



Thomas Goodwin
(1600-1679)

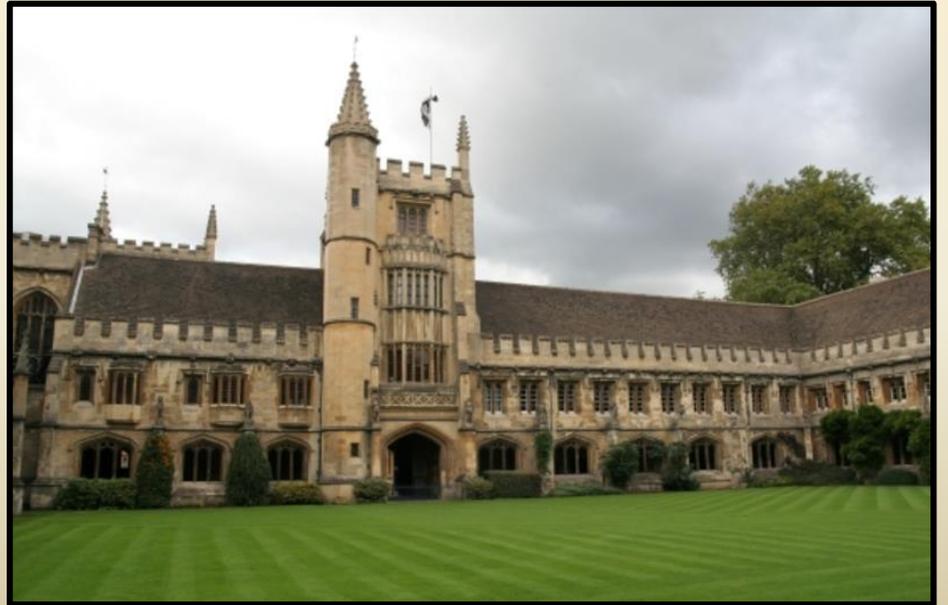
“The greatest pulpit exegete of Paul that has ever lived.”

--J. I. Packer



Westminster Assembly







THE WORKS
OF
THOMAS
GOODWIN

VOL. 1

Exposition of
Ephesians 1

THE WORKS
OF
THOMAS
GOODWIN

VOL. 2

Exposition of
Ephesians 2

THE WORKS
OF
THOMAS
GOODWIN

VOL. 3

Exposition of
the Book of
Revelation

THE WORKS
OF
THOMAS
GOODWIN

VOL. 4

Christ Set
Forth
Heart of Christ
in Heaven

THE WORKS
OF
THOMAS
GOODWIN

VOL. 5

Christ the
Mediator
Supremacy
of Christ

THE WORKS OF THOMAS GOODWIN



VOLUME 12

THE WORKS
OF
THOMAS
GOODWIN

VOL. 7

Creatures, and
Their Condition
in Creation

Gospel
Holiness

Unhappy State
of Glory

Several

of
Sins

of
Sins

THE WORKS
OF
THOMAS
GOODWIN

VOL. 8

The Object
and Act of
Justifying
Grace

THE WORKS
OF
THOMAS
GOODWIN

VOL. 9

A Discourse
of Election

A Discourse
of Thank-
fulness

THE WORKS
OF
THOMAS
GOODWIN

VOL. 10

An
Unregenerate
Man's
Guiltiness
before God,
in Respect of
Sin and
Punishment

And I will here say with simple truth that his works have never been out of my hands down to this day. In those far-off years I read my Goodwin every Sabbath morning and every Sabbath night. Goodwin was my every Sabbath-day meat and my every Sabbath-day drink.

And during my succeeding years as a student, and as a young minister, I carried about a volume of Goodwin wherever I went. I read him in railway carriages and on steamboats. I read him at home and abroad. I read him on my holidays among the Scottish Grampians and among the Swiss Alps.

I carried his volumes about with me till they fell out of their original cloth binding, and till I got my book-binder to put them into his best morocco. I have read no other author so much and so often. And I continue to read him till this day as if I had never read him before.

Alexander Whyte

They are five invaluable volumes.

Andrew Bonar



(14)

THE
RETURNE
OF
PRAYERS.

A Treatise,
VVHEREIN THIS CASE

[*How to discern Gods Answers to our Prayers*]

is briefly resolved :

WITH
Other Observations upon *Psalm 85.8.*
concerning Gods speaking Peace, &c.

By THO: GOODWIN, B.D.

HAB. 2. 1.

I will watch to see what he will say to me.

L O N D O N,
Printed by M. F. for R. Dawlman. 1643.





Yet many who are true investors in prayer neglect to watch for the return of answers. When the voyage of their prayers proves long, they grow discouraged, as though their ships were lost at sea.

Obtaining what we formerly prayed for,	80
Answered by foure things.	80
1. More sinfull discouragements, as,	81
1 From slothfulnesse in praying.	<i>ibid.</i>
2 Looking at prayer as a duty onely, and not as a meanes to obtaine.	83
3 Falling into sinne after prayers.	84
<i>Six Observations more out of the Text.</i>	
1. <i>Observ.</i> That God doth sometimes not speake peace to his own people.	88
2. <i>Observ.</i> The cause thereof some folly.	89
3. <i>Observ.</i> God onely can speake peace.	92
4. <i>Observ.</i> God easily can give peace.	95
5. <i>Observ.</i> God will certainly speake to his people.	99
6. <i>Observ.</i> After peace spoken his people should returne no more to folly.	100
The sin and folly of relapsing shewn by seven reasons.	103
Temptations from relapse into the same sinne after peace spoken, answered	
By Scriptures.	116
By three Examples.	118
By foure Reasons,	121
Five Cautions.	128

FINIS.

THE



THE RETVRNE OF PRAYERS.

PSAL. 85. 8.

*I will heare what God the Lord will speake : for He will
speake peace unto His people, and to his Saints : but let
them not turne againe to folly.*

The Coherence of the words.



His PSALME was penned, in
the name and for the comfort of
the whole Church of the Jews,
both as a Prophecy of, and a
Prayer for their returne out of
the Babylonish Captivity, and
the flowing in againe of that
ancient glory, peace, administra-
tion of Justice, liberty of Gods Ordinances, plenty
and increase, which formerly they enjoyed, but had
lost by many years continuance.

Copyrighted Material

THE RETURN OF PRAYERS

SOWING SEEDS OF PRAYER AND WAITING ON GOD
FOR A HARVEST OF ANSWERS



THOMAS GOODWIN

Copyrighted Material

Copyrighted Material

THE RETURN OF PRAYERS

SOWING SEEDS OF PRAYER AND WAITING ON GOD
FOR A HARVEST OF ANSWERS

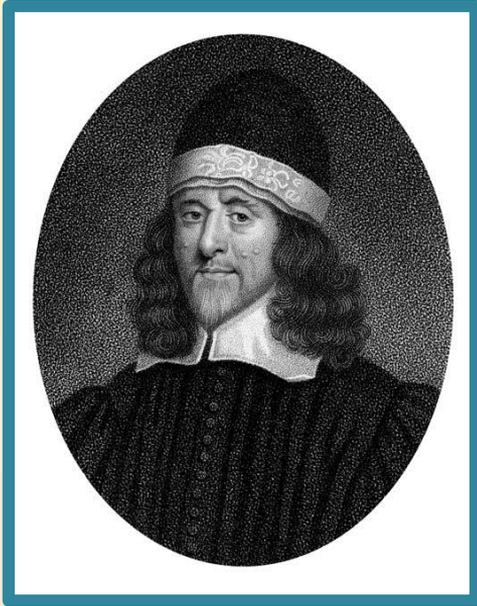


THOMAS GOODWIN

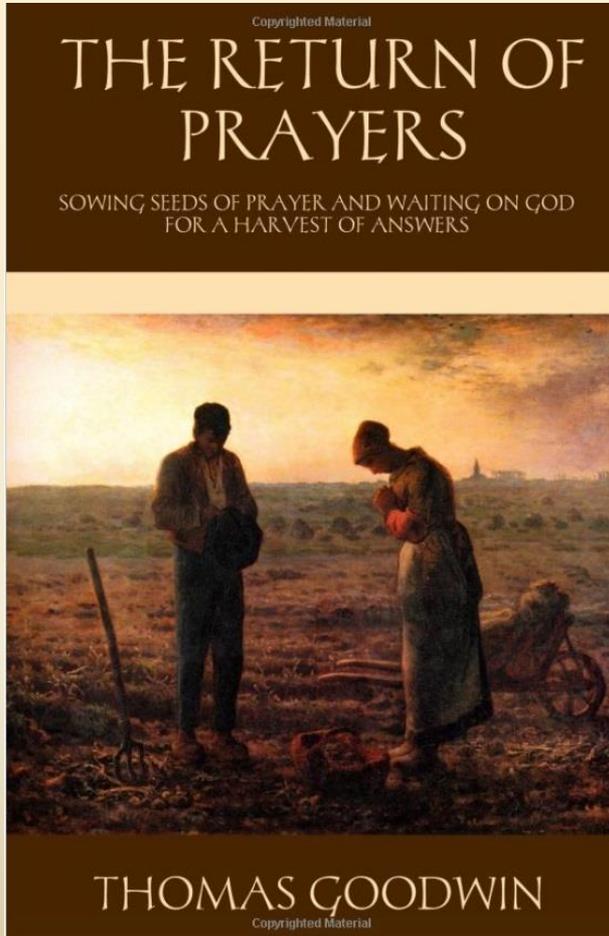
Copyrighted Material

Psalm 85:8

**I will hear what
God the LORD will
say. . .**



*His prayer being finished,
and he having spoke, he
now stands and listens, as
you do when you expect an
echo. . .*



The main observation and subject of this discourse . . . That God's people are diligently to observe the answers to their prayers.

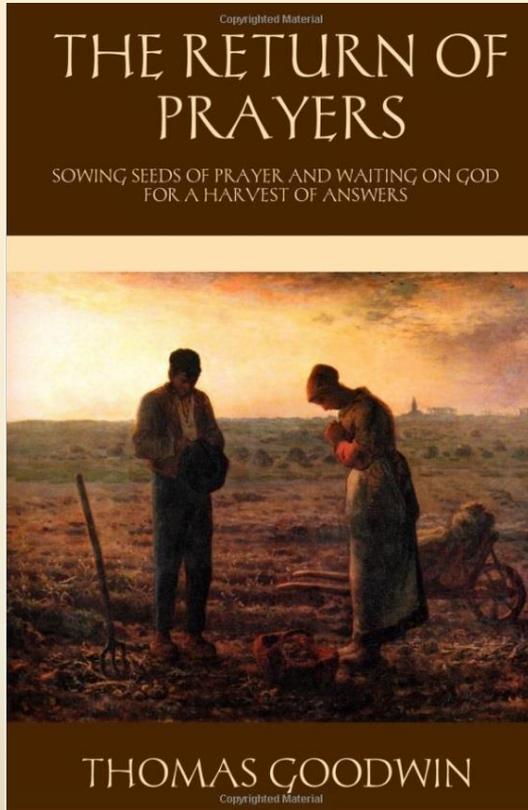
I will hear. . .

Let me hear. . . (*ESV*)

I will hear. . .

Let me hear. . . (*ESV*)

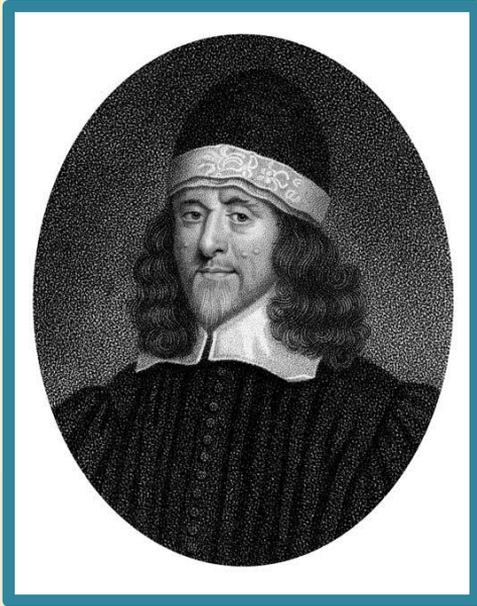
“Cohortative” verb



(1) So that we do not take God's ordinance in vain.



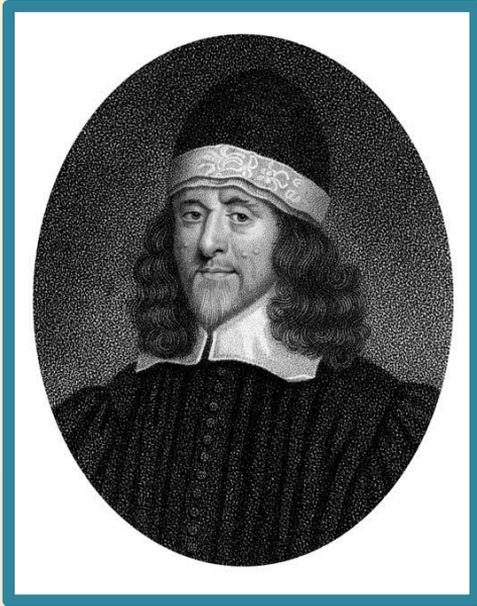
If we use any means, and expect not the end, it is a sign we think the means vain to accomplish the end.



If we use any means, and expect not the end, it is a sign we think the means vain to accomplish the end.

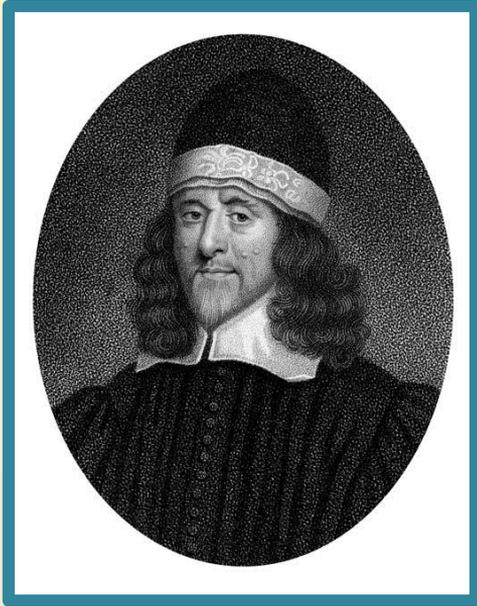
What profit have we if we pray?

Job 21:15



*At the beginning of your
supplications the
command was issued, and
I have come to tell you. . .*

Daniel 9:23



*This is the confidence
which we have before Him,
that, if we ask anything
according to His will, He
hears us.*

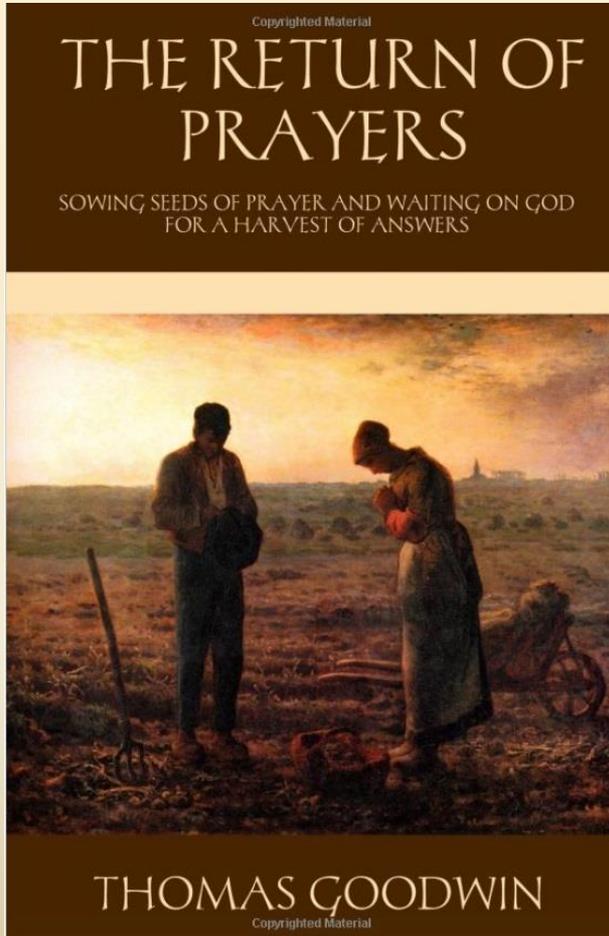
Psalm 66:19

But certainly God has heard;

Psalm 66:19

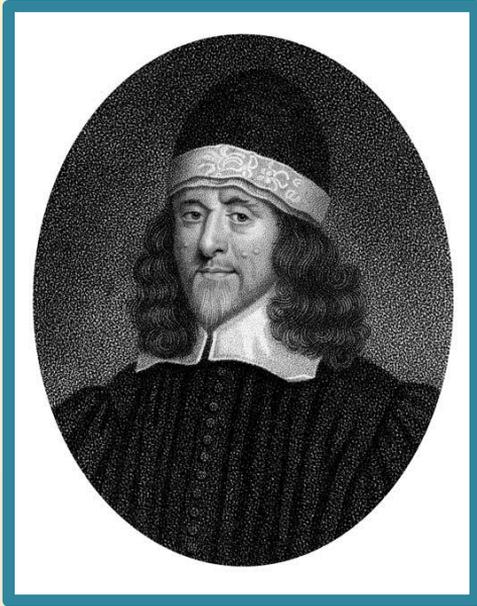
But certainly God has heard;

**He has given heed to the voice of
my prayer.**



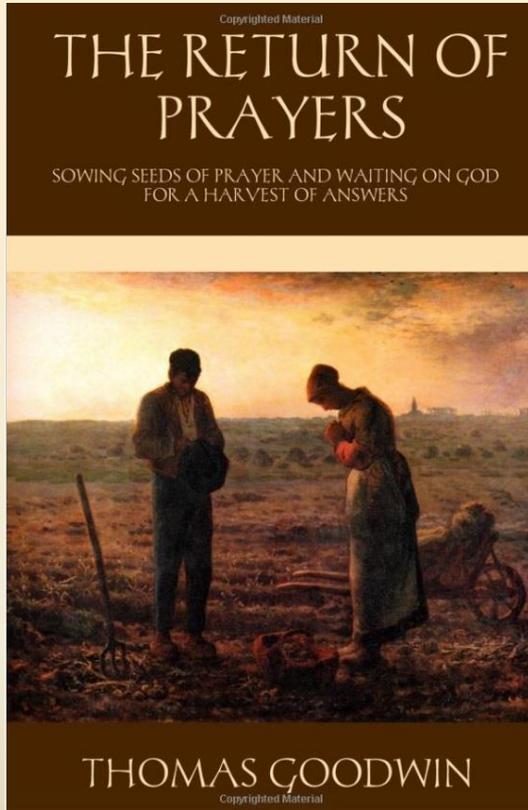
Micah 7:8

But as for me, I will watch expectantly for the LORD; I will wait for the God of my salvation. My God will hear me.

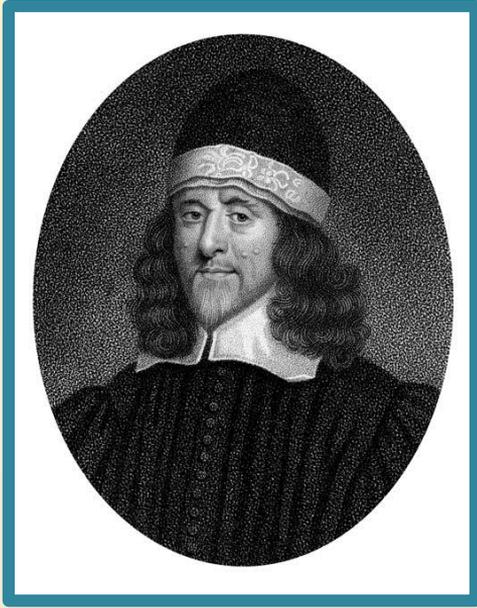


And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

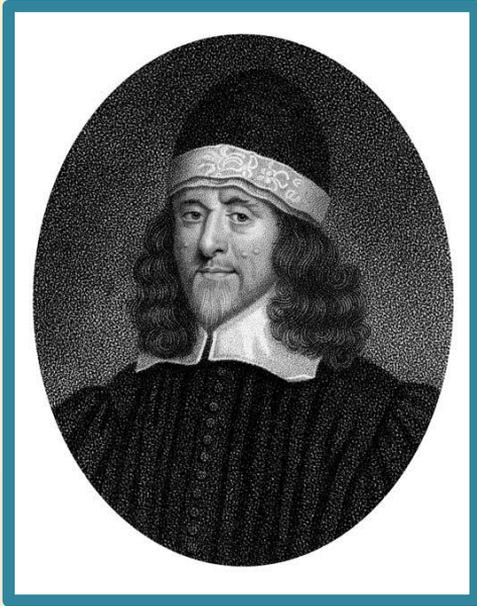
I John 5:14-15



**(2) So that we do not
take God's attributes
in vain.**

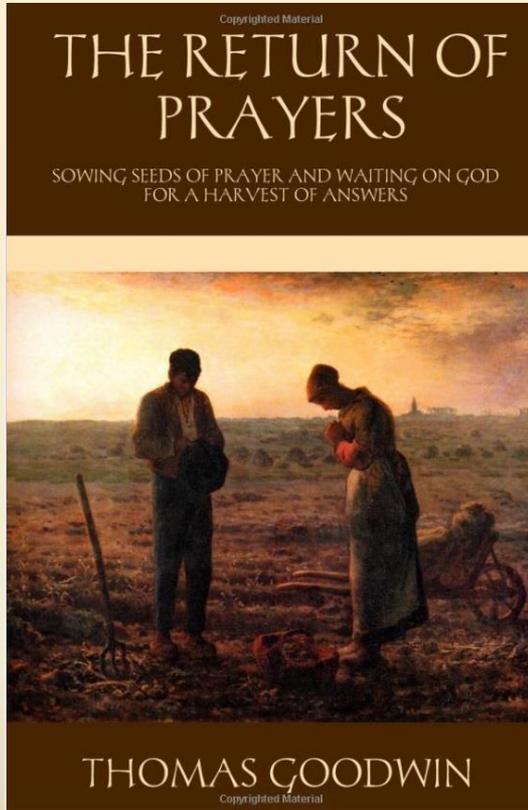


By neglecting to look for answers, we make an idol god of Him, as if He has ears but hears not or eyes but sees not. In this way we rob Him of one of his royal titles, “a God that heareth prayers.” Ps. 65:2

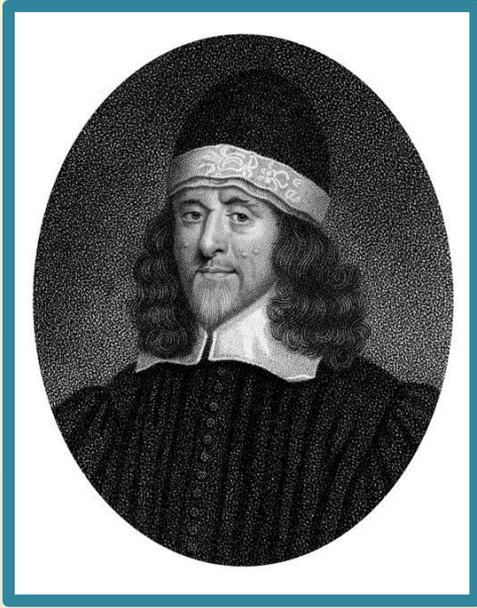


And may these words of mine, with which I have made supplication before the LORD, be near to the LORD our God day and night. . .

I Kings 8:59



**(3) So that God's
answers will not be
sent in vain.**



*Not a word of His answers
should be allowed to fall to
the ground by our failing to
catch them when they
come. Solomon could say,
“There hath not failed one word of all his
good promise.”*

I Kings 8:56

Copyrighted Material

THE RETURN OF PRAYERS

SOWING SEEDS OF PRAYER AND WAITING ON GOD
FOR A HARVEST OF ANSWERS



THOMAS GOODWIN

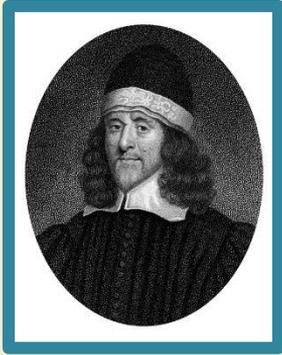
Copyrighted Material

Psalm 85:8

I will hear what
God the LORD will
say. . .

**(4) So that God will not be provoked
to cease from answering**

(5) So that we will have reasons to return thanks



The reason that we pray so much and give thanks so little is that we do not observe God's answers when they come. We do not study them.

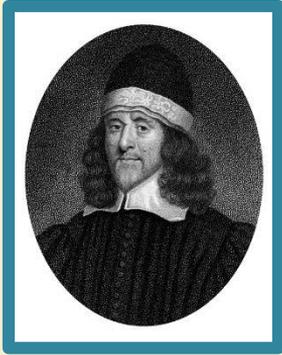
(6) So that we do not miss certain experiences

David recalled an experience of having his prayers answered and cited it as a reason to continue calling on the Lord, “Because he hath inclined his ear unto me, therefore will I call upon him as long as I live” (Psalm 116:2).

Such as the experience of new insight into our own hearts and ways. If God does not grant your prayers, it will cause you to seek the reason He does not answer. David discovered, “If I regard iniquity in my heart, the Lord will not hear me” (Psalm 66:18).

(7) So that we do not lose our comfort

You are to “ask, and . . . receive, that your joy may be full” (John 16:24). By this means, even the smallest things which we enjoy or use become sources of comfort if they were obtained by prayer.



When we hear even a line or two from a close friend about even a small matter it cheers our hearts. So when we hear anything, be it ever so small, from God in answer to our prayers. But this joy we will forfeit if we do not observe the answers.



THE TABLE.

CHAP. I. *The maine observation : That Gods people are diligently to observe the answers of their prayers.* pag. 2

The sinfulness of the neglect hereof demonstrated by seven reasons.

- 1. Reas. An ordinance of God taken in vaine. *ibid.* p. 3
- 2. Reas. Gods attributes taken in vaine. 5
- 3. Reas. God in answering made to speak in vaine. 6
- 4. Reas. God provoked not to answer. 8
- 5. Reas. We shall not returne thanks. *ibid.*
- 6. Reas. We shall lose much experience. 9
 - 1. Of Gods faithfulness. *ibid.*
 - 2. Of our own wayes towards him. *ibid.*
- 7. Reas. We shall lose much comfort. 10

Chap. 2. *Three Cases : The first concerning prayers for such promises as may be accomplisht in ages to come.* 12

- 1 § Such prayers the Church to come doth reape. *ibid.*
- 2 § Yet we at present may have answer about them. 14
- 3 § In Heaven. and at the last day. we shall reioyce

- 3 §
- 4 § God in the end casts some out of our prayers.
- 5 § Those prayers answered in some others.

Chap. 4. *Third case : How the influence of our own prayer others pray also for the same thing with us, may be discerned.*

- 1 § If our hearts are affected with the same holy affection. Vnbeknown each to other.
- 2 § By some speciall endeavour : as,
 - 1 Some notable circumstance.
 - 2 By joy in the accomplishment.
 - 3 By thankfulness for the accomplishment.
 This lesse to be doubted when the thing prayed us doth concerne our own particular.

Chap. 5. *Common directions helpfull in all cases, and particularly taken first from observations from Before and In prayer.*

- 1 § BEFORE : when God prepares the heart. Difference betweene Satans motions to prayer Gods.
- 2 § IN prayer : Gods speakings in prayer are evi of hearing : and discerned by four things.
 - 1 Giving a quietnesse by prayer about the thing ed for.
 - 3 § 2 By revealing his love, in & upon such petiti

Obtaining what we formerly prayed for,	80
Answered by foure things.	80
1. More sinfull discouragements, as,	81
1 From slothfulnesse in praying.	<i>ibid.</i>
2 Looking at prayer as a duty onely, and not as a meanes to obtaine.	83
3 Falling into sinne after prayers.	84
<i>Six Observations more out of the Text.</i>	
1. <i>Observ.</i> That God doth sometimes not speake peace to his own people.	88
2. <i>Observ.</i> The cause thereof some folly.	89
3. <i>Observ.</i> God onely can speake peace.	92
4. <i>Observ.</i> God easily can give peace.	95
5. <i>Observ.</i> God will certainly speake to his people.	99
6. <i>Observ.</i> After peace spoken his people should returne no more to folly.	100
The sin and folly of relapsing shewn by seven reasons.	103
Temptations from relapse into the same sinne after peace spoken, answered	
By Scriptures.	116
By three Examples.	118
By foure Reasons,	121
Five Cautions.	128

FINIS.

THE



THE RETVRNE OF PRAYERS.

PSAL. 85. 8.

*I will heare what God the Lord will speake : for He will
speake peace unto His people, and to his Saints : but let
them not turne againe to folly.*

The Coherence of the words.



His PSALME was penned, in
the name and for the comfort of
the whole Church of the Jews,
both as a Prophecy of, and a
Prayer for their returne out of
the Babylonish Captivity, and
the flowing in againe of that
ancient glory, peace, administra-
tion of Justice, liberty of Gods Ordinances, plenty
and increase, which formerly they enjoyed, but had
lost by many years continuance.