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MINISTRIES

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How to Be Saved

What must I do to be saved?

That is one of the most important questions a person could ever ask. But before we answer it, we need to slow down and explain what we mean.

Saved from what? Saved by whom? Saved how? Why do we need to be saved? And after someone is saved, what happens next?

If you are new to the Bible, we want you to know that this teaching is for you.

The Bible is the collection of writings that reveals who God is, why he created us, what went wrong in the world, and how he has made a way to restore us to himself.

The Bible begins with creation. It teaches that God made the heavens and the earth, and that mankind was created with purpose, dignity, and responsibility. We were created to love God and love one another, but also to be loved by God. We were made to know him, walk with him, reflect his goodness, and live according to his ways.

As we will see, human beings turned away from God. We chose our own way over his way. We chose to disobey his commandments. The Bible calls that sin. And according to Scripture, sin leads to death.

The Bible also teaches that something went wrong.

One of the clearest ways God has shown his love for mankind is through his plan of salvation.

So when we ask, “What must I do to be saved?” we are not simply asking how to join a religious group, become a better person, or improve our habits.

We are asking something much deeper. How can I be forgiven? How can I be made right with God?

How can I be rescued from sin and death? How can I receive eternal life?

The good news is that God has provided the solution to mankind's greatest problem: our sin, which leads to death.

That solution is Messiah Yeshua, known to many as Jesus.

Before we continue, it may be helpful to explain some of the biblical terminology we will use in this teaching.

Throughout this teaching, we will usually use the name Yeshua for the Messiah, because Yeshua is his Hebrew name. The name Yeshua means "salvation," and more specifically, is connected to the understanding that "YHWH saves." That meaning fits the heart of this teaching perfectly. Salvation is not merely a doctrine attached to Yeshua. It is embedded in the very mission reflected in his name.

Matthew 1:21 is particularly relevant here. **"She will bear a son, and you shall call his name Jesus, for he will save his people from their sins."**

The angel is directly associating the name Yeshua with the mission of salvation. He is named Yeshua BECAUSE he will save his people from their sins. Although Matthew wrote in Greek, he was conveying a Hebrew concept. The name Iesous (Jesus) is the Greek form of Yeshua, and Matthew's explanation depends on the Hebrew meaning of the name.

We will also sometimes use the name YHWH (Yahweh).

In many English Bibles, God's personal name is printed as "LORD" in all capital letters. Behind that English tradition are four Hebrew letters often represented in English as YHWH. Many pronounce this name as Yahweh, though there are different views on the exact pronunciation.

When God revealed his name to Moses, he connected it to the phrase, "I AM WHO I AM," or perhaps, "I WILL BE WHO I WILL BE." There is depth and nuance there, but at minimum, God's name reveals that he is faithful, self-existent, and active. He is not a distant idea or an impersonal force. He is the living God who reveals who he is through what he says and what he does.

And that matters for this teaching.

Because as we will see, God doesn't just *claim* that he loves. God reveals his love through action. He saves, delivers, forgives, restores, and gives life. And later in this teaching, we will see that our love for God is also expressed through action, not to earn salvation, but because we have been saved.

So when we say YHWH, we are referring to the personal name of the God of the Bible. Through Messiah Yeshua, we are offered forgiveness, restoration, resurrection, and eternal life. And when we say Yeshua, we are referring to the Messiah described by the New Testament authors, who is known in English as Jesus.

In this teaching, we want to answer three questions. First, why do we need to be saved? Second, how does Yeshua save us? Third, after we are saved, how are we called to live? So let's begin with the first question: why do we need to be saved? Because humanity faces a problem that it cannot solve on its own.

The Problem: Sin and Death

The Bible teaches that sin is lawlessness. That simply means sin is breaking God's law, rebelling against God's instructions, or choosing our own way instead of his way.

1 John 3:4

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.

(Also see: Romans 3:23; Romans 6:23; Romans 7:7)

If someone has never read the Bible before, that word "law" might sound cold or intimidating.

But in Scripture, God's law is not merely a list of rules. It is his instruction for life. It reveals what is good, righteous, loving, and true.

The first five books of the Bible are called the Torah. Torah is a Hebrew word that means instruction or teaching. So when we refer to Torah, we are referring especially to the instructions God gave through Moses in the first five books of the Bible. Those instructions teach us what God says is right and wrong, what love looks like in action, how to worship him, and how to treat other people.

So when the Bible says sin is lawlessness, it means sin is rejecting God's instructions and choosing another way. And this problem goes all the way back to the beginning.

In the first book of the Bible, Genesis, God placed the first man and woman in a garden. Their names were Adam and Eve. They were given freedom, provision, purpose, and one clear command: they were not to eat from the tree of the knowledge of good and evil.

But they disobeyed. They chose their own desire over God's command. That was sin. And sin brought death.

Romans 5:12

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.

(Also see: Genesis 2:16-17; Genesis 3:1-24; Romans 5:13-21)

Death entered creation through sin. That means death is not a normal part of what God intended. Death is an enemy. Death is the consequence of sin entering creation. And this is not only Adam's problem. It is our problem too.

Romans 3:23

For all have sinned and fall short of the glory of God.

Every one of us has sinned. We have all broken God's commandments. We have failed to love God with all our heart. We have failed to love our neighbor as ourselves. We have thought, spoken, and acted in ways that violate his Word. And Scripture tells us where sin leads.

Romans 6:23

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus [Messiah Yeshua] our Lord.

The wages of sin is death. That means death is what sin earns. But the free gift of God is eternal life in Messiah Yeshua our Lord.

That is the good news. Our sin leads to death. That is mankind's greatest problem. But that problem has a solution: Messiah Yeshua, the path God has given to eternal life.

But that raises an important question. Who is Yeshua, and why is he able to save us?

Yeshua did not appear randomly in history. The Bible teaches that God promised to send someone called the Messiah. The word Messiah means "anointed one." In Scripture, kings, priests, and prophets could be anointed, meaning they were appointed for a special purpose. But the Messiah is the one God promised to send to rescue his people, rule as king, teach the truth, suffer for sin, and bring restoration.

Long before Yeshua was born, the prophets spoke of him.

A prophet is someone God sends to speak his message. In the Bible, prophets often called people to repent, warned of judgment, and announced what God would do in the future.

Moses, one of the greatest prophets in Scripture, said that God would raise up another prophet like him.

Deuteronomy 18:15

The LORD [YHWH] your God will raise up for you a prophet like me from among you, from your brothers; it is to him you shall listen.

(Also see: Deuteronomy 18:16-19; Acts 3:22-23; Acts 7:37)

This matters because Moses led God's people out of slavery in Egypt. He taught them God's commandments. He showed them how to walk with God.

So when Scripture promises a prophet like Moses, we should expect someone who teaches God's Word, calls people out of slavery, and leads them in God's ways.

The prophets also spoke of one who would suffer for the sins of others.

Isaiah 53:5-6

But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.
All we like sheep have gone astray;
we have turned—every one—to his own way;
and the LORD [YHWH] has laid on him
the iniquity of us all.

(Also see: Isaiah 53:10-12; 1 Peter 2:22-24; 1 Peter 3:18)

Isaiah described someone who would suffer, not because of his own transgressions, but because of the transgressions of others. He would bear the consequences of sin so that others could be healed, forgiven, and restored.

That is one reason Yeshua is so important. He is not merely a good teacher. He is not merely a religious leader. He is the one Scripture points to as the promised Messiah. He obeyed God perfectly. He suffered for sin. He was raised from the dead. And he now offers forgiveness and eternal life. But there is even more to consider.

Yeshua did not simply arrive with a message and ask people to believe him without evidence. He came exactly when Scripture indicated the Messiah would come. He arrived at the prophetic appointed time. He did what Scripture said the Messiah would do. He suffered, died, and was raised according to what had already been written.

This matters because it gives us confidence.

It shows us that the Bible is not merely a collection of religious ideas, but a unified testimony of God's redemptive plan. It shows us that Yeshua is the Messiah God promised. It shows us that YHWH keeps his word.

And if YHWH kept his promises concerning the timing of Messiah's arrival, his suffering, his death, and his resurrection, then we can also trust his promises concerning what is still to come: the resurrection of the dead and eternal life for those who belong to him.

Paul makes this point in 1 Corinthians:

1 Corinthians 15:20-22

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

He then explains that just as death came through Adam, resurrection comes through Messiah. In Adam, all die. In Messiah, all will be made alive.

That is a powerful parallel to what Paul wrote in Romans. Death came into the world through one man, and death spread to all because all sinned. But the solution also came through one man: Messiah Yeshua. His resurrection is not merely an isolated miracle. It is the beginning of the harvest. He is the firstfruits, and those who belong to him will follow.

So when we speak of salvation, we are not only speaking of forgiveness in the present. We are speaking of the final defeat of death itself. We are speaking of resurrection. We are speaking of eternal life.

Why Messiah's Death Saves Us

Many people have heard that Yeshua, or Jesus, died for our sins. But what does that mean? Why would his death save us? How does that work?

To understand this, we need to understand two things: justice and mercy. God is just. That means he does not pretend sin does not matter. He does not ignore evil. He does not simply sweep rebellion under the rug.

If a human judge allowed murderers, thieves, and abusers to walk free without consequence, we would not call that judge loving. We would call him corrupt. So if God is righteous, sin must be dealt with.

(See Deuteronomy 32:4; Psalm 89:14; Romans 2:5-11)

But God is also merciful. He does not desire that people perish into eternal death. He desires repentance, forgiveness, restoration, and life.

(See Exodus 34:6-7; Ezekiel 18:23; 2 Peter 3:9)

So how can God be both just and merciful? How can sin be judged, while sinners are forgiven? That is where Messiah Yeshua comes in. Yeshua lived without sin.

1 Peter 2:22

[He committed no sin, neither was deceit found in his mouth.](#)

(Also see: Hebrews 4:15; 2 Corinthians 5:21)

Yeshua did what Adam did not do. He obeyed. Yeshua did what Israel, as a nation, did not do. He obeyed. Yeshua did what we have not done. He obeyed God perfectly. He lived the Word of God perfectly. And because he was without sin, he did not deserve death. Yet he willingly laid down his life.

John 10:17-18

[For this reason the Father loves me, because I lay down my life that I may take it up again.](#)

(Also see: Matthew 26:39; Philippians 2:8)

Yeshua did not die because he sinned. He died because we sinned.

The Bible gives us many prophetic patterns to help us understand this. One of those prophetic patterns is called Passover.

In the book of Exodus, Israel was enslaved in Egypt. Judgment was coming upon Egypt, but God provided a lamb. The blood of the lamb marked the homes of those who trusted God and followed his instruction, and death passed over them.

That Passover lamb pointed forward to Messiah.

1 Corinthians 5:7

[For Christ, our Passover lamb, has been sacrificed.](#)

(Also see: Exodus 12:1-14; John 1:29)

Messiah is our Passover.

It is through the blood of Messiah Yeshua that we are freed from the slavery of sin and the consequence of death. He is the righteous one who died for the unrighteous, so that we could be brought back to God.

1 Peter 3:18

For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God.

That is simple, but profound. The righteous for the unrighteous. He took the death we deserved, so that we could receive the life we did not earn. His death shows the seriousness of sin. His resurrection shows the power of God to defeat death. And that resurrection is not just something that happened to Yeshua. It is the promise of what God will do for all who belong to him.

The Resurrection: The Promise of Eternal Life

The good news is not only that Yeshua died. The good news is that God raised him from the dead.

1 Corinthians 15:3-4

Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures.

(Also see: Acts 2:22-24; Romans 10:9)

The resurrection proves that death does not have the final word. Yeshua's resurrection is the firstfruits, the beginning of the resurrection harvest. Firstfruits is a biblical image from harvest. When the first part of the harvest appeared, it was a sign that the rest of the harvest would follow. That is what Yeshua's resurrection means for those who belong to him.

1 Corinthians 15:20-23

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

In Adam, all die. In Messiah, all will be made alive. That is why the resurrection matters. Yeshua being raised from the dead is proof of the promise of our coming resurrection in him. He is the firstfruits. Those who belong to him will follow.

So when we ask, "What must I do to be saved?" we are asking how we can be delivered from sin, death, and judgment, and how we can receive eternal life through Messiah. Scripture gives the answer.

What Must I Do to Be Saved?

In the book of Acts, we read about a jailer who asked this very question.

Acts 16:30-31

"Sirs, what must I do to be saved?" And they said, "Believe in the Lord Jesus [Yeshua], and you will be saved, you and your household."

(Also see: John 3:16; John 5:24)

“Believe in the Lord Yeshua.” But what does that mean? It does not mean merely believing that Yeshua existed. It does not mean simply agreeing with facts in our mind. Action follows from genuine faith and belief.

Biblical faith is inward belief, trust, and allegiance to such an extent that it inevitably changes our outward behavior in all we think and do.

Faith affects the heart: our motives, desires, and loyalty. Faith affects the mind: what we believe, what we meditate on, and what we allow to govern our thoughts.

And faith affects our actions: what we do, how we walk, and how we obey. So biblical faith begins with believing that Yeshua died and rose again to save us, but it does not end there. Genuine faith bears fruit in obedience.

This is a pattern we see in Scripture. In Deuteronomy 6, God commands his words to be on the heart, then speaks of binding them on the hand and placing them between the eyes. In other words, true faith is not merely something we say we believe inwardly. True faith shapes what we love, how we think, and how we live.

(See: Deuteronomy 6:4-9; Deuteronomy 11:18; James 2:17)

In Scripture, the heart is not merely emotion. It is the center of our desires, choices, loyalty, and trust. The mind is what we think and believe. The hand represents what we do.

In other words, true faith is not merely inward. It changes what we believe, what we desire, what we choose, and how we live.

This is why James says:

James 2:17

So also faith by itself, if it does not have works, is dead.

(Also see: James 2:14-26; Matthew 7:16-20; Galatians 5:22-23)

Works do not replace faith. Works reveal whether faith is alive.

If we truly trust Yeshua, then we trust what he taught. If we confess him as Lord, then we recognize him as Master. If we believe he was raised from the dead, then we trust that God has made him the path to resurrection and eternal life.

This is why Paul writes:

Romans 10:9-13

because, if you confess with your mouth that Jesus [Yeshua] is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, “Everyone who believes in him will not be put to shame.” For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on

him. For “everyone who calls on the name of the Lord will be saved.”

(Also see: Joel 2:32; Acts 2:21)

Notice three things here. First, we believe in our heart that God raised Yeshua from the dead. That matters because Yeshua’s resurrection is the proof and promise of our own resurrection in him. Second, we confess that Yeshua is Lord. That means Yeshua is not merely a teacher we admire. He is our Master. We submit to him. We learn from him. We follow him. He teaches us the way to live out the faith.

Third, we call on the name of YHWH. That means we recognize God’s authority over our life. We cry out to him for mercy, forgiveness, rescue, and life.

So how are we saved? By grace, through faith, in Messiah Yeshua.

Grace means a gift we did not earn. Faith means we trust God, believe his promise, and place our allegiance in Messiah Yeshua.

And when Scripture says we are not saved by “works,” it means we are not saved by our own deeds, effort, obedience, or commandment-keeping. We are not saved because we did enough good things or obeyed enough commandments to earn eternal life.

Paul writes:

Ephesians 2:8-9

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God.

(Also see: Ephesians 2:10; Romans 3:21-31; Titus 3:3-7)

Not of works. That means not by our own obedience. Not by our own merit. Not by keeping enough commandments to outweigh our sin. No one can boast.

We are not saved because we did enough good things to outweigh our sin. We are not saved because we became religious enough. We are not saved because we learned enough. We are not saved because we obeyed enough commandments to earn eternal life. We are saved by grace through faith. It is the gift of God. But we also must keep reading.

Ephesians 2:10

For we are his workmanship, created in Christ Jesus [Messiah Yeshua] for good works, which God prepared beforehand, that we should walk in them.

Now the order of salvation and works becomes clear. We are not saved by good works. We are saved **for** good works. We are not saved by commandment-keeping. We are saved so that we can become the kind of people who learn to walk in God’s commandments.

That is the correct order. Grace comes first. Faith receives. Obedience follows.

Repentance: Turning from Lawlessness

When Peter preached after Yeshua's resurrection and ascension, the people were convicted.

They asked:

Acts 2:37

Brothers, what shall we do?

Peter answered:

Acts 2:38

Repent and be baptized every one of you in the name of Jesus Christ [Messiah Yeshua] for the forgiveness of your sins.

(Also see: Acts 3:19; Luke 24:46-47)

Repent. That word matters. To repent means to turn. It means we turn away from sin and turn toward God. And because sin is lawlessness, repentance naturally includes turning away from lawlessness and toward God's commandments.

This does not mean we become perfect overnight. It does mean we stop excusing sin as though it has no place to be confronted. Repentance means we acknowledge our rebellion for what it is, turn from it, and seek to walk in the Word Yeshua lived and taught. Yeshua's message began with repentance.

Matthew 4:17

Repent, for the kingdom of heaven is at hand.

(Also see: Mark 1:14-15; Ezekiel 18:30-32)

Repentance is not optional. It is part of the response of faith. Not because repentance earns salvation, but because true faith turns us back to God.

Baptism: An Outward Sign of an Inward Change

Peter also said, "be baptized." Baptism is one of the first outward signs of our inward change. Baptism means being immersed in water. In Scripture, it is a public identification with Messiah Yeshua. It represents death, burial, and resurrection.

Romans 6:3-4

We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead... we too might walk in newness of life.

(Also see: Acts 2:38; Acts 8:35-38; 1 Peter 3:21)

Baptism pictures the old life being buried. The old slavery. The old rebellion. The old identity in sin. And then we rise to walk in newness of life.

Baptism is not a magic ritual. The water itself does not earn salvation. But baptism is the biblical pattern. It is one of the first ways faith becomes visible. It is an act of obedience that declares, “I belong to Messiah. My old life is buried. I now desire to walk in newness of life.”

The Gift of the Spirit and the New Heart

Acts 2:38 also says that those who repent and are baptized in the name of Yeshua Messiah will receive the gift of the Holy Spirit.

The Holy Spirit is God’s own presence and power at work in his people. This is not a minor point. The promise of the Spirit is central to what Scripture calls the New Covenant.

A covenant is a formal relationship established by God. In Scripture, God makes covenants with his people, giving promises, responsibilities, and a way to walk with him. Through the prophets, God promised that he would change the hearts of his people.

YHWH promised through Ezekiel:

Ezekiel 36:26-27

And I will give you a new heart, and a new spirit I will put within you.

(Also see: Jeremiah 31:31-33; Hebrews 8:8-10)

This passage is powerful. God gives a new heart. God puts his Spirit within his people. And what does the Spirit do? He causes his people to walk in God’s statutes and keep his rules. That means the Spirit does not lead us away from God’s instructions.

The Spirit leads us into obedience. Not as a means of earning salvation, but as the result of being changed by God. Jeremiah says the same thing about the New Covenant.

Jeremiah 31:33

I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

The New Covenant does not erase God’s law. It writes God’s law on the heart.

And just becomes some might think that “well maybe it’s a new law”, in the Hebrew there, he’s speaking of the Torah.

This is why obedience belongs in a teaching on salvation. Not because obedience saves us.

But because the saved are given a new heart and the Spirit of God, and the Spirit causes God’s people to walk in his ways. It is the evidence of our salvation.

God’s Commandments: How the Saved Learn to Walk

Now we can ask the practical question. Once we come into the faith, how do we live? Do we invent our own morality? Do we follow culture? Do we simply do whatever feels loving to us?

No.

We go to Scripture. God has already revealed what is righteous, loving, holy, and good.

As we mentioned earlier, the first five books of the Bible are called the Torah. Torah means instruction or teaching. It contains God's commandments, his definition of sin, his appointed times, his standards for justice, and his pattern for how his people are to walk.

Paul says:

Romans 7:12

So the law is holy, and the commandment is holy and righteous and good.

(Also see: Psalm 119:105; Psalm 119:142; Deuteronomy 4:5-8)

And John writes:

1 John 5:3

For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

Yeshua said:

John 14:15

If you love me, you will keep my commandments.

(Also see: John 14:21; 1 John 5:2-3; 2 John 1:6)

And John also writes:

1 John 2:6

Whoever says he abides in him ought to walk in the same way in which he walked.

How did Yeshua walk? He obeyed God. He kept God's commandments. He taught from the Scriptures. He rejected man-made traditions when they contradicted God's commandments.

He loved perfectly. He obeyed perfectly. So if we say we remain in him, we ought to walk as he walked. Again, we must keep the order straight.

God's commandments are not how we get saved. God's commandments teach the saved how to walk. Obedience is not the root of salvation. It is the fruit of salvation. We do not obey to become children of God. We obey because, through faith in Yeshua, we have been brought into his household.

Why This Clarification Matters

Because we teach the importance of obeying God's commandments, some may wonder whether we believe obedience earns salvation.

The answer is no.

We do not obey to get saved, and we do not obey to keep ourselves saved by our own merit. We obey because God has saved us, changed us, given us his Spirit, and taught us how to live.

This is why Ephesians 2 is so important.

We are saved by grace through faith, not by works, meaning not by our own deeds, effort, obedience, or commandment-keeping, so no one can boast. But we are also created in Messiah Yeshua for good works, which God prepared for us to walk in.

(See Ephesians 2:8-10; Romans 3:28-31; James 2:17-18)

So obedience does not replace grace. Obedience is what grace produces. Obedience does not compete with faith. Obedience is what living faith looks like.

Least, Great, and Rebellious

Now, this raises an important question. If we are not saved by obedience, does obedience really matter?

Yes.

It matters greatly.

Yeshua said:

Matthew 5:17-19

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.

(Also see: Matthew 23:19-20; Revelation 14:12)

Yeshua says that whoever relaxes even the least of the commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great.

Notice the categories.

There are those who break even the least commandments and teach others to do the same. Yeshua says they will be called least in the Kingdom. There are those who do and teach even the least commandments. Yeshua says they will be called great in the Kingdom.

That tells us obedience matters. Teaching obedience matters. Even the least commandments matter. But there is another category we must also discuss: the rebellious.

Yeshua warned:

Matthew 7:21-23

Not everyone who says to me, “Lord, Lord,” will enter the kingdom of heaven.

(Also see: Luke 6:46; Hebrews 10:26-31)

In that passage, Yeshua warns that some will call him Lord and even claim to do mighty works in his name, yet he will say to them, “I never knew you; depart from me, you workers of lawlessness.”

These are people who believed they were saved, but they never properly examined themselves to see whether their faith had truly transformed them.

That is sobering.

These are people who call him Lord. They appear religious. They may even do impressive things. But they are workers of lawlessness.

So we need balance.

We do not teach obedience as the basis of salvation. But we also do not teach that someone can embrace lawlessness and call that biblical faith. There is a difference between stumbling and rebellion. Believers can stumble. Believers can be immature. Believers can misunderstand. Believers can have areas where they need correction and growth.

But true faith does not make peace with rebellion. True faith repents. True faith desires to obey. True faith says, “God, teach me your ways.” Those in Matthew 7:21-23 did not care enough to audit their own faith to make sure they were truly doing the Father’s will, which Scripture constantly encourages us to do.

Grace Trains Us to Obey

Sometimes people speak of grace as if grace means God no longer cares how we live. But that is not how Scripture defines grace. Grace forgives us. Grace saves us. Grace also trains us.

Paul wrote:

Titus 2:11-14

For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

(Also see: Romans 6:1-4; Romans 6:15-18)

Notice what grace does. Grace brings salvation. Grace instructs us to deny ungodliness. Grace teaches us to live righteously. Grace makes us zealous for good works. So grace is not permission to continue in lawlessness. Grace is the power and mercy of God that brings us out of lawlessness.

Messiah gave himself for us to redeem us from all lawlessness. He does not redeem us so that we can remain comfortable in sin. He redeems us so that we can become a people for his own possession, zealous for good works.

Working Out Our Salvation

Some people may pray a prayer, feel emotion, and think that is the end of the matter. But Scripture teaches us to endure, to continue, to examine ourselves, and to run the race faithfully.

Paul wrote:

Philippians 2:12-13

[Work out your own salvation with fear and trembling, for it is God who works in you.](#)

(Also see: 1 Corinthians 9:24-27; Hebrews 12:1-2)

This does not mean we earn salvation by fear. It means we treat the calling of God with reverence, humility, and seriousness. God is the one working in us. He works in us both to will and to work for his good pleasure. So we do not casually say, “I prayed a prayer once, so nothing else matters.”

No. We continue in faith. We examine ourselves. We test our lives against the Word.

Paul says:

2 Corinthians 13:5

[Examine yourselves, to see whether you are in the faith. Test yourselves.](#)

[Also see: 1 Thessalonians 5:21; Lamentations 3:40]

We are commanded to test everything. That includes testing ourselves. Do we truly believe? Are we bearing fruit? Are we repenting? Are we growing? Are we allowing the Spirit to write God’s law on our heart?

The same God who saves us also changes us. But we should also be clear about something important.

Coming into the faith does not mean we will never sin again. It means we no longer make peace with sin. We no longer defend it, excuse it, or treat it as normal. We fight against it. We confess it. We repent when we fall. And we keep walking.

John writes that if we say we have no sin, we deceive ourselves. But he also writes that if we confess our sins, God is faithful and just to forgive us and cleanse us. And if anyone does sin, we have an advocate with the Father, Yeshua Messiah the righteous.

(See 1 John 1:8-9; 1 John 2:1-2)

Even Paul described the struggle between wanting to do what is right and still wrestling with sin in the flesh. So the life of faith is not pretending that sin no longer exists in us. It is learning to hate what God hates, love what God loves, and return to him when we stumble.

(See Romans 7:15-25; Romans 8:1-4)

That is the difference between a repentant believer and a rebellious person.

A rebellious person makes peace with sin.

A repentant believer makes war against sin, trusting in God's mercy, the advocacy of Messiah, and the power of the Spirit to keep changing them.

A Simple Summary of the Biblical Response

So if someone asks, "What must I do to be saved?" we can answer biblically.

Recognize that you have sinned. Sin is lawlessness, and sin leads to death.

Believe that God sent Messiah Yeshua, who died for our sins and was raised from the dead.

Confess Yeshua as Lord, meaning he is your Master, and you now follow him.

Call on the name of YHWH, recognizing God's authority and crying out to him for mercy and life.

Repent, turning away from sin and lawlessness and turning toward God.

Be baptized in the name of Yeshua Messiah as an outward sign of the inward change.

Receive the Spirit, and begin walking in newness of life.

Learn God's commandments, not to earn salvation, but because you now belong to him.

(See Acts 2:37-39; Romans 10:9-13; Ephesians 2:8-10; Ezekiel 36:26-27)

That is biblical faith. Not empty words. Not dead works. Not lawlessness. Not legalism. Faith that trusts God, receives Messiah, repents of sin, and walks in obedience by the Spirit.

A Model Prayer

Now, some might ask, "How do I begin?" We encourage you to cry out to God in your own words.

No exact formula saves you. No memorized prayer forces God to act. Salvation is not a ritual of repeating words. But if you do not know what to say, here is a model.

Father YHWH,

I confess that I have sinned against you. I have broken your commandments. I have walked in my own way. I understand that my sin leads to death, and I need your mercy. I believe that you sent Messiah Yeshua. I believe that he died for our sins. I believe that you raised him from the dead. I confess Yeshua as Lord, as Master, and as the one you have given as the way to eternal life. Please forgive me. Wash me clean. Give me a new heart. Put your Spirit within me. Teach me your ways. Lead me out of lawlessness and into obedience. Help me walk as Yeshua walked. I trust in your grace, not my works. I give my life to you.

In the name of Yeshua Messiah, amen.

If that prayer reflects the true desire of your heart, then do not stop there.

Begin walking.

First Steps After Coming to Faith

Read Scripture. Start with the Gospel accounts, which are the writings that record the life, teachings, death, and resurrection of Yeshua.

(See Matthew; Mark; Luke; John)

Read Torah, the first five books of the Bible, because Torah is where God first reveals his commandments, his holiness, his appointed times, his definition of sin, and his pattern of redemption and is the foundational context of man's problem and God's solution leading to Messiah's death and resurrection and beyond.

(See Genesis; Exodus; Leviticus; Numbers; Deuteronomy)

Be baptized.

(See Acts 2:38; Romans 6:3-4)

Pray daily.

(See Matthew 6:9-13; 1 Thessalonians 5:17)

Ask God for wisdom.

(See James 1:5)

Find faithful believers who desire to obey the Word.

(See: Hebrews 10:24-25; Acts 2:42)

Begin learning the commandments, not all at once in panic, but with humility and consistency. Start with the clear things. Turn away from obvious sin. Stop practicing what God calls evil. Begin doing what God calls good. Keep learning. Keep testing. Keep repenting. Keep walking. This is a journey.

Israel was delivered from Egypt in one night, but they still had to learn how to walk in the wilderness. Likewise, when we come into faith, we are delivered from slavery to sin, but then we must learn how to walk as God's people.

And God does not leave us alone. He gives us his Word. He gives us his Spirit. He gives us Messiah as our example. He gives us brothers and sisters to walk with.

Closing: The Invitation

So what must we do to be saved?

We must come to God through Messiah Yeshua. We must recognize our sin. We must believe that Yeshua died for our sins and that God raised him from the dead. We must confess Yeshua as Lord. We must call on the name of YHWH. We must repent, be baptized, receive the Spirit, and begin walking in newness of life. Not because our obedience earns salvation. But because salvation changes us.

God does not merely save us from the penalty of sin. He saves us from slavery to sin. He does not call us out of Egypt so we can keep living like Egypt. He calls us out so we can walk with him.

Our sin leads to death. That is mankind's greatest problem. But God has given us the solution: Messiah Yeshua. Through him, we are offered forgiveness. Through him, we are offered resurrection. Through him, we are offered eternal life. And through him, we are taught how to walk.

So if you have not yet placed your faith in Yeshua, do not delay. Cry out to God. Repent.

Believe. Confess Yeshua as Lord. Be baptized. Receive the Spirit. And begin walking in the way of life.

Deuteronomy 30:19-20

I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life.

(See Deuteronomy 30:19-20; John 14:6; Romans 6:23; Revelation 14:12)

Choose life and we look forward to seeing you in the resurrection to come.

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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