

Osaka International Church
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Title: The Apostles' Creed: Foundational Expression of the Christian Faith

Key verse: 1 Corinthians 15:3-4 – For I delivered to you as of first importance what I also received: that 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. (ESV)

Good morning, everyone. It's good to see you all here today.

Last year, I presented my first sermon at Osaka International Church. The topic of that sermon was Martin Luther and the five principles of the Protestant Reformation. I chose that topic partly because last year was the 500th anniversary of the Reformation and partly because I attended a Lutheran church when I was a child and I still feel much gratitude for the wonderful foundation I received in that church's Sunday School program.

Today, I have another history-related sermon, and I am going to go back even farther in time. As many of you know, in recent years, I have been studying a great deal about the history of the *ancient church*: the early centuries of Christianity and the spread of the Christian faith across Asia. In two sermons, one today and one in June, I would like to describe for you two foundational statements of the Christian faith formulated during those early centuries of Christianity: the Apostles' Creed and the Nicene Creed. These two creeds are related to each other, and yet they came about under different circumstances and for different purposes. If you attend a service in one of the more traditionally-minded churches, you are likely to hear one of these two creeds recited by the congregation during the service. Both of them give a summary of the essential doctrines of the Christian faith. This is why I would like to share these creeds with you this spring: *here in a concise form is a summary of the essential, foundational doctrines of our faith*. I would like to go through each sentence of the creeds with you and show you where in Scripture each of these statements is articulated.

Today's sermon is entitled "The Apostles' Creed: Foundational Expression of the Christian Faith." And the key verse I have chosen for this message is the Apostle Paul's very simple creed in 1st Corinthians 15:3-4:

For I delivered to you as of first importance what I also received: that 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. (ESV)

Next, an introduction to the Apostles' Creed. (In your bulletin, I have given you an insert with the creed printed on it). The Apostles' Creed was one of several baptismal creeds that were in use in the early centuries of the Christian era. Many churches had a baptismal creed that they had their new members recite just before their baptism. Today, when we baptize a Christian convert, the pastor asks a series of questions on the fundamentals of the faith, "Do you believe *this*?" ... "Do you believe *that*?" It was the same way in the second century A.D. From these series of questions was formulated a concise creed that articulated the essential points of the Christian faith, the things that we as Christians should believe in. Our English word "creed" is derived from the Latin word "credo," which means "I believe."

By the way, we call this the "Apostles' Creed." With such a name, you might think that the twelve apostles had composed it. Well, that's not quite right. They didn't create it, but the creed has been named in their honor, because it is a summation of essential points of the teaching of the apostles. Jesus Christ taught His apostles the Good News, and they passed it on to us. When we recite the Creed, we affirm that we join the apostles in putting our faith in the same Gospel

of Jesus Christ which the apostles preached. It is also meant to be a reminder to every Christian of the confession of faith we made at the time of our baptism. I would like today's sermon to be a reminder of the fundamental contents of our faith, grounded in God's Word.

Let's take a look at the Creed. It begins "***I believe*** in God the Father almighty, creator of heaven and earth. ***I believe*** in Jesus Christ, his only Son, our Lord..." Here, we see the Christian affirming belief in God the Father and belief in Jesus Christ, the Son of God – the *only* Son of God. After a lengthy series of statements about Christ, we have this sentence, "***I believe*** in the Holy Spirit." Here we see the three distinct Persons of the Godhead, what we call today the Trinity: Father, Son, and Holy Spirit.

Why do we have this three-part structure? Well, it's probably a reflection of Christ's instructions to His disciples in the Great Commission. Take a look at Matthew 28:19,

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (ESV Study Bible).

When you watch someone being baptized, you will hear the pastor say something like, "I baptize you in the name of the Father and of the Son and of the Holy Spirit." This is our Lord's instruction – these words come straight from this verse in Matthew. And when you recall that the Apostles' Creed was originally a baptismal creed recited by candidates before their baptism, you can see why the creed would have been structured in this three-part pattern.

Well, next, I would like to go through each line of the Creed and share with you a number of verses in Scripture where each thought is articulated. I cannot give you all the Scriptural references, but I will give you a sampling. The Creed begins,

I believe in God the Father almighty, creator of heaven and earth.

In our overview of Scripture, I think there is no better place to begin than at the beginning:

Genesis 1:1 – In the beginning, God created the heavens and the earth. (ESV)

Genesis 1:3 – And God said, "Let there be light," and there was light. (ESV)

Before anything else existed, God was there. He is the eternal God, the One who has always existed and the One who made all things. In Genesis 1, we read that God created the heavens ... the earth ... light ... the land ... the sea ... the sun, moon, & stars ... the animals and birds and sea creatures ... And human beings:

Genesis 1:27 – So God created man in his own image, in the image of God he created him; male and female he created them. (ESV)

In the ancient world, most people were polytheistic. It was important to our early church fathers to point out that there is just one God, that he existed before anything else did, that he brought all things into existence, and that he is the creator of men and women ... of each one of us.

This God is called "Father." This term is used throughout the Bible to refer to God. For example:

The Apostles' Creed

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell [*or: He descended to the dead*]. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Isaiah 63:16b – You, O LORD, are our Father, our Redeemer from of old is your name. (ESV)
Matthew 6:9, Jesus says – Pray then like this: “Our Father in heaven, hallowed be your name...” (ESV)

God the Father almighty

The next word to look at is this word “almighty.” Our God is the God who is all powerful. Theologians say God is *omnipotent*. “Omni” means “all” and it is prefixed to the word “potent,” meaning *having great power or effect*: potency.

Think of His great works as recorded in Scripture: the creation, his powers over nature, the judgment by a great flood in the days of Noah, his working with the nation of Israel in calling Abraham, in saving His people from captivity in Egypt, his guidance through the desert and then to the conquest of the Holy Land. I could go on and on.

Let’s look at some scripture:

Isaiah 14:27 – For the LORD Almighty has purposed, and who can thwart him? His hand is stretched out, and who can turn it back? (NIV)

Revelation 1:8 – “I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.” (NIV)

I believe in God the Father almighty, creator of heaven and earth.

That’s the first part of the Creed. I would like to pause at this moment and shift gears a little bit. I’m still a beginner at delivering sermons, but there are two things that I think every sermon should have: words from the Scripture ... and: words of encouragement or exhortation or practical application for the congregation. So, at the end of this first section, I’d like to pause and share a word of exhortation:

Genesis 17:1 – When Abram was ninety-nine years old, the LORD appeared to him and said, “I am God Almighty; walk before me faithfully and be blameless.” (NIV)

God had been silent to Abram for thirteen years after the birth of Ishmael. When God broke His silence, He used these words – He identified Himself as God Almighty, and then he told Abram two things. I think these two things must be the two most basic things God wants from each of us. *Walk faithfully before God*. And: *be blameless*. I know we cannot be perfect, but we should seek to live honorably. That’s my daily prayer for myself: that I would live in a way that brings honor to God.

Well, now it is time to move on with the Creed.

I believe in Jesus Christ, his only Son, our Lord.

The next section of the Creed focuses on the Lord Jesus Christ. It is quite a long section. His life, His work, His death and resurrection are the centerpiece of the Christian faith. Let’s look at the first line: Jesus Christ, God’s only son, our Lord.

Jesus:

Matthew 1:21b – ...You shall call his name Jesus, for he will save his people from their sins. (ESV)

The name “Jesus” means “the LORD saves” or “Jehovah saves.” This is the One who has been sent to earth to save us, His people.

Christ. This is not His name, it’s His title. This is the Greek word for Messiah, meaning “the anointed one.” This is the promised Messiah, the descendant of David, spoken of by the Old

Testament prophets. When Jesus of Nazareth came upon the scene, some people recognized Him as this coming Messiah:

John 1:40-41 – One of the two who heard John [the Baptist] speak and followed Jesus was Andrew, Simon Peter's brother. He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ). (ESV)

And He revealed Himself to others, such as the woman at the well:

John 4:19 – The woman said to him [Jesus], "Sir, I perceive that you are a prophet."

Verses 25&26 – The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things." Jesus said to her, "I who speak to you am he."

Verses 28-29 – So the woman left her water jar and went away into town and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?"

I believe in Jesus Christ, his only Son, our Lord.

He is *the Lord* Jesus Christ, as we read in the opening lines of the Apostle Paul's letters.

1st Corinthians 1:3 – Grace to you and peace from God our Father and the Lord Jesus Christ. (ESV)

And Jesus Christ is: God's *only* Son. There is a sense in which we are all sons and daughters of God – we are His creatures, and those of us who are Christians have been adopted into His family. But Jesus is *unique*: He is called God's *only* Son. Theologians say Jesus is "eternally begotten" by God the Father. This is the Second Person of the Trinity: He shares the same essence as God the Father ... He is subordinate to the Father ... and He was sent to earth as God-made-man.

John 3:16 – "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. (NASB)

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

We hear this story repeated every Christmas season. The angel Gabriel announces to Mary:

Luke 1:31-35 – "And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end." And Mary said to the angel, "How will this be, since I am a virgin?" And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God. (ESV)

It is important for our salvation that our Savior, the One who will be the sacrifice for our sins, be perfect and sinless. And His birth is miraculous: born of a virgin, without a human father, conceived by the Holy Spirit. And it is important to note that our Savior, the second Person of the Trinity, took on human flesh, and He did this through being born into the world as a human. He was born a human through Mary, but His father was God, and He was conceived by the third Person of the Trinity, the Holy Spirit.

He suffered under Pontius Pilate...

It was important to the early church fathers to situate the life, death, and resurrection of Christ into the larger historical context. The Roman governor at the time of His crucifixion is named: he is Pontius Pilate. All four of the Gospel writers mention him. For example:

Matthew 27:1-2 – When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor. (NKJV)

The governor's name is included in the Apostle's Creed to emphasize that the life and death of Christ really took place in space and time. The Gospel writers give us the names and titles of other political leaders at other important moments. For example, when telling the story of Jesus' birth, Luke gives this introduction:

Luke 2:1-2 – In those days a decree went out from Caesar Augustus that all the world should be registered. This was the first registration when Quirinius was governor of Syria. (ESV)

Luke introduces the ministry of John the Baptist:

Luke 3:1-2 – In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. (ESV)

Our faith is built on what happened in time and space. Jesus actually lived, He actually died, and, as we shall see in a moment, He actually was raised from the dead, seen by many eyewitnesses.

And the Creed says that Jesus *suffered*. He had a real human body; He was not some kind of phantom or spirit, which some early heresies claimed.

He suffered under Pontius Pilate, was crucified, died, and was buried.

John 19:17-18 – Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). There they crucified him, and with him two others—one on each side and Jesus in the middle.

Mark 15:33-34 – And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” (ESV)

Verse 37 – And Jesus uttered a loud cry and breathed his last. (ESV)

Matthew 27:57-60 – When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. (ESV)

The Creed continues:

He descended into hell.

This sentence has caused some discontent and confusion to modern-day Christians. It sounds quite odd to our ears. Isn't hell the place of eternal torment for those who have rejected God?

My answer to this question is that this sentence is *not* referring to the place of eternal punishment. Maybe it would have been better if the word “Hades” had been used instead of “Hell,” though that is not quite satisfactory either. Today, we generally use the English word “Hell” for the place Jesus calls “Gehenna” and the place the Book of Revelation calls “the second death” and the “Lake of Fire.” It is the final destination of the wicked. The Greek word “Hades” and the Hebrew word “Sheol” refers to a different place, to the abode of the dead, the underworld, the place where the souls of the deceased dwell.

When the Creed says that Jesus “descended into hell,” this is not meant as a reference to Gehenna or the Lake of Fire. No, actually, He went to the underworld. The notion here is that

Christ, who was fully human, with a human body and a human soul, *really died*. Again, He was not a phantom – He had a body of flesh and bones, He really suffered and died, and His human soul was separated from His body and went to the place of the dead. His body was buried; His soul went to the underworld.

This is why, in more modern English-language versions of the Apostles' Creed, this sentence has been replaced with:

He descended to the dead.

He was there three days. And then something remarkable happened. The Creed continues with the most wonderful news for mankind:

On the third day he rose again.

This is the resurrection of Christ. This is the great news that through His sacrifice on the cross, followed by His resurrection, Christ has triumphed over sin and death. We celebrated this just last week – Easter. This is the wonderful Good News that we proclaim to the world, the centerpiece of the Christian message. I could quote for you the account of the resurrection in the Gospels, but instead I would like to take a look at one of my favorite passages in the Bible: the opening verses of 1st Corinthians 15. I quoted part of this at the beginning of today's message. This looks like an early creed-like statement. The Apostle Paul writes this:

1st Corinthians 15:3-8 – For I delivered to you as of first importance what I also received: that 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, and that he appeared to Cephas [Peter], then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me [Paul]. (ESV)

Notice that Paul is saying that he has “delivered” what he had “received.” And he then uses some formulaic phrases that many scholars, both Christian and non-Christian, say appear to be an early creed-like statement. Most of this statement was already in circulation before Paul's conversion. He “received” this creed with its list of eyewitnesses, and then adds himself at the end of it, because he, too, saw the risen Christ.

At this point I would like to pause again and share another word of exhortation.

Romans 6:3 – Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? (ESV)

Verse 6 – We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

Verse 11 – So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Jesus died on the cross for us, paying the penalty for our sin. We have been “baptized into his death.” “Our old self was crucified with him.” Therefore, we “must consider” ourselves to be “dead to sin.” And “alive to God.” He died for us. We should die with him. We should make every effort to forsake sin. We consider ourselves dead to it.

Let's move on in our look at the Apostles' Creed:

He ascended into heaven, and is seated at the right hand of the Father.

Acts 1:9-11 – And when he [Jesus] had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand

looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.” (ESV)

Colossians 3:1 – Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. (NIV)

He will come again to judge the living and the dead.

Acts 1:11b – This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.” (ESV)

Revelation 20:11-15 – Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.

This is the end of the section on Jesus Christ. Next, we come to the third person of the Trinity:

I believe in the Holy Spirit,

As I told you at the beginning of this sermon, the three-part outline of the Apostles’ Creed was inspired by Jesus’ words in the Great Commission.

Matthew 28:19 – Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (ESV)

A similar trinitarian formula can be seen in:

2nd Corinthians 13:14 – May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. (NIV)

The Father and the Son are persons. So, it is implied in these verses that the Holy Spirit is also a person.

Jesus promised that when He leaves His disciples, He will send a replacement:

John 14:16-17 – And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. (ESV)

Verses 25-26 – “These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. (ESV)

The Holy Spirit gives power for ministry. Just before Jesus ascended into heaven, He said this to the apostles:

Acts 1:8 – But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth. (ESV)

A great deal more can be said about the ministry of the Holy Spirit, but we must move on.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

the holy catholic Church,

This is not the Roman Catholic Church. The word “catholic” means *universal* or *whole* or *complete*. It designates all groups of Christian believers who faithfully follow Christ and His

teaching. This is the universal church and all believers are members of it. One of the things I love about OIC is that we come from many kinds of Christian backgrounds, but we are united together in our shared faith in Christ and in God's Word. In fact, while I was traveling abroad, I always sought out a church service to attend, even if it wasn't in my own language, and there I found brothers and sisters in the faith.

And the church is *holy*. The basic idea of this word is "to be set apart." As Christians, we are the ones who have been set apart from the sinful world ... and set apart to be members of Christ's kingdom.

Colossians 1:22 –But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation. (NIV)

The Greek word for "holy" is *hagios*. It is related to the verb *hagiazō*, which means "to sanctify" or "to make holy." The noun form of *hagios* means "saint," or "one who is holy." Actually, the Apostle Paul calls all Christians "saints," as we see in the opening greetings of many of his letters:

Ephesians 1:1 – Paul, an apostle of Christ Jesus by the will of God, To the saints who are in Ephesus, and are faithful in Christ Jesus. (ESV)

And this brings me to the next line of the Apostles' Creed:

the communion of saints,

The Greek word here for "communion" is *koinonia*, which is a word I'm sure you have heard before. In the New Testament, it is usually translated "fellowship." It means *sharing* – oftentimes, it means sharing of material goods or money. It can also mean caring for others in non-material ways. I like to view the church as a family, and we care for one another ... materially, emotionally, spiritually.

At the end of Acts chapter 2, we see the four main components of the life of the church:

Acts 2:42 – And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. (ESV)

- #1. *The apostles' teaching* – instruction in the Christian faith.
- #2. *Fellowship* with other believers – sharing needs, sharing words of encouragement.
- #3. *Breaking bread* – meaning a shared meal, as well as the Communion service.
- #4. *The prayers* – a set time for prayer.

By the way, do you remember the Scripture memory program that Pastor Alistair encouraged us to do (memorizing 60 Bible verses)? Well, back in my college days, I actually bought the package of 60 cards. I didn't complete the program – I memorized only about 10 of the verses. But three or four of those have been special to me and I have centered my life around them. And this leads me to the third word of exhortation that I would like to share with you today. One of those verses I have centered my life around is this one:

Hebrews 10:24-25 – And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. (ESV)

We should not neglect meeting together – going to church or Bible Study or another Christian meeting regularly. We need to stay connected to our Christian brothers and sisters. Please be sure to come to church ... let's encourage each other.

Colossians 3:16 – Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. (ESV)

the forgiveness of sins,

1st John 1:9 – If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (ESV)

Romans 3:23-25a – For all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. (NIV)

Ephesians 1:7 – In him [Jesus] we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace. (NIV)

the resurrection of the body,

Romans 6:3-5 – Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. (NIV)

1st Corinthians 15:42-44 – So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. (NIV)

and the life everlasting. Amen.

John 5:24 – Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. (NKJV)

Revelation 21:3-4 – And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.” (NIV)

Amen.

I have shared with you today the Apostles’ Creed, a baptismal creed developed in the early centuries of the Christian era. It is one expression of what the early church thought were the absolute most essential points of faith that a Christian convert was expected to adhere to.

As I was preparing this sermon, I asked myself: where is the doctrine of salvation expressed here? Today, we put a lot of emphasis on the Biblical teaching that salvation is “by grace through faith.” Well, there it is – look at the Creed: Faith.

I believe...in God the Father

I believe...in Jesus Christ – His life, crucifixion, and resurrection

I believe...in the Holy Spirit, the church, the forgiveness of sins, etc.

I would like to close today’s message with one more verse:

Romans 10:9-10 – If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. (NIV)