

The Meat-Offering Typical Both of Christ, and of His People.

by John Gill

The meat-offering in the Old Testament is a type of Christ's sacrifice and atonement, and also represents Christ's people being presented to God as a holy, living, and acceptable sacrifice.

Scripture: Leviticus 2:1

Topics: "Spiritual Nourishment", "Christ as Sacrifice"

Description

John Gill preaches on the meat-offering as a type of Christ and His people, emphasizing that the fine flour represents the purity and excellence of Christ, who is the ultimate sacrifice. He explains how the various components of the offering, such as oil and frankincense, symbolize the grace and acceptability of Christ and His followers. Gill highlights that the meat-offering, being a free-will offering, reflects the voluntary nature of Christ's sacrifice and the dedication of believers to God. He draws parallels between the meat-offering and the Lord's Supper, urging the congregation to feed on Christ spiritually. Ultimately, the sermon calls for believers to recognize Christ as their sustenance and to present themselves as living sacrifices to God.

Transcript

THE MEAT OFFERING TYPICAL

BOTH OF

CHRIST AND OF HIS PEOPLE.

LEVITICUS 2:1, 2

And when any will offer a meat offering unto the Lord, his offering shall be of fine flour: and he shall pour oil upon it, and put frankincense thereon; and he shall bring it to Aaron's sons, the priests; and He shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof: and the priest shall burn the memorial of it upon the altar, to be an offering made by fire of a sweet savour unto the Lord.

Sacrifices of old were of divine institution; and they were appointed of God, long before the Levitical dispensation; when a variety of them were in a particular manner enjoined upon the people. They

commenced almost as early as the fall of Adam: they immediately took place thereon. Adam's sons, Abel and Cain, offered sacrifices; one of the fruits of the earth, the other of the firstlings of his flock. And the one is said to offer up a more acceptable sacrifice than the other; because he offered it up by faith in a view to the great sacrifice of Christ, the antitype of all the sacrifices, whether before, or under the Levitical dispensation.

Wherefore he is said, for this, among other reasons, to be the Lamb slain, from the foundation of the world. The patterns of things in the heavens were purified by legal sacrifices; but the heavenly things themselves with better sacrifices than these: (Heb. 9:23) which better sacrifices can be no other than that of Christ. His sacrifice is expressed in the plural number; not that there has been a repetition of it: for it is but one sacrifice, and but once offered up, and will never be reiterated; but to shew the excellency of it, it being usual with the Jews to use the plural number in speaking of things the most excellent.

So Christ is called Wisdoms, Prov. 1:20. Besides, respect may be had to the many sacrifices under the law, which were types of it, and were answered and fulfilled by it; and to the many persons on whose account it was offered; and to the parts of it, the soul and body of Christ: and this is a better sacrifice than the legal ones. The legal sacrifices could not make those who came to them perfect, or remove from their consciences a sense of sin. The blood of bulls and of goats could not take away sin; but Christ, by his own offering of himself (which has put an end to all other sacrifices) has "put away sin for ever, and perfected for ever them that are sanctified." (Heb. 10:14) Various kinds of sacrifices were offered before and under the Levitical dispensation.

Some were peace-offerings, others sin-offerings, and others trespass-offerings; of which we have an account in some of the following chapters. These were all typical of Christ. The peace-offering was typical of him, who is our peace: and who has made peace by the blood of his cross. The sin and trespass-offerings were typical of him, "who knew no sin yet was made sin for us, that we might be made the righteousness of God in him." (2 Cor. 5:21) He is the sum and substance of them all; and has completed them, by finishing transgression, making an end of sin, making reconciliation for iniquity, and bringing in an everlasting righteousness.

Among these sacrifices and offerings, that of the burnt-offering was a very considerable one. Of which we read at large in the preceding chapter, and are told what it consisted of; of the herd, and of the flocks, and of fowls. Those that were of the herd, were the ox; those that were of the flock, were the sheep or the goat; and of the fowls, turtles, or young pigeons: all fit emblems of our Lord Jesus Christ. The ox, or bullock, was an emblem of his strength and laboriousness; the sheep of his harmlessness and inoffensiveness; the turtle and young pigeons, of his meekness and humility, and of those dove-like graces which are to be found in him.

These were to be perfect; to have no spot in them: typical of Christ, who is spotless and perfect, holy and without blemish, without spot, or wrinkle, or any such thing. These offerings were to be voluntarily brought, intimating, that the sacrifice of Christ, the sum and substance of them, would be freely offered up, as it was "He gave himself an offering and a sacrifice to God, for a sweet smelling savour." (Eph. 5:2) When these were brought, the offerer laid his hands upon them; which was expressive of a confession of sin, and was an acknowledgment that he deserved to die, as that creature was about to do, in his room and stead.

Moreover, this action signified the transferring of his sins from himself to this sacrifice, which was to be offered up to make atonement for them; and it denoted the imputation of our sins to Christ, the great sacrifice. "God made to meet on him the iniquity of us all;" (Isa. 53:6) and who was as they were, a vicarious one, offered up in the room and stead of his people. The Just suffered for the unjust. But I shall now call your attention to another very particular sort of offering, which is mentioned in the text, the meat-offering: which might with as much, if not greater propriety, be called the bread-offering; being made of fine flour.

When any will offer a meat-offering to the Lord, it shall be of fine flour, and he shall pour oil upon it. (Lev. 2:1) There were several kinds of these meat-offerings. There was one that always attended the daily sacrifices; the lamb that was offered in the morning and in the evening, as you may see in Exodus 29:38. "Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day, continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even; and with one lamb and a tenth deal of flour, mingled with the fourth part of an hin of beaten oil and the fourth part of an hin of wine for a drink-offering, and the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the Lord," This was to be done continually, every morning and evening.

There was also a meat-offering, at the consecration of the priest, and which the high priest was obliged to offer every morning, at his own expense. (Lev. 4:20, &c.) There was another which accompanied the wave-offering, offered at the time of the harvest yearly. (Lev. 23:10, &c.) These meat-offerings were appointed and fixed at certain times, and were obliged to be offered; but this, mentioned in our text, was a free-will offering; wherefore it is said, when any will offer.

Now this was as the rest were, typical of the Lord Jesus Christ. As the daily sacrifice was typical of the Lamb of God, which takes away the sins of the world; continually takes away the sins of his people, whether of the night or of the day; so the meat-offering was typical of Christ, who is that meat which endureth unto everlasting life. Continually endures, and abides to be food for the faith of God's people, whose flesh is meat indeed: and whose blood is drink indeed: and that not merely typical and shadowy, but really solid and substantial; who is that bread of God which came down from heaven, and gives life unto the world.

And, moreover, this meat, or bread-offering, may be considered as an emblem or representation of the children and people of God, as well as of Christ; for the same word is used of them, and particularly of the converted Gentiles; as you may see in the prophecy of Isaiah, where it is said, And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord; as the children of Israel bring an offering in a c/can vessel into the house of the Lord. (Isa. 66:20) And this had its accomplishment in and under the ministration of the great apostle of the Gentiles; who was made so useful to the Gentile world, being instrumental in converting multitudes among them.

In his epistle to the Romans he says, Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. (Rom. 4:15, 16) By the offering up of the Gentiles, he means the Gentile converts wrought upon by his ministry; who were either offered up and presented by him unto the Lord, as a chaste virgin to Christ; or who, under the influence of divine grace,

presented themselves, bodies and souls, unto the Lord, as a holy, living, and acceptable sacrifice; which was but their reasonable service.

Now whether we consider this meat offering as having a regard unto Christ, or his people, or both, (for both may be included) we may observe the agreement between the one and the other in the following things. I. The principal ingredient in this offering, which was indeed the substance of it, fine flour. When any will offer a meat-offering unto the Lord, his offering shall be of fine flour. II. In the things which were used, or forbidden to be used with it. There were some things ordered to be used with it, such as oil, frankincense, and salt: and others that they were forbidden the use of, as leaven and honey; as may be seen in some following verses.

IN. In the composition thereof, and the different manner of dressing it. It was either to be fine flour mingled with oil, and to be baked in an oven, or in a pan, or fried in a frying pan, or if of the first-fruits, it was to be corn beaten out of the full ears and dried by the fire. IV. In the use that was made of this offering part of it was burnt as a memorial unto the Lord, and the other part of it was eaten by the priests. And, V. In the acceptableness of it to God. It was an offering made by fire, of a sweet savour unto the Lord.

I. I shall consider the principal ingredient of it. There were two things of which it consisted; one of which was fine flour. If any will offer a meat-offering unto the Lord, his offering shall be of fine flour. This may very well be thought to have respect to our Lord Jesus Christ. This fine flour was of wheat, as is clear from various accounts we have of this offering. So when Araunah the Jebusite gave his threshing floor to king David, to build an altar upon, and his threshing instruments for wood; he gave also, it is said (or proposed to give) wheat for a meat-offering. (1 Chron. 21:23) By which, as well as from other passages, it appears, that this meat-offering of fine flour, was of fine wheat, which is the choicest of all grain; and to which our Lord compares himself when he says, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it brings forth much fruit, (John 12:24) signifying hereby, the necessity of his dying, in order that he might bring forth much fruit.

This may denote the excellency of Christ: the superior excellency of him to all others, not only as a divine person, but as God-man and Mediator: he is preferable to angels and to men. He has obtained a more excellent name than the angels, having a more excellent nature than they; being superior to them upon all accounts: for he is represented as the object of their religious worship and adoration. When he bringeth his first begotten into the world, he saith, let all the angels of God worship him. (Heb. 1:6) And there is a very good reason why they should, since he is their Creator.

He maketh his angels spirits, and his ministers a flame of fire. (Heb. 1:7) And as God-man, and Mediator; having finished the great work of redemption and salvation, for his people, he is set down at the right hand of God, where angels are not; for, to which of the angels said he at any time, sit on my right hand until I make thine enemies thy footstool. (Heb 1:13) These are represented as ministering spirits sent forth by him to minister to them who are the heirs of salvation, whilst he sits at the right hand of God far above all principalities, angels, authorities, and powers, they being made subject to him.

He is the chiefest, or chosen out from among ten thousands of men. He is styled God's elect in a special and peculiar sense: behold my servant whom I uphold, mine elect in whom my soul delighteth. (Isa. 42:1) He is chosen of God and precious. He is the head of election and grace. He was chosen as head to his members. He is fairer, more excellent, and valuable, than all the children of men. There is none like unto him, He is preferable to them in his offices. He is such a King as there is none like him.

His Father has made him his first born, higher than the kings of the earth. He is the King of kings and Lord of lords, By him kings reign, and princes decree justice; and all are accountable to him for what they do. As a prophet, there is none like him. Never man spake like him, such words of truth and consolation. He spake as one having authority, (having a commission from his divine Father) and not as the scribes and pharisees. (Matt. 7:29) He was anointed with the Holy Ghost above measure; for God gave not the Spirit by measure unto him.

As a priest there is none like him: no, not Aaron and all his sons, being a priest not after their order, but after the order of Melchizedec, who will remain for ever, and whose priesthood is an unchangeable one. There is a superlative excellency in him; on account of which, he is esteemed of God and good men. For, though disallowed of some, as he was by the Jews, yet he is chosen of God and precious: and he is precious to all that believe, by whom he is esteemed as more excellent than all others, whether angels or men.

Of him they say, whom have I in heavens but thee, and there is none upon earth that I desire beside thee. (Ps. 73:25) But this meat-offering, being of fine flour, of wheat the' choicest of grain, may also denote the purity of Christ: flour of wheat, being the purest and cleanest of all others. As he is a divine person, he is a rock and his work is perfect: a God of truth, and without iniquity, just and true is he. The holy one of Israel, glorious in holiness, fearful in praises.

He who hates iniquity, and loves righteousness. As man, his human nature was entirely free from contagion and corruption of sin: from original taint, as the fine flour of which this meat-offering was, free from all bran, so He was free from the bran of original corruption. Though all men are conceived in sin, and shapen in iniquity, He was not. Though out of an unclean thing, a clean one cannot be brought, naturally; yet in such a wonderful way and manner was the human nature of Christ produced, as to be free from corruption; and therefore it is said, that the holy thing which shall be born of thee shall be called the Son of God. (Luke 1:35) Pure and free was he from any iniquity in life: he did none, neither was guile found in his mouth.

His enemies traduced him all they could; and sought for false witnesses to bear a testimony against him, to charge him with some sin, but they could find none. His judge acquitted him, saying, I find no fault in him. (John 19:6) Satan, his grand enemy, sought all he could to injure and ruin his character, yet he could find no sin in him; the Prince of this world cometh, (says Christ) and hath nothing in me. (John 14:30) All his administrations, in the several offices he undertook, were holy.

His doctrines which he as a prophet delivered were pure. All the administrations of his kingly office were just and righteous. Righteousness was the girdle of his loins, and faithfulness the girdle of his reins. The execution of his priestly office was with the greatest purity and holiness; such an high priest became us, who is holy, harmless, undefiled, separate from sinners. (Heb. 7:26) Particularly the sacrifice which he, as a priest offered up, (of which the meat-offering was a type) was a pure and holy one.

He himself being without sin, was a fit and proper person to take away the sins of others by the sacrifice of himself. This he was capable of, and did offer up himself without spot to God being the Lamb of God, without the spot of original, or blemish of actual sin and transgression. Moreover, as fine flour of wheat is the principal part of human sustenance, and what strengthens the heart of man, and nourishes him, and is the means of maintaining and supporting life, it may fitly shadow and figure out our Lord Jesus Christ, who is the bread of God, which came down from heaven.

Bread is put for all the provisions of life, as in that petition our Lord directs his disciples to use, Give us this day our daily bread. (Matt. 6:11) So Christ is our life, our joy, our peace, and comfort. He is our raiment, our clothing, our food, our meat, and drink; he is our all in all. It is by faith, feeding upon him, we receive spiritual strength. To those that have no might, he increaseth strength; and in the strength of this spiritual food, may believers be said to walk many days.

Though they are so weak and feeble in themselves, that they can do nothing, yet, receiving spiritual strength from him, living by faith upon him, they can do all things. They are nourished up by him with the words of faith and sound doctrine: the words of grace, relating to his person, these are the wholesome words which are strengthening to true believers. By these, spiritual life is maintained and supported. He is the bread of life which came down from heaven, and gives life to the world; on which, if a man feeds by faith, he shall never die, but have eternal life.

For, as the living Father hath sent me (says Christ) and I live by the Father; so he that eateth me, even he shall live by me. (John 6:57) The sacrifices of the old law, so this in particular is called the bread of God. "They shall be holy unto their God, and not profane the name of their God; for the offerings of the Lord made by fire, and the bread of their God they do offer." (Lev. 21:6) Again, "Thou shalt sanctify him therefore, for he offereth the bread of thy God." (Lev. 21:8) Now this is the very name which our Lord Jesus Christ bears: particularly alluding to this of the meat-offering, he is called the bread of God which came down from heaven. (John 6:33) The bread of God's preparing, the bread of God's giving, and the bread which God blesses for the nourishment of his people.

Thus this meat-offering, as to the substance of it, being of fine flour of wheat, is a very special and particular representation of our Lord Jesus Christ. It may also, with great propriety be applied unto his people, who are represented in Scripture frequently as wheat. Hence you read in the New Testament, while the wicked and ungodly are compared to chaff which shall be burnt up with unquenchable fire, they are spoken of as the wheat which Christ shall gather into his garner. (Matt. 3:12) When tares are said to be sown among the good seed, they are ordered to be suffered to grow till the time of the harvest, lest the wheat should be plucked up with them.

And when the time of harvest comes, we are told, that the tares shall be gathered, and bound up in bundles and burned, and the wheat shall be gathered into barns: (Matt. 13:30) meaning true believers in our Lord Jesus Christ. These may be signified hereby, because of their peculiar choiceness; being the excellent in the earth, in whom is the delight of the Lord Jesus Christ, as well as of his divine Father, whom he has chosen from all others, to be his peculiar people. They are his Hephzibah in whom he delighteth, and his Beulah to whom he is married.

And they being compared to wheat, may denote also their purity. Not as considered in themselves; for they are no better than others by nature, being all under the power of sin, defiled with it, and liable to the consequences of it. And even when they are called by the grace of God, and have a principle of holiness wrought in them, sin dwells in them. If we say that we have no sin, we deceive ourselves, and the truth is not in us. (1 John 1:8) Much sin is committed by them. There is not a just man upon earth that doeth good, and sinneth not: (Eccl. 7:20) but their purity is in Christ.

That he might purify unto himself a peculiar people, he has wrought out a righteousness for them, and has shed his precious blood to wash them from their sins; and so they are presented to his divine Father without spot, or wrinkle, or any such thing, I now proceed, II. To consider the things which were to be

made use of along with this meat-offering; and the things which were forbidden to be used in it, There were some things to he made use of in it, such as oil, frankincense, and salt.

Oil was to he poured upon it, frankincense put thereon; and every oblation was to he seasoned with salt. The oil that was poured upon the meat-offering, or to he mingled with it, may denote, either the grace of God in Christ, or the grace of God communicated to, and bestowed upon his people. It may denote the grace of the Spirit of God, poured out upon Christ without measure; that oil of gladness with which he was anointed above His fellows, and from whence he has the name of Messiah, or Christ, or Anointed; and with which he was anointed to be Prophet, Priest, and King.

In allusion to which, the church says, Thy name is as ointment poured forth, therefore do the virgins love thee. (Song 1:3) Or this may denote the grace poured out upon his people, which is sometimes signified by oil hence the wise virgins are said to take oil in their vessels, They were concerned for the true grace of God; and that as a foundation of their making a profession of religion, which the foolish virgins shewed no concern for. This is the unction from the Holy One, that anointing which teacheth all things; that oil of joy for mourning, spoken of in Isa. 61:3.

Frankincense put upon the meat-offering, may denote. either the acceptableness of the Lord Jesus Christ, to God and his people; or the acceptableness of his people unto God, and to Christ. It may denote the acceptableness of the Lord Jesus Christ as an offering and a sacrifice to God, and to divine Justice. He is expressly said to be an offering and a sacrifice to God, of a sweet smelling savour. (Eph. 5:2) And it may denote his acceptableness as a meat-offering to his people.

Those who know the nature, sweetness, and profitableness of feeding by faith on this bread-offering, will say, as the disciples did, Lord, evermore give us this bread: (John 6:34) we would be always living, and feeding by faith on this bread-offering. It may denote also the acceptableness of the people of God, in and through Christ. They tire accepted with God in him: they are like pillars of smoke, as the church is said to be, perfumed with frankincense. (Song 3:6) Their persons are acceptable to God, through Christ; so are their services and sacrifices.

Their sacrifices of praise are acceptable to God; so are their prayers, as they ascend up before God, perfumed with the much incense of our Lord's mediation. Salt was another thing that was used in it; which makes food savoury, and preserves from putrefaction, and may denote the savouriness of the Lord Jesus Christ to believers. Can that which is unsavoury be eaten without salt? says Job. (Job 6:6) Now Christ, as a meat-offering, is to his people savoury food, such as their souls love: pleasing, delightful, comfortable, refreshing, nourishing, and strengthening.

Salt is an emblem of perpetuity. Hence you read of a covenant of salt; (Num. 18:19) which signifies a perpetual covenant, an everlasting covenant; such as the covenant of grace is, ordered in all things and sure. And such the covenant of the priesthood was, which was to endure until the Messiah came. Now this may denote the perpetuity of Christ's sacrifice, which always remains; and the perpetuity of him, as the meat-offering, For he is that meat which endures to everlasting life; and him has God the Father sealed.

And this, as it respects the people of God, may be an emblem of the savour of their life and conversation. Ye are the salt of the earth, says our Lord; (Matt. 5:13) and again, he says, have salt in yourselves. (Mark 9:50) And it is expected that those who profess Christ, should have their speech always with grace, seasoned with salt; (Col. 4:6) and that no. corrupt communication proceed out of their mouths. There were two things which the Jews were forbidden to use in the meat-offering; the one was leaven, and the other

was honey.

There was to be no leaven in it. This, as it may respect our Lord Jesus Christ, the Antitype of the meat-offering, may denote his freedom from hypocrisy, and all false doctrines; which were the leaven of the scribes and pharisees. He said to his disciples, Beware of the leaven of the pharisees: and it immediately follows, which is hypocrisy. But Christ was an Israelite indeed, in whom there was no guile; no guile in his lips, in his life and conversation: he knew no sin, neither was guile found in his mouth.

Whatever the pharisees might mean when they sent out their disciples, with the Herodians, saying, Masters we know that thou art true, and teachest the way of God in truth; (Matt. 22:16) it was no doubt matter of fact. Leaven signifies false doctrine. Hence, when our Lord at another time cautions his disciples to beware of the leaven of the pharisees, he says, "How is it that you do not understand, that I spake it not unto you concerning bread, that ye should beware of the leaven of the pharisees and the sadducees?

Then understood they how that he bade them not beware of the leaven of bread; but of the doctrine of the pharisees and sadducees," (Matt. 16:11, 12) Their doctrines were corrupt and false. But our Lord's doctrine was quite free and clear from every thing of this kind. He is truth itself, the way, the truth, and the life: and the doctrines preached by him were grace and truth. To apply this to the people of God, as no meat-offering was to be made with leaven, it may denote, that they should take heed of communing with profane and scandalous persons.

Purge out, therefore, says the apostle, the old leaven, that ye may be a new lump, as ye are unleavened: (1 Cor. 5:7) meaning, they should put away the scandalous person from among them. Such persons who are of scandalous lives and conversations, are to be put away: there is to be no fellowship held with the unfruitful works of darkness. "For what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" And it may denote, that they should be clear of malice and wickedness: they ought to lay aside, as new-born babes, all superfluity and naughtiness. (James 1:21) Another thing forbidden in the meat-offering is honey.

Nor any honey in any offering of the Lord made by fire, ver. 12. It may, at first sight, seem strange that this should be forbidden, since it was to be brought amongst the first-fruits: and when it was so often taken in a good sense in Scripture. The doctrines of the gospel are compared thereunto: the word of the Lord is said to be sweeter than honey, and the honey comb. (Ps. 19:10) Honey and milk are said to be under the church's tongue; that is, the doctrines of the everlasting gospel, comparable to honey and milk, because they are sweet and nourishing.

And Christ is said himself to eat his honey comb with his honey; (Song 1:5) and yet honey is prohibited in this meat-offering. The reason of this is, because it was made use of among the Heathens in their offerings, and the people of God were not to walk in their ordinances: but in the ordinances appointed of the Lord. Besides, honey, like leaven, is of a fermenting nature, and which, when burned, gives an ill smell: and no ill smell was to be in the offering. It was to be, as our text says, of a sweet savour unto the Lord; which it could not have been if the honey had been in it.

Besides, it is of a cloying nature, it causes a loathing, when persons eat too freely of it. (Prov. 27:7) Now there is nothing of this to be found in the antitypical meat-offering, our Lord Jesus Christ. No, the true believer that feeds by faith upon him, the language of his soul is, Lord, evermore give us this bread; let me always feed upon this provision. Moreover, honey may be considered as an emblem of sin, and sinful pleasures; which are as a sweet morsel rolled under the tongue of a wicked man, though it proves the

poison of asps within him at last: and so denotes unto us, that such who would feed by faith on Christ, ought to relinquish sinful lusts and pleasures.

As well it may also further denote, that the people of God must not expect their sweets, without their bitters. They that will live godly in Christ Jesus, must suffer persecution of one kind or another. So the passover was to be eaten with bitter herbs, as the representation of the same thing.--For these reasons honey was not to be used. III. As to the composition thereof, and the different manner of dressing this meat-offering. It was to be made of fine flour, made of wheat, beaten out of the husk, and ground: it was to be mingled with oil, kneaded, baked in an oven, fried in pans, or parched by the fire.

Now all this may be an emblem of the dolorous sorrows and sufferings of our Lord Jesus Christ; who was wounded for our transgressions, and bruised for our iniquities; who bore the fire of divine wrath, who was the atoning sacrifice for our Sins, and who is the proper food of our faith. And as it may be applied to the people of God, it may denote, not only their separation from others, but the trials and exercises they meet with, which are sometimes called fiery trials. But I must hasten to consider, IV.

The use that was made of this offering. Part of it was burnt as a memorial unto the Lord, either to put the Lord in mind of his loving kindness to his people, and of his covenant with them, and promises unto them, to which the allusion is, Psalm 20:3, or to put the offerer in mind of the great sacrifice of Christ, who was to be offered for his sins, and to be a meat offering to him. And the other part of it was to be eaten by the priests; which shews the care taken by the Lord for the maintenance of the priests, and from whence the apostle argues for the support of the ministers of the gospel, 1 Cor. 9:13, 14.

And this may denote, that such who are made priests unto God, by Christ, have a right to feed upon Christ, the meat-offering by faith; who is the altar and meat-offering, which none but such have a right to eat of. I shall but just mention, V. The acceptableness of it. It is said to be of a sweet savour unto the Lord, as Christ's sacrifice is said to be, Ephes. 5:2. And so his people also, their persons are an offering of a sweet smelling savour to God, in Christ; being accepted in him the Beloved, and as are their sacrifices both of prayer and praise.--But to draw to a conclusion.

Let us look to Christ as the meat-offering. We are called upon to bring an offering, and enter into the courts of God, Psalm 94:8. What offering can we bring in the arms of our faith but this? And let us hope, that all our sacrifices will be accepted through him, who is that altar that sanctifies every gift. Is Christ the Antitype of the meat-offering, food for our faith? Let us regard him as such, and feed upon him and the rather, in as much as we are so kindly invited by him. come, eat of my bread, and drink of the wine which I have mingled. (Pro. 9:5) And as in every offering under the legal dispensation, a regard is had to Christ, who was the substance of those types; so in every gospel ordinance we are to look to Jesus.

He is to be seen and regarded in them all; particularly in that of Baptism, and that of the Lord's Supper. And it may be easily observed, that there is a similarity between the meat-offering and the Lord's Supper. The meat-offering was made of fine flour. Bread is one part of this ordinance, With the meat-offering went a drink-offering of wine; so in this. And as we are this evening about to attend to this ordinance, may our faith feed on Christ, the sum and substance thereof.

It is his flesh that is meat indeed; and his blood that is drink indeed. May we be helped to feed upon it by faith, looking to Jesus: to eat of his flesh, and drink of his blood, in a spiritual sense. So shall we be greatly refreshed in our souls and go on our ways rejoicing; rejoicing in Christ Jesus, and having no confidence in the flesh.

Source: <https://sermonindex.net/speakers/john-gill/the-meat-offering-typical-both-of-christ-and-of-his-people/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net