they were committing Chillul Hashem.
 [46] And having spoken with ometz lev (boldness), Rav Sha'ul and Bar-Nabba said, 'To you it was necessary rishonah (first) for the dvar Hashem to be spoken; vi-bahlit (since) you reject it, and judge yourselves not worthy of Chayyei Olam, hinei, we are turning to the Goyim.
 [47] 'For thus has Hashem commanded us, 'I have placed you as a light to the Nations, that you should bring salvation to the end of the earth.' [Isa 49:6]
 [48] Now hearing this, the Goyim rejoiced with simcha gedolah and were praising the dvar Hashem. And as many as had been destined to Chayyei Olam became ma'aminim hameshichiyim.
 [49] And the dvar Hashem was spreading through the entire region.
 [50] But the Yehudim aroused the chashuve (prominent) G-d fearing nashim and the gontser machers of the city, and they instigated redifah keneged Rav Sha'ul and Bar Nabba, and they drove them from out of their territory.
 [51] And having shaken off the dust of their feet against them, Rav Sha'ul and Bar- Nabba