

Sabartha D'Malkutha

(The Hope Of The Kingdom)

Ancient Aramaic Translation

Kataba Luqa Chapter 2



BETH ELOHIM MINISTRIES
ORDER OF THE NAZARENES

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פתיחתא

THE OPENING

Baruk Haba (Welcome)! To celebrate the birth of The Messiah I wanted to gift a portion of a translation I have been working on for two years. I began this journey with a priest from The Ancient Order of Melchizedek, and the work has finally been completed!

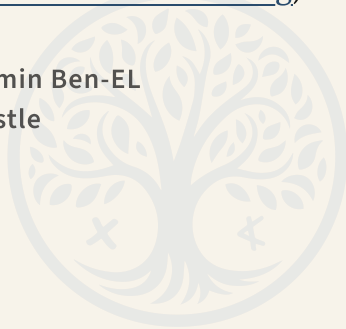
Thank you for registering your interest in this work; it has taken a lot of sacrifices to present this to you. The full version will be available during The Feast of Pesah 5952 (April 2027). You will be updated via email when the four books of the testimony of Yeshua known as Sabartha D'Maluktha (The Hope of The Kingdom) is available to purchase.

THE OPENING

In this PDF you have The Kataba (Scripture) of Luqa (Chapter 2) which details the birth of Yeshua The Messiah. I have also included two special articles which will bring you into a deeper understanding of the Aramaic translation.

Enjoy this unique read. If you would like to support our mission to get these books to all creation, please email us (sabaritha@nazarenehebrews.org).

Rab Kahana Yamin Ben-EL
Priest And Apostle



BETH ELOHIM MINISTRIES
WHERE SCROLLS ARE REVEALED AND SOULS ARE HEALED.

A note to the reader

As you read through this short translation from the ancient Aramaic scrolls, you will notice a few things that make this edition different.

Firstly, the ancient Paleo script used for the Name of the Creator has been preserved, reflecting the way the Name would have appeared in the ancient scroll tradition.

You will also notice the use of colour coding throughout the translation, particularly for the Name of the Messiah, **Yeshua**, and the **Ruah Ha Qodesh (Holy Spirit)**. This has been done to help the reader recognise these important references as they appear within the text.

In Matthew 6, you will find the Master's Prayer presented in **Syriac script**,

transliteration, and English translation. I would love for everyone reading this translation to take the opportunity to learn the prayer in its Aramaic form and become familiar with the language in which it has been preserved.

In the forthcoming full release of this translation, you can also expect a complete **Hebrew version** alongside the Aramaic text.

Another feature you will notice is the title **ALAHA**, the Aramaic term used here for **Elohim**, carrying the sense of *Power* or *Mighty One*, and commonly translated into English as “God.”

This short release is only a glimpse of the much greater work to come. My hope is that it will not only allow you to read the text, but also bring you closer to its ancient language, its Hebraic/Aramaic foundations, and the world in which these words were first heard.

TEPHILLAH HA ADON



Tefillah



The Prayer to



TRANSLITERATION

ARAMAIC

Abun d'biShemiya
Nit qudesh shemka
Titay malkutha
Niho'ee sabina
Aykana d'bishemiya
Af ba'ara
Hab lan lahama
Da sunkanan yumna
Wa'shabuk lan hu bin
Aykana d'af, hanan shabaqan
La hibin ula ta ulan
L'nasi unah, ela pasan men bisha
Matul, d'delah ha malkutha
W'hayla, utesh boohata
L'alam alamin, ameen

ܐܒܘܢ ܕܒܝܫܡܝܝܐ
ܢܝܬ ܩܘܕܝܫ ܫܡܟܐ
ܬܝܬܝܡ ܡܠܟܘܬܐ
ܢܝܠܝܘ ܥܝܝܢܐ
ܐܝܟܢܐ ܕܒܝܫܡܝܝܐ
ܐܝܬ ܒܐܪܐ
ܗܒ ܠܢ ܠܗܡܐ
ܕܐ ܫܘܢܩܢܐܢ ܝܘܡܢܐ
ܘܐ ܫܒܝܚ ܠܢ ܗܘ ܒܝܢ
ܐܝܟܢܐ ܕܐܝܬ ܗܢܐܢ ܫܒܩܢ
ܠܐ ܗܝܒܝܢ ܘܠܐ ܬܐ ܘܠܐܢ
ܠܢܝܫܝܢ ܘܢܐܗ ܐܝܠܐ ܦܫܐܢ ܡܢ ܒܝܫܬܐ
ܡܬܘܠ ܕܕܠܗܐ ܗܐ ܡܠܟܘܬܐ
ܘܗܝܠܐ ܘܬܝܫ ܒܘܚܬܐ
ܠܐܠܡܐ ܐܠܡܝܢ ܐܡܝܝܢ

Tefillah

The Prayer to 

ENGLISH TRANSLATION

*Our Aba who is in Shemiya, Set apart be
Your Name.*

*Let Your Kingdom come. Let it be done, Your
Will, according as it is in Shemiya, so also
on earth.*

Give us this day, our daily bread.

*And forgive us our debts, as we forgive
our debtors.*

*And lead us not into trials, but deliver us from
the evil, for yours is the Kingdom, and the power,
and the glory, forever. Amen.*

Sabartha Qadisha: Kataba Luqa

The Set-Apart Hope: The Book of Luke

Chapter 2

The Birth Of The Messiah

¹ And it occurred in those days that a decree went out from Augustus Caesar that the names of all the people of his empire should be registered.

² This census first happened when Qurinius was managing affairs in Suriya.

³ And everyone was going into his own city to be registered.

⁴ And Yusuf went up from Nasareth, a city of Galila, into Yehuda to the city of Dawid, which is called Bethlehem, because he was

from the house and sharbetha d'Dawid (the lineage of Dawid),

⁵ With Maryam his bride, while batna (she was pregnant), that they may be registered there.

⁶ And it was that, while they were there, the days of her pregnancy were fulfilled.

⁷ And she brought forth her firstborn Son and wrapped Him in swaddling garments, and she laid Him b'uriya (in a manger) because there was no room where they could lodge. [See Article 1](#)

⁸ At this time, there were shepherds in the region where they were lodging and keeping watch at night over the flocks.

⁹ And behold, a Malaka of ALAHA (ELOHIM) came to them and the glory of ~~אֱלֹהִים~~ shone upon them; and they feared with great fear.

¹⁰ And the Malaka said to them, "Do not have fear. For behold, masabar ana lakun

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hadutha rabtha (I proclaim to you a great joy),
which will be l'kulah alama (to the whole world).

¹¹ “For this day, born to you is **The Saviour**,
that is **✠✠✠✠ The Mashiah**, in the city of
Dawid. [See Article 2](#)

¹² “And this is a sign to you: you will find an infant
who is wrapped in a swaddling garment and lying
b'uriya (in a manger)”.

¹³ And from that instant, a great host of Shemiya
(Heaven) appeared with a Malaka while shouting
praises to ALAHA, and they were saying,

¹⁴ “Teshbuhatha l'ALAHA (Glory to ELOHIM) in
the highest and on earth Shalama w'Sabara Taba
(Peace and Good Hope [Good News]) to the beni
anasha! (sons of men)”

¹⁵ And it was that, when the Malaka had departed
from their presence to Shemiya, the shepherds
were talking amongst each

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other and said, “Let us go to Bethlehem and let us see what this situation that has happened as  has revealed to us”.

¹⁶ And they came quickly and found Maryam and Yusuf and the Infant who was lying b'uriya.

¹⁷ And when they had seen Him, they had made known the miltha (words) that had been spoken with them about Taliya (the Boy).

¹⁸ All who had heard marvelled at the things that had been spoken by the shepherds to them.

¹⁹ And Maryam was keeping all the words and pondering them b'labah (in her heart).

²⁰ And the shepherds returned while glorifying and giving praise to ALAHA al kul (over all things), that they had seen and heard, as it was told to them.

²¹ And when a full eight days had passed, so that the Taliya could be circumcised,

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they called His Shema (Name) **Yeshua**, which He had been called by the Malaka before He was conceived b'karsa (in the womb).

²² And when the days that they should be purified were fulfilled, according to the instruction of Musa (Moses), they took Him up to Yerusalem that they may present Him before **אלהים**,

²³ According to what is written in the Torah that, “Every male who opens the rahem (womb) will be called a Set-Apart One of **אלהים**”. [Exodus 13:2]

²⁴ And as a sacrifice, it is said, in the Torah of **אלהים**, to “give a pair of turtledoves or two young doves”. [Leviticus 12:8]

Shimun And Hana Prophecy Of Yeshua

²⁵ And there was a certain gabara (man) in Yerusalem; his shema (name) was Shimun. And this gabara was just and sadiq (righteous) and was waiting for the

consolation of Israel and the **Ruah Ha Qodesh** was upon him.

²⁶ And it was told to him, from the **Ruah Ha Qodesh**, that he would not see mutha (death) until he would see **The Mashiah** of **✠✠✠✠**.

²⁷ Hu hana atha (He is this One that came) b'**Ruah** l'Haykala (in **The Spirit** to The Temple); and when abaha'uhi (His parents) brought **Yeshua**, the Taliya, to do on His behalf, just as it is commanded in Torah,

²⁸ He took Him in his arms w'barak l'**ALAHA** (and blessed **ELOHIM**), and he said,

²⁹ “Now dismiss Your servant b'shalama Mari (in peace My Master), according to Milthak (Your Word).

³⁰ “For behold, ayini (my eyes) have seen hanak (Your mercy),

³¹ “That which You have prepared before the face of all the nations:

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³² “Nuhara l'galina (The Light for the revelation) to the gentiles w'shubha l'amak (and the glory to Your people) Israel”.

³³ And Yusuf and His ema (mother) marvelled at these things that were spoken about Him.

³⁴ And Shimun barak (blessed) them and said to His ema, Maryam, “Behold, This One is appointed for the fall and for the rise of many in Israel w'l'atha (and for a sign) of contention.

³⁵ “And in your soul will pass through a spear, so that the thoughts of many hearts may be revealed”.

³⁶ And Hana the nabitha (prophetess), bartha d'Fanu'EIL (daughter of Fanu'EL) min shabata d'Asher (from the tribe of Asher), she was old in her days, w'shaba shanin am balah (and seven years with her husband) whom she had lived with from bethulutha (her virginity).

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³⁷ And she was armaltha (a widow) about shenin tamanin w'arba (eighty-four years). And she would not go out from The Haykala w'b'suma w'b'slutha (and with fastings and with prayers), serving b'imama w'b'lilaya (by day and by night).

³⁸ And she stood up b'shaatha (in that hour) w'udith (and she gave thanks) to ~~אשר~~ and was speaking about Him to all who were waiting for the redemption of Yerusalem.

³⁹ And when shalamu (they had completed) kul madam (everything) as was in the Torah of ~~אשר~~, they returned to Galila, to their madintha (city) Nasareth.

Yeshua Begins To Grow In Ruah

⁴⁰ And the Taliya was growing and being strengthened b'**Ruah** (in **The Spirit**) w'mathmala (and He was being filled) hukmatha (with wisdom). W'taybutha

(And the grace) d'ALAHA (of ELOHIM) was upon Him.

⁴¹ B'kul shana (In every year), His people would go to Yerusalem during the Feast d'Pesaha (of Passover).

⁴² Then, when He was twelve years old, they went up as they had been accustomed to the Feast;

⁴³ And after the days of the Feast shalamu (had completed), they returned, but the Taliya Yeshua remained in Yerusalem; and Yusuf and His ema la yida'u (did not know).

⁴⁴ They sabarin (were hoping) that He was with the people in their company, and after, when they had gone on a marda yoma had (one-day journey), they searched for Him among His relatives and among anyone whomever knew them.

⁴⁵ But when they did not find Him, they returned to Yerusalem and were seeking Him.

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⁴⁶ After talatha yomin (three days), they found Him in The Haykala, sitting in the midst of malfana (teachers), and He was listening to them and questioning them.

⁴⁷ All those who were listening were astounded b'hukmatha (by His wisdom) and His answers.

⁴⁸ And when they saw Him, they marvelled, and His ema said to Him, “Bari (My Son), lamana abadath lan hakana d’ha abuk w’ana b’turafa sagiya (Why have You done this to us? So, behold, Your father and I were in great anxiety, searching for You)”.

⁴⁹ And He said to them, “**Mana ba'in hawaythun li (Why were you searching for Me?) La yadin antun d’Beth Abi (Did you not know that, in The House of My Father) w’la li d’hawa (it was necessary to be)?**”

⁵⁰ They did not know the miltha (word) that He spoke to them.

⁵¹ And He went down with them to Nasareth w'meshthabad (and submitted) to them; and His ema was keeping kulhin mala b'labah (all of these words in her heart).

⁵² And **Yeshua** was growing b'qumtha w'b'hakmatha (in stature and in wisdom) and in favour luth **ALAHA** w'beninasha (with **ELOHIM** and with the sons of men).



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Continue Reading

ARTICLE 1

The Messiah Born In a Manger

The birth of Messiah and hidden meaning of the manger.

[Page 22 →](#)

ARTICLE 2

𐤌𐤎𐤓𐤕 Revealed Through Yeshua: The Hebrew/Aramaic Pattern

What Does 𐤌𐤎𐤓𐤕 The Messiah mean?

[Page 27 →](#)

באוריא (B'URIYA)

The Aramaic Manger: The Lamb, The Light, and The Lion

Rab Kahana Yamin Ben-EL

And she brought forth her firstborn Son
and wrapped Him in swaddling
garments, and she laid Him b'uriya (in a
manger) because there was no room
where they could lodge.

Luke 2:7

Luke 2:7 contains details of the birth of Yeshua
The Messiah that are so familiar, yet they can
easily be passed over if you have not looked
closely at the Aramaic language.

The word used in this passage for **manger** is
transliterated as **Urya** or **Awrya**, depending

on the pronunciation tradition. The basic definition of this word is an **animal pen or stall**. This is a typical place where shepherds would keep their sheep/cattle.

The scripture reveals to us that Yeshua The Messiah is **The Lamb of Elohim**:

John 1:29

“Behold, the Lamb of Elohim, which taketh away the sin of the world.”

It is striking that The Lamb of Elohim was born in a place where animals are kept during The Feast of Tabernacles. The Word truly became flesh.

Using some wordplay, we can formulate another Hebrew word. This word is **UrYA**. When we see the word as it is, אוריא, it literally says, “**The Light Of YAH.**” In Aramaic, the final Alef can often represent the Hebrew letter Hey.

Yeshua, The Lamb of Elohim, is also **The Light Of The World**.

John 8:1

“I am, I am the light of the world:
whoever comes after me will not walk in
darkness, but he will find The Light of
life for himself.”

John 1:4-5

“In Him was the Life; and the Life was
the light of the sons of men. And that
light shines in the darkness and did not
overtake it”

The root word here is **ARI**, which is the Hebrew
word for **lion**. Yeshua is also **The Lion of The
Tribe of Yehudah**.

Revelation 5:5

“Behold, the Lion of the tribe of Yehudah,
the Root of Dawid, has overcome”

These perfectly coordinated instances are
planned by **אלהים**, **The Creator Of Heaven
And Earth**.

So there you have it:

**Yeshua The Messiah, The Lamb Of Elohim,
The Light Of YAH, and The Lion Of The Tribe
of Yehudah!**

The mathematical value of the Aramaic word
בִּאֲוִרְיָא (in a manger) is 218.

Genesis 1:26 speaks of Elohim saying:

“Let us make man in our image”

The words “in our image” in Hebrew are
transliterated as B'Selmaynu **בְּצִלְמֵנוּ**. This also has
a mathematical value of 218.

The Messiah, The Word of Elohim, was manifested
in the flesh.

John 1:14

“And The Word became flesh. And dwelt
among us.

The manger does not represent poverty but
represents **The Life-Giver who has been given to
the world.**

The child placed in the manger was **The Lamb of
Elohim, The Light of YAH, The**

Lion of the Tribe of Yehudah, and The Word of Elohim manifested in the flesh.

What appears to be a simple detail in Luke's account becomes, when viewed through the Aramaic language, a powerful testimony concerning the identity and purpose of Yeshua The Messiah.



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𐤓𐤕𐤓𐤕 Revealed Through Yeshua: The Hebrew/Aramaic Pattern

Rab Kahana Yamin Ben-EL

“For this day, born to you is The Saviour,
that is 𐤓𐤕𐤓𐤕 The Mashiah, in the city
of Dawid

Luke 2:11

When reading this verse in English with a Western Greco/Roman mindset, this verse appears to be saying that 𐤓𐤕𐤓𐤕 was born on earth which is not possible since He has no beginning or ending. So what does this verse really mean?

In studying the Hebrew and Aramaic culture and the Renewed Covenant (New Testament) Aramaic scrolls you learn to distinguish between grammatical

rearrangements made for translation clarity and spiritual truths based on Messianic prophecies and The Torah. Hebrew and Aramaic often requires significant reordering of words to produce smoother English sentences, but some key expressions preserve a deliberate word order because that sequence carries scriptural weight. Changing those sequences can distort the original Shemetic meaning.

In Western, Greco-Roman thinking, it often appears that saying “**יהוה** is Yeshua” and “Yeshua is **יהוה**” communicates the same idea. The latter has typically been rendered in Christian terms as “Jesus is Lord.” However, in Hebraic and Aramaic thought, the difference is profound, literally the difference between monotheism and idolatry.

The writers of the Renewed Covenant (New Testament) were Shemetic Israelites by birth or Aramaean like Luke, whose

worldview was entirely shaped by the Torah and the unity/oneness (ehad) of Elohim. Their linguistic and scriptural background was anti-pagan. Therefore, the Greco-Roman idea of a man becoming 'God/Elohim' would have been entirely foreign, even blasphemous, to them. Instead, their writings reflect the opposite conviction: that **יהוה** revealed Himself through a man whom He anointed and filled with His Ruah (Spirit).

The intent of these inspired writers was to show that **יהוה** allowed His Ruah (Spirit) to dwell fully in one man, The Promised Anointed One (Mashiah/Messiah), in exact fulfillment of the Tanakh (Old Testament) prophecies. Because no human can possess or exercise divine authority apart from **יהוה**, it is therefore entirely correct to say that '**יהוה** is (revealed in) Yeshua,' for it was **יהוה**'s own Ruah (Spirit) acting within Him. But it is grammatically and scripturally incorrect to invert this and say,

‘Yeshua is **יהושע**,’ as though the man Yeshua somehow became or replaced **יהושע**. All authority, wisdom, and power originate with the Father and flow through the Son. Without the Father, Yeshua Himself stated, “I can do nothing of Myself” (John 5:19; 14:10).

The Aramaic scriptures therefore never presents Yeshua as **יהושע** incarnate, but as the perfect manifestation of **יהושע**’s Ruah (Spirit), Righteousness and Word in human form. Every passage affirms this same consistent pattern:

יהושע → in / through → Yeshua

Never Yeshua → as → **יהושע**.

This distinction preserves both the unity of **יהושע** and the divinely anointed role of Yeshua as His visible image, servant, and mediator.

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Scholars - Witness

George M. Lamsa - *Gospel Light: A Light from the Ancient East*

“In the ancient Aramaic, the thought is always that God is working through the Messiah, never that the Messiah is God Himself. To the Eastern mind, this distinction is sacred, since all authority flows from God, not man.”

Andrew Gabriel Roth – Biblical Author

“In Aramaic idiom, to say that ܕܝܫܘܥ is revealed through Y’shua means ܕܝܫܘܥ’s Spirit is acting within Him. It does not mean Y’shua is ܕܝܫܘܥ. The flow of power and identity is from the Source to the vessel, not reversed.”

Dr. Brad H. Young - *Jesus the Jewish Theologian*
(Hendrickson Publishers)

“In the Hebraic worldview, the Messiah functions as God’s representative, not as a divine rival. The title ‘Son of God’ implies divine agency, not divine identity.”

David Bivin & Roy Blizzard - *Understanding the Difficult Words of Jesus*

“Western theology often reads the Gospels through Greek categories of essence and nature. The Semitic authors spoke in terms of function and mission. Yeshua acts in God’s stead, yet remains distinct from Him.”

Professor Geza Vermes - *Jesus the Jew: A Historian’s Reading of the Gospels*

“The early Jewish followers of Jesus did not worship Him as God. They understood Him as God’s chosen agent, endowed with divine authority and Spirit, but not identical with the Creator.”

The Jerusalem School of Synoptic Research (Flusser, Safrai, Bivin)

“In Hebrew and Aramaic idiom, to say ‘God in the Messiah’ always expresses divine agency, never divine identity. The Messiah is the conduit of God’s redemptive power, not God incarnate.”

James D. G. Dunn - *Christology in the Making*

“The earliest Christology was functional, not ontological. Jesus was experienced as the manifestation of God’s activity, wisdom, and Spirit, but not yet as a second divine being.”

Joseph Fitzmyer - *A Wandering Aramean: Collected Aramaic Essays*

“Aramaic syntax expresses divine agency (‘God through’) rather than divine identity (‘God as’). The verbs and word order make the relationship clear: God initiates, His agent performs.”

N.T. Wright - *The Resurrection of the Son of God*

“To the Jewish mind, calling Jesus ‘Lord’ meant that the sovereignty of Israel’s God was now being exercised through Him, not that He had become that God.”

Dr. Christopher North - *The Suffering Servant in Deutero-Isaiah*

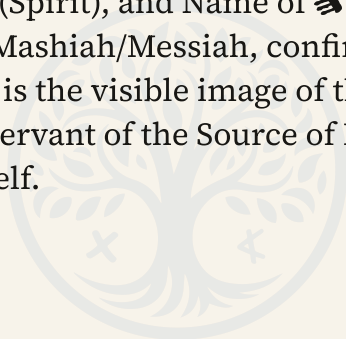
“The servant of **יהוה** is the channel of revelation and redemption, but remains **יהוה**’s servant, never His equal.”

Final Summary

In the authentic Shemetic understanding, the divine relationship is never reversed.

- **יהוה** is revealed through Yeshua.
- **יהוה** works through Yeshua.
- **יהוה** is glorified by Yeshua.

But it is never written that Yeshua is **יהוה**. The power, Ruah (Spirit), and Name of **יהוה** flow through His Mashiah/Messiah, confirming that The Mashiah is the visible image of the invisible Elohim, the servant of the Source of Life, not the Source Himself.



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What comes next?



Prepare to read the message again through ancient eyes

Passover — April 2027

The journey continues.

The complete edition of Sabartha D'Malkutha
(The Hope of the Kingdom) will be released for
Passover 2027.

This full release will take you deeper into the ancient
Aramaic text, with the language, names,
transliterations, translations, and Aramaic/Hebraic
foundations presented in a way designed to bring the
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