

**ON GLORYING IN  
CHRIST: TWO SERMONS  
ON PHIL. III. 3**

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On Glorifying in Christ: Two Sermons on Phil. III. 3 by Baptist Wriothsesley Noel

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**BAPTIST WRIOTHESLEY NOEL**

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ON  
GLORYING IN CHRIST:

TWO SERMONS ON PHIL. III. 3.

BY

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## SERMON I.

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PHIL. iii. 3.

*We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus.*

ALTHOUGH eighteen hundred years have passed since the Lord Jesus Christ ascended to heaven, he still receives on earth little of the honour which he deserves. With such claims to the gratitude and admiration of men in general, it might have been thought that He would have been the theme of universal praise; but how opposite is the fact! More than one-half of the population of the world are still unacquainted with his history; two hundred millions more have rejected



Him in favour of a sanguinary and licentious impostor ; and of those who are called by his name, the immense majority pay him little decent regard, multitudes have called human mediators to share his honours, and multitudes more deny his Deity and his atonement. When men speculate on the advancement of the world in virtue and happiness, they calculate the effects of liberty and law, of education and philosophy, but would consider any one the subject of a pitiable enthusiasm who should intimate that it will be regenerated by Him. Seldom, in their literary productions, do the scholar and the man of genius even incidentally mention Him ; the statesman does not appeal to His authority ; His name is proscribed in the circles of fashion ; while by many His precepts are regarded as an antiquated code of laws, and His sufferings as a worn-out tale. Far different, however, is the view which His real disciples entertain of Him. To them He appears supremely glorious ; nor can they ever be satisfied with the degree of honour.

which they pay Him in a world where He is so generally neglected. These are the spiritual Israel, who, during the appointed punishment of the Jewish nation for their sins, have in their place inherited the promises of the Old Testament, and received the blessings of the New. "We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus." In opposition to those who worship God hypocritically, they worship him in the Spirit; and in opposition to those who rejoice in their own righteousness, they rejoice in Christ. The term employed in this latter clause expresses a degree of exultation, and might, as it often is elsewhere, be properly rendered "we glory." Thus, the same word is employed by St. Paul, in the first chapter of the first epistle to the Corinthians, where he declares that no flesh should "glory" in the presence of God, but "he that glorieth ought to glory in the Lord\*." He employs it again

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\* 1 Cor. i. 29—31.

in the fourth chapter of that epistle, when, asserting to the proud Corinthians that each of their possessions was the gift of God, he asks, "Now if thou didst receive it, why dost thou glory as if thou hadst not received it?\*" and it is again employed in that passage to the Galatians so similar to our text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ †." Without multiplying citations, we may see by these passages that the word which is here translated "rejoice" contains the idea of exultation; and the text therefore declares that all true Christians glory in their Redeemer. In illustration of this statement, I purpose, with the Divine aid, to shew some reasons why they glory in him.

If we considered the Lord Jesus Christ merely as the most exalted of creatures, we must materially qualify the exultation of which he is now the cause; but, happily, we have the strongest proofs that he has

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\* 1 Cor. iv. 7.

† Gal. vi. 14.