

CHRIST  
ALONE  
EXALTED



THE COMPLETE WRITINGS OF  
TOBIAS CRISP  
VOLUME 1

# Commendations of Tobias Crisp's Sermons

"Antinomianism was the term applied to the teaching of Dr. Tobias Crisp. He had been an Arminian, but became an ardent Calvinist . . . He was a man of strong faith, ardent zeal, holy life, and great devotion and faithfulness in his ministerial work. He was called an Antinomian, but the term was misapplied."

**CHARLES H. SPURGEON**

*The Sword & The Trowel.* (London: Passmore & Alabaster, 1887)

Pages 123-124.

"I look on Dr. Crisp, as by no means an Antinomian, but as a deeply convinced and holy divine, pressing after gospel light."

**JOHN BROWN** of Haddington

*Memoirs of the Life of the Late Rev. James Hervey, A. M.* (London, 1822)

Page 31.

"Do not harbor any fear, Madam, concerning the propriety of your sending Dr. Crisp's sermons to Mr. K\_\_. They are the very discourses which he wants. Especially, if he is inclined to distress of conscience, on account of his spiritual state. I know not any treatises more proper, or more excellently calculated, to administer solid consolation. They are, under the divine influence, one of my first counselors, and principle comforters. They often drop manna and balm upon my fainting and sickly graces. The LORD JESUS CHRIST grant that your Ladyship may experience the soul-cheering, conscience-healing, heart-reviving power of these precious doctrines. Doctor Crisp has, as you justly observe, some expressions, which seem to contradict positive commands or peremptory assertions of Scripture. But these expressions, when examined and explained, will generally be found to coincide with the truth that is in JESUS. They are not contrary to the pure Word of the Gospel, but, to our preconceived ideas. We have not been accustomed to the joyful sound of grace and salvation — infinitely rich grace, and perfectly free salvation — therefore they are a strange language to our ears."

**JAMES HERVEY**

*Letters to the Right Honorable Lady Francis Shirley.* (London, 1782)

Letter 43, Page 221.

"No man under heaven could more fully have expressed himself than Dr. Crisp has done, in some of the very sermons to which the [John Gill] notes are subjoined, concerning the moral law as a rule of conduct both for sinners and saints. And if this were his creed . . . How can he be chargeable with Antinomianism? It is pretty well known, and deserves to be repeated, that Dr. Crisp wanted not, in his day, the testimonies of men of the greatest figure in learning and religion, to his character and usefulness; particularly the famous Dr. William Twisse, Prolocutor to the Assembly of Divines, who expressed that he had read Dr. Crisp's Sermons, and could give 'no reason' why they were opposed, but because so many were converted by his preaching; and, said he, so few by ours."

**JOHN RIPPON**

*A Brief Memoir of the Life & Writings of John Gill.* (London: J. Bennett, 1838)

Pages 66-67.

"Tobias Crisp's sermons are a reservoir for the spiritual nourishment of Christ's people."

**JAMES HERVEY**

Collection of Letters appended to John Ryland's - *The Character of the Rev. James Hervey, A. M.* (London, 1791)  
Letter 7, Page 14.

"It will not be easy to find in the whole of the English language, among the best evangelical and practical writers, any sermons, which, for solidity of matter, precision of ideas, and 'the circumnavigation of the subject,' equal, not to say excel, the substance of Dr. Crisp's four Discourses, in one hundred pages, entitled, *Free Grace the Teacher of Good Works*. These should be read before Dr. Crisp is called an Antinomian. But if they are read and understood, and this opprobrious term is yet applied to their author, the charge of Antinomian may then be brought — but in 'the day when God shall judge the secrets of men by Jesus Christ, it will righteously apply, not to Dr. Crisp, but to the man who has audacity enough to sin against the law of God and man, by bearing FALSE witness against his neighbor.' If this had not been Dr. Gill's full conviction respecting Dr. Crisp, he never would have written explanatory notes on some paragraphs of his Sermons, and commendatory notes on others."

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"Memoir of the Life of Tobias Crisp."  
Christ Alone Exalted. 7th Edition.  
(London: John Bennett, 1832) Page vii.

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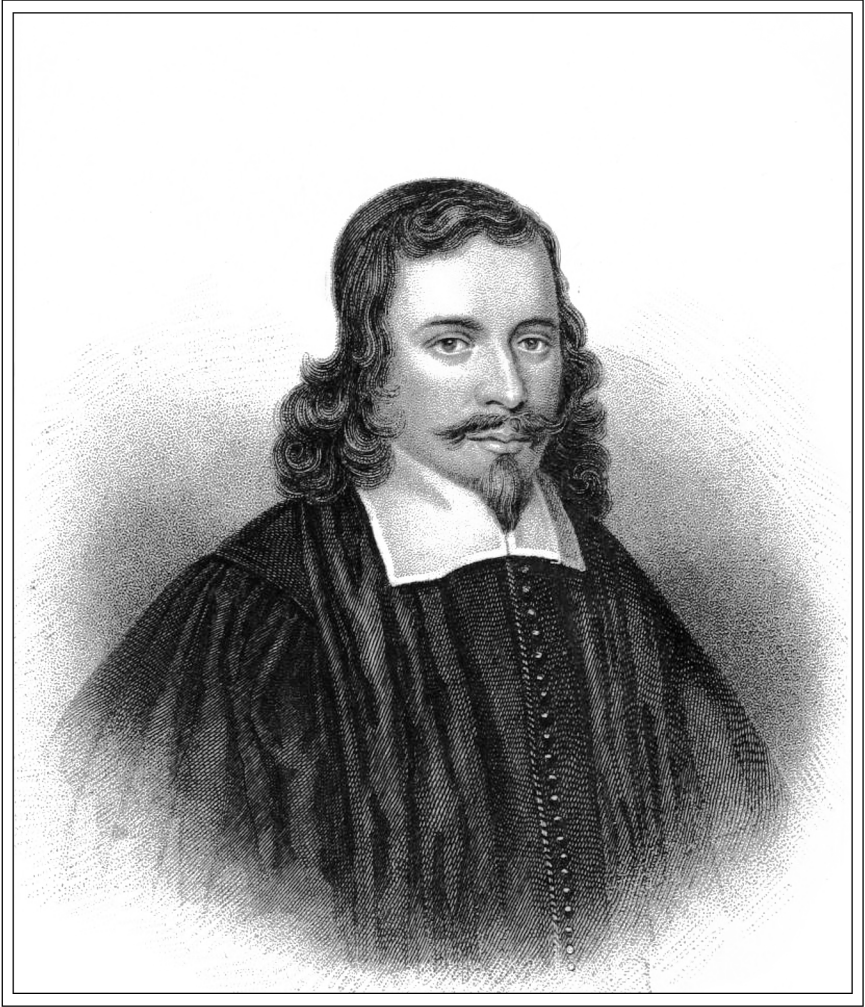
THE COMPLETE WRITINGS OF  
TOBIAS CRISP  
VOLUME 1



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Thou hast given a *standard* to them that fear thee;  
that it may be displayed because of the truth.  
-- *Psalms 60:4*



**Tobias Crisp, D.D.**  
**1600-1643**

# CHRIST ALONE EXALTED,

IN THE

PERFECTION AND ENCOURAGEMENT OF THE SAINTS,  
NOTWITHSTANDING SINS AND TRIALS;

BEING THE

## COMPLETE WORKS

OF

TOBIAS CRISP, D.D.

SOMETIME MINISTER OF THE GOSPEL, AT BRINKWORTH, IN WILTSHIRE;

CONTAINING

*Fifty-Two Sermons,*

ON SEVERAL SELECT TEXTS OF SCRIPTURE.

TO WHICH ARE ADDED

NOTES EXPLANATORY OF SEVERAL PASSAGES IN THEM,

WITH MEMOIRS OF THE DOCTOR'S LIFE, &c.

BY JOHN GILL, D.D.

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A NEW EDITION, BEING THE SEVENTH.

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Mr. Cole, in his Treatise on Regeneration, says, "This Work savours of a true Gospel Spirit; they who carp at it, I fear, will be found wider from the Gospel in their Principles, than this Author (as they vainly imagine) was in his." Even so then at this present time also there is a remnant according to the Election of Grace. And if by Grace, then is it no more of Works: otherwise Grace is no more Grace. But if it be of Works, then it is no more Grace: otherwise Work is no more Work.—Romans xi. 5, 6.

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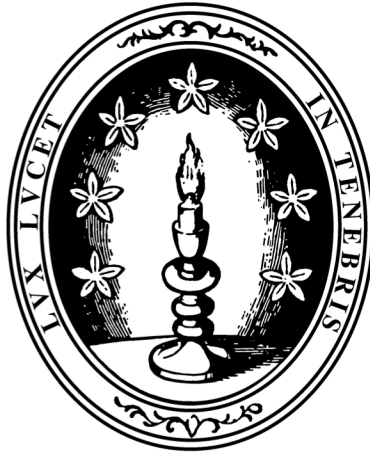
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**THE WALDENSIAN EMBLEM**

*lux lucet in tenebris*

*"The Light Shineth in the Darkness"*

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## TABLE OF CONTENTS



Initial Title Page	
Author's Picture	
Complete Title Page	
BSB Logo Page	
Table of Contents	
The Editor to the Reader by John Gill	– p. iii
Memoirs of the Life, etc., of Tobias Crisp, D. D.	– p. v
To the Christian Reader by Samuel Crisp	– p. ix
To All those that Love Our Lord Jesus Christ by Robert Lancaster	– p. xxxiii
To All those that Live Godly in Christ Jesus by George Cokayn	– p. xli
Sermon # 1 - Christ the Only Way - (John 14:6)	– p. 1
Sermon # 2 - Christ the Only Way - (John 14:6)	– p. 14
Sermon # 3 - Christ the Only Way - (John 14:6)	– p. 29
Sermon # 4 - Christ the Only Way - (John 14:6)	– p. 45
Sermon # 5 - Christ's Pre-eminence - (Colossians 1:18)	– p. 62
Sermon # 6 - The New Covenant of Free Grace - (Isaiah 42:6-7)	– p. 79
Sermon # 7 - The New Covenant of Free Grace - (Isaiah 42:6-7)	– p. 100
Sermon # 8 - Christian Liberty No Licentious Doctrine - (John 8:36)	– p. 118
Sermon # 9 - Men's Own Righteousness Their Grand Idol - (Romans 10:3)	– p. 138
Sermon # 10 - A Zeal of God Proves Not a Man a Child of God - (Romans 10:2-4)	– p. 153
Sermon # 11 - God Remembers Not Our Sins - (Isaiah 43:25)	– p. 169
Sermon # 12 - The Great Giver and His Free Gifts - (1 Corinthians 2:12)	– p. 184
Sermon # 13 - Reconciliation by Christ Alone - (2 Corinthians 5:19)	– p. 198
Sermon # 14 - Christ's Free Welcome to All Comers - (John 6:37)	– p. 211
Sermon # 15 - Our Righteousness Loss and Dung - (Philippians 3:8-9)	– p. 230
Sermon # 16 - The Two Covenants of Grace - (Hebrews 8:6)	– p. 245
Sermon # 17 - Christ the Great Paymaster of All the Debts of His People - (Isaiah 53:6)	– p. 263
Sermon # 18 - Sin Transacted Really Upon Christ - (Isaiah 53:6)	– p. 280
Sermon # 19 - Sin Transacted Really Upon Christ - (Isaiah 53:6)	– p. 291
Sermon # 20 - To Lay Our Sins On Christ, Is the Lord's Prerogative Only - (Isaiah 53:6)	– p. 310
Sermon # 21 - To Lay Our Sins On Christ, Is the Lord's Prerogative Only - (Isaiah 53:6)	– p. 324
Sermon # 22 - Our Sins Already Laid On Christ - (Isaiah 53:6)	– p. 339
Sermon # 23 - Our Sins Already Laid On Christ - (Isaiah 53:6)	– p. 353



## THE EDITOR TO THE READER.

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THE following Sermons were preached near a hundred and twenty years ago; which will account for the stile and manner in which they were composed and delivered by the worthy Author of them: they were all published after his death, being taken from him, whilst preaching them, in short-hand-writing, and compared with his notes, or taken from them. And as they were not designed nor prepared for the press by the Author, they, no doubt, appeared with less accuracy than otherwise they would, had they been revised by him; who, very probably, would have left out some things delivered from the pulpit, at least have altered the phraseology and diction, if not some passages that needed explanation, and have been since matter of controversy, and for which reason, they must now be continued. Forty-two of these discourses were published quickly after the death of the author, in the years 1643, 44, 46, in three volumes 12mo., with recommendatory prefaces by Mr. Robert Lancaster, Mr. George Cockayn, and Mr. Henry Pinnel. In 1690, a new edition of these Sermons was printed with an addition of ten more taken from the Author's notes, by his son Samuel Crisp, Esq.; this edition is in quarto, and is very incorrect, as well as imperfect, and occasioned a warm controversy among some worthy good men about some points herein advanced; on account of which the learned Witsius, professor of divinity at Utrecht, a writer often mentioned in the following notes, wrote an *Irenicum*, worthy to be read by both parties. The republication of these discourses is not designed to revive the

controversy; and the Editor flatters himself that he has, by his notes, explained such phrases and expressions as have been objected to, and set them in such a light as to prevent any captious person that might be inclined to engage in such work from doing it. In short, the sole view in republishing these excellent Sermons, which were wanted, being scarce and not easy to come at, is the same with the pious Author's in preaching them; namely, the relief of distressed minds and consciences burdened with a sense of sin, and seeking for deliverance from it; for which these discourses are most admirably calculated, as has been experienced by thousands of souls; and it may be hoped under a divine blessing, that this will be the case of every one that reads them with such a view; and for which purpose, they are sincerely and heartily recommended by

THE EDITOR.

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