**An Open Letter From Nadab And Abihu**

*edited from Anonymous Writer*

[EDITOR’S NOTE: The following article is a satirical piece rather than an actual article teaching truth in an affirmative fashion. Satire was used by Bible writers and inspired speakers in Bible times such as the comments of Elijah towards the prophets of Baal at Mount Carmel (1 Kings 18:26-29). This article is based on Leviticus 10:1-2 as most will readily see. It is intended to place draw clear and thought-provoking parallels to similar changes to God’s instruction in by those in the religious world around us today. --- ***hro***]

Brethren,

It is with the utmost humility that we inform you of a change of worship practices in your normal sacrificing. Be assured that we are bringing about this change only after much prayer and study. We have recently concluded an in-depth study of the Law as delivered by our brother Moses, and we have decided to bring about a change in the type of fire used in worship. We are aware that there is a standing tradition of using only one source of fire from the altar, but we, as holy priests, do not feel obligated to blindly follow tradition. Numerous polls of our worshiping clientele indicate the overwhelming opinion that they do not care where we get the fire used for their sacrifices as long as the service is conducted in a respectful and meaningful way. We are in agreement with this growing majority, as we cannot see how a change in fire will affect anything in the least regarding our sacrifices. The animal is still properly cooked, and the incense is still properly burned. We are of the mind that were we to secretly substitute a different fire it would be impossible for any of the worshippers to know a change had taken place.

Besides all this, we became aware of the fact that nowhere in the Law does the Lord forbid the use of what some of our detractors have referred to as “strange fire.” We feel that the lack of such a restriction was meant to give us freedom. For those who disagree, we would ask you to show us any place in the Law that condemns us for taking fire from another source or other equally reasonable and minor alterations in details that the Lord has not seen fit to condemn. We are simply asking, “Where does it say we cannot do this?” We also wish to point out that the congregation of Israel is the only religious group in the known world that willingly limits itself to only one kind of fire. We have become the laughingstock of the land of Canaan and have been ridiculed openly by many groups. This “only-one-fire” self-righteous policy has alienated us from everyone else. We believe this change will build bridges for many fellowship opportunities.

Now, to set the minds of some of you at ease, we will continue to offer a traditional service using the old-fashioned fire as well as this progressive service with the alternate fire. As a matter of fact, we may occasionally use the traditional fire in our progressive service for special feast days. In this way we hope that our older citizens are still comfortable even though they dogmatically insist on a worship style that is declining and we believe to be stunting our growth. Consider the freedom this new practice affords us! We will no longer have the expense of maintaining a constant fire in one location. This will also make it possible to appeal to a younger audience as we discover more entertaining ways to “light the fire” of our assemblies (we hope you caught the little play on words there)!

Just think about the problems of dogmatically mandating this one-fire-from-the-altar tradition. What if a priest needs fire for a sacrifice when far from the altar? Should he refuse to offer the sacrifice in that place? Does he have to go all of the way back to the altar, get the fire, protect it all of the way back and only then offer the sacrifice? What if a tree limb falls on him and kills him on the trip? Then, no sacrifice could be offered and priest would be lost to the Lord’s service. We believe it better for all to just accept in their heart that the fire is a part of their personal sacrifice to God. Can anyone really believe that God would condemn an honest, loving and sincere sacrifice to God just because of the origin of the fire? Surely we realize that a loving God would not do such a thing!

For those who still oppose the use of new fire, we ask you not to be judgmental of new ideas. We also hope you will not use this change as an excuse to divide our people or stir up trouble within the congregation. We remind you that this has been well thought out and the majority of elders have signed on with us. It is true, we have not included our father Aaron in this deliberation; but we were well aware of his tradition-bound views and still plan to leave him in charge of doing the traditional service anyway. We also have not consulted Moses, but his humility is well known and we are confident he will want to uphold the majority decision in this effort to improve our worship. We hope the watchdogs among us will no stir up strife in order to make a name for themselves and try to gain popularity by such an effort.

We are very much looking forward to our first new fire service. We hope you will make a special effort to be present to witness a new age of enlightenment in the church of Israel. We know God will be watching and we anticipate that His joy over seeing His people take a great step toward throwing off the burden of binding tradition will be an electrifying experience. See you there. Bring some extra barbecue sauce, for we think this new practice is going to spread like wildfire! For freedom’s sake!

Nadab and Abihu, DDLP (Doctors of Divine Law and Progress)

P.S. After the successful changeover in this part of our worship, future plans include the ordination of women priests, inter-idol fellowship activities with the various pagan groups nearby, and a special service called, “It doesn’t have to be Passover to celebrate Passover anymore.”

**Constructive and Destructive Preaching**

*by C.M. Pullias [1872-1962]*

It is argued that we must have more constructive work and less destructive. That we need constructive work there is no doubt. But how are we to construct anything without first clearing away the rubbish? Decidedly the biggest task before the gospel preacher today is clearing away the false teaching and practices of the religious world. No building will stand that is built on the sand. We must excavate and find a solid foundation for the erection of a great building. The church of Christ being the greatest building of all, we must, therefore, do much of the clearing away by reproving and rebuking with all longsuffering (and doctrine).

It is utterly impossible to preach the gospel and not expose error. There are some who want us to preach ''a positive gospel'' - that is, preach Christ and say nothing about the devil. Any gospel preacher who yields to such whims needs overhauling. He is the most dangerous man to be found. The church is being filled with weak sentimentalists who think more of denominational friendship than they do the truth of God. They apologize to sectarian friends when a strong, uncompromising preacher of the gospel declares the whole truth. They will take sides against a brother who has fought its battles. They say, “He is a fighter. He is not constructive.” It would be folly to construct anything on denominationalism or even on its ruins.

--- from *The Life and Works of Charles Mitchell Pullias*, pp. 45-46 ---