



Confession of Faith Ratification Act 1560

1560 CHAPTER 1

The Confessioun of fayth professed and beleued be the protestantis within the Realme of scotland publischeit be thame in parliament and be the estaitis thair of ratifeit and appreuit as hailsome and sound doctrine groundit vpoune the infallibill trewth of godis word

Modifications etc. (not altering text)

C1 Short title given by [Statute Law Revision \(Scotland\) Act 1964 \(c. 80\)](#), [Sch. 2](#)

Mathej 24.—And this glaid tydingis of the kingdome salbe preichit throwch the hail world for a witnes vnto all natiounis and than sall the end cum

THE estaitis of scotland with the Inhabitantis of the samyn professing Christ Jesus his holy evangell To thair naturall cuntrey men and to all vtheris Realmes and Natiounis professing the samyn christ Jesus with thame wische grace mercie and peace from God the father of our lord Jesus christ with the spreit of rychteous Jugement for Salutatione

LANG HAVE WE thristit deir brethren to haue notifeit vnto the warld the soume of that doctrine quhilk we professe and for the quhilk we haue sustenit infamy and dainger Bot sick hes bene the rage of sathan against ws and against christ Jesus his eternall veritie laitlie borne amangis ws that to this day na tyme hes bene grantit vnto ws to cleir our consciences as maist glaidlie we wald haue done ffor how we haue bene tossit a hail yeir past the maist parte of Ewrope (as we suppoise) dois vnderstand Bot seing that of the infinite gudeness of our god (quha neur sufferethe his afflictit vterlie to be confoundit) above expectatioun we haue obtenit sum rest and libertie we culd not bot sett furth this breue and playne confessioun of sic doctrine as is proponit vnto ws and as we beleife and professe pairtlie for satisfacioun of our brethren quhais hartis we dout nocht haue bene and yit ar woundit be the dispytfull Raylling of sick as yit haue not leirnit to speik weill And partelie for stopping of the mouthis of Impudent blasphemaris quha baldlie condempne that quhilk thaj haue nouthar hard nor vnderstand Not that we Juge that the cankerit malice of sick is abill to be cureit be this simple confessioun Na we knaw that the sweit sauour of the evangell Is and salbe deith to the soneis of perdition Bot we haue chief respect to our waik and infirme brethren to quham we

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wald communicat the bottome of our hartis least that thaj be trubillit or careit away be diuersities of rumouris quhilk sathan sparseth contrar ws to the defeating of this our maist godlie Interpryse Protesting that gif any man will note in this our confessioun any artickle or sentence repugning to godis holie word that it wald pleis him of his gentilnes and for christeane cheriteis saik to admoneise ws of the samyn in writt And we of our honouris and fidelitie do promeis vnto him satisfioun fra the mowthe of god (that is fra his holy scriptureis) or ellis Reformatioun of that quhilk he sall prove to be amyss ffor god we taik to record in our conscienceis that fra our hartis we abhoir all sectis of heresie and all teicharis of erronious doctrine And that with all humylitie we embraice the puritie off Christis evangell quhilk is the onlie fude of our saullis and therfoir sua precious vnto ws that we ar determinit to suffer the extremitie of warldlie dainger rather than that we will suffer our seluis to be defraudit of the same ffor heirof we ar maist certainlie persuaidit that quhasoeuer denyis christ Jesus or is aschameit of him in presens of men salbe denyit befoir the father and befoir his holie angellis And thairfoir be the assistance of the michtie spreitt of the same lord Jesus we firmelie purpose to abyde to the end in the confessioun of this our fayth

OF GOD

WE confess and acknowlege ane onlie god to quham onlie we man cleve quham onlie we man serue quham onlie we man wirschip and in quham onlie we man put our traist quha is eternall infinite vnmesurabill incomprehensibil omnipotent inuisibill ane in substance and yit distinct in thre personis the father the sone and the haly gaist Be quham we confess and beleif all thingis in heuin and in erth alsweill visibill as inuisibill to haue bene creatit to be retenit in thair being and to be rewlit and gydit be his inscrutabil prouidence to sic end as his eternall wisdome gudnes and Justice hes appointit thame to the manifestatioun of his awin glorie

OFF THE CREATIOUN OF MAN

WE confess and acknowlege this our god to haue creatit man (to wit our first father adam) of quham also god formit the woman to his awin image and similitude to quham he gaif wisdome lordschip Justice fre will and cleir knowlege of him selff sua that in the haill nature of man thare culd be notit na imperfectioun fra quhilk honour and perfectioun man and woman did baith fall The woman being dissauit be the serpent and man obeying to the voice of the woman baith conspyring aganis the souerane majestie of god quha in expressit wordis of befoir haid threatnit deith gif thay presumit to eit of the forbodin tre

OF ORIGINALL SYN

BE quhilk transgressioun commounlie callit originall sin was the Image of God vtterly defacit in man and he and his posteritie of nature became enemeis to god slavis to sathan and seruandis to sin in sa mekle that deith euerlasting hes had and sall haue power and dominion over all that haue not bene ar not or sal nocht be regenerat fra above quhilk regeneratioun is wrocht be the power of the halie gaist working in the hartis of the elect of god ane assureit faith in the promeiss of god reueillit to ws in his worde be quhilk faith thay apprehend Christ Jesus with the gracis and benefitis promisit in him

OF THE REVELATIOUN OF THE PROMEIS

FOR this we constantlie beleif that God efter the feirfull and horribill defectioun of man fra his obedience did seik Adam agane call vpon him rebuik his sin conuict him for the same and in the end maid vnto him ane maist ioyfull pomeiss to witt that the seid of the woman sould brek downe the serpentis heid That is he sould distroy the warkis of the deuill Quhilk pomeis as it was repeatit and maid mair cleir fra tyme to tyme Sua was it embraceit with Joy and maist constantlie retenit of all the faithfull from Adam to Noe fra Noe to Abraham fra Abraham to Dauid and swa furth to the incarnation of Christ Jesus quha all (we mene the faithfull fatheris vnder the law) did se the Joyfull dayis of Christ Jesus and did reioyss

THE CONTINWANCE INCREAS AND PRESERVATIOUN OF THE KIRK

WE maist constantlie beleif that God preseruit instructit multipleit honorit decorit and fra deith callit to lyfe his Kirk in all ageis fra Adam till the cuming of Christ Jesus in the flesche ffor Abraham he callit fra his fatheris cuntrie him he instructit his seid he multipleit the same he mervalouslie preseruit and mair meruelouslie deliuerit fra the bondage and tyrannie of Pharao To thame he gaif his lawis constitutionis and ceremoneis Thame he possessit in the land of Canaan To thame efter Jugeis and efter Saule he gaif Dauid to be kyng To quham he maid pomeiss that of the frute of his loynis sould ane sitt for euer vpoun his regall saitt To this same peple fra tyme to tyme he send Propheitis to reduce them to the rycht way of thair God fra the quhilk oftin tymes thay declynit be Idolatrie And albeit for their stubburne contempt of Justice he was compellit to gif thame in the handis of thair enemeis as befoir was threatnit be the mouth of Moyses in sa mekill that the haly citie was distroyit the Temple brynt with fyre and the haill land left desolat the space of sevintie yeiris yit of mercy did he reduce thame agane to Jerusalem quhair the citie and tempill war reedifeit and thay aganis all temptatiounis and assaultis of Sathan did abyde till the Messias came according to the pomeiss

OFF THE INCARNATIOUN OF CHRYST JESUS

QUIHAN the fulness of tyme came God send his Sone his eternall wisdome the substance of his awin glorie in this warlde quha tuik the nature of manheid of the substance of a woman to witt of a Virgine and that be the operation of the halie Gaist and sa was borne the iust seid of Dauid the Angell of the greit counsell of God the verray Messias promesit quham we acknawlege and confess Emanuell verray God and verray man twa perfyte naturis vnitit and Joynit in ane persone Be quhilk our confessioun we dampne the dampnabill and pestilent heresyis of Arrius Marcion Eutiches Nestorius and sic vtheris as outhier deny the eternitie of his God-heid or the veritie of his humane nature or confound thame or yit devide thame

QUHY IT BEHOVIT THE MEDIATOR TO BE VERRAY GOD AND VERRAY MAN

WE acknawlege and confess that this maist wonderous coniunctioun betuix the Godheid and the manheid in Christ Jesus did proceid fra the eternall and immutabill decre of God quhence alssua our saluatioun springis and dependis

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ELECTION

FOR that samyn eternall God and father quha of meir mercy electit ws in Christ Jesus his sone befor the fundatioun of the world was laid appointit him to be oure heid our brother our pastor and greit Bischope of our saulis Bot becaus that the enimitie betuix the Justice of God and our synnis was sick that na flesche be it self could or mycht haue attenit vnto God It behovit that the sone of God sould descend vnto ws and tak himself ane body of our body flesche of our flesche and baneis of our baneis And sua became the perfyte mediatour betuix God and man Geuing power to sa mony as beleif in him to be the sonis of God as himself dois witness I pas vp to my father and vnto your father to my God and vnto youre God Be quhilk maist halie fraternitie quhatsaeuer we haue tint in Adam is restoirit to ws agane And for this cause ar we not affrayit to call God oure father Not samekill in that he hes creatit ws (quhilk we haue commoun with the reprobate) as for that he hes geuin to ws his onlie sone to be our brother and geuin vnto ws grace to acknowlege and embrace him for our onlie mediatour as befor is said It behuifit farther the Messias and redemer to be verray God and verray man becaus he was to vnderly the punischment dew for our transgressiounis and to present him self in the presence of his fatheris Jugement as in oure persone to suffer for our transgressioun and inobedience be deith to ouercum him that was author of deith Bot becaus the onlie Godheid could not suffer deith nouthir yit could the onlie manheid ouercum the same he Joynit baith togidder in ane persone that the imbecilitie of the ane sould suffer and be subiect to deith (quhilk we had deseruit) and the Infinite and Inuincibill power of the vther to wit of the Godheid sould tryumphe and purchess till ws lyfe libertie and perpetuall victorie and sa we confess and maist vndoutitlie belief

CHRYSTIS DEITH PASSIOUN BURIALL &C

THAT our Lord Jesus chryst offerit him self ane voluntarie sacrifice vnto his Father for ws that he sufferit contradictioun of synnaris that he was woundit and plaguit for our transgressiounis that he being the clene and Innocent lamb of God was dampnit in the presence of ane erthlie Juge that we mycht be absolut befor the tribunall sait of our God That he sufferit not onlie the cruell deith of the croce (quhilk was accursit be the sentence of God) bot alsua that he sufferit for a sesoun the wraith of his father quhilk synnaris had deseruit Bot yit we awow that he remanit the onlie weilbelouit and blissit sone of his father euin in the middis of his anguische and torment quhilk he sufferit in body and saul to mak the full satisfacioun for the synnis of his peple Efter the quhilk we confess and awow that thair remanis na vther sacrifice for sinnis quhilk gif any affirme we na thing dowe to awow that thay ar blasphemaris against Christis deith and the euerlasting purgatioun and satisfacioun purchessit till ws be the samyn

RESURRECTION

WE vndoutitlie beleif that in sa mekill as it was impossibill that the dolouris of deith sould reteine in bondage the author of lyfe That our Lord Jesus chryst crucifeit deid and buryit quha descendit into hell did ryise agane for our Justificatioun and distroying of him quha was the author of deith brocht lyfe agane to vs that wer subiect to deith and to the bondage of the same We knaw that his resurectioun was confirmit be the testimonie of his verray enemeis Be the resurrectioun of the deid quhais sepulchris did oppin and thay did aryse and apperit to mony within the cite of Jerusalem It was alsua confirmit be the testimonie of his Angellis and be the senses and Jugementis of his Apostleis and of vtheris quha had conuersatioun and did eit and drink with him efter his resurrectioun

ASCENSIOUN

WE nathing dowt bot that the selff samyn body quhilk was borne of the virgine was crucifeit deid and bureit and quhilk did ryse agane did ascend into the heuinnis for the accomplischement of all thingis quhar in our namies and for oure confort he hes ressauid all power in heuin and in eird quhair he sittis at the rycht hand of the father inaugurate in his kingdome aduocate and onlie mediatour for ws quhilk glorie honour and prerogatiue he allaine amangis the brethren sall possess till that all his enemyes be maid his futstule As that we vndoutitlie beleif thay salbe in the finall Jugement to the executioun quhair of we certanlie beleif that the same oure Lord Jesus sall visibillie returne as that he was sene to ascend And than we firmlie beleif that the tyme of refrescheing and restitutioun of all thingis sall cum Insamekill that thay that fra the beginning haue sufferit violence iniurie and wrang for rychteousness saik sall inherit that blissit Immortalitie promesit fra the beginning Bot contrarywise the stubburne inobedient cruell oppressouris fylthie personis adulteraris and all sortis of vnfaithfull salbe cast in the dungeoun of vtter darkness quhair thair worme sall not die nouthir yit thair fyre salbe extinguischeit The remembrance of the quhilk day and of the Jugement to be executit in the same is not onlie to vs ane brydill quhairby oure carnall lustis ar refranit bot alsua sic inestimabill confort that nouthir may the threatning of warldlie princeis nouthir yit the feir of temporall deith and present danger move vs to renunce and forsaik that blissit societie quhilk we the memberis haue with our heid and onlie mediatour Christ Jesus quhome we confess and awow to be the Messyas promesit the onlie heid of his kirk oure Just lawgevar our onlie hie Preist aduocat and mediatour In quhilk honouris and offices gif man or angell presume to intruse thame selfis we vterlie detest and abhore thame as blasphemous to oure souerane and supreamie gouernour Christ Jesus

FAITH IN THE HALY GAIST

THIS our faith and the assurance of the same procedis not fra flesche and blude that is to say fra na naturall poweris within ws bot is the inspiratioun of the haly gaist quhome we confess god equall with the father and with the Sone quha sanctifyis ws and bringis ws in all veritie be his awin operatioun without quhome we sould remane for euer enemeis of god and ignorant of his sone Christ Jesus ffor of nature we ar sa deid sa blind and sa peruerst that nouthir can we feill quhan we are prickit se the lycht quhan it schynes nor assent to the will of God quhan it is reuelit vnles the spreit of the lord Jesus quickin that quhilk is deid remoue the darknes fra our myndis and bow our stubburne hartis to the obedience of his blissit will And sa as we confess that god the father creatit ws quhan we war not as his sone our lord Jesus redemit ws quhan we war ennemeis to him sa alsua do we confess that the haly gaist dois sanctifie and regenerat ws without all respect of ony merite proceding fra ws be it befor or be it efter our regeneratioun To speik this ane thing yit in mair plaine wordis as we willinglie spoyle our selfis of all honour and gloir of our awin creatioun and redemptioun sa do we alsua of our regeneratioun and sanctificatioun ffor of our selfis we ar not sufficient to think ane gude thocht bot he quha hes begun the gude wark in ws is onlie he that continewis ws in the same to the praise and glorie of his vnderuit grace

THE CAUSE OF GUDE WARKIS

SA that the cause of gude warkis we confess to be not our fre will bot the spreit of the lord Jesus quha dwelling in our hartis be trew faith bringis furth sic gude warkis as god has preparit for ws to walk into ffor this we maist bauldlie affirme that blasphemie it is to say that Christ Jesus abydis in the hartis of sic as in quhame thair is na spreit of

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sanctificatioun And thairfor we feir not to affirme that murtheraris oppressouris cruell persecutaris adulteraris hure mungaris fylthie personis Idolateris drunkardis theuis and all warkaris of iniquitie haue nouthre trew faith nouthre ony portioun of the spreit of sanctificatioun quhilk proceidethe fra the lord Jesus sa lang as they obstinatlie continew in thair wickitnes ffor how sone that euer the spreit of the Lord Jesus (quhilk Goddis elect children ressaif be trew fayth) takis possessioun in the hart of ony man sa sone dois he regenerat and renew the same man Sa that he beginnis to hait that quhilk befor be luifit and beginnis to luif that quhilk befor he hatit And fra thine cumis that continewall battell quhilk is betuix the flesche and the spreit in goddis children whill the flesche and naturall man (according to the awin corruptioun) lustis for thingis plesing and delectabill vnto the self grudgeis in aduersitie is liftit vp in prosperitie and at euerie moment is prone and reddy to offend the Maiestie of god Bot the spreit of god quhilk geuis witnessing till our spreit that we ar the sonis of god makis vs to resist the dewill to abhorr fylthie plesouris to graine in goddis presence for deliuerance fra this bondage of corruptioun and finallie to triumphe ouer syne that it regne not in our mortall bodyis This battell hes not the carnall men being destitut of Goddis spreit bot dois follow and obey syne with gredines and without repentance euin as the deuill and thair corrupt lustis do prick thame Bot the sonis of God (as befor was said) dois fecht aganis syne dois sobb and murne quhan thay perceave thame selfis temptit to iniquitie and gif thay fall thay ryse agane with ernist and vnfenyeit repentance And thir thingis thay do not be thair awin power bot be the power of the lord Jesus without quhome thay wer habill to do nothing

QUHAT WARKIS AR REPUTIT GUDE BEFOR GOD

WE confess and acknowlege that god hes geuin to man his haly law in quhilk not onlie ar forbiddin all sic warkis as displeise and offend his godlie maiestie bot alsua ar commandit all sic as pleise him and as he hes promysit to rewaird And thir warkis be of twa sortis The ane ar done to the honour of god the vther to the profite of our nychtbouris and baith haue the reueillit will of God for thair assurance To haue ane God to wirschip and honour him to call vpon him in all our troublis reuerence his haly name to heir his word to beleif the same to communicate with his haly sacramentis ar the warkis of the first tabill To honour father mother princes rewlaris and superiour powaris to luif thame to supporte thame ye to obey thair chargeis (not repugning to the commandement of God) to saif the liues of innocentis to repress tyrannie to defend the oppressit to keip our bodyis cleine and haly to liue in soberness and temperance to deall Justlie with all men baith in worde and deid and fynallie to repress all appetyte of our nychtbouris hurt ar the gude warkis of the second tabill quhilk ar maist plesing and acceptabill vnto god as thir warkis that ar commandit be him self The contrarie quhairof is syne maist odious quhilk alwayis displeis him and prouokis him to anger As not to call vpon him allaine quhan we haue neid not till heir his word with reuerence to contempne and despyse it to haue or to wirschip Idolis to manteine and defend Idolatrie lychtlie to esteime the reuerent name of god to prophaine abuse or contempne the sacramentis of Christ Jesus to disobey or resist ony that god hes placit in authoritie (quhill thay pas not ouer the boundis of thair office) to murder or to consent thairto to beir hatrent or to suffer innocent blude to be sched gif we may withstand it And fynallie the transgressioun of ony vther commandement in the first or second tabill we confess and affirme to be syne by the quhilk goddis hait displesoure is kendlit aganis the proude and vnthankfull world Sa that gude warkis we affirme to be thir onlie that ar done in faith and at goddis commandement quha in his law hes expressit quhat the thingis be that pleise him And euill warkis we affirme not onlie thir that ar expressitlie done aganis goddis commandement bot thir alsua that in materis of Religioun and wirschipping of God hes na vther assurance bot the inuentioun and opinioun of man quhilk god fra the beginning hes euer reiectit as be

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the propheet Esay and be our maister Christ Jesus we ar taucht in thir wordis In vaine do thay wirschip me teicheing the doctrinis the preceptis of men

THE PERFECTION OF THE LAW AND IMPERFECTION OF MAN

THE Law of God we confess and acknowlege maist Just maist equall maist haly and maist perfyte commanding thir thingis quhilk being wrocht in perfection wer habill to gif lyfe and habill to bring man to eternall felicitie Bot our nature is sa corrupt sa waik and sa vnperfyte that we are neuer habill to fulfill the warkis of the law in perfection Yea gif we say we haue na syne euin efter we ar regenerat we dissaif our selfis and the veritie of god is not in ws And thairfoir it behuifit vs to apprehend Christ Jesus with his Justice and satisfacioun quha is the end and accomplisshement of the law to all that beleve be quhome we ar set at this libertie that the curss and maledictioun of god fall not vpon ws albeit we fulfill not the same in all pointis ffor God the father behalding ws in the body of his sone Christ Jesus acceptis oure imperfyte obedience as it wer perfyte and coueris our warkis quhilk ar defylit with mony spottis with the Justice of his sone We do not mene that we are so set at libertie that we aw na obedience to the law (for that befoir we haue plainly confessit) But this we affirme that na man in eird (Christ Jesus onlie except) hes geuin geuis or sall giue in work that obedience to the law quhilk the law requyreth Bot quhan we haue done all thingis we man fall downe and vnfeyteitlie confess that we ar vnprofitabil seruandis And thairfoir quhasaeuer bostis thame selfis of the meritis of thair awin warkis or put thair traist in the warkis of supererogatioun boist them selfis of that quhilk is nocht and put thair traist in dampnabill Idolatrie

OF THE KIRK

AS we beleif in ane god father sone and haly gaist sa do we maist constantly beleif that fra the beginning thair hes bene now is and to the end of the warld salbe ane Kirk that is to say ane cumpany and multitude of men chosin of God quha rychtly wirschip and embrace him be trew fayth in Christ Jesus quha is the onlie heid of the same kirk quhilk alswa is the body and spous of Christ Jesus quhilk kirk is catholick that is vniuersall because it contenis the elect of all aiges all Realmis natiounis and tounis be thay of the Jewis or be thay of the gentiles quha haue communioun and societie with god the father and with his sone Christ Jesus throucht the sanctificatioun of his holy spreit and thairfoir it is callit the communioun (not of prophaine persounis) bot of sanctis quha as citizenis of the heuinlie Jerusalem haue the fruitioun of the maist inestimabill benefitis to wit of ane God ane lord Jesus ane faith and of ane Baptisme out of the quhilk Kirk thair is nouthir lyfe nor eternall felicitie And thairfoir we vtterlie abhorr the blasphemie of thame that affirme that men quhilk liue according to equitie and Justice salbe sauit quhat Religioun that euer thay haue professit ffor as without Christ Jesus thair is nouthir lyfe nor saluatioun sa sall thair nane be participant thair of bot sic as the father hes geuin vnto his sone Christ Jesus and thay that in time cum vnto him awow his doctrine and beleif into him (we comprehend the children with the faithful parentis) This kirk is inuisibill knawin onlie to god quha allaine knawis quhom he hes chosin and comprehendis asweill (as said is) the elect that be departit (commounlie callit the kirk triumphant) and thay that yit liue and fecht aganis syne and Sathan as sall liue heirefter

THE IMMORTALITIE OF THE SAULIS

THE elect departit ar in peice and rest fra thair laubouris not that thay sleip and cum to a certaine obliuion (as sum fantastickes do affirme) bot that they are deliuerit fra all

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feir and torment and all temptatioun to quhilk we and all goddis elect ar subiect in this lyfe and thairfoir do beir the name of the kirk militant As contrarywise the reprobate and vnfaithfull departit haue anguische torment and paine that can not be expressit Sa that nouthar ar the ane nor the vther in sic sleip that they feill not Joy or torment as the parabill of Christ Jesus in the 16 of Luik his wordis to the theif and thir wordis of the saulis crying vnder the altar O lord thow that art rychteous and Just how lang sall thow not reuenge our bluid vpon thir that dwellis in the eird dois testifie

OF THE NOTIS BY THE QUHILK THE TREW KIRK IS DECERNIT FRA THE FALS AND QUHA SALBE IUGE OF THE DOCTRINE

BECAUSE that Sathan fra the beginning hes laubourit to deck his pestilent synagog with the tytle of the kirk of god and hes inflamit the hartis of cruell murtheraris to persecute troubill and molest the trew kirk and memberis thair of as Cain did Abell Ismaell Isaak Esau Jacob and the haill preistheid of the Jewis Christ Jesus him self and his Apostillis efter him It is ane thing maist requysite that the trew kirk be decernit fra the fylthie synagogis be cleir and perfyte notis leist we being dissauit ressaif and embrace to our awin condempnatioun the ane for the vther The notis signis and assurit takinis quhairby the immaculat spous of Christ Jesus is knawin fra the horribill harlat the kirk malignant we affirme ar nouthar antiquitie tytle vsurpit lineall discente place appointit nor multitude of men approuing ane error for Cain in aige and tytle was preferrit to Abel and Seth Jerusalem had prerogatiue abone all places of the eird quhair alsua wer the preistis liniallie descendit fra Aaron and greiter number followit the scribes phariseis and preistis than vnfenyteitlie beleuit and approuit Christ Jesus and his doctrine and yit (as we suppose) na man of sound Jugement will grant that ony of the foirnamit war the kirk of god The notis thairfoir of the trew kirk of god we belief confess and awow to be first the trew preiching of the worde of god into the quhilk god hes reuelit him self vnto vs as the wrytingis of the prophetis and apostillis dois declair Secundly the rycht administratioun of the sacramentis of Christ Jesus quhilk man be annexit vnto the worde and promiseis of god to seill and confirme the same in our hartis Last ecclesiastical discipline sprichtlie ministerit as goddis worde prescribis quhairby vice is repressit and vertew nurischit Quhairsauer than thir former notis ar sene and of ony tyme continew (be the number neuer sa few aboue twa or thre) thair without all dout is the trew kirk of Christ quha according to his promiseis is in the middis of thame Not that vniuersall of quhilk we haue befoir spokin bot particular sic as was in Corinthus Galatia Ephesus and vtheris placis in quhilk the ministerie was plantit be Paull and wer of him self namit the kirkis of god And sic kirkis we the inhabitantis of the Realme of Scotland professouris of Christ Jesus professis our selfis to haue in our cieteis townis and placis reformit for the doctrine taucht in our kirkis is contenit in the writtin worde of god to wit in the buikis of the auld and new testamentis in thay buikis we mene quhilk of the ancient haue bene reputit canonicall In the quhilk we affirme that all thingis necessarie to be beleuit for the saluatioun of mankynde is sufficientlie expressit The interpretatioun quhair of we confess nouthar appertenis to priuate nor publict persoun nouthar yit to ony kirk for ony preeminence of prerogatiue personalle or localle quhilk ane hes abone ane vther bot appertenis to the spreit of god be the quhilk alsua the scripture wes writtin Quhan contrauersie than happinnis for the rycht vnderstanding of ony place or sentence of Scripture or for the reformatioun of ony abuse within the kirk of god we aucht not sa mekle to luik quhat men befoir ws haue said or done as vnto that quhilk the haly gaist vniformly speikis within the body of the scripturis and vnto that quhilk Christ Jesus him self did and commandit to be done ffor this is ane thing vniuersallie grantit that the spreit of god quhilk is the spreit of vnitie is in nathing contrarious vnto him self gif than the interpretatioun determinatioun or sentence of ony doctour kirk or counsall repugne

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to the plaine worde of god writtin in ony vther place of the scripture It is a thing maist certaine that thair is not the trew vnderstanding and mening of the haly gaist althocht that counsallis realmes and natiounis haue approued and ressaut the same for we dar not ressaue nor admit ony interpretatioun quhilk repugnis to ony principall point of our faith or to ony vther plaine text of Scripture or yit vnto the reule of cheritie

THE AUTHORITIE OF THE SCRIPTURIS

AS we beleue and confess the scripturis of god sufficient to instruct and mak the man of god perfyte so do we affirme and awow the authoritie of the same to be of god and nouthur to depend on men nor angellis we affirme thairfoir that sic as allege the scripture to haue na vther authoritie bot that quhilk it hes ressaut from the kirk to be blasphemous aganis god and iniurious to the trew kirk quhilk alwayis heiris and obeyis the voce of hir awin spous and pastour bot takis not vpon hir to be maistres ouer the samin

OF GENERALL COUNSELLIS OF THAIR POWER AUTHORITIE AND CAUSE OF THAIR CONUENTIOUN

AS we do not raschely dampne that quhilk godlie men assemblit togidder in generall counsell lauchfullie gadderit haue proponit vnto ws sa without Just examinatioun dar we not ressaue quhatsauer is obtrudit vnto men vnder the name of generall counsellis for plane it is as thay wer men sa haue sum of thame manifestlie errit and that in materis of greit wecht and importance Sa far than as the counsell preuis the determinatioun and commandement that is geuis be the plane worde of god sa far do we reuerence and embrace the same Bot gif men vnder the name of a counsell pretend to forge vnto ws new articlis of our faith or to mak constitutiounis repugning to the worde of god than vtterlie we man refuse the same as the doctrine of deuillis quhilk drawis our saulis fra the voce of our onlie God to follow the doctrines and constitutiounis of men The caus than quhy that generall counsellis conuenit was nouthur to mak ony perpetuall law quhilk god befoir had not maid nouthur yit to forge new articklis of our beleif nor to gif the word of God authoritie mekle les to mak that to be his word or yit the trew interpretatioun of the same quhilk was not befoir be his haly will expressit in his worde bot the cause of counsellis (we mene of sic as merite the name of counsellis) was partlie for confutatioun of heresies and for geuing publict confessioun of thair faith to the posteritie following quhilk baith thay did be the authoritie of goddis writtin worde and not be ony opinioun or prerogatiue that thay culd not erre be ressoun of thair generall assemblee And this we Juge to haue bene the cheif caus of generall counsellis The vther was for gude policie and ordour to be constitut and obseruit in the kirk in quhilk (as in the house of God) it becumis all thingis to be done decentlie and into ordour Not that we think that ane polecie and ane ordour in ceremonies can be appointit for all aiges tymes and places for as ceremonies (sic as men haue deuysit) ar bot temporall so may and aucht thay to be changeit quhan thay rather foster superstitioun than that thay edifie the kirk vsing the same

OF THE SACRAMENTIS

AS the fatheris vnder the law besydis the veritie of the sacrificis had twa chief sacramentis to wit circumcisioun and the passower the dispyseris and contempnaris quhairof war not reputit for goddis peple Sa do we acknowlege and confess that we now in the tyme of the Euangell haue twa cheif Sacramentis onlie institut be the Lord Jesus and commandit to be vsit of all thay that will be reputit memberis of his body To wit

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baptisme and the supper or table of the Lord Jesus callit the communion of his body and his blude And thir sacramentis (asweill of the auld as of the new testament) war institut of God not onlie to mak ane visibill difference betuix his peple and thay that war without his leigue bot alsua to exerce the faith of his children and be participatioun of the same sacramentis to seill in thair hartis the assurance of his promeis and of that maist blissit coniunctioun vnioune and societie quhilk the elect haue with thair heid Christ Jesus And thus we vtterlie dampne the vanitie of those that affirme sacramentis to be nathing ellis bot nakit and bair signes Na we assuritlie beleif that be Baptisme we ar ingrafit in Christ Jesus to be maid partakaris of his Justice be quhilk our sinnis ar couerit and remittit And alsua that in the supper rychtlie vsit Christ Jesus is sa Joynit with ws that he becomis the verray nurishment and fude of our saulis Not that we imagine ony transubstantiatioun of breid in christis naturall body and of wyne in his naturall blude (as the papistis haue perniciously taucht and dampnable beleit) bot this vnioun and coniunctioun quhilk we haue with the body and blude of christ Jesus in the rycht vse of the sacramentis Is wrocht be operatioun of the haly gaist quha by trew faith caryis ws aboue all thingis that ar visibill carnall and eirdly and makis ws to feid vpoun the body and blude of Christ Jesus quhilk was anis brokin and schedd for ws quhilk now is in the heuin and appeiris in the presence of his father for ws And yit notwithstanding the far distance of place quhilk is betuix his bodie now glorifyit in the heuin and ws now mortall in this eird yit we most assuritlie beleif that the breid quhilk we brek is the communioun of christis body and the coup quhilk we bliss is the communioun of his blude sa that we confess and vndoutitlie beleif that the faithfull in the rycht vse of the lordis table do sa eit the body and drinke the blude of the Lord Jesus that he remanis in thame and thay in him Yea thay ar sa maid flesche of his flesche and bane of his banis that as the eternall godheid hes geuin to the flesche of christ Jesus (quhilk of the awin conditioun and nature was mortall and corruptibill) lyfe and immortalitie sa dois christ Jesus his flesche and blude eit in and drunken be ws gif vnto ws the same prerogatiues Quhilk albeit we confess ar nouthir geuin vnto ws at that tyme onlie nouthir yit be the proper power and vertew of the sacramentis onlie yit we affirme that the faithful in the rycht vse of the lordis table hes coniunctioun with christ Jesus as the naturall man can not comprehend yea and farther we affirme that albeit the faithfull oppressit be negligence and manlie infirmitie dois not profite sa mekle as thay wald in the verray instant actioun of the supper yit sall it efter bring furth frute as liuely seid sawin in gude ground For the haly spreit quhilk can neuer be deuydit fra the rycht institution of the Lord Jesus will not frustrat the faithfull of the frute of that mystical actioun bot all this we say cumis of trew faith quhilk apprehendis christ Jesus quha onlie makis his sacramentis effectuall vnto ws And thairfoir quhasaeuer sclanderis ws as that we affirm it or beleit sacramentis to be onlie nakit and bair signis do Iniurie vnto ws and speikis aganis the manifest treuth Bot this liberallie and franklie we confess that we mak ane distinctioun betuix christ Jesus in his eternall substance and betuix the elementis in the sacramentall signis Sa that we will nouthir wirschip the signis in place of that quhilk is signifyit be thame nouthir yit do we dispyse and interpret thame as vnprofitabill and vaine bot do vse thame with all reuerence examining our selfis diligentlie befor that sa we do becaus we ar assurit be the mouth of the Apostle that sic as eit of that breid and drink of that coup vnworthely ar gyltie of the body and of the blude of christ Jesus

OF THE RYCHT ADMINISTRATIOUN OF THE SARCAMENTIS

THAT Sacramentis be rychtlie ministrat we Juge twa thingis requysite The ane that thay be ministrat be lauchfull Ministeris quhome we affirme to be onlie thai that ar appointit to the preiching of the worde into quhais mouthis God has put sum Sermon of exhortation thay being men lauchfullie chosin thairto be sum kirk The vther that

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thay be ministrat in sic elementis and in sic sorte as God hes appointit ellis we affirme that thay ceise to be rycht sacramentis of Christ Jesus And thairfoir it is that we flee the societe with the papisticall kirk in participatioun of thair sacramentis first because thair Ministaris ar na Ministaris of christ Jesus yea (quhilk is mair horrible) thay suffer wemen quhome the haly gaist will not suffer to teiche in the congregatioun to baptise And secundlie becaus thay haue sa adulterat baith the ane sacrament and the vther with thair awin inuentiounis that na pairt of christis actioun abydis in the originall puritie For oyle salt spatill and sic lyke in baptisme ar bot mennis inuentiounis adoratioun veneratioun beiring through streittis and townis and keiping of breid in boxis or buistis ar prophanatioun of christis sacramentis and na vse of the same For christ Jesus said tak eit &c. do ye this in remembrance of me Be quhilk wordis and charge he sanctifyit breid and wyne to be the sacrament of his halie body and blude to the end that the ane sould be eit and that all sould drink of the vther and not that they sould be keipit to be wirschippit and honourit as God as the papistis haue done heirtfoir Quha als wa haue committit sacrilege steilling fra the peple the ane pairt of the sacrament to wit the blissit coupe Mairouer that the sacramentis be rychtlye vsit it is requyrit that the end and cause quhy the sacramentis war Institute be vnderstand and obseruit asweill of the minister as of the ressaueris For gif the opinioun be changit in the ressauer the rycht vse ceissis quhilk is maist eident be the reiectioun of the sacrifices as als wa gif the teicher plainly teiche fals doctrine quhilk war odious and abominabill befor god (albeit thay war his awin ordinance) becaus that wickit men vse thame to ane vther end than god hes ordenit The same affirme we of the sacramentis in the papisticall kirk in quhilk we affirme the haill actioun of the Lord Jesus to be adulterat alsweill in the externall forme as in the end and opinioun Quhat Christ Jesus did and commandit to be done is eident be the Euangelistis and be sanct Paull quhat the preist dois at his altare we neid not to reherse The end and caus of christis institutioun and quhy the self same sould be vsit is expressit in thir wordis do ye this in remembrance of me als oft as ye sall eit of this breid and drink of this coup ye sall schaw furth (that is extoll preiche magnifie and praise) the Lordis death till he cum Bot to quhat end and in quhat opinioun the preistis say thair Mes lat the wordis of the same thair awin Doctouris and wrytingis witness To wit that thay as mediaturis betuix christ and his kirk do offer vnto god the father a sacrifice propiciatorie for the synnis of the quik and the deid Quhilk doctrin as blasphemous to christ Jesus and making derogatioun to the sufficiencie of his onlie sacrifice anis offerit for purgatioun of all thay that salbe sanctifyit we vtterlie abhor detest and renunce

TO QUHOME SACRAMENTIS APPERTEINE

WE confess and acknowlege that Baptisme appertenis asweill to the infantis of the faithfull as vnto thame that be of aige and discretioun And sa we dampne the error of the Anabaptistis quha denyis Baptisme to appertene to children befor that thay haue faith and vnderstanding Bot the supper of the Lord we confess to appertene to sic onlie as be of the houshold of faith and can try and examyn thame selfis alsweill in thair faith as in thair dewitie towardis thair nichtbouris Sic as eit and drink at that haly table without fayth or being at discention and divisioun with thair brethren do eit vnworthely And thairfoir it is that in our kirk our Ministeris tak publict and particulare examinatioun of the knowlege and conuersatioun of sic as ar to be admittit to the table of the Lord Jesus

OF THE CIULE MAGISTRAT

WE confess and acknowlege Empyris Kingdomis dominiounis and citeis to be distinctit and ordenit be God the poweris and authoritie in the same (be it of Emperouris in thair

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Empyris of Kingis in thair Realms Dukis and Princes in thair dominiounis and of vtheris Magistratis in fre cieteis) to be goddis haly ordinance ordenit for manifestatioun of his awin glorie and for the singular profite and commoditie of mankynde sa that quhasaeuer gangis about to tak away or to confound the haill state of ciuile policeis now lang establischit we affirme the same men not onlie to be enemeis to mankynde bot alsua wickitlie to fecht aganis goddis expressit will We farther confess and acknowlege that sic personis as ar placit in autoritie ar to be luifit honourit feirit and haldin in maist reuerend estimatioun becaus that thay ar the lieutenentis of god in quhais sessiounis god him self dois sit and Juge (ye euin the Jugeis and Princes thame selfis) to quhome be God is geuin the sworde to the praise and defence of gude men and to reuenge and punische all oppin malefactouris Mairouer to Kingis Princes rewlaris and magistratis we affirme that cheiflie and maist principallie the conseruatioun and purgatioun of the Religioun appertenis sa that not onlie thay ar appointit for ciuile policie bot alsua for maintenance of the trew religioun and for suppressing of Idolatrie and superstitioun quhatsaeuer As in Dauid Josaphat Ezechias Josias and vtheris heichly commendit for thair zeall in that caise may be espyit And thairfoir we confess and awow that sic as resist the supreme power (doing that thing quhilk appertenis to his charge) do resist goddis ordinance And thairfoir can not be guiltless And farther we affirme that quhasaeuer denyis vnto thame thair ayde counsell and confort quhyllis the Princes and rewlaris vigilantlie trawail in executioun of thair office that the same men deny thair help supporte and counsell to God quha be the presence of his lieutenent dois craif it of thame

THE GIFTIS FRELIE GEUIN TO THE KIRK

ALBEIT that the worde of god trewlie preicheit and the sacramentis rychtlie ministerit and discipline executit according to the worde of god be the certane and infallibill signis of the trew kirk we mene not that euerie particulare person Joynit with sic ane company be ane elect member of Christ Jesus For we acknowlege and confess that dornell cockell and caffie may be sawin grow and in greit aboundance ly in the middis of the quheite That is the reprobate may be Joynit in the societie of the elect and may externallie vse with thame the benefitis of the word and sacramentis Bot sic being bot temporall professouris in mouth bot not in heart do fall back and continew not to the end And thairfoir haue thay na frute of christis death resurrectioun nor ascensioun Bot sic as with heart vnfenyeitly beleif and with mouth bauldly confess the Lord Jesus (as befor we haue said) sall maist assuritly ressaif thir giftis First in this lyfe remissioun of synnis and that be faith onlie in Christis blude In sa mekle that albeit syne remane and continuallie abyde in thir our mortall bodyis yit it is not Imputit vnto ws bot is remittit and couerit with christis Justice Secundlie in the generall Jugement thair salbe geuin to euerie man and woman resurrectioun of the flesche For the sey sall gif hir dead the eird thay that thairin he inclosit yea the eternall our God sal streiche out his hand on the dust and the deid sall aryse vncorruptibill and that in the substance of the self same flesche that euerie man now beiris to ressaif according to thair warkis glorie or punischement For sic as now delyte in vanitie crueltie fylthines superstitioun or Indolatrie salbe adiugeit to the fyre vnstancheabill In quhilk thay salbe tormentit for euer asweill in thair awin bodyis as in thair saulis quhilk now thay gif to serue the Deuill in all abhominatioun Bot sic as continew in well doing to the end bauldly professing the Lord Jesus we constantly beleif that they sall ressaif glorie honour and immortalitie to regne for euer in lyfe euerlasting with Christ Jesus to quhais glorifyit body all his elect salbe maid lyke quhan he sall appeir agane in Jugement and sall rander vp the kingdome to god his father quha than salbe and euer sall remane in all thingis god blissit for euer To quhome with the sone with the haly gaist be all honour and glorie now and euer So be it

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ARYSE o Lord and lat thy enemeis be confoundit lat thame flee fra thy presence that hait thy godly name Giue thy seruandis strenth to speik thy worde in baldnes and lat all natiounis cleif to thy trew knowlege Amen

THIR ACTIS and articklis ar red in the face of Parliament and ratifyit be the thre estatis of this realme at edinburgh the seuintene day of August the yeir of God JmVc and thre scoir yeiris

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