

they did not see.

|25| And Moshiach said to them, O foolish ones and slow in lev (heart) to have emunah in all which the Neviim spoke.

|26| Was it not necessary for the Rebbe, Melech HaMoshiach to suffer these things and to enter into his kavod (glory)?

|27| And having begun from Moshe Rabbenu and from all the Neviim, he explained to them in all the Kitvei Hakodesh the things concerning himself.

[BERESHIS 3:15; BAMIDBAR 21:9; DEVARIM 18:15; YESHAYAH 7:14; 9:6; 40:10,11; 53; YECHEZKEL 34:23; DANIEL 9:24; TEHILLIM 22; MALACHI 3:1]

|28| And they drew near to the shtetl where they were traveling and he acted as though to travel vaiter (farther).

|29| And they strongly urged him saying, Stay with us, because it is towards erev and the yom has declined already. And he entered to stay with them.

|30| And it came about, while he was reclining at tish with them, having taken the matzot, he made the hamotzi, and, with the betziat halechem (the breaking of the bread) he handed it to them.

|31| And the eynayim of them were opened, and they had daas, recognizing him. And just then he became invisible to them.

|32| And they said to one another, Were not our levavot burning within us as he was speaking to us on the derech, as he was opening to us the Kitvei Hakodesh?

|33| And getting up that very hour, they returned to Yerushalayim, and they found the Achad Asar (Eleven) gathered

together and those with them, |34| Saying that beemes (really) Rebbe, Melech HaMoshiach Adoneinu was mamash (definitely) made to stand up alive and he tahke (actually) appeared to Shimon.

|35| And they were explaining the things on the derech and how he was made known to them in the hisgalus of the betziat halechem.

|36| And while they were speaking these things, he stood in the midst of them, and he says to them, Shalom Aleichem.

|37| But having been startled and having been terrified, they were thinking they saw a ruach (spirit).

|38| And he said to them, Why have you been troubled, and why do doubts arise in your levavot?

|39| You see my hands and my feet that I am myself. Touch me and see, because a ruach does not have basar and atzamat (bones) as you see me having.

|40| And having said this, he showed them his hands and his feet. [TEHILLIM 22:17(16) TARGUM HASHIVIM]

|41| And while in their simcha they were still disbelieving and astonished, he said to them, Have you some okhel here?

|42| And they gave him part of a broiled dag (fish).

|43| And having taken it, in front of them, he ate it.

|44| And he said to them, These are my dvarim which I spoke to you while still being with you, that it is necessary that all the things having been written in the Torah of Moshe and the Neviim and the Tehillim about me [Moshiach] to be fulfilled. [TEHILLIM 2; 16; 22; 69; 72; 89; 110; 118;]

|45| Then he opened their minds to have binah

(understanding) of the Kitvei Hakodesh.

|46| And he said to them, Thus it has been written, that the Rebbe, Melech HaMoshiach must suffer his histalkus (passing) and come back to life again from HaMesim on HaYom HaShlishi,

|47| And teshuva for the selicha (forgiveness) of chattaim (sins) is to be preached bShem of Rebbe, Melech HaMoshiach Yehoshua to all the Nations, beginning from Yerushalayim.

|48| You are to be edim (witnesses) of these things.

|49| And, hinei, I send the havtachah of Avi to you; but you sit in HaIr (the City) until you may be clothed with oz (power) from on High.

|50| And he led them outside as far as Beit-Anyah, and having lifted up his hands, he said a bracha over them.

|51| And while he said the bracha over them, he departed from them, being taken up in an aliyah ascent to Shomayim.

|52| And they, having revered him in worship [DANIEL 7:14; cf. DANIEL 3:18], returned to Yerushalayim with simcha gedolah.

|53| And they were continually in the Beis Hamikdash praising Hashem.

[T.N. From the "we" sections of Acts (16:10-17, 20:5-21:18; 27:1-28:16), Lukas intimates he had opportunity to obtain independent corroboration of the veracity of what came to be included in the other synoptic Gospels and that Luke had opportunity also to interview living eye-witnesses in the early pre-Churban Bayis Sheni period of his travels to Jerusalem with Rav Sha'ul, making his writings, Luke-Acts, of inestimable historical value to Messianic believers today.]