

# The Glorious Liberty of the Sons of God

by G.W. North

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*The sermon emphasizes the importance of knowing the glory and liberty of the sons of God and living in the Spirit to be alive unto God and the things of spirit.*

**Scripture:** John 3:6, Romans 8:19-26, 1 Corinthians 6:17, 2 Corinthians 5:17, Galatians 4:7, Ephesians 1:5, Philippians 3:20, 1 Peter 1:23

**Topics:** "Liberty in Christ", "Spiritual Sonship"

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## Description

G.W. North emphasizes the glorious liberty of the sons of God, explaining that while believers experience spiritual freedom from sin and death, the physical body remains unredeemed until the resurrection. He highlights the importance of living in this liberty, which is a manifestation of God's love and predestined purpose for His children. North calls for believers to be spiritually alive and aware of the creation's groaning, urging them to embrace the Spirit's work in their lives to become intercessors. He stresses that true understanding of this liberty and the Spirit's role is essential for the church to fulfill its calling. Ultimately, the sermon encourages believers to recognize their identity as sons of God and to live in the fullness of the Spirit.

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## Transcript

It is with this in view that the term 'moral body' is here used. In that realm of being, as well as in both spirit and soul, and altogether as being an integrated whole, a man can be free from sin and death and corruption, but not in his physical body. For the total spiritual body there is perfect redemption, but for the mortal flesh itself redemption has not yet been put into effect; for that, we, in common with all creatures, must wait. To those lower orders of being or existence the sons of God are not manifest at all; they cannot enjoy the firstfruits of the Spirit which incorporate freedom from sin and its effects in the soul of man; but before God and among men they should be both manifest and enjoyed to the full. This is the liberty of the glory of the sons of God, whom He glorified as being part of the process of our predestiny, and is clearly pointed out to us as being part of the wonder and fulness of the provision of God's love for us. While still on this earth among all the creatures and things of His creation, even if these are now only a shadow of what they originally were, though they are all ill-conducive to this or actually hostile to us and His purpose in us, we must know and live in this liberty of glory, because this liberty is utterly glorious, and this glory is liberating to the uttermost.

This glory and liberty cannot be known in all its fulness to any earthborn and earthbound man until the mortal body or body of our mortality is redeemed; then we shall be glorified together with Christ, and be given the spiritual bodies it pleases God to bestow upon His sons. Until then, and even after then, we must walk in the likeness of the newness of life with which Christ was raised from the dead by the glory of the Father. This glory was the end which God had in view when He purposed and planned and predestinated His Sons long before He set in motion on earth the process by which He should regenerate them. Because He did this through the nature and life and person and blood and death and resurrection of His Son, and by the same Spirit as that by which the Son was born, all those regenerated are regenerated into sonship; it cannot be any other, they are and have to be sons, the very image of Him. It is because of all these things that the Spirit of intercession has come.

The Spirit leads all God's sons this way, and those who will go with Him shall become intercessors. It must surely be that those first churches of Christ knew and moved in far greater knowledge and understanding of truth and God's will than is commonly found in the churches today. 'We know', says Paul, thereby asserting that what he has to say is not knowledge peculiar to him alone -- 'we know'. They all knew of the groaning and travailing of the whole creation, but how many individuals, to say nothing of whole churches, really know this, or have any understanding of its meaning? No wonder there is so little intercession going on, and therefore so few sons being born to God. Who can bear them, save those who know travail? The Spirit is the Spirit of travail; He is the one who came on Mary with power that she may both originally conceive and finally travail to bring forth God's Son. Her spirit conceived and her body travailed; she conceived with joy, she travailed with sorrow and pain, and the Son was born; it was a miracle.

The Spirit has come to prepare us all for this, and does so by making us aware of the state of creation. It is absolutely essential that we let the Spirit of God get hold of our spirits for this, for, unless He does so, we shall live in the world in this age and pass from it having been dead and insensitive to its need. O how essential it is that we should be men of the Spirit, having the spirit of Christ, being spiritually alive, and living in the Spirit, that Spirit having borne us and being in us, within our spirit, so that we are in the Spirit and the Spirit is in us. Everything is of and in and by the Spirit, that we thereby should be able to enter into the spirit of things. We must be alive unto God and alive unto the things of spirit. Behind and permeating all this vast creation of visible, material things there is a spirit. It is not a personal spirit as with man, but as surely as all substance has (a) nature, so it has (a) spirit, not individual, not having personality as with spirits of men, but nevertheless real and, en masse, has (a) spiritual impact. Men who speak of the call of the sea, or have sensed that 'something' of the great mountains which defies explanation but is nevertheless very real to them, are aware of spirit-power, though they may not know what it is that affects them. Basically everything is spirit, as shall one day be shown when everything material of this creation, and the elements also, shall be destroyed, and God shall create new heavens and new earth, starting from Spirit again as in the beginning. There must be an identifying of spirit with the Spirit as scripture says; joined to God men become one Spirit with Him, and when the Spirit comes to join with our spirit He becomes one spirit with us and bears witness with our spirit about our sonship.

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