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INDEX (Note: Index not in the original)

A Report from Magetan by Suwinta

The Lawang Bible Camp

The first few days had two major emphases:

1. Climbing God's holy mountain
2. God calling His army for end time warfare

Wednesday morning: Teams appointed for ministries

Teaching that grew from Camp Revelation:

ON TO MATURITY

1. Soulsh (or Natural) Worship
2. Soulsh (or Natural) Ministry
3. Spiritual Worship
4. Spiritual Ministry
5. Perfect Worship
6. Perfect Ministry

**Dear Friends:**

Enclosed with this newsletter is a tract, "How to Pray" by Father Stube. There are more available here if you wish to write for additional copies.

The Board of Directors met in September and it was unanimously decided that Warren and Ginny Abrams of Stanford, Montana would be recognized as Field Directors of the Christian Hospitality Center in Stanford and as individuals in accord and communion with The Holy Way. The Christian Hospitality Center is a large home in Stanford which the Abrams' have opened to the Lord's use. As they say, "for the Greater Glory of God!" and it certainly is that. We had our Board meeting there and that place flows with the love and presence of the Lord. At that time they had five or six people staying with them there, sharing meals, work and study in the Lord Jesus. Pray for them as they seek to bring glory to God through this ministry.

Father Stube has asked that I thank all those who have responded to the appeal we put out in the beginning of the year. We have been able to build the much needed bathrooms - six of them. Our study can start a hour earlier each day because of them. We also have three new rooms out back. Part of our office moved into the servants old

quarters. We have also started work on a new girls' dorm out back of the three new rooms. When that is finished we will use the present girls' dorm for an office, Then we should be in pretty good shape. The increased income makes the foci "better and the whole operation move smoothly. Please tell people that we love them and I always carry around a list of people who support by financial means or by prayer, I pray for all these people often, believing that the Lord will repay them many fold."

Magetan Bible Training Center is a branch of the Lawang Bible Training Center where Father Stube is. Suwinta is the President of The Holy Way in Indonesia and he heads up MBTC. He was married in July to a girl from his home town. Her name is Elisabet.

**Suwinta sent the following report of MBTC:**

"How very fast God has taken us and given progress and development quickly in our ministry. We feel like these days have been shortened by God. Our ministry of evangelism in the villages is going forward and prayer fellowships are increasing continuously.

"Since the opening of MBTC (last December) many young people from everywhere want to enter and follow our fellowship. Two young people from Sumatra sent a letter requesting that they might come but we cannot yet receive them as we do not have the room at this time.

"Really, if we reach a village where we can win many souls, we want to teach and train two or three young - people at our MBTC. We believe by this way we can move more speedily and more effectively to win many souls in the harvest time of the last days.

"In July we held a campaign in Pijigan. Jogkarta, Many sicknesses were healed including a 13-year-old boy who had been deaf since childhood,' he was completely healed... Hallelujah!

"Please pray much for this ministry. In the next months we have campaigns arranged in the area of Magetan and thereabout.

"Fifteen young people of own MBTC team, went to attend the Lawang Bible Camp August 23-30. Following the LBC the fire of God flared up more in our hearts to work for the Lord. God had perfected more in our ministry to win many souls. In September Father Stube, Andrew and Harry came, to Mageton to serve the local Pentecostal church and to fellowship with us. Praise God! at that time we could serve the people from the villages so that I (Suwinta) with Father Stube baptized four men in the river."

**The Lawang Bible Camp**

A report of the Lawang Bible Camp follows but I wanted to share with you this note from Father Stube: "The wonderful thing is that the Bible camp spirit is spreading. In Surabaya there is now a prayer group that we minister to each week. It's growing and is going to have an impact on the churches there. This past week the students all made a healing and evangelistic campaign in a village south of Malang. Thousands came, hundreds were healed and converted. Fifty-seven new converts were baptized. This next week they make another campaign in another village also south of Malang."

Now follows Father Stube's account of the activities of Lawang Bible Camp:

The Lawang Bible Camp was scheduled to begin on Wednesday, August 23, but people began to come five days ahead of time, so that we actually began on the preceding Sunday evening. By Monday the 21st there were already over 70 people, and we were fully in operation. Finally on the official opening day about 100 were in attendance.

The Lord's teaching began on Sunday evening (Aug. 20) and continued to bring us deeper and deeper into His love and the glory of His presence.

We had been told ahead of time that He wanted to teach us new things about His plan for the evangelization of the world in the brief time remaining before His coming again. We have been painfully aware that, though we see conversions and miracles, yet Christianity world-wide is not keeping up with the population explosion, much less advancing. And yet we seem to see signs of the nearness of His coming, and He promises this over and over. We knew from our Bible that before His coming, the Gospel must be preached everywhere. At the present snail's pace, this is impossible. Peter preaching on the day of Pentecost saw 3000 new converts come into the fellowship of Christ's Church. In many of our churches today, we can preach 3000 times without necessarily seeing one convert. Those of us who are active in evangelism see miracles, new converts, and new villages receiving the Gospel, but how many thousands there are even right near here who have not even heard of Jesus?

The Lord had told us that in the Bible Camp He would show us how the task could be brought to completion. And He had promised that on the last day of the Camp He would send out teams to the islands of Indonesia and to other countries.

The conduct of the Camp was very unusual in many ways. From the outset, the entire contingent from Magetan (about 12 people) were designated as prayer support ("Levites" we called them). They rarely attended any meetings, but were closed in a room praying constantly.

Beginning on the second day (Tues, Aug. 22) and continuing for three days, everyone was forbidden to speak except for ministry. This meant that there could be no friendly introductions or small talk. People had to be brought directly into the atmosphere of the Spirit, and know each other "not after the flesh, but after the Spirit." There was a real spiritual warfare that took place, as preconceived ideas, worldly attitudes, and the plans and desires of men were destroyed, and people began to walk continuously in the Spirit.

Also during these three days, all the elders of our fellowship, and others who were expected to do the teaching in the Camp, were forbidden to speak in the meetings, I admit, that in my mind, I had been preparing some lectures, and in those three days, all the preparation got discarded. The Lord insisted that we only deliver what He gave us at the moment. For those three days He used students and campers who were yielded enough to hear His voice, and everybody got accustomed to taking part under the direction of the Spirit.

Throughout He taught much through prophecy and other gifts of the Spirit, There were times of deep struggle in intercession for the churches and for the world. There was much singing in the Spirit with

the "new song" that He gives. There were times of great joy, when all the chairs were folded up and we danced before the Lord. None of the program followed men's plans, but flowed with the river of God's Spirit.

He insisted on obedience. For instance He told us that before each meeting the elders of our Lawang Bible Training Center must gather for prayer. We felt badly about the apparent separation between our elders and the Magetan Training Center, who were praying in a different place. After all, Suwinta is the president of the corporation. So we invited him to gather with us a couple times. But the meetings began to have confusion, and the Lord sent one of the students to point out our disobedience. After this we had "the tribe of Levi" gathered in one place, and the "elders of Judah" in another. This continued for the ten days of the Camp.

Each day we had Holy Communion but not at any set time. There was always a right time for it, which everyone felt in his heart, sometimes in the morning, sometimes afternoon or evening. Usually three or four people came forward at that moment to administer the Communion. The Liturgy did not follow anybody's prayer book, but was entirely given in prophecy. It was really Jesus Himself who celebrated the Communion, not we.

The prophecies and teaching in the Bible Camp spoke to all present to bring us to new levels of sanctification, dedication and spiritual experience. There was nothing theoretical as such, but all was engraved in our hearts and experience. From time to time there were prophecies about places for our future ministry. These places became first of all prayer burdens in the Camp. Many of these places had already been indicated to several members of the fellowship through visions and other revelations from the Lord.

Three times during the Camp, four people - Suwinta, Darto, Jeremiah and I - stood in the midst and prophesied one by one. The Lord said that this was to open the Ark of the Covenant and reveal His plan for the ministry of the days ahead.

On the third day of the Camp (Wed., Aug. 23, the announced day of opening), the meeting began to stall and the atmosphere was very heavy. It was revealed through word of knowledge that there were three people who had been sent by their churches to "spy out our freedom" not to seek the Lord, but to look for things to criticize. We told the meeting that we could easily point out the three people, and that it is a dangerous thing to criticize or interfere with the work of the Spirit. But we said, we would prefer to believe that they could repent, improve their motives for being here, and stay on to the end. We prayed for them, forgiving them in our hearts. Two of them did indeed change and stayed on happily to the end. One left.

**The first few days had two major emphases:**

**1. Climbing God's holy mountain.** The first night one of the students from Magetan saw a vision of the mountain with a fence around it near the bottom. We were inside the fence, ready to start up. Outside the fence were many people milling around. The Lord said the fence was necessary because people who were unprepared must not touch the mountain. But we were forbidden to move the fence back so as to increase their distance from the mountain. This means that we should not make conditions or regulations other than what God has already

said. He also warned us not to build other fences to hinder His people from going up His mountain. These other fences include such things as our emotions of jealousy and fear, our prejudices, our natures or attitudes, or criticism of other people's churches or organizations. The Lord worked deeply in the hearts of all the campers to do away with these things.

As we began to climb the mountain, the Lord repeatedly reminded us that the high places are dangerous, and that we need to hold His hand continually to keep from falling. He said that the path is narrow and the sides precipitous, but at the top is the glory of God's presence. He wants us to enter into His presence and receive His glory.

**2. God calling His army for end time warfare.** Darto saw a vision of God's army lined up for battle with fire on both sides of the column. In front was a great fire with Jesus appearing as Commander in the midst of the fire. Fire came out of His eyes and a sword from His mouth. Anyone who tried to step out of the ranks was burned by the fire. Anyone who tried to get into the ranks was burned to death, if they were impure. A cloud of dust was seen behind them, which was explained to be their enemies. The Lord called us to become His soldiers and to get into the ranks of His army, to be united as one army with the angels of heaven.

The Lord said: "Who is ready to die for Me?"

Everybody answered: "I am ready."

The Lord said: "Many of you will die for My Gospel's sake; but through your deaths many will enter into My Kingdom."

Most everybody faced this possibility reasonably calmly, being willing to yield their lives to that extent. But as time went on the Lord insisted more and more that we be obedient to Him in every aspect of our lives. By Friday it was obvious that everyone was very much afraid – not, afraid of suffering or dying, – but afraid the Lord would change our plans, for our lives, and specifically our plans for next Thursday (the day after Bible Camp) and the days following. So we realized that it might be easier to die for the Lord than to live for Him.

But the Lord taught and encouraged us to follow His ways instead of men's ways.

Much of the emphasis on the Camp centered around the Lord's promise that we would enter into His presence in the Holy of holies, where He would reveal His glory to us, we would see Him face to face, enter into His rest, and experience a new love of worship and ministry. Before we can go out to minister to the world, we must first minister to Him in His Holy of holies, and receive His glory and His weapons for warfare.

The Lord also told us that His plan for restoration of His Church in these days is to call and raise up a priesthood, who can intercede for His church, represent His people before the presence of the Lord, and lead the way into the Holy of holies. "You are a chosen people, a royal priesthood, a holy nation, the Lord's own people, that you may declare the goodness of the Lord, who has led you out of darkness into His glorious light" (1 Peter 2:9) These priests can enter behind the veil into the presence of the living God, because Jesus has opened the way through the veil. There they will receive a glow, or shining light from the Lord which will be manifested to the world.

These priests are the Lord's forces for the warfare of these days. They go into warfare, bearing the Ark of the Covenant, which represents God's presence.

Saturday evening as we were all singing and praising the Lord in the Spirit, the song changed into a battle song and the Lord's troops began to march. As we looked up we saw the clouds of God's glory coming down from above. That evening and all day Sunday the Lord taught us concerning the contents of the Ark of the Covenant. He said that these three things -- the tablets of the law, the rod that budded, and the bowl of manna -- were to become our equipment for warfare.

Monday evening we entered into His presence. At first many were a bit disappointed that they felt nothing, no excitement, no great Joy, but just a deep peace. The Lord said that in His Holy of holies there were no human thoughts or emotions, but just an awareness of Him.

In the Holy of holies people could talk freely to the Lord and get a direct reply. A new relationship with Him began. There was a glow which has continued to accompany the campers wherever they have gone.

Tuesday we talked about how the new concepts and experiences we had received would be put into practice after Bible Camp.

Tuesday evening people shared the revelations they had received about places for ministry of teams that were to be sent out. It was amazing how all were confirmed several times by visions, prophecies and other revelations.

**Wednesday morning people were appointed for all these team ministries.** The teams were prayed for one by one, as were also those who were to carry the light back to their churches.

Also at this time we prayed over the collection box which had been placed in the meeting room during the Camp. We had not pushed anyone to give money, but had simply said that they should obey the Lord, believing that in this way He would provide for the teams that were to be sent. People not only sacrificed their last rupiahs, but also watches, jewelry, etc. When the box was opened, its contents amounted to approximately 100,000 rupiahs (approximately \$270), which will go far towards the expenses of the teams.

One team has already left for Borneo for ministry. Several people have been sent out to villages. We have also made two healing and evangelistic campaigns south of Malang, in which many have been healed and converted.

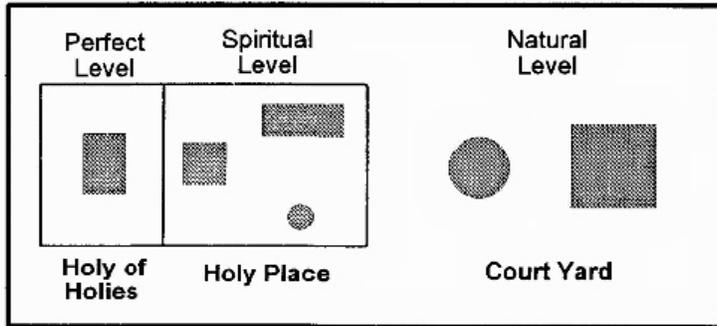
In October one team will go to Bali for ministry in three villages that the Lord has indicated, another team will go to Buru and West Irian. Later on - two teams will be going, to Sumatra and two overseas.

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This is something that Father Stube said grew mostly out of Bible Camp:

## **ON TO MATURITY**

In our worship and in our ministry there are three possible levels of experience. The level at which our ministry is conducted depends upon and cannot rise higher than the level of our worship.



These three levels of worship and ministry are represented by the three parts of the Tabernacle:

## 1. Soulsh (or Natural) Worship

The first level, represented by the court of the Tabernacle is the level of the soul or of human effort. Worship at this level follows an order of worship or liturgy designed by men, which is always the same for any given church or group of churches. Certain men called ministers are designated to read the liturgy, or "lead the worship." In addition to performing the liturgy, they usually preach or teach, using sermons or lectures which they have written. They deliver the fruit of their study and meditation on Scripture, divine truth and morals.

In this kind of worship there are ministers who take an active part in leading the worship and lay people who are mainly passive, only making occasional set responses or joining in the singing of hymns. There is no real fellowship in the sense of personal interchange of caring for each other, but rather the corporate performance of a set ritual and ceremony.

This type of worship is good because it represents men's best efforts to reach out towards their Creator, and to make a response to His love.

## 2. Soulsh Ministry

If we worship on the soul-level, we will also conduct all our ministry, both inside and outside the church, on the soul-level. Evangelism for instance will be organized with committees, analyses of trends, development plans, highly organized campaigns, fund drives, and set methods of evangelism. We will memorize "four-things-that-everyone-needs-to-know-for-salvation", complete with Bible verses for every situation. We will study psychology so that we can "understand people". Our personal and public ministry will be based on our ability, training, and experience.

We can use all kinds of modern equipment, modern methods of communication and advertising. We can build up a large and successful organization, and have an effective and influential ministry.

Ministry on this level can bring people to belief in Christ, to conversion, baptism, and even to Baptism in the Spirit. But they will not know the higher realms of spiritual worship, and walking in the Spirit.

### **3. Spiritual Worship**

The second level, represented by the Holy Place in the Tabernacle, is the level of spiritual worship and walking in the Spirit. Jesus' said that God is a Spirit, and wants His people to worship Him in Spirit and truth. Worship at this level follows a free form determined by the Spirit, and conforming to the principles outlined by Paul in 1 Corinthians 14 (see especially vv. 26-33). Unlike men's worship patterns, the order of spiritual worship will rarely twice be the same. Spiritual worship is characterized by singing in the Spirit, with psalms and spiritual songs, the melodies and words being given by the Spirit. No one man stands in front to control and leads but all the members participate freely as the Spirit leads them. Ministry is by the gifts of the Spirit, in which the Lord speaks directly to His people. Teaching is given by inspiration of the Spirit, through people who are yielded to Him.

There is no distinction of ministers and lay people, because all can participate as they yield to the Spirit. All are one and all are equal before Him. He is their Teacher and their Leader.

All meet together in a family atmosphere, deeply aware of the closeness' of their fellowship with their Lord and one with the other. They care deeply for one another and minister one to the other in the love of Jesus. They do not know one another after the flesh, but after the Spirit.

As they gather day by day around the Table of the Lord to receive His spiritual food, they are built up into one Body in Him and filled with His love and His joy.

This kind of worship is acceptable to God, because He seeks those who will yield themselves to His Spirit and worship Him in the Spirit.

### **4. Spiritual Ministry**

If we have begun to worship in the Spirit, we will also conduct our ministry, both inside and outside the church, on the spiritual level. We will not need the methods of men and we will put less emphasis on modern equipment and skills, knowing that the most important equipment for spiritual ministry is the love of Jesus in our hearts, and His Spirit guiding us. The gifts of the Spirit will replace psychological understanding. We will know people after the Spirit, and the secrets of men's hearts and their needs will be revealed to us by the Spirit. We will counsel people, not according to our wisdom and experience, but by a higher knowledge and wisdom of the Spirit which He gives to us at the moment of ministry.

Often we will seem to have no plan or system. We will just go where the Lord sends us and say what He gives us to say, not planning our words ahead of time. And we will be amazed at how exactly His words meet the needs of the one to whom we minister.

We will probably not become the head of a large organization, and may hardly have any organization as such. We will know that Jesus is the Head, and we are all members each of whom does his own task in complete obedience to the Head. We will not be renowned, and may be

persecuted and scoffed at. We will decrease, and Jesus will become all in all. We will be less and less seen by men, but the glory of Jesus will be manifest wherever we go.

As we worship and minister in the Spirit, we can lead others to enter, into the life in the Spirit, where we can walk together in the Spirit day by day and moment by moment. The Spirit will baptize us all into one Body. The ministry gifts will, work together to build up this Body and to bring Christ's Church on to maturity in Him.

Beginning with the day of Pentecost, God brought His Church into the realm of spiritual worship and ministry. But as time went on, the ways of men began to creep in and the churches almost universally came back to the courtyard. Having begun in the Spirit, they came back to the level of human effort.

At the beginning of this century, there was a new breakthrough into the Holy Place. The Pentecostal movement began again to experience worship and ministry in the Spirit. But eventually the Pentecostal churches became organized and their worship fell again into patterns established by men. They had some glorious moments in the Holy Place, but by now have almost universally returned to the courtyard.

But actually the Lord has a very different plan at present. He wants His people to get back into the Holy Place, not so that they can stay there, but because He wants them to move on from there to a new level of worship and ministry that has not yet been experienced. Because God's people must be perfected before His coming and reign. He will come back for a glorious church, without spot or wrinkle.

## **5. Perfect Worship**

The third level, represented by the Most Holy Place in the Tabernacle, is the level of Christ's perfection in His Church. As we learn to worship at this level, we will enter fully into His rest. In the Most Holy Place, no thoughts, plans, or emotions of men can enter. There is a complete resting, in Him. All burdens and all earthly voices are excluded. We may feel empty or seem not to be doing anything at all. Self is forgotten and we gaze, in wonder at Him and His beauty. We see Him face to face, looking upon His glory with unveiled face. We talk with Him and He with us. He shares all His heart and all His mind with us. We begin to know the secrets of His heart, to know Him as He knows us. Before His throne in His Most Holy Place there is a perfect union with Him and with each other. There will no longer be any slipping or falling or drifting. For we have seen the King in His beauty, and we have become one with Him.

This type of worship is perfect before God, and is the greatest desire of His heart.

## **6. Perfect Ministry**

When we have entered into this perfect worship before the throne of God's glory, we will also begin to manifest the Christ-life fully. As Moses' face shown coming down the mountain, so our lives will have a glow or radiance. Gentiles will come to our light and kings to the brightness of our rising. We will not have to go looking for people to

minister to, because the light of Christ will draw them. We need not fear the darkness or the powers of darkness, because the light will dispel them.

The Lord will reveal to us the secrets of His heart and of His plan for these days. For this reason we will act and minister with assurance, in perfect obedience to His will. Our understanding will be as His understanding, our ministry as His ministry. As we become fully obedient, the-Lord will commit His unlimited power to us and we will see the "greater works" that He has promised. Peoples and nations will bow before the Christ being manifest through us. He will use us to bring justice and judgment on the earth. The glory of the Gospel of His Kingdom will be preached throughout the world to every creature. God's judgments will be poured out upon the earth, and the King will come to reign.

As we learn to worship and minister on this highest plane, we will be able to bring people to maturity in their Christian lives. God's church will be perfected and prepared for His Coming.

This level of worship and ministry is in accordance with the perfect will of God, because it enters into His presence and prepares His glorious Church as His 'Bride, to live with Him and worship around His throne forever.

At this time God is calling out a chosen people, a royal priesthood, who are willing to enter into His Most Holy Place. When some have entered in and begun to experience this heavenly worship, they can minister to others and bring all God's people into this place of perfection.

But there is only one way to enter in. One cannot take a helicopter and come down through the top of the Most Holy Place, nor dig a hole and come in from the back. That way is instant death. We must go in by the door, pass through sacrifice, death and rebirth in the courtyard, and accustom ourselves to spiritual worship and ministry in the Holy Place. From there and there only we can enter into the Most Holy Place through the veil.

On the day of atonement, the altar of incense which represents our spiritual worship, was brought from its place in the Holy Place, to a new place behind the veil in the Most Holy Place. Then the High Priest could enter in to minister in the Most Holy Place. In like manner our spiritual worship can bring us into the higher realm behind the veil where that which is in part can be made whole, and the imperfect be made perfect. At that moment of entrance, there will be transformation in which the smoke arising from the altar of incense will be lost in the blinding light of God's shekina glory.

At the time that the High Priest entered behind the veil, no one was allowed to stay in the Holy Place. This means that when God begins to lead His people on to perfection, those who are not prepared or willing to enter in, will have to return to the courtyard. We cannot stay in the Holy Place, at the level of worship in the Spirit. This is a time of decision. God calls us to go on to perfection entering into the highest realm of worship and ministry, or to go back to the carnal realms. This explains why so many churches have gone back from spiritual to soulish worship. God showed them the Promised Land, but they had not the faith to enter in.

At the beginning of this century many entered into the Holy Place. Actually God wanted them to go on to maturity and go on into the Most Holy Place. But through fear or ignorance or lack of faith, many have turned back again to the courtyard and the ways of men, the effort of the soul.

God wants us now to prepare our hearts and our lives through spiritual worship and ministry. He wants us to believe and expect and long for the day when our spiritual worship will be brought to the new realm of the Most Holy Place behind the veil in the presence of the living God.

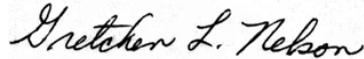
Now is the time for God's armies to march with the priest going before bearing the Ark of the Covenant. Jesus, our Commander goes before us leading the way into the Promised Land.

Be not conformed to this world; but be transformed by the renewing of your mind that you may prove what, is that good, acceptable and perfect will of God.

\* \* \* \* \*

For the Rev. E. B. Stube and in Christ's-Love,

Mrs. Jerry Nelson,



Secretary-Treasurer