

Keeping The **Gospel** in The Center

David Hertweck

“This...truth of the gospel...is also the principal article of all Christian doctrine, wherein the knowledge of all godliness consists. Most necessary it is, therefore, that we should know this article well, teach it unto others, and beat it into their heads continually.” – Martin Luther

“The gospel cannot be preached and heard enough, for it cannot be grasped well enough...Moreover, our greatest task is to keep you faithful to this article and to bequeath this treasure to you when we die.” – Martin Luther

“One of the surest signs that you may not grasp the unique, radical nature of the gospel is that you are certain that you do.” – Tim Keller

*“Sometimes the first duty of intelligent men is the restatement of the obvious.”
– George Orwell*

Three Myths of the Gospel

1) The Gospel is the “ABCs” of Christianity

... it is the A-Z of Christianity

2) The Gospel begins in the gospels

...ALL of Scripture reveals Christ

3) The Gospel is our most important message

...it is our ONLY message

The Gospel is the “ABCs” of Christianity

When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified.

1 Corinthians 2:1-2

I want to try and deal with the notion that the Gospel is only step one in a lifetime of spiritual steps to Christian maturity. The Gospel should not be old hat to you. It should not sound like old news or seem elementary to your faith journey.

The Gospel is not simply something that is vital to beginning our faith journey, but it is our faithful companion, mentor and ally every step of the way. We don't graduate from the simple truth of the Gospel rather we cling to it and allow it to bring about more and more radical proof in our lives.

Tim Keller says it this way:

We never “get beyond the gospel” in our Christian life to something more “advanced.” The gospel is not the first “step” in a “stairway” of truths, rather, it is more like the “hub” in a “wheel” of truth. The gospel is not just the A-B-C's of Christianity, but it is the A to Z of Christianity. The gospel is not just the minimum required doctrine necessary to enter the kingdom, but the way we all make progress in the kingdom.

Many people share the mindset that the gospel is only for those who don't know Christ. It's for those who aren't yet trusting in Him for their salvation. In other words you need it only to be saved but then you begin growing simply through hard work and obedience. In other words you surrender control but then you quickly take it back. But Paul tells us in Colossians that this is not true. Notice the ongoing nature of the gospel at work.

Colossians 1:6 All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth.

It is the truth found in the gospel that justifies us but it is the gospel that also is at work in us to cause us to grow in faith and to grow in purity and maturity. While hard work and dedication and determination are a part of the Christian's life if they are not “in line” with the gospel they will NOT sanctify you, they will strangle you.

In other words, apart from the gospel, those other things are ways to justify yourself. Self-justification. Martin Luther was famous for saying that *self-justification is the default mode of the human heart*.

We like to have control over things so we try and control the source of our salvation with works-righteousness instead of fully trusting in Christ, in his life and finished work. We are in Christ, hidden in Him and COMPLETE in him. In Him we are both holy and beloved. Apart from Him we are lacking and desperately trying to do something about that lack.

And so all our behavioral problems and sinful attitudes come from a failure to apply the gospel. When Paul left the Ephesians and knew that he would not see them again he said to them in Acts 20...notice that the 'word of his grace' is what builds up and sanctifies the believers.

29 I know that after I leave, savage wolves will come in among you and will not spare the flock. 30 Even from your own number men will arise and distort the truth in order to draw away disciples after them. 31 So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears. 32 "Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified.

Paul make it exceedingly clear in Galatians that we are not justified by the gospel and then sanctified apart from the gospel and only by obedience. The gospel is the way we grow.

Galatians 3

1 You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. 2 I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? 3 Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?

The main problem, then, in the Christian life is that we have not thought out the deep implications of the gospel, we have not appropriated the gospel in and on all parts of our life. We have restricted the work of the gospel to the initial work of salvation (justification) and not allowed it to run rampant in our lives bringing about growth and gratitude (sanctification). We have not allowed the simple truth to cause radical proof in our lives.

One final piece of Scriptural evidence is looking at how Paul confronted behavioral issues.

When instructing the husbands in Ephesians 5:25 to love his wife he doesn't simply tell them it's the right thing to do, though it is. He doesn't verbally bully the husband into right living nor does he work on his emotions. He says: **Husbands, love your wives, just as Christ loved the church and gave himself up for her.**

When Paul is exhorting and encouraging the church at Corinth to be givers and to live generously he does not remind them of the OT tithe law (though he could have) nor does he guilt them into giving (though he had the skill to). Rather he says in chapter 8:9, **For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich. He is reminding them of the gospel.**

And one final example is found in Galatians 2. Paul comes to confront Peter about the hypocrisy in his life. He is acting one way with the Gentiles when no one is around and another way when the Jews are around. He could have identified the issue as hypocrisy, as a lack of integrity or even as racism. And it was all of those things. But look at how Paul decides to describe Peter's behavior in verse 14. **When I saw that they were not acting in line with the truth of the gospel...**

And then he goes on to appeal once again to the gospel. To what Christ did. He's saying you are not living as if the gospel is true. Your heart does not resemble a heart that has been both captured and freed by the life and work of Jesus.

So we see Paul in instruction, exhortation, and even confronting saying that your problem is a failure to be oriented to the gospel. Richard Lovelace says it this way: *a failure to grasp and believe it through and through.*

I've heard Keller say that *one of the surest signs that you may not grasp the unique, radical nature of the gospel is that you are certain that you do.* And I believe that to be true.

Let me finish with one more quote from Tim Keller:

All of us, to some degree live around the truth of the gospel but do not "get" it. So the key to continual and deeper spiritual renewal and revival is the continual re-discovery of the gospel. A stage of renewal is always the discovery of a new implication or application of the gospel—seeing more of its truth. This is true for either an individual or a church.

The Gospel begins in the gospels

And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. Luke 24:27

(THIS SECTION IS TAKEN FROM ASYLLABUS FROM A TIM KELLER/EDMUND CLOWNEY PREACHING CLASS...IT IS FREE ONLINE AT THE LINK BELOW)

<http://hendersonhome.com/Keller/keller-on-preaching-syllabus.pdf>

We need a more Christ-centered understanding of the Bible; to see the purpose of each epoch of redemptive history as being the progressive revealing of Christ. God could have poured our judgment on mankind in the Garden, therefore the only reason there is any history is because God has purposed to send his Son into the world, to pour out and thereby bring salvation. Jesus is the only reason there is human history and therefore he is goal of human history. All of history exists to reveal Christ, all of Scripture exists to reveal Christ.

The Centrality of Christ in the Old Testament

INTRODUCTION

For theological, pastoral, and missiological reasons we should read the Bible as 'Redemption History' and not simply as a body of spiritual and moral information.

This means that every part and text of the Bible is part of the 'Big Story' of salvation and attests to God's saving purposes, which climax in Jesus Christ.

Therefore, every text is 'really about Jesus'.

But how do we 'get to Christ'?

Practically speaking, when preaching a text that is not directly about Jesus? How can we actually read each text 'Christologically', with a Christo-centric focus?

The preacher feels this most acutely when preaching from the 3/4 of the Bible called the Old Testament. When most people think of "Preaching Christ" from such a text they think of doing so by typology. They look in the text for a 'type' of Christ within it. So, for example we might preach Isaac as a type of the sacrificed son, or David as the type of the warrior-savior, and so on. This practice (as we have seen) is still somewhat controversial. But even if it were granted it would not suffice. Most texts of the Bible do not provide a classic 'type' of Jesus. The vast majority of psalms are not clear and consensus 'Messianic' psalms, for example. But it is important to see how many different ways there are to 'preach Christ' besides direct typology.

FOUR WAYS TO SEE CHRIST IN THE OT:

1 - THEME RESOLUTION

There are quite a number of what Don Carson calls 'inter-canonical' themes that 'cut across' the entire Biblical corpus. Alec Motyer points out that the Old Testament asserts truths in apparently irreconcilable tension with each other thus these themes have 'thickening plots' as the Old Testament goes on. In other words, like all good stories, there is *dramatic* tension within the theme that seems almost insoluble.

Only in Christ, however, are the 'tensions' in these themes resolved and fulfilled. With this approach, rather than only looking for 'types' we should look for the questions the text raises to which only Jesus can be 'the answer in the back of the book". If you find any of the following themes threading through your text (and this is not an exhaustive list) you can simply 'pull on the thread', looking back to where it began and ahead to its fulfillment in Christ now and on the Last Day.

Notice how these themes are not just 'moral principles' (justice, honesty, love, generosity, family loyalty, etc) but 'gospel pieces' (the attributes of God that supply salvation, the condition of humanity that requires salvation, the patterns of salvation provision, the means of salvation reception. etc)

BROAD THEMES RESOLVED IN CHRIST

King and Kingdom
Grace and Law in the Covenant
Creation, Fall, Recreation
True God vs. Idols

NARROWER THEMES RESOLVED IN CHRIST

Worship and Sanctuary
Righteousness and Nakedness
Marriage and Faithfulness
Image and Likeness
Rest and Sabbath
Wisdom and the Word
Justice and Judgment

THEME PROGRESSION TOWARD CHRIST

The preacher must put the text into the 'flow' of God's salvation history, because all of these themes build to resolution only progressively. God establishes his world in creation, but through the Fall, nearly all is lost. Then

God begins to re-establish (kingdom, sanctuary, Word, rest, covenant) with the patriarchs, then under Moses, then during the time of the Prophets. After this all these themes flame into new brightness in Christ himself. Now God is working them out in the era of the church and will bring them to finality on the last day. Therefore, the theme of Redemption-History progress cuts across all other themes. It is usually important to make some reference to the whole history.

For example, when preaching about the Psalmist's desire to go to the sanctuary, we should not simply exhort our people to enjoy worship. Rather we should say: 'now we are the temple' (1 Peter 2:4-5) because Jesus is the temple (John 2:13ff.) How much more available must the Lord be now for rich communion?' You can always trace each of these 'broad' or 'narrow' themes through their progressive unfolding.

Many of the 'inter-canonical themes' have explicit Old Testament promises attached to them. From the 'mother promise' of Gen. 3:15 down. Jesus is the fulfillment of them all. Move from the promise (implicit or explicit) in your text down to its fulfillment in Jesus. Or, if you are preaching a text from the New Testament show the history of the longings and promises that are the background to what is asserted. This gives 'depth' and 'story' to the rather abstract pronouncements of the epistles, especially.

2 - LAW COMPLETION

This is based on the idea of Paul in Galatians 3:24 that the Law is ultimately meant to "lead us to Christ".

Ultimately Jesus is the only way to truly take the law seriously--he is the only way to truly receive it. The law *does* demand that we be perfectly holy. So we are not really *listening* to the law if we think we can obey it! The law is saying, in effect, 'you can never fulfill me--you need a savior!' (Galatians 3, 4)

So there are two ways we can only 'receive' the law with Jesus:

1) First only if we know we are saved by faith can we have the strength to actually hear how extensive and searching and deep the demands of the law are. If we don't believe in the gospel of sheer grace we will have to find some way of whittling down the full requirements of any given law text. If we know we are saved by Jesus' finished work already then we have the guts to face the high demands of the law.

2) Second only if we know we are saved by the perfect righteousness of Christ imputed to us are we able to take the law seriously. The gospel alone admits that God demands perfection--nothing less--and he gets it in Christ.

What then do we actually exhort the people to do in our preaching? The "Law Listening" approach does not say: "well, then you don't really have to obey--after all, nobody's perfect!" Instead, we show that we will not be truly freed and able to obey this principle until *first* we see that Jesus fulfilled it for us.

But it is important to see that we do not need to find a 'type' or even an 'inter-canonical theme' in order to preach Christ from the text. It is not simply that Jesus Christ fulfills the requirements of the law on our behalf so we are not condemned by it. It is not even only that he exemplifies obedience to the law so that we might have a model for holy living. But since all human history only has happened because of Jesus (Gen. 3:15) and since we are created in his image, institutions like marriage, work, family, and community were designed to reflect him. In other words, it is not just that our relationship with Jesus is like a good marriage, but marriage itself was invented to show us what our relationship with Jesus is to be like.

Therefore, we can't explain why we "shall not steal" unless we look at Jesus' ultimate generosity who "*thought it not robbery*" to remain in heaven but gave it away, who "*though rich became poor for your sakes*". We can't explain why we "shall not commit adultery" unless we look at the faithfulness and (properly!) "jealous" love Jesus has shown to us on the cross. His "jealous" love does not only define sexual fidelity, but it gives us the only sufficient motive and power to practice it ourselves. Jesus is not simply the ultimate example, but as the fulfiller of the principles for us at infinite cost to himself, he changes the inner dynamics of our hearts so we can desire and long to be like him.

3 - STORY INSERTION

a) INDIVIDUAL STORY-LINES

All the individual stories point us to Jesus, as we locate them in the history of redemption:

Jesus is the true and better **Adam** who passed the temptation test in the garden and whose obedience is imputed to us (1 Cor. 15). Jesus is the true **Abel** who though innocently slain has blood that cries out for our acquittal,

not our condemnation (Heb 12:24). Jesus is the true **Abraham** who answered the call of God to leave all the familiar and go out into the void "not knowing whither he went!" Jesus is the true "**Isaac**" who is the son of the laughter of grace who was offered up for us all. He is the true **Jacob**, who wrestled with God and took the blow of justice we deserved so we like Jacob only receive the wounds of grace to wake us up. He is the true **Joseph**, who at the right hand of the king forgives those who betrayed and sold him and uses his new power to save them. Jesus is the true and better **Moses** who stands in the gap between the people and the Lord and who mediates a new covenant (Heb.3). He is the true **Rock** of Moses who, struck with the rod of God's justice, now gives us water in the desert. He is the true **Joshua** who is the general of the Lord's army. He is the true and better **Job**--the only innocent sufferer who then intercedes for his friends (Job 42). Jesus is the better **Samson** whose death accomplishes so much good (Judges 16:31). He is the true **David**, whose victory becomes his people's victory though they never lifted a stone to accomplish it themselves. Jesus is the true "**Teacher**" (Ecclesiastes) who may lead us through despair to help us find God. He is the true **Jonah** who went into the belly of the earth and so the people could be saved.

b) CORPORATE STORY-LINES

Jesus is very literally the true Israel, the Seed (Ga1.3: 16-17). He is the only one who is faithful to the covenant. He is a remnant of one. He fulfills all the obligations of the covenant and earns the blessings of the covenant for all who believe. When Hosea talks about the exodus of Israel from Egypt, he says. '*Out of Egypt I have called my son*' (Hos. 11: 1). Hosea calls **all** of Israel, 'my son', but Matthew quotes this verse referring to Jesus (Matt.2: 15) because Jesus is the true Israel. As we have seen above, just as Israel was in bondage in Egypt but was saved by the mighty redemptive actions of God in history, so Jesus leads the new people of God out of bondage to sin through the mighty redemptive actions of God in history (his death and resurrection).

c) GRACE-PATTERN STORY-LINES

Another kind of 'typology' that is often overlooked is *narrative* pattern of life-through-death or triumph-through-weakness pattern, which is so often how God works in history and in our lives (These are not so much 'gospel pieces' as 'gospel patterns'.) Notice how everyone **with** power and worldly status in the story of Naaman is clueless about salvation, while all the servants and underlings show wisdom. This is a major pattern in the Bible, a gospel-pattern, a grace event or a grace 'story-line' move from the grace-event to the work Christ.

For example, few have considered either Esther or Ruth to be a 'type' of Christ, and yet in order to redeem the people they love, they must risk loss and do many things that mirror how Christ brought salvation to us. Another, important Grace-event typology is the 'order' of the Exodus and the Law-giving. God did not first give the law and then deliver the people. First he delivered the people and then he gave them the Law. Thus we **are** not saved by the Law, but saved *for* the Law. The Law is how we regulate our love-relationship with God not the way we merit the relationship. We are saved by faith in Christ.

4 - SYMBOL FULFILLMENT

1. Major Figure Typology and Symbols.

All the major figures and leaders of the Scriptures are point us to Christ, who is the ultimate leader who calls out and forms a people for God. Every anointed leader--every prophet, priest, king, judge who brings about 'salvation' or deliverance or redemption of any kind or level--is each a pointer to Christ both in their strengths and even in their flaws. Even the flaws shows that God works by grace and uses what the world sees as marginal and weak. The 'outsiders' who God uses, especially those in the line of the promised 'seed', point to him (cf. Matt. 1:1-11) He is the fulfillment of the history of the judges who show that God can save not only by many, or by few, but by one. Jesus is the judge **all** the judges points to (since he really administers justice), the prophet all the prophets point to (since he really shows us the truth), the priests all the priests point to (since he really brings us to God) and the King of kings.

2. Non-Personal Salvation Typology and Symbols.

Trace the 'salvation-by-grace' symbols out to their fulfillment in Christ. The bronze snake, the water of life from the smitten rock point - to Christ. Of course (since John and Paul tell us they do!) But especially the entire *sacrificial and temple system* is really pointing to him. Absolutely everything about the ceremonial system--from the clean laws to the altar, the sacrifices and the temple itself--are pointing to him. The Sabbath and the Jubilee point to him. He makes them all obsolete. Jesus is the Sacrifice all the sacrifices point to (Hebrews 10). Jesus is the bread on the altar in the temple (John 6), the light stand in the Holy Place (John 8) and the temple itself (John 2) for he is the presence of God **with** us. Jesus is fulfills **all** the ceremonial clean laws about foods and ritual purification (Acts 10 and 11). Jesus fulfills circumcision--it represents how he was cut off from God. Now we are clean in him. (Co1.2: 10-11) Jesus is the Passover lamb (1 Cor.5:7)

The Gospel is our most important message

The Gospel is not our most important message. It is our only message. Everything else is an application or implication of the gospel at work in our lives or an indication that the gospel is (or is not) at home in our hearts.

In order to 'get to Christ' preachers may very lamely and artificially tack him on to the end of the sermon (e.g. 'You shouldn't lie, but if you do, through Jesus you can be forgiven.") or they force him in through finding superficial similarities, which really boil down to allegorizing.

DEEPEN YOUR DEFINITION OF SIN

Sin beneath the sinful behavior

We must repent not only for our sins but for the sin beneath our sins and for the unbelief beneath our sin. I know that's a brainful so let's break it down very clearly.

When we lie, cheat, steal or react angrily we should not only repent of and deal with the behavior. That's treating symptoms and not the real sickness. We need to ask God to help us identify the why beneath the what. Why did I lie? Why did I cheat?

At the root is always idolatry. We commit sins because in our hearts something, at that moment of sin, has become more central to our existence than the life and finished work of Jesus Christ. We are looking to something else to prove ourselves to be our functional Savior.

Let me give you a personal example:

For much of my life I really struggled with being a poor loser. And it's not like the struggle is over with. I would get angry and say angry words and lash out and blame others and make excuses when I lost. It was not very dignified let alone sanctified.

And you would not have been wrong in telling me to grow up and stop being angry and don't you know that Christians don't say that or act that way. And I would have agreed and there would have been three possible results:

- 1- I would have grown angrier
- 2- I would have felt condemned and guilty about my inability to lose well
- 3- I would have determined to not allow that to happen again

But it would happen again.

Because guilt and determination and trying hard can't change the heart.

What I needed to realize was that beneath my behavior was an idolatry issue. Somewhere along the way I had begun to believe that I needed to be a winner and successful if I was going to be a valuable person. I was looking to victory and success and the attention that goes with it all to bring meaning to my life.

I had made winning and not failing a functional savior. A god. It was something that I made sacrifices for and had centered my life around. And if something caused me to fail that god I would get angry or disappointed or depressed or...

Maybe not all the time but at that moment that's what it was to me. So if I kept beating myself up about the behavior but never repented of my idol of being a winner and proving myself I would never grow in sanctification and live in freedom. I would only grow in frustration and condemnation.

There can be an idol of pleasing your parents beneath your sins. An idol of popularity. An idol of image. An idol of success. An idol of always being right, or being smart or doing the right thing or providing for the people you love or being attractive and on and on... And those idols will lead us to so many sinful behaviors that we swore we'd never do.

We can will ourselves to certain things but eventually the heart will have its way and idolatry is a heart issue. Too many Christians are treating the symptoms and ignoring the sickness. The sickness of other gods and looking to other things for meaning and happiness. Elevating things, even good things, to the position of the ultimate thing.

But it goes even deeper than that cause beneath all idolatry is a lack of belief in the Gospel.

If we believe that we are sinners saved by grace – that we are sinful beyond belief but loved beyond hope then we will not need to look to other things for approval and acceptance. We will center our lives around God, living with the fear of the Lord.

SO what I had to do with my idol of winning and being successful was bring it to the cross. I had to look to the cross and see that Jesus accomplished everything for me there and so I didn't have to serve the god of accomplishment anymore. I had to look to his life and see that he loved society's losers and that I didn't need the approval of others when God approved of me cause of what Christ did.

Can you think of a sinful behavior in your life that has always seemed to have a hold of you? Lying or cheating or gossiping or unforgiveness... Now why do you lie? Why cheat? Yes you're a sinner and that's why but what's the idol beneath the behavior? The sin beneath the sins?

You have an idol of beauty? Jesus gave up the beauty of heaven and became ugly upon a cross so that he could have you.

You have an idol of family? Jesus was separated from His Father, the Father willingly crushed the Son so that they could save you. And on and on it goes. Bring your idols to the cross. The things you most fear losing. Your worst nightmare. Don't allow it to be central to you – keep the cross at the center.

Bring that idol to the cross and let it die. Let it be exposed as a worthless affection in the shadow of the cross where Christ gives us amazing grace and unconditional love.

See how the gospel changes not only why we repent but how we repent?

Do we need to repent of bad habits and wrong behavior? Yes. But we have to go deeper. We need to repent of idolatry. Of the gods in our lives that we look to for meaning. And then we need to repent of unbelief because every sin can be traced back to a lack of belief in the Gospel.

BROADEN YOUR DEFINITION OF THE WORK OF THE CROSS

Jesus accomplished what I need to be and live righteous both
OBJECTIVELY and **SUBJECTIVELY**

OBJECTIVELY

We are well familiar with this aspect of the cross. The substitutionary atonement. Jesus was covered in both our sins and shame and the wrath of a holy God so that we could be covered in his goodness and grace. Legally speaking, He has fulfilled/finished the word – paid the price.

SUBJECTIVELY

But subjectively He has given me a hope and a love that can win my deepest affections. It matters that the cross was not just a good example or an inspirational moment or a tragic event. It matters that God poured out his wrath and that we have been saved from hell because hell was poured out on Christ. When we answer the question “What did it cost your God to love you?” we know it cost Him everything! Only this truth can ‘pull’ your heart off of other affections and give you the “expulsive power of a new affection”. (Phrase coined by Thomas Chalmers)

*We know of no other way by which to keep the love of the world out of our heart than to keep in our hearts the love of God—and no other way by which to keep our hearts in the love of God, than by building ourselves on our most holy faith.
– Thomas Chalmers*

“Objective vs. Subjective” is the difference between knowing with your mind versus having a sense on the heart. Example: taste of food

The goal of the sermon is to get people to worship Jesus on the spot!
You want them to sense his supremacy in their lives in a new way. (Col. 1:18)
Exalt CHRIST!

...in the gospel do we so behold God as that we may love God. It is there, and there only, where God stands revealed as an object of confidence to sinners—and where our desire after Him is not chilled into apathy by that barrier of human guilt, which intercepts every approach that is not made to Him through the appointed Mediator. – Thomas Chalmers

MUCH of the handout has been highly influenced by listening to the preaching and teaching of Tim Keller, pastor of Redeemer Presbyterian Church in NYC. The content in the second portion is taken directly from a syllabus that can be found free online and the content in the first and third point are portions of sermons that I preached, frequently quoting Keller and others. In other words...If it sounds smart, it's not me. 😊

READING RECOMMENDATIONS:

What is the Gospel? by Greg Gilbert and D.A. Carson

Scandalous by D.A. Carson

The Reason For God by Tim Keller

Counterfeit Gods by Tim Keller

You Can Change by Tim Chester

How People Change by Timothy Lane and Paul David Tripp

Preaching Christ from the Old Testament by Sidney Greidanus

The Unfolding Mystery by Edmund Clowney

Preaching Christ in All of Scripture by Edmund Clowney