

# Do as Thou Hast Said.

by F.B. Meyer

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*David's childlike faith confidently claims the fulfillments of God's promises, exemplifying the blessedness of communion with God.*

**Scripture:** 2 Samuel 7:25, Psalm 37:4, Psalm 145:18, Isaiah 65:24, Matthew 7:7, 2 Corinthians 1:20, Philippians 4:6-7, Hebrews 4:16, James 1:5, 1 John 5:14-15

**Topics:** "Faith", "Prayer"

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## Description

F.B. Meyer emphasizes the importance of childlike faith in his sermon 'Do as Thou Hast Said,' reflecting on David's response to God's promises through Nathan. David's joy stemmed from his understanding that God would fulfill His word, yet he recognized the necessity of claiming those promises with faith. By sitting before the Lord, David exemplified a posture of trust and rest, contrasting it with his previous anguish in prayer. Meyer highlights that true prayer is a dialogue with God, where we respond to His love and promises with the affirmation, 'Do as Thou hast said.' This communion with God transforms our approach to prayer and deepens our faith.

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## Transcript

Do as Thou hast said. 2 Sam. vii. 25.

THIS is the voice of a childlike faith.

Note what led to these words. Nathan had just unfolded to the king all the purposes of God's heart towards him. That He would establish his throne, deliver him from his enemies, and set up his dynasty to succeed him; this and much else. David's heart was full of joy and gladness; he knew that God would not run back from his word; but he felt none the less the duty of claiming the fulfillments of these guarantees. So it is with all the promises of God; though they are Yea and Amen in Christ, it is requisite for us to put our hand on them; plead them before God; and claim their fulfilment with appropriating faith.

Notice the attitude in which David uttered these words. "He sat before the Lord." Was not this the position of rest and trust? On another occasion, he lay all night upon the earth (xii. 16), in an agony of prayer, because not sure of God's purpose, and hoping to turn God by the extremity of his anguish. But there is a marvellous alteration in the tone of our prayer, so soon as we can base it on the declared purposes of God. We enter into his rest; we put ourselves in the current of his purposes; we sit

before the Lord.

Mark the blessedness of communion with God. It is as a man talks with his friend. We are not required always to kneel when we pray, or to conform over a certain form of words; we can sit and talk with God, catching up his words as they fall on our hearts, and reflecting them back on Him in praise, and prayer, and happy converse. All true prayer originates in the declarations of God's love, to each of which we answer, Do as Thou hast said.

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