



You Are in the Pages

*How Yeshua taught us to read the Book,
and to find ourselves inside it*

Eight movements, built entirely from His own sentences.

The Jonah in me. The Peter in me. The Christ in me.

With one honest note about what He did not say.

*“You search the Scriptures, because you think that in them you have eternal life;
and these are they which testify about me.
Yet you will not come to me, that you may have life.”*

JOHN 5:39-40

Amitai (Tai) Elon

Licensed Tour Guide · Havat HaChaim · Natur · Golan Heights

That Is Me

the moment a tourist becomes a reader

There is a moment on almost every tour when somebody stops being a tourist.

It happens in different places. Sometimes it is in Jaffa, standing over the harbour where Jonah bought his ticket. Sometimes it is in the boat on the Kinneret when the wind comes up through the Arbel gorge. Very often it is in a courtyard on Mount Zion, where a rooster crowed. Someone in the group goes quiet, and then says a sentence out loud that they did not plan to say.

That is me.

The runner is me. The one who denied Him three times before breakfast is me. The man who has been lying by the pool for thirty eight years explaining why nobody helps him, that is me. The elder brother standing out in the field refusing to come in to the party, that is me too, and it is the one nobody wants to admit.

I have been guiding in this land for twelve years, and I have come to believe that this moment is not sentiment and it is not a trick of a good tour. It is the way the Book was built to be read. And I do not say that because it moves people. I say it because Yeshua himself taught it, out loud, more than once, and He taught it in a way we can check.

So this is not a teaching about my feelings in the Bible. This is a teaching made of His sentences. Eight of them, or rather eight groups of them, that together answer one question: **what is this Book actually for, and who is it about?**

The Book Has One Subject

and He said so plainly

THE WORDS OF YESHUA

You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. Yet you will not come to me, that you may have life.

JOHN 5:39-40

THE WORDS OF YESHUA

For if you believed Moses, you would believe me; for he wrote about me.

JOHN 5:46

THE WORDS OF YESHUA

Beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself.

LUKE 24:27

THE WORDS OF YESHUA

This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms concerning me must be fulfilled. Then he opened their minds, that they might understand the Scriptures.

LUKE 24:44-45

THE TEACHING

Start here, because everything else in this teaching hangs on it. Yeshua told the most careful Bible readers of His generation that they were reading correctly and missing everything.

Look at what He actually says in John 5. He does not accuse them of laziness. He says they **search** the Scriptures, and He is right, these were men who could recite. His complaint is about the destination. They treated the text as the place where life is kept, when the text is the finger pointing at the One where life is kept. *These are they which testify about me. Yet you will not come to me.* You can memorise a whole library about a person and never shake his hand.

And on the Emmaus road He did not hand the two disciples a new book. He walked them back through the one they already owned, from Moses forward, and showed them that it had been about Him the whole time. Then Luke writes the most hopeful line in the chapter: **He opened their minds**. Understanding was given, not achieved.

THE HEBREW WORD

דָּרַשׁ · **Darash** — to search out, to seek, to inquire after. It is the root behind the word midrash, the searching of the text. Yeshua does not tell them to stop doing darash. He tells them what they are supposed to find when they do it: a Person, not a position.

ONE QUESTION TO CARRY

When you open the Bible, what are you actually going to get: information, or Him?

WE PRAY

Lord, You are the subject of the whole Book. Forgive us for searching it as if it were the destination. Open our minds the way You opened theirs on the road, and let every reading end with us coming to You. Amen.

A Scripture Can Be Fulfilled In a Person

the sentence that changes everything

THE WORDS OF YESHUA

For I tell you that this which is written must still be fulfilled in me: "He was counted with transgressors." For that which concerns me has an end.

LUKE 22:37

THE WORDS OF YESHUA

You hypocrites! Well did Isaiah prophesy of you, saying, "These people draw near to me with their mouth, and honor me with their lips; but their heart is far from me."

MATTHEW 15:7-8

THE WORDS OF YESHUA

For this is he, of whom it is written, "Behold, I send my messenger before your face, who will prepare your way before you."

MATTHEW 11:10

THE WORDS OF YESHUA

But I tell you that Elijah has come already, and they didn't recognize him, but did to him whatever they wanted to.

MATTHEW 17:12

THE TEACHING

Now hold Luke 22:37 up to the light. Two words in it are the hinge of this whole teaching: **in me**.

He does not say this Scripture will be proved true. He does not say it will happen nearby. He says it must be fulfilled **in me**, as though a written line were a thing that could take place inside a human being. That is what Isaiah 53 did that week. It came true in a body.

Then watch Him do the same thing to other people, three times. He tells the men standing in front of Him that Isaiah, seven hundred years earlier, **prophesied of you**. Not about people like you. Of you. He tells a crowd that Malachi's messenger is the man they have been listening to at the river. He tells the disciples that Elijah has already come and they walked past him.

So the first key was that the Book is about Him. The second key is that a text is not finished when it is understood. It is finished when it lands in somebody. And He applied that to His own life, to His friends, and to His critics.

THE HEBREW WORD

מָלֵא · **Male** — to fill, to be full. The word behind fulfil in the Hebrew Bible is not a word for closing a case, it is a word for **filling a vessel**. Scripture is not completed and shelved. It is filled, and what fills it is a life.

ONE QUESTION TO CARRY

Which sentence of Scripture is trying to be filled in you, right now, this year?

WE PRAY

Lord, You let the prophets be fulfilled in Your own body, and You told living people that the prophets were speaking about them. Fill Your word in us. And when it is uncomfortable, do not let us hand it to someone else. Amen.

He Found Himself in the Old Stories

the Jonah in Him, before the Jonah in us

THE WORDS OF YESHUA

An evil and adulterous generation seeks after a sign, but no sign will be given it but the sign of Jonah the prophet. For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth.

MATTHEW 12:39-40

THE WORDS OF YESHUA

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish, but have eternal life.

JOHN 3:14-15

THE WORDS OF YESHUA

Your fathers ate the manna in the wilderness and they died. I am the living bread which came down out of heaven.

JOHN 6:49, 51

THE WORDS OF YESHUA

But I tell you that one greater than the temple is here. ... Behold, someone greater than Solomon is here. ... Behold, someone greater than Jonah is here.

MATTHEW 12:6, 42, 41

THE TEACHING

This is the part I most want you to see, because it is the answer to anyone who says that finding yourself in a biblical character is a modern invention.

It is not modern. It is His.

In front of a hostile crowd Yeshua took an old, strange, almost comic story about a runaway prophet swallowed by a fish, and He said: **that is me**. Three days in the dark, then out. He read Himself into Jonah. Then He did it with a bronze snake on a pole in the wilderness, and with the manna that fell for forty years, and with the temple, and with Solomon. He kept walking through the Hebrew Bible saying, in effect, this is a picture, and I am what it is a picture of.

So when you stand in Jaffa and say the Jonah in me went down to the harbour, you are not being clever, and you are not being liberal with Scripture. You are copying His method, one step further down. He found Himself in Jonah, and He is in you. The line runs Jonah, then Christ, then you, and it runs in that order. It matters that it runs in that order.

THE HEBREW WORD

אֹת · **Ot** — a sign. Not a proof that ends the argument, a sign that points down the road. He called Jonah an ot, a signpost, and then stood next to it. Every old story in this Book has its arm out, pointing.

ONE QUESTION TO CARRY

Which old story have you always found strange, and what would change if you asked what it is a picture of?

WE PRAY

*Lord, You read Yourself into Jonah and the serpent and the bread, in front of people who thought they knew the Book.
Teach us to read the way You read. And keep the order right in us: You first, then us. Amen.*

The Characters Are the Listener

He never let anybody stay in the audience

THE WORDS OF YESHUA

The farmer sows the word. The ones by the road are the ones where the word is sown ... These in the same way are those who are sown on the rocky places ... Others are those who are sown among the thorns ... Those which were sown on the good ground are those who hear the word, and accept it, and bear fruit.

MARK 4:14-20

THE WORDS OF YESHUA

"Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?" He said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

LUKE 10:36-37

THE WORDS OF YESHUA

But Jesus, having lifted up himself, said to them, "He who is without sin among you, let him throw the first stone at her." ... They, when they heard it, being convicted by their conscience, went out one by one, beginning from the eldest, even to the last.

JOHN 8:7-9

THE WORDS OF YESHUA

Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye? ... You hypocrite! First remove the beam out of your own eye.

MATTHEW 7:3-5

THE TEACHING

Here is His teaching habit, and once you see it you cannot unsee it.

He tells a story about four kinds of ground, and then, in private, He explains it. Notice the grammar of the explanation. He does not say the seed represents this and the soil represents that. He says **these are they**. The soils are people. They are the people sitting in front of Him, and the only honest response to that parable is not admiration, it is an audit: which ground am I this year?

A lawyer asks Him a clean theoretical question, who is my neighbour, and He answers with a story and then turns the question inside out. He does not ask, now do you understand who your neighbour is. He asks **which of these three were you like**, and then says go and do likewise. The man came for a definition and left with a mirror and an assignment.

And in the temple courts He said one sentence about a first stone and every man in that circle read himself. Nobody argued. Nobody was named. They were **convicted by their conscience** and they walked out, oldest first, which is the saddest detail in the verse, because the oldest had the most to remember.

This is why the beam and the speck belong in this movement. His rule for reading other people is the same as His rule for reading Scripture: **your own eye first**.

THE HEBREW WORD

לֵב · Lev — heart, and in Hebrew that means the whole inner person, mind and will together, not the feelings alone. When He explains the soils, He is not describing four sorts of weather. He is describing four conditions of one lev, and you have been all four of them.

ONE QUESTION TO CARRY

In the last story you read in the Gospels, which character were you, honestly, and not which one would you prefer?

WE PRAY

Lord, You never let anyone stay in the audience. Do not let us. When we read, show us our own ground, our own stone, our own beam. And give us the courage to answer the question You are actually asking. Amen.

Today, and Spoken To You

He put ancient words in the present tense

THE WORDS OF YESHUA

He began to tell them, "Today, this Scripture has been fulfilled in your hearing."

LUKE 4:21

THE WORDS OF YESHUA

But concerning the resurrection of the dead, haven't you read that which was spoken to you by God, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"? God is not the God of the dead, but of the living.

MATTHEW 22:31-32

THE WORDS OF YESHUA

Weren't our hearts burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?

LUKE 24:32

THE WORDS OF YESHUA

Having eyes, don't you see? Having ears, don't you hear? Don't you remember?

MARK 8:18

THE TEACHING

In His own home town He read seven verses of Isaiah, rolled up the scroll, sat down, and said one word that broke the room: **today**.

And in Matthew 22 there is a phrase that people read straight past. He is arguing about resurrection, and He quotes God speaking to Moses out of a burning bush centuries earlier, and He introduces the quotation like this: *haven't you read that which was **spoken to you** by God.* Spoken to you. To the men standing in front of Him, in a courtyard, in their own lifetime. He treated words given to Moses as words addressed personally to His hearers, and then He made His whole argument out of a verb tense: God says I **am** the God of Abraham, present tense, therefore Abraham is not finished.

That is the reading style of Yeshua. Ancient, accurate, and in the present tense, addressed to the person in the room. Which is why the Emmaus two did not say that was informative. They said our **hearts were burning**. A text had reached the part of them that has a pulse.

THE HEBREW WORD

היום · **Hayom** — today. It is the word that runs through Deuteronomy like a drumbeat, this day, today, and it is the word Yeshua chose in Nazareth. Scripture is not a record of what God once said. It is a conversation He is still having, and hayom is His favourite adverb.

ONE QUESTION TO CARRY

What did you read this week that you filed as history, and what happens if you read it again as spoken to you today?

WE PRAY

Lord, You said today, in a synagogue, about words written seven hundred years before. Say today over us. Let the Book stop being a record and start being a voice. And let our hearts burn again. Amen.

He Is In You

the key that makes all of this safe

THE WORDS OF YESHUA

In that day you will know that I am in my Father, and you in me, and I in you.

JOHN 14:20

THE WORDS OF YESHUA

Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me. I am the vine. You are the branches.

JOHN 15:4-5

THE WORDS OF YESHUA

The glory which you have given me, I have given to them; that they may be one, even as we are one; I in them, and you in me.

JOHN 17:22-23

THE WORDS OF YESHUA

Most certainly I tell you, because you did it to one of the least of these my brothers, you did it to me.

MATTHEW 25:40

THE TEACHING

Now put the keys together, because this is where the teaching becomes true rather than merely beautiful.

One: the whole Book is about Him. He said that. **Two:** a Scripture is fulfilled inside a person, and He applied that to Himself and to His hearers. **Three:** He is in you, and you are in Him. He said that too, on the last night, in the plainest words He had: *you in me, and I in you.*

If the Book is about Him, and He lives in you, then the Book reaches you. Not because you are important, but because He is, and He has moved in. That is why the Jonah in the story finds a Jonah in your chest. It is why Peter's courtyard has your footprints in it. The line does not start with you. It comes down through Him and arrives.

And now let me guard this carefully, because a good idea two steps too far becomes a bad one. Yeshua said **I in you**. He never said you are Me. Christ in you is a guest who has been given the house, not a title you award yourself. So when we say the Jesus in me, we mean a gift, a Presence, a life that is not mine by nature and is mine by grace. Hold that difference, and this way of reading will keep you humble and safe for fifty years. Lose it, and it turns into flattery.

Which is exactly why Matthew 25 belongs here. He is not only in you. He is in the hungry man at the gate. The mirror has two faces, and the second one keeps the first one honest.

THE HEBREW WORD

שָׁכַן · **Shachan** — to dwell, to settle in, to pitch a tent. It is the root of Mishkan, the Tabernacle, and of Shekhinah, the Presence. The God who camped in the middle of Israel's tents now says I in you. Same verb, smaller tent.

ONE QUESTION TO CARRY

If He has moved in, what room of the house have you not shown Him yet?

WE PRAY

Lord, You said I in you, and we can hardly hold the sentence. Dwell in us the way You dwelt in the Mishkan, in the middle of everything. Keep us from confusing Your Presence with our own importance. And let us find You in the least of these, too. Amen.

But Who Do You Say That I Am

the whole thing turns on one pronoun

THE WORDS OF YESHUA

He said to them, "But who do you say that I am?"

MATTHEW 16:15

THE WORDS OF YESHUA

Therefore every scribe who has been made a disciple of the Kingdom of Heaven is like a man who is a householder; who brings out of his treasure new and old things.

MATTHEW 13:52

THE WORDS OF YESHUA

If anyone desires to come after me, let him deny himself, take up his cross, and follow me. For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it.

MATTHEW 16:24-25

THE TEACHING

I take groups to Baniyas, at the foot of Mount Hermon, where He asked this. Stand there and the geography does half the teaching for you: the cliff full of empty idol niches, the cave they called the gates of Hades, the spring that becomes the Jordan pouring out of the rock. The farthest north He ever took them, at the edge of the land, in front of the competition.

And notice the shape of the conversation. First He asks the safe question: **who do men say** that I am. They answer easily, because reporting other people's theology costs nothing. Then He moves one word and the room changes. **But who do you say**. Singular. Personal. Unavoidable.

That is the moment the Bible stops being a subject and becomes a mirror. Everything in this teaching lives or dies on your willingness to answer in the first person. And notice what He says immediately after Peter answers, in the very same conversation: take up your cross. The reward for finding yourself in the pages is not comfort. It is a call.

THE HEBREW WORD

אתה · **Atah** — you, singular, masculine; **at** for a woman. Hebrew has no polite plural to hide behind. When God speaks to a person in this language, He uses a word that can only mean one of them. The whole Bible is written in the second person singular more often than we notice.

ONE QUESTION TO CARRY

Not what your church says, not what your family says. Who do you say that He is, and would you say it out loud where you work?

WE PRAY

Lord, You asked the crowd question first and then You asked the real one. Ask us the real one. And when we answer, give us the courage to carry what the answer costs. Amen.

How To Read It This Way

four questions, and the order matters

THE WORDS OF YESHUA

Go and do likewise.

LUKE 10:37

THE WORDS OF YESHUA

Why do you call me, "Lord, Lord," and don't do the things which I say? Everyone who comes to me, and hears my words, and does them ... is like a man building a house.

LUKE 6:46-48

THE TEACHING

So here is the method, and it is the same one I use with a group standing on a hillside with their Bibles open. Four questions, always in this order.

First: what does it say? Read it out loud, whole, before you interpret anything. Out loud is not decoration. It slows you to the speed of the sentence, and it is how this Book was received for most of its life.

Second: where is He in it? This is the first key, and it comes before you. If you look for yourself first, you will find a version of yourself you like. Look for Him first and He will show you the true one.

Third: where am I in it? Now ask it, and answer honestly rather than flatteringly. Which character has your face. Which soil is your year. Not who would you like to be.

Fourth: what will I do today? He ended the Samaritan story with an imperative, not an insight. *Go and do likewise.* A reading that changes nothing by Tuesday was not finished, it was only enjoyed.

And a last practical word. Read a place before you stand in it, if you can. That is what my whole book of sixty five sites is for, and it is why the pages have questions in them. The land will do work in you that a chair cannot. But the land is not the point either. The Person is.

THE HEBREW WORD

עָשָׂה · **Aseh** — do, make. At Sinai Israel answered with two words in this order: **na'aseh v'nishma**, we will do and we will hear. The doing was listed first, and the old teachers never stopped arguing about why. Yeshua ends His stories the same way.

ONE QUESTION TO CARRY

Take the last passage that moved you. What is the one thing you will do about it before this week ends?

WE PRAY

Lord, make us readers who finish. Show us Yourself in the text, then show us ourselves, then send us out to do something about it before the week is over. Not hearers only. Amen.

A Note on Honesty

what He said, and what He did not say

One honest word, because you deserve it and because a teaching that overstates its case will let you down in front of somebody who knows their Bible.

Yeshua never said the sentence **the Bible is a mirror of you**. Not in those words. If someone tells you He did, they cannot show you the verse.

What He said is stronger, and safer, and it is all on the pages above. He said the whole library testifies about **Him**. He said a Scripture can be fulfilled **in a person**, and He said it of Himself and of the men in front of Him. He read Himself into **Jonah**, the serpent, the manna. He said the four soils **are they**, the people listening. He said an old text was **spoken to you**. He said **today**. He said **I in you**. And He asked, **but who do you say that I am**.

Put those together and the conclusion is not a leap, it is a short step. The Book is about Him, He dwells in you, therefore the Book reaches all the way to you. That is the teaching, and every plank in it is His.

The mirror word itself comes from His brother, who grew up in the same house and clearly listened:

AND ONE FROM HIS BROTHER JAMES

For if anyone is a hearer of the word and not a doer, he is like a man looking at his natural face in a mirror; for he sees himself, and goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of freedom and continues, not being a hearer who forgets but a doer of the work, this man will be blessed in what he does.

JAMES 1:23-25

James does not say the Book is like a mirror because it flatters. He says the tragedy is the man who **sees himself and walks away and forgets what kind of man he was**. So the danger is not that you will find yourself in the pages. The danger is that you will find yourself, close the book, and forget by Tuesday.

And the oldest version of this whole teaching is a single sentence from a prophet to a king who had just enjoyed a story about somebody else's sin:

THE OLDEST VERSION OF THIS TEACHING

Nathan said to David, "You are the man!"

2 SAMUEL 12:7

Four words in English, two in Hebrew. **Atah ha'ish**. That is the moment the Bible turns and looks at the reader. May it happen to us often, and may we not walk away and forget.

KEEP READING

Go and Do Likewise

Four questions, in this order, for the rest of your life. What does it say. Where is He in it. Where am I in it. What will I do today.

“But who do you say that I am?”

MATTHEW 16:15

He is still asking, and He is asking you.

Walk the whole land one page a day, sixty five holy sites:

amitai-elon-golan.netlify.app/today

Or come and stand in them with me.

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