

CHRIST
ALONE
EXALTED



THE COMPLETE WRITINGS OF
TOBIAS CRISP
VOLUME 2

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."

JOHN RIPPON

A Brief Memoir of the Life & Writings of John Gill. (London: J. Bennett, 1838)
Pages 69-70.

"If I had only one hundred pounds in the world, and Dr. Crisp's book could not be procured for less than fifty, I would give that sum rather than be without it; I have found more satisfaction in it, than in all the books in the world, except the Bible."

THOMAS COLE

Principal, St. Mary's Hall, Oxford.
"Memoir of the Life of Tobias Crisp."
Christ Alone Exalted. 7th Edition.
(London: John Bennett, 1832) Page vii.

CHRIST ALONE EXALTED

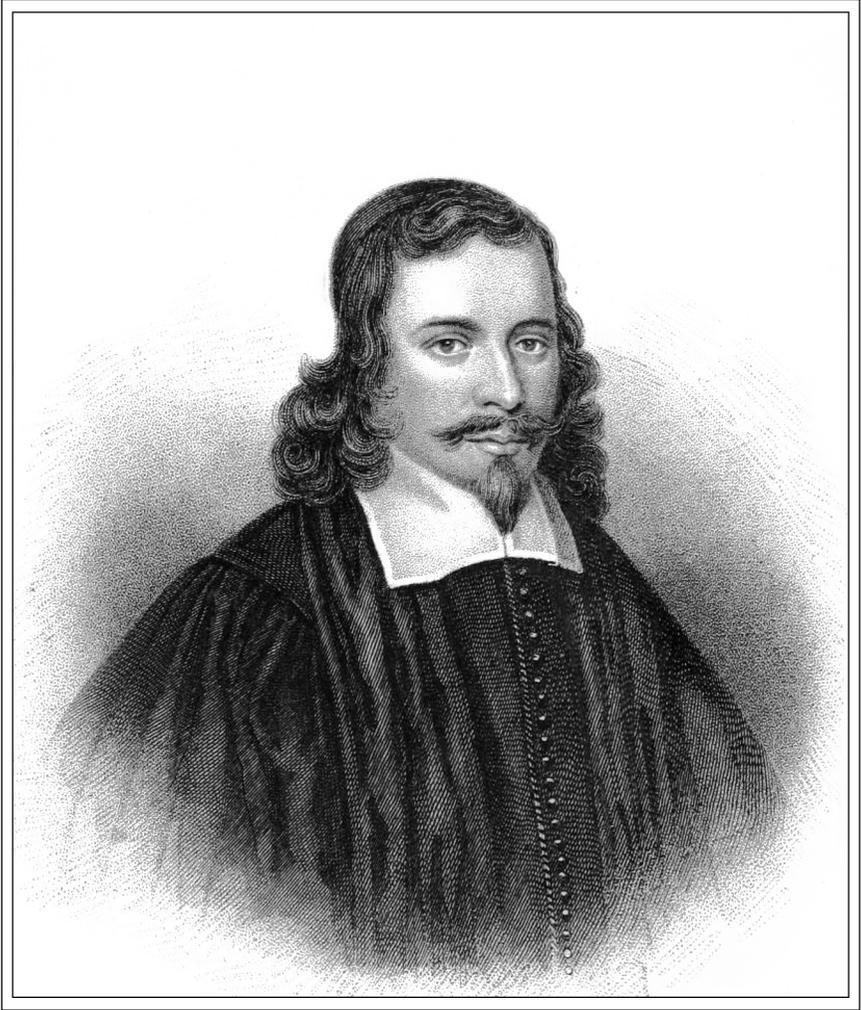
THE COMPLETE WRITINGS OF
TOBIAS CRISP
VOLUME 2



The Baptist Standard Bearer, Inc.

NUMBER ONE IRON OAKS DRIVE • PARIS, ARKANSAS 72855

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.

A NEW EDITION, BEING THE SEVENTH.

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.

VOL. II.

London:

PRINTED FOR JOHN BENNETT,

4, THREE-TUN PASSAGE, IVY LANE, PATERNOSTER ROW.

MDCCCXXXII.

Reprinted in 2015

by

THE BAPTIST STANDARD BEARER, INC.

**No. 1 Iron Oaks Drive
Paris, Arkansas 72855
(479) 963-3831**



THE WALDENSIAN EMBLEM

lux lucet in tenebris

"The Light Shineth in the Darkness"

ISBN-13: 9781579788018



TABLE OF CONTENTS



Initial Title Page	
Author's Picture	
Complete Title Page	
BSB Logo Page	
Table of Contents	
To the Impartial Reader by Henry Pinnel	– p. iii
Sermon # 24 - Help Laid On Christ, Mighty to Save - (Isaiah 53:6)	– p. 1
Sermon # 25 - The Justice of God Satisfied by Christ Alone - (Isaiah 53:6)	– p. 13
Sermon # 26 - The Loathsomeness of Sin, and The Immenseness of Love Discovered - (Isaiah 53:6)	– p. 26
Sermon # 27 - The Blood of Christ Alone Cleanseth Our Sins - (Isaiah 53:6)	– p. 35
Sermon # 28 - Christ is Ours Before We Have Gracious Qualifications - (Isaiah 53:6)	– p. 51
Sermon # 29 - Inherent Qualifications are Doubtful Evidences for Heaven - (Isaiah 53:6)	– p. 65
Sermon # 30 - The Revealing Evidence of the Spirit of Christ - (Isaiah 53:6)	– p. 79
Sermon # 31 - The Assurance of Faith - (Isaiah 53:6)	– p. 94
Sermon # 32 - God's Covenant with His People, the Ground of Their Security - (Isaiah 41:10)	– p. 110
Sermon # 33 - God's Covenant with His People, the Ground of Their Security - (Isaiah 41:10)	– p. 135
Sermon # 34 - Revelation of Grace, No Encouragement to Sin - (1 John 2:1-2)	– p. 159
Sermon # 35 - The Faithful Friend at the Bar of Justice - (1 John 2:1-2)	– p. 178
Sermon # 36 - Christ's Advocateship for All the Elect - (1 John 2:1-2)	– p. 191
Sermon # 37 - Christ's Righteousness Only Dischargeth the Sinner - (1 John 2:1-2)	– p. 204
Sermon # 38 - The Act of Believing Is Not Our Righteousness - (1 John 2:1-2)	– p. 216
Sermon # 39 - Faith the Fruit of Union - (1 John 2:1-2)	– p. 232
Sermon # 40 - Christ Alone Our Mercy Seat - (1 John 2:1-2)	– p. 245
Sermon # 41 - The Loveliness of Christ's Beloved - (Song of Solomon 4:7)	– p. 261
Sermon # 42 - Christ the Head of the Church - (Colossians 1:18)	– p. 273
Sermon # 43 - The Blessedness of Believing Without Sight - (John 20:29)	– p. 287
Sermon # 44 - Christ the Chiefest and First Mercy - (Romans 8:32)	– p. 304
Sermons # 45- 48 - Free Grace the Teacher of Good Works - (Titus 2:11-12)	– p. 316
Sermon # 49 - A Preparation for the Fast, July 8, 1640 - (Amos 4:12)	– p. 378
Sermon # 50 - Of Self Denial - (Matthew 16:24)	– p. 383
Sermon # 51 - The Use of the Law - (Galatians 3:19)	– p. 396
Sermon # 52 - A Funeral Sermon Occasioned by the Death of Mr. Brunsell - (Galatians 1:8)	– p. 403

TO THE
IMPARTIAL READER.

READER,

TRUTH needs no shield to shelter it; her own bare breasts are armour of proof against all daring darts of ignorance and pride; and therefore walks fearless in the midst of all those volleys of bitter words: whoever vaunts in putting on his harness, Truth only triumphs in putting it off; this never quits the field without the garland: God that calleth to the combat, carrieth on with a conquering hand; the gates of hell assault, but prevail not: we can do nothing against the truth, but for the truth. The prince of the air musters up his forces, and retreats; his black guard falls on with him, and are shamefully beaten back; kings with their armies fly before it; the powers of darkness, like Jehu, march against it, furiously they attempt to storm: but at the brightness that is before this Sun, the thick clouds remove; one of truth subverts the tents of darkness. What is stronger than truth, whose going out is as the morning, and riseth up to a glorious day? That ancient emblem is a true image of truth; a candle in a lanthorn, upon a high hill, beleaguered with tempestuous blasts, hangs out a flag of defiance, with this motto, *Frustra*. It is but lost labour, to dig a trench about that city for which the Lord hath appointed salvation for walls and bulwarks; but though it be secured from subversion, yet it is not protected from opposition: you know how it went with Christ; was not his cradle cut out of the same wood, of which his cross was made? His first entrance upon the stage of this world, portended a black day at his departing:

his sudden flight into Egypt from Herod's barbarous jealousy, was but the prologue to that sad tragedy, which he ended on Mount Calvary; nor may his children or servants expect better entertainment; bonds or afflictions, or both, abide them that are faithful; they have called the master an impostor or glutton, Beelzebub; Is the servant above his Lord? I know this servant of truth hath had his share in suffering for it; envious men pursue those that out-go them; a Pharisee will stone any, even Christ, that shall presume to teach them beyond their old divinity. Much dirty geer hath been cast upon the author of this book, which, if it could have fastened on him, I were (by special engagements) bound to wipe it off; but a false tongue cannot make a guilty person: Rabsheka's railing made no breach in Jerusalem's walls. Christ alone must be exalted, and all flesh made his footstool.

But there be some who seek to darken the wisdom of God with the works of men, and draw a specious veil over divine mysteries, that so (it may be not intentionally) understanding is hid from the simple; these make a fair shew in the flesh. But I had rather see the king in his plainest clothes, than his fool in a painted coat. Where is the scribe? where is the wise? where is the disputer of this world? the loftiness of man must be laid low, his glory buried in the dust, all his perfections come to an end: but if thou desirest to see truth in a comely dress, and clear complexion, thou mayest have a full view thereof in this ensuing discourse. Say not the treatise is too small to contain so vast a subject, but rather admire his skill that discovers so much of heaven through so small a perspective. We applaud their art that contract the wide world into the narrow compass of a slender map: what a deal of worth is in a little diamond? How do men prize the dust of gold? Despise not small things; say not it is a little book; a little star may light thee to Christ; great bodies have most humours; grosser volumes commonly are thickened with too much earth. If thou ask what is in this? I

answer, as the voice once spake to Austin, *Tolle lege*: or as Philip to Nathaniel, *Come and see*. If I should say all that I know of the author, some that know me would say that I flatter him, because of my relation to him in his life, though I know there is little to be gotten by dead men's favour. But this I shall be bold to affirm, there is no Antinomianism in the title or tract; and from all vicious licentiousness of life, and scandalous aspersions cast on his person by lying lips, I stand upon my own experience, and more than twelve years knowledge to vindicate him; let the father of lies, and all his brood, come forth to make good their charge against him. I fear not to appear in his cause; yea, if I should not open my mouth in his behalf, whose industry and integrity God and his saints have so much approved, and from whose labours and yoke-fellow I have reaped so much comfort, if yet I should be silent, I desire to be marked with a black coal.

Try him now, and judge; thou wilt find no poison in his hive; no serpent lurks under his leaves; *Tolle, lege*, come, and see whether Jesus of Nazareth be not here; not sealed up in a sepulchre, and guarded with a rude train to keep his disciples from him, as the high priests used to do; but thou shalt find him in his garden, opening his fountain, blowing on his spices, leading into his banqueting-house, staying with flagons, comforting on every side: thou shalt find more in this book than I will promise; only be persuaded to peruse it; if thou lovest thy rest, read it: here is news of dry land, footing for thy soul, the olive-branch doth witness it; fear not, be not dismayed; the waters are abated; let not thy sloth make thee guilty of thy misery. Will not the weather-beaten mariner employ all his strength and oars to thrust into a quiet harbour? Is any thing more desired by the chased hart, than the cooling streams? How do men, pursued by the enemy, rejoice in the shelter of a strong hold? Can any thing be more welcome to a notorious offender, justly condemned, than a gracious pardon? Is not

God and his righteousness all this, and much more to a poor creature in such conditions? Behold a haven, a brook, a tower, a pardon, a full, a free pardon, a ransom for thy soul; the righteousness of God breaking through the sides, the hands, the heart of Christ, to make way to thee, to revive thy dying, drooping, bleeding heart. Incline thine ear, hearken for the time to come; hear, and thy soul shall live; forsake not thine own mercies, to observe lying vanities; lean not to the reeds of Egypt, when thou hast the rod of God's strength put into thy hand: shall there be a price in the hand, and no heart to it? It may be thy feet have not yet stumbled, though thou hast walked on the hills of earth, the mountains of the world, the high mountains of the flesh, thy way hath been smooth and easy; so is the wild ass's till her month overtake her: thy conscience, perhaps, hath fancied some shadow of peace by the dull glimmering of an earthly spark: but they that walk in the light, at last lie down in sorrow, Isaiah l. 11.

Be not proud, therefore, but give glory to God, before he cause darkness, before he turn your light into the shadow of death, and make it gross darkness; that darkness that might be felt, was not the least of the Egyptian plagues: what greater torment than the conscience once sensible of being destitute of the light of life; the author's aim is to lead thee into Goshen, to guide thy feet into the way of peace; follow him, walk in the steps of the faith of our father Abraham, that faith, of which circumcision was no cause, nor evidence to himself; for he had it, and he knew he had it, before he was circumcised; by this faith he gave glory to God: we give glory to the robe of God's righteousness, when we put none of our own under it to make it sit uneasy, nor wear any of our own upon it, to obscure the full glory of it; thou wilt find this garment the best fashion, and as well held forth by this, as by any man, whose intentions were to cover all blemishes, all sins, to hide all deformity with it; yet to shelter no lust nor sin under it. I

might launch out into his life, and call in all his practice to prove it; but till more need require, I shall refer thee to Mr. R. L. in his preface to the first volume, and to the present trial of his doctrine. Let a Christian heart moderate a critical eye, and find fault who can. The God that once breathed the rich knowledge of himself through the frail organs of this earthen vessel, into the ears of those that heard him, now dart a greater glory of his righteousness and grace into the eyes of all their understandings that shall read him.

I know I can add no worth to this work; it is of divine value, it hath the stamp of heaven, the image of God is on it; the author is gone home, and yet living with the Lord, though some think the saints die, and like the wicked, leave a stink behind them. I deny not the mortality of any, nor need I hang this man's hearse with odoriferous encomiums; yet he that visits his friend, though never so godly, in the grave, had need take a little frankincense in his hand, if he be buried among men; all the air in the world is so contagiously infected with the stinking breath of the living, that you cannot come near the dead without a bundle of myrrh. Malice and madness, like a gangrena, stands at the tomb and tent of every blessed soul, crying, *Noli me tangere*. Of all men, one would have thought so sweet a man as Christ had needed no spices in his sepulchre; for he did no evil, and he saw no corruption; yet Joseph would not inter his body without sweet odours, though Mary had bestowed a whole box of precious ointment on his feet in his life-time, but a little before his burial. Let the saints walk never so wisely, warily, circumspectly; let them keep their feet as clean, as sweet as they can, they had need of their winding-sheet and coffin perfumed; I say not with the parasitical smoke of a perfumed oration, but with a just vindication of their innocency, as occasion shall require. But I hope there will be need of no engagement from me this way in the author's behalf; for his two last sermons in this volume are a clear vindication of

him from those common aspersions laid upon him and the doctrine he preached, which for that reason amongst others, are now come into the world before their full growth, the author being taken away before he could bring forth all his conceptions in the pursuit of those two subjects; which we desire the reader candidly to accept as the last breathings forth of the spirit in that precious saint whilst he was below. But if this stops not the mouth of envy, I shall not think any cost too great to raise up and continue the memory of truth's favourites and friends; nor esteem any labour too much, whereby I may approve myself the friend and servant of Christ Jesus and his church, otherwise than which (by God's grace) thou shalt never find,

The Subject of Christ,

And Servant of his Saints,

HENRY PINNELL.

"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."

JOHN RIPPON

A Brief Memoir of the Life & Writings of John Gill.
(London: J. Bennett, 1838) Pages 69-70.

"If I had only one hundred pounds in the world, and Dr. Crisp's book could not be procured for less than fifty, I would give that sum rather than be without it; I have found more satisfaction in it, than in all the books in the world, except the Bible."

THOMAS COLE

Principal, St. Mary's Hall, Oxford.
"Memoir of the Life of Tobias Crisp."
Christ Alone Exalted. 7th Edition.
(London: John Bennett, 1832) Page vii.

Baptist Standard Bearer, Inc., is a republication society organized in 1984 and is recognized as a nonprofit, tax-exempt, charitable organization. It was founded for the primary purpose of republishing and preserving materials that reflect the Biblical beliefs of the Baptist churches.

ISBN 978-1-57978-801-8



9 781579 788018