

# Christ in the Offering - Part 1

by Albert Leckie

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*The sermon explores the significance of the book of Leviticus and its relevance to the life and ministry of Jesus Christ.*

**Duration:** 58:46

**Scripture:** John 1:29, John 7:1, John 8:23, John 10:23, John 11:54, John 17:16

**Topics:** "Offering"

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## Description

In this sermon, the preacher discusses the different aspects of Jesus' character as depicted in the Gospel of John. He starts by comparing Jesus to an ostrich, emphasizing his submissive nature and willingness to be led. The preacher then mentions the image of a he goat, symbolizing Jesus' comeliness in his actions. He also highlights Jesus' role as a tireless worker, always completing the tasks given to him by his Father. Lastly, the preacher discusses Jesus' heavenly character, emphasizing his separation from the world and his divine nature. Throughout the sermon, the preacher references various passages from the Bible, including Proverbs, Psalms, and the Gospel of John, to support his points.

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## Transcript

The book of Leviticus chapter 1 verse 1 and the Lord called unto Moses and spake unto him out of the tabernacle of the congregation saying speak unto the children of Israel and say unto them if any man of you bring an offering unto the Lord you shall bring your offering of the cattle even of the herd and of the flock if his offering be a burnt sacrifice of the herd let him offer a meal without blemish he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord and he shall put his hand upon the head of the burnt offering and it shall be accepted for him to make atonement for him and he shall kill the bullet before the Lord and the priests Aaron's sons shall bring the blood and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation and he shall flee the burnt offering and cut it into his pieces and the sons of Aaron the priests shall put fire upon the altar and lay the wood in order upon the fire and the priests Aaron's sons shall lay their parts the head and the fat in order upon the wood that is upon the that is on the fire which is upon the altar but his inwards and his leg shall he wash in water and the priest shall burn all in the altar to be a burnt sacrifice an offering made by fire of a sweet savour unto the Lord and if his offering be of the flocks namely of the sheep or of the goats for a burnt sacrifice he shall bring it a meal without blemish and he shall kill it on the side of the altar northward before the Lord and the priests Aaron's son shall sprinkle his blood round about upon the altar and he shall cut it into his pieces with his hand and his foot and the priest shall lay them in order on the

wood that is in the fire which is upon the altar but he shall wash the inwards and the legs with water and the priest shall bring it all and burn it upon the altar it is a burnt sacrifice an offering made by fire of a sweet savour unto the Lord and if the burnt sacrifice for his offering to the Lord be of fowls then he shall bring his offering of turtle doves or of young pigeons and the priest shall bring it unto the altar and bring off his head and burn it on the altar and the blood thereof shall be wrung out at the side of the altar and he shall pluck away his crop with his feathers and cast it beside the altar on the east part by the place of the ashes and he shall cleave it with the wings thereof but shall not divide it asunder and the priest shall burn it upon the altar upon the wood that is upon the fire it is a burnt sacrifice an offering made by fire of a sweet savour unto the Lord.

The book of Exodus begins with a groaning people the book of Leviticus begins with a worshipping people you will remember the word of God to Moses at the burning bush I have seen the affliction of my people I have heard their cry I have heard their groaning and I know their sorrows the children of Israel are down in Egypt and they're groaning and the groans have ascended to the God of heaven but when we come to the book of Leviticus we discover that the children of Israel are now a worshipping people and in chapter one the Israelite is seen to be standing near to the brazen altar his burnt offering ascending to God as worship as sweet incense.

Now what has caused the change? The fact is they are now a redeemed people the divine intent in respect to the children of Israel has now been achieved did not God say Israel is my son my firstborn let my son go that he might serve me let my son go that he might religiously serve me let my son go that he might worship me had God not said to Moses let them make me a sanctuary that I may dwell amongst them and now God has his redeemed people around him in the wilderness he is dwelling in their midst and they have become a worshipping people.

One of the key expressions of the book of Leviticus is this and he called. In fact the title of the book in our authorized version Leviticus is really the title of the book in the Septuagint version that's the Greek translation of the Hebrew Scriptures. The title of the book in the original Hebrew is the Hebrew word Yekraf which means he called.

The title Leviticus is somewhat misleading that would almost lead us to think that here we have a book that's going to tell us about the Levites. The book of Numbers is the book that tells us about the Levites. This book of Leviticus is the book that tells us of the priestly family and the title of this book in the original Hebrew Yekraf is certainly more appropriate for that word Yekraf as I've already mentioned means and he called.

Now what is the significance of that? You will remember that in the book of Exodus God is heard to be speaking on a number of occasions. He spoke to Moses from the burning bush. He gave the law on Mount Sinai.

He spoke to Moses face to face without the camp on the occasion of the apostasy of the nation of Israel. But here in Leviticus God is speaking not from a burning bush, not from Mount Sinai, nor from a place without the camp but he's speaking from off the mercy seat. He's speaking from off his own throne in the midst of his redeemed people.

He has gathered them around them, around himself and he speaks to Moses from off the mercy seat, his own throne. And remember that the mercy seat had become the throne of God. That mercy seat of course was that lid, the golden lid of the ark or the lid of gold that covered the ark.

Now what was the significance of that lid of gold being God's throne, the mercy seat? Within the ark there were the unbroken tables of stone. I know we all remember the story well how that these sons of Bathsheba they took the lid off the ark and peered into it and because of that more than 50,000 of them were slain. Sometimes that has been interpreted that these men were more curious than they ought to be.

That might be true but there was more involved in the action than just that. Once they took the lid of the Ark of the Covenant they came face to face with an unbroken law and for a sinner to come face to face with a broken law cannot mean anything else but death. But God dwelt in the midst of his redeemed people when once the unbroken tables of the Covenant had been covered with this lid of gold and that lid of gold the mercy seat sprinkled with blood.

On that basis God dwelt in the midst and from that throne he called to Moses. Each time you come across the expression in the book of Leviticus and the Lord called you discover that commences a new and a different revelation from God himself. Now in these offerings of Leviticus we want to see our Lord Jesus.

In the burnt offering we have John's presentation of the Son of God. How John presents God's Son to us in his most interesting gospel. It is very necessary to observe the omissions in the gospel according to John.

For instance when we see God's Son in the garden of Gethsemane in John chapter 18 there's no mention of his sweat, no mention of his agony, no mention of his being prostrate on the dust of the earth in fact in John's gospel we discover that it is those who have come to arrest him that are prostrate in the dust of the earth. There's no mention of the angel sent from heaven to minister to him. Now is there any mention made of the words of the Savior, Father if it be possible let this cup pass from me.

Now these are most important omissions. John gives us perhaps the more detailed account of the appearance of our blessed Lord before Pilate and as we read of John's account of the appearance of God's Son before Pilate at first we begin to feel sorry for Pilate. For Pilate he's quailing three times over he's heard to protest that this man had done nothing worthy of death, that he found no fault in him and Pilate is quailing.

Why does he quail? Not because of the dream of his wife, not because of the words of his wife to have nothing to do with this just man, but Pilate is quailing in John chapters chapter 18 because he discovers himself to be in the august presence of the Son of God. You think of the important omissions in John's account of Golgotha, of all that the Savior endured on Golgotha's brow. You will discover that John makes no mention of the prayer of the Son of God, Father forgive them for they know not what they do.

Nor does John make any mention of the pardon that the Son of God granted to the dying thief. John makes absolutely no mention of the hours of darkness. Nor does John make any mention of the fact that God's Son was forsaken by God.

He does not refer to the cry of the Savior, my God, my God why hast thou forsaken me? Now John was better able to give us the details of Gethsemane and of Golgotha than were either Matthew, Mark or Luke. For John was one of the favorite three who was with the Lord in the garden, yet there are so many things that he doesn't mention and more. John was one of the faithful band of five who stood at the foot of the cross and because of that he was better equipped than the other evangelists to give us the details of what happened at Golgotha.

These omissions then on John's part must be most important. We ask ourselves this question, why is it that there's no mention of his agony and sweat in the garden? Why is there no mention of his abandonment? In John's Gospel we do not see God's Son going into death to procure our salvation. In John's Gospel we do not see God's Son going into death to put away sins.

In John's Gospel we see God's Son going into death primarily for the glory of his Father. That in that death upon the cross he might bring eternal satisfaction and glory to his own Father. My dear brethren, this is an aspect of the death of Christ that we all too often forget.

We have become so selfish that whenever we think of Calvary we only think of the blessing that it has brought to us. I says John, I want to tell you of all the glory that Calvary brought to God the Father. You think of how the Lord Jesus speaks of his death in the Gospel according to John.

In chapter 8 he is had to say, when ye shall have lifted up the Son of Man then shall you know that I am. What an amazing revelation. When ye shall have lifted up the Son of Man then shall you know that I am.

You think of his words in John chapter 12. We hear the Savior say, now is my soul troubled and what shall I say more? Father save me from this hour? I know. He goes on to say, Father glorify thy name.

Father I am going to go gothers brow and this is uppermost in my mind and heart that thy name might be glorified. I want to state here in Stretford this evening that had there never been one soul saved God's name had been eternally glorified by reason of the death of his son at the place called Calvary. And it's from that standpoint the sacrifice of the Savior is viewed in the Gospel according to John.

In John chapter 16 the Savior is had to say to his own, you're going to leave me and you're going to go to your own home. You'll leave me alone. Yet I am not alone for the Father is with me.

And right from the beginning to the end of John's Gospel the Father is with his Son. Hence there's no mention of the abandonment, the hours of darkness and the orphan cry why hast thou forsaken me? At the close of John chapter 13 we see our Savior leaving the upper room. And he leaves the upper room with these words that the world might know that I love the Father arise let us go hence.

In fact these words are uttered at the close of chapter 14 and not chapter 13. And with these words he left the upper room. I'm going to the cross I'm going to Calvary and I'm going to Calvary that the world might know that I love the Father.

And thus in John's Gospel God's Son goes to Calvary that the world might know that he loved his Father. In John chapter 10 the Good Shepherd presents it from a different standpoint. In John chapter 10 he is had to say therefore doth my Father love me because I lay down my life for the sheep.

And thus the Savior went to Calvary in John's Gospel to show conclusively his love to the Father. And he goes to Calvary in John's Gospel in the deep consciousness of the Father's love to him. You remember his words in the upper room once that Judas had gone out and he begins to think of what lay before him and he thinks of Calvary and he's had to say with regard to Calvary now is the Son of Man glorified and God is glorified in him.

One would love to stay to speak of these remarkable statements that time does not permit. But my dear brethren at Calvary the Son of Man was glorified in his perfect obedience and God was glorified in the sacrifice that the Savior made. And thus in John's Gospel I repeat we have the burnt offering aspect of the

death of Christ.

We see God's Son going into death not to deal with sin, not so much to bring blessing to you and me, but that the Father might be glorified and eternal pleasure brought to the heart of his God. Now that's the burnt offering in John's Gospel. The next offering of Leviticus is the meal offering of chapter 2. And I believe that the meal offering belongs in particular to no gospel.

It isn't peculiar to any one of the four Gospels. It can be seen in all of them. I wonder why in the meal offering we are presented to us the holy life, the perfect service of the Son of Man.

Our attention is directed to his wondrous person, his incorruptibility, his impeccable holiness. And this of course belongs to no gospel in particular. The theme of this runs throughout the four Gospels.

Now love to think that in connection with the meal offering twice over we read it shall be a memorial unto the Lord. Remain in your hearts of this important truth that that lovely life that he lived, that perfect service that he performed shall be a perpetual memorial to the heart of his God. God shall never forget it.

It shall be a perpetual memorial to the heart of his God. The next offering in the book of Leviticus is the peace offering that we find in chapter 3. And in the peace offering we have Luke's presentation of the life and service and the death of our Lord Jesus Christ. You remember in Luke chapter 7 we have that woman of the city whose sins were forgiven and to whom the Savior said, go in peace.

If you look in your revised verse you'll discover that what in fact the Savior said was this, go into peace. Not go in peace but go into peace. Now what's the significance of that? Following the modern order of Luke's gospel, where would that woman go? She would go into the company that's spoken of in the opening verses of chapter 8. Go into the peace of the fellowship of that company of women who follow Jesus and minister to him of his substance.

Joanna and Susanna and others. Go into the peace of the fellowship of that company who are following me and ministering to me of their substance. That's the idea of the peace offering.

Furthermore, the peace offering was a thanksgiving offering. It is spoken of as in that way in Leviticus chapter 7, the sacrifice of thanksgiving. And you discover as you read throughout Luke's gospel there is brought before us repeatedly the idea, the thought of thanksgiving, of worship and of praise.

You remember in Luke chapter 2 we read of the shepherds, they return glorifying God. And in the same chapter the angels are heard to be glorifying God and saying glory to God in the highest. A note of glorification, a note of gratitude, a note of worship.

In chapter 4 the Lord Jesus, he's in the synagogues and Luke tells us he is being glorified of all. God is being glorified in chapter 2. His son is being glorified in chapter 4. Remember in chapter 5 we have the man with a palsy whose sins were forgiven and whom the Lord Jesus said arise, take up thy bed and walk. And we see that man with his bed on his shoulders departing to his own house and says Luke glorifying God.

In chapter 7 our blessed Lord he raises to life the son of the widow of Nain. What was the result? As says Luke, the people glorified God saying a prophet is risen up amongst us and God has visited his people. In chapter 13 we have that woman who was bowed those many years.

The Lord Jesus made her straight. He made her straight immediately and this was her reaction. Immediately that she was made straight she began to glorify God.

In chapter 17 we have the account of the ten lepers that were cleansed. Remember that one Samaritan leper he turned back and with a loud voice he glorified God. In chapter 18 we have the blind man who received his sight and after he had received his sight says Luke, he followed him glorifying God and all the people gave praise to God.

Chapter 18. Chapter 23 we have the centurion at the foot of the cross. What does he do? He glorifies God and he says truly this was a righteous man.

There at the very foot of the cross we have the centurion glorifying God and we observed on Sunday morning that there in chapter 19 we have the occasion of the Lord Jesus entering into Jerusalem. The whole multitude of the disciples they're rejoicing and they're praising God with a loud voice. The Pharisees approached Jesus and said, rebuke my disciples.

Asked Jesus if these should hold their peace. The stones would immediately cry out. Ah you see dear brethren that's the peace offering.

It's Luke's presentation of our Savior. It's the sacrifice of thanksgiving and the theme from the beginning to end of Luke's gospel is one of praise and thanksgiving and of glorifying God. The next offering of course in the book of Leviticus in chapter four is the sin offering.

Then in chapters five and six we have the trespass offering. Now what is the difference between the sin offering and the trespass offering? In the sin offering there is mention made of the various persons who might sin. The anointed priest might sin.

The congregation might sin. A ruler might sin. One of the common people might sin.

But we're not told the type of sin that they might commit. If they do anything against any of the commandments of the Lord that ought not to be done that's all that's said. No details of the sin.

The emphasis is upon the persons who might sin. When you think of the trespass offering you discover that no mention is made of the individuals who might sin. The emphasis is rather on the type of sin or trespass they might commit.

An Israelite might tell his neighbor a lie. An Israelite might deceive his neighbor in the matter of fellowship or something that he has taken by violence. And details are given as of the different type of trespasses that might be committed.

Now there is essentially the difference between the sin offering and the trespass offering. In the sin offering emphasis is upon the persons who might sin. Whereas in the trespass offering emphasis is upon the nature of the trespasses that might be committed.

In Mark's gospel we have the sin offering. In Matthew's gospel we have the trespass offering. And what makes this conclusive in our minds is this.

The words of the Lord Jesus on the occasion of his giving thanks for the cup at the institution of the Lord's Supper. You remember in Mark's gospel he is heard to say this is my blood of the covenant shed for many. Now that's the sin offering.

This is my blood of the covenant which is shed for many which is shed for the persons. That's the sin offering emphasis on the persons. But when you come to Matthew's gospel chapter 26 the words of the Lord Jesus are somewhat different.

He is heard to say this is my blood of the covenant shed for many for the remission of sins. In Mark's gospel it's for the persons. That's the sin offering.

In Matthew's gospel it's for the sins, for the remission of sins. And that's the trespass offering. But perhaps more of that later.

When we think of this burnt offering for a few moments and we want to see our Lord Jesus in a very special way in the burnt offering this evening. Might I just mention that when you consider the offerings of the book of Leviticus that is from chapter 1 up to verse 7 of chapter 6 we have to remember this that all of these offerings are associated with the thought of communion. None of the offerings in the book of Leviticus in the early chapters were offered in order to bring about a relationship between God and his people.

They're offered by a people who are in relationship with God. And they're either offered out of an enjoyment of communion or offered in order to restore communion. I've mentioned already that the burnt offering was not offered because of any sin that had been committed.

That gives us to appreciate the aspect of the death of Christ. His death and all it's God work aspect. Not a death for sin but a death that might bring eternal glory to the heart of God.

What you say is there not in connection with the burnt offering the idea of atonement. Of course it is mentioned in verse 4 where we read and he shall put his hand upon the head of the burnt offering and it shall be accepted for him to make atonement for him. But I want to remind you this evening that in this matter of atonement there is both the God word and the man word aspect of it.

In the burnt offering it is the God word aspect of atonement. Whereas in the sin offering it is the man word aspect of atonement. Now let me explain what I mean.

The language of Leviticus chapter 1 and verse 4 is this. It shall be accepted for him to make atonement for him. Thus the idea of atonement in the burnt offering is that of our acceptance.

But when you come to the sin offering it is rather a different aspect of atonement. Chapter 4 verse 20 verse 26 and verse 35 is this. And the priest shall make an atonement for him concerning his sin and it shall be forgiven him.

Now notice the difference. In the burnt offering it is atonement with a view to acceptance. In the sin offering it is atonement with a view to forgiveness.

Now let me explain that a little further. In both the burnt offering and the peace offering the author placed his hand upon the head of the offering. But the hands that were placed on the head of the burnt offering were different to the hands placed on the head of the sin offering.

The hands that were placed on the head of the burnt offering, these were worshipping hands. But the hands that were placed on the head of the sin offering, these were guilty hands. Hands that had just sinned.

When the hand was placed on the head of the burnt offering it was the thought of identification. When the hand was placed on the head of the sin offering the idea was rather of the transmission of guilt. Now let me explain further what I mean.

The Israelite brought his burnt offering. He placed his hands upon the head of the burnt offering. Then he saw that burnt offering laid upon the altar, the head, the legs and the inwards.

And he saw it ascending to God as sweet incense. He saw it ascend as an odour of a sweet smell into the nostrils of the God of heaven. And as he saw it ascending he realised that he had been accepted in the offering with which he had become identified in all the sweet savour of that offering to God.

But in the sin offering the priest laid his guilty hands upon the head of that sin offering. He saw that offering, the head, the leg, the skin, the flesh, the dung carried outside the cup. And in the place where the ashes were poured out he saw that head upon which he had confessed his sin, upon which he had transmitted the guilt of his sin, reduced to ashes and put away out of his sight and out of the sight of God.

And he knew then his sins were forgiven. You see in the burnt offering it's what went up. In the sin offering it's what has been put away.

It's atonement in it's God will aspect that gives us acceptance in the burnt offering. It's atonement in it's man will aspect that gives us to enjoy forgiveness in the sin offering. That could be further developed but time does not really permit.

You will notice in connection with the burnt offering that there was laid on the altar according to verse 8 and 9 the head, the legs and the inwards of the animal. I wonder why these are specified. The head, the legs and the inwards.

I would suggest dear brethren that the head directs our attention to what Paul had to say with regard to God's son. It says Paul he knew no sin. That's the head on the altar.

The legs has to do with what Peter said of God's son and he did no sin. The inwards has to do with what John said of God's son and in him is no sin. There were the head, the legs and the inwards placed on the altar for God.

You notice too that in verses 9 and 13 before the legs and the inwards were placed on the altar they had to be washed. Now this used to present a real problem to me. How can this speak of Christ if the legs and the inwards had to be washed before they were placed on the altar? And then the truth of this dawned in my heart.

What is it? My dear brethren, the legs and the inwards of the burnt offering had to be washed before they were placed on the altar that they might become typically what Christ was intrinsically. They had to be made in type what was true of Christ intrinsically. Legs and inwards pure.

You notice too in connection with the offering of the birds in the burnt offering that the birds according to verse 17 they had to be cleaved but not divided. And this was always true in connection with the offering of a bird in the Old Testament. The bird was cleaved but not divided.

I wonder why. I'm told by those who know better than me, and these are not few, that you could not divide a bird without breaking a bone. Impossible to divide a bird without breaking a bone.

Thus said the Lord, you'll cleave the bird but not divide it. How beautiful and accurate is the word of God. And not a bone of him shall be broken.

Then you notice too in connection with the offering of the birds in verse 16, the crop and the feathers had to be taken away, cast beside the altar on the east part by the place of the ashes. Now you notice in the margin of the Bible a slight alteration here. He shall pluck away his crop with his filth, not with the feathers but with the filth.

Thus both the crop and the filth of the birds had to be taken away. Now what is the crop? The crop is that part of the bird where it stores its undigested food. That had to be taken away.

And in this we have our appreciation of God's Son. Now I know that often times this is presented as being the work of the priest. But if you read this carefully you will discover that this was not the work of the priest, but this was the work of the offerer.

When the priest does anything it is carefully stated that the priest did it. But when it's the offerer that does it, it is carefully stated that it was he that did it. Now you observe verse 15, And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar.

Verse 16, And he that is the offerer shall pluck away his crop with his feathers. Verse 17, And he shall cleave it with the wings thereof, and the priest shall burn it. When it is he it is the offerer.

When it is the priest it is precisely stated that it was the priest. And it wasn't the work of the priest to take away the crop and the filth, it was the work of the offerer. Now I know that often times this is taken to refer to the work of our great high priest in the sanctuary which God built and not man.

That he takes away from our worship everything that is not acceptable to God. But I would suggest that what we have here is not the work of the priest, it is the responsibility of the offerer. Take away the crop.

And this relates not so much to the person of Christ but our appreciation of it. What then is the significance of the crop? The crop was undigested food. My brother I want to say this, God finds no pleasure when we offer to him what we have never digested.

You discover the saints are usually aware when a brother is offering in his worship what is not his own. What he has never made his own. You see it is so easy to acquire a big library and if one is a good reader to absorb what is written in books and never to have made it one's own.

God doesn't really want what we have never digested. God doesn't really want what we haven't made our own. I remember listening to a brother ministering in my home town many years ago when I was by the law.

And coming down the road after the meeting I said to this Irish brother, well what did you think of that minister today? I said he just succeeded in being nobody. He was neither himself nor the man that wrote the book. Now God wants us to be ourselves and God wants us to offer to him what we have made our own and what we are fed upon and digested.

But not only take away the crop, take away the filth. What is the filth? That is the residue of what has been digested. In other words if God not only doesn't want what we haven't digested, God wants freshness.

Take away the filth. You know dear brethren it is true and I speak to my own heart that we keep offering to God Lord by Lord the same old thing. And it is sad when the saints really know the next thing we are going to say because we have been saying it for years.

God wants us to worship freshness. Take away what you haven't digested and take away everything that isn't fresh. You will notice in connection with the burnt offering there can be offered a bullock, a sheep or a goat or there can be offered birds.

All of these speak of Christ. But what is the significance? John presents to us the highest presentation of the glories of God's Son. The burnt offering is the highest presentation of Christ in the offerings.

And you remember John who presents to us the greatest presentation of the glories of Christ in his gospel. He tells us in his epistle that in the family of God there are spiritual fathers, spiritual young men and spiritual infants. And I would suggest that the thought here is this, that the spiritual father he offers a bullock, the spiritual young man he offers a sheep or a goat and the spiritual infant he offers a bird or birds.

Now I know that some would disagree with me on that. But you cannot but observe as you take account of these three different offerings that there is a depreciation in their value. A bullock, a sheep or a goat or birds.

And secondly you cannot but notice as you go down the chapter that there are less discriminative detail in connection with the offerings as you go down the chapter. All of them was a sweet savour unto God. God found delight in them all for they all spoke of Christ.

But the great tragedy is this. Often times those who are spiritual fathers they are but spiritual infants. And I would say this to the young men here this evening.

You go in for worship. You go in for presenting to God your appreciation of his Son. Now I am not assuming the role of a critic.

God knows my heart. But to me there is something sadly wrong with many of our young men today. They can go up and down the country preaching the gospel and yet when it comes to the Lord's morning there is nothing to say.

Something wrong somewhere. In fact I make bold to say this dear brethren tonight. If I can't take part in the Lord's morning I shall be very slow to accept an engagement to preach.

God didn't save you my young brother to be a preacher. God saved you to be a worshipper. And your preaching should be an issue of your worship.

Thou shalt worship the Lord thy God and him only shalt thou serve. We are not saved to serve really. We are saved to worship.

Let my people go that they might serve me. That they might worship me. God wants from our hearts first of all worship and then service flows from that.

And when worship precedes service then there is character according to God in what service we do for him. Now let me say this very kindly. Often times when a young man is saved and baptized and brought into fellowship the ambition of many older brethren is to get them on the platform as quickly as they can.

See if he's a preacher. See if he's any good at passing on a message in the gospel. As I go up and down the country I've discovered that many a young man who has been put on the platform too soon in a very few years they're little or nothing for God.

Why is that? The answer is just this. If too early I'm ambitious to be a preacher I will read the scriptures in order to pass on a message for someone else. Instead of reading the scriptures for my own spiritual good and blessing.

Instead of reading the scriptures that there might be made in my heart deep and real appreciations of the worth of God's Son. And that makes me a worshipper. My young brother I want to say to you this evening you go in for worship.

Give that the first place in your life and your exercise and you'll discover that there will be value and character added to what service you do for the Lord thereafter. Now I think my time has gone but let me just take a moment. We want to think of the burnt offering in relation to John's gospel.

And we want to think of God's Son as seen in John's gospel as the bullock, the sheep, the goat and the birds. This of course is very easy to observe. But think first of all of the bullock.

Connected with the bullock there is the thought of labour, there is the thought of service. And I like this. God said to the Israelite farmer if you're going to offer me a bullock I want the best of the herd.

In fact the language is the son of the herd. Now I was down in a farm not so very many weeks ago in Hampshire and the man had 400 head of lovely pedigreed Frisian cattle. And I thought I wondered what he would give God today.

He had a bull there that was worth more than a thousand guineas. Now under the law if he was to offer to God any of his herd God would say no that's the one I want. I want the best of none at all.

Which means that if God would accept worship from an Israelite it cost him something. Reminding us of the language of David. How can I offer to the Lord for a burnt offering of that which cost me nothing.

God sets a value on our worship. And God wants from us that worship that costs us something. Mary's ointment was a pound of ointment of spikenard very costly.

And it's the costly worship in which God finds delight. But the bullock conveys the thought of labour. The bullock conveys the thought of work.

Thus in Proverbs chapter 13 we read much increase is by the strength of the ox. The stronger the ox the greater the increase. For the ox was the Israelite's worker.

In the psalm which is a prayer for prosperity in Psalm 144 the prayer of the Israelite was this. That their oxen might be strong to labour. In connection with the ox there's the thought of labour there's the thought of work.

As we read through John's gospel this is how we see our blessed saviour. In John chapter 5 we hear him say my father worketh hitherto and I work. In chapter 9 we hear him say I must work the works of him where it is called day.

Going back to chapter 5 we hear him say the works which my father gave me to finish the same works I do. My father has given me works to finish and these are the works that I do. Chapter 4 he's heard to say my meat is to do the will of him that sent me and to finish his work.

In chapter 17 how it rejoices our hearts to hear him say father I have glorified thee in the earth I have finished the work which thou gavest me to do. And oh to trace God's son in John's gospel as God's tireless worker one who never left an unfinished work. When you think of the sheep the thought of course is not of work.

No farmer would ever make a sheep to work. In connection with the sheep there is the thought of passive submission. The sheep can either be led or driven.

Do we find this in John's gospel? Ah dear brethren it is true we do. In chapter 18 Jesus is in the garden. Judas with the soldiers and officers they come to arrest him.

They come with their lanterns, their torches and their weapons. Jesus said whom seek ye? They say Jesus the Nazarene. He says I am.

With this result they went backward and fell to the ground. Prostrate in the presence of the I am. Then the band and the captain and the officer of the Jews took Jesus and bound him and led him away.

One moment ostrich in the prostrate in the ground in his presence. The next moment as a submissive sheep he submits to be bound and to be led away. Chapter 19 Pilate says I have power to crucify thee.

Said the Son of God thou hast no power except it were given thee from above. Then he submits to be taken and to be led away. The passive sheep.

Then if not a sheep a goat. What is the thought in the goat? In Proverbs chapter 30 we read words like these. There are three things which go well.

Ye four are comely in their going. And the four that I mention are these. The lion, the greyhound, the he-goat and the king.

Four things comely in their going. One of these was a he-goat. And this is what we find in John's gospel.

God's son is the he-goat. Comely in his going. This would make a message in itself.

John chapter 1 looking upon Jesus as he walked they said behold the Lamb of God. John chapter 7 and Jesus walked in Galilee. John chapter 10 and Jesus walked in Solomon's porch.

Jesus walked in the temple in Solomon's porch. John chapter 11 and Jesus walked no more openly. Comely in his going.

And there's a spiritual thought connected with every reference to the walk of Jesus in John's gospel. Comely in his going. Then if not a goat then the bearers.

What is the thought in the bearers? All this depicts for us the heavenly character of God's son. And we've all observed how that God's son is presented to us in his heavenly character in John's gospel. Do we not hear him say to his father in his prayer in chapter 17 I am not of this world.

Heavenly in his character. Chapter 8 he is heard to say ye are from beneath I am from above. Ye are of this world I am not of this world.

In John chapter 3 we read he that cometh from above is above all. Chapter 6 he says of himself the bread which cometh down from heaven and again I am the living bread which came down from heaven. That's the bird heavenly in its character.

Then of the birds there could be doves or pigeons. Many thoughts are connected with the dove in God's word but I select one. One thought connected with the dove is that of mourning.

In Isaiah chapter 38 we hear Hezekiah say I did mourn as a dove. In chapter 59 we read words like these we are all like bears and mourn so like doves. Mourning is connected with a dove.

Do we find this in John's gospel? It almost seems inappropriate in John's gospel to think of the son of God mourning but we have it. Chapter 11 Jesus groaned in spirit and this is peculiar to John's gospel. Jesus wept the mourning of a dove.

Then we have the pigeon. Of course the shire in which I live in Scotland for many years the miners have kept pigeons one of their favourite hobbies. The outstanding feature of a pigeon is its homing instinct.

I remember in a tenant building in which I was brought up just over the wall there was a wealthy newsagent who had a big pigeon loft. Once a year these pigeons were taken to rent. We used to watch with anticipation the return of these pigeons.

Amazing the homing instinct of a pigeon. When we read through John's gospel there is impressed upon our mind and heart the homing instinct of our blessed saviour. Why we hear him say in chapter 6 what and if ye shall see the son of man ascend where he was before.

You cannot but read through John's gospel but you see the son of God longing to go back to the place from whence he came. The pigeons longing to go back to the loft. Chapter 16 I came forth from the father and am coming to the world and now I leave the world and go back to the father.

John chapter 17 fatherly hour is come glorify thy son. It's the longing of the heart of God's son to go back to the father. John chapter 1 the old begotten son which is in the bosom of the father.

I don't believe that that speaks of his omnipresence. I believe that speaks of the place where he now is. No man hath seen God at any time.

The old begotten son who is now in the bosom of the father at the time of my writing. He hath declared him when he was here. The pigeons back in the loft.

Back in the bosom of the father from whence he had come. The saviour would say this is not my home. I'm just a stranger here.

The pigeon instinct is soon to be seen in this. His deep longing to go back to the place from whence he had come.

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