

## The First evidence Birth place of the messiah

**Note:** My first and second evidences are taken from Micah 5: 2 and 3  
(Micah 5: 1 and 2 by Judaism's count)

### First evidence:

I am going to prove that the Messiah should be born **exactly** in **Ephratah** which located in Beit Sahur: a small village east of Bethlehem.

### Messiah's birth place

When we want to talk about the Messiah's birth place; we will take about **Micah 5: 2:** (Heb. Micah 5: 1)

But thou, **Bethlehem Ephratah**, though thou be **little among the thousands of Judah**, yet out of thee shall he come forth unto me *that is to be ruler in Israel*; whose **goings forth have been** from of old, from everlasting (Heb. the days of eternity).

**Hebrew Bible in English: Micah 5: 1:** But thou, **Beth-lehem Ephrathah**, which art **little** to be among the **thousands of Judah**, out of thee shall one come forth unto Me that is to be **ruler in Israel**; whose goings forth are from of old, from ancient days.

1 א אתה בית-לחם אפרטה צער להיות באלי'

יהודה מוך לי יצא להיות מושל בישראל

ומוצאייך מוקדם מימי עולם:

2 ב לכן יתנמ עד-עת يولדה ילדה ויתר אחיו

ישובן על-בני ישראל:

3 ג ועמד ורעה בעז יהוה בגאון שם יהוה אלהי

וישבו כי-עתה יגדל עד-אפסי-ארץ:

My first evidence is my birth place; because according to the prophet Micah chapter 5 and verse 2: the promised Messiah should be born exactly in **Ephratah** – Bethlehem.

I will prove that Ephratah is not another or ancient name of Bethlehem; but it is a specific place (neighborhood: a small village) that belong to Bethlehem; and here are the evidences:

1: In this verse of Micah 5: 2 (Micah 5: 1 Heb.) the important place is **Ephratah**, more than Bethlehem; Because according to this verse of Micah 5: 2: **Ephratah** is the "**little among the thousands of Judah**", and it could

not be Bethlehem; and we can not say as the “Christians” are saying that Bethlehem is the “**little among the thousands of Judah**”; because from the ancient time and Bethlehem was and still a city; one city from just 9 cities of Judah; and there is no country in the world that has thousands cities; and Israel including Judah is a very small country which cities are less than 20.

**So Ephratah which belong to Bethlehem is little among the thousands of Judah.**

**Note:** To understand “**little among the thousands of Judah**” we have to count Judah’s cities:

**Jerusalem, Bethlehem, Hebron, Jericho, Ramallah, Nablus, Qalqilya, Tulkarem, and Jenin;** they are 9 small cities.

In these days: when we talk about Bethlehem district; that means the 35 small villages that made Bethlehem; and one of these 35 villages is the village of **Beit Sahur**; and part of this Beit Sahur village is **Ephratah**- the field or the camp of **Ruth and Boaz**.

In **Micah 5: 2: Bethlehem Ephratah of Judah**; and not Bethlehem of Zebulun (**Joshua 19:15**), or not another Bethlehem in any other country.

“Bethlehem of Zebulun (Joshua 19: 15): “This other Bethlehem (now known as 'Beit-Lahm" near modern-day Haifa) is 6 miles WNW (West North West) of Nazareth. Nazareth is 26 miles North of Jerusalem as high as the Lake of Galilee, and Bethlehem is 30 miles NNW of Jerusalem almost on the coast near Mt Carmel and is in the tribal land of Zebulun.”

“Both Bethlehems are widely separated geographically, and Easton (op. cit) says it is only mentioned once in the Bible in **Joshua 19:15**. With this **one exception**, every time "Bethlehem" is mentioned it **always** refers to Bethlehem in the south of the country below Jerusalem.”

### **The difference between Ephratah and Efrata**

The Israeli government and the Jewish had built a settlement (neighborhood) in the west bank and they called it Efrata: **Efrat** (Hebrew: אֶפְרַת), or officially **Efrata** (Hebrew: אֶפְרָתָה), is an Israeli settlement and a local council in the Judean Mountains of the West Bank, located south of Jerusalem, between Bethlehem and Hebron. Efrat was established in 1980.

**2:** But we are talking about the original ancient Ephratah which is near Rachel tomb in Bethlehem: and here is the evidence

**Genesis 35:** <sup>16</sup>And they journeyed from Bethel; and there was but a **little way (Heb. A little peace of ground)** to come to **Ephrath**: and Rachel travailed, and she had hard labour. <sup>17</sup>And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this

son also. <sup>18</sup> And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. <sup>19</sup> And Rachel died, and was buried in **the way to Ephrath**, which is Bethlehem. <sup>20</sup> And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

**Genesis 48:** <sup>7</sup> And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her **there in the way of Ephrath**; the same is Bethlehem.

In these verses of **Genesis 35:16, 19; 48:7** is evidence that Ephratah was from the beginning a famous village east Bethlehem; because Jacob and Rachel "journeyed from Bethel; and there was but a **little way (Heb. A little peace of ground) to come to Ephrath.**" And Rachel died, and was buried in **the way to Ephrath**, which is Bethlehem.

A: Rachel died in Bethlehem and not in Ephratah; and that is the true that's Rachel tomb is in Bethlehem and not in Ephratah (Beit Sahur).

B: The originally Ephratah is near Rachel tomb: **a little way (Heb. A little peace of ground)**, and not that far where the new settlement Efrata was build.

This is evidence that the name "Ephratah" is not an ancient name of Bethlehem; but it is a specific name of a small village belong to Bethlehem

### **The differences between the "little" Ephratah and the city of Bethlehem**

**3:** According to the Christian theory (believe), Jesus (The Christians Messiah) was born in the city of Bethlehem as a fulfillment of Micah 5: 2; and Ephratah is the ancient name of Bethlehem; or another name of Bethlehem; but as we saw in Genesis 35 and 48; that Ephratah is not another name of Bethlehem, but near Bethlehem, and I am going to prove for you the difference between Ephratah where the field of Boaz and Ruth in Beit Sahur and the city of Bethlehem where Jesus was born:

### **Ruth: 1**

<sup>1</sup>Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of **Bethlehemjudah** went to sojourn in the country of Moab, he, and his wife, and his two sons. <sup>2</sup>And the name of the man was **Elimelech**, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, **Ephrathites of Bethlehemjudah**. So Elimelech was from Ephratah which belong to Bethlehemjudah: and the important in verse 1; that in the beginning: Elimelech was from Bethlehemjudah; then in verse 2; exceptionally that Elimelech was exactly from Ephratah

**19:** So they two went until they came to **Bethlehem**. And it came to pass, when they were come to **Bethlehem**, that all the **city** was moved about them, and they said, *Is this Naomi?*

So; “**from of old**”, and Bethlehem was a city

<sup>22</sup>So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came **to Bethlehem** in the beginning of barley harvest.

## Ruth 2

<sup>2</sup>And Ruth the Moabitess said unto Naomi, Let me now go **to the field**,

<sup>3</sup>And she went, and came, and gleaned **in the field** after the reapers: and her hap was to light **on a part of the field belonging unto Boaz**, who was of the **kindred of Elimelech**.

<sup>4</sup>And, behold, **Boaz came from Bethlehem**,

<sup>8</sup>Then said Boaz unto Ruth, Hearest thou not, my daughter? **Go not to glean in another field, neither go from hence, but abide here fast by my maidens:** <sup>9</sup>*Let thine eyes be on the field that they do reap*, and go thou after them:

**Note:** It is very clear here that **Ephratah** was this field belonging unto Boaz; and Ruth saw Boaz coming down from Bethlehem to his field (east Bethlehem); so there is deference between the field of Boaz, and Bethlehem; and we can say that this field exactly was not in Bethlehem city, and that's normal that the fields are outside the city.

<sup>17</sup>So she gleaned **in the field until even**, and beat out that she had gleaned: and it was about an ephah of barley. <sup>18</sup>And she took *it* up, **and went into the city**: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed

So; it is very clear that the distance between the city of Bethlehem and Ephratah the field of Boaz is a small distance; but it is very clear too that Ephratah “**The field of Boaz**” is not part of Bethlehem city; but it is part of Bethlehem district; and it was very important place.

From these verses we can find that the field of Boaz is not a small field; because it took the reapers many days to reap the barley and the wheat.

**Ruth 1: 22:** So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem **in the beginning of barley harvest.**

1: **Ruth 2: 7:** From the morning she was their: <sup>7</sup>And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came,

**and hath continued even from the morning until now**, that she tarried a little in the house.

**Ruth 2:** <sup>17</sup>So she gleaned in the field until even,

**Ruth 2:** <sup>21</sup>And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until **they have ended all my harvest.** <sup>22</sup>And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

**<sup>23</sup>So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest;** and dwelt with her mother in law.

So Ruth gleaned in Boaz field from the beginning of the barley harvest unto the end of Barley harvest and of wheat harvest; it is very clear here that the field of Boaz are not that small; and that was the reason for saying that Boaz was wealthy: in Ruth 2: <sup>1</sup>And Naomi had a kinsman of her husband's, **a mighty man of wealth**, of the family of Elimelech; and his name *was* Boaz.

### Ruth3

<sup>1</sup>Then Naomi her mother in law said unto her,

<sup>3</sup>Wash thyself therefore, and anoint thee, and put thy raiment upon thee, **and get thee down to the floor:**

**<sup>6</sup>And she went down unto the floor**, and did according to all that her mother in law bade her

<sup>14</sup>And she lay at his feet until the morning: and she **rose up before one could know another.** And he said, Let it not be known that a woman came into the floor.

**Note:** Ephratah is part of a small village called Beit Sahur; and we are not sure about the meaning of the name **Beit Sahur**; but many agreed that Beit Sahur means: "**House of the night watch**"; but I think that the name Beit Sahur was taken from this verse: **rose up (around 4 AM.) before one could know another; and this is Shur means in Arabic.**

<sup>15</sup>Also he said, Bring the vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: **and she went into the city.** <sup>16</sup>**And when she came to her mother in law,**

### Ruth 4

<sup>9</sup>And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi. <sup>10</sup>Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are*

witnesses this day. <sup>11</sup>And all the people that *were* in the gate, and the elders, said, *We are* witnesses. **The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel:** and do thou worthily in **Ephratah, and be famous in Bethlehem:** <sup>12</sup>And let thy house be like the house of **Pharez**, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

<sup>21</sup>And Salmon begat Boaz, and Boaz begat Obed, <sup>22</sup>And Obed begat Jesse, and Jesse begat David.

**So from the beginning; and Ephratah is “little”; and is not Bethlehem city; it was the name of the floor which belong to the kindred of Elimelech; where: “the field *belonging unto* Boaz, who *was* of the kindred of Elimelech”.**

And if we join **Micah 5: 2** with the 4 chapters of Ruth; we will find that Ephratah is a “little” part (field) of Bethlehem, and Ephratah is not the same Bethlehem; or in other words; **Ephratah** is not the name of the ancient Bethlehem as the Christians claim; and if it was the same; the Bible or the prophets never mentioned the word Ephratah, they just write: Bethlehem; but for more specification they wrote: Bethlehem **Ephratah**.

**4:** In **1Samuel 17: 12**: <sup>12</sup>Now David *was* the son of that **Ephrathite** of **Bethlehemjudah**, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

**1Cr. 4: 4:** And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, **the firstborn of Ephratah, the father of Bethlehem.**

**1Cr. 2: 19:** And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.<sup>24</sup> And after that Hezron was dead in **Calebephrah**, then Abiah Hezron’s wife bare him Ashur the father of Tekoa. <sup>50</sup>These were the sons of Caleb the son of Hur, the firstborn of **Ephratah**; Shobal the father of Kirjathjearim, <sup>51</sup>**Salma the father of Bethlehem**, Hareph the father of Bethgader.

These are evidences that Ephratah is not Bethlehem; but a small neighborhood of Bethlehem.

**The result is when Micah 5: 2; and Ruth wrote about Bethlehem Ephratah; it was clear that the Messiah should exactly be born in a neighborhood called Ephratah which belong now to my village Beit Sahur east of Bethlehem.**

**5:** I was born (as it should be) in the camp (field) of Boaz and Ruth which called **Ephratah**. Ephratah is a “little” field in a small village called now Beit – Sahur which belong to Bethlehem district; and Ephratah now is called “**Raáwat**” in Arabic language, and the “Christians” called it “The Shepherds fields” instead of “Ephratah”.

The word “**Raáwat**” in Arabic could be means:

1: The shepherds fields; because the Arabic word “Raáy” means: Shepherd; or Pastor; and the Arabic plural word for the shepherd’s fields is “Maraáy”, and we can say “Raáwat”, also;

2: The Arabic word for Ruth is “**Raáout**”; and the word “**Raáwat**” also can be means Ruth’s fields; but; through the history; we know very well that the shepherds were and are always traveling from place to another were the water and grass be; they live in caves and tents; they never build houses and olives mills; and the mosaic ruins there are not done by shepherds; all the ruins in Beit Sahour; belongs to Ruth and Boaz; and everybody knows this very well that in Beit Sahur were the fields of Ruth and Boaz.

### **The “Christians” mistakes**

**The differences in birth place between the “Christian” messiah, and the Jewish Mashiach is the differences between Ephratah; “the little” “Camp of Boaz and Ruth” and Bethlehem the “City of David”**

A strange thing happened, and still happening with our Jewish brothers, when they talk about their promised messiah; they never refer or mention that the messiah should be born in Ephratah – Bethlehem - Judah, as a fulfillment of the prophecy of Micah 5: 2. (Micah 5: 1)!!!!???

We can confirm my first evidence from the mistakes of the “Christians”; because they believe that Jesus was “The ruler” “king” or the Branch (The Messiah); and he fulfilled the prophecy of Micah 5: 2 when he was born in “**The city of David**” Bethlehem.

In the New Testament (Christians Scriptures), in **Matthew 2: (The story of the wise men)**, they refer to this prophecy of **Micah 5**; to prove that Jesus is the Jewish promised Messiah; but they forget **the details!?:**

### **Mathew 2:**

<sup>1</sup>Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there **came wise men from the east to Jerusalem**,

<sup>2</sup>Saying, Where is he that is born **King of the Jews?** for we have seen **his star** in the east, and are come to worship him. <sup>3</sup>When Herod the king had heard *these things*, he was troubled, **and all Jerusalem with him.** <sup>4</sup>And when he had gathered **all the chief priests and scribes of the people together**, he demanded of them **where Christ** (The Moshiach: king of the Jews) **should be born.** <sup>5</sup>And they said unto him, **In Bethlehem of Judaea**

(And they forget the detail of Ephratah: Bethlehem Ephratah where exactly should the “Christ “Moshiach” be born): **for thus it is written by the prophet, ‘And thou Bethlehem** (Note: here too, they had not mentioned Ephratah), **in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.**

<sup>9</sup>When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

**Note 1:** These “wise men” were not that wise; because they do not know where the Messiah should be born; and there is no Biblical reference to prove that the Messiah had a star: “for we have seen his star in the east”?!!!!!!

**And the strange thing that this star was moving and stopped exactly where Jesus was born?!!!!!!**

This is not a North American Disney movie; it is Mathew in the (Christian’s New Testament).

**Note2:** If we compare the differences between the verses # 6 of Matthew 2, and the original verses # 2 of Micah 5, we find:

1: Mathew never used the word Ephratah; and the Christians can not take out the word Ephratah from Micah 5: 2: because Bethlehem is not “**little among the thousands of Judah**”. Bethlehem is **one of the nine cities of Judah**; and it is not “**little**”

2: Mathew used “**art not the least among the princes of Juda**” but in the original; **Micah:** *though thou be little among the thousands of Judah;* we are talking about a **place** called Ephratah and not about the **princes of Judah**

3: Both Micah and Mathew agreed that the ruler king of Israel should be born in “**little**”: “**not the least**”.

**Note 3:** Jesus never was the ruler king of Israel

The strange thing here, that all the “Christians” Bible versions used the same translation of Micah 5: 2 (like KJV); and all of them with the word “**Ephratah**” included; and “*though thou be little among the thousands of Judah*”. And no body noticed the difference; and that in Mathew the word “**Ephratah**” does not exist.

**Note 4: In Luke 2;** Luke declares two times that Jesus was born in “**Bethlehem the city of David**”: <sup>4</sup>And Joseph also went up from Galilee,

out of the city of Nazareth, into Judaea, unto **the city of David**, which is called Bethlehem; (because he was of the house and lineage of David:)

<sup>11</sup>For unto you is born this day **in the city of David** a Saviour, which is Christ the Lord.

Through the Jewish History, there was many persons who claimed to be the Jewish “Moshiach: Messiah”, but **nobody, nobody** was born in Ephratah – Bethlehem - Judah to fulfill this prophecy of Micah 5. Even Jesus; not because he was born in Bethlehem, that means that he is the Jewish messiah, and not because Joseph was of the house and lineage of David; means that Jesus was the son of David (the Branch Moshiach: the messiah), even though; the Christians themselves declare that Joseph in reality was not Jesus father: **Matthew: 1: 18, 20; Luke 3:** <sup>23</sup>And Jesus himself began to be about thirty years of age, being (**as was supposed**) the son of Joseph, which was *the son of Heli*,

The differences between the “Christian” Messiah, and the Jewish messiah in the birth place is the differences between Ephratah; “the little” “Camp (fields) of Boaz and Ruth” which is really **“little among the thousands of Judah”**, and Bethlehem; the big “City of David”; which we can not say that Bethlehem is **“little among the thousands of Judah”**.

The Christians with their “New Testament” mix many contradictions to prove that Jesus is the Christ (messiah), (For the Christians Jesus is: The Messiah, savior “from sins”, Creator...The only Mediator...Son of G-D, and even in the same time G-D himself...Jesus is everything...)!!!!?????

**Note 5:** for many occasions Jesus himself knew that he was not the promised messiah; like in John 6: 15.

**Note 6:** Jesus prophesied about the coming of king messiah who called him “The son of man” Mathew 24: 30-31; Mark: 13: 26-27; Luke 21: 27-32

**Declarations:** I do not refuse Jesus testimony and teachings; because it is Kabalah; or a spiritual way to worship G-D; and I believe in his teachings which are in many parts of Mathew, Mark and Luke; even there are some mistakes that should be taken out from these writers.

**Jesus gospel** in Mathew, Mark and Luke show us the same teachings of the Torah and Tanach; and this is Jesus who all can except; but we can not except the other Jesus which is in John and in all the writings of Paul; because these teachings led us to worship Jesus as god; these are Christianity fabrications and contradict with our believe and faith in G-D; and contradict with the same Jesus teachings in Mathew, Mark and Luke. **For all of these reasons; I George Ibrahim Jaraiseh;** had put the true teachings of Jesus in a book **“The gospel of Jesus as it should be”**.

**The result is:** at least we can learn from the millions whom are visiting the church of the Nativity in Bethlehem; that The Messiah should be born in Ephratah - Bethlehem - Judah and not in Russia, or USA ...etc... !

And from **Micah 5: 2**; we learn that the Messiah should exactly born in the field of Boaz and Ruth which called Ephratah, which belong to Beit Sahur village, which is part of Bethlehem district- Judah.

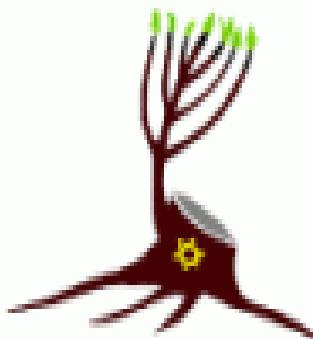
**Please:** note that my village “**Beit Sahur**” exist in all my official documents even the Ecuadorian.

### **Jesse, Boaz and Ruth**

When we want to talk about the Messiah’s birth place; we will take about **Micah 5: 2**, But talking about the Messiah’s roots or genealogy or “going forth” which is: whose **goings forth have been** from of old, from everlasting (Heb. the days of eternity), is declared in:

**Isaiah 11:** <sup>1</sup>And there shall **come forth** a rod out of the **stem of Jesse**, and a Branch shall grow out of his roots:

### **Stem of Jesse**



So; The Messiah shall come forth out of the **stem of Jesse** the father of King David; but if we want to check the **stem of Jesse**, we have to go back again to **Ruth 4**:

<sup>13</sup>So **Boaz took Ruth**, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son. <sup>14</sup>And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. <sup>15</sup>And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. <sup>16</sup>And Naomi took the child, and laid it in her bosom, and became nurse unto it. <sup>17</sup>And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name **Obed**: he *is the father of Jesse, the father of David*.

<sup>18</sup>Now these *are* the generations of **Pharez**: Pharez begat **Hezron**, <sup>19</sup>And Hezron begat **Ram**, and Ram begat **Amminadab**, <sup>20</sup>And Amminadab begat

**Nahshon**, and Nahshon begat **Salmon**, <sup>21</sup>And Salmon begat **Boaz**, and Boaz begat **Obed**, <sup>22</sup>And Obed begat **Jesse**, and Jesse begat **David**.

So; this is the **stem of Jesse; from this stem shall come forth the Messiah; and as we can see that the stem of Jesse is “the generations of Pharez”, and the same Ruth cleared who is Pharez; in:**

**Ruth 4:** <sup>11</sup>And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in **Ephratah**, and be famous in **Bethlehem**: <sup>12</sup>And let thy house be like the house of **Pharez**, whom **Tamar** bare unto **Judah**, of the seed which the LORD shall give thee of this young woman.

So; it is very clear that when we talk about the **Messiah**, we should talk about **Jesse king David Father**; and about **Boaz and Ruth**; and when we talk about Ruth; we talk about Boaz field where Ruth “**gleaned in the field after the reapers**” **Ruth 2: 3**. We are talking now about **Beit Sahur** and not about **Bethlehem**; and it is true that Beit Sahur (my village) is part of Bethlehem; but when we talk about the fields of Ruth and Boaz; it is worldly known and famous that we are talking now exactly about Beit Sahur and not Bethlehem.