

4) *The law of offerings* (Leviticus 1-7). These detailed accounts of exactly how to perform different types of offering were not included in the original book of the Covenant. They had then no tabernacle in which to have these complicated offerings. They had then no priests set apart to perform them. But now we have these, so we have the Law of offerings. With the Law of Offerings having been given, and having been told how to consecrate priests, it proceeds to tell how to carry out the directions (Leviticus 8-9).

5) *The consecration of Aaron and his Sons* (Leviticus 8-9).

6) *Sin in the priesthood itself* (Leviticus 10): another interruption. The structure is very important. God is not simply giving us a book of rules. He is not simply giving us a mathematical account the great things He wishes us to believe. He is showing our situation in this world in which Satan rules. He is showing us that even when He led the people out from Egypt and set them apart for Himself and made a Covenant with them and proceeded to give them these wonderful laws, that even then they turned aside and worshiped the golden calf and then that was remedied and the Covenant was renewed and He established the priesthood. You find sin coming in right in the priesthood itself, right in the leadership of the people, showing that in this age when Satan rules in this world we need not expect complete sanctification anywhere. Among your closest associates, the ones you trust the most and find the most efficient in their services, you may find that some fall into serious sin. It happens in any group, and God gives us a warning that it may happen: a warning to be on our guard against this in others and in ourselves. It occurred among the children of Israel who had these special opportunities far beyond what any of us are apt to have. It can happen to us.

This section tells how Aaron's own two eldest sons who were his assistants as priests, and one of whom would have been high priest after Aaron's death, sinned against God and were killed by God as a result: the death of Nadab and Abihu.