

The Lordis Supper

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Heir is breiflie declarit in a Summe, according to the Holie Scriptures, what opinioun we Christians haif of the Lordis Supper, callit The Sacrament of the Bodie and Blude of our Savioure Jesus Chryst.

First, We confess that is ane holie actioun, ordaynit of God, in the whilk the Lord Jesus, by earthlie and visibill thingis sette befor us, lifteth us up unto hevinlie and invisibill thingis. And that when he had prepareit his spirituall banket, he witnessit that he him self was the lyvelie bread, whairwith our saullis be fed unto everlasting lyfe.

And thairfoir, in setting furth bread and wyne to eat and drink, he confirmeth and sealleth up to us his promeis and communioun, (that is, that we salbe partakeris with him in his kingdome); and representeth unto us, and maketh plane to our sensis, his hevinlie giftis; and also giveth unto us him self, to be receaveit with faith, and not with mouth, nor yit by transfusioun of substance. But so through the vertew of the Halie Gaist, that we, being fed with his flesche, and refrescheit with his blude, may be renewit both unto trew godliness and to immortalitie.

And also that heirwith the Lord Jesus gathereth us unto ane visibill bodie, so that we be memberis ane of another, and mak altogether one bodie, whair of Jesus Chryst is onlie heid. And finallie that by the same Sacrament, the Lord calleth us to remembrance of his Death and Passioun, to steir up our hartis to prais his maist holie name.

Farther more, we acknowledge that this Sacrament aught to be cum unto reverentlie, considering thair is exhibited and gevin a testimony of the wonderfull societie and knytting togidder of the Lord Jesus and of the receaveris; and also, that thair is included and conteanit in this Sacrament, that he will preserve his Kirk. For heirin we be commandit to schaw the Lordis death untill he cum.

Also, we beleive that it is a Confessioun, whairin we schaw what kind of doctrine we profess; and what Congregatioun we joyne our selves unto; and lykwyse, that it is a band of mutuall love amangis us. And finallie, we believe that all the cummeris unto this holie Supper must bring with thame thair conversioun unto the Lord, by unfeaned repentance in Faith; and in this Sacrament receive the seallis and confirmatioun of thair faith; and yit must in no wyse think, that for this workis sake thair synnis be forgevin.

And as concerning theis wordis, Hoc est corpus meum, "This is my bodie," on whilk the Papistis dependis so much, saying, That we must neidis beleive that the breid and wyne be transubstantiated into Chrystis bodie and blude; We acknowledge that it is no artikill of our faith whilk can saif us, nor whilk we ar bound to beleive upon pane of eternall dampnatioun. For yf we suld beleive that his verie naturall bodie, both flesche and blude, wer naturallie in the bread and wyne, that suld not save us, seeing many beleif that, and yit receive it to thair dampnatioun. For it is not his presence in the bread that can save us, but his presence in our hartis through faith in his blude, whilk hath waschit out our synnis, and pacifeit his Fatheris wraith towardis us. And again, yf we do not beleive his bodilie presence in the bread and wyne, that sall not dampn us, but the absence out of our hart throw unbeleif.

Now, yf thai wald heir object, that though it be trewth, that the absence out of the breid culd not dampn us, yit ar we bound to beleive it because of Godis Word, saying, "This is my bodie," whilk who beleiveth not as muche as in him lyith, maketh God a liar: and thairfoir, of ane obstinate mynd not to beleive his Word, may be oure dampnatioun. To this we answer, That we beleive Godis Word, and confess that it is trew, but not so to be understand as the Papistis grosslie affirme. For in the Sacrament we receive Jesus Chryst spirituallie, as did the Fatheris of the Old Testament, according to St Paulis saying. And yf men wald weill wey, how that Chryst, ordeyning this Halie Sacrament of his bodie and blude, spak theis wordis

Sacramentallie, doutless thai wold never so grosslie and foolischlie understand thame, contrary to all the Scriptures, and to the expositioun of St Augustine, St Hierome, Fulgentius, Vigilus, Origines, and many other godlie wrytters.

[This brief statement respecting the Sacrament of the Lord's Supper has no date,
but it may be assigned to the year 1550]