



BIBLE ORIENTATION COLLECTION

Bible Maps and Geography

A beginner-friendly guide to the lands, regions, roads, rivers, mountains, and movements of the biblical story

PURPOSE

Learn how geography helps us understand biblical people, events, journeys, conflicts, and promises—and follow the story from Eden to the nations and new creation.

Welcome

The Bible tells one unified story across many lands. Abraham travels from Mesopotamia toward Canaan. Joseph is taken to Egypt. God leads Israel through the wilderness. David establishes Jerusalem. Assyria and Babylon bring conquest and exile. Jesus ministers in Galilee, Samaria, and Judea. The gospel moves from Jerusalem toward Rome and the nations.

Geography does not replace the Bible's message. It helps explain travel, conflict, settlement, borders, worship, exile, and mission. You do not need to memorize every location. Learn the large movements, keep a dependable map nearby, and let understanding grow as you read.

A brief note on biblical maps

Bible maps are modern study tools, not inspired Scripture. Borders changed, some names changed, and some locations remain uncertain. A responsible map identifies approximate or debated details rather than presenting every point as certain.

Scripture translation

Short quotations are from the Berean Standard Bible unless otherwise noted. References allow readers to verify each statement in context.

A prayer before you begin

Father, help me understand the lands of Your Word without losing sight of its message. Teach me to follow Your promises and see Jesus at the center. Amen.

How to Use This Guide

- Begin with the major movements before memorizing cities.
- Keep a Bible map beside the biblical text.
- Check the historical period because borders and rulers changed.
- Notice terrain, water, roads, and distances.
- Follow the journeys of Abraham, Israel, David, Jesus, and Paul.
- Let the map support—not replace—careful reading.
- Trace connections to Jesus only where Scripture supports them.

THE GEOGRAPHIC STORY

Eden → Mesopotamia → Canaan → Egypt → Sinai and wilderness → promised land → Israel and Judah → Assyria and Babylon → return → Galilee and Judea → nations → new creation.

The Bible's world

Most biblical events occur in the ancient Near East and Mediterranean world, overlapping parts of modern Israel and the Palestinian territories, Egypt, Jordan, Lebanon, Syria, Iraq, Iran, Turkey, Greece, Italy, and neighboring regions. Ancient identities and borders must not be equated simplistically with modern ones.

The Fertile Crescent

An arc of comparatively fertile land connected Mesopotamia with Syria, the eastern Mediterranean coast, Canaan, and Egypt. Canaan stood between larger powers and therefore became a crossroads for trade, armies, cultures, and empires.

The land at a glance

- Mediterranean Sea: west of the land, called the Great Sea in some Old Testament passages.
- Jordan Valley: Sea of Galilee → Jordan River → Jericho → Dead Sea.
- Central hill country: Shechem, Bethel, Jerusalem, Bethlehem, and Hebron.
- Coastal plain and Shephelah: major routes and frequent conflict with Philistine cities.
- Jezreel Valley: fertile northern passageway used by farmers and armies.
- Negev and wilderness: dry southern and eastern regions associated with testing, refuge, provision, and preparation.

Build Your Own Beginner Bible Map

Use a printed Bible map or simple outline map. Add one layer at a time; do not attempt every location at once.

Simple symbols and colors

- Circle = city; star = capital or especially important city; triangle = mountain; wavy line = river.
- Dotted line = journey; arrow = major movement; shaded area = region or empire; question mark = uncertain location.
- Blue = water; green = fertile areas; tan = wilderness; purple = Israel/Judah; red = empires; gold = Jesus' ministry; orange = Acts and mission. Colors are memory aids, not biblical symbols.

Five layers

- Water: Mediterranean Sea, Sea of Galilee, Jordan River, Dead Sea, Nile, Tigris, Euphrates.
- Regions: Mesopotamia, Egypt, Canaan, Sinai, Galilee, Samaria, Judea, Asia Minor, Greece, Italy.
- Cities: Ur, Jericho, Bethlehem, Jerusalem, Samaria, Nineveh, Babylon, Nazareth, Antioch, Rome.
- Journeys: Abraham; Canaan to Egypt; exodus; Galilee to Jerusalem; Jerusalem toward Rome.
- Reading layer: add one important place and a two-word memory note whenever you encounter it.

TEXT MAP · BROADER WORLD

Mediterranean Sea — Canaan — Syria — Mesopotamia

 | |
 Sinai Tigris/Euphrates
 |
 Egypt — Nile

Egypt lies southwest of Canaan; Mesopotamia lies east and northeast; the Mediterranean lies west.

TEXT MAP · NORTH TO SOUTH

Mount Hermon → Galilee and Sea of Galilee → Jezreel Valley → Samaria → Jerusalem → Bethlehem → Hebron → Negev → Sinai/Egypt. The Mediterranean lies west; the Jordan Valley lies east.

TEXT MAP · JESUS AND ACTS

Jesus: Galilee → Samaria → Judea/Jerusalem → cross and empty tomb.

Acts: Jerusalem → Judea → Samaria → Antioch → Asia Minor → Greece → Rome → nations.

Three-mark challenge

After reading, mark only the starting place, ending place, and main geographic obstacle or landmark. Then write: "The movement from _____ to _____ matters because _____."

Part One · Major Geographic Movements

EDEN AND THE BEGINNING

Key locations or route: The garden of Eden.

What happens: Humanity is created for life with God but is exiled after rebellion.

Why the geography matters: Eden introduces presence, vocation, life, sin, and exile.

Connection to Jesus: Jesus defeats sin and death and brings His people toward restored creation.

Key passages: Genesis 2–3; Romans 5:12–21; Revelation 21–22.

Memory anchor: The Bible moves from a lost garden toward a renewed city-garden.

MESOPOTAMIA, BABEL, AND ABRAHAM

Key locations or route: Tigris-Euphrates region; Babel, Ur, Haran.

What happens: Human pride scatters the nations; later God calls Abraham from Mesopotamia.

Why the geography matters: The region is tied to early civilization, Abraham's origins, future empires, and exile.

Connection to Jesus: Pentecost begins a gospel gathering from many languages and nations.

Key passages: Genesis 6–12; Acts 2:1–12; Revelation 7:9–10.

Memory anchor: Human pride scatters; God begins a mission that gathers.

ABRAHAM TO CANAAN

Key locations or route: Ur → Haran → Canaan → Shechem → Bethel → Negev.

What happens: Abraham follows God toward a promised land and lives there as a sojourner.

Why the geography matters: The journey is shaped by promises of land, offspring, presence, and blessing to all nations.

Connection to Jesus: Jesus is Abraham's promised offspring through whom the nations are blessed.

Key passages: Genesis 11:27–12:9; 15; 17; Galatians 3:6–29; Hebrews 11:8–16.

Memory anchor: Abraham's geography is a journey of faith.

CANAAN TO EGYPT

Key locations or route: Canaan → Egypt.

What happens: Joseph is taken to Egypt; later God preserves Jacob's family there during famine.

Why the geography matters: Egypt first becomes refuge, then generations later becomes oppression.

Connection to Jesus: Joseph's suffering and exaltation echo a pattern fulfilled far more fully in Jesus.

Key passages: Genesis 37–50; Matthew 2:13–15; Philippians 2:5–11.

Memory anchor: God preserves life in the place that will later require deliverance.

EXODUS, SINAI, AND WILDERNESS

Key locations or route: Egypt → sea crossing → wilderness → Sinai → plains of Moab.

What happens: God delivers Israel, makes covenant, gives instruction, dwells among them, and trains them to trust.

Why the geography matters: The exact exodus route and Sinai location are debated; Scripture's saving message is clear.

Connection to Jesus: Jesus is the greater deliverer, Passover Lamb, faithful Son in the wilderness, and giver of lasting rest.

Key passages: Exodus 1–20; Matthew 4:1–11; John 1:29; 1 Corinthians 5:7; Hebrews 3–4.

Memory anchor: Rescue leads to covenant life and dependence on God.

JORDAN, JERICHO, AND THE LAND

Key locations or route: Plains of Moab → Jordan River → Jericho → hill country.

What happens: Israel crosses the Jordan and begins life in the promised land.

Why the geography matters: Jericho stands near a key entrance from the Jordan Valley into the hills.

Connection to Jesus: Joshua's partial rest points toward the greater rest Jesus provides.

Key passages: Joshua 1–8; 23–24; Hebrews 4:1–11.

Memory anchor: God gives the land; His people remain responsible to obey.

TRIBES AND JUDGES

Key locations or route: Tribal territories, hill country, Jezreel, coast, and Transjordan.

What happens: Regional oppressions and deliverers reveal repeated rebellion and rescue.

Why the geography matters: Judges may serve different regions or overlap; not every crisis involves every tribe.

Connection to Jesus: Temporary deliverers create longing for a righteous and lasting King.

Key passages: Judges 2; 4–8; 13–16; 21:25.

Memory anchor: A divided people needs a faithful King.

DAVID, SOLOMON, AND JERUSALEM

Key locations or route: Bethlehem → Hebron → Jerusalem.

What happens: David establishes Jerusalem; Solomon builds the temple.

Why the geography matters: Jerusalem becomes associated with Davidic kingship, temple worship, judgment, restoration, Jesus, and the early church.

Connection to Jesus: Jesus is David's promised Son, true King, and One greater than the temple.

Key passages: 2 Samuel 5–7; 1 Kings 8; Matthew 21–28; Revelation 21.

Memory anchor: Jerusalem's king and temple point beyond themselves to Jesus.

DIVIDED KINGDOMS

Key locations or route: Northern Israel: Shechem, Tirzah, Samaria, Bethel, Dan. Southern Judah: Jerusalem.

What happens: After Solomon, the kingdom divides and both kingdoms experience idolatry, injustice, and prophetic warning.

Why the geography matters: "Israel" may identify the northern kingdom; "Judah" the southern kingdom.

Connection to Jesus: Jesus is the faithful Shepherd and King who gathers one reconciled people.

Key passages: 1 Kings 12; 2 Kings 17; Ezekiel 34; 37; John 10; Ephesians 2:11–22.

Memory anchor: Division reveals the cost of unfaithful worship and leadership.

ASSYRIA AND BABYLON

Key locations or route: Samaria → Assyria; Jerusalem → Babylon.

What happens: Assyria ends the northern kingdom in 722 BC; Babylon destroys Jerusalem and the temple in 586 BC and exiles Judah.

Why the geography matters: Exile includes loss of land, temple, visible kingship, and life under foreign power.

Connection to Jesus: Jesus establishes the new covenant, bears judgment, gathers the scattered, and brings His people home to God.

Key passages: 2 Kings 17; 24–25; Jeremiah 29; 31; Ezekiel 34–37; Hebrews 8.

Memory anchor: Empires displace God's people but cannot defeat His promise.

PERSIA AND RETURN

Key locations or route: Babylon and Susa → Jerusalem and Judah.

What happens: Cyrus permits return; temple, teaching, walls, and community are restored. Many Jews remain dispersed.

Why the geography matters: Return is real but incomplete; the people continue waiting for full renewal.

Connection to Jesus: The restored community preserves the promise line through which Jesus comes.

Key passages: Ezra 1–6; Nehemiah 1–8; Esther 1–9; Haggai; Zechariah.

Memory anchor: God brings a remnant home while His people await Messiah.

THE INTERTESTAMENTAL WORLD

Key locations or route: Judea, Galilee, Samaria, Decapolis, Idumea, and the Roman world.

What happens: Persian, Greek, Hasmonean, and Roman rule reshape the land before Jesus' birth.

Why the geography matters: Greek language, synagogues, Roman roads, new political regions, and dispersed Jewish communities frame the New Testament.

Connection to Jesus: In the fullness of time, God sends His Son into this connected yet divided world.

Key passages: Daniel 2; 7–12; Malachi 3–4; Luke 1–2; Galatians 4:4–5.

Memory anchor: Matthew opens in the Old Testament's land but a transformed political world.

CANON NOTE

Catholic and Orthodox Old Testaments include certain Jewish writings from the intertestamental period, often called Deuterocanonical books. Protestants do not receive them among the 39 Old Testament books, though many value them for historical background.

Part Two · Geography of Jesus' Ministry

GALILEE

Jesus grows up in Nazareth and conducts much of His ministry around Capernaum and the Sea of Galilee. Isaiah's promised light shines in this northern region. Isaiah 9:1–7; Matthew 4:12–25; Mark 1–9.

BETHLEHEM AND NAZARETH

Bethlehem connects Ruth, David, Micah's promised ruler, and Jesus' birth. Nazareth is Jesus' ordinary hometown and explains some people's skepticism. Ruth 1–4; Micah 5:2; Matthew 2; Luke 1–2; John 1:43–46.

SEA OF GALILEE

Also called Lake Gennesaret and Sea of Tiberias. Jesus calls disciples, teaches, calms storms, walks on water, provides food and fish, and ministers on Jewish and Gentile sides. Mark 4–5; Luke 5; John 6; 21.

SAMARIA

The name may identify an ancient capital, territory, or New Testament region between Galilee and Judea. Jesus crosses inherited hostility; Acts shows the gospel spreading there. 2 Kings 17; Luke 10; 17; John 4; Acts 8.

DECAPOLIS AND CAESAREA PHILIPPI

The Decapolis includes Greco-Roman cities mostly east of Galilee. Caesarea Philippi lies north near Mount Hermon; amid competing religious and imperial claims, Peter confesses Jesus as Messiah. Mark 5; 7; Matthew 16.

BETHANY, MOUNT OF OLIVES, AND JERUSALEM

Bethany is associated with Martha, Mary, and Lazarus. The Mount of Olives frames Jesus' teaching, prayer, arrest, ascension, and promised return. Jerusalem frames temple ministry, cross, resurrection, Pentecost, and mission. John 11–12; Matthew 21–28; Acts 1–2.

GOLGOTHA AND THE TOMB

Jesus is crucified outside or near Jerusalem's walls and buried nearby. Proposed modern sites differ; the gospel does not depend on certainty about the identification. Matthew 27–28; John 19–20; 1 Corinthians 15:1–8.

JESUS' MOVEMENT

Galilee → Samaria → Judea and Jerusalem → cross and empty tomb. Jesus does not arrive at the cross accidentally; He deliberately sets His face toward Jerusalem and gives His life.

Part Three · Acts and the Mission

Acts 1:8 as a geographic outline

Jerusalem → Judea → Samaria → ends of the earth. The risen Jesus sends Spirit-empowered witnesses outward. Pentecost gathers hearers from many regions; Philip crosses boundaries; Peter enters Cornelius' household; Antioch becomes a sending church; Paul's journeys plant and strengthen churches.

Two Caesareas and two Antiochs

- Caesarea Maritima: Roman administrative city on the Mediterranean; Cornelius, Paul's imprisonment, and Roman hearings.
- Caesarea Philippi: northern setting of Peter's confession of Jesus.
- Antioch of Syria: major Gentile church and missionary-sending center.
- Pisidian Antioch: city in Asia Minor visited during Paul's first journey.

Paul's journeys

- First: Antioch of Syria → Cyprus → southern Asia Minor → return. Acts 13–14.
- Second: Antioch → Asia Minor → Macedonia → Philippi, Thessalonica, Berea, Athens, Corinth → return. Acts 15:36–18:22.
- Third: Antioch → Asia Minor and Ephesus → Macedonia and Greece → Jerusalem. Acts 18:23–21:17.
- Rome: Jerusalem → Caesarea → sea voyage → Malta → Rome. Acts 21–28.

MISSION ANCHOR

Acts ends with Paul confined in Rome, but the gospel remains unhindered. The church's mission continues—not by force, but through proclamation, service, baptism, teaching, and faithful witness. Matthew 28:18–20; Acts 28:30–31.

Bible Geography at a Glance

Ten Old Testament locations

- Eden — creation, rebellion, exile.
- Ur and Haran — Abraham's origins and call.
- Canaan — promised land and covenant story.
- Egypt — refuge, slavery, exodus.
- Sinai — covenant, instruction, tabernacle.
- Jericho — entry into the land and Rahab.
- Jerusalem — kingship, temple, judgment, restoration.
- Samaria — northern capital and later regional tensions.
- Nineveh — Assyria, Jonah, and judgment.
- Babylon — exile and a later symbol of oppressive rebellion.

Ten New Testament locations

- Bethlehem — Jesus' birthplace and David's hometown.
- Nazareth — Jesus' childhood home.
- Galilee — principal region of Jesus' early ministry.
- Capernaum — ministry center near the lake.
- Samaria — boundaries crossed by Jesus and the gospel.
- Jerusalem — cross, resurrection, Pentecost.
- Caesarea — Cornelius and Paul's imprisonment.
- Antioch — Gentile church and mission.
- Ephesus — influential ministry center.
- Rome — imperial capital and Acts' final city.

Common Questions and Pitfalls

WHY DO MAPS DIFFER?

They may show different periods, use different proposed identifications, or draw approximate borders differently. Always read the title, date, legend, and uncertainty notes.

WHY DO PLACES HAVE MORE THAN ONE NAME?

Languages, rulers, translation, and historical change can produce alternate names: Luz/Bethel; Sea of Galilee/Lake Gennesaret/Sea of Tiberias; Joppa/Jaffa.

WHAT IF I CANNOT FIND A PLACE?

Compare translations, determine whether it is a city or region, consult an atlas or dictionary, check alternate names, and accept that some sites remain unknown.

DOES EVERY PLACE HAVE SYMBOLIC MEANING?

No. Let Scripture establish significance; do not invent hidden meanings for every city, direction, river, or hill.

DOES ISRAEL ALWAYS MEAN THE MODERN STATE?

No. It may mean Jacob, his descendants, twelve tribes, the united nation, northern kingdom, or covenant people. The modern state was established in 1948.

HOW LONG DID TRAVEL TAKE?

Terrain, weather, water, roads, danger, group size, and transportation all matter. Avoid precise estimates unless evidence supports them.

Quick map checklist

- What period does the map show?
- Who rules the region?
- Are borders approximate?
- Is the location certain or proposed?
- What terrain or route matters?
- Has the place changed names?
- Does the map clarify the passage without controlling it?

Seven Days of Beginner Practice

Day 1 • Abraham

Genesis 11:27–12:9. Mark Ur, Haran, and Canaan; trace the journey and identify God's promises.

Day 2 • Exodus

Exodus 12:31–42; 14; 19:1–8. Circle Egypt, shade wilderness, and mark Sinai with a question mark because the exact site is debated.

Day 3 • Jordan and Jericho

Joshua 2–6. Trace the Jordan south; circle Jericho; draw Israel's crossing.

Day 4 • David and Jerusalem

2 Samuel 5:1–12; 7:8–17. Mark Bethlehem, Hebron, Jerusalem; trace David's capital movement.

Day 5 • Exile and Return

2 Kings 24:10–25:12; Ezra 1. Draw arrows Jerusalem → Babylon → Jerusalem.

Day 6 • Jesus

Matthew 4:12–25; John 4; Luke 9:51. Shade Galilee, Samaria, Judea; trace Jesus toward Jerusalem.

Day 7 • Gospel to Nations

Acts 1:8; 13:1–12; 28:16–31. Star Jerusalem; draw widening arrows through Antioch, Asia Minor, Greece, and Rome.

Part Four · Want to Go Deeper?

GEOGRAPHY AND INTERPRETATION

Geography can clarify setting, terrain, routes, political power, and earlier associations. It cannot by itself determine authorial intent, moral evaluation, prophecy, or theology. Use it with grammar, genre, covenant, historical setting, and whole-Bible context.

TOPOGRAPHY AND DIRECTION

Elevation, valleys, water, and passes affect settlement and travel. “Up” and “down” often describe elevation; travelers go up to Jerusalem and down to Jericho. “Beyond the Jordan” depends on the speaker’s perspective.

ROADS, CLIMATE, AND WATER

Ancient routes followed water, valleys, passes, and trade centers. Seasonal rains shape grain, vines, olives, drought, and famine. Wells, springs, cisterns, rivers, and seas support both literal life and biblical imagery.

MOUNTAINS, RIVERS, AND SEAS

Ararat, Moriah, Sinai/Horeb, Ebal, Gerizim, Carmel, Zion, and Olives carry different text-established associations. Water may be life, boundary, barrier, danger, judgment, or deliverance. Do not assign one symbol to every mountain or sea.

CHANGING NAMES AND BORDERS

Maps must identify their period: patriarchs, tribal allotments, monarchy, divided kingdoms, empires, Persian rule, Hasmonean territory, Herodian rule, or Roman provinces. Ancient boundary lines are often approximate.

ARCHAEOLOGY

Buildings, walls, pottery, coins, inscriptions, roads, tombs, and destruction layers illuminate ancient life and proposed sites. Artifacts require interpretation; absence of discovery is not automatically proof of absence. Avoid sensational claims and compare qualified sources.

LEVELS OF GEOGRAPHIC CONFIDENCE

A location may be widely accepted, probable, possible, or unknown. Useful debated examples include Sinai, the exodus route, wilderness camps, Emmaus, and proposed crucifixion/tomb sites. Spiritual confidence is not the same as geographic certainty.

JERUSALEM THROUGH TIME

Jerusalem changes from the pre-Davidic city through David, Solomon, Hezekiah, Babylonian destruction, Persian rebuilding, Herodian expansion, AD 70 destruction, and later periods. Use a period-appropriate city map.

TEMPLE AND SACRED SPACE

Eden → altar → tabernacle → temple → Jesus → Spirit-indwelt people → new creation. The deepest geographic hope is not arrival at a sacred site but restored life in God’s presence. John 2:18–22; Ephesians 2:19–22; Revelation 21:22.

LAND AND CHRISTIAN INTERPRETATION

Christians agree that God is faithful, Israel’s history matters, Jesus is Messiah, and the gospel reaches all nations. They differ about the land, modern Israel, the church, millennium, and new creation. Read humbly; reject antisemitism and dehumanization of Palestinians or any people; do not equate interpretation with automatic endorsement of government policy.

EXILE, BABYLON, AND ROME

Exile is geographic and theological. Babylon is both historical and later symbolic of oppressive rebellion. Rome provides the New Testament’s imperial setting, but Jesus—not empire—is Lord.

NATIONS AND NEW CREATION

The story widens from Abraham’s family to every nation and ends with resurrection, renewed creation, the river and tree of life, healed nations, and God dwelling with His people. Genesis 12:1–3; Matthew 28:18–20; Revelation 7:9–10; 21–22.

A Responsible Map-Study Process

- Read the passage first.
- Identify the city, region, river, mountain, nation, or empire.
- Identify the historical period and ruler.
- Locate the place on a dependable map.
- Examine terrain, water, routes, and distance.
- Trace the movement in order.
- Check earlier and later biblical associations.
- Distinguish certain from proposed locations.
- Return to the author's message.
- Follow only text-supported connections to Jesus.
- Respond faithfully.

Reusable worksheet

- Passage, place, and historical period:
- Who is present and what happens?
- What larger region or empire includes it?
- What terrain, route, or water source matters?
- Does the place have another name?
- Is the identification certain, probable, possible, or unknown?
- How does geography clarify the passage?
- What does it reveal about God?
- What Jesus connection is textually supported?
- How should this truth shape faith and life?

Practice example · Jerusalem to Jericho

Luke 10:25–37 describes a man going down from Jerusalem to Jericho. Jerusalem stands much higher; the rugged descent strengthens the story's realism. Geography is not the main lesson: Jesus exposes attempts to limit “neighbor” and calls for mercy that crosses hostility.

What to Read Next

- Mark — follow Jesus through Galilee toward Jerusalem.
- Acts — trace the gospel from Jerusalem toward Rome.
- Genesis — follow Abraham, Isaac, Jacob, and Joseph.
- Exodus — trace deliverance through wilderness toward Sinai and the land.
- Joshua — study the Jordan crossing, tribal territories, and covenant renewal.
- 1–2 Samuel — follow Israel's movement toward David and Jerusalem.
- Ezra–Nehemiah — trace return and rebuilding.

READING RHYTHM

Pause → Read → Locate → Mark → Understand → Respond.

Final encouragement

Bible maps are windows into Scripture, not tests to pass. Follow Abraham, stand with Israel at the sea, see Jerusalem in the hills, travel with Jesus, and watch the gospel move toward the nations. Mark one place at a time. Let the map lead you back to the Bible, and let the Bible lead you to Jesus.

Final memory anchor

Read the passage. Find the place. Mark the map. Follow the movement. Understand the message. Look to Jesus.

A prayer of response

Father, thank You for acting in real history. Help me study carefully, admit uncertainty, follow Your promises, and see Jesus at the center. Make me a faithful witness wherever You place me. Amen.

A Call to Salvation

The Bible's lands and journeys are part of its good news. All people have sinned and cannot rescue themselves. Jesus Christ, the Son of God, lived without sin, died for our sins, was buried, rose bodily, ascended, and reigns as Lord. Salvation is God's gift, received by grace through faith—not earned by works. Read Mark 1:14–15; John 3:16–18; Romans 3:21–26; 6:23; 10:9–13; 1 Corinthians 15:1–4; Ephesians 2:8–10.

A simple prayer

Lord Jesus, I know that I have sinned and cannot save myself. I believe You died for my sins and rose again. Please forgive me, make me new, and teach me to follow You. I place my trust in You. Amen.

A prayer is not a magic formula. Jesus saves. If you have trusted Him, read Scripture, pray, and connect with a faithful local church where the gospel is proclaimed and Christ is honored.

Use, share, and verify

These resources were created with care but may contain mistakes. Please open the Bible and verify every passage in context. Possible errors or needed clarifications may be reported to 3NailResources@gmail.com for careful review and correction.

3Nails exists to help people know God by understanding His Word, recognizing Jesus throughout Scripture, and becoming lifelong disciples who study the Bible with growing confidence.

- Point people to God.
- Reveal the heart of the Father.
- Magnify Jesus.
- Be grounded in Scripture.
- Encourage readers to open their Bibles.
- Build confidence, not dependence.

Rooted in Scripture — Pointing to Jesus