

# Solomon's Prayer

by Bill Barratt

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*Solomon's prayer teaches us the importance of confession, repentance, and prayer in spiritual warfare, and how to overcome the enemy through forgiveness and restoration.*

**Duration:** 27:47

**Scripture:** 1 Kings 8:31

**Topics:** "Prayer"

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## Description

In this sermon, the speaker discusses the importance of prayer in times of calamity and affliction. He refers to a prayer made by Solomon in the Bible, where Solomon asks God to forgive the children of Israel if they turn towards the temple and confess their sins. The speaker emphasizes the need for believers to bring themselves or those wounded in spiritual battles before the Lord through prayer. He also mentions the prayers of Abraham and Moses as examples of persistent and effective prayer. The sermon highlights the certainty of spiritual warfare and the importance of knowing how to approach God in prayer during difficult times.

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## Transcript

Matthew 7, 7, you know very well, and the part that I'm dealing with is not, and it shall be open to you, referring to prayer. We have looked at Abram's prayer for Sodom and Gomorrah, where he kept asking God, 50, 40, 30, kept asking and asking God, and God answered his prayer. And that was before God gave Abraham the promise, when lots had been separated from him.

And then we looked at Moses' prayer before the chosen race were going to go into the promised land. And this morning, we're looking at Solomon's prayer. Solomon had just built the temple of the Lord, and they were going to use it from this time forth.

And Solomon stood in the temple, and he made a prayer. He gives six knocks, and they're all the same. They all say practically the same thing.

Each time when some calamity, or some affliction, or some disaster, or some circumstance, comes upon the children of Israel in future, Solomon in his prayer says to God, whenever any of these things happen, if they will turn their back to God, and look towards this house, wherever they be, and they confess their sin, then hear in heaven and forgive them. I thought this would be a good prayer, as we are preparing for our assault on the city of Manchester again this year, before we actually move right in the battle as it were. I

think it's good to review what could happen and what we can do.

It is without a doubt, a certainty, that our enemy, Satan, and all his tremendous forces will attack us. There's no question of doubt about that. And in any warfare, there has to be casualties.

But in our case, where there are spiritual casualties, we have a great position. Now we will never win this warfare, and we will never make any advance into the enemy territory, unless we know how we can bring ourselves, or those that are wounded in the battle, before the Lord. This prayer tells us.

It's the same prayer every time. Let me go through the prayers with you. I'm not going to read them, because we've read them.

You can follow the if you like. The first prayer is in verse 31 and 32. And Solomon, who's praying, says this to God.

If any man trespass against his neighbor, if in the church of God, there's a conflict, where two believers have a controversy, or something that is a conflict between them, and it causes them to take an oath, it says here, or causes them to take some action, or wounds their spirit, or they get some hatred, or they want revenge. Think of it how you will. If that happens, and it will, Solomon says this.

If, listen, if they will turn to this house, and they will pray to you, and make their supplication, confess to God, that this is an awful tragedy, that the body of Christ should have division. Never mind whose fault. If they will do that, and confess that, then hear thou in heaven, and the one who is wicked, or will not repent, let it come upon his own head.

God will cleanse his church, like the brush we heard this morning. But if the man confesses, and his heart's true, then justify him. Not.

And I would say to you, if that happens in our church, and it will, and if you are part of it, and you're in your Christian life, there will be times when you'll be part of it. Don't waste any time comforting yourselves with your hatred, or your revenge, or your justification. Don't do that.

Immediately turn towards the cross, where the bleeding prince of life is, and ask him to forgive as he forgives, and confess your sin, whatever it may be. And ask God to be merciful to the one who sinned against you. If you do, he will hear from heaven, and he will forgive the sin.

If we are to win this battle, we must learn how to pray. Wonderful prayer, Solomon. The second prayer is in verse 33 and 34.

When Israel are smitten down before the enemy, because, because, because they have sinned. You know, it implies that the children of God cannot be smitten down by the enemy, if they don't sin. So if the battle goes against us, in the spiritual warfare, because of our sin, the answer is very simple.

Don't wait a long time. Don't waste time. Turn towards the cross, where Jesus' precious blood is still flowing, and confess the sin, whatever it is.

He says, there's no man that sinneth not. And if you do, and you turn from it, God will hear from heaven, and he will forgive, and he will restore the balance of power, so that you'll be victor again. The enemy can only smite us, while we're unrepentant.

Wonderful prayer. We're in a battle, a spiritual battle. Prayer and confession is the answer, every time.

Two knocks. The third knock, verse 35 and 36. When heaven is shut up, and there is no rain, because, because, because they have sinned.

Same reason. It is God's wish that we prosper, and be in health, even as our soul prospers. When the heavens are shut up, when circumstances are blocking the progress of the kingdom of God, whatever may be stopping the progress of the kingdom of God, there is no rain, no blessing, no souls, no baptisms in the Holy Ghost.

There's a blockage. The heavens are stopped, and they're brass. What do we do? Do we say, this place is a hard, is anything too hard for the Lord? Is there not thousands out there, ready for salvation? Are they all so wicked, that they don't think of God? I tell you, 90% of them want God.

They're waiting for the church. God can move, and add to the church, when we're ready to receive. I'm convinced of it.

Let us not make excuses. When the heavens are shut up, and there is no rain, because they have sinned, if they pray towards this place, and confess thy name, wonderful name Jesus. If they confess their sin, and come to the cross, wonderful Savior Jesus, always bleeding, always forgiving.

If they will come in humble contrition, and confess their sin, their lack of attendance, their lack of love for the lost, their deadness in prayer. If they will confess, says Solomon, their lack of desire to win the lost, that the awful deadness is in the soul, for a Savior who loved them. If they will come, and we can always come, when there's a dearth, and there's nothing happening, no souls, no new people, no vibrancy in the meeting.

The word has lost its anointing. It falls on dead ears. Hearts are cold.

We shouldn't pray for revival then. God always wants revival. It is God's wish, and desire, that no one shall perish, but all may turn to God, and live.

When that happens, don't pray for revival. Confess the sin. No need to go into details.

We've no need to go into introspection, and try to find out things. We don't need to do that at all. If we don't know what the sin is, and we can be blinded to it.

In fact, we nearly always are when we're in sin. Very rarely do you realize it. But it doesn't stop us.

We can pray this prayer. We've all sinned, and come short of the glory of God. Lord, forgive us our sin, and mean it.

And if we do, Christ will hear from heaven, and our sins will be forgiven, and will be restored, and the heavens will be opened, and the blessing will come down. Third knock. Same prayer.

Forgive. We turn back to you. The fourth prayer, verse 37 and 38.

If there be in the land famine, pestilence, mildew, caterpillar, locusts, if things are going wrong all over the place, sickness plague. Now we're not saying for one minute that it's your personal sin. There's one fundamental fact.

There would have been no sickness if Adam had not sinned. That's fundamental. If we confess our sin, and turn to God with all our heart, he will forgive, and restore, and make us whole again.

Now we come to a very unusual prayer, and it's different than all the others. Verse 41 and 42 and 43, the fifth knock. Moses is playing here not for the children of Israel.

He said, concerning the stranger, concerning the one who comes to Israel, and to this temple, because he's heard of the mighty things you're doing, of the wonderful blessings of God, of the verse 41 and 42 and 43, the fifth knock. Moses is playing here not for the children of Israel. He said, concerning the stranger, concerning the one who comes to Israel, and to this temple, because he's heard of the mighty things you're doing, of the wonderful blessings of God, of the healing power of Christ, when he comes, and he's drawn because he's heard of the great name of Jesus.

When he comes, he says this, verse 42, for they shall hear of thy great name, and of thy strong arm, and of thy stretched out arm, when he shall come and pray towards this house. Notice something, there's no mention of sin. Isn't that remarkable? Every time he talks about the children of God, he mentions sin and confession.

When he talks about the stranger coming in the midst, he says, no mention of sin. When the stranger comes into the church of Jesus Christ, there's usually a strong arm and a strong pointed finger at them. Thou art a sinner, but God here never mentions sin.

If a stranger comes in our midst, they must be looking for God. If a stranger comes in our midst, whatever they're like, whatever they've done, whatever they are, they've been drawn because they've heard of the great name of Jesus. Maybe they've come for healing, and because they are so blind and captive in chains, and they don't even realize the sin, they just know there's some mighty God somewhere, and here's some people who have him in the midst.

They've heard. How terrible to point a finger, even when they've been coming a while. How terrible.

You know what God says here through Solomon? If they pray, hear the prayer. No sin, no confession. That's worth pondering on.

We are in light. Light shines into the darkest parts of the heart. A child of darkness comes in our midst they can't see.

They're blind, and helpless, and crippled, and chained, and bound. The compassion of God says if they pray in this place, hear them Lord. Heal their affliction.

Show your compassion. Remarkable prayer. So when we pray for the sinner, it would be better to pray like that.

I think there's a measure of pride when we pray, Lord these awful sinners around us. This prayer doesn't teach that. It teaches those in the light to confess their sin, but when those who come in in darkness, when they pray, answer their prayer.

Heal the sinner, Lord. Save the sinner's soul, Lord. Bring light into the darkened soul, Lord.

That's the prayer, and God will hear. And then the last prayer, if thy people go to battle, praise God. The church is always in a battle, the true church, and there's no discharge from the warfare.

We're in the battle. How good of soldiers we are depends on each individual, and each church. But when we are in the battle, and the battle seems to be going against us, it's in verse 44.

Whithersoever the battle is, and the people of God pray towards the city which thou has chosen, and toward the house that I have built in thy name, then hear thou in heaven their prayer and their supplication, and maintain their cause. If we go into battle, if we go into Manchester, if we give out handbills in the houses, if we knock on doors in twos, if we take the video into hospitals, prisons, anywhere where there's a crowd, if we talk to our neighbors, if we go into the battle, if we have a crusade, if we go into the battle, then Solomon's prayer is this, when they pray to you, when they turn to you, maintain their cause, give them the victory. This is when we're going into the battle, we're empowered by the Holy Ghost, we are clean before God, then we pray to God, and God will maintain our cause, he will give us victory, he will give us power over all the power of the enemy.

But here's something, if the battle goes against us, and if the enemy takes us captive, and carries us away into a far land, now that's nothing else but backsliding in the spiritual sense. If in the battle some drop aside, get tired and weary in well-doing, begin to lose heart, begin to get discouraged, begin to neglect their spiritual life, and the enemy carries them away from the church, away from the Spirit of God, away from the children of God, and he captures them in that foreign desert land outside in Babylon. He does that, we're captured.

Now you'll notice here that this is the longest prayer of all, prevention is always better than cure. And it's far better for a Christian to set his face like a flint, and battle through every temptation, and come through every fiery trial as the purest gold, and the most refined silver, because God allows the test, God allows the trial to fashion us in the image of God, to purge us from our sins, to sweep away those things. If we give way, if we feel sorry for ourselves, we're not going to make it easier for ourselves, we're going to make it hard.

You're always better fighting, no retreat, no standing still, attack, always fight, always confess sin, always pray to God, always stick, and stand, and put on the all the armor of God, never give way, never stop, never go back, always attack, whatever the call. And you feel good, even if you're losing a bit. But once you start to turn back, and give way, and let him capture you, I'll tell you it's hard to get back.

A long prayer, far better to go through the trial. It's hard, but it's far better, far easier. Once he's captured you, and got chains on you, and put you in the prison, and the stops, and put his guards around you, it's difficult then.

It needs, it needs atomic bombs then, it needs something powerful. But he says, there's still hope, if my people, taken captive, if they will say before God, we have sinned, we have done perversely, we have committed wickedness, and so return. But listen, if you commit a sin in the normal work of the battle of a Christian, it's comparatively easy to confess.

I'll tell you a secret, it's easy to confess if you do it quick. It gets harder the longer you leave it. You have a little difference, or something in your heart, and you put it off, it's harder next day.

You leave it long enough, it's almost like a mountain. It can be a very small little tiny difference, but you leave it. It'll get bigger, and bigger, and bigger, and it's hard.

But if you confess it right away, it's easy, every day. Let us pray like Solomon. If we do get captured, then it's not, not easy at all.

And any backslider will tell you, listen, you can do it, but it's got to be an effort. No backslider is going to walk in, you know, on velvet. So don't go back.

I tell you, if you go back, you've got to fight on. Young convert, I want to tell you, don't give an inch. If you go back, you'll find it difficult.

Because you've, you've seen the light, you see, and God will test you. You can get back, make no mistake about that, but you've got to mean business. Listen, listen, it's the longest prayer.

Could I emphasize it to you? And if they confess that we have sinned, we have done perversely, we've committed wickedness, and so return unto thee, listen, with all their heart, means effort, means everything you've got, with all their soul, you've got to really mean business. In the land of their image, which led them away captive, and pray unto thee toward their land, which thou gavest unto thy, their fathers, the city which thou hast chosen, and the house which thou have built it for thy name, then hear thou their prayer, and their supplication in heaven, thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before their captives, that they may have compassion on them. It's a long prayer.

Thank God, tonight, whatever situation, and even if we are taken away into a backslidden condition, there's a way back at the cross, every time. The quicker we come back, the easier. But there's a way back every time.

If we will come to the cross, turn, wherever we are, however dark, however far away, turn back to the cross, and see the savior of the world, and find there that forgiveness, and confess, and say, I'm coming back with all my heart, I'll die, rather than go away. Lord, I don't care if I die in the attempt, I'm coming back. I'll come back, Lord, whatever the cost.

Then, we shall be forgiven. What a wonderful prayer. Always the same, forgive, turn to the cross, forgive, and God will hear, and restore.

That battle will go on, of course, but thanks be to God, there's always an answer. 54, it was so that when Solomon had made an end of praying, all this prayer and supplication to the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread towards heaven. See his attitude, kneeling, hands towards heaven, praying his supplication.

The answer, and it came to pass in chapter 9, verse 1 to 3, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire, which he was pleased to do, that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer, and thy supplication, that thou hast made before me. I have hallowed this house, which thou hast built, to put my name there forever, and mine eyes and mine heart shall be there perpetually.

If God said that in the Old Testament, unto the law and the old dispensation, how much more does it apply to us when we turn to the cross of Jesus? Every time, it's a perpetual promise. He will forgive. The blood of Jesus Christ, God's son, cleanses us from all our sins.

If we say we have no sin, we deceive ourselves, and the truth is not in it. But if we confess our sins, he is faithful and just to forgive us. And the blood of Jesus Christ cleanses us from all sin.

They overcame him, the devil, sin, the powers of evil. They overcame him by the word of their testimony, and the blood of the Lamb. We are victorious.

And sin shall have no dominion over us. That is the prayer for a church that wants to fight.

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