

The Spiritual Significance of the Offerings

The Meat (Meal) Offering (part 2)

by Mike Vinson

Lev 2:1 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:

The meat offering is the second of the of five types of offerings. 1) burnt, 2) meat (meal) 3) peace, 4) sin, and 5) trespass.

The meal offering is of four ingredients 1) "finely ground flour" with 2) oil, and 3) frankincense and 4) salt. We have covered the significance of an offering which does not include the shedding of blood, an offering of the "fruit of the ground." That 'fruit of the ground' represents the offering of our flesh:

Gen 2:7 And the LORD God formed man of the dust **of the ground**, and breathed into his nostrils the breath of life; and man became a living soul.

The fact that part of this offering is not burnt but is given to the priests shows us that this is an offering whose emphasis is our debt to our fellow men who we are to see as Christ:

Mat 25:34 Then shall the King say unto them [the sheep] on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Mat 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Mat 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Mat 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed [thee]? or thirsty, and gave [thee] drink?

Mat 25:38 When saw we thee a stranger, and took [thee] in? or naked, and clothed [thee]?

Mat 25:39 Or when saw we thee sick, or in prison, and came unto thee?

Mat 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

So the sheep on His right hand, who feed the hungry, give drink to the thirsty, take in strangers, clothe the naked, visit the sick and come to the prisoners, are the meat offering.

This offering shows us Christ in us. But it is a certain part of Christ in us. This is Christ in us as "finely ground flour... of the fruit of the ground." It is Christ being ground to powder for us. It is also Christ being ground to powder in us. It is us being ground to powder for Christ's body which is the church:

Col 1:24 Who now **rejoice** in my sufferings for you, and **fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:**

What do we see here in Colossians? How can anyone say that there is something "behind of the afflictions of Christ? Isn't Paul blaspheming? Did not Christ say "it is finished?"

Joh 19:30 When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.

How then can Paul say: "**I... fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church?"**"

Paul can say this because Paul knew that it wasn't really him who was filling up those afflictions at all. Paul knew his Bible. And Paul had the mind of the spirit. So Paul knew what this verse was all about:

Exo 20:25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

So while this offering shows us what Christ accomplishes in being bruised and crushed to powder for us, it also shows us that this is accomplished through us by having Christ in us. This is the only offering which is not a blood offering. It is an offering of the fruit of the ground. It represents what and how the fruit of the ground is given in service to God. It represents our good works toward our fellow man who is also Christ. And the fact that it must never be offered without a blood offering tells us that our good works alone cannot save us. The fact that it is always offered with a shed blood offering tells us that our good works are not our works at all. They are rather 'Christ in us.'

Gal 2:20 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.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by [my own efforts of keeping] the law [for the lawless], then Christ is dead in vain.

So whose works are they if they are worked in us?

Eph 2:1 And you hath he quickened, who **were dead** in trespasses and sins;

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Eph 2:5 **Even when we were dead in sins**, hath quickened us together with Christ, (by grace ye are saved;)

Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Eph 2:7 That **in the ages to come** he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Eph 2:8 For by grace are ye saved through faith; and that **not of yourselves**: it is the gift of God: Eph 2:9 Not of [our own] works, lest any man should boast.

Eph 2:10 For we are **his workmanship, created in Christ Jesus unto good works**, which God hath before ordained **that we should walk in them**.

Is this "in the ages to come" an 'Is Was and Will Be statement? What say the scriptures?

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom **the ends of the world are come**.

1Co 10:12 Wherefore **let him that thinketh he standeth take heed lest he fall**.

That is the meat offering. It is **bruised** for Him:

1st Ingredient - Fine Flour

Isa 28:28 **Bread corn is bruised**; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.
Isa 28:29 This also cometh forth from the LORD of hosts, which is **wonderful in counsel, and excellent in working.**

"Bread corn is bruised." That is what we are, if we are to be of service to our brothers. We must "fill up in our bodies what is behind of the afflictions of Christ, for His body's sake which is the church." That is the finely ground and even consistency of the meat offering. And it was not just "finished" 2000 years ago on His cross. It Is, Was and Will Be being "finished... in our bodies, for His body's sake which is the church."

Christ suffered, not just from His enemies. He suffered from His own apostles who left Him to what ever the Jews and the Romans wanted to do to Him. And what the "two horned, like a lamb, beast wanted, when he opened his mouth and spoke as the dragon" was Christ's death, and the seven headed beast the two horned beast rode upon, was willing to accommodate her.

Mat 10:24 The disciple is not above his master, nor the servant above his lord.

Luk 6:22 Blessed are ye, when men shall hate you, and when they shall **separate you from their company**, and shall reproach you, and **cast out your name as evil**, for the Son of man's sake.

Joh 15:18 If the world hate you, ye know that it hated me before it hated you.

1Jo 3:12 Not as Cain, who was **of that wicked one [of his father the Devil -John 8:44]**, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

1Jo 3:13 Marvel not, my brethren, if the world hate you.

1Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

1Jo 3:15 Whosoever hateth his brother is a murderer: and ye know that **no murderer hath eternal life abiding in him.**

2nd Ingredient - Oil

The 2nd ingredient in the meat offering is oil, "he shall pour oil upon it." What does oil signify in scripture?

Act 2:16 But this is that which was spoken by the prophet Joel;

Act 2:17 (a) And it shall come to pass **in the last days**, saith God, I will **pour out of my Spirit** upon all flesh:

Oil is not mentioned in the burnt offering. In the burnt offering the spirit is signified by water:

Lev 1:9 But his inwards and his legs shall he **wash in water**: and the priest shall burn all on the altar, [to be] a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Here is the 'oil' being poured out on the 'flour:'

Luk 3:22 And the **Holy Ghost** descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

And here is what that 'oil' generates:

Luk 4:1 And Jesus **being full of the Holy Ghost** returned from Jordan, and **was led by the Spirit** into the wilderness,

Luk 4:14 And Jesus returned in **the power of the Spirit** into Galilee: and there went out a fame of him through all the region round about.

Luk 4:15 And **he taught in their synagogues**, being glorified of all.

Luk 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And what He reads in the synagogue tells of what He does under the anointing of the 'oil,' the spirit:

Luk 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luk 4:18 The Spirit of the Lord is upon me, because **he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

Luk 4:19 To preach the acceptable year of the Lord.

So the spirit is mentioned in this offering of our bodies to Christ in service to our fellow man, as oil, because it is in service to one another that the smoothing and healing affect of oil is needed to heal the wounds we find or inflict on one another:

Luk 10:34 And went to him [one of the least of these my brothers], and bound up his wounds, **pouring in oil** and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Here is the one verse which best describes the meat offering:

Act 10:38 How **God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil**; for God was with him.

And what was the result of Him "going about doing good?"

Luk 4:28 And all they in the synagogue, when they heard these things, were filled with wrath,

Luk 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

All who present themselves to God to be given Christ in them will always be "the bruised corn," the meat offering.

3rd Ingredient - Frankincense

The third ingredient is frankincense, "and put frankincense thereon:" But look what is said in connection with commanding this ingredient to be part of the meat offering:

Lev 2:11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for **ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.**

No leaven and no honey were ever to be burnt in any offering made by fire unto the Lord. Why is that? Why is frankincense to be burnt on the altar of the Lord but leaven and honey are never to be burnt on the altar?

The reason is that both honey and leaven corrupt when submitted to heat. Frankincense, on the other hand is a most precious and fragrant and enduring perfume. That is the symbolism of Christ in us as the meat offering. And it is contrasted with the sweetness of honey which is in many of us until we are put through the fire of God's words. Then all of our sweetness, like honey and leaven, begins to ferment and sour immediately. Our sweetness must never be placed on the altar of God. Here is a story which gives the contrast of incorruptible, enduring, fragrant frankincense to the never to be burnt on God's altar, honey and leaven:

1Sa 15:1 Samuel also said unto Saul, The LORD sent me to **anoint thee** to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

1Sa 15:2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait]for him in the way, when he came up from Egypt.

1Sa 15:3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

1Sa 15:4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

1Sa 15:5 And Saul came to a city of Amalek, and laid wait in the valley.

1Sa 15:6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

1Sa 15:7 And Saul smote the Amalekites from Havilah [until] thou comest to Shur, that [is] over against Egypt.

1Sa 15:8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

1Sa 15:9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all [that was] good, and would not utterly destroy them: but every thing [that was] vile and refuse, that they destroyed utterly.

1Sa 15:10 Then came the word of the LORD unto Samuel, saying,

1Sa 15:11 It repenteth me that I have set up Saul [to be] king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

1Sa 15:12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

1Sa 15:13 And Samuel came to Saul: and Saul said unto him, Blessed [be] thou of the LORD: I have performed the commandment of the

LORD.

1Sa 15:14 And Samuel said, What [meaneth] then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

1Sa 15:15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

1Sa 15:16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

1Sa 15:17 And Samuel said, **When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?**

1Sa 15:18 And the LORD sent thee on a journey, and said, Go and **utterly destroy the sinners the Amalekites, and fight against them until they be consumed.**

1Sa 15:19 Wherefore then didst thou not obey the voice of the LORD, but **didst fly upon the spoil, and didst evil in the sight of the LORD?**

1Sa 15:20 And Saul said unto Samuel, Yea, **I have obeyed the voice of the LORD, and have gone the way which the LORD sent me,** and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

1Sa 15:3 Now go and smite Amalek, and **utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.** Meaning simply, clean up your life!

1Sa 15:21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, **to sacrifice unto the LORD thy God in Gilgal.**

1Sa 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, **to obey is better than sacrifice, and to hearken than the fat of rams.**

1Sa 15:23 For **rebellion [is as] the sin of witchcraft, and stubbornness [is as] iniquity and idolatry. Because thou hast**

rejected the word of the LORD, he hath also rejected thee from [being] king.

These words are not for Samuel and Saul. They happened unto them and they are written for us:

1Co 10:11 Now **all these things happened unto them for ensamples: and they are written for our admonition**, upon whom the ends of the world are come.

1Co 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

How can I say that these experiences were not for those who experienced them?

1Pe 1:12 Unto whom it was revealed, that **not unto themselves, but unto us they did minister** the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

1Sa 15:24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because **I feared the people, and obeyed their voice.**

1Sa 15:25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

1Sa 15:26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

1Sa 15:27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

1Sa 15:28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

1Sa 15:29 And also the Strength of Israel will not lie nor repent: for **he is not a man, that he should repent.**

1Sa 15:30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

1Sa 15:31 So Samuel turned again after Saul; and Saul worshipped the LORD.

1Sa 15:32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

1Sa 15:33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

1Sa 15:34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

1Sa 15:35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and **the LORD repented** that he had made Saul king over Israel.

This is leaven and honey in us. This is never to be offered with fire on the altar of God. So it is contrasted with Christ in us. It is contrasted with the enduring, sweet, fragrance of frankincense, Christ in us as the meat offering:

Psa 45:7 Thou lovest righteousness, and hatest wickedness: therefore **God, thy God, hath anointed thee with the oil of gladness above thy fellows.**

Psa 45:8 All thy garments **smell** of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

Son 1:3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

Who are "the virgins?"

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

This is the virgin who says:

Son 1:13 A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.

Son 1:14 My beloved is unto me as a cluster of camphire in the vineyards of Engedi.

It is **for God** that Christ is all of these things which the meat offering symbolizes in us and for us.

4th Ingredient - Salt

The fourth and final ingredient in the meat offering is salt:

Lev 2:13 And every oblation of thy meat offering **shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt.**

All meat offerings had to be seasoned with salt: "Every oblation of thy meat offering **shalt thou season with salt;**" But notice the next part of this same verse: "**neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering**"

When anything is intended to be understood as lasting and being preserved it is called "a covenant of salt." Salt both "seasons" and salt also preserves.

Num 18:10 In the most holy place shalt thou [Aaron and his sons only] eat it; every male shall eat it: it shall be holy unto thee.

Num 18:19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given **thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.**

That is why it is emphasized in this offering that there must be no leaven offered by fire on the altar of the Lord. Leaven is contrasted with salt. Leaven corrupts and salt preserves: "**neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering**"

Leaven, on the other hand, is used like this in scripture:

Luk 12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees, which is hypocrisy.**

Mat 16:6 Then Jesus said unto them, Take heed and **beware of the leaven of the Pharisees and of the Sadducees.**

Mar 8:15 And he charged them, saying, Take heed, **beware of the leaven of the Pharisees, and [of] the leaven of Herod.**

Paul gives us this admonition using the word 'salt:'

Col 4:6 Let your speech be **alway with grace, seasoned with salt**, that ye may know how ye ought to answer every man.

Speaking with grace means that you understand how God works correcting and disciplining His chosen few. When this is so our words are "seasoned with salt" and are not distasteful to the hearer. "Fitly spoken" words are words spoken "with grace [and] seasoned with salt:"

Pro 25:11 A word **fitly spoken** is like apples of gold in pictures of silver.

The meat offering differs from the burnt offering in that **it is not all burnt:**

Lev 2:2 And he shall bring it to Aaron's sons the priests: and he [the priest] 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:**

Lev 2:3 And **the remnant of the meat offering shall be Aaron's and his sons'**: it is a thing most holy of the offerings of the LORD made by fire.

The priest takes a handful of the flour and of the oil and all of the frankincense to burn on the altar to the Lord. "And **the rest of the meat offering shall be Aaron's and his sons.**" So while it is not all burnt like the burnt offering, it is **all** consumed with nothing going to the offerer. Here is what the meat offering is:

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable [Greek-devine] service.

Christ in us is our meat offering and He Himself feeds His priests:

1Pe 2:9 But **ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;** that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Psa 132:15 I will abundantly bless her provision: **I will satisfy her poor with bread.**

Who is "her poor?" Look at the preceding verses:

Psa 132:13 For **the LORD hath chosen Zion;** he hath desired it for **his habitation.**

Psa 132:14 **This is my rest for ever: here will I dwell; for I have desired it.**

And where does God desire to dwell for ever?

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Rev 21:3 And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.**

So the meat offering, with its flour, it's oil, it's frankincense, and it's salt is intended for consumed for the most part by man, it is nevertheless "for the Lord." We may tend to do what we do for recognition of others. Christ in us does it all for God:

1Th 2:5 For **neither at any time used we flattering words**, as ye know, nor a cloke of covetousness; **God is witness:**

1Th 2:6 **Nor of men sought we glory, neither of you, nor yet of others**, when we might have been burdensome, as the apostles of Christ.

The last thing we need to know about this offering is how it differs from the wave sheaf at Pentecost.

Lev 2:12 As for the **oblation of the firstfruits**, ye shall offer them unto the LORD: **but they shall not be burnt on the altar for a sweet savour.**

What is the "oblation [offering] of the firstfruits? It is mentioned in Leviticus 23:

Lev 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

Lev 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Lev 23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; **they are the firstfruits unto the LORD.**

Why is this offering not to be "burnt on the altar for a sweet savour" while the wave sheaf on the morrow after the sabbath during the days of unleavened bread was to be burnt on the altar?

Lev 2:14 And if thou offer **a meat offering of thy firstfruits unto the LORD**, thou shalt offer for **the meat offering of thy firstfruits** green ears of corn dried by the fire, even corn beaten out of full ears.

Lev 2:15 And thou shalt put oil upon it, and lay frankincense thereon: **it is a meat offering.**

Lev 2:16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and [part] of the oil thereof, with all the frankincense thereof: **it is an offering made by fire unto the LORD.**

The reason why the meat offering of the days of unleavened bread is allowed to be burnt upon the altar as a sweet smelling savor is that is 'first fruit' is Christ. Christ had no leaven in Him. But the church which was established fifty days after Christ's acceptance as the very "first fruit to God of them that slept" is commanded to be offered with leaven and is therefore not a sweet smelling savor which can be burnt on the altar to God:

1Co 15:20 But now is Christ risen from the dead, and become **the firstfruits of them that slept.**

We too are a 'kind of firstfruits:'

Jam 1:18 Of his own will begat he us with the word of truth, **that we should be a kind of firstfruits of his creatures.**

We are a "kind of firstfruits" but the wave sheaf of Pentecost is the only offering which is mixed with leaven:

Lev 23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be **baken with leaven; they are the firstfruits unto the LORD.**

The "bread of the firstfruits" was to be offered with the sin offering. It was not to be offered with fire on the altar.

Lev 23:19 Then ye shall sacrifice one kid of the goats **for a sin offering**, and two lambs of the first year for a sacrifice of peace offerings.

Lev 23:20 **And the priest shall wave them with the bread of the firstfruits** for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

Leaven could not be offered with fire on the altar to the Lord:

Lev 2:11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for **ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.**

So what then is this all telling us is the difference between the offering of the firstfruit at "the morrow after the sabbath" and the offering of the firstfruit at the day of Pentecost 50 days later? Here is the difference:

Phi 3:12 **Not as though I had already attained, either were already perfect:** but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Phi 3:13 Brethren, **I count not myself to have apprehended:** but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

Phi 3:14 **I press toward the mark for the prize of the high calling of God in Christ Jesus.**

As opposed to this:

2Co 5:21 For he hath made him [to be] sin for us, **who knew no sin;** that we might be made the righteousness of God in him.

Christ in us is our meat offering accepted as a sweet savor and burnt upon the altar to God, but the offering contrasting us with Christ is not a sweet savor. It is "Baked with leaven" on the day of Pentecost. And Christ is all of these in us. As a sweet savor his is our meat offering. As a sin offering the cakes of bread baked with leaven are not a sweet savor and cannot be burnt with fire on the altar. Christ is both our sweet savor and our sin offering. He is all of these things and He is doing all of this in us:

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory:**

Rom 11:36 For **of him, and through him, and to him, are all things:** to whom be glory for ever. Amen