

# A Sermon to Catechumens on the Creed

By Saint Augustine of Hippo (354 – 430)

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1. Receive, my children, the Rule of Faith, which is called the Symbol (or Creed). And when you have received it, write it in your heart, and be daily saying it to yourselves; before ye sleep, before ye go forth, arm you with your Creed. The Creed no man writes so as it may be able to be read: but for rehearsal of it, lest haply forgetfulness obliterate what care has delivered, let your memory be your record-roll: what you are about to hear, that are you to [believe](#); and what you shall have [believed](#), that are about to give back with your tongue. For the Apostle says, "With the heart man [believes](#) unto righteousness, and with the mouth confession is made unto [salvation](#)." For this is the Creed which you are to rehearse and to repeat in answer. These words which you have heard are in the [Divine Scriptures](#) scattered up and down: but thence gathered and reduced into one, that the memory of slow [persons](#) might not be distressed; that every person may be able to say, able to hold, what he believes. For have ye now merely heard that God is Almighty? But ye begin to have him for your father, when you have been born by the church as your Mother.

2. Of this, then, you have now received, have meditated, and having meditated have held, that you should say, "I [believe](#) in [God](#) the Father Almighty." God is Almighty, and yet, though Almighty, He cannot die, cannot be deceived, cannot lie; and, as the Apostle says, "cannot deny Himself." How many things that He cannot do, and yet is Almighty! yea therefore is Almighty, because He cannot do these things. For if He could die, He were not Almighty; if to lie, if to be deceived, if to do [unjustly](#), were possible for Him, He were not Almighty: because if this were in Him, He should not be worthy to be Almighty. To our Almighty Father, it is quite impossible to [sin](#). He does whatsoever He will: that is Omnipotence. He does whatsoever He rightly will, whatsoever He [justly](#) will: but whatsoever is [evil](#) to do, He wills not. There is no resisting one who is Almighty, that He should not do what He will. It was He Who made heaven and earth, the sea, and all that in them is, invisible and visible. Invisible such as are in heaven, thrones, dominions, principalities, powers, archangels, [angels](#): all, if we shall live aright, our fellow-citizens. He made in heaven the things visible; the sun, the moon, the stars. With its terrestrial animals He adorned the earth, filled the air with things that fly, the land with them that walk and creep, the sea with them that swim: all He filled with their own proper creatures. He made also man after His own image and likeness, in the mind: for in that is the image of [God](#). This is the reason why the mind cannot be comprehended even by itself, because in it is the image of [God](#). To this end were we made, that over the other creatures we should bear rule: but through [sin](#) in the first man we fell, and are all come into an inheritance of death. We were brought low, became mortal, were filled with fears,

with [errors](#): this by desert of [sin](#): with which desert and guilt is every man born. This is the reason why, as you have seen today, as you [know](#), even little children undergo exsufflation, exorcism; to drive away from them the power of the [devil](#) their enemy, which deceived man that it might possess [mankind](#). It is not then the creature of God that in infants undergoes exorcism or exsufflation: but he under whom are all that are born with [sin](#); for he is the first of sinners. And for this [cause](#) by reason of one who fell and brought all into death, there was sent One without [sin](#), Who should bring unto life, by delivering them from [sin](#), all that [believe](#) in Him.

3. For this reason we [believe](#) also in His Son, that is to say, [God](#) the Father Almighty's, "His Only Son, our Lord." When you hear of the Only [Son of God](#), acknowledge Him God. For it could not be that God's Only Son should not be God. What He is, the same did He beget, though He is not that Person Whom He begot. If He be [truly](#) Son, He is that which the Father is; if He be not that which the Father is, He is not [truly](#) Son. Observe mortal and earthly creatures: what each is, that it engenders. Man besets not an ox, sheep besets not dog, nor dog sheep. Whatever it be that begets, that which it is, it begets. Hold ye therefore boldly, firmly, faithfully, that the Begotten of [God](#) the Father is what Himself is, Almighty. These mortal creatures engender by corruption. Does God so beget? He that is begotten mortal generates that which himself is; the Immortal generates what He is: corruptible begets corruptible, Incorruptible begets Incorruptible: the corruptible begets corruptibly, Incorruptible, Incorruptibly: yea, so begets what Itself is, that One begets One, and therefore Only. You [know](#), that when I pronounced to you the Creed, so I said, and so you are bounden to [believe](#); that we "[believe](#) in [God](#) the Father Almighty, and in Jesus Christ His Only Son." Here too, when you believe that He is the Only, [believe](#) Him Almighty: for it is not to be thought that [God](#) the Father does what He will, and God the Son does not what He will. One Will of Father and Son, because one Nature. For it is impossible for the [will](#) of the Son to be any whit parted from the Father's will. God and [God](#); both one God: Almighty and Almighty; both One Almighty.

4. We do not bring in two Gods as some do, who say, "[God](#) the Father and God the [Son](#), but greater [God](#) the Father and lesser God the Son." They both are what? Two Gods? Thou blushest to speak it, blush to [believe](#) it. Lord [God](#) the [Father](#), you say, and Lord God the Son: and the Son Himself says, "No man can serve two Lords." In His [family](#) shall we be in such wise, that, like as in a great house where there is the father of a [family](#) and he has a son, so we should say, the greater Lord, the lesser Lord? Shrink from such a thought. If you make to yourselves such like in your heart, you set up [idols](#) in the "one [soul](#)." Utterly repel it. First [believe](#), then understand. Now to whom God gives that when he has [believed](#) he soon understands; that is God's gift, not human frailness. Still, if you do not yet understand, [believe](#): One [God](#) the [Father](#), God Christ the [Son of God](#). Both are what? One God. And how are both said to be One God? How? Do you marvel? In the Acts of the Apostles, "There was," it says, "in the [believers](#), one [soul](#) and one heart." There were many [souls](#), [faith](#) had made them one. So many thousands of [souls](#) were there; they loved each other, and many are one: they loved God in the fire of charity, and from being many they are come to the oneness of beauty. If all those many [souls](#) the dearness of [love](#) made one [soul](#), what must be the dearness of [love](#) in [God](#), where is no diversity, but entire equality! If on earth and among [men](#) there could be so great charity

as of so many [souls](#) to make one [soul](#), where Father from Son, Son from Father, has been ever inseparable, could They both be other than One God? Only, those [souls](#) might be called both many [souls](#) and one [soul](#); but [God](#), in Whom is ineffable and highest conjunction, may be called One [God](#), not two Gods.

5. The Father does what He will, and what He will does the Son. Do not [imagine](#) an Almighty Father and a not Almighty Son: it is [error](#), blot it out within you, let it not cleave in your memory, let it not be drunk into your [faith](#), and if haply any of you shall have drunk it in, let him vomit it up. Almighty is the [Father](#), Almighty the Son. If Almighty begat not Almighty, He begat not very Son. For what say we, brethren, if the Father being greater begat a Son less than He? What said I, begat? Man engenders, being greater, a son being less: it is [true](#): but that is because the one grows old, the other grows up, and by very growing attains to the form of his father. The [Son of God](#), if He grows not because neither can God wax old, was begotten perfect. And being begotten perfect, if He grows not, and remained not less, He is equal. For that you may [know](#) Almighty begotten of Almighty, hear Him Who is Truth. That which of Itself Truth says, is [true](#). What says Truth? What says the [Son](#), Who is Truth? "Whatsoever things the Father does, these also the Son likewise does." The Son is Almighty, in doing all things that He wills to do. For if the Father does some things which the Son does not, the Son said [falsely](#), "Whatsoever things the Father does, these also the Son does likewise." But because the Son spoke [truly](#), [believe](#) it: "Whatsoever things the Father does, these also the Son does likewise," and you have [believed](#) in the Son that He is Almighty. Which word although ye said not in the Creed, yet this is it that you expressed when you [believed](#) in the Only Son, Himself God. Hath the Father anything that the Son has not? This [Arian heretic](#) blasphemers say, not I. But what say I? If the Father has anything that the Son has not, the Son lies in saying, "All things that the Father has, are Mine." Many and innumerable are the testimonies by which it is [proved](#) that the Son is Very [Son of God](#) the [Father](#), and the Father God has His Very-begotten Son [God](#), and Father and Son is One God.

6. But this Only [Son of God](#), the Father Almighty, let us see what He did for us, what He suffered for us. "Born of the [Holy Ghost](#) and of the Virgin Mary." He, so great [God](#), equal with the [Father](#), born of the [Holy Ghost](#) and of the [Virgin Mary](#), born lowly, that thereby He might heal the [proud](#). Man exalted himself and fell; God humbled Himself and raised him up. Christ's lowliness, what is it? God has stretched out an hand to man laid low. We fell, He descended: we lay low, He stooped. Let us lay hold and rise, that we fall not into punishment. So then His stooping to us is this, "Born of the [Holy Ghost](#) and of the Virgin Mary." His very Nativity too as man, it is lowly, and it is lofty. Whence lowly? That as man He was born of men. Whence lofty? That He was born of a [virgin](#). A virgin conceived, a [virgin](#) bore, and after the birth was a [virgin](#) still.

7. What next? "Suffered under [Pontius Pilate](#)." He was in office as governor and was the judge, this same [Pontius Pilate](#), what time as Christ suffered. In the name of the judge there is a mark of the times, when He suffered under [Pontius Pilate](#): when He suffered, "was crucified, dead, and buried." Who? what? for whom? Who? God's Only Son, our Lord. What? Crucified, dead, and buried. For whom? for ungodly and sinners. Great

condescension, great [grace](#)! "What shall I render unto the Lord for all that He has bestowed on me?"

8. He was begotten before all times, before all worlds. "Begotten before." Before what, He in Whom is no before? Do not in the least [imagine](#) any time before that Nativity of Christ whereby He was begotten of the Father; of that Nativity I am speaking by which He is [Son of God](#) Almighty, His Only Son our Lord; of that am I first speaking. Do not [imagine](#) in this Nativity a beginning of time; do not [imagine](#) any space of [eternity](#) in which the Father was and the Son was not. Since when the Father was, since then the Son. And what is that "since," where is no beginning? Therefore ever Father without beginning, ever Son without beginning. And how, you will say, was He begotten, if He have no beginning? Of [eternal](#), coeternal. At no time was the [Father](#), and the Son not, and yet Son of Father was begotten. Whence is any manner of similitude to be had? We are among things of earth, we are in the visible creature. Let the earth give me a similitude: it gives none. Let the element of the waters give me some similitude: it has not whereof to give. Some animal give me a similitude: neither can this do it. An animal indeed engenders, both what engenders and what is engendered: but first is the father, and then is born the son. Let us find the coeval and [imagine](#) it coeternal. If we shall be able to find a father coeval with his son, and son coeval with his father, let us [believe God](#) the Father coeval with His Son, and God the Son coeternal with His Father. On earth we can find some coeval, we cannot find any coeternal. Let us stretch the coeval and [imagine](#) it coeternal. Some one, it may be, will put you on the stretch, by saying, "When is it possible for a father to be found coeval with his son, or son coeval with his father? That the father may beget he goes before in age; that the son may be begotten, he comes after in age: but this father coeval with son, or son with father, how can it be?" Imagine to yourselves fire as father, its shining as son; see, we have found the coevals. From the instant that the fire begins to be, that instant it begets the shining: neither fire before shining, nor shining after fire. And if we ask, which begets which? the fire the shining, or the shining the fire? Immediately ye conceive by natural sense, by the innate wit of your minds ye all cry out, The fire the shining, not the shining the fire. Lo, here you have a father beginning; lo, a son at the same time, neither going before nor coming after. Lo, here then is a father beginning, lo, a son at the same time beginning. If I have shown you a father beginning, and a son at the same time beginning, [believe](#) the Father not beginning, and with Him the Son not beginning either; the one [eternal](#), the other coeternal. If you get on with your learning, you understand: take pains to get on. The being born, you have; but also the growing, you ought to have; because no man begins with being perfect. As for the [Son of God](#), indeed, He could be born perfect, because He was begotten without time, coeternal with the [Father](#), long before all things, not in age, but in [eternity](#). He then was begotten coeternal, of which generation the Prophet said, "His generation who shall declare?" begotten of the Father without time, He was born of the Virgin in the fullness of times. This nativity had times going before it. In opportunity of time, when He would, when He [knew](#), then was He born: for He was not born without His [will](#). None of us is born because he will, and none of us dies when he will: He, when He would, was born; when He would, He died: how He would, He was born of a Virgin: how He would, He died; on the cross. Whatever He would, He did: because He was in

such wise Man that, unseen, He was [God](#); God assuming, Man assumed; One Christ, [God](#) and [Man](#).

9. Of His cross what shall I speak, what say? This extremest kind of death He chose, that not any kind of death might make His Martyrs afraid. The doctrine He showed in His life as Man, the example of patience He demonstrated in His Cross. There, you have the work, that He was crucified; example of the work, the Cross; reward of the work, Resurrection. He showed us in the Cross what we ought to endure, He showed in the Resurrection what we have to hope. Just like a consummate task-master in the matches of the arena, He said, Do, and bear; do the work and receive the prize; strive in the match and you shall be crowned. What is the work? Obedience. What the prize? Resurrection without death. Why did I add, "without death?" Because "Lazarus rose, and died: Christ rose again, "dies no more, death will no longer have dominion over Him."

10. Scripture says, "You have heard of the patience of Job, and have seen the end of the Lord." When we read what great trials Job endured, it makes one shudder, it makes one shrink, it makes one quake. And what did he receive? The double of what he had lost. Let not a man therefore with an eye to temporal rewards be willing to have patience, and say to himself, "Let me endure loss, God will give me back sons twice as many; Job received double of all, and begat as many sons as he had buried." Then is this not the double? Yes, precisely the double, because the former sons still lived. Let none say, "Let me bear [evils](#), and God will repay me as He repaid Job:" that it be now no longer patience but [avarice](#). For if it was not patience which that Saint had, nor a brave enduring of all that came upon him; the testimony which the Lord gave, whence should he have it? "Have you observed," says the Lord, "my servant Job? For there is not like him any on the earth, a man without fault, [true](#) worshipper of [God](#)." What a testimony, my brethren, did this [holy](#) man deserve of the Lord! And yet him a bad [woman](#) sought by her persuasion to deceive, she too representing that serpent, who, like as in Paradise he deceived the man whom God first made, so likewise here by suggesting [blasphemy](#) thought to be able to deceive a man who pleased God. What things he suffered, my brethren! Who can have so much to suffer in his estate, his house, his sons, his flesh, yea in his very wife who was left to be his tempter! But even her who was left, the [devil](#) would have taken away long ago, but that he kept her to be his helper: because by Eve he had mastered the first man, therefore had he kept an Eve. What things, then, he suffered! He lost all that he had; his house fell; would that were all! it crushed his sons also. And, to see that patience had great place in him, hear what he answered; "The Lord gave, the Lord has taken away; as it pleased the Lord, so has it been done; blessed be the name of the Lord." He has taken what He gave, is He lost Who gave? He has taken what He gave. As if he should say, He has taken away all, let Him take all, send me away naked, and let me keep Him. What shall I lack if I have God? or what is the good of all else to me, if I have not God? Then it came to his flesh, he was stricken with a wound from head to foot; he was one running sore, one mass of crawling worms: and showed himself immovable in his [God](#), stood fixed. The [woman](#) wanted, [devil's](#) helper as she was not husband's comforter, to put him up to [blaspheme](#) God. "How long," said she, "do you suffer" so and so; "speak some word against the Lord, and die." So then, because he had been brought low, he was to be exalted. And this the Lord did, in order to show it to men; as for His servant, He kept greater things for him



in heaven. So then Job who was brought low, He exalted; the [devil](#) who was lifted up, He brought low: for "He puts down one and sets up another." But let not any man, my beloved brethren, when he suffers any such-like tribulations, look for a reward here: for instance, if he suffer any losses, let him not peradventure say, "The Lord gave, the Lord has taken away; as it pleased the Lord, so is it done: blessed be the name of the Lord;" only with the mind to receive twice as much again. Let patience praise [God](#), not [avarice](#). If what you have lost you seek to receive back twofold, and therefore praisest [God](#), it is of [covetousness](#) you praise, not of [love](#). Do not [imagine](#) this to be the example of that [holy](#) man; you deceive yourself. When Job was enduring all, he was not hoping for to have twice as much again. Both in his first confession when he bore up under his losses, and bore out to the grave the dead bodies of his sons, and in the second when he was now suffering torments of sores in his flesh, you may observe what I am saying. Of his former confession the words run thus: "The Lord gave, and the Lord has taken away: as it pleased the Lord, so is it done: blessed be the name of the Lord." He might have said, "The Lord gave, and the Lord has taken away; He that took away can once more give; can bring back more than He took." He said not this, but, "As it pleased the Lord," said he, "so is it done:" because it pleases Him, let it please me: let not that which has pleased the good Lord misplease His submissive servant; what pleased the Physician, not misplease the sick man. Hear his other confession: "You have spoken," said he to his wife, "like one of the foolish [women](#). If we have received good at the hand of the Lord, why shall we not bear [evil](#)?" He did not add, what, if he had said it, would have been [true](#). "The Lord is able both to bring back my flesh into its former condition, and that which He has taken away from us, to make manifold more:" lest he should seem to have endured in hope of this. This was not what he said, not what he hoped. But, that we might be taught, did the Lord that for him, not hoping for it, by which we should be taught, that God was with him: because if He had not also restored to him those things, there was the crown indeed, but hidden, and we could not see it. And therefore what says the [divine Scripture](#) in exhorting to patience and hope of things future, not reward of things present? "You have heard of the patience of Job, and have seen the end of the Lord." Why is it, "the patience of Job," and not, You have seen the end of Job himself? You would open your mouth for the "twice as much;" wouldest say, "Thanks be to [God](#); let me bear up: I receive twice as much again, like Job." "Patience of Job, end of the Lord." The patience of Job we [know](#), and the end of the Lord we [know](#). What end of the Lord? "My [God](#), my [God](#), why have You forsaken Me?" They are the words of the Lord hanging on the cross. He did as it were leave Him for present felicity, not leave Him for [eternal immortality](#). In this is "the end of the Lord." The [Jews](#) hold Him, the [Jews](#) insult, the [Jews](#) bind Him, crown Him with thorns, dishonor Him with spitting, scourge Him, overwhelm Him with revilings, hang Him upon the tree, pierce Him with a spear, last of all bury Him. He was as it were left: but by whom? By those insulting ones. Therefore you shall but to this end have patience, that you may rise again and not die, that is, never die, even as Christ. For so we read, "Christ rising from the dead henceforth dies not."

11. "He ascended into heaven:" [believe](#). "He sits at the right hand of the Father:" [believe](#). By sitting, understand dwelling: as [in Latin] we say of any person, "In that country he dwelt (*sedit*) three years." The Scripture also has that expression, that such an one dwelt (*sedisse*) in a city for such a time. Not meaning that he sat and never rose up? On this

account the dwellings of men are called seats (*sedes*). Where people are seated (in this sense), are they always sitting? Is there no rising, no walking, no lying down? And yet they are called seats (*sedes*). In this way, then, [believe](#) an inhabiting of Christ on the right hand of [God](#) the Father: He is there. And let not your heart say to you, What is He doing? Do not want to seek what is not permitted to find: He is there; it suffices you. He is blessed, and from blessedness which is called the right hand of the [Father](#), of very blessedness the name is, right hand of the Father. For if we shall take it carnally, then because He sits on the right hand of the [Father](#), the Father will be on His left hand. Is it consistent with [piety](#) so to put Them together, the Son on the right, the Father on the left? There it is all right-hand, because no misery is there.

12. "Thence He shall come to judge the quick and dead." The quick, who shall be alive and remain; the dead, who shall have gone before. It may also be understood thus: The living, the just; the dead, the [unjust](#). For He judges both, rendering unto each his own. To the just He will say in the judgment, "Come, you blessed of My Father, receive the kingdom prepared for you from the beginning of the world." For this prepare yourselves, for these things hope, for this live, and so live, for this [believe](#), for this be [baptized](#), that it may be said to you, "Come ye blessed of My Father, receive the kingdom prepared for you from the foundation of the world." To them on the left hand, what? "Go into [everlasting fire](#) prepared for the [devil](#) and his [angels](#)." Thus will they be judged by Christ, the quick and the dead. We have spoken of [Christ's](#) first nativity, which is without time; spoken of the other in the fullness of time, Christ's nativity of the Virgin; spoken of the passion of Christ; spoken of the coming of Christ to judgment. The whole is spoken, that was to be spoken of [Christ](#), God's Only Son, our Lord. But not yet is the Trinity perfect.

13. It follows in the Creed, "And in the [Holy Ghost](#)." This Trinity, one [God](#), one nature, one substance, one power; highest equality, no division, no diversity, perpetual dearness of [love](#). Would ye [know](#) the [Holy Ghost](#), that He is God? Be [baptized](#), and you will be His temple. The Apostle says, "Do you not [know](#) that your bodies are the temple within you of the [Holy Ghost](#), Whom you have of God?" A temple is for God: thus also Solomon, king and [prophet](#), was bidden to build a temple for God. If he had built a temple for the sun or moon or some star or some [angel](#), would not God condemn him? Because therefore he built a temple for God he showed that he worshipped God. And of what did he build? Of wood and stone, because God deigned to make unto Himself by His servant an house on earth, where He might be asked, where He might be had in mind. Of which blessed Stephen says, "Solomon built Him an house; howbeit the Most High dwells not in temples made by hand." If then our bodies are the temple of the [Holy Ghost](#), what manner of God is it that built a temple for the [Holy Ghost](#)? But it was God. For if our bodies be a temple of the [Holy Ghost](#), the same built this temple for the [Holy Ghost](#), that built our bodies. Listen to the Apostle saying, "[God](#) has tempered the body, giving unto that which lacked the greater [honor](#);" when he was speaking of the different members that there should be no schisms in the body. God created our body. The grass, God created; our body Who created? How do we prove that the grass is God's creating? He that clothes, the same creates. Read the [Gospel](#), "If then the grass of the fields," says it, "which today is, and tomorrow is cast into the oven, God so clothes." He, then, creates Who clothes. And the Apostle: "You fool, that which you sow is not quickened except it

die; and that which you sow, you sow not that body that shall be, but a bare grain, as perchance of wheat, or of some other corn; but God gives it a body as He would, and to each one of seeds its proper body." If then it be God that builds our bodies, God that builds our members, and our bodies are the temple of the [Holy Ghost](#), [doubt](#) not that the [Holy Ghost](#) is [God](#). And do not add as it were a third [God](#); because Father and Son and [Holy Ghost](#) is One God. So [believe](#) ye.

14. It follows after commendation of the Trinity, "The Holy Church." God is pointed out, and His temple. "For the temple of God is [holy](#)," says the Apostle, "which (temple) are you." This same is the [holy](#) Church, the one Church, the [true](#) Church, the catholic Church, fighting against all [heresies](#): fight, it can: be fought down, it cannot. As for [heresies](#), they went all out of it, like as unprofitable branches pruned from the vine: but itself abides in its root, in its Vine, in its charity. "The gates of [hell](#) shall not prevail against it."

15. "Forgiveness of [sins](#)." You have [this article of] the Creed perfectly in you when you receive Baptism. Let none say, "I have done this or that [sin](#): perchance that is not forgiven me." What have you done? How great a [sin](#) have you done? Name any heinous thing you have committed, heavy, horrible, which you shudder even to think of: have done what you will: have you killed Christ? There is not than that deed any worse, because also than Christ there is nothing better. What a dreadful thing is it to kill Christ! Yet the [Jews](#) killed Him, and many afterwards [believed](#) on Him and drank His blood: they are forgiven the [sin](#) which they committed. When you have been [baptized](#), hold fast a good life in the commandments of [God](#), that you may guard your Baptism even unto the end. I do not tell you that you will live here without [sin](#); but they are venial, without which this life is not. For the sake of all [sins](#) was Baptism provided; for the sake of light [sins](#), without which we cannot be, was [prayer](#) provided. What has the Prayer? "Forgive us our debts, as we also forgive our debtors." Once for all we have washing in Baptism, every day we have washing in [prayer](#). Only, do not commit those things for which you must needs be separated from Christ's body: which be far from you! For those whom you have seen doing penance, have committed heinous things, either adulteries or some enormous crimes: for these they do penance. Because if theirs had been light [sins](#), to blot out these daily [prayer](#) would suffice.

16. In three ways then are [sins](#) remitted in the Church; by Baptism, by [prayer](#), by the greater humility of penance; yet God does not remit [sins](#) but to the [baptized](#). The very [sins](#) which He remits first, He remits not but to the [baptized](#). When? when they are [baptized](#). The [sins](#) which are after remitted upon [prayer](#), upon penance, to whom He remits, it is to the [baptized](#) that He remits. For how can they say, "Our Father," who are not yet born sons? The Catechumens, so long as they be such, have upon them all their [sins](#). If Catechumens, how much more Pagans? how much more [heretics](#)? But to [heretics](#) we do not change their [baptism](#). Why? because they have [baptism](#) in the same way as a deserter has the soldier's mark: just so these also have Baptism; they have it, but to be condemned thereby, not crowned. And yet if the deserter himself, being amended, begin to do duty as a soldier, does any man dare to change his mark?



17. We [believe](#) also "the resurrection of the flesh," which went before in Christ: that the body too may have hope of that which went before in its Head. The Head of the [Church](#), Christ: the [Church](#), the body of [Christ](#). Our Head is risen, ascended into heaven: where the Head, there also the members. In what way the resurrection of the flesh? Lest any should chance to think it like as Lazarus's resurrection, that you may [know](#) it to be not so, it is added, "Into life everlasting." God regenerate you! God preserve and keep you! God bring you safe unto Himself, Who is the Life Everlasting. [Amen](#).