



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

Annotations:

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 rycheous Jugement for Salutatioune

LANG HAVE WE thristit deir brethren to haue notifeit vnto the world 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 oure 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 gudenes of our god (quha neuir sufferethe his afflictit vtterlie 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 satisfioun 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 nouthur 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 erroneus 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 wisdom 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 wisdom 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 dissaut 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 ORIGINAL 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 wirking 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

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OF THE REVELATIOUN OF THE POMEIS

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 Daudid and swa furth to the incarnatioun 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 constitutiounis and ceremoneis Thame he possessit in the land of Canaan To thame efter Jugeis and efter Saule he gaif Daudid 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 hail 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 Daudid 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 outhere 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 allsua our saluatioun springis and dependis

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ELECTIOUN

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 discend 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 reprobat) 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 punischement 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 trymphe and purchess till ws lyfe libertie and perpetuall victorie and sa we confess and maist vndoutitlie belief

CHRYSITIS 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 dowl to awow that thay ar blasphemaris against Christis deith and the euerlasting purgatioun and satisfacioun purchessit till ws be the samyn

RESURRECTIOUN

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 discendit 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 sepulturis 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

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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 accomplisshement of all thingis quhar in our namies and for oure confort he hes ressaut 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 restituioun 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 alswa 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 vtterlie detest and abhore thame as blasphemous to oure souerane and supream 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 alswa 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 alswa 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