

# Sonship With the Father - Part 2

by Art Katz

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*The sermon emphasizes the importance of maintaining an active relationship with God as father, and the consequences of neglecting this privilege, including the loss of reality and the husk and form of God's language.*

**Duration:** 1:19:08

**Scripture:** Psalm 8:3-4, Matthew 6:33, Luke 15:11-32, John 1:12, Romans 8:15, Hebrews 2:3, Hebrews 5:8

**Topics:** "Sonship"

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## Description

In this sermon, the speaker emphasizes the importance of the church taking responsibility for the well-being of their fellow human beings, particularly those who are marginalized and mistreated. He urges the church to assert itself and confront those in power who neglect and dehumanize others. The speaker also highlights the need for the church to remain active, alive, and dynamic, rather than becoming stagnant and complacent. He discusses the danger of halting and resting in our relationship with God, emphasizing the importance of humility, love, and active engagement. The sermon also touches on the concept of gratitude and reverence towards God, highlighting the ungrateful and disobedient nature of humanity and the need for repentance and salvation.

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## Transcript

How are we doing? Is it too much at one time, too much content? Can you take it? Are you able from morning by morning? Or do we have to alter maybe every other day? Or half a morning? How are you guys doing? I don't want to... You're okay? Okay. Pray for enlargement. Enlargement of capacity.

Because this is so remarkably rich material and virginal, I don't know where else it's being sounded. As our sister said, this is foundation of foundations. If we had not this foundation, we're batting at the air.

So now I want to take up the question to which this theologian leads us. And by the way, when we hear these theologians, we should be earning a respect for this noble labor. A theologian is not one to be disrespected himself.

Men who labor in the world work and give themselves studiously an attention to the original languages and have a breadth of knowledge of what other scholars have said about a particular subject. And have learned to sharpen their faculties and to even sum up the perspectives of others with which they're not in agreement. And will set forth that perspective faithfully and then take it apart and critique it and show why they cannot be in agreement and then go on to state their own.

I can't think of any more valuable instrument for our own sharpening than to delve into and read the work of such men. So that's why I feel free to quote. To hear these quotes and to catch the sense of them requires an unusual alertness on your part.

Reading words is always deadly. And these men are so complex in their word and thought that it's not everyday speech. And our Christian experience has not prepared us for men who are so succinct and say so much in few words.

So appreciate that and go into that. So this call but has been examining the privilege of calling upon God as father and what it's remarkable significance it is seeing that the father is the hub and the pivot of very reality itself. And that this is not a right that we take to ourselves in human presumption to call upon him as we will.

It's something granted to us as a grace by Jesus himself who commands us to call upon God the father and what is the benefit of that call. It's everything for us as the church. Now he's going to take up the question what is the issue of having been given that privilege we do not avail ourselves of it.

What's the consequence of falling asleep at the controls and though we have the privilege of calling upon God the father we fail to do so or do it half-heartedly. So here again the theologian is raising questions that are needful that I want to go into it. So what God the father wills with us and for us to his own glory and our salvation is more than a solid but stationary relation or a firm but passive connection.

He's the living father of his living children. Isn't that a beautiful statement? Talk about father of children. He's the living father of his living children and we will only be living children to the degree that the father is for us living and not just a fixed category or an honorary title to which we are religiously called to speak.

There's a living in this for him and for us. What he wills with and for these children is therefore intercourse, living dealings between himself and them, between them and himself. They too have to enter into these dealings on their side.

The veil is read from his side but what about from our side? They have to actualize the partnership in this history. They have to express in word and deed his fatherhood and their sonship. What's the point of it something being potentially available to us if we do not employ it? If we do not call.

If we don't call upon God the father. If though it's a privilege afforded us and one to which we're encouraged to employ what is the consequence when we don't? It's serious. The neglect of so great a privilege has got to have consequence and that consequence is visible and evident in the church today for the failure to call.

And it's a good thing to explore why. Maybe the root of it is pride, unbelief, self-satisfaction with ourselves out of our own humanity that we have no need to call. We don't see ourselves as desperate.

We don't see our condition as urgent. And maybe that's a statement that the faith has been so reduced from its radical apostolic content that we ourselves can perform it without calling upon God the father. Isn't that a final, what's the word, anomaly, contradiction and maybe the very threshold of apostasy itself.

When God is no longer called upon, no longer needed, we are at the door of apostasy where we can continue to invoke the language but without the reality. Because the apostate church of last days is not one that visibly knocks its fist in God's face. It continues to conduct services, have worship teams, say the

right things but without the reality.

And the pity is they don't even know it or see it. So we need to guard the privilege of calling upon God the father as father. So much is at stake with that call and we have been granted it and encouraged to it through Jesus who also gives us the enablement to make that call in a significant way of father as more than just a title but as an endearing image of something called up in that call of a real person, a real God, a reality, not only a reality the reality because if we lose that we lose reality.

And to lose reality what is more pathetic in Christianity than to lose the reality of God and have only the husk and the form of its language and not its palpable resonating reality. So they have to express in word and deed his fatherhood and their sonship. Sonship means exerting it.

Sonship means expressing it. You're not a son if you're slack. You diminish in sonship if you shut your mouth, if you do not call, if you feel no obligation to pray, if you do not express respect, if you do not honor.

Sonship is not just an abstract title, it's an activity, it's a conduct, it's a status that needs to be expressed, exerted and maintained actively. To be an inactive son is a contradiction in terms. And in fact in our own human relationships when a son is inactive toward his father he's lost his distinction.

He's no longer a son. He may be technically but in actuality he's a dead piece of timber. He's not maintained and revered the relationship and given himself to it in an active way, in a respectful way, in an honoring way and he himself pays the price of that loss.

So to be obedient to this command, to call upon him as father is to rise up as the prodigal son did, to take away to the father as his child, to speak intimately to him, to claim a hearing from him. Invocation that aims at renewal or rather the dynamic actualization of what has become a static, stagnant and frozen relationship with him. So the title of this chapter is Invocation, to invoke, to activate a privileged relationship with the father because if we don't keep it actively we fall into a static, stagnant and frozen relationship.

We've lost the key to the dynamic actualization of a son in relationship with the father. Got the picture? And it's so easy to do. And in fact we have done it.

And in fact this is an apt description of us today. Stagnant, frozen, static, not active, alive and dynamic. On this side of course the relationship never ceased to be dynamically actual and never stopped working and speaking as the father of his children.

On the side of his children however there was and always will be the dangerous possibility or even worse the evil reality of halting, resting and rusting. Praise God for Carl Barth. He didn't get this out of a book.

He got this out of being a pastor with a German-Swiss congregation which is the toughest kind, the most critical analytical to penetrate. And so he's bringing the anguish of his own soul and the observing of this dramatic critical mentality that does not cultivate the relationship with father because it requires humility. It requires humbling, requires love, requires something active and these Germanic types sit on their humps and refuse to open their mouths, refuse to call, refuse to pray, refuse to honor, refuse to acknowledge and they become stagnant, frozen, inert and dead.

So we need to be warned. He's telling us this can become an evil condition. What begins with neglect and indifference, if you keep up like that, it becomes an evil thing, a reality, halting, resting and rusting until

you're unable to call.

That there's nothing more agonizing to your soul than to humble yourself and call upon God the Father. You cannot. You've passed the point of no return.

You're so stultified, so fixed in your obdurate condition you can no longer pray. So how can you be about your Father's business? You can only be about your own. So this is foundational, dear dear saints.

If we're going to be sons, sons must be active in prayer and worship, in submission and honoring and calling upon the name which is our great privilege. And if we harden in that, cannot pray, devotion to us is a dead end. We can't imagine ourselves getting up earlier and finding a quiet place before the Lord and talking to Him.

It's like lead. Our words fall to the ground. We end before we begin.

Anybody in that condition? You need to read the biography of Spurgeon. He prayed incessantly. People who took walks with him in the woods, they said he was continually praying where he would stop and say look at this, let's bow here and give God praise for the beauty of His creation.

And when he got up on a Sunday morning to speak before without a microphone, he boomed the resonance of God with a voice that was so pliable that it could make people move from laughter to tears from one moment to the other. His voice was such an instrument for the conveyance of God because all through the week it was being enamored, it was taking up dimensions of God Now think of the love of God the Father that gives to the son all of his substance and allows him to go out and spend it, misspend it wastefully and find himself in the corral with the pigs and eating their husks and finally so reduced that he says I must I'm not worthy to be a son to this Father but I have to go back and the Father is not only waiting, he runs to meet him with a kiss, a ring and a garment and makes a feast that the son who is dead is now alive. I'm saying all that to say this, if you allow your relationship to God to die, if you find it difficult to pray, if you cannot summon an inward reality that corresponds to the word God and Father the Lord will allow you to eat husks he'll allow you to misspend everything and you'll find yourself degraded and finally so desperate that what you had not volunteered when you were able you will now volunteer out of your desperation got that? If you'll not pray when you're able, you'll pray when you're desperately needful and that there's yet a God the Father who waits to hear that prayer and so my encouragement as a father of the faith is this, don't wait for that desperation don't misspend your precious substance don't allow yourself to be degraded and come to a final place where you're eating like pigs and then have to cry if the Father will receive you, though you're not worthy to be a son now activate yourself now seek the Lord now pray, now enjoy this relationship because in the Westminster Confession it gives the principle what is the purpose of salvation? The chief purpose of man is to glorify God and to enjoy him to glorify God and to enjoy him forever and if you're not enjoying God how are you doing with God's people? How shall you find more delight with God's people in all of their defect and condition if you'll not find delight in God? They will be as dead to you as God himself and your relationship will only be minimal and mechanical so that we will fall into the conditions of the Hutterite communities where men are described as the pig man the chicken man, the machine shop man, the man is his identity by what he does but he has no value for what he is You got me what I'm saying? You have no love no delight.

I have a particular delight in some of the Hutterite men that have come to us. I love to hear them, I love to see them I love to hear their prayer I'm worried \$4,000 new hearing aids, not that the old ones were that bad but I was missing what one of the brothers was saying in particular I didn't want to miss a word that he

says It's precious to me, I want to hear him. You have no delight in God's sons if you have no delight in their father and then what then is the body of Christ?

Some kind of mechanical assemblage that functions according to certain the whole genius of the church is destroyed when we have no delight in God's sons because we have no delight sons is an activity the older brother will be outside the door pouting you never did this for me and I was faithful okay, invoking God the father is the enterprise that follows his word and summons to come back out of an atmosphere of unnatural cold and aloofness to one of natural warmth and intimacy did you get that? okay invoking God the father, what's the whole purpose, what's the point of it? is the enterprise that follows his word and summons this is his invitation to come back out of an atmosphere of unnatural cold and aloofness to one of natural warmth and intimacy it is the attempt in relation to him who

acts and meets him actively, not just to keep on waiting slackly for whatever develops that's the meaning of children slack in their attitude well if it comes when he wants they're cold and indifferent, God summons and invites us calling upon him as father is God's provision to keep us from falling slack and becoming cool indifferent and that's what this theologian is telling us this is not a formality this is not a mechanical provision this is through God's grace to keep us from falling into a condition to which we will invariably come not just for petitions but for his own sake as a person it's the most difficult thing we would rather do we'd rather perform some act but for the relationship to come to a natural feeling, warm, affectionate regard with God as father is more difficult for

us than fighting demons and it's the most difficult the world, the flesh and the devil would get you to quit before you begin, because there's no visible evidence or sensate or measured success in terms of some felt experience if that experience does not come you're ready to quit you need to read I think the article is now on a website on the presence of God esteeming the presence esteeming so this is there's no sonship without this guys we can pack up and quit go home and forget the great word, the honor the glory, sons sons being called to glory if we will not enjoy God if we will not have a sense of what he is it is godliness as father and have an intuitive sense of that without seeing him or necessarily feeling and it saves us from becoming cold hard, indifferent a son is an active

praise he calls, he worships the question needs to be raised how many of us have an active intention to become sons that we desire sonship that we see this as honorific, as an ultimate statement of the faith to which we have been called and the salvation which we have been given that we're not just content to be slack with one day like another we desire to come into the fullness of the privilege by which God is glorified mainly as sons if we have not the conscious intention we will not obtain it so I just want to raise the question how many consciously, it's not automatic it's a growth into something by an assertion and not just that attitude that waits for whatever develops not just to keep on being silent, in this way they attempt to overcome the movement from the church you've got to

move this distance it's strange and perverse it's unnatural God never intended for a presence in the earth of Christians who have not a son's relationship with the father that's strange, that's unnatural he intended was the same kind of relationship that Jesus had of a warm, palpating trusting regard and a calling and a frequency to be the norm for those that are in the earth as Christians anything less and other than that is perverse slack unfruitful degenerate an evil reality of halting, resting who has ever reproved us like that who has ever spoken to us as firmly as that and shown us what would be the consequence if we neglect God as father no one no one has ever addressed us like that they've allowed us to get by with the terminology of sons and sonship in a shallow way because

they themselves are shallow how shall they reprimand us but the love of God the father is this he'll not let us get away the love of God the father is showing us what the neglect of his own fatherhood will mean if we choose to remain silent and slack this is love to provoke us to call upon him and to exercise the very privilege which is ours as children to call upon God as father not at all it's an adoption even Jesus, who Reggie and I were talking at the break, had to learn obedience for himself an author whom I intend to bring before us another great English writer, said Jesus became what he always was he was always the son but he became the son by his own human attention to the very thing that God is speaking to us his own devotional relationship with the father and his obedience to

the things to which the father called him brought him into the sonship which we had now to appropriate humanly and actively as a son in the earth why? that we would have a model for our own emulation and faith that it was not automatic for him though he was the son of God by creation from the beginning, before he made his advent into the earth but he didn't come in just saying look ma, no hands I'm accustomed, this is what I always was I'll just continue what I did and fulfill and appropriate and come to maturity in an active way so that when they found him in the temple and said, how do you like this of course, we thought you were lost don't you know I had to be above he went down with them to Nazareth and dwelled in Nazareth, he went back down with parents who did not know him, know his

calling did not understand him and he went down with them in that condition to submit to them and honor his father and his mother and in the lowest place on the earth that later on, generations later they said can any good thing come out of that and he grew in grace, he grew as a son by going down he grew as a son by obedience, he grew in the things that were contrary to his flesh by parents who didn't know him so he became what he always was so that we would not say, well don't expect me to be a son like that it didn't have his advantage in deity through attention and worship and prayer and devotion the same way that we obtained that reality as a son, he had no advantage over us by virtue of being, sonship is an accomplishment, sonship is a glory, sonship is an ultimate attainment,

potentially ours were given every grace and not the least of the graces to call upon God as father as trusting sons and to be in a respectful worshipful and affectionate regard with father as the very key to sonship or else we grow cold and distant, separated and stale and lose any affection in regard for the father and for other of his children, that's why I say how many people, sonship is an ultimate and knowing both him and themselves they're charged some a son is grateful and those whom God condemns, condemns as sinful and judges them and gives them over to their own lusts in Romans chapter, forsaken the creator for the creation and are not grateful gratitude is an essential component, a deeply felt experience because who are we who are we to call on God the father, it's a privilege

and a grace that requires our gratitude because that calling and that gratitude is at the foundation and rudiments of not only what it means to be a son, but what it means to be a man what it means to be human what it means to be distinguished as an aspect of God's creation if you're devoid of gratitude if you're devoid of this reality, what are you as a person, let alone as a son you're just a biological entity that consumes that takes up space, that needs to be fed, that needs to be gratified sexually, that needs needs, needs, needs, needs but other than your needs and your consumption what are you in significance that's why mankind is in his present condition, ungrateful and disobedient to everything that God says we're seeing come out large before us unthankful, unholy, ungrateful

disobedient to parents incapable of natural affection incapable of mercy hard, capable of murder, torture devilish, why they have forsaken the grace that God offers to man in his image for which gratitude is a

warrior so young, be careful don't dry up, don't become cold don't become stultified don't become fixed unless the endowment would have been so so by what repentance have you come into the kingdom by what repentance have you been saved from the ungodly, unthankful and unholy did you just make a decision at your will and choice I think I'll call on the Lord the free offer of independence I'll announce it, we're marked by a shallowness of a pervasive kind with the depth of brokenness of our heart cold and thankless been saved by the grace of God to become sons who are warm

palpitating, affectionate honoring regardful, grateful maybe well we're going to come into this, what is sin and for what have we been saved and if we were saved out of that would we not be more grateful now and relish and cherish not only that salvation but the opportunity through it to become sons by active persuasion and active seeking of the God who has saved us the father who sent his son we're an ungrateful, cold and we're forced to conclude that only in this turn to unselfish praise from God which comes out of gratitude does invocation of the father become what it is the work of a people who are free because they are freed by God for God this praise and gratitude and calling upon the father is the free exercise of our will and if we do not make it, we diminish in that essential

component by which we are distinguished not only as sons but as humans as men we then become what, beast children we become capable of the most inhumane acts we're worse than animals if we do not exercise a freedom by which we can have relationship with the father and the graces that are elementary to our humanity got the picture? how should we encourage the unbelieving world to this relationship part of the reason for our sons is our witness to the unbelieving world of what is the benefit of his fatherhood by those who are privileged to call upon him and because we have been privileged they are privileged because he's a God who is without partiality because we're saved they can be saved because we're grateful they can be grateful because we have been made human freely and it shows in

affection and warmth and respect they can be saved out of an ungodly generation that is condemned for judgment, where's that witness invoking the privilege of calling upon the father freely because we are freed by God for God so there's something elementary about humanity itself so when I came to Africa and my message to the church was you need to be in guardianship for what is made in God's image in your black brethren who are being treated like animals who are being neglected and being devoid of the most elementary consideration by those who are in power you need to assert yourself as the church that has a regard for what is made in man's image and content for it and face those who are in a place of political power and say you guys need to meet the condition of mankind in an elementary

way appropriate to their dignity as men because their life is not human in poverty, ignorance and disease.

Got the picture? You can't be this kind of a church if you have allowed your freedom to become impoverished and unused and have not asserted your benefit and the benevolence of God and the privilege to call and show forth the reality that comes from that charge about the neglect of that humanness that comes from the grace and we've seen that in our generation by the most cultured nation in the world. They had not an elementary relationship with the father. They were devoid and collapsed under the weight of worse and we're going to see that crisis come again.

So this then is a sketch of the invocation invited and summoned which must come as a vent in the lives of Christians as thanksgiving praise, prayer and therefore as the primal and basic form of the whole. This is the name of the game. This is the foundation of church.

This is the reality of realities. This is the ultimate ground zero foundation and if you listen here, there's no picking it up in any other place. You're a play actor.

You're a performer. You're a dilettante. You just pick up those things that touch your fancy and your interest.

Relationship both with the father is the primal ethos of the faith. This is the foundation of foundation. To go on to any other thing, that's why we're beginning here, would be pointless.

Sin, judgment, the wrath of God, the mercy of God, salvation, redemption, sanctification, glorification, all those things would just be dead vocabulary when certain people may not only be called the children of God but are this and as such qualified and able, willing to call upon God their father, when in this calling, in their thanks and praise and prayer, the Christian ethos is actualized, maintained, continued and developed. Boy, I wish I could brand that on every one of us. It's continued and developed.

This is not a dead ethos. This is a live organic thing. Lest it become a praise prayer comes out of gratitude, thanks, is actualized, comes into reality and maintained and continued.

There's no such thing as a slack contradiction. It's a, what do they call that word, a slack son? It's ipso facto not a son. A son by definition, by nature, by calling, is one active in gratitude, praise, worship out of which comes his service.

And maybe one of the most painful pseudo realities of our Christianity is the so-called worship by those who can strum guitars and turn up the amplifiers but have not a thankful heart, are not grateful and that their praise does not issue out of what is their summons and their calls, gives them the right and invites and that musicology that goes out instead of livening and quickening the congregation of God who is being celebrated deadens it. No praise without gratitude. No gratitude without acknowledgement.

No acknowledgement without the realities to which we are called of which the principal one is calling upon God as Father. Listen here, it must become an event in the lives of Christians as thanksgiving praise and therefore the primal basic form of something that we do, it's a movement to call upon and we continue to do for which the Holy Spirit is given as an aid, as a blessing my spirit rejoices in God my Savior is the magnificat of this then is the mystery of the central and basic act of controls and determines spirit my spirit rejoices in God my Father but religiosity does not need to call upon a fatherly God, it does not need any special movement and act of God it does not need any baptism sending outpouring and gift of the Spirit it may work itself out in this way that the spiritual life lives to be null and void of this God without the work of the Holy Spirit religiosity is not grateful and does not worship the Spirit of God is given to them that obey Him and the fundamental primal obedience is to call upon God, this do in this way pray our Father which art in heaven, whatsoever you ask of the Father in my name we're commanded, we're invited not to do it is a disobedience and the Holy Spirit is given so how then can we see all together part of what is worshipful, goes all together with summoning God everything is tied up apart from the Holy Spirit no one can or will call, no one will call upon God as Father, therefore no one can or will call upon God as Father and therefore in truth the Christians can, one always related to the Father the Father lets himself be moved by the giving of thanks because as he hears it their weak and dissonant voices are sustained by the one strong voice of the one by whose Eucharist the inadequacy of theirs is covered and here the theologian is saying however feeble you think your prayer is and your devotion, God hears it and receives it in and with the Son, because His Eucharist, His thankfulness is taken up with yours so that you're being heard by God the Father with dimensions more than you are offering out of your own weakness and ineptitude, but if you

don't offer in your weakness and ineptitude there's no further grace given with the voice of the because we will be discouraged when we hear our own low quality of prayer and be encouraged to stop and he's saying however feeble it sounds to you the Father brings to it another dimension your weak and dissonant voice is sustained by one strong voice of the one whose thankfulness the inadequacy of theirs is covered, it sounds like very grace that God does not evaluate the quality of our prayer with something greater, but if you don't offer your minimal prayer neither will it receive, the devil wants to dissuade you from offering up your minimal prayer and when you do God will work with the Father to invoke an answer beyond what you thought even to ask and to pray, how do you like them apples?

There too, these kinds of self-conscious but our prayers will take converting power and grace and take our feeble for every time God has answered my prayers that I thought were embarrassing and answered them as extravagantly and as lavishly as the most eloquent the Father's response to me is not proportionate to my own evaluation of my prayer he answers my feeble prayers as profoundly as he'll take your little scraps he'll take your inadequate little bit of a prayer and make it to count as something deserving of his hearing and give an answer by it beyond anything that you thought it ought to say.

Don't you define and establish the criteria for what you think yes it might come and it ought to come with tears and prostration in the most desirable form the devil wants to dissuade you from being active sons who will offer up to the Father what meager things you're able for it will become enhanced by that measure from the son who is high priest and whose prayers are always heard and I've seen the truth of it in the answer that I've received far out of proportion to the feeble thing that I've offered up.

You know what in your crisis moments when prayer is most urgent all you will be able to offer up is a feeble prayer Amen Know that the Father is such that he receives it as being the very prayer of his own son and will give you lavish answer and when you hear that and know that you know what you can do? You can become grateful for such a God and such a Father who is not a heated critique of evaluating I'll take this prayer but I'll reject that one he receives it all as honoring to himself and gives lavish answer to all.

What a God what a Father how deserving not only of our appreciation our gratitude our love and out of that will spring praise and worship and out of which comes true service unto him Come on you saints this is the foundation Amen Pray without ceasing call upon God the Father it's your summons it's your privilege there's a grace I'm surprised at the answers I've received when more times than not I do not pray to the I pray to the Son because I had a hang up about the word Father for which I had not a comfort and an ease it was easier for me to pray to the Lord though the Lord has said pray to the Father in my name I haven't up till now been able to do it or have been instructed to do it now I'm being instructed and I believe that heretofore my prayers will be punctuated in the name of the

Father I will call upon the Father abundantly more than what I have lost by that failure the Father wants to be a neglect the triunity of God and the glory of the Godhead when we omit the centerpiece of that God merely to give tribute to the Son or to the Spirit is to ignore that three fold chord in the God who sends both Son and Spirit so Father must be restored to his elementary place of our earthly relationships with Fathers to discourage our heaven so I said to someone must we be continually scarred and what's the word crippled because we had unhappy and we're summoned so to do and see all of the benevolence you're only a cripple to the degree you don't have to you could be raised up from that crippling condition and learn about the beauty of fatherhood from the very source itself and

be more compassionate lest you find yourself duplicating him I'm grateful that that's where he is our Father which art in heaven because in calling upon you in heaven I'm having opportunity for a linkage with heaven and all that heaven implies which I would lose if I were praying more of course the calling upon you there brings me in a way into that reality so that the day might come by the consistent heaven is more than the geographic of reality and glory and honor and beauty and holiness so praise God that we call upon God the Father it's more than just a little designation he knows where he is why does he have us to say that because in the saying we're transported in some measure by faith into that realm of reality which needs to be brought into the earth and for which the church is

wanting and lackluster we're not exhibiting enough of the heavenly dimension because we have not made sufficient recourse to it through prayer to our Father which art in heaven there's a wisdom to this this is not just God whipping together a sign of love and a benevolence could you see it God wants heavenliness into our earthly our drab and inadequate is the best of what we're able to perform if it has not a heavenly quotient so when he says here here's how to pray call upon your Father because in the doing something comes through hallow not only his name but family it saves us from the grimness of just abstract mechanical Christianity this is a grace you dear saints much hinges but if you don't exercise it if you refuse to speak you choose silence you will not pray you will not call

then you void and neglect the remarkable benevolence so get off your dead hump and repent for your silence repent for your pouting my father failed me therefore I'm not going to bow to that father get over that choose to honor choose to respect choose to exercise the privilege and grace to call ask his forgiveness as one of the first graces on earth repent and come alive let's give God thanks and gratitude for so great grace for a father which art in heaven and bids us call upon him saving us from grim earthliness even when we're thank you Lord gracious God our God oh my God this is love Lord what a God you are formula little man holy man stagnant pool dead cold indifferent lacking spring up blue springs pray in Bulgarian no other prayer out for that very reason we might as well have

remained where we were be a silent here our own will oh courage and love any fear father whether weak where were we were strong consider what it is that truly this man I don't understand it but he saw something no man takes my life and he yielded up that last act is the this dumb centurion recognized this is the son of God this act revealed him and so what is the essence of a son one who yields up and if you can't yield up your voice in prayer how shall you yield up your spirit in death how can you show ultimate sonship when you're not showing immediate sonship a yielding up and a giving up of pride of yielding up your voice in praise it's not a static be a son and yield up your voice without feeling without waiting for the father he's holy and he's yield up your voice in the prayer of

Paul for this cause I bow my knees unto the father of our lord Jesus Christ of whom the whole family that he the father would grant you according to the riches of his glory to be strengthened with might by his spirit in the inner man that Christ might dwell in your hearts by faith that you're being rooted and grounded in love of all saints what is the breadth and length and depth and height to know the love of Christ which passes knowledge of God he bows his knee to the father with might by his spirit Paul went to the spirits with a sense of your ponderous reality because that reality is the key to not that reality we have no reality God the heart of the trinity thank you lord who glories in the sun who sends the spirit who is full of rich God lord help us we cannot know fatherhood we

cannot express it until we catch glimpse of what it is in its primal and true

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Audio: <https://sermonindex1.b-cdn.net/21/SID21751.mp3>  
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