
THE WHOLE BIBLE, WALKED FROM THE LAND

Walking into the Pages

Genesis to Revelation in 85 stops

Amitai (Tai) Elon
Natur Farm, Golan Heights

Pre-order edition, 28 September 2026. Scripture from the World English Bible, public domain.

The 85 stops

This free excerpt holds the prologue, stop 0. The full list is [here](#) so you can see where the road goes.

0. Ur and Haran, *The departure*
1. Shechem, *The first altar in the land*
2. Hebron and Mamre, *The visitors*
3. Sodom and the Dead Sea shore, *Lot brought out*
4. Beersheba and Gerar, *The oath at the well*
5. Bethel and Ai, *Jacob's dream*
6. Bethlehem, *Rachel's road*
7. Dothan, *Joseph sold*
8. Sinai, *The covenant spoken*
9. Kadesh Barnea, *The refusal to enter*
10. Arad and the Negev, *The vow and the battle*
11. The wilderness road, *The bronze serpent*
12. Hermon, *The northern boundary recalled*
13. Nebo, *Seeing without entering*
14. The Jordan and Gilgal, *The memorial stones*
15. Jericho, *The fall*
16. Gibeon and Aijalon, *The long day*
17. Hazor, *The northern battle*
18. Golan and Gamla, *Appointing refuge*
19. Mount Tabor, *Deborah and Barak*
20. Ein Harod, *Gideon's three hundred*
21. The Sorek valley, *Samson's birth announced*
22. Shiloh, *Hannah's prayer*
23. Kiriath-jearim, *The ark received*
24. Michmash and Gibeah, *Jonathan crosses the ravine*
25. The Valley of Elah, *David faces Goliath*
26. Adullam, *The gathering in the cave*
27. Ein Gedi, *Saul spared*
28. Endor and Gilboa, *Saul's last night*
29. Ziklag, *David returns to devastation*
30. Beit She'an, *The men of Jabesh*
31. Jerusalem, the City of David, *The stronghold taken*
32. Gihon and the Kidron, *Solomon anointed*
33. Moriah and the Temple Mount, *The house dedicated*
34. Tel Dan, *The northern shrine*
35. Carmel and the Kishon, *Elijah's confrontation*
36. Jezreel, *Naboth's vineyard*
37. Samaria, *The siege lifted*
38. Tekoa and Anathoth, *The village prophets*
39. Maresha and Beit Guvrin, *Micah's warning*
40. Lachish, *The Assyrian crisis*
41. Megiddo, *Josiah killed*
42. Hinnom and the fall of Jerusalem, *The city burned*
43. Nehemiah's wall, *The breach repaired*
44. Modi'in and Qumran, *Resistance begins*
45. Nazareth, *The annunciation*
46. Ein Karem, *Mary's visit*
47. Bethlehem, again, *The birth*
48. The Southern Steps, *The child in the Temple*
49. The Jordan at Qasr el-Yahud, *The baptism*
50. The Judean wilderness, *The temptation*
51. Cana, *The first sign*
52. Sychar and Jacob's well, *The woman at the well*
53. Capernaum, *Authority in the synagogue*
54. Bethesda, *The man at the pool*
55. The Mount of Beatitudes, *The blessings*
56. Nain and Shunem, *The widow's son raised*
57. Chorazin and Bethsaida, *The woe*
58. Magdala, *The women who provided*
59. The Sea of Galilee, *The storm stilled*
60. Kursi, *The man among the tombs*
61. Tabgha, *The five loaves*
62. Baniyas and Hermon, *The transfiguration*
63. Siloam, *The man born blind*
64. Bethany, *Lazarus called out*
65. Jericho, again, *Zacchaeus welcomed*
66. Bethphage and the Mount of Olives, *The entry*
67. The Temple, again, *The courts cleared*
68. Gethsemane, *The prayer and the arrest*
69. Caiaphas' house and Gallicantu, *Peter's denial*
70. The Praetorium and the Via Dolorosa, *The sentence*
71. Golgotha and the tomb, *Death and resurrection*
72. Emmaus, *The scriptures opened*
73. Mount Zion and the Upper Room, *Pentecost*
74. Jerusalem, *Stephen and the council*
75. Samaria, again, *Philip's preaching*
76. The Jerusalem to Gaza road, *The Ethiopian*

77. Lydda, *Aeneas rises*

78. Joppa, *Tabitha raised*

79. Caesarea Maritima, *Cornelius receives Peter*

80. Acco and Tyre, *Paul's coastal farewells*

81. Antipatris, *Paul's guarded journey*

82. Herodium and Masada, *The last fortress*

83. Megiddo, again, *The gathering named*

84. Jerusalem, the New, *The city received*

Before you walk

Amitai (Tai) Elon, Natur Farm, Golan Heights

I have spent my working life walking people into the pages of the Bible. Not reading it to them. Walking them into it. There is a moment I have seen hundreds of times, and it never gets old: a person who has read a story since childhood stands in the place where it happened, looks at the hill, feels the wind coming off the valley, and goes quiet. Then they open their Bible and read the passage again, and their voice changes. The words have weight now. They have an address.

This book is that moment, eighty-five times, from Ur to the New Jerusalem, in the order the events happened.

How the book is built

Every stop is a real place. I do not walk you through the books of the Bible one by one; I walk you through the land, and the books come with us. Genesis is read at Shechem and Hebron and Bethel. Kings is read at Carmel and Jezreel and Lachish. The Gospels are read on the lake. Acts runs down the hills to the coast. When we reach Revelation we are standing on the hill of Megiddo, and then, at the end, inside the city.

At every stop you will find the same five things, always in the same order.

Where we are. What you would see if you stood here. Which way the road runs, where the water is, which hill is which. In this land the geography is not background. It is half the story.

Open your Bibles, we read aloud together. The anchor passage, printed in full, from the World English Bible, which is free for anyone to copy. I never quote scripture from memory in this book, and I never cut a passage to make it fit. If the reading is long, we read it long.

What happened, in order. The events as the text gives them, in sequence, with the supporting passages named as supporting. Every chapter has one anchor event. Where a place appears again later in the Bible, that later story is told briefly inside the same chapter and the anchor stays where it belongs.

What they were after, and the turn. The people in these pages were not illustrations. They wanted things. They were afraid of things. Somewhere in almost every story there is a moment where a person turns, toward God or away from him, and if you find that moment you have found the reason the story was written down.

Where the writer stood, and what is contested. The prophet who wrote a chapter was standing somewhere when he wrote it, and it matters. And where the identification of a site is uncertain, I say so plainly. Two places claim the tomb of Jesus. Nobody knows which cave was Adullam. The location of Sodom is argued. A book that pretends to know more than it knows is not a book you can trust in the places where it does know. So I tell you every time.

The four teachers behind this book

I am a Jewish guide from the Golan. I did not learn the Bible in a Christian seminary, and this book is not one. But four teachers shaped how it is built, and I want to name them, because a reader deserves to know where the tools came from.

From **Kristi McLelland** I take the insistence that the Bible is a Middle Eastern book, written by Middle Eastern people, about honour and shame and hospitality and the table, and that a Western reader who forgets this will misread almost every story. Pilgrims have long called the land the fifth Gospel. I have been walking it my whole life, and they are right.

From **Skip Heitzig** I take the view from thirty thousand feet. Before you walk a single stop you should see the whole shape of the story, so that every place you stand connects to the one before and the one after. That is why this book opens with the whole Bible in one ribbon, and why every chapter begins with a short line that says where this stop sits in the one story.

From **Joseph Prince** I take the habit of looking for the Messiah on every page, including the pages of Moses and the prophets. I am a Jew, and I read those pages as a Jew, but I will not hide from a Christian reader the places where the New Testament writers themselves said this is what that meant. I mark them as what they are: the later reading of an earlier text.

From **David Jeremiah** I take the seriousness about the land today. The prophets did not write about an abstract Israel. They wrote about hills that still exist, a city that still stands, and a people who are, against every prediction of history, still here. What that means for the end of the story, people argue about. That it means something, I do not think a reader of these pages can deny.

A word about the map

The map in this book is drawn from the real coastline, the real Sea of Galilee, the real Dead Sea and the real Jordan, and every stop is placed at its real coordinates. Where a site is uncertain the pin is placed at the traditional or the most likely location and the chapter says so. Jerusalem has twelve stops in a space you could walk across in an hour, so it has its own map. So does the lake.

On the website version, the map walks. Press play and a single point of light travels from Ur to the New Jerusalem in ninety seconds, naming each stop as it passes. Watch it once before you read anything. It is the whole Bible in a minute and a half, and I have seen people cry at it.

How to read

In order, if you can. The book is built as one walk, and each stop assumes the one before. But it is also a book to open at random, at the place you are standing or the place you are praying about, and every chapter stands on its own feet.

Read the scripture aloud. I mean it. Every stop says we read aloud together, and that is not a figure of speech. The Bible was written to be heard.

And when you finish a stop, look up. Whether you are on the hill itself or in a chair in Ohio, look up from the page and let the place be a place. That is what this book is for.

B'ahava, from the Golan.

Stand with the Land

Why the Land needs you now, and what you can do

I want to write this chapter carefully, because it is the one chapter in the book that is not about the past.

I live on a farm in the Golan Heights, on the eastern edge of the land this book walks through. From my door I can see Mount Hermon, where Moses looked north, and on a clear morning the whole Hula valley down to the lake. Since the seventh of October 2023 our farm has been a quiet shelter for people who came out of that day and the war after it with their nerves shredded. They come for a few days. They plant something, or pull weeds, or sit under a tree and say nothing. Then they go back. I say this not for sympathy but so you know where these words come from. They come from the ground.

What God says about this land

I will not build a political argument here. This is a book about the Bible, and the Bible has its own argument, and it is older and stronger than any I could make.

At the very beginning, at the first stop of this book, God says to Abram: **"I will bless those who bless you, and I will curse him who treats you with contempt. All the families of the earth will be blessed through you."** (Genesis 12:3). Every reader of this book, whatever nation you come from, is one of those families. The blessing came through this people and this land, and the Bible ties the two together from the first page to the last.

Moses, on the far side of the Jordan, describes the land the people are about to enter as **"a land which Yahweh your God cares for. Yahweh your God's eyes are always on it, from the beginning of the year even to the end of the year."** (Deuteronomy 11:12). His eyes are on it still. When you pray for this land you are looking where he is looking.

David tells the pilgrims coming up the road to Jerusalem: **"Pray for the peace of Jerusalem. Those who love you will prosper."** (Psalm 122:6). And Isaiah gives the prayer a job title: **"I have set watchmen on your walls, Jerusalem. They will never be silent day nor night. You who call on Yahweh, take no rest, and give him no rest, until he establishes, and until he makes Jerusalem a praise in the earth."** (Isaiah 62:6-7).

A watchman is not a soldier and not a politician. He is a person who stays awake and speaks up. That is the whole request of this chapter.

Why now

Because the land is hurting, and because the people who love the Bible are the ones who can help it most.

The war that began in October 2023 emptied this country of visitors. The guides, the drivers, the hotel workers, the families who run the small guesthouses in the Galilee and the Golan, the vineyards and the

farms that fed the groups: all of it stopped, and much of it has not come back. I am one of those guides. The places in this book are as beautiful as they ever were. They are also, many of them, very quiet.

There is a deeper reason too. Paul, writing to the church in Rome about a collection he was carrying to Jerusalem, put it in one sentence: **"For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things."** (Romans 15:27). The whole Bible came to you through this people and this ground. Everything in these eighty-five stops was lived here first. When the land is in trouble, the people who received its book have a reason to stand with it that is older than any headline.

And there is the plain fact that Isaiah gives, in the chapter every Jewish child knows: **"Comfort, comfort my people," says your God. "Speak comfortably to Jerusalem."** (Isaiah 40:1-2). The command is not to argue about Jerusalem. It is to comfort her.

What you can do, this week

Four things, and none of them requires a passport.

1. Pray, and pray by name. Not "for the situation." For the land, stop by stop. Take this book and pray through it: for Shechem and the people who live between those two mountains today, for the lake and its fishermen, for the Negev, for the Golan, for Jerusalem. If you want company in it, there is a wall of people around the world who pray for this land every week from letters I send from the Golan. The website of this book will show you where to join it. Nobody's name is ever published. It is a wall, not a list.

2. Come. Not when things are calm. Now. The sites are open, the roads are safe in the places I take people, and there is no gift a visitor can give this land right now that is bigger than showing up. I guide small groups through the very stops in this book, at a walking pace, with the Bible open at every one. If you have ever wanted to stand at Shechem and read Genesis 12 aloud, this is the year. If you cannot come, send your pastor.

3. Buy from the land. This book is one thing you can buy. Wine from the Golan and Galilee is another. Olive oil, dates, honey, the work of the small farms and studios that keep the villages of the Bible alive. Every purchase is a family that stays.

4. Tell one person. The Bible went out from this land by people telling other people. Give this book to someone. Read a stop aloud with your family on Sunday. Put the map on the wall of a Sunday-school room. The land has never been kept alive by governments. It has been kept alive by people who remembered it.

A last word

Ruth was a foreigner. She had no obligation to this land and every reason to go home. She said to an old woman on the road from Moab: **"Where you go, I will go; and where you stay, I will stay. Your people will be my people, and your God my God."** (Ruth 1:16). Her great-grandson was David, and the road she took ends at Bethlehem, which is stop 47 of this book.

Every reader of this book is standing on that road. You do not have to be born here to belong to this story. You only have to decide, like Ruth, which way you are walking.

I am on the Golan. Come and find me.

Ur and Haran

The departure



FROM 30,000 FEET

Abram leaves Ur with his father and gets as far as Haran. There he hears the voice that starts the whole book: go. He goes.

Genesis 11:31-12:5

³¹ Terah took Abram his son, Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife. They went from Ur of the Chaldees, to go into the land of Canaan. They came to Haran and lived there. ³² The days of Terah were two hundred five years. Terah died in Haran. ¹ Now Yahweh said to Abram, "Leave your country, and your relatives, and your father's house, and go to the land that I will show you. ² I will make of you a great nation. I will bless you and make your name great. You will be a blessing. ³ I will bless those who bless you, and I will curse him who treats you with contempt. All the families of the earth will be blessed through you." ⁴ So Abram went, as Yahweh had told him. Lot went with him. Abram was seventy-five years old when he departed from Haran. ⁵ Abram took Sarai his wife, Lot his brother's son, all their possessions that they had gathered, and the people whom they had acquired in Haran, and they went to go into the land of Canaan. They entered into the land of Canaan.

The departure

Amitai (Tai) Elon

Anchor: Genesis 11:31-12:5. World English Bible, public domain. Supporting passages are identified separately below.

Where we are

This is the one stop in the book where I cannot stand with you. Every other chapter begins on ground I can drive to, or at least point at from a ridge. This one begins in two countries that are not mine to walk. So I want to be honest from the first page: what follows is a map read from a distance, and the distance is part of the story.

Genesis names two places. Ur of the Chaldees, and Haran. The traditional Ur is Tell el-Muqayyar in southern Iraq, near Nasiriyah, where a great brick ziggurat still rises out of flat ground that was once threaded by the Euphrates. Haran is Harran in south-eastern Turkey, on the Balikh river, a plain of beehive-shaped mud houses and a ruined medieval city, about twenty kilometres from the Syrian border.^{ur harran}

Between them lies most of Mesopotamia. From Ur to Haran is roughly a thousand kilometres upriver. From Haran to Shechem, where the next chapter begins, is another seven hundred or so, south through Syria and down the spine of the hills. Terah's household did not take a straight road. Nobody did. You followed the rivers, then the wells.

So when I ask you to picture the departure, I am asking you to picture flat land. No hills. A river that decides everything. Cities of baked brick, with temples on platforms, and a moon god called Sin worshipped at both ends of the journey, at Ur and at Haran. That last detail is not in Genesis, but Joshua remembers it in his own way: the fathers, including Terah, served other gods beyond the River.^{joshua}

What happened, in order

Genesis 11 closes with a family list. Terah has three sons: Abram, Nahor and Haran. Haran dies in Ur, in his father's lifetime, leaving a son called Lot. Abram marries Sarai, and the text says plainly that she has no child. These are the preceding verses, Genesis 11:27-30, given as supporting context.

Then the anchor opens. Terah takes Abram, Lot and Sarai and sets out from Ur to go to Canaan. Notice who is leading. It is the father, not the son. And notice that the destination is already Canaan. But they stop at Haran and settle there. Terah dies in Haran at two hundred and five.

Chapter 12 begins with a voice. Yahweh tells Abram to leave three things, in order: his country, his relatives, his father's house. The circles tighten as they go. Then come the promises: a great nation, a blessing, a great name, and the last and widest line, that all the families of the earth will be blessed through him.

Abram goes. Lot goes with him. He is seventy-five. He takes Sarai, Lot, the possessions they have gathered and the people they have acquired in Haran, and they enter Canaan.

Two later texts look back at this moment and add something. Stephen, speaking in Jerusalem, says God appeared to Abraham while he was still in Mesopotamia, before Haran, and that he left Haran after his father died. The letter to the Hebrews says he went out not knowing where he was going. Both are supporting passages, Acts 7:2-4 and Hebrews 11:8, and both are later readings of the Genesis text, not part of it.

What they were after, and the turn

I have stood at the tent doors of many stories in this land, and I have learned to ask one question first. What did the person want, before God spoke?

Terah wanted Canaan. The text says so. He set out for it. And then he stopped. Genesis does not say why. Haran was a real city with a real market and a temple to the same moon god he knew from home. Perhaps it felt like arriving. Perhaps a man who had buried one son in Ur had no strength left for the last seven hundred kilometres. I do not know, and I will not pretend to. What I can see is a journey that began well and settled short.

Abram, as far as the text tells us, wanted nothing in particular. He is not described as praying, seeking, or dissatisfied. He is a childless man of seventy-five living in his father's house. Then the voice comes, and everything in the sentence is about leaving.

The turn is a single verb. So Abram went. There is no reported speech from him at all. No question, no bargaining, no altar yet. That will come at Shechem. Here there is only the going.

I want to be careful with this, because it is easy to make Abram a hero of faith in a way the text does not. He does not go alone. He takes Lot, which will cost him later. He takes a household. He goes in his old age with a wife who cannot have children, into a promise that is entirely about children. The going is obedience, and it is also a kind of risk that no sensible man in Haran would have advised. Hebrews is right that he did not know where he was going. Genesis is right that he went.

The Eastern lens

A Western reader hears "leave your country, your relatives, your father's house" as a brave personal decision. An Eastern reader hears the loss of everything that made a man somebody. In the ancient Near East, and in much of the Middle East still, your father's house is your name, your inheritance, your protection, your burial, and your gods. To leave it at seventy-five is to become a nobody with no one to avenge you and no ground to be buried in. That is why the promise answers with a name: I will make your name great. God is offering to replace, from his own side, exactly the honour Abram is being asked to lay down.^{honour}

Look for him

Paul reads the last line of the promise, that all the families of the earth will be blessed through Abram, as the gospel announced ahead of time, and says the "seed" through whom it comes is the Messiah. That is Galatians 3:8 and 3:16, and it is Paul's later reading of Genesis 12, held here as his reading. Hebrews 11 lists Abram's going as the first act of faith in the land, done without a map. I hold both honestly: the Genesis text speaks of nation and blessing, and the apostles found in it the shape of Jesus.

The later story of this ground

Ur does not return in the Bible except as the place Abram was brought out of, in Genesis 15:7 and Nehemiah 9:7. Haran returns twice in the family story. Abraham sends his servant back there to find Isaac's wife, in Genesis 24, and Jacob flees there to his uncle Laban, marries Leah and Rachel, and spends twenty years, in Genesis 28 to 31. Every time the family needs a wife or a refuge, it looks back to Haran. The Land is the promise, but Haran stays the old home for three generations.

Where the writer stood

Tradition names Moses as the writer of Genesis. Much modern scholarship reads the book as composed from earlier sources and edited over a long period, with these patriarchal chapters shaped in Israel or Judah centuries after the events. I say plainly that we do not know who first wrote these sentences down, or from where. Whoever it was, they wrote from inside the Land, looking back across the river to a place their people had left. That is the vantage of the text: not Ur, but Canaan remembering Ur.^{hayes}

What is contested

Three things, said plainly.

First, where Ur was. Sir Leonard Woolley's excavations at Tell el-Muqayyar in the 1920s and 30s fixed the traditional identification in the modern mind, and the site is now part of a UNESCO listing. A minority of scholars have argued for a northern Ur, near Haran, partly because "Chaldees" as a people are not attested in the south until many centuries after any date for Abram. The word may be a later gloss to help readers. I tell you the southern site because it is the tradition, and I tell you the doubt because it is real.^{ur}

Second, Terah's age. Genesis 11:26 has Terah seventy when his sons are born, and he dies at two hundred and five. Abram leaves Haran at seventy-five. On those numbers Terah lives sixty more years after Abram leaves, while Stephen in Acts 7:4 says Abram left after his father died. Either Abram was the youngest son, born when Terah was a hundred and thirty, or the Samaritan text's one hundred and forty-five for Terah is right, or Stephen is following a tradition we do not have. Readers have argued this for two thousand years. I leave it open.

Third, the date. Placing Abram in the early second millennium BC is the traditional reckoning. Scholars disagree widely about whether the patriarchal stories preserve memories from that period or were composed much later. I am a guide, not a referee; the chapter reads the text as it stands.

Standing here today

I cannot take you to Ur. The ziggurat of Ur-Nammu stands in Dhi Qar province, restored in part under Saddam Hussein, and in March 2021 Pope Francis prayed there with Iraqi Christians, Muslims and members of the country's other faiths in a gathering called "the plain of Ur." Harran can be visited from Şanlıurfa, a city that Turkish tradition also claims as Abraham's birthplace, with a pool of sacred carp beside the cave where they say he was born. I mention this so that you know there are two Urs in living tradition, not one.^{ur}

What I can do is stand with you on the eastern edge of the Golan and look out towards the desert road that a caravan from Haran would have used, coming south through Damascus. Every journey into this Land starts outside it. That is worth remembering when we begin at Shechem in the next chapter. Abram arrives as a foreigner, and he will die as one, owning a single field.

If you are at the beginning of something, with a father's house behind you and no map ahead, this is your stop. Not because you will get what Abram got. Because the going is the first thing, and God speaks into it.

A prayer from this stop

Lord of Abraham, we have not seen the land you are leading us to. We stand where the old life ends and the road begins. Give us the going, before we have the answers. Keep the ones who travel with us, and the ones we leave behind. And let the blessing you promised reach every family, including ours.

Illustration

Studio plate, labelled as an illustration: a river plain at evening, brick ziggurat on the horizon, a small caravan moving north-west. No footage of mine exists for this stop.

Source notes

ur. Ur, in the UNESCO listing "The Ahwar of Southern Iraq", [for the site and its status](#). Strong's Hebrew 3778, Kasdim, Chaldeans [for the term](#). The northern-Ur argument is a minority scholarly view and is stated as such. ↩

harran. Harran, Turkey, on the UNESCO tentative list, [for location and the surviving beehive houses and medieval ruins](#). ↩

joshua. WEB Joshua 24, verse 2, paraphrased above; Terah's household served other gods beyond the River. ↩

honour. The honour-and-shame reading of "father's house" follows the general anthropology of the ancient Near East; the specific application to Genesis 12 is the author's reading, not a citation. ↩

hayes. Christine Hayes, Open Yale Courses, lecture 5 and lecture 6, [on the composition of Genesis and the range of views on the patriarchal narratives](#). Anchor text: WEB Genesis 11 and Genesis 12, public-domain notice. Supporting passages are paraphrased. ↩

If you want the rest

This was the prologue, one stop of eighty-five. Part I is finished: the seven stops of the Fathers, from Shechem to Dothan, sixty-one pages with every map and every passage in full. A founding reader pays US \$29 once, locked, and receives Part I within a day, every further Part as it is finished, and the finished PDF edition. If the book is never finished, the \$29 comes back, no questions asked.

walking-the-pages.netlify.app/buy

Everything on the website stays free: the map, the eighty-five stops, the passages, the app.

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