

The Wave-Sheaf Typical of Christ.

by John Gill

The wave-sheaf is a type of Christ, representing his person, offices, and grace, and is a symbol of his acceptance and glorification by God.

Scripture: Leviticus 23:10

Topics: "Resurrection", "Typology of Christ"

Description

John Gill preaches on the significance of the Wave-Sheaf as a type of Christ, illustrating how the rituals of the Jewish feasts foreshadowed Jesus' life, death, and resurrection. He emphasizes that the sheaf of first-fruits represents Christ's humility and his role as the first to rise from the dead, ensuring the resurrection of all believers. Gill draws parallels between the sheaf's reaping and Christ's apprehension, highlighting the suffering He endured and the offerings that accompanied the sheaf, which symbolize Christ's sacrifice. The sermon concludes with a call to remember the profound implications of Christ's resurrection for believers, urging gratitude and observance of the night of His betrayal and suffering.

Transcript

THE WAVE-SHEAF

TYPICAL OF CHRIST.

LEVITICUS 23:10, 11

Speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof; then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow, after the sabbath, and the priest shall wave it.

IN this chapter we have an account of the several festivals to be offered by the Jews in their generations until the coming of the Messiah. And these are called the Feasts of the Lord, verse 2. Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shalt proclaim to be holy convocations; even these are my feasts. Which were of his appointment, by his direction, and for his honour and glory; and which were typical of Christ, and his person, offices, and grace.

The first of these mentioned in verse 3, is the seventh day sabbath. Six days shall work be done, but the seventh day is the sabbath of rest, an holy convocation, ye shall do no work therein: it is the sabbath of the

Lord in all your dwellings. Of this, Christ is the sum and substance. Wherefore, says the apostle, let no man judge you in this and the other thing; and among the rest, in respect of the sabbath-days, which are a shadow of good things to come; but the body is of Christ. (Col. 2:16, 17) The sabbath was a rest (as the name signifies) from toil and labour: and this was typical of rest by Christ, whose rest was glorious; and that in every sense of it, both spiritual and eternal.

There is a spiritual rest by Christ; which lies in a freedom from the burden of sin, and from the bondage of the law; and which lies in peace, joy, and comfort, arising from a comfortable perception of an interest in the righteousness, blood, and sacrifice of the Son of God. This is that rest which our Lord promises to all such who come, spiritually, and by faith unto him. (Matt. 11:28) And besides this, there is that eternal rest, which remains for the people of God, in the other world.

There will be a rest of their bodies in the grave, till the resurrection: a rest of their souls in the arms of Jesus, till that time: and then a rest of both with God and Christ, angels and glorified saints, to all eternity. Now of all these, this first feast was a figure. The next that follows, is that of the passover, verses 5, 6. In the fourteenth day of the first month, at even, is the Lord's passover: and on the fifteenth day of the same month, is the feast of unleavened bread unto the Lord.

This also was typical of Christ. Hence the apostle saith, Christ, our passover, is sacrificed for us. (1 Cor. 5:7) And not only we Christians are now able, with great clearness and exactness, to observe the agreement between the passover and our Lord Jesus Christ; but even Moses, at the first institution of this ordinance, kept it by faith. So the author of the epistle to the Hebrews asserts, that through faith he kept the passover: (Heb. 11:8) believing that the blood of the passover Lamb, sprinkled upon the door posts of the Israelites, would be a means of their preservation: believing there would be a speedy deliverance of the people of Israel from Egypt: and he kept it in faith of the future spiritual deliverance and redemption by Christ, the antitype of it.

The next of the feasts mentioned, is that which is in our text; the sheaf of the first-fruits. Speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath, the priest shall wave it. This also was typical of Christ.

We cannot have any doubt about it, as the apostle expressly says, Christ is risen from the dead, and become the first-fruits of them that slept: and he further adds, every man in his own order: that is, shall rise in his own order; Christ the first-fruits, and afterwards they that are Christ's, at his coming. (1 Cor. 15:32) What I shall endeavour to do at this time is, to shew you the agreement between the type and the antitype. I. In the matter of it: both in respect to its quality and quantity.

A sheaf of the first-fruits. II. With respect to what is done to it, and with it. It was reaped, it was brought to the court, and beaten out. It was dried and parched by the fire, ground in a mill; and an omer of it was taken and waved by the priest, before the Lord. III. With respect to the concomitants of it: or, what attended it: and that is, a Lamb was offered for a burnt-offering; and likewise a meat-offering and a drink-offering were to accompany it. I. We shall endeavour to shew, that this sheaf of the first-fruits was a type of Christ, as to the matter of it, both respect to quality and quantity.

With respect to quality, it was a sheaf of barley; as to its quantity, it was a single sheaf; or, however, such a quantity as only one omer of barley was taken from it, and waved before the Lord by the priest. It was of

barley. The Jews had a two-fold harvest, one of barley, the other of wheat. That of barley, which was at this time, was the first; which was at the time of the feast of the passover. We read that Ruth and Naomi came out of the land of Moab to Bethlehem, in the beginning of barley harvest. (Ruth 1:22) From that unto the wheat harvest were fifty days, or about seven weeks; which is what in the New Testament is called Pentecost.

It was the feast of Weeks, of wheat harvest, and of in-gathering of the fruits of the earth. (Exod. 34:22) Now it was at the former, and not at the latter of these, that this sheaf of the first-fruits was taken. Therefore it must be of barley, and not of wheat; as the time most clearly shews: it being at the time of the passover, or of the Israelites coming out of the land of Egypt. A little before that, when the plague of hail was upon Pharaoh and the Egyptians, we are told, that barley was in the ear. (Exod. 9:31) Now at this time it was ripe; but it must not be reaped, till a sheaf of the first-fruits was waved before the Lord.

Now this being of barley, which is a mean sort of grain, may denote, the mean estate of our Lord Jesus Christ in his humiliation. The barley cake which tumbled into the host of Midian, and overturned the tent in it, as in the dream of the Midianitish soldier, was an emblem of Gideon, a mean and unpromising instrument of the destruction of the Midianitish army. So here the sheaf of barley may be an emblem of our Lord Jesus Christ, in his state of humiliation; who, when he was found in fashion as a man, appeared in the form of a servant, He grew up as a tender plant, and as a root out of a dry ground; there being no form nor comeliness in him, no outward form and splendour which might make him desirable to carnal men.

He was reckoned a worm, and no man: such was his great humility, wonderful condescension, and amazing grace. It is well known, it is notorious: Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor; that ye, through his poverty might be rich. (2 Cor. 8:9) But this sort of grain, though mean, was used for food; in early times, in later ones, and even with us, in some countries; it was so in Judea. We read that one of the miracles of our Lord was, the feeding of five thousand, with five barley loaves and two small fishes: (John 6:9) so Christ, in his mean estate of humiliation, is suitable and proper food for faith.

He is held forth in the everlasting gospel, as food for the faith of his people, under the character of Christ crucified: We preach Christ crucified (says the apostle), to the Jews a stumbling block, and to the Greeks foolishness. Yea (he further adds), I determine not to know any thing among you; to set before you none other, as the proper object of your faith to feed upon, and receive comfort and nourishment from, save Jesus Christ and him crucified. It was upon him he himself lived: I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God; who loved me, and gave himself for me.--So much for the quality of this sheaf of the first-fruits; it was of barley.

Next its quantity. It was but one; one sheaf that was waved ; one omer, which was the tenth part of an ephah. (Exod. 16:36) It was as much as a man could eat in one day. Christ, in many respects, is but one. One with his divine Father in nature and essence. I and my Father are one. (John 10:30) He means particularly in power. He is speaking of his power in keeping his sheep committed to him, so that none shall perish, or any pluck them out of his hands: and he adds, and my Father, who gave them me, is greater than all; and none is able to pluck them out of my Father's hands.

And then, for the further confirmation of their security, being in his and his Father's hands, he adds, I and my Father are one: possessed of the same divine power. He, the Father, and the blessed Spirit, are one

God. There is but one God: Hear, O Israel, the Lord our God is one Lord. (Deut. 6:4) Now the Father, the Word, and the Spirit, are this one Jehovah. Christ is one in his person, though he has two natures, human and divine. This is the great mystery of godliness, God manifest in the flesh.

The Word was made flesh, and dwelt among us. The Word was God, as to his divine nature; was made flesh, as to his human nature: and these two, though different and distinct, yet they are united in one person, the one person of the Son of God. The human nature is not a person of itself; it had its subsistence in the person of the Son of God: and there is much of the wisdom and grace of God in this matter. Had the human nature of Christ been a person subsisting of itself, all the actions done thereby, and the sufferings underwent therein, would have been found of no use to any, unless it was to that person; but this being taken into union with the divine person of the Son of God, all those actions and sufferings received an infinite efficacy and virtue, to answer the purposes of grace in our salvation.

Christ is but one in his office as Mediator: the one Mediator between God and man, the Man Christ Jesus; who has interposed between God and man, and made up the breach between them: who is our peace, and by whom the way is opened for us to God. Through him we (both Jews and Gentiles) have access: he is the new and living way to the Father, and he is the only way. There is but one way: no man can come to the Father, but by him. It is in his name, and by making mention of his righteousness, and of his only, that we can draw nigh unto God, with any degree of freedom; or to any good purpose.

He is the one and only Saviour and Redeemer; his arm, and that alone, without the help of any other, has brought salvation. He is the only one to whom we must apply for salvation; to whom we are directed, from whom we are encouraged to hope for it, and that by himself. Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else. (Isa. 45:22) There is no other Saviour besides him; nor is there any other from whom salvation can be expected: and therefore to him must be given all the glory.

He is the one Lord, as the apostle says, One Lord, one faith, one baptism. (Eph. 4:5) One Lord, to whom we are to yield obedience; even to all his commands and ordinances. Though there are many that are called Lords; (there were among the Heathens) yet to us, as Christians, there is but one Lord Jesus Christ, and we by him. Though other Lords, as sin and Satan, and the world, in unregeneracy, had dominion over us; yet now, through grace, it is our resolution, that by him, and him alone, will we make mention of his name; (Isa. 26:13) that is, we will only serve him.

He is the only head of the church, whom the Father has given to be head over all things unto it: a head of eminence to rule over, and guide, and protect it. A head of influence; as the natural head is to the body, from which it receives its nourishment, and increases. And he is the only husband of the church: thy maker is thine husband, the Lord of Hosts is his name. (Isa. 54:5) And though good men may, through the prevalence of temptation and corruption, go after other lovers, yet they are recovered again; and their resolution, in the strength of divine grace, is, to go and return to their first husband; for then it was better with them than now. (Hosea 2:7) Thus, in many respects, Christ is but one, as this sheaf was.

But then, though this sheaf was but one, it had many stalks, many ears of corn, and many grains in it. And so Christ, though he is but one in various respects, as we have seen; yet in him there is a complication. There is a complication of blessings of grace. Jehovah has presented him, from all eternity, in the council and covenant of grace and peace, with all the blessings of grace and goodness for his people; he has put them all into his hands, and blessed them with all spiritual blessings in him, and he is of God (as saith the apostle) made unto us wisdom, righteousness, sanctification, and redemption. (1 Cor. 1:20) So that they

have all blessings of grace in him, and from him; and are enabled to say, in the strength of faith, at times, as Jacob did, "I have enough, I have all things."

For, saith the apostle, all things are yours; and ye are Christ's, and Christ is God's. (1 Cor. 3:21, 23) Moreover, he has not only a complication of all blessings in him; but as this sheaf of the first-fruits represented the whole harvest, and was a pledge and earnest of it, so Christ, the sheaf of the first-fruits, represents all his people. They are all gathered together under one head in him; and when he was crucified, they were with him; when he was buried, they were with him; when he rose again from the dead, they rose again with him; and are now sat down in heavenly places in Christ Jesus.

And besides, as the sheaf of the first-fruits, had a connection with all the rest, so he with all the people of God. It was for their sakes he suffered, died, and rose from the dead. He suffered, to gather together the children of God, that were scattered abroad. He was delivered into the hands of justice and death, for their transgressions; and he arose again for the justification of them all.--So much for the first thing: that the sheaf of the first-fruits was typical of Christ, as to the matter of it, both as to quality and quantity.

II. It was so, with respect to what was done unto it, and done with it. This was, as has already been observed, first reaped, then brought to the court, and then, after a variety of ceremonies, it was waved before the Lord. First it was reaped. And this was done in a very solemn and pompous manner, according to the account the Jews give of it, which is this; the messengers of the Sanhedrim went out (from Jerusalem, over the brook Kidron, to the fields near it), on the evening of the feast, and bound the standing corn in bundles, that so it might be more easily reaped; and the inhabitants of all the neighbouring villages gathered together there, that it might be reaped in great pomp; and when it was dark, one said to them, Is the sun set?

They said, Yes. With this sickle shall I reap it? They said, Yes. In this basket shall I put it? They said, Yes. If on a sabbath-day, he said to them, On this sabbath-day shall I do it? They said, Yes. These questions were put and answered three times: then they reaped it, and put it into the basket, and brought it to the court. Now this reaping of the sheaf of first-fruits was an emblem of the apprehending of our Lord Jesus Christ by the Jews, or by officers which they sent to take him.

They attempted this once and again, before they accomplished it. We are told in the seventh chapter of John, that at the feast of tabernacles they sought to lay hold of him; but his time was not yet come. The very officers were dispirited; and when they were called to an account by the chief priests and pharisees, for not bringing him, they said, Never man spake like this man. They could not take him. But when the set time was come, he was easily apprehended by them. And as we are told they bound the ears of corn, that they might be the more easily reaped; so they bound Christ, and brought him to the high Priest. (John 18:12) This was done at night, when it was dark.

One of the questions asked at the reaping of the sheaf of the first-fruits, was, Is the sun set? It was answered, Yes: then the sickle was put in. So it was after sun was set, the Lord Jesus Christ was apprehended. After he had eaten the passover with his disciples, he entered into discourse with them, and said, All ye shall be offended, because of me, this night. Simon Peter, very bold in the cause of his master, says, Though, all men shall be offended because of thee, yet will I never be offended.

To whom our Lord answers, Verily, verily, I say unto thee, that this night, before the cock crow thou shalt deny me thrice. (Mark 14:30) And that it was night when he was apprehended, is clear from the account given of Judas, who, with his band of soldiers went into the garden with lanterns and torches to take him.

And the account of the Lord's Supper, given by the apostle, confirms it, who says, "That our Lord Jesus Christ, the same night in which he was betrayed, took bread." (1 Cor. 11:23) And as the sheaf was reaped by a deputation of men, sent by the grand Sanhedrim at Jerusalem; so our Lord was apprehended by officers, sent by chief priests and pharisees, who were assembled together in council, as the great Sanhedrin of the nation.

They met together just before the time of our Lord's apprehension and sufferings, as they had done in vain many times before, but now with success. They met together to contrive ways and means to put him to death. An opportunity presented. Judas came and offered to betray him for such a sum of money; and he, with a band of men, went into the garden, where he knew our Lord used to resort; and there they apprehended him. And this was done in the sight and presence of a multitude of persons, just as the sheaf of the first-fruits was reaped in the presence of multitudes from all towns round about.

That this was true of Christ is certain from what is recorded by the evangelists; for we are told, that Judas, one of the twelve, and with him a great multitude, went in order to apprehend him. (Mark 14:43) Besides the hand of soldiers, he had of the scribes and pharisees, the chief priests and elders, there were a multitude of the common people that attended to see the issue of things: to whom our Lord said, Are ye come out as against a thief, with swords and staves for to take me. (Mark 14:48) Likewise, the circumstance of the sheaf of first-fruits being reaped near the brook Kidron, exactly agrees with the apprehending of Christ near that brook.

It was over this same brook our Lord went, and entered into the garden where he was taken. (And in this he appeared to be the antitype of David, who when he fled from Absalom went over the brook Kidron. Cedron, or Kidron, signifies black: so that brook had its name from the blackness of the water, through the soil that run into it; being a kind of common sewer, into which the Jews cast every thing that was unclean and defiling. And perhaps it is in allusion to this that the Psalmist prophetically said, He shall drink, of the brook in the way). (Ps. 110:7) Now it is remarkable, that in these minute circumstances, as some of them seem to be, there should be such an agreement.

When this sheaf was reaped, then it was brought to the court; so Christ, when he was first apprehended was brought to Annas, then to Caiaphas, then to the court where, after his arraignment and trial, he was condemned to death. This sheaf being brought to court, was threshed, winnowed, dried, and parched by the fire, and ground in a mill; all which set forth, in a lively manner, the dolorous sufferings of our Lord. The sheaf being threshed, was expressive of his being smitten by men; of his being buffeted and scourged, by the order of the Roman Governor, by the soldiers; all in perfect agreement with the prophecy, that they should smite the Judge of Israel with a rod upon the cheek. (Micah 5:1) That he should give his back to the smiters, and his cheeks to them which plucked off the hair. (Isa. 50:6) This sheaf of the first-fruits, as it was beaten out, so it was dried and parched by the fire; which may be considered as expressive of the wrath of God which Christ endured; which is compared to fire, and by which (as it is expressed in the Psalms concerning him) his strength was dried up like a potsherd.

It was ground also in a mill (as was the manna, another type of Christ): (Num. 11:8) which was another circumstance that pointed out the sufferings of the Redeemer, who was wounded for our transgressions, and bruised for our iniquities. Upon 1 he omer of flour that was taken, oil and frankincense were poured: which may denote, the acceptableness of Christ in his sufferings, death, and sacrifice to his divine Father. He gave himself for us, an offering and a sacrifice unto God for a sweet smelling savour.

And then the waving of this by the priest before the Lord, seems to denote his resurrection from the dead. This action, indeed, literally understood, was expressive of an acknowledgment to the Lord of heaven and earth; that the fruits of the earth, and the plentiful harvest were of him, and to give him the praise and the glory of it. But typically considered, it represented the resurrection of our Lord Jesus Christ from the dead. (And remarkable it is, he rose from the dead on the very day the sheaf of the first-fruits was waved).

That which confirms this, is what I have already observed from the great apostle of the Gentiles, who tells us, Christ is risen from the dead, and become the first-fruits of them that slept: this makes me conclude, that this waving the sheaf, denotes, the resurrection of Christ. He is the first-fruits of them that slept; the earnest of the resurrection from the dead to his people: he insures that to them, being the representative of them. He is the first that rose from the dead to an immortal life: for though there were others that were raised before him, as the son of the widow of Sarepta, the Shunamite's son, and the man that was let down into the grave of the prophet Elisha: all which took place before the coming of Christ.

And after his coming, before his resurrection, there were many raised from the dead and raised by himself, which was one proof he gave of being the Messiah. The dead are raised; (Luke 7:22) how many we cannot say; but instances we have upon record, as Jairus's daughter, Lazarus, the favorite of our Lord, and others. But then he was the first that rose by his own power into an immortal life. He arose by his own power. Destroy this temple (said he, meaning his body) and in three days I will raise it up; (John 2:19) and accordingly he being put to death, raised himself the third day; for he had power (which no mere man had) to lay down his life, and takes it up again, And by doing this, especially the latter, he declared himself to be the Son of God with power. (Rom. 1:4) He was the first that arose to an immortal life.

All the rest rose from the dead, but died again; but he, being raised from the dead, dieth no more; death hath no more dominion over him. He was dead, but is alive, and lives for evermore, and hath the keys of hell and of death. Jehovah the Father shewed him the path of life; and he was the first that trod therein. There were some indeed raised at the time of his resurrection, as it is written, and many bodies of the saints which slept arose, and came out of the graves, after his resurrection. (Matt. 27:52, 53) And in all probability these rose to immortal life, and went triumphantly to heaven with our risen Lord; but then this was after his resurrection; so that he was the first that arose to an immortal life.

And as Christ rose first in order of time, so he rose the first in dignity. He rose as the head of the body, as the first born, the beginning, that in all things he might appear to have, as he ought to have, the pre-eminence. He did not rise again as a mere individual, as a single person, but as a public head and representative of all his people. He also is the first in causality. He is the procuring cause of the resurrection from the dead. He not only by the gospel brought life and immortality to light; but, by his obedience, sufferings, and death, has opened the way of life.

He came to this end; that we might have life, spiritual and eternal; so true is that saying of the apostle, that as by man came death, by man came also the resurrection from the dead. And he is the pattern and exemplar, according to which the saints will be raised; as my dead body shall they arise. (Isa. 26:19) Just as his dead body arose, so shall the dead bodies of all the saints arise in the resurrection morn: they shall be fashioned like unto his glorious body. Was he raised incorruptible? so shall they.

So saith the apostle, the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor. 15:52, 53) As his body was raised a powerful body, so shall theirs. He was crucified through weakness; but being raised by the power

of God, it became a powerful body. So saints shall be raised in power, no more subject to weaknesses and infirmities, as now; no more liable to disorders and diseases, or to death itself: neither of them shall have any power over them.

As his body was raised a glorious one so shall theirs also. It is sown in dishonour, it is raised in glory; fashioned like unto the glorious body of Christ: (Phil. 3:21) shining not only as stars, but as the sun in the firmament of heaven. As his was raised a spiritual body, so shall theirs too. Not a new aerial and celestial body, as some have dreamed; no, but a spiritual one. Not as to substance, but as to quality; that shall be supported without eating and drinking. The organs thereof will be fitted for spiritual exercises, and be wholly under the influence of the Spirit of God; and be no more an incumbrance to the spirit or soul of man.

And, as Christ's risen body was the same body that was crucified and slain; (which appears from the marks upon it. Except, says Thomas, I shall see the prints of the nails in his hands, I will not believe: and these were shewn him. And our Lord, to convince his disciples that it was the same body, said, Behold my hands and my feet, that it is I, myself. Handle me, and see: for a spirit hath not flesh and bones, as ye see me have; (Luke 24:39)) so the same body of the saints that dies, shall be raised from the dead.

Job himself firmly believed this, In my flesh shall I see God; whom mine eyes shall behold, and not another. (Job 19:25, 27) So the apostle, this corruptible (pointing to his body) must put on incorruption. (1 Cor. 15:53) Christ is the efficient cause of the resurrection. The procuring cause as Mediator; the exemplar, as man; the efficient cause, as God; for as the Father quickens whom he will, so the Son. It will be by his voice the dead will arise; some to everlasting life, and some to everlasting shame and contempt.

And herein will he a display both of his Omnipotence and Omniscience. Of his Omnipotence, that he has the keys of hell and death; and can open the graves, and set the prisoners free. The raising the dead is a work of Omnipotence; as the raising of Christ's body was, so the raising of the bodies of the saints will be. Our Lord will by this shew himself to be the mighty God. There will also be a display of his Omniscience. He must needs be omniscient, that knows where the dust of his saints lies.

Though dispersed here and there; yet has he undertaken (and it was an obligation laid upon him) to raise it up at the last day; and so he will. Thus we have seen the waving of the sheaf pointed out the resurrection of Christ from the dead: but this is not all. It is also expressive of his connection with his people, whom he represented: and whose resurrection is the pledge, earnest, and security of theirs. For, as the first-fruits sanctified the rest of their harvest, represented the whole, gave a right to the in-gathering of it, and insured it; so our Lord's resurrection from the dead, sanctified and secured the resurrection of his people.

Because he lives, they shall live also: or as sure as his dead body arose, so sure shall theirs rise also. But then he is only the first-fruits of his own. Christ the first-fruits, afterwards they that are Christ's at his coming. Who are the fruits of his sufferings and death; who have the first-fruits of his Spirit and grace in them: the fruits of righteousness upon them; who are his, by virtue of the Father's gift unto him, as also by the purchase of his blood, the efficacy of his grace upon them, and through a voluntary dedication of themselves unto him, under the influence of his Spirit and grace.

The first-fruits of these and these only. Not but that there will be a resurrection both of the just and the unjust; the sea and the grave will give up all the dead, and among these will be some whose names are not written in the Lamb's book of life. These will appear before the judgment seat of Christ to receive the

things done in the body; but the saints, whom Christ is the representative of, will arise by virtue of the union to their living Lord and head. Not so the wicked; only by virtue of his power exerted upon them they will arise, and that to everlasting shame and confusion.--Thus we have seen, this sheaf was a type of Christ, with respect to what was done to it.

Now it remains only to observe, III. What were the concomitants of it. What accompanied the waving the first-fruits, were a burnt-offering, and a meat-offering. (Lev. 23:12-14) The first of these was an eminent type of Christ, as all the burnt-offerings were. It was a lamb: a figure of Christ the Lamb of God who takes away the sin of the world. A Lamb without blemish: a type of the immaculate Lamb of God. This was a burnt-offering; so a fit emblem of the dolorous sufferings of our Lord Jesus Christ.

Then there was a meat-offering, which always went along with this; which was typical of Christ, as we have seen in a former discourse (Sermon 20). I shall close all with a word or two. From hence we see the great advantages we receive from Christ, He is the first-fruits, and all our fruit is from him. This remarkable type in a particular manner points out the many benefits we receive from the sufferings, death and resurrection of Christ, who was apprehended, beaten and scourged: who endured the wrath of the Almighty, and that in our room and stead.

The fruits of which are, our redemption from the curse of the law, the remission of sins, peace and reconciliation with God, pardon of sin, and justification. Many are the advantages also accruing to us from the resurrection of Christ. Our justification is owing there-unto; he rose again for our justification. Our regeneration is in virtue of it; we are begotten to a lively hope of a glorious inheritance by the resurrection of Christ from the dead. The resurrection of our bodies in the last day are insured hereby; because he lives we shall live also.

And therefore many are the obligations we lay under to give thanks unto his name and not forget his benefits. We ought, through the constraints of his love, to live to him who died for us. And how much ought this night to be observed in which we are about to commemorate the sufferings and death of a dear Redeemer! As it is said of the night of the passover, when the Israelites were in such a remarkable manner delivered and saved. It is a night to be much observed in all generations; so the night in which the antitypical sheaf of the first-fruits was reaped, in which our Lord was apprehended; in which he was betrayed; in which he was brought before the great Sanhedrin and there condemned.

The consequence of which was, his sufferings and death; which laid a foundation for the everlasting salvation of all that believe in him, it is a night to be much observed in all the churches of Christ until the second coming of our Lord.

Source: <https://sermonindex.net/speakers/john-gill/the-wave-sheaf-typical-of-christ/>

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