



Confession of Faith Ratification Act 1560

1560 CHAPTER 1

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 dispysaris and contempnaris quhair of 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 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 ingraftit 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 beleuit) 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 eitit and drunkin be ws gif vnto ws the same prerogatiues Quhilk

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albeit we confess ar nouthar geuin vnto ws at that tyme onlie nouthar yit be the proper power and vertew of the sacramentis onlie yit we affirme that the faithfull in the ryght 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 ryght institutioun 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 affirmit or beleuit 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 nouthar wirschip the signis in place of that quhilk is signifyit be thame nouthar yit do we dispuse and interpreit thame as vnprofitabill and vaine bot do vse thame with all reuerence examining our selfis diligentlie befoir 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

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