

2 Chronicles 6:14-42

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[0 : 0 0] Take your Bibles going to the book of 2 Chronicles. 2 Chronicles chapter 6. 2 Chronicles chapter 6. We will pick up in verse 14.

! 2 Chronicles chapter 6. Picking up in verse 14. Going to the end of the chapter. Which gets us down to verse 42. We will cover these verses in our reading just as quickly as we can.

We will take some moments to look at the word. And I know we have our business meeting discussion tonight as well. But we will be in 2 Chronicles chapter 6. Starting in verse 14.

I will probably go back to verse 12 and 13. Read it. Just so we can get it in proper context. And then we will finish the 6th chapter. So let's pray. Father thank you so much for the day you have given us.

We are so grateful for the opportunity we have of gathering together with our church family. Joy of being encouraged mid-week. Lord the grand privilege of having the opportunity to freely open up the word of God.

[1 : 0 3] To see what it is you have to say to us. So we pray now as we position ourselves. So we ask that you would speak to our hearts and minds. That you would reveal your word to us.

Not just so that we can gather and gain information. But Lord that our hearts may be molded and shaped to become more like you. We pray that you would work throughout this place for your glory and honor.

We pray that you move through teachers and students alike. And we ask that Christ be exalted in each and every way. Lord lead us tonight. Be glorified through our time together.

We ask it all in Christ's name. Amen. The word of God says if you remember this is immediately following the completion of the construction of Solomon's temple. We use the phraseology Solomon's temple lightly.

Because while Solomon was the one who finalized the construction. He definitely was not the one who initiated all of it. He wasn't the one who made all the provisions for it. But that is how we refer to it as Solomon's temple.

[2 : 0 0] And we have seen there that the Shekinah glory rested upon that temple. The cloud filled that place. And then we are looking at the response of the people.

As they are just humbly worshiping and adoring. But we're going to get into Solomon's prayer tonight. I know again we've looked at this before. Back in 1 Kings chapters 7 and 8.

But there are some areas that really are just deserving of repetition. And this being one of them. Then he that is Solomon stood before the altar of the Lord in the presence of all the assembly of Israel.

And spread out his hands. Now Solomon had made a bronze platform. Five cubits long. Five cubits wide. And three cubits high. And he set it in the midst of the court. And he stood on it and knelt on his knees in the presence of all the assembly of Israel.

And spread out his hands towards heaven. If you remember we looked at that this past Sunday night. How the greatest among them. The greatest man among them. Assumed a position of humility in their presence.

[3 : 05] A very visible physical representation of his humility. Knelt down before the Lord God Almighty. And he cried out this prayer. So I want you to see this evening the bold prayer of Solomon.

He said, O Lord the God of Israel. There is no God like you in heaven or on earth. Keeping covenant and showing loving kindness to your servants who walk before you with all their heart.

Who has kept with your servant David my father that which you have promised him. Indeed you have spoken with your mouth and have fulfilled it with your hand as it is this day. Now therefore O Lord the God of Israel.

Keep with your servant David my father that which you have promised him. Saying you shall not lack a man to sit on the throne of Israel. If only your sons take heed to their way to walk in my law as you have walked before me.

Now therefore O Lord the God of Israel. Let your word be confirmed which you have spoken to your servant David. But will God indeed dwell with mankind on the earth.

[4 : 04] Behold heaven and the highest heavens cannot contain you. How much less this house which I have built. Yet have regard to the prayer of your servant and to his supplication. O Lord my God.

To listen to the cry and to the prayer which your servant prays before you. That your eye may be open toward this house day and night. Toward the place of which you have said that you would put your name there.

To listen to the prayer your servant shall pray toward this place. Listen to the supplications of your servant and your people Israel. When they pray toward this place. Hear from your dwelling place from heaven.

Hear and forgive. If a man sins against his neighbor and is made to take an oath. And he comes and takes an oath before your altar in this house. Then hear from heaven and act and judge your servants.

Punishing the wicked by bringing his way on his own head. And justifying the righteous by giving him according to his righteousness. If your people Israel are defeated before an enemy because they have sinned against you.

[5 : 03] And they return to you and confess your name. And pray and make supplication before you in this house. Then hear from heaven and forgive the sin of your people Israel. And bring them back to the land which you have given to them and to their fathers.

When the heavens are shut up and there is no rain. Because they have sinned against you. And they pray toward this place and confess your name. And turn from their sin when you afflict them. Then hear in heaven and forgive the sin of your servants and your people Israel.

Indeed teach them the good way in which they should walk. And send rain on your land which you have given to your people for an inheritance. If there is famine in the land and if there is pestilence. If there is blight or mildew.

If there is locust or grasshopper. If their enemies besiege them in the land of their cities. Whether plague or whatever sickness there is. Whatever prayer or supplication is made by any man or by all your people Israel.

Each knowing his own affliction and his own pain. And spreading his hands toward this house. Then hear from heaven your dwelling place and forgive. And render to each according to all his ways.

[6 : 05] Whose heart you know. For you alone know the hearts of the sons of men. That they may fear you to walk in your ways. As long as they live in the land which you have given to our fathers.

Also concerning the foreigner who is not from your people Israel. When he comes from a far country. For your great namesake and your mighty hand and your outstretched arm. When they come and pray toward this house.

Then hear from heaven from your dwelling place. And do according to all for which the foreigner calls to you. In order that all the peoples of the earth may know your name. And fear you as do your people Israel.

That they may know that this house which I have built is called by your name. When your people go out to battle against their enemies. By whatever way you shall send them. And they pray to you toward this city.

Which you have chosen. And the house which I have built for your name. Then hear from heaven their prayer and their supplication. And maintain their calls. When they sin against you. For there is no man who does not sin.

[7 : 06] And you are angry with them. And deliver them to an enemy. So that they take them away captive to a land far off or near. If they take thought in the land where they are taken captive.

And repent and make supplication to you. In the land of their captivity. Saying we have sinned. We have committed iniquity. And have acted wickedly. If they return to you with all their heart.

And with all their soul. In the land of their captivity. Where they have been taken captive. And pray toward their land. Which you have given to their fathers. And the city which you have chosen.

And toward the house which I have built for your name. Then hear from heaven. From your dwelling place. Their prayer and supplications. And maintain their calls. And forgive your people who have sinned against you.

Now oh my God I pray. Let your eyes be open. And your ears attentive. To the prayer offered in this place. Now therefore arise.

[8 : 03] Oh Lord God. To your resting place. You and the ark of your might. Let your priest. Oh Lord God. Be clothed with salvation. And your godly ones rejoice in what is good.

Oh Lord God. Do not turn away the face of your anointed. Remember your loving kindness. To your servant. David. 2 Chronicles 6 verses 14 through 42.

I want you to see this evening. The bold prayer of Solomon. How fitting this passage would have been. For the originally intended audience. If you remember.

This is just a number of years. Possibly about 70 years. After the remnant returned. From the Babylonian captivity. Because of the decree issued by King Cyrus. This small remnant has returned to the land.

They have built a much smaller temple. They are continuing to worship the Lord God. They are looking back at their captivity. And trying to reestablish their identity.

[9 : 05] As the people of God. Those still living under the rule of a foreign country. Because when they came back. They were not an independent free people. Rather they were just people allowed to live.

Again on their land. While still being maintained under the rule of the Persian Empire. They were still trying to find their identity. And it is a time in the nation's history.

In which that was of utmost importance. We praise God for his sovereignty. In using that time. Even when a number of the Jewish people. Were no longer even speaking the Hebrew dialect.

So much so. That the Old Testament had to be translated into the Greek. Which we refer to as the Septuagint. It is one of those translations. Which is so essential to our English translation of scripture.

The Jewish people are so dispersed. That they are no longer realized. Who they are as the people of God. And there is what we would refer to.

[10 : 01] The risk of losing that witness to a watching world. Because up until this time. The witness to the watching world. Of what it looks like to live in covenant relationship. With holy God.

Is the people of Israel. They are the people that the Lord God. God will use and is using. To draw the world to himself. If we lose sight of the reason.

Why God called Abram out of the land of the earth. The Chaldeans to make a nation out of himself. Then we will lose sight of the reason. That they had to be publicly displayed.

Not just so that the deliverer would come. But that the world would know. It is a most gracious act of God. In revealing his character. And his person. To a watching world.

And so now this audience. That is reading this letter. Reads again this prayer. Many of them may have never read that before.

[10 : 59] And they read this bold prayer. Which refers to the reality. That when they were in the land of captivity. If they were to acknowledge their sins. And cry out to God. That God would hear.

That should gather our attention. Because during that captivity. There were two such individuals. That did this very thing. That were very instrumental. In the moving of the nation of Israel.

Back to the land of Jerusalem. The one would be Daniel. Because Daniel was reading the writings of scripture. And realized that they were approaching that 70th year. That God had determined for the captivity.

And therefore he confesses the sins. That we he says are guilty of. And he acknowledges the sin. And God hears. Now Daniel was praying. This is immediately before he got thrown in the lion's den.

You remember that right. And you know that Daniel had his windows open right. And you know that when Daniel was praying with his windows open. He was facing a particular direction. That would be Jerusalem. Why?

[11 : 58] Because this prayer. Had made a declaration. That if they would confess their sins. While facing that way. While praying out to the God. Whose name was manifested there. Not that God was limited to that.

He is assuming the position of God. I'm crying out to you. And God hears. Nehemiah would be the second one. That when he hears of the ruins. That are around Jerusalem.

And the destruction of the walls. He goes into his inner chamber. And he cries out in prayer. Acknowledging sins. So the people can look back. And say God is answering this prayer. This prayer is amazing.

For it is why they are standing there. But it is here too. That we read this bold prayer. And we understand. At least four great truths. That come out of this. And we are going to take time.

To really get very deep into all of them. Because I know we have a lot going on tonight. But I want you to see these four grand truths. As it applies to this prayer. And then Sunday night. We will look in the seventh chapter.

[12 : 51] At the answer. And the response to this bold prayer. Number one. We see that this prayer. Is based on the character of God. Prayer is always based.

On the character of God. This is why. When Christ taught his disciples. How to pray. It was Andrew Murray.

Who once wrote. Jesus never taught his disciples. How to preach. But he did teach them how to pray. Think about that. Those he commissioned. To proclaim the gospel.

And as a pastor. I'm like. Huh. He never taught them how to preach. I believe it was also. Murray who said. Before we ever stand before man.

We must kneel before God. That it was. Christ who taught them. How to pray. This is why he says. Our father. Who art in heaven.

[13 : 48] And that one. Introductory statement. He is basing everything. Everything that follows that. Just like we see here. On the character. Of God.

Prayer does not found. Find its foundation. On who we are. But rather. On who he is. Anything that rests upon.

The foundation of who we are. Can only go as far as we can. But when. Prayer rests. And is built. Upon the foundation.

Of the character of God. Then he sets the limit. For prayer. Too often. We limit our prayers. Because we are limiting our prayers.

Based upon our own character. Or our own abilities. Or our own perception. Rather than looking at the character of God. Look at what it says. He says. He said. He said.

[14 : 44] Oh Lord. The God of Israel. So he acknowledges. Oh Lord. Capital L. Capital O. Capital R. Capital D. Right. Yahweh. So the very first thing. He notices. Is oh. Covenant God.

Right. That's the revealed name of God. That God has for his people. Don't lose sight of that. He refers to him first. As being the God. With whom I am in covenant relationship with. That is a character attribute.

Of God. By the way. God has revealed this name. To his people. And he refers to him. By that name. Now he could have said. Oh God. And he does later. He says. Oh. Yahweh.

The Elohim. Of Israel. Elohim. Is God. It is just an all powerful creator God. It's in the beginning. God. Elohim. Created the heavens and the earth. It means to be the creator God.

So look at what he says here. Just in the first few. Introductory words. He says. Oh. Oh. The covenant God. That I am in relationship with. The one who is the creator of all.

[15 : 41] And now. To our relationship. That's why. When Christ says. When we say. Our father. Which art in heaven. We.

Just like. We see here. Solomon is crying out. Based upon the character attribute. Of being in a relationship with God. Who is the creator. We dare.

Through the covenant we have with Christ. To call him our father. We are basing it. Upon the character of God. And he does it time and time again.

Throughout all this. He refers to God being above. The highest of heavens. He says. Will you indeed dwell with men. For the heavens cannot contain you. There is no God like you. No God upon all the earth like you.

He says. You are greater. You are other than. You are higher and superior than. He based everything. Upon the character of God. Why? Because he's about to ask for some bold.

[16 : 44] Matters. He's about to petition someone. To overrule foreign enemies. He's about to petition someone. To overrule the atmosphere.

Right? He's about to petition someone. That is greater than the wildlife. The insects. And the grasshoppers. And the locusts. And all these things. He's about to call out. To one who holds the storehouses. Of the rains in heaven.

That when there's a famine on the land. And your people repent. And let the rains come down. He is asking for things. That are beyond man's ability. Right? Send rain.

Stop the swarming locusts. Do all of these things. Do all of these things. Which cannot be done. And before he asks those. He doesn't have to remind God of who he is.

But he reminds himself. And those who are listening to him. Who God is. Prayer. Is based. On the character of God. And we see it throughout all of this.

[17 : 39] Prayer. He can ask bold things. And he can ask mighty things. Because. He realizes who he's speaking to. Too often. I feel like. That we do not ask.

Magnificent and wonderful things. And things that are beyond our ability. Because. We are not really focused on. Who it is. We are requesting. This past Sunday night. We had a time.

We were just. Taking a time of prayer. And it was not like our normal prayer time. They weren't going on the prayer list. So we had just this opportunity. Just to be transparent with one another. We were looking at the word here. And we took prayer requests.

And prayer requests that were said. Are not recorded on your prayer list. It wasn't something that was going to be made public. And there were matters that were just shared. That are just really beyond our ability. Right? And we can go before the God.

Who is big enough to handle it. And mighty enough to overrule it. And we dare to ask bold things. Too often I think.

[18 : 33] If we just want to be really honest. And we really want to plow a little close to the corn. So they say. We don't like to ask big bold things. In church corporate prayer meetings.

For fear that they won't come about. And we're afraid of failure. So we tend to play it safe. But yet.

When I read the book of Acts. I see that the church. Prays together. And the walls of the place. Where they were gathered. Was shaken. Why? Because of the character of God. That they were crying out to. So we see that prayer is based on the character of God.

Number two. We understand the character of God. Right? So now prayer is based on the character of God. But prayer is with a view. To the condition of man.

Prayer is honest. And in its view. It has the condition of man. Do you notice that when Solomon's praying. He's not praying. Like he's a perfect man. Amongst perfect people.

[19 : 31] Right? He says God. There's no other God like you. You are holy. You are set apart. You are different. The highest of heavens cannot contain you. Would you indeed dwell among men. Yet.

You have chosen. To cause your name to dwell here. So he reminds himself. That God made that choice. And then he begins to. Restate the obvious. So to say.

He says. God. I want you to respond. When a man sins against his neighbor. Or when a man sins. And now your people are defeated before their enemies. Or when the heavens are shut up.

Because they have sinned against you. Or they are led captive. Because they have sinned against you. Or a famine comes upon a lamb. Because they have sinned against you. And he says in verse 36.

When they sin against you. For there is no man. Who does not sin. This prayer. Based on the character of God. Correctly acknowledges the condition of man.

[20 : 26] That we fall short of that character. It is a prayer. That is full. Of the reality. That man sins. That the God.

Who cannot be contained. In the highest of heavens. Is being approached. By the man who cannot control. His own actions. It rightly acknowledges.

The judgment of God. That falls. Not because God. Is a big angry God. But it acknowledges. The judgment of God. That falls. Because man deserves. That judgment to fall. Why is the famine in the land?

Because they have sinned. Why do the rains not fall? Because they sinned. Why did the locusts. And the grasshoppers come? Because they sinned. Right? Why were they carried away. Into captivity? Because they sinned. Listen.

As Solomon says. For no one knows the heart of man. Better than you. And the sooner that we can. Confess our own condition.

[21 : 25] To the one who already knows it. The better we are. It says in the gospel of John. That Jesus needed no one. To teach him about the heart of man. For he knew the heart of all men.

And it's right before Nicodemus comes to him. He knows the heart of all men. And it's only when man.

Can rightly and accurately. And honestly. Confess. That heart condition. We are afraid. At times. That our sin. Or our problem.

Keeps us. From going to God in prayer. But what we find here. Is that Solomon says. That while we are in the midst. Of that problem. And your judgments upon us.

Draw us to cry out to you. Now there's repentance there. Because he says. And they turn from their ways. Don't ever forget.

[22 : 24] That the God. Who cannot be contained. By the heavens. Is also the same God. That approached man. After he fell. That he.

Went looking. For Adam and Eve. What is God's response. To your sin. The law first mentioned. In scriptures. How does God.

Respond. The law first mentioning. In scripture. Is. If we want to see. What God thinks. About something. And see the very first time. It's mentioned in scripture. And it will stay true. Throughout the rest of scripture. Right. This is why we say. That we know marriage.

Should be between a husband. One man and one woman. Because the first mentioning. In scripture. Is one man and one woman. We know that. There's the law first mentioning. And no matter. Whatever contortions. Or distortions.

May happen. Throughout the rest of scripture. How it is first stated. Is how it should be. That's the law first mentioned. When you're reading scripture. Now there's a big long word.

[23 : 18] For that. But that's what it means. It's just the law first mentioned. Okay. So the very first mentioning. Of God's response to sin. Is when God came into the garden. Calling out to Adam.

Now he's God. He didn't need Adam. To tell him what he did. But his first reaction to sin. That he knew about. Was to approach.

Sinful man. Now. In that approach. There's the blood sacrifice. So you can't ever miss that. Either it's just shedding of blood. For without shedding of blood. There is no remission. Or forgiveness of sins.

But too often. We allow the enemy to tell us. We've went too far. We can't cry out. Listen. This is a bold prayer. That asks for massive things. But it asks for things. Understanding accurately.

The condition of man. That man does fall. That man does sin. Does not excuse our sins. But what it does.

[24 : 19] Is it emboldens us. To go back to prayer. And repentance. And cry out to God. From our sins. So there's prayer with a view. To the condition of man.

Not only is it prayer. Based on the character of God. Prayer with a view. To the condition of man. Number three. Is prayer offered. In the confidence. That God answers. Is a prayer offered.

In the confidence. That God answers. Solomon. In praying. This prayer. Anticipates. That God. Will. Answer.

Those prayers. He cries out. Now he is. Solomon. By the time. He prays this prayer. Right. It's not like he's new on the throne. We've talked about this. He's.

At least seven years into his reign. Probably more like 12 to. 15 years into his reign. His wisdom has already been displayed. He has already been firmly established. He's living at peace.

[25 : 13] He is. Rightfully acknowledged. As the ruler of this land. So he is. One who is sure of himself. He. He is a wise. He's been given wisdom. He's been given riches. And all these other things.

And in his wisdom. Before it's really distorted. By a lot of his choices. Because. Even in his wisdom. He made some very poor choices. So this is still. Before. The multiple wives. And all those things.

But in his wisdom. He cries out. With this expectation. And even this anticipation. That when people pray. God. Will answer. He says.

Then hear from heaven. And. Do this. Then hear from heaven. And send rain. Then hear from heaven. And restore your people. Then hear from heaven. So it is an. Anticipation. And an expectation.

With confidence. That God will hear. Why can we go. Boldly. Before the throne. Because in Christ. We have confidence.

[26 : 07] That he who controls. The universe. Hears us. Jesus says. If you ask anything. In my name. Right. Now I know.

There's the condition of it. It's not a name. Mitten claimant theology. It's not. There's a lot of things. I want to ask for. Right. But when I. Go through the name of Christ. Based upon the character of Christ. Who he is.

And all that he stands for. Then all of a sudden. It begins to check up. A little bit of my request. Right. But why can we go. Before the throne. Why. Are we so. Hesitant. To ask.

For some matters. It's because. We don't really believe. It's either one of two things. We don't believe. He hears us. Or.

We don't believe. He's going to answer. Us. Now sometimes that answer is no. Sometimes it's wait. I get it. I've been told no. A lot. A lot of times. I've been told wait.

[27 : 01] More times than I've been told no. And I don't really like wait. But I've been told that a lot. But it is not until we have the confidence. That God will hear from heaven.

And respond. Now it's not. Again. This is not based upon who we are. This is where we have to do this.

This is how you. Dispute. Name it and claim it. Right. On my own. I have no right. Going into the presence. Of. The holy God.

And demanding that he do something. But in Christ. Since I am in covenant relationship. With him. And I've been forgiven.

And redeemed. And I can cry out. Abba father. And what good thing. Will the father withhold from me. Now all of a sudden. There's a new confidence.

[27 : 56] In the character of God. Not the condition of me. There is confidence. That he is a good father. Even. This may surprise you.

When I'm not that good of a son. When I. Fall. And I make mistakes. And I mess up. That his character.

Is not changed. Based. Upon. My actions. Too often. We change. Our response.

Based upon other people's actions. But the character of God. Does not change. So now we have confidence. To go. Through Christ. Through the blood of the lamb.

Understanding. That he is a God who hears. He is a God that answers. In his own timing. And in his own. Way. For that which is good. And when we have.

[28 : 57] That confidence. Then we pray. Those bold prayers. Fourth and finally. We see here. That prayer. Is issued. As a call. To the nations. Not only is prayer.

Based on the character of God. Not only is it. Reveal. Or acknowledge. The condition of man. Not only is it offered. In the confidence. That God answers. Prayer is issued. As a call to the nations. Look at what it says.

Verse 32. And also. Concerning the foreigner. Who is not from your people. Israel. We don't ever want to miss this. In the Old Testament. By the way. Because this has direct application. To the New Testament. And this reveals to us. That scripture says. The same thing throughout.

God is not just. The God of the Jews. He is the God of the Jews. Who is drawing the nations. To himself. Okay. Don't lose sight of that.

Don't lose sight of that. Everywhere we look. The construction of the. When they left Egypt. Mixed multitude with them. Construction of the tabernacles.

[29 : 51] Mixed multitude. Construction of the temples. Mixed multitude. Right. Jews and Gentiles alike. That are working on. All these things. This prayer here. It says. When. The foreigner. Who is not from your people. Israel. When he comes from a far country.

Notice this. He. Why would he come. Because he hears. Of your great name. That is. God draws them. By the declaration.

Of who he is. His great name. Everything stands for. And they see his power. Based on what they heard. And saw. Man. That sounds a lot like. The book of Acts. Right. Why do people come to faith in Christ. Because of what they heard.

And they saw. All same way in the Old Testament. Right. Because they hear of your name. And they see your great acts. And they say. I'm going to pray to that God. And what does Solomon say. Then answer.

From heaven. So that. He wants God to answer. He says. Then hear from heaven. Your dwelling place. And do. According to all. For which the former calls out to you. Why.

[30 : 46] In order that all the peoples of the earth. May know your name. And fear you. As do your people Israel. What is he saying. He said. God show yourself. Notice what Solomon's not doing.

Solomon's not saying. God draw them to Israel. He's saying. God draw them to yourself. Solomon's not trying to build his kingdom here.

Even though he does. Later on. He marries a multitude of wives. He's not saying. He's not saying. God draw them to us. He's saying. He's saying. Draw them to you. So they may know you. So they may know your power.

They may know your name. Why do we cry out. That God would work. In an individual's life. So that it would be better for us.

And so that we would have. You know. More people around us. And so that we can fill our pews. Or do we say. God do something. That would draw them to yourself.

[31 : 43] That they would know who you are. That they would see your power. Your might. Your kingdom. Because until we move.

Beyond. Concern for our little part of the world. And we start crying out. God we want you to work. In this individual's life. We want you to work. In this individual's life.

God we want you to work. In this. Even if we don't ever see them. As long as they see you. That we're not really focusing on.

Kingdom matters. God our desires. That they would see you. That they would know your power. That they would know your might. That they would know your majesty.

Now. All of a sudden. We. Are in position. To offer the bold prayer. So that God would use it. As a call to the nations.

[32 : 45] Because it's really not about our kingdom. It's about his. And we see that. In second chronicles chapter six. Verses 14 through 22. Thank you my brothers.

Thank you.