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These prayers are from the Geneva Bible and were in common use over 400 years ago. Perhaps they knew things that we have forgotten

A Confession for All Estates and Times

O Eternal God and most merciful Father, we confess and acknowledge here before thy divine Majesty, that we are miserable sinners, conceived and born in sin and iniquity, so that in us there is no goodness. For the flesh evermore rebelleth against the spirit, whereby we continually transgress thy holy precepts and commandments: and so purchase to ourselves through thy just judgment, death and damnation.

Notwithstanding, O heavenly Father, for as much as we are displeased with ourselves for the sins that we have committed against thee, and do unfainedly repent us of the same, we most humbly beseech thee for Jesus Christ's sake to show thy mercy upon us, to forgive us all our sins, and increase thy holy Spirit in us, that we acknowledging from the bottom of our hearts, our own unrighteousness, may from henceforth not only mortify our sinful lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, not for the worthiness thereof, but for the merits of thy dearly beloved Son Jesus Christ our only Saviour, whom thou hast already given an oblation and offering for our sins, and for whose sake we are certainly persuaded that thou wilt deny us nothing that we shall ask in his name, according to thy will.

For thy Spirit doth assure our consciences, that thou art our merciful Father, and so lovest us thy children through him, that nothing is able to remove thy heavenly grace and favor from us. To thee therefore, O Father, with the Son, and the holy Ghost, be all honor and glory world without end, Amen.

Morning Prayer

Almighty God and most merciful father, we do not present ourselves here before thy Majesty, trusting in our own merits or worthiness, but in thy, manifold mercies, which have promised to hear our prayers and grant our requests, which we shall make to thee in the name of thy beloved Son Jesus Christ our Lord, who also hath commanded us to assemble ourselves together in his name, with full assurance, that he will not only be amongst us, but also be our mediator and advocate to thy Majesty, that we may obtain all things which shall seem expedient to thy blessed will, for our necessities.

Therefore we beseech thee sweet Father, to turn thy loving countenance towards us, and impute not unto us our manifold sins and offences, whereby we most justly deserve thy wrath and sharp punishment, but rather receive us to thy mercy, for Jesus Christ's sake, accepting his death and passion as a just recompense for all our offences, in whom only thou art pleased, and through whom thou canst not be offended with us.

And seeing that of thy great mercy we have quietly passed this night: Grant, O heavenly Father, that we may bestow this day wholly in thy service, so that all our thoughts, words, and deeds, may redound to the glory of thy name and good ensample [example] of all men, who seeing our good works, may glorify thee our heavenly Father. And forasmuch as of thy mere favor and love, thou hast not only created us to thine own similitude and likeness, but also hast chosen us to be heirs with thy dear son Jesus Christ, of that immortal kingdom, which thou preparedst for us before the beginning of the world: we beseech thee to increase our faith and knowledge, and to lighten our hearts with thy holy Spirit, that we may in the meantime live in godly conversation and integrity of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons and such like, shall not inherit the kingdom of God.

And because thou hast commanded us to pray one for another, we do not only make request, O Lord, for ourselves, and for them that thou hast already called to the true understanding of thy heavenly will, but for all people and nations of the world, who as they know by thy wonderful works, that thou art God over all, so they may be instructed by thy holy

Spirit, to believe in thee, their only Saviour and Redeemer, but forasmuch as they cannot believe, except they hear, nor cannot hear but by preaching, and none can preach, except he be sent: therefore, O Lord, raise up faithful distributors of thy mysteries, who setting apart all worldly respects, may both in their life and doctrine only seek thy glory.

Evening Prayer

O Lord God, Father everlasting, and full of pity, we acknowledge and confess, that we be not worthy to lift up our eyes to heaven, much less to present ourselves before thy Majesty, with confidence that thou wilt hear our prayers, and grant our requests: if we consider our own deservings: for our consciences do accuse us, and our sins do witness against us, and we know that thou art an upright judge, which dost not justify the sinners and wicked men, but punisheth the faults of all such as transgress thy commandments: yet most merciful Father, since it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to help us, when we feel ourselves, as it were, swallowed up of death and desperation, we utterly renounce all worldly confidence, and flee to thy sovereign bounty as our only stay and refuge: beseeching thee not to call to remembrance our manifold sins and wickedness, whereby we continually provoke thy wrath and indignation against us, neither our negligence and unkindness, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweet comfort of thy Gospel revealed unto us, but rather to accept the death and obedience of thy Son Jesus Christ, who by offering up his body in sacrifice once for all hath made a sufficient recompense for all our sins. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy holy Spirit, that we may rightly weigh them, and earnestly repent for the same. And so much the rather, O Lord, because that the reprobate and such as thou hast forsaken, cannot praise thee, nor call upon thy name, but the repenting heart, the sorrowful mind, the conscience oppressed, hungering and thirsting for thy grace, shall ever set forth thy praise and glory.

And albeit we be but worms and dust, yet thou art our Creator, and we be the work of thine hands: yea, thou art our Father, and we thy Children: thou art our Shepherd, and we thy flock: thou art our Redeemer, and we

thy people whom thou hast bought: thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deserts punish us, but mercifully chastise us with a fatherly affection, that all the world may know at what time soever a sinner doth repent him of his sin from the bottom of his heart, thou wilt put away all his wickedness out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travel in, grant O dear Father, that we may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life, and in the mean season, that we be not overcome by any fantasies, dreams, or other temptations, may fully set our minds upon thee, love thee, fear thee, and rest in thee. Furthermore, that our sleep be not excessive or overmuch, after the insatiable desires of our flesh, but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation, to the glory of the holy Name, and profit of our brethren. So be it.

A Godly Prayer to be Said at All Times

Honor and praise be given to thee, O Lord God Almighty, most dear Father of heaven, for all thy mercies and loving kindness shown unto us, in that it hath pleased thy gracious goodness, freely and of thine own accord to elect and choose us to salvation before the beginning of the world: And even like continual thanks be given to thee, for creating us after thine own image, for redeeming us with the precious blood of thy dear Son, when we were utterly lost: for sanctifying us with thy holy Spirit in the revelation and knowledge of thy word: for helping and succoring us in all our needs and necessities, for saving us from all dangers of body and soul, for comforting us so fatherly in all our tribulations and persecutions, for sparing us so long, and giving us so large a time of repentance.

These benefits O most merciful Father, like as we acknowledge to have received them of thy only goodness, even so we beseech thee for thy dear

Son Jesus Christ's sake, grant us always thy holy Spirit, whereby we may continually grow in thankfulness towards thee, to be led into all truth, and comforted in all adversities. O Lord strengthen our faith, kindle it more in ferventness and love towards thee, and our neighbors for thy sake: suffer us not, most dear Father, to receive thy word any more in vain: but grant us always the assistance of thy grace and holy Spirit, that in heart, word, and deed, we may sanctify and do worship to thy name, help to amplify and increase thy kingdom, and whatsoever thou sendest, we may be hardly well content with thy good pleasure and will. Let us not lack the thing, O Father, without the which we cannot serve thee: but bless thou so all the works of our hands, that we may have sufficient, and not be chargeable but rather helpful unto others.

Be merciful O Lord to our offences, and seeing our debt is great which thou hast forgiven in Jesus Christ, make us to love thee and our neighbors so much the more: be thou our Father, Captain, and defender in all temptations: hold thou us by thy merciful hand, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honoring of thy holy name, through Jesus Christ our Lord and only Saviour.

Let thy mighty hand and outstretched arm, O Lord, be still our defense, thy mercy and loving kindness in Jesus Christ thy dear Son our salvation, thy true and holy word our instruction, thy grace and holy Spirit our comfort and consolation unto the end and in the end. So be it.

O Lord increase our faith.

A Prayer Against the Devil and His Manifold Temptations, made by St. Augustine

There wanted a tempter, and thou wast the cause that he was wanting: there wanted time and place, and thou wast the cause: that they wanted. The tempter was present, and there wanted neither place nor time, but thou heldest me back that I should not consent. The tempter came full of darkness as he is, and thou didest harden me that I might despise him. The tempter came armed and strongly, but to the intent he should not overcome me, thou didest restrain him and strengthen me. The tempter

came transformed into an Angel of light, and to the intent he should not deceive me, thou didst rebuke him, and to the intent I should know him, thou didst enlighten me.

For he is the great red dragon the old serpent, called the Devil and Satan, which hath seven heads and ten horns, whom thou hast created to take his pleasure in this huge and broad sea, wherein there creep living wights [beings] innumerable, and beasts great and small, that is to say, diverse sorts of fiends which practiceth nothing else day and night, but goeth about seeking whom he may devour, except thou resist him O Lord Jesus. For it is that old dragon which draweth down the third part of the stars of heaven with his raise, and casteth them to the ground, which with his venom poisoneth the waters of the earth, that as many men as drink of them, may die, which trampleth upon gold, as if it were mire, and is of opinion that Jordan shall run into his mouth and which is made of such a mold that he feareth no man: And who shall save us from his chaps, O Lord Jesus? Who shall pluck us out of his mouth, saving thou O Lord, who hast broken the head of this great Dragon?

Help us Lord, spread out thy wings over us O Lord, that we may flee under them from the face of this Dragon that pursueth us: and fence thou us from his horns with thy shield: For this is his continual endeavor, this is his only desire to devour the souls that thou hast created. And therefore we cry unto thee O God, deliver us from our daily adversary, who whether we sleep or wake, whether we eat or drink, or whether we be doing of any thing else presseth upon us by all kind of means, assaulting us day and night with trains and policies, and shooting his venomous arrows at us, sometimes openly, and sometimes privily to slay our souls.

And yet such is our great madness O Lord, that whereas we see the dragon continually in a readiness to devour us with open mouth, we nevertheless do sleep, and rejoice in our own slothfulness, as though we were out of his danger, who desireth nothing else but to destroy us. Our mischievous enemy to the intent to kill us, watcheth continually and never sleepeth, and yet will not we awake from sleep to save ourselves. Behold he hath pitched infinite snares before our feet, and filled all our ways with sundry traps to catch our souls. And who can escape O Lord Jesus, so many and great dangers? He hath laid snares for us in our riches, in our poverty, in our meat, in our drink, in our pleasures, in our sleep, and in

our waking. He hath set snares for us in our words, and our works and in all our life.

But thou, O Lord, deliver us from the net of the fowler, and from hard words that we may give praise to thee, saying: Blessed be the Lord who hath not given us to be a prey for their teeth: our soul is delivered as a sparrow out of the fowler's net, the net is broken and we have escaped.

A Prayer to be Said Before a Man Begin his Work

O Lord God most merciful Father and Saviour, seeing it hath pleased thee to command us to travail, that we may relieve our need, we beseech thee of thy grace so to bless our labors, that thy blessing may extend unto us, without the which we are not able to continue, and that this great favor may be a witness unto us of thy bountifulness and assistance, so that thereby we may know the fatherly care that thou hast over us.

Moreover, O Lord, we beseech thee that thou wouldest strengthen us with thy holy Spirit, that we may faithfully travail in our estate and vocation, without fraud or deceit, and that we may endeavor ourselves to follow thine holy ordinance, rather than to seek to satisfy our greedy affections or desire to gain.

And if it please thee, O Lord, to prosper our labor, give us a mind also to help them that need, according to that ability that thou of thy mercy shalt give us: And knowing that all good things come of thee, grant that we may humble ourselves to our neighbors, and not by any means lift ourselves above them which have not received so liberal a portion as of thy mercy thou hast given unto us.

And if it please thee to try and exercise us by greater poverty and need than our flesh would desire, that thou wouldest yet, O Lord, grant us grace to know that thou wilt nourish us continually, through thy bountiful liberality, that we be not so tempted, that we fall into distrust, but that we may patiently wait till thou fill us, not only with corporal graces and benefits, but chiefly with thine heavenly and spiritual treasures, to the intent we may always have more ample occasion to give thee thanks, and

wholly to rest upon thy mercies.

Hear us O Lord of mercy, through Jesus Christ thy Son our Lord, Amen.

A Prayer for the Whole Estate of Christ's Church

Almighty God and most merciful Father, we humbly submit ourselves and fall down before thy Majesty, beseeching thee from the bottom of our hearts, that this seed of thy word now sown amongst us, may take such deep root, that neither burning heat of persecution cause it to wither, neither the thorny cares of this life choke it, but that as seed sown in a good ground, it may bring forth thirty, sixty, and an hundred fold, as thy heavenly wisdom hath appointed. And because we have need continually to crave many things at thy hands, we humbly beseech thee, O heavenly Father, to grant us thy holy Spirit, to direct our petitions, that they may proceed from such a fervent mind, as may be agreeable to thy most holy will, and seeing that our infirmity is able to do nothing without thy help, and that thou art not ignorant with how many and great temptations we poor wretches are on every side enclosed and compassed, let thy strength, O Lord, sustain our weakness, that we being defended with the force of thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a roaring Lion, seeking to devour us. Increase our faith, O merciful Father, that we do not swerve at any time from thy heavenly word, but augment in us hope and love, with a careful keeping of all thy commandments, that no hardness of heart, no hypocrisy, no concupiscence of the eyes, nor enticements of the world do draw us away from thy obedience. And seeing we live now in these most perilous times, let thy fatherly providence defend us against the violence of our enemies, which seek all means to oppress thy truth.

Furthermore, for as much as by thy holy Apostle we be taught to make our prayers and supplications for all men: We pray not only for ourselves here present, but beseech thee also to reduce all such as be yet ignorant from the miserable captivity of blindness and error, to the pure understanding and knowledge of thy truth, that we all with one accord and unity of mind may worship thee our only God and Saviour. And that all Pastors, Shepherds, and Ministers, to whom thou hast committed the

dispensation of thy holy word, and charge of thy chosen people, may both in their life and doctrine be found faithful, setting only before their eyes thy glory, and that by them all poor sheep which wander and go astray, may be gathered and brought home to thy fold.

Moreover, because the hearts of Rulers are in thy hands, we beseech thee to direct and govern the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the sword: Especially, O Lord, according to our bounden duty, we beseech thee to maintain and increase the Honorable estate of the King's Majesty, and all his most noble Counselors and Magistrates, with all the spiritual Pastors and Ministers, and all the whole body of this commonweal. Let thy fatherly favor so preserve them, and thy holy Spirit so govern their hearts, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of thy holy word; and for that we be all members of the mystical body of Jesus Christ, we make our requests unto thee, O Heavenly Father, for all such as are afflicted with any kind of cross or tribulation: as war, plague, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kind of thy rods, whether it be calamity of body, or vexation of mind, that it would please thee to give them patience and constancy, till thou send them full deliverance out of all their troubles.

Root out from hence, O Lord, all ravening Wolves, which to fill their bellies, seek to destroy thy flock. And show thy great mercies upon those our brethren in other countries, which are persecuted, cast into prison, and daily condemned for the testimony of thy truth. And although they be utterly destitute of all man's aid, yet let thy sweet comfort never depart from them, but so inflame their hearts with thy holy Spirit, that they may boldly and cheerfully abide such trial as thy godly wisdom shall appoint. So that at length as well by their death, as by their life, the kingdom of thy dear Son Jesus Christ, may increase and shine through all the world. In whose name we make our humble petitions unto thee, as he hath taught us.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the

kingdom, and the power, and the glory for ever. Amen.

The Confession of the Christian Faith

I believe and confess my Lord God, eternal, infinite, immeasurable, incomprehensible, and invisible, one in substance, and three in person, Father, Son, and holy Ghost, who by his almighty power and wisdom, hath not only of nothing created heaven and earth, and all things therein contained, and man after his own image, that he might in him be glorified, but also by his fatherly providence governeth, maintaineth, and preserveth the same, according to the purpose of his will.

I believe also and confess Jesus Christ the only Saviour and Messiah, who being equal with God, made himself of no reputation, but took on him the shape of a servant, and became man, in all things like unto us, except sin, to assure us of mercy and forgiveness: for when through our Father Adam's transgression, we were become children of perdition, there was no means to bring us from the yoke of sin and damnation, but only Jesus Christ our Lord, who giving us that by grace, which was by nature his, made us through faith the children of God, who when that fullness of time was come, was conceived by the power of the holy Ghost, born of the Virgin, Mary (according to the flesh) and preached in earth the Gospel of Salvation, till at length by tyranny of the Priests, he was guiltlessly condemned under Pontius Pilate, the President of Jury, and most slanderously hanged on the Cross between two thieves, as a notorious trespasser, where taking upon him the punishment of our sins, he delivered us from the curse of the law.

And for as much as he being only God, could not feel death, neither being only man, could overcome death, he joined both together, and suffered his humanity to be punished with most cruel death, feeling in himself the anger and severe judgment of God, even as he had been in extreme torments of hell, and therefore cried with a loud voice, My God, my God, why hast thou forsaken me? Thus of his mercy: without compulsion, he offered up himself as the only sacrifice to purge the sins of all the world, so that all other sacrifices for sin, are blasphemous and derogate from the sufficiency hereof, which death, albeit it did sufficiently reconcile us to

God, yet the Scriptures commonly do attribute our regeneration to his resurrection. For as by rising again from the grave, the third day he conquered death, even so the victory of our faith standeth in his resurrection: and therefore without the one, we cannot feel the benefits of the other. For as by his death sin was taken away, so our righteousness was restored by his resurrection. And because he would accomplish all things, and take possession for us in his kingdom, he ascended into heaven, to enlarge the same kingdom, by the abundant power of his Spirit, by whom we are most assured of his continual intercession towards God the Father for us.

And although he be in heaven as touching his corporal presence, where the Father hath now set him at his right hand, committing unto him the administration of all things, as well in heaven above, as in earth beneath: yet is he present with us his members, even to the end of the world, in preserving and governing us with his effectual power and grace; who when all things are fulfilled, which God hath spoken by the mouth of all his Prophets, since the world began, will come in the same visible form, in the which he ascended, with an unspeakable Majesty, power, and company, to separate the Lambs from the Goats, the elect from the reprobate: So that none, whether he be alive then, or dead before, shall escape his judgment.

Moreover, I believe and confess the holy Ghost, God equal with the Father, and the Son, who regenerateth and sanctifieth us, ruleth and guideth us unto all truth, persuading most assuredly in our consciences that we be the children of God, brethren to Jesus Christ, and fellow heirs with him of life everlasting: yet notwithstanding it is not sufficient to believe that God is omnipotent and merciful, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except we do apply the same benefits to us which are God's elect.

I believe therefore and confess one holy Church, which as members of Jesus Christ, the only head thereof, consent in faith, hope, and charity, using the gifts of God, whether they be temporal or spiritual, to the profit and furtherance of the same, which Church is not seen to man's eye, but only known to God, who of the lost sons of Adam, hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercy to be saved: the which in due time he calleth to integrity of life,

and godly conversation, to make them a glorious Church in himself.

But that Church which is visible, and seen to the eye, hath three tokens and marks whereby it may be known. First, the word of God contained in the old and new Testament, which as it is above the authority of the same Church, and only sufficient to instruct us in all things concerning salvation: so it is left for all degrees of men, to read and understand. For without this word, neither Church, Counsel, nor decree, can establish any point touching salvation.

The second is the holy Sacraments, to wit, of Baptism, and the Lord's Supper, which Sacraments Christ hath left unto us, as holy signs and seals of God's promises. For as by Baptism once received, is signified, that we (as well Infants as others of age and discretion) being strangers from God by original sin, are received into his family and congregation, with full assurance, that although this root of sin lie hid in us, yet to the Elect it shall not be imputed: So the Supper declareth that God as a most provident Father, doth not only feed our bodies, but also spiritually nourisheth our souls with the graces and benefits of Jesus Christ, (which the Scripture calleth eating of his flesh, and drinking of his blood) neither must we in the administration of the Sacraments, follow man's fantasy, but as Christ himself hath ordained, so must they be administered, and by such as by ordinary vocation are thereunto called. Therefore whosoever reserveth and worshipeth these Sacraments, or contrariwise condemneth them in time and place, procureth to himself damnation.

The third mark of this Church, is Ecclesiastical Discipline, which standeth in admonition and correction of faults. The final end whereof is Excommunication, by the consent of the Church determined, if the offender be obstinate: And besides this Ecclesiastical Discipline, I acknowledge to belong to his Church, a politic Magistrate, that ministreth to every man justice, defending the good and punishing the evil. To whom we must render honor and obedience in all things which are not contrary to the word of God. And as Moses, Ezekias, Josias, and other good rulers, purged the Church of God from superstition and idolatry, so the defense of Christ's Church appertaineth, to Christian Magistrates, against all idolaters and heretics, as Papists, Anabaptists, with such like limbs of Antichrist, to root out all doctrine of Devils and men, as the Mass, Purgatory, Limbus patrum, prayers to Saints, and for the dead,

free-will, distinction of meats, apparel, and days, vows of single life, presence at Idol service, man's merits with such like, which draw us from the society of Christ's Church, wherein standeth only remission of sins purchased by Christ's blood to all them that believe, they be Jews or Gentiles, and lead us to vain confidence in creatures and trust in our own imaginations, the punishment whereof although God oftentimes deferreth in this life, yet after the general resurrection, when our souls and bodies shall rise again to immortality, they shall be damned to unquenchable fire, and then we which have forsaken all man's wisdom, to cleave unto Christ, shall hear the joyful voice, Come ye blessed of my father, inherit the Kingdom prepared for you from the beginning of the world: and so shall go triumphing with him in body and soul to remain everlastingly in glory, where we shall see God face to face, and shall no more need to instruct one another, we shall all know him from the highest to the lowest. To whom with the Son and the holy Ghost, be all praise, honor and glory now and ever. So be it.

end of Geneva Bible prayers

