Examination of Christian Revival and Restoration To Identify New Spiritual and Social Constructs by Which Church-As-Organism Functions, Forms and Interfaces with Contemporary Society.

by

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Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Education in the College of Education University of South Carolina 2004
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ABSTRACT

Revival of Christian faith is a necessity in every generation, sometimes several times. Whether revival originates with God’s desire for people or with people’s desire for God is a debatable issue. Either way, revival of Christian faith involves people who undergo a process leading to holy desperation for a more intimate relationship with God. When intimate relationship with Him becomes their greatest longing, they pray far more than usual, they seek for Him personally; they worship in new and creative ways. They also begin to desire, pray and exhort their Christian brethren to be revived. Desire consumes them. “Innovators” and “early responders” in the faith notice God’s call and presence first and they welcome Him. His Presence is unmistakable, the Spirit brings new wine from God; He is new wine from God.

Jesus declared that new wine is poured into new wineskins. When the Spirit of God revives His people, unusual things happen. When the creative Spirit visits, He brings spiritual gifts and new experiences for those who are willing to receive. He restores what has been lost. He catalyzes new wineskin containers so new wine is not lost.

Church is people; people who belong to the community of Jesus the Messiah. The Greek word Ekklesia is translated into English as church. When interpreted, its approximate meaning is “community of those who are called out.” They are called out of the human condition; called into a relationship with, and sharing in the spiritual life of Jesus the Messiah. The Ekklesia is the Body of Messiah, an organism of which Jesus is head. When the Ekklesia forgets who they are, their love for and dependence on Messiah diminishes and more of the human condition creeps into their lives.
Since church is people, community, body and organism, the way it organizes itself is very important. A new wineskin is a new way of keeping the cherished new wine from being lost. It is a way of containing, preserving and dispensing the special wine that comes from the heavens.

This dissertation grapples with spiritual and social constructs for understanding, designing, and creating new wineskins for new wine in the Twenty-first Century. New wine contains a catalytic effervescence that is both exciting and insistent. Old wineskins are no longer flexible, but rigid. New wine poured into old skins is too stressful for them, both will be lost.

In Bible times, new wineskins were made from goatskins. In scripture, a goat is used as an analogy for human independence and stubbornness—the human condition. A goat had to die for its skin to be used as a wineskin—implying personal resignation and letting go of ones old religious life and old ways of relating to God and His values. New wineskins are made from new constructs, fresh approaches to a relationship with God. A new start is required, enabling excitement with a new place of living, a new way of thinking, new willingness to be joined with others in a new design, a new container.
ACKNOWLEDGEMENTS

I am grateful to the following people for their significant contributions to my graduate studies and my dissertation.

Jesus the Messiah and my Savior, called me on this journey and has been my Rock during this time, repeatedly performing miracles during times of crisis. In 1997, through the prayers of dear friends, He brought me back from death’s door when doctors had done everything they could do to reverse a serious infection. I was able to resume and finish my studies.

My wife, Janna Lee Kloss, has been my best friend and strongest support during this ten-year journey to a doctorate degree. She has faced the unknown with me in spite of struggling with Panic Disorder and MS. I could not have finished without her help.

Dr. Kathleen Wilson said “yes” to my calling and vision when other Christian leaders were saying “no.” Through her, God open a path where none existed. She invited me to study and to work with her at two different universities. She has been my primary mentor in higher education and has been supportive through the entire process.

Jack and Marianna Overman (my in-laws) have gone far beyond the call of duty. They have single-handedly extended financial assistance—and extensive moral support as well—as I have pursued my mission and graduate work. I am deeply grateful for their sacrifice.

Dr. Elizabeth Peterson has been a delightful graduate advisor during my Master and Doctoral studies. Dr Wilson passed her the baton; she accepted and continued to run to the end of the race. I am deeply grateful for her solid commitment to adult learning principles. Using these principles in the context of graduate studies, she facilitated my goals as I pursued my calling, dreams and interests.

I also want to thank the other members of my Dissertation Committee who labored to assist me in creating a quality product. Thank you Dr. Jack Lyday, Dr. James Carper, Dr. Albert Neal and Dr. Edwin Dickey.
CHAPTER I. INTRODUCTION

In the autumn of 1987, following an unusual spiritual dream, I received a prophecy about the future. The Spirit of God instructed me to write down prophetic predictions about major change coming for the church. Within a period of a few weeks, I received additional insights. The essence of the prophetic revelation was that new wineskin organisms would be necessary to hold and freely dispense the new wine of God that the Holy Spirit (the general contractor of the Christian faith), was about to send. I later discovered that during the same time the Holy Spirit visited others and revealed similar things, catalyzing the first-fruit of Twenty-first Century revival in America.

This dissertation examines Christian revival; new church-as-organism constructs (wineskins) and transformational learning among Christians encountering this spiritual phenomenon. The first chapter introduces the notion of revival, the reasons for selecting the topic, national voices and developments in the field, assumptions that lie beneath the study and how the themes relate to adult education. (See endnote\(^2\) for explanation about the reason for italicizing church throughout this study).

The biblical basis for this study is the parable of the new cloth and new wineskin found in three New Testament locations, Matthew 9:16, 17, Mark 2:21, 22 and Luke 5:36-39, NASB version. New wine is the presence and power of the Holy Spirit. New wineskins (as introduced by Jesus the Messiah) are roughly equivalent to the current notion of new paradigms, but more complex. In ordering the church organism, a new wineskin is a new structure for containing and preserving new wine of God. The focus of the new wineskin leadership is on hospitality toward God’s divine presence to encourage a spiritual visitation in Christian groups as well as in society.
Across the United States, a spiritual awakening has begun and a much greater revival is imminent, (Joyner, (Robertson, 2001), (Bright, 1995). This does not mean that a major revival will become visible to the national consciousness soon, however, during the last five years, more Christian leaders, than at any time in recent history, are proclaiming one of the greatest revivals ever is about to begin. A posting on Elijah List\(^3\) declares great expectations of revival. “The historic prayers of revivlist Jonathan Edwards are being answered because America is on the verge of another Great Awakening. I could also feel whirlwinds of glory that were real realms. You could feel heaven just like a holy tornado hitting the people as the Lord's Manifest Presence filled the room,” (Austin, 2003).

Another example of anticipated revival is that some people with a Reformed perspective (who are generally Cessationist concerning charismatic gifts in revival) are also talking about an awakening. One author says it this way. “I believe the church is on the threshold of another Great Awakening much like the one in the time of Jonathan Edwards and George Whitefield. Over the past 100 plus years, the church has largely taught a man-centered doctrine and promoted professional leadership as a spectator sport. This is vastly different from what all of the reformers taught. Every day I am receiving an increasing amount of email from all corners of the earth showing a renewed interest in the doctrine that salvation is of the Lord with no contribution from the sinner. It has been over a century since the interest has been this heightened. God is doing this, albeit now just a trickle, but that is how it has begun in ages past during times of revival,” (Hendryx, 2003, online).

More than one nationally known television evangelist has predicted a coming revival. One of the most well known public figures is Pat Robertson, who, in the wake of the Twin Towers disaster in Sept. 2001, began daily pronouncements on the 700 Club television
program, stating, “There have been revivals in history, but I believe what is coming will eclipse any other revival in the history of this nation,” (Robertson, 2001). He then elaborated with specific ideas, requests and offers, in an effort to stir people to action, especially to prayer for revival.

Bill Bright, the late leader of a large, conservative, Christian organization experienced a drastic and unusual change in his beliefs during the last few years of his life. In his personal life and in his ministry, he became open to significant acts of the Holy Spirit, and to experiencing the gifts of the Spirit (including prayer for physical healing) is highly unusual among conservative Christians. During the last several years, his goal—which He clearly stated as from the Spirit of God—was to lead millions of Christians into fasting and prayer for revival in America, (Bright, 1995, 29). Ten or fifteen years ago, such activities would have been unprecedented among “non-charismatic” Christians like Mr. Bright and his organization, Campus Crusade for Christ.

Of the two primary metaphors, wine and wineskins, considered in this dissertation, the new wineskin analogy receives the most attention because it is the most relevant to human leadership and management in spiritual organizations. Human leadership in church organisms can be very wonderful or very dangerous. Those who lead as servant-leaders with renewed minds (minds retrained by scriptural revelation to better understand the mind of God), become a force for uplifting humanity by pointing to the Savior and training others to walk in His ways as apprentices.
**Revival and Education**

Educational theorists posit that "disorienting dilemmas" (situations that do not fit a person’s preconceived notions), are catalysts for transformative learning (hereafter called perspective transformation). These dilemmas prompt critical reflection and the development of new ways of interpreting personal experiences. In this way, "transformative learning involves reflectively transforming the beliefs, attitudes, opinions, and emotional reactions that constitute our meaning schemes,” (Mezirow, 1994), (Imel, 1998).

My own prophetic experience occurred after a long period of reflection about what a scriptural church organism should be like and look like. The reflection was a result of my own disorienting dilemma with dysfunctional church organism life. The prophetic revelation confirmed the insights I had gained and accelerated my understanding of how a church organism could be.

Within the domain of a public university where the scientific method has long been the coin of the realm, it may seem misaligned to ground a dissertation in spiritual experiences and prophetic predictions. In recent years, however, the scientific method in social sciences has changed due to postmodernist perspectives on values and subjectivity, (Mohr, 1995). Postmodernism has brought a greater understanding of the intermingling of self and science, realizing that both subjectivity and objectivity are involved in the scientific method. One organization advancing this field of study explains: “Consciousness itself is the ‘observing party’ in any given observation, and that the act of observation is in itself a condition of the experiment.

This understanding contrasted with traditional and classical scientific observation, in which the focus of the observer is on the physical realm and items that may be apprehended by the senses (or the extensions thereof). Neoscientific understandings do not limit
apprehension by any one observer, or group of observers, to the senses, but rather to consciousness by the observer self,” (Center for Neuroscience, 2001). A group of archeologists with a Christian perspective expresses the same issues this way: “The debate concerning the applicability of scientific theory and hermeneutic theory to the human sciences continues. In archaeology, as in the other social sciences, conflict exists between facts and values, how and why, mechanism and meaning, material culture and non-material culture, and explanation and interpretation,” (Germano, 2003).

From a social science perspective, two issues need to raised concerning the research. First, I readily admit to researcher bias. I seek to be as objective as possible about cultural diversity. Therefore, I try to be tolerant of others who believe differently from me. Regarding differences with other Christians about theology and practice, I have long searched the scripture to locate my life and belief solidly in them. Even when I disagree with others, I try to be respectful and reflective about the differences. In this project, however, pursuit of my own calling and a passion for a greater understanding of this dissertation topic will inevitably result in research bias. My conclusions are my own; not meant to be ultimate truth, even though I passionately believe that my reasoning is sound. My findings are influenced by my own life experiences, my sense of calling, my own spiritual hunger and several years of disappointment with what the German theologian, Dietrich Bonhoeffer called “cheap grace” (which he contrasted with “costly grace.”)

“Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the Cross, grace without Jesus Christ, living and incarnate,” (Bonhoeffer, 1959, Online review).

The second issue is that social science tends to ignore spirituality and spiritual experiences, even though that is beginning to change, (Kloos and Moore, 2000), but post-
modernism has been lessening the hold of social science on research, especially related to cultural values and beliefs. The perspective of social construction of knowledge considers many topics a matter of personal reality based on personal experiences, (Center for Neoscience, 2001).

Since I received my own transformational prophetic revelation, one of my constant goals has been to utilize new and nontraditional methods to help Christian adults grow holistically through education. The emphasis of my graduate education has been adult learning. One international education organization, United Nations Educational Scientific and Cultural Organization (UNESCO), defines adult education this way:

“The entire body of organized educational processes—whatever the content, level, or method, whether formal or otherwise, whether they prolong or replace initial education in schools or colleges, and universities as well as in apprenticeship—whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications, or turn them in a new direction and bring about changes in their attitudes and behavior in the two fold perspective of full personal development and participation in balanced, independent, social, economic, and cultural development,” (International Dictionary of Adult and Continuing Education, 1999).

**Assumptions and Issues Related to this Study**

Several assumptions underlie this dissertation: The first assumption is that spirituality cannot be understood from a social science perspective since psychology as a discipline appears to either ignore the phenomena of religion or to view religion primarily in a hostile manner, (Sarason, 1993). Community Psychologists, in particular, are faced with the reality that the religious institution and spirituality play a major role in the lives of many people, and in their efforts to address social issues in their communities. (Goodstein, 1994 in Kloos, and Moore, 2000, p. 125). Psychology and religion operate in different ways: Psychology has a primary focus of enhancing human capacities, while religion primarily focuses on accepting and transcending human limitations, (Pargament, 1997). They are (a) philosophically different, and (b) they use different knowledge systems to forward truths.
The modern focus on cognition indicates many social scientists of religion are blind to the power of the “supernatural” to affect families, religious communities, and the social order. True faith (belief) is the key to valid spiritual experience (faith, based in the truth about reality). Modern thought has tended to disparage and deny religious reality, and postmodern thought has tended to relativize it, therefore, those who believe must find ways to sustain their belief. Three basic ways to maintain religious beliefs in a highly skeptical world are:

1. Fundamentalists approach “where religious reality is simply affirmed as being true.”
2. "Demythologize" the scriptures, stripping them of supernatural elements and the path of religious experience.
3. The path of religious experience—what some social scientists say is the only truly viable one in the end, (Poloma, 2000c, 12).

Historically, number three is the way that the Holy Spirit has commonly revealed Himself, even though it has involved controversial “manifestations” of the Spirit—especially in American revivals. This is why diverse “manifestations of the Spirit” are perceived to be an important part of revival, both historically and contemporaneously, (Finney, 1845), (Joyner, 1989), (Fish, 2001, 2), (Poloma, 1998a), (Edwards in Steinhardt, 1995). For example, human perception of “drunken” behavior when the presence of the Holy Spirit was upon people was an issue recorded in the book of Acts, (Acts 2:13-28) and occurs in many contemporary revivals. Due to the importance of manifestations, leaders who seek to be righteous in their facilitation of revival are careful not to control people experiencing manifestations (unless they become very disruptive), (Joyner, 1989).

Spiritual experiences, though controversial, are an important part of spirituality and revival. Recent research by physiologists Newberg and D’Aquili, provide information about
knowledge as a “scientific” basis for spiritual experiences. “Religious feelings don't rise from thought, but from experience. They are born in a moment of mystical union, which, as far as the brain is concerned, would feel as richly and solidly real as any perception of ‘ordinary’ physical reality,” (Newberg, D’Aquili, and Rause, 2001, p. 13). Whatever a person’s learning style and theological persuasion, experiential knowledge of God is the cornerstone of new birth as well as new life in the Christian faith. New life that fades has a need for revival of that life. The literature review contains more information on the issue spiritual experiences as a crucial part of Christian growth.

A second assumption of the study is that God is greater than the revelation He has given and the Holy Spirit is greater than the inspired words of scripture. God never contradicts Himself, and so true “new” revelation never contradicts revelation of correctly interpreted scripture. Although God never contradicts Himself, He sometimes shrouds scriptural truth so it cannot be understood and lived-out by religious, humanistic, self-effort, nor used like Roberts Rules of Order. Instead, it is His intention that a true believer seeks the Teacher (the Spirit of God who inspired scripture), both for understanding and successful daily living of the life of Messiah. In fact, scripture reveals that God has taken great care to hide truth from those who are wise from a humanistic perspective, revealing the truth to those who are humble, yet foolish from the perspective of worldly wisdom. Scripture says, “It is the glory of God to conceal a thing; But the glory of kings is to search out a matter” (Proverbs 25:2, American Standard Bible). This important issue is critical when evaluating the authenticity of revival and considering whether it is consistent with scripture. For example, to subvert human wisdom, God may send new wine revival that is clothed in garb
that is not appealing. If this occurs, only revelation from the Holy Spirit can help people pierce the illusive fog to detect what is genuine.

A third assumption is: the Holy Spirit reveals to humans what God is doing or about to do in the world. Amos 3: 7 states, “I won't do anything on the earth without first revealing it to My servants, the prophets.” In many parts of the Christian church where revival is occurring, recent developments include restoration of the prophetic aspects of church. Therefore, explanations about prophecy, prophets, and prophetic predictions or exhortations are included in this research. Prophecy reveals the mind and plans of God on specific matters in the world. It is also revelation from the Holy Spirit, especially prophecy that encourages and directs people to believe in and rely on Jesus, and to apply His teachings in their lives. Revelation occurs through the expanded understanding of Scriptures, and by experiencing the tangible presence of God.

This view is controversial among most Evangelicals, (Atkinson, no date) (Loefke, no date), which is both bad and good; cults\(^4\) begin by “new\(^5\)” revelation, genuine revival and reformation also begin with new revelation. New revelation is many times restorative; to resist genuine revelation of this kind that is from God is to resist restoration of the primitive church organism. The key issue for discerning what is restoration of truth and what is heresy or cult can be addressed by the question: what or who is being revealed, and for what purpose?

It is unfortunate, yet well known among groups seeking revival that many Evangelicals\(^6\) resist prophecy and prophets, and therefore many people resist charismatic Christianity. "Evangelical fundamentalists will accept teachers, pastors and evangelists but as a whole will not accept the five-fold ministry because if they deny the gift of tongues being
for today, then they will also deny the gifts of prophecy and apostleship,” (Atkinson, no date). Much of modern Evangelicalism holds that the gift of prophecy has passed away completely. Many modify this position by equating present-day prophecy with preaching or teaching—something first propagated by John Calvin. This is a case of experience guiding doctrine.

Indeed, prophecy possesses similarities to preaching and teaching. British scholar David Hill notes, “that the category of pastoral preaching may be a useful designation for the Christian prophet's speech.” Yet, as Hill would agree we cannot equate prophecy and teaching,” (Hill in Loefke, no date, p. 123).

Prophecy and new revelation should be approached with both openness and caution. Some people have gone astray by being too open and highly subjective about new insights; others have missed divine opportunities by rejecting valid revelation. True prophecy never contradicts scripture as long as scripture is interpreted in the way that God intended, not by mere human interpretation. Interpretation is a very subjective matter. People who desire to learn how to reduce subjectivity can study principles of Biblical hermeneutics.

The main reason for the focus on Evangelical’s resistance to revival is to highlight the reality that some sectors of Christianity are vehemently opposed to revival unless it is in a package of their choosing. Although that is understandable at one level, “If we insist that revival must be ‘decent and orderly’ (as we define those terms) we automatically blind ourselves to most revivals,” (White in Steingard, 1995). Unfortunately, people who are desperate for God and desire to be deeply touched by Him in revival, will suffer criticism and persecution.
Religious leaders have often persecuted people who have greatly influenced Christian faith positively. Genuine followers of Jesus should not resist genuine revelation because it is self-defeating. Revelation of God and experiencing whatever His Spirit brings from Christ, is central to drawing closer to Him.

Old Testament Scripture was based on communications by recognized prophets. Often, a prophet was not officially acknowledged at first—sometimes only after their death. They suffered rejection, persecution, pursuit, imprisonment, beatings or death because of “new” (or personalized) revelation from the Almighty. Only later, did religious authorities receive prophets’ words as divinely anointed and add them to the scriptural cannon. The very nature of receiving divine revelation and divine experiences has always been turbulent and controversial, even when it was later canonized.

**Purpose of Prophecy. Inclusion in Literature.**

Prophecy is revelation from God, and prophets reveal Him. The primary purpose and emphasis of both is to encourage individuals to fully trust in and rely on Jesus the Messiah, the Father who sent Him, and the Spirit given to provide power to implement His teachings. In Christian sectors where revival is underway, restoration of prophets and prophecy has been one of several recent developments. Though quality, accuracy and authority vary, prophecy, prophetic activities (prophetic prayer, prophetic worship, prophetic evangelism), and recognized prophets are significantly influencing people to draw near to Christ. Whether at a personal level or at the level of leadership development (prophecy that revives past dreams or restores new vision to leaders), a wide spectrum of Christians who are experiencing revival are currently affected by “the prophetic.” Because these developments
are relatively new and are bringing radical change to church as American Christians have experienced it, an explanation of how this realm works is included in this research.

**Use of Scripture References**

It is standard procedure among Evangelical Christian leaders to reference scriptural text when making an authoritative statement about truth. This is particularly common when introducing subjects found in Scripture and earlier Christian history but have not been a part of current cultural practice or organizational culture. The practice of referencing scriptural text is similar to how professional researchers reference other researchers and writers in an existing body of literature. I have followed that practice in this dissertation, especially when addressing areas of controversy and skepticism. Issues include: the validity of supernatural prophecy and how prophecy is interpreted in relation to Scripture.

**Christian Spirituality**

In a humanistic sense, spirituality is an aspect of human experience realized as awareness, belief, and sense of connection with others, the universe, material and non-material. It may be intimately related to religion in people’s search for significance; however, spirituality may encompass a broader set of phenomena, (Klaus and Moore, 2000).

Authentic Christian spirituality can be conceptualized as an existential reality concerned with everything that constitutes Christian experience; specifically, the perception and pursuit of the highest ideal or goal of Christian life, an ever more intense union with God disclosed in Christ through life in the Spirit, (Downey, 1991). Specifically, it is to know and experience God through the person of Jesus, (Pigeon, 2002) and the Holy Spirit that Jesus sent to dwell with His followers.
A relatively recent development among Evangelical Christians is to think of spiritual formation in terms of practicing spiritual disciplines. The disciplines are regarded as part of the process of spiritual formation. Formation is regarded as whatever it takes to bring us to where we are able to engage rightly in a life of spiritual disciplines, (Willard, 1993).

Spiritual formation in the tradition of Jesus Christ is the process of transformation of the innermost dimension of the human being, the heart, (which is the same as the spirit or will). It is being formed, (transformed) in such a way that its natural expression comes to be the deeds of Christ done in the power of Christ, (Willard, no date, online). Revival can be properly situated in the context of Christian spirituality. Revival generally results in a greater relationship with the Holy Spirit, resulting in personal transformation and greater engagement in the work of the Kingdom of God.

Some people will undoubtedly argue that Christian prophecy and prophetic insight in relation to revival is an insufficient basis for a dissertation topic and for making life-decisions. Prophecy, the primary reason for this dissertation, is currently influencing thousands of households in our society. Evangelical Christians may be resistant to prophecy because of the dilemma of word versus spirit. Many Fundamentalist Christians tend to use Scripture as a concrete book of rules rather than a source of revelation. In this study, it is assumed that Scripture is indeed a guide for living, but the Holy Spirit who authored the writings must make the truths therein alive and applicable to ones life.

The dilemma of balancing Spirit vs. word is a highly controversial issue in Christian circles—one that will not be resolved in this research. Instead, the supremacy of the Holy Spirit over Scripture is emphasized. Although the Spirit does bring revival of faith, the Holy Scripture never does. This is not to discount the venerable place of Scripture in Christian
belief and practice, only to emphasize the higher place of the Spirit in bringing revival and in transforming the life of the Christian.

As previously noted, "disorienting dilemmas” are catalysts for transformative learning, prompt critical reflection, and new ways of interpreting experiences. In this way, "transformative learning involves reflectively transforming the beliefs, attitudes, opinions, and emotional reactions that constitute our meaning schemes,” (Mezirow, 1994), (Imel, 1998).

For several weeks following my initial “disorienting” prophetic revelation, I wrestled to re-orient my changing perception of reality. The essence of the revelation was that new wineskins would be necessary to hold and freely dispense the new wine of God that He was sending. Compared to traditional Christians with whom I was acquainted, the revelation I received was quite out-of-the-ordinary, so I experienced a degree of stress from the transforming experiences. The feeling seemed similar to what the main characters in the 1980s movie Close Encounters of the Third Kind experienced. The characters played by Richard Dreyfus and Melinda Dillon had unusual encounters that oriented them to the reality of the impending alien visitation, and simultaneously disoriented them to their everyday reality. My worldview underwent major changes; my “meaning schemes” altered radically and I experienced perspective transformation long before I ever heard of the concept. In hindsight, the prophecy I received was my own call to prepare (through higher education and personal revival), for the societal changes coming in the 21st Century.

ACCEPTANCE AND RESISTANCE TO REVIVAL

It is interesting to note the existence of a specific pattern in the dissemination of new revival experiences in the development of revival. Although Christian revival does not affect
society and culture—initially at least—it follows a common sociological pattern. Traditional Christian groups have a predictable pattern of resistance to revival. According to a theory called “dissemination of innovations,” new ideas and experiences are initiated by “innovators” (imaginative loners) and adapted by people who respond according to a pattern. After innovators initiate an idea, it tends to be accepted by others in the following way (see chart); first by “early adaptors,” next by “early majority,” later still by “late majority,” and finally—if at all—by “laggers.”

**TABLE DOI: Dispersion of Innovations**

<table>
<thead>
<tr>
<th>Innovators 2.5%</th>
<th>Early Adopters 13.5%</th>
<th>Early Majority 34%</th>
<th>Late Majority 34%</th>
<th>Laggers 16%</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Venturesome”</td>
<td>“Respectable”</td>
<td>“Deliberate”</td>
<td>“Skeptical”</td>
<td>“Traditional”</td>
</tr>
<tr>
<td>Mavericks</td>
<td>Extensive mass communication use; interpersonal oriented</td>
<td>Extensive use of interpersonal communication</td>
<td>Communicates but resists</td>
<td>Seldom uses mass media</td>
</tr>
<tr>
<td>Weak ties to social systems</td>
<td>Respects norms of social systems</td>
<td>Slower to adapt</td>
<td>More resistant to new ideas</td>
<td>Few contacts outside social system</td>
</tr>
<tr>
<td>Outside, big picture focus greater than immediate environment</td>
<td>Often are opinion leaders</td>
<td>_____</td>
<td>Adopts only after it is a community norm</td>
<td>Last to adopt, perhaps never adopts.</td>
</tr>
</tbody>
</table>

(Ward, and Herzog, 1974, 318).

Of the categories listed in the chart, Early and Late Majority represent one standard deviation below and above the mean; Early Adopters and Laggards are equal, skewed slightly toward the Laggards end of the curve. To date, the revival has spread in a predictable way: early 1990s, prophetic *Innovators* emerged with the revival message, and *Early Adopters* began to catch the fire in more than a dozen locations. There has been a lull in the spread of revival fires, however, it appears a slower burn is underway, and it is likely that we
are in a stage preceding the ignition of the Early Majority of the church. The two remaining types will respond either in their own time or not at all.

The theory of dissemination of innovations helps to explain why some people and groups are more receptive to revival before the majority is ready. It also helps to explain resistance to revival.

Based on recent developments, application of these concepts to contemporary trends in revival yields the following. Mid 1980s to early 1990s, prophetic Innovators began to emerge as forerunners with a revival message. In 1994 and 1995, Early Adopters were tinder that began to catch the fire of revival in a score of locations around the United States and imparted the fire to other places. The late 1990s and early 2000s saw a lull in the spread of revival fires, (Riss, 1995). The embers of revival have by no means burned out, however. It appears that a slower burn is underway, and it is likely that we are in a stage preceding the ignition of the Early Majority of the church.

Problem Statements

Traditionally, dissertations identify a problem that research will help resolve. Recent research trends suggest that a research model focused on a single problem is insufficient (as is a problem-focus by itself), without the identification of positive assets to utilize in building a remedy. Instead, clusters of problems are more frequently the reality in life. Problems should be coupled with solutions that are grounded in individual and community assets, thus enlarging the focus to include problems, resources and community solutions, (Wilson, O’Donnell and Tharp, 1994), (Wilson and Mitrano, 1996).

In relation to this study, two problems exist: a larger problem cluster, and a paradigm problem—wineskins. The larger problem cluster is a systemic problem of the Christian
church organism. The following abbreviated list is characteristic of many evangelical churches, and the basis for a call to prayer for revival by the Alliance for Confessing Evangelicals. The list is included because traditional Evangelical and charismatic Churches must overcome these problems for revival to occur. Many of the items on the list are the focus of a nationwide prayer movement. The chart on the following page describes the issues and criteria needed to become viable new wineskins to contain new wine of revival.
TABLE-PROBLEM: Problems in Christianity; Prerequisites for New Wineskins, New Wine

<table>
<thead>
<tr>
<th>Primary problems are:</th>
<th>Prerequisites To Viable New Wine, Wineskin:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) There is little difference between the lifestyle of Christians inside the church</td>
<td>Change needed: People must repent to God of all wrongdoing, ask His help to change their behavior to that which is worthy of Jesus’ followers. Restitution may be needed for past wrongdoing. Also needed is holy desperation for presence of God.</td>
</tr>
<tr>
<td>and our society as a whole. Lack of emphasis on righteous lifestyle, including</td>
<td></td>
</tr>
<tr>
<td>service to others... difficult to find authentic Christians who are committed to</td>
<td></td>
</tr>
<tr>
<td>service in the community. (TACE).</td>
<td></td>
</tr>
<tr>
<td>2) The church is guided by the culture. Authority of Scripture and the Spirit of</td>
<td>Change needed: First, leaders must live up to the scriptural qualifications of elders. Next, followers of Christ must return to life in submission to God, and commit to following the leading of the Holy Spirit and Scripture.</td>
</tr>
<tr>
<td>Jesus have been abandoned in the church increasingly emptied of its integrity, moral</td>
<td></td>
</tr>
<tr>
<td>authority and direction, (TACE).</td>
<td></td>
</tr>
<tr>
<td>3) There is lack of emphasis on righteous lifestyle that creates an atmosphere little</td>
<td>Change needed: Participants who prioritize the Kingdom of God and a life of separation to God, love and service to each other and to world citizens. At the very least, they must prioritize seeking and loving God with all their hearts, then loving others.</td>
</tr>
<tr>
<td>different from the national culture. It also makes it difficult to find authentic</td>
<td></td>
</tr>
<tr>
<td>Christians with accountable lifestyles as well as commitment to community service,</td>
<td></td>
</tr>
<tr>
<td>(TACE).</td>
<td></td>
</tr>
<tr>
<td>4) Unwarranted confidence in human ability and methods now fills the</td>
<td>Change needed: Leaders-as-servants is the most critical issue. Leaders must faithfully live out an inability to come to God unless the Father draws them, and an inability to live His teachings or work His works except through the power of His Holy Spirit. Then many will make decisions whereby their lives are founded on Christ, and leaders are followed.</td>
</tr>
<tr>
<td>evangelical world. Consumerism gospel annuls the truth of justification only through</td>
<td></td>
</tr>
<tr>
<td>faith in Christ and dependence on His life to attain a state of righteousness.</td>
<td></td>
</tr>
<tr>
<td>Humans, born spiritually dead are incapable—except through a miraculous second birth—</td>
<td></td>
</tr>
<tr>
<td>of receiving a regenerating grace, (TACE).</td>
<td></td>
</tr>
<tr>
<td>5) Christ and his cross have moved from the center vision of the church. The</td>
<td>Change needed: Equippers are needed to “live and breathe” Jesus as central to their lives and teach others bow. They would promote values and practices of the primitive faith, declaring truth and separation to God; ensuring positive messages and methods are used to address the problems of the culture, and discouraging dogmatic attitudes and proclamations characteristic of fundamentalist Christians.</td>
</tr>
<tr>
<td>counter-cultural qualities of simplicity, frugality, fidelity in marriage, integrity</td>
<td></td>
</tr>
<tr>
<td>in business dealings, commitment to family, devotion to Christ become increasingly</td>
<td></td>
</tr>
<tr>
<td>difficult for Christians to attain under the preceding circumstances.</td>
<td></td>
</tr>
<tr>
<td>Secularization of evangelical faith has resulted in loss of absolute values,</td>
<td></td>
</tr>
<tr>
<td>permissive individualism, and substitution of: wholeness for holiness, recovery</td>
<td></td>
</tr>
<tr>
<td>for repentance and feeling for belief, (TACE).</td>
<td></td>
</tr>
<tr>
<td>6) The loss of God’s centrality in the life of today’s church, transforms worship</td>
<td>Change needed: Current revival of worship warfare and contemplative prayer are needed plus a new focus on following Jesus by the strength and guidance of the Holy Spirit. Also, experiencing new empowerment by apostolic faith and grace, and new healthy church movement.</td>
</tr>
<tr>
<td>into entertainment—the result is that God, Christ and the scriptures have come</td>
<td></td>
</tr>
<tr>
<td>to mean too little. Focus on God’s sovereignty and worth in worship of Him has</td>
<td></td>
</tr>
<tr>
<td>become secondary to satisfaction of personal needs. Concern for God’s kingdom has</td>
<td></td>
</tr>
<tr>
<td>given way to our own empires, popularity and success, (TACE—The Alliance for</td>
<td></td>
</tr>
<tr>
<td>Confessing Evangelicals, 2001).</td>
<td></td>
</tr>
<tr>
<td>Only a small percentage of evangelical charismatic Christians are able to</td>
<td>Change needed: People who already know or are willing to identify their gifts, callings, purpose and Vocation as a Calling. Those who also have or will seek the Spirit for spiritual gifts and activate them, ministering as workers or equippers.</td>
</tr>
<tr>
<td>identify their personal, Christian calling; and an even smaller number are living</td>
<td></td>
</tr>
<tr>
<td>out that calling. Yet, for the average person, understanding one’s calling is</td>
<td></td>
</tr>
<tr>
<td>critical for them to pursue development of their gifts, callings and meaningful</td>
<td></td>
</tr>
<tr>
<td>involvement in the goals of voluntary associations, (Joyner, 1993). (top ten websites).</td>
<td></td>
</tr>
<tr>
<td>Institutional Christianity has supplanted desperate desire for God, dependence on</td>
<td>Change needed: Emphasis needs to be on the Church-as-an organism: Jesus as Head, Spirit as life-and-breath, focusing on a desperate desire for God and an intimate relationship with Jesus.</td>
</tr>
<tr>
<td>the Holy Spirit, sacrificial obedience to the Spirit even if offensive to</td>
<td></td>
</tr>
<tr>
<td>national and world leaders, etc., (Joyner, 1993) (top ten websites).</td>
<td></td>
</tr>
</tbody>
</table>

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PURPOSE OF THE STUDY

The purpose of this dissertation is to identify conditions and characteristics conducive to the formation of new wineskins and flow of new wine relative to revival of the primitive Christian faith. Another aspect of the research is to survey those who have experienced revival to identify transformational learning that participants experience in relation to revival.

RESEARCH QUESTIONS

1. (A) What are (define/identify) the characteristics of new wine in general?
   (B) What are (define/identify) the characteristics of new wineskins in general?

2. What are the most important criteria of new wineskins in relation to hosting and preserving new wine?

3. (A) What transformational learning (perspective transformation) is needed for individuals to effectively participate in new wine and new wineskins?
   (B) What transformational learning occurs with persons after experiencing new wineskins and new wine?

SIGNIFICANCE OF THE STUDY

Revival will transform much of society, and therefore will result in many positive outcomes. Credible documentation of authentic revival will convince some citizens of the reality of Jesus, His powerful activity in the world, His relevance to their lives and how the Kingdom of God is greater than human societies. Research of authentic contemporary Christian revival—with a specific focus on new organizing constructs and personal transformations—provides new knowledge that is “out of this world.” The resulting new knowledge is unique. Not only does it document current characteristics of Christian revival for comparison with past revivals, it also identifies current advances in Christian Faith that
are being restored by God as predicted in ancient prophecies. Advances have been made in relation to spiritual gifts, miracles and purity of faith, whether restoration or new developments.

Also of significance is the unique documentation of perspective transformation (because of spiritual transformation), in individuals who experienced powerful spiritual and moral revival in the late twentieth and early Twenty-first Century. This phenomenon—reported as common in frontier revivals of the U.S. colonies as well as 18th and 19th Century revivals in other parts of the world—is not considered valid in well-educated societies.

**Social Construction**

In this research of revival and new wineskins that renew the primitive Christian faith, social construction of knowledge is a predominant method used to define and understand the context and activities surrounding contemporary Christian revival. Social construction of the meaning of new wine and new wineskins results from assimilating the divergent findings of •revival literature, •content analysis of the top ten revival websites, and •survey responses. Identification of authentic revival is the result of answers to three questions: (1) Is the revival-like activity consistent with scripture from a historically orthodox vantage? (2) Does it have a precedent in authentic historical revivals? (3) In current revivals, is there good fruit\(^7\) in the lives of those who participated?
LIMITATIONS OF THE STUDY

Because revival tends to occur among those who are seekers, are open to new experiences and are open to the moving of the Holy Spirit, very few traditional church groups are represented in this research. The groups involved in Christian revival tend to be innovators of new insights; groups made up of visionary and prophetic persons as well as early responders.

Much of the criteria for the survey resulted in very high standards, greatly limiting the number of individuals and groups qualified to answer the survey questions. This made the research more difficult. To meet this challenge, stringent criteria were necessary to obtain the knowledge required to attain the goal of high quality transformation.

CHAPTER SUMMARY

New wine of revival, new wineskin church-as-organism constructs (paradigms) and perspective transformations are the foci of this dissertation. New wineskins are the primary focus. The purpose of this dissertation is to identify conditions and characteristics conducive to the formation of new wineskins and new wine relative to revival of the primitive Christian faith. Another aspect of this research is to survey those who have experienced revival, and identify transformational learning that occurs relative to participation in revival.

Through prophetic foreknowledge, numerous voices—some as long as twenty years ago—predicted a coming revival. Based on my own and others’ prophetic notification, and on research findings of this study, it can be declared with exactitude that a new spiritual awakening has begun in the United States and many other parts of the world, and a greater one is imminent. This has been confirmed by national Christian leaders. During the last five years, more Christian leaders—than at any time in recent history—are proclaiming one of
the greatest revivals ever is about to begin. Because of the high degree of sentience that comes through confirmed prophecies such as these, it is vital that church organism leaders learn from Jesus’ wineskin parable as well as from history. It is time to begin designing and creating quality, Twenty-first Century church wineskins and seeking God for wine.

New Wineskins first became of major importance to me through prophetic experiences and insights of the late 1980s. Subsequent developments have confirmed my initial revelation about new wineskins for new wine. Although I did not hear about the events until the mid 1990s, within one or two years of my revelation, revival outbreaks began in the United States and other parts of the world. Not only has new wine of revival begun to occur, but a few authors have also begun to examine the topics of new wine and new church wineskins.

New wine of revival proceeds from and is dependent on communication and favorable alignment with the transcendent Holy Spirit. The works of the Spirit are consistent with Scripture, though He is the author thereof. New wineskins involve servant-leadership at the convergence of humanity and divinity; especially leadership of a new kind: Spirit-led, deeply rooted in intimacy with God and interdependent teams. Effective leadership of this kind requires wise cooperation between the two realms—orchestrating human activity while maintaining divine favor.

Several assumptions underlie this paper. The first assumption is that spirituality can scarcely (if at all) be understood from a social science perspective since psychology and education, as disciplines, ignores the phenomena of religion or view religion in a generally hostile manner.
This study exists at the vertices of three different disciplines: psychology, education and spirituality. Psychology and education focus on enhancing human capacities, spirituality emphasizes accepting and transcending human limitations; this study attempts to integrate all three. Rather than using the term religion, spirituality is used in this study to prevent confusion with the traditional religiosity, (human programming that is unfortunately entrenched in Christianity-as-religion.) Although the disciplines are philosophically different, and use different knowledge systems to forward truths, it is my goal to utilize both.

A second assumption is that since God is the author of revelation recorded in Scripture, and the Holy Spirit is greater than the Scripture He inspired, He is not limited by human interpretation of Scripture. He illuminates and elaborates revelation according to His purposes and timing. It is God’s intention that His followers depend on the Holy Spirit to interpret meaning and to lead them in their daily lives.

A third assumption—based in Amos 3: 7 where God states, “I won't do anything on the earth without first revealing it to My servants, the prophets”—is that the Spirit of God reveals what He is doing, or about to do, in the world. In many parts of the Christian church where revival is occurring, God is restoring prophetic gifts into church-as-organism.

An explanation about prophecy, prophets, and prophetic predictions or exhortations is included in this research as these developments are relatively new and will bring radical change to church as Americans have understood it. Because prophecy is revelatory by nature, the issues may present serious barriers to some Evangelical Christians, many of whom are resistant to “new” revelation. On the one hand, caution is valid because historically, being overly subjective about “new” Christian revelation has deceived many people, mostly because they have not stayed within sound scriptural doctrine. On the other hand, for genuine
followers of Jesus, resistance to authentic revelation—while difficult because change is never easy—is self-defeating, as revelation of God is central to drawing closer to Him. In spite of the necessity of revelation for knowing God, throughout Judeo-Christian history people who have had great spiritual revelations and have brought powerful, positive changes to conditions of the Christian faith often have been severely persecuted by the existing religious leaders.

A “prophetic dimension” is being restored to church, at personal levels and at the level of leadership development. It is affecting a broad spectrum of Christian organizations and individuals experiencing revival. Therefore, an explanation about prophecy, prophets and prophetic predictions is included in this research. It seems necessary to explain why and how they function, as these developments are relatively new and will bring radical change to church as we have known it.
Additional materials in this study are as follow.

Chapter Two: Literature Review contains substantial material of relevance to the study. A small amount of it relates directly to the topic; the remaining information is about new wine and new constructs, even when it was not conceptualized that way or even identified as such.

Chapter Three: Methodology, explains construction and dissemination of the survey, data collection process, and organization of responses.

Chapter Four: Presentation of Findings contains survey results, explanations, conclusions, and implications.

Chapter Five: Analysis, Summary and Recommendations, summarizes the study, evaluates and interprets the findings, highlights the challenges and surprises, suggests implications for perspective transformation and reaches conclusions.
CHAPTER II REVIEW OF LITERATURE

THE CHANGING FACE OF CHRISTIANITY

Philip Jenkins, a writer for The Atlantic Monthly, brings perspective to the influential nature of the worldwide revival that is underway, especially in Third World countries. “The politico-religious order that dominated Europe from the sixth century through the sixteenth—collapsed in the face of secular nationalism, under the overwhelming force of the three great elements of modern civilization, gunpowder, printing, and the Protestant religion.

The original Reformation was far more than the rising up of irate lay people against corrupt and exploitative priests, and it was much more than a mere theological row. It was a far-reaching social movement that sought to return to the original sources of Christianity, (nearly always a motivation for those promoting revival). It challenged the idea that divine authority should be mediated through institutions or hierarchies, and it denied the value of tradition. Instead, it offered radical new notions of the supremacy of written texts (that is, the books of the Bible), interpreted by individual consciences. The Reformation made possible a religion that could be practiced privately, rather than mainly in a vast institutionalized community, (Jenkins, 2002), (italics added). In a very similar manner, many leaders in the current revival are discounting old practices, and promoting new themes like those of the Reformation.

Peter Wagner compares current circumstances to those of the Reformation. The term “New Apostolic Reformation” is used to characterize the movement through which God is reshaping Protestant Christianity in the United States and around the world. “In virtually every region of the world, these new apostolic churches take the form of loosely structured apostolic networks, and constitute the fastest-growing segment of Christianity.
The radical change in the sixteenth century was largely theological. The current reformation is not so much a reformation of faith (the essential theological principles of the Reformation are intact), but a reformation of practice. A major difference was that the sixteenth century reformation came in reaction to a corrupt and apostate church. This current reformation is not so much against corruption and apostasy as it is against irrelevance.

Membership is not a legal contract; rather it is a spiritual covenant. The goal is that every single church member functions as a minister, though few churches attain it. New apostolic leaders take their roles as apostles, prophets, evangelists, pastors and teachers, as found in Ephesians 4:11, very seriously. Their primary task is detailed in the next verse, ‘…for the equipping of the saints for the work of the ministry.’ When this happens, the congregation becomes the primary incubator for ministers, both lay ministers and staff ministers, (Wagner, 1999).

We stand at a historical turning point—one that is as epochal for the Christian world as the original Reformation. Around the globe, Christianity is growing and mutating in ways that observers in the West tend not to see. Worldwide, Christianity is actually moving toward supernaturalism and neo-orthodoxy, and in many ways toward the ancient worldview expressed in the New Testament: a vision of Jesus as the embodiment of divine power, who overcomes the evil forces that inflict calamity and sickness upon the human race. In the global South (the areas that we often think of primarily as the Third World), a form of Christianity. The booming Pentecostal church of Africa, Asia, and Latin America are thoroughly committed to re-creating their version of an idealized early Christianity (often described as the restoration of ‘primitive’ Christianity). The most successful Southern church preach a deep personal faith, communal orthodoxy, mysticism, and Puritanism, all founded
on obedience to spiritual authority from whatever source it is believed to stem.

Pentecostals—and their Catholic counterparts—preach messages that may appear
simplistically charismatic, visionary, and apocalyptic to a northern liberal. For them,
prophecy is an everyday reality, and many independent denominations trace their foundation
to direct prophetic authority. Scholars of religion customarily speak of these proliferating
congregations simply as the ‘prophetic churches,’ (Jenkins, 2002).

The most successful Southern churches today speak openly of spiritual healing and
exorcism. In the contemporary South, however, the success of highly supernatural church
should rather be seen as a direct by-product of urbanization, (Jenkins, 2002).

As a “northern liberal,” Jenkins views the changes with astonishment. However, for
many Christians who do not fit within his rubric, what is occurring is a refreshing wind of
change, and not astonishing at all. Rather, it is quite predictable based on Biblical prophecies
and because of an increasing hunger for primitive Christian lifestyle. From the vantage of
many charismatic Christians, restoration of primitive Christianity has been a long-term goal
and prayer. In their view, events in the last hundred years have restored many aspects of the
faith to the Evangelical Christian world—thus the “Restorationist” belief.

Context for wineskins

Context is important for interpreting Jesus’ use of the new wineskin analogy as a
structural interface between the Kingdom of God and human society. People were
challenging the new order that Jesus taught and promoted, asking why He did not promote
the same practices as the Pharisees and disciples of John the Baptist. Jesus had come to free
and empower people, but conditions were “business as usual” from the perspective of the
established order. In using the wineskin analogy, He was implying that He was bringing
something very new, and that the old and new could not be mixed. To mix them would result in the loss of both. The old wine was gone; the old wineskin was empty. It was time to prepare a new wineskin for new wine; prophetic promises were about to be fulfilled.

Jesus’ prophetic declaration that brand new containers were necessary was the advent of God’s new wine. It was a recurring theme throughout Christian history, with similar results each time. Some people eagerly embrace the new, others vigilantly resist.

“In Bible times, fresh wine was stored in new leather pouches called wineskins. As the wine fermented, pressure resulted from a volatile chemical reaction that shaped the container to fit its contents. The softer the leather, the more flexible it was, and the less likely it was that the wineskin would crack. It is the image Jesus chose to describe the conflict that would come when the Holy Spirit, God’s New Wine, touched the religious system of the scribes and Pharisees. The conflict would crack the structure and everyone who clung to it. Letting the new wine shape the wineskin is a key to containing the blessing of revival,” (Fish, 2001, 2).

“Since Jesus was on earth and founded the church, century after century, the church grew in a variety of ways. It grew one way in New Testament times; two different ways in the Roman Empire before and after Constantine; another way in the Middle Ages; another way during the Protestant Reformation; still another way during European colonization; a different way after World War II; and still another way in the late nineteen nineties and into the Twenty-First Century. A constant during all those changes was that, as each change appeared on the horizon, a new wineskin was required to contain the new wine of the Holy Spirit,” (Wagner, 1999, 15, 16).
Without new wineskins, new wine is present only during a period of revival, after that, it evaporates just as it did following the early Twentieth Century Welsh revival: Ten years later, no visible effects remained. (Joyner, 1986).

For each season, the new wineskin hosts the Spirit of God so He can accomplish the work of Jesus for that season in a way that is relevant to that culture and that generation. This revelation provides insights for constructs to guide prophetic administration in hosting and maintaining the new wine of the Spirit, which is the heart of revival.

“When there is an outpouring of new wine of God’s Spirit in revival, new methods and structures are necessary to contain the blessing. The new ways in this revival include abandoned worship, a pursuit of intimacy with God, and a release of the joy of the LORD and moving ministry model into the hands of…the ordinary Christian who is now on fire, rather than the professional, one-man revivalist,” (Arnott, 2001, 6-9).

Explanation of New Wineskin Constructs

The construct used in this dissertation to describe wineskins is similar to a paradigm or a worldview, but also quite different. It also includes a spiritual dimension and describes interfacing structures between the Spirit of God and the ekklesia.

“A paradigm is a set of beliefs which act as a model for one’s sense of reality. This model or belief system will ultimately shape one's actions. In other words: ‘What you view is what you'll do.’ Another way of looking at paradigms is to see them as a set of proven value judgments that reside at the core of one's being. This is commonly referred to as a ‘worldview.’ When we are talking about paradigms, we are looking at patterns of thinking
which—whether you realize it or not—determine your conduct and lifestyle,” (Ziegler, no date).

A new wineskin is that and more. It is a set of beliefs that act as a model for one's sense of reality. It is somewhat like a paradigm, with the caveat that wineskins involve interfacial structures between the spiritual dimension and God's people. Addition of the divine dimension brings a vast difference from the meaning of paradigms. It contains spiritual constructs that contain new life and revelation for creating new configurations that enable the Ekklesia to interface with society. The new interfaces touch humans in new and powerful ways. An example of this comes from the Vineyard movement that began in the 1980s Two primary developments resulted from this movement: a new depth and style of worship, and thousands of Christians trained in “power evangelism.”
Spiritual transformation comes from beholding the wonders of God and being consumed with the true knowledge of Christ. It happens by His grace working in you. Grace is God's power enabling you to do and be more than you ever could in your own strength, (Bickle, 1993, 184.).

Spiritual transformational learning is different from secular transformational learning. Though there are many areas in which the concepts are the same, “the key difference lies in the underlying power to change and the end result of that change,” (Jackson and Ulmer, 2001). Spiritual transformation is God's work of changing a believer into the likeness of Jesus by creating a new “identify” in Christ and by empowering a lifelong relationship of love, trust, and obedience to glorify God, (Willis 1998, in Jackson and Ulmer, 2001). For the Christian, transformational learning is not just a change in behavior but also a change of the “heart” of the learner, (Jackson and Ulmer, 2001).

The basic notion of perspective transformation begins when a person confronts a new situation that does not fit with their existing meaning perspective. When adding knowledge or increasing competencies within the present perspective is not functional, the learner experiences a period of disorientation and disequilibrium. To resolve the ensuing discomfort, the learner engages a critical examination of the assumptions that underlie his/her role, priorities, attitudes and beliefs. This process can be acutely threatening to the learner. The resulting pressure and anxiety may act as a catalyst, stimulating the learner to seek a change in meaning perspective (Malone, Jones and Stallings, 2001).

Mezirow (1997) describes the process that occurs when individuals change their frames of reference by critically reflecting on their assumptions and beliefs. They consciously make and implement plans that bring about new ways of defining their worlds. His theory describes a learning process that is primarily "rational, analytical, and cognitive"
with an "inherent logic" (Grabov 1997, pp. 90-91). Mezirow presents an eleven-phase process leading from meaning perspective, to perspective transformation, (Mezirow 1991, p. 188).

More explicit principles of transformational learning can be applied directly to spiritual transformation. “Perspective transformation focuses on the two dimensions of meaning:

1. Cultural assumptions that determine our expectations and concepts (meaning perspectives), and
2. Beliefs and feelings that shape a particular interpretation (meaning schemes).

Complete perspective transformation must deal with both dimensions. The experiential manifestation of the Holy Spirit may influence beliefs and feelings of a personal interpretation.

**Elaboration of meaning schemes and meaning perspectives**

“A meaning scheme is a belief arising out of a specific meaning perspective,” (Mezirow, 1994, p. 223). For example, a belief that the senior pastor of a church organization should function like the chief executive officer of a business (a meaning scheme), might well arise from a frame of reference about the similarity of nonprofit corporations and for profit corporations. The idea beneath that meaning scheme is that both kinds of structures need hierarchical authority and active management of the members in order to be effective leaders (a meaning perspective). This comparison may be valid for corporate structures and therefore may seem like a perfectly good model to use.

Scripture presents both a different meaning scheme and a meaning perspective in relation to leadership of the Ekklesia. First of all the Biblical notion of pastor is derived from the vocation of shepherd of a flock of sheep (meaning scheme number two). A second
point is that leading people in a manner that is similar to how shepherds relate to sheep (meaning perspective number two—explained in the footnote for meaning scheme number two) is very different from leadership of a corporation (meaning perspective number one), (Keller, 1999).

Learners can have distorted or undeveloped meaning perspectives that lead them "to view reality in a way that arbitrarily limits what is included, impedes differentiation, lacks permeability or openness to other ways of seeing, [and] does not facilitate an integration of experience," (Mezirow 1991, p. 188), (Mulqueen and Elias, 2000). These insights provide reasonable explanations for why many Christians resist revival and seem to resist the passionate love of God and living for Him too. Far too many Christians exercise “freedoms” that permit them to live however, they choose rather than what the Scriptures teach, (The Alliance for Confessing Evangelicals, 2001). For example, according to Rick Joyner, “Recent studies indicate that there is no longer a perceptible moral difference between Christians and non-Christians. The divorce rate among evangelical Christians is now greater than that of the general population. Other studies have estimated that as many as one-half of Christian men are now addicted to pornography. Others have indicated that Christians are having abortions at nearly the same rate as non-Christians,” (Joyner, 2000).

Whatever the reasoning behind permissive living, something is in disarray in the cognitive architecture and moral compass of those who live that way. The Bible labels such behavior as sin, and it is related to believing lies. In other language, it could be described as “distorted or undeveloped meaning perspectives that leads learners to view reality in a way that arbitrarily limits what is included. Such a perspective lacks openness to other ways of seeing, and does not facilitate an integration of experience,” (Mezirow 1991, p. 188).
Mezirow’s emphasis of critical reflection as central to transformative learning, when combined with a view of transformative learning as an "intuitive, creative, emotional process,” (Grabov in Imel, 1998), gives room for a variety of personal responses to perspective transformation. The intuitive view explains transformation as a "fundamental change in one's personality involving the resolution of a personal dilemma and the expansion of consciousness resulting in greater personality integration," (Boyd in Imel, 1998), with the process of discernment as central to transformative education. The process is composed of three activities: receptivity, recognition, and grieving. First is receptivity to receiving "alternative expressions of meaning," next is recognition that the message is authentic (Ibid.), finally is grieving, considered the most critical phase of the discernment process. Here an individual realizes that old patterns or ways of perceiving are no longer relevant and they move to adopt or establish new ways, finally, integrating old and new patterns.

In order for an authentic perspective transformation to occur, it is important that the learner not skip the critical analysis phase. Only those who go on to critical reflection about a situation will proceed on to a transformational experience. This requires one to challenge assumptions to determine whether the beliefs, usually acquired through cultural assimilation in childhood, remain valid in the current situation in adulthood. If the person finds the assumptions to be valid, stability is restored. If a person determines his/her former assumptions to be invalid, there is a change in assumptions and perspectives. Change occurs not only in the assumptions and perspectives, but also in other aspects of the individual's life as the person strives to act on his or her new view. This leads to action based on new beliefs, (Mezirow, 1991), (Mulqueen and Elias, 2000).
Recent research indicates that meaning structures between mentors and learners must be quite similar if significant meaning transfer is to occur with a minimum of communication. Without this similarity, learners will encounter significant personal biases that hinder learning. If very different cognitive architecture exists, the context will be ambiguous, and communication is less likely to succeed. If the amount of shared meaning structure is above the needed minimum threshold, linguistic input from a mentor can overcome the learner's bias, resulting in successful communication and language acquisition. Fortunately, language acquisition does not necessarily equate with shared beliefs.

Both cognitive biases and language guide the creation of the agents' meaning structure, which, through making communication easier, in turn assist the propagation and survival of both the biases and the language, (Smith, 2001).

For example, on the issue of subjectivity and social construction on the one hand, personal values and experiences help determine the truths and extent to which a person is open. Gergen notes that “to understand another requires that their thoughts (intentions, meanings, construals, conceptual worlds) are reproduced in some form within one's own thinking. If you understand me, your subjectivity is in some way resonant with my own,” (Gergen, 1995).

It is important to note that Smith’s research was among adults working with children, which may substantially limit generalizing the findings to adult contexts. Since the insights are consistent with general knowledge about principles of education in relation to life experience, they are still useful. For example, teaching new information is most effective when an instructor understands the learner’s experiences and hooks new information to previous experiences. It is therefore logical that an educator who has a different life
experience than the learners, may be less effective in instructing and mentoring those learners than an educator whose life experiences are similar to the learners.

Perspective transformation theory will be interlaced throughout this study—sometimes explicitly, sometimes implicitly. Numerous aspects of revival will be discussed, and then examined in light of inaccurate meaning schemes, more accurate meaning perspectives and implications for perspective transformation.

**WHAT IS CHURCH?**

In our society, the meaning scheme of *church* is a social organization with religious and moral dimensions. *Church* organism as introduced in the New Testament—and as practiced in the First Century, however—is not buildings, programs or institutions, though the majority of Christians in the United States accept these things as the essence of *church.* *Church-as-organism* was the meaning perspective that Jesus gave the First Century disciples. He taught and illustrated how a wineskin from God is one that promotes the Kingdom of God.

All social organizations have meeting places, human organization, and agendas, but those things are secondary, not primary for the Ekklesia. “Too often questions of *church* structure (wineskins) are seen as merely pragmatic questions, not theological ones. I want to challenge that. Unless we are clear biblically and theologically about what we mean by ‘*church,*’ we will end up doing what the *church* has always done at its worst: Putting new wine into old wineskins,” (Snyder, 2001, 16). “To be biblically valid, any truly *church* structures are those that are charismatic and organic. All else is functional, but not sacred,” (Snyder, 1975, 155-161).

When the *church* is preoccupied with secondary issues rather than primary ones, and becomes driven by the culture rather than transforming the culture, there is a strong need for
new wine and revival. When church structures have grown old and brittle, and they no longer incarnate the central message and lifestyle of the Messiah, there is a need for brand new organism-structures to contain and dispense the new life of the Spirit. When faith grows lukewarm or cold, and wineskins grow old, it is time for new life and new containers for the work of God’s Kingdom.

At its simplest level, the church is people and can only be people—genuine Christians who have undergone a spiritual transformation as part of a divine exchange through Jesus the Messiah. This transformation is part of their covenant with God to be His disciples and to live in a state of continual new life (new wine). When disciples live in continual new life, they are living continually in a revived condition. Believing in and following Jesus makes them part of a covenant, and part of a community, a messianic community of the Holy Spirit, (Snyder, 2001, 26).

Church is also a community because it has a distinct identity as people who have experienced inner transformation by the Holy Spirit. The Greek word for community is “koinonia” which connotes rich, shared fellowship through the Spirit. It is a messianic community because it is composed of all people who follow Jesus the Messiah—the one promised by Biblical prophesies to be Savior of humankind. Biblical prophets and apostles viewed church in its true sense as the messianic community, functioning as an organism. It is a messianic community from a historical perspective because church experiences and advances the Kingdom of God in the “now.” It is a messianic community from a cosmic perspective because Christ and His church bring reconciliation to all created reality. Reconciliation is extended between human and God, human and self, human and human,
human and the environment, and ultimately, humans will judge the fallen angelic authorities, (Snyder, 1975, 153-156), (Snyder, 1978, 73, 77).

Church is also an apostolic community. An apostolic community is made up of people living in the apostolic dimension with its accompanying characteristics. For example, in response to apostolic grace (which is related to the gifts of apostles and prophets and the equipping gifts of Ephesians 4.11), there is an increased sense of thrusting forward, a breakthrough anointing, and a new set of expectations for the future. An apostolic community will have impact and breadth that operates against the natural introspective position often demonstrated in traditional church. The apostolic community operates out of a development mentality not out of a maintenance mentality, (World Breakthrough Network, 1999).

Charismata, or endowments of the Holy Spirit, are imparted to disciples of Jesus to serve in various ways, equipping and maturing. It is through exercising the charismata that the church is built and grows. From a theological perspective, charisma or charis (grace—a gift freely bestowed), is the new birth into Christ’s kingdom, (Snyder, 1986, 12, 14).

Necessity of Revival and of New Wineskins

A Christian patriarch, Charles Finney, was involved in revival during the 19th Century and was absolutely convinced of its necessity. “That the Christian church can not exist without extensive revivals of religion can be clearly demonstrated; unless the LORD introduces a different mode of diffusing the gospel from any that He ever has adopted. Indeed, the very supposition is absurd and self-contradictory. Must not the church be revived? Must not religion be revived among the impenitent? The nominal church might exist, I grant, without revivals. They might…receive hosts of ungodly men into the Church
without...any evidence of regeneration. But true piety can not exist and spread without a great and general revival of religion, and without revivals succeeding declensions as often as declensions in any portion of the Church shall occur, is, to my mind, one of the plainest truths in the world, (Finney, 1845, online).

Revival is necessary in order for the Ekklesia—the community of the Messiah—to advance in revelation and in maturity. Just like a society develops best as a whole, so it is with the Community of Messiah. “A movement or a 'move of God' is built upon the core reality that the Church has realized that the Spirit of God is operating in a more advanced and different way and that He is calling the Church forward to new positions in the Spirit. The key factor to understand is that a move of God requires US to MOVE. It is not that the Spirit is ministering to us with a different manifestation as we remain in the same old place. When there is a 'move of God' the Church MUST move,” (Woodroffe, 1999).

Not only does the Ekklesia need to grow and advance, but in order to do so it needs to be aware of grace and power that is available to be able to make that progress. The church “requires a revived status in order to fight the right war, the right way. This is an apostolic view of the church as God intended it from the beginning. If we want to understand the faith, and the church, we must understand it in the context of the conflict with the principalities and powers, or we simply do not understand it at all. If the church has not recognized the presence over their community of this invisible realm of dark spiritual reality, and has not addressed that realm, and broken its influence over the community where they seek to labor, then they labor in vain,” (Katz, no date, online). Without living in a revived status, Christians are barely able to recognize these spiritual strongholds, and even less able to effectively fight a war against them.
Revival is needed not only to change people, but also to change systems. “A church is not fully revived if the structures are left untouched. To have within a traditional church a group who are hungry, growing, and becoming more obedient to the call of God is a good thing. If there is not complete structural change, however, these will only prove to be a patching operation. Individuals will undoubtedly be blessed. There will be an initial quickening (empowerment) of the church. If the process ends there, the long-term results will be detrimental. There will be a quiet struggle going on between the new measures and the old structures, and you may be sure the old structures will win in the end, (Wallis in Viola, 1998).

**Theological Basis of New Wineskins**

“To be biblically valid, any truly church structures are those that are charismatic and organic. All else is functional, but not sacred,” (Snyder, 1975, 155-161). Church functions must determine and shape forms, (Mashiah, 1987).

The significance of identifying the Ekklesia as a charismatic organism and an apostolic community is to lay the foundation for why new wineskins are so desperately needed, and to grapple with ways of conceptualizing and operationalizing theology to practice. Re-conceptualizing is needed because significant transformation church must occur, for it to be relevant to Twenty-first Century realities. It is needed because most of the Ekklesia currently looks like most societal organizations in our culture and it functions as institution rather than spiritual organism.

Every church leader needs to understand these concepts and to rethink the mission and goals of church in the context of these realities. Church-as-institution simply cannot contain, nor dispense, the kind of new wine God desires to send to and through His people.
The *church* is a charismatic organism and an apostolic community. In light of these basic scriptural realities, the spiritual functions of *church-as-organism*, must determine and design form new structures that facilitate these truths.

The central focus and passion of the *church* is worshipping God and serving his mission. Organized around this central passion, three key elements of a vital *church* ecology are a healthy balance of three elements: worship, community (from Greek word “koinonia”) and witness. These three elements are intertwined and depend upon each other, (Snyder, 2001, 35).

*Worship* is central and vital because of who God is. Theologically, worship functions to glorify God and extend his mission—vs. simply being a personally fulfilling experience for people. *Community* or *koinonia* is vitally important because people’s lives have been touched by the Holy Spirit, prompting a deep love for and a costly commitment to one another versus wanting a strong social experience or bond. Also, in the context of community—especially small group communities—openness, sharing, mutual support and charisma of the Spirit can occur. This can result in healing, encouragement, growth, the development of gifts, and accountability for personal struggles. *Witness* is vital—the love of God impels people into the world, full of love and passion for justice and for carrying the redemptive message of Messiah Jesus, empowered by the charisma of the Holy Spirit—not just because *church* want to enlist volunteers into programs. The result is people who believe and are spiritually reborn.

Three key elements of a healthy *church* ecology (worship, community and witness) are intertwined and depend upon each other, so it is vital to include them as core constructs
for designing an apostolic wineskin. *Worship* glorifies God and extends His mission, drawing people into an intimate relationship with Him, and releasing the fresh charisma of the Spirit. Therefore, leaders can organize worship structures based on people gifted in eliciting and facilitating passionate worship. *Community* (koininia) is vital for expression of love, costly commitment, and mutual support under the guidance of the Spirit. Therefore, leaders can organize “koinonia” structures using small group infrastructure to help all members grow, identify and effectively function in their gifts and participate in ministry. Promote the pastoring gifts in small group structures to facilitate people’s growth in their walk with Jesus and to be accountable in the context of a loving, exhorting community. *Witness* is vital for carrying with love and passion, the redemptive message of Messiah into the world. Therefore leaders can organize witness structures based on evangelist gifts—both for their direct action in promoting the gospel and their role in equipping others to share the message, (Snyder, 1975, 2001, 35).
**TOP TEN REVIVAL WEBSITES—CONTENTS**

The following new wine and wineskin themes are extracted or extrapolated from literature, most—though not all—from the top ten websites.

In these charts, diverse topics were organized into thematic categories with the frequency of occurrence tallied at the right side of the chart. The focus of the first chart is “wine;” the focus of the second chart is “wineskins.”

**Top Ten Revival Website Themes**

**TABLE TOP10A: Thematic Categories of New Wine from Top Ten Websites**

<table>
<thead>
<tr>
<th>NEW WINE FROM GOD INCLUDES</th>
<th>Times listed on websites</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charisma of the Spirit such as: ● the ability to empower and train others, ● prophecy, ● knowledge and wisdom, ● healing and miracles ● exorcisms, ● dreams and visions.</td>
<td>[6]</td>
</tr>
<tr>
<td>Charisma of the Spirit such as: ● Fruit-producing revelation resulting in power to act and change. ● Life-Fruit resulting from these factors.</td>
<td>[3]</td>
</tr>
<tr>
<td>Intimacy with God the Father, ● Intimacy with Jesus, ● Power to intervene in prayer resulting in history-changing action.</td>
<td>[3]</td>
</tr>
<tr>
<td>Holy Spirit’s palpable presence.</td>
<td>[2]</td>
</tr>
<tr>
<td>Unity of Spirit with the church, catholic.</td>
<td>[2]</td>
</tr>
</tbody>
</table>
### TABLE TOP10A: Thematic Categories of New Wineskin from top ten websites

<table>
<thead>
<tr>
<th>NEW CHURCH WINESKIN INCLUDES:</th>
<th>Times listed on websites</th>
</tr>
</thead>
<tbody>
<tr>
<td>New degrees of spiritual hunger—near desperation—for a closer relationship with God and more agreement with His desires. This kind of hunger is expressed through seeking-worship, prayer of intimacy, prevailing prayer (until answer obtained), spiritual mapping, spiritual warfare, and a contemplative lifestyle of listening and prayer. Charisma of the Spirit is manifested in diverse ways including: •ability to empower and train others, •prophecy, •knowledge and wisdom, •healing and miracles, •dreams and visions.</td>
<td>[24]</td>
</tr>
<tr>
<td>New or recast foundational beliefs, supernatural experiences and transformational learning about church in relation to itself, (social construction of mind of Christ) and in relation Ekklesia's responsibility in to society, culture, education, etc.</td>
<td>[23]</td>
</tr>
<tr>
<td>“Hospitality-revelation” to understand hosting and maintaining new wine.</td>
<td>[13]</td>
</tr>
<tr>
<td>New or recast divine materials (revelation of various kinds, from multiple sources) utilized to wisely influence formation of new mental constructs that contextualize and facilitate flow of the power of God in a region.</td>
<td>[13]</td>
</tr>
<tr>
<td>New/renewed willingness to accommodate the &quot;needs of God&quot; in relation to humans created in His image especially for carrying His messages and establishing His Kingdom.</td>
<td>[12]</td>
</tr>
<tr>
<td>New beliefs or insights about church in relation to itself, society, culture, education; responsibility assumed from revelation received.</td>
<td>[12]</td>
</tr>
<tr>
<td>Newly anointed/appointed, equipper-leaders emerge; new leadership styles develop; new humility revealed in “nameless, faceless, empowering leading style; facilitation of contemporary spiritual hunger and meeting contemporary human needs. Some leaders are warrior types, calling for radical commitment and reforms. New lead worshippers (musicians) bring new sounds and more intimate worship encounters with God.</td>
<td>[10]</td>
</tr>
<tr>
<td>New organizing innovations that contextualize the Gospel-power of God in new ways for specific cultures.</td>
<td>[9]</td>
</tr>
<tr>
<td>New, concrete outcomes as well as new administrative support-scaffolding result from organization of new wineskin materials, new constructs, and new activities. Assessment of effects of revival and continuing improvement of activities is also emphasized.</td>
<td>[1]</td>
</tr>
</tbody>
</table>
**NEW WINE DEFINED**

New Wine is divine life and fruit revealed in people’s lives. From a Scriptural basis, wine is a metaphor for divine activity of the Spirit of God; thus, new wine would be a flurry of new spiritual activity, as opposed to spiritual activity from the past—represented by old wine.

Revival cannot occur without a significant degree of spiritual transformational learning among Christians (explained later). Fresh grace and life from Jesus Messiah can revive the human heart to a sufficient degree that people’s spiritual lives are transformed or revived. New wine in combination with revelation to the human mind concerning the specific condition of a human heart will result in spiritual perspective transformation—a mind that is renewed to understand God’s perspective concerning reality.

New wine as described on the top ten revival websites includes:

- The presence, power, grace of, or a relationship with Jesus the Messiah.
- Knowing God as a companion and lover.
- Incarnation of Jesus’ divine nature through the Spirit of God.
- The Spirit’s presence is the supreme characteristic of a God-sent revival.
- Proclamation of the kingdom of God as focused in the teaching and work of Jesus.
- Revelation of Jesus Christ; and therefore of the "Body of Christ
- Supernatural spiritual experiences and revelation from the Spirit (if consistent with the Bible).
- Anointing of an Apostolic or Prophetic vanguard—pioneers of the Spirit, a unique new wine.
In an indirect way, new wine includes:

- Members of the Body of Christ as carriers of the Holy Spirit.
- Members of the Body of Christ demonstrate charisma or “gracelets” of the Spirit as these members do the work of ministry.
- Special carriers of charisma are endowed with “equipping gifts,” (also known as “ascension gifts”) by the Spirit, and demonstrate charisma of the Spirit, enabling them to lead, empower and train followers of Jesus. This training results in their growth in maturity of character and discovery/development of God’s gifts and callings for them. This prepares followers to do their part of the work of ministry.
- The positive effects of the Spirit’s manifestation as He is at work in people experiencing revival.
- Beliefs (derived from the Scriptures and direct Holy Spirit revelation) about society, culture, education, and the spiritually reborn Christian’s responsibility therein, from the vantage of the Kingdom of God, (Goll, 2002), (Longnecker, 1999), (Poloma, 2000c), (Campbell, no date), (Poloma, 1984b, 4), (top ten websites).
- Contextualization of the Gospel into a specific culture is new wineskin. The gospel is the wine; the wineskin is interpretation of the Gospel into the culture and language of specific people groups, (Longnecker, 1999, 46).

New Wineskins are or do the following things.

- Prioritize, schedule and activate “hunger time,” (for developing new wine relationship with Holy Spirit and for strength to resist evil).
- Revive the divine relationship as an end in itself and for strength for prayer, revival, evangelism and strength for challenges coming to the world.
- Overcome barriers to revival and becoming hosts for new wine.
- Are people with desperate spiritual hunger and human leaders that facilitate spiritual hunger, prayer for human needs and desires, outreach, and evangelism.
- Help catalyze desperate spiritual hunger and synergistic growth, and accountability structures leading to multiple leadership models.
• Create hospitable conditions for a new wine ecology that result from strategic, insistent prayer and prophetic declarations drawn from (new wine of Spirit-revelation and resulting faith
• Are new methods and structures that are necessary to contain the blessing of God.
• Need prayer and faith in order to receive (new wine of grace for) effective apostolic networking that under girds the lifestyle of Jesus currently available.
• Create new leadership structures for cooperative functioning of (new wine apostles and prophets) and redesign new local church structures (if they want change) to receive new wine prophet gifts—“God’s change agents”) and develop protocols for congregate safety in context of functioning of these “new” gifts (perspective transformation needed).
• Include premium servant leadership in which leader-equippers live, teach and incubate “believing and declaring” as the road to externalization of prophetic fruit (faith-to-substance).
• Include paradigmatic innovations, e.g., apostolic and prophetic organizing innovations (for new wine apostle and prophet gifts), to encourage, equip and develop them further.
• Include the New Apostolic Reformation—an aspect of restoration (new wine) that is bringing a major transformation to Christianity, as we know it.
• Support and develop apostolic and prophetic lifestyle and networking to increase the faith and thereby affect all Christians who thirst for more of God.
• Include prophetic protocols to test prophetic words and life-fruit of prophetic instruments, e.g., oversight of wise counselors. “
• Lead, train, mentor and organize to facilitate and assist people so that all can grow in grace and take the gospel to the culture.
• Are contextualized in worship, proclamation of the Gospel, doctrinal formulation and ethics; (involves creating understanding of key scriptural doctrines and application to one’s behavior and life choices).
• Are related to prayer. Prayer always precedes a great move of God. The Holy Spirit heralds the call, the people of God heed the call and then God Almighty responds to the call.
• Include leaders that carry revival from one place to another. What about spiritual impartation? Can spiritual benefits and abilities be transferred from one person to another through physical proximity or contact? The Bible seems to indicate that they can.
• Include desperate hunger\textsuperscript{16}, (Goll, 2002), (Longnecker, 1999), (Poloma, 2000c), (Campbell, no date), (Poloma, 1984b), (Wagner, 1998), (Joyner, 1986), (Joyner, 2001), (Mitchell, 2001), (top ten websites), (McGatlin, 2000), (Wentz, 2000, 33), (Joyner in Wentz, 2000, 35, 36).
• Are designed from God-breathed revelation derived from diverse contexts.
• Are new innovative mental constructs that contextualize and facilitate power of God?
• Are new organizing innovations that contextualize the Gospel power of God for a specific culture?
• Include new beliefs about the church and its responsibility in relation to society, culture, and education.
• Include new or renewed willingness to accommodate the "needs of God" in relation to the Kingdom of God.
• Include new leadership and leadership styles that facilitate spiritual hunger.
• Include new concrete outcomes and new supporting administrative structures.
• Are new or recast divine materials for constructs that contextualize and facilitate power of God.
• Include new innovative mental constructs (that contextualize diverse new wine) and activities organized).
• Are new or recast foundational beliefs and experiences exhibiting social construction of mind of God.
• Are new leadership and leadership styles that facilitates spiritual hunger, meeting human needs.
• Is new/renewed willingness to accommodate the "needs of God" in relation to the Kingdom of God present?
• Include new concrete outcomes and new supporting administrative structures both resulting from materials.
New Wineskins Contain:

- New concrete outcomes and new supporting administrative structures.
- New organizing innovations that contextualize the Gospel power of God for a specific culture.
- New or recast divine materials for constructs that contextualize and facilitate the power of God.
- New innovative mental constructs (that contextualize diverse new wine) and activities organized).
- New or recast foundational beliefs, experiences exhibiting social construction of mind of God.
- New leadership and leadership styles that facilitates spiritual hunger, meets human needs.
- New/renewed willingness to accommodate the "needs of God" in relation to the Kingdom of God.
- New concrete outcomes and new supporting administrative structures both resulting from materials.
This section contains statements or examples about new wineskin leaders who are a vital part of new wineskins. Insights are derived primarily from a book about the Welsh revival of the early 1900s and the leadership of Evan Roberts—a Welsh coal-miner turned preacher—who displayed exemplar qualities in his leadership of revival.

**Quality New Wineskins Leaders:**

“In the Welsh revival of 1904-07, the leadership was initially the new wineskin,” (Mitchell, 2001).

- Uncompromisingly host new wine of the Spirit.
- Are remorseful about personal lack of authentic faith in their life.
- Are catalysts of revival.
- Possess a holy desperation for God.
- Give control of their life and work to Jesus.
- Foster new wine as “The ark of God’s presence.”
- Seek wine more than wineskin.
- Are yielded to the Spirit.
- Know that the Spirit does not follow them but they follow the Spirit.
- Know how to follow the Spirit, as much or more than how to lead others.
- Possess contagious passion for presence of the Spirit.
- Personalize the Holy Spirit; give meetings over to Him.
- Experience a baptism of God’s love.
- Experience a revelation of “the cross.”
- Seek a more intimate relationship with God.
- Pray regularly for a spiritual visitation as long as needed (sometimes 10 to 20 yr.).
- Experience a deep travail of intercessory prayer.
- Impart to others their passion for prayer.
- Initiate revival through intercession, praise and worship.
- Pray especially for those without a salvation experience.
- Prophesy that revival is coming (or other aspects that the Spirit reveals to them).
- Insist on believing for revival or whatever it is that the Spirit has revealed to them.
• Risk appearing like a fool, based in strong faith in God’s revelation to them.
• May scarcely understand, yet still prophesy revival or whatever God has promised.
• Continue to believe, even though others are in thick unbelief.
• Hold onto their active faith, praying and declaring until revival or other promises come.
• Refuse to speak or lead a group unless they are sure of the Spirit’s leading.
• May dread publicity and adulation from humans.
• Are careful about commercializing revival because of their dread of human adulation.
• Have a healthy fear of human planning and organization in revival.
• Have a lifestyle and message that influences leaders to be nameless, faceless actors in the play.
• Have a lifestyle and message that influences leaders to enter the Spirit filled life.
• Have a lifestyle and message that influences others to let the Spirit’s message burn within them.
• Have a lifestyle and message that influences others, awakening them to spiritual longing and desperation for God.
• Influence people so that they meet (many places and times) to seek God.
• Influence people with hunger for the Spirit’s presence; they do whatever needed to experience Him.
• Influence people to elevate Jesus, the Son of God and to prioritize him over all else.
• Allow people’s sensitivity to the Spirit to guide meetings—sometimes entire meetings (people led of the Holy Spirit assume leadership roles).
• Influence others to cooperatively yield to prompting of the Spirit, which results in synchronous action.
• Practice times of “seeking silence” wherein the Spirit of God responds, reveals more of Himself and more of His power.
• May insist that revival will not come until people forgive everyone.
• May insist that revival will not come until all sin is confessed.
• May insist that revival will not come until the whole church is cleansed.
• May insist that all must obey the Holy Spirit in order to be a channel for Him.
• May insist that public confession of Christ is not one time, rather a way of life.
• May have such an uncompromising walk with God that people are forced to choose to believe or reject the messenger.

• Are messengers who so fully humble themselves that people easily honor their leadership.

• Understand the delicate balance between a messenger being properly received and being exalted too highly.

• Must be so led of Spirit that they are willing to withdraw from everyone for silence and prayer—as long as necessary.

• Influence other leaders to yield to the Spirit, resulting in increased creativity and personal initiative.

• Choose to offend others, even world-famous preachers and reporters rather than the Spirit.

• Obey the Spirit and initiate new projects when so instructed.

• Influence others to ongoing prayer that helps sustain revival.

• May violate many church growth principles because they are more concerned about desperate obedience of God, than following human protocols.
IMPLICATIONS (OF NEW WINE/SKIN FINDINGS) FOR PERSPECTIVE TRANSFORMATION

The following list uses the same form as the preceding characteristics. It is written, however, to highlight transformational learning relative to each characteristic—with bracketed phrases as especially important.

- Desire intimate relationship with God; [DESPARATE FOR RELATIONSHIP].
  1. Experience desperate hunger.
  2. Overcome poor behaviors that separate His love.
  3. Find His strength to replace old with new behaviors, (learn to enter quietness).
- Learn to trust and embrace redemptive, consuming fire, burn out selfish life, burn-in holy life [HOLINESS].
- Learning “how to” hear and believe into deeper experiential changes; impartation; the more you taste, the more you hunger; nearing a “boiling point, [BELIEVE INTO EXPERIENTIAL IMPARTATION].
- Personal wineskin of changes through challenge of Christ-life in geographic region, [PREDESTINED GROWTH].
- Experiential learning “how to” replicate environmental conditions for transmission of knowledge/culture, [CONVEY KNOWLEDGE OF WAR, NEW WINE ECOLOGY].
- Learn the “how to” of identificational repentance, [INTERCESSORY PRAYER].
- Learn how to accommodate differences until spiritually reborn can arrive at “diversity in unity, [UNITY].
- Seek God for revolutionary revelation, to ensure better understanding re new gifts being restored. Seek to increase hearing, greater dependence on Spirit.
- Gather godly counselors who desire to collectively learn interdependent hearing and functioning, [RESTORATION, COLLECTIVE DEPENDENCE].
- Learn openness of spirit, seeking revelation, seeking deeper Christ relationship.
- Learn experientially how mutual authority functions in the context of multiple leadership. Experiment, and take action on spiritual insight. Learn to identify and rid self of unhealthy ambition, and personal reputation; learn to admit mistakes, learn to apologize, [RESTORATION, COLLECTIVE DEPENDENCE].
• LEARNING “how to” hear God; “how to” believe in prayer for miracles; “how to” hear prophetically for others; “how to” be bold, take Jesus’-experiences to streets, [HEAR/DO POWER EVANGELISM].

• Understanding the spiritual battle surrounding those who are spiritually reborn.

• Understanding criteria for new wineskin ecology that hosts new wine.

• Experiential exposure of local church members to prophets. Prepare for Change: willingness to abandon comfort level re invisible leadership of Christ as head of the church organism. Character refinement, heart-hunger; willingness to crucify selfish life; [EXPERIENCE CHANGE, PROPHETS, PURIFYING, OPEN SPIRIT, REVELATION].

• Learn how to of “identificational repentance,” “prevailing prayer,” learn how to resolve differences to unity before new wineskin container crafted, [PREVAILING PRAYER PRIOR TO NEW WINESKINS].

CORE ISSUES OF NEW WINESKINS

Concept of Church-as-Institution—an Oxymoron?

As previously established, the true church is not an institution. Church is people (not organizations or institutions), only people—who are gifted according to God’s wisdom and charismata. The church is first a spiritual organism, and then has some organization that is functional and transitory in nature, not rigid or permanent, (Snyder, 1975). Therefore, institutional structures are best seen as something different from the true church—potentially useful to the life and ministry of the church but subject to wear and decay, (Snyder, 2001, 26).

If the church is only an institution, where people come to attend services, and sit in a kind of audience of isolated individuals, then it is not equipped for the struggle of the presence over their community of an invisible realm of spirit reality that resists the Kingdom of God. This struggle requires the church to be the church in the sense that God intended it—
not what we have made it. We prefer the church in its present configuration. We like to be anonymous and see someone else ‘do it,’ (Katz, no date, Ch. 3).

Although many Christians intellectually agree with the preceding statements, yet the Ekklesia continues to function as if it was an institution. This is commonly one leader in authority, a few staff who support him or her in ministry, and the rest of the people participating passively in the “services.” “Services” are programs, produced to dispense an institutional product for the masses. This is not church organism at work.

To think through necessary aspects of new wineskins, it seems necessary to examine old wineskins first. The following section examines such structures.

**What are Institutions? Why are They a Dilemma for the Ekklesia?**

“What is an institution?” How do institution-building forces affect the Ekklesia? Several different sources provide answers by describing institutions in similar yet complementary ways. Institution is defined as “an established organization or corporation set up for a specific purpose,” (Merriam-Webster, 2002). “Systems of order that create, act on, preserve, and legitimize complex forms of common knowledge,” (Arndt, 1970, p. 41). And “a set of rules and procedures for how people can interact, the design of which determines advantages and disadvantages to participants, especially, who has formal authority; what procedures must be used before one with formal authority decides, and whether and how one can try to influence those with formal authority,” (Webster, 2001). Another source captures a classic negative aspect of institution: “characteristic or suggestive of an institution, especially in being uniform, dull, or unimaginative: institutional furniture; a pale institutional green,” (American Heritage Dictionary, 2000, def. no. 3).
Together the first four definitions capture strengths of institutions in production settings: establishment, systematization, uniformity, procedural decision-making, and formal authority. Still, what is a strength in a production setting is a problem in another setting. It has already been illustrated how routinization of human behavior—a significant part of institutionalizing forces—present serious difficulty in church settings.

Two additional authors focus on institutional phenomenon that is relevant to the difficulties of church and institution: limitations of collective action and overwhelming obstacles to creativity, spontaneity and innovative action. “Institutions have a kind of double character. While the ability of institutions to represent human experience services the end of collective action coordination, this process necessarily depends on partisan definitions of common interest. In a democracy…institutions are systems of representation dedicated to the enactment of a collective (public) identity which itself cannot be wholly representative,” (Paisley, 1999). “The institution is something other than the people. It is the roles and the relations among them, which people then slot into. The institution is the things we can do or be. We are defined in our activities by how we fit into an institution. Everybody fits into one place or another, into one or another slot or role that is available,” (Albert).

Paisley highlights a primary dilemma that for church structures when organized as institutional form. It explains how every individual’s gifts cannot be wholly represented nor supported in an institution. This stands in stark contrast to the recommendations of Snyder and Schultz. Snyder indicates that the theological heart of organizing the spiritual community is based on the spiritual endowments of all Christians, (Snyder, 1997), (Snyder, 2001). Schultz contends that his best practices research has confirmed empowering leadership applied to organizing church based on Christian’s gifts, to be the strongest of the eight
characteristics of healthy churches, Schwartz, 1996). In addition, Paisley’s insight into the nature of institutional life illustrates that this kind of structure undermines the primary purpose of the fivefold “equipping-leaders.” They are to train and prepare all members of the true church, so they are able to function in their gifts and calling in a way that everyone benefits from the coordinated effort of all the gifts, (Ephesians 4.11-15, American Standard Version).

Albert confirms that institution is not people, but roles into which people are fitted, (Albert, no date). This fact, when contrasted with Snyder’s insights that “church is always people, and can only be people,” (Snyder, 1975, 160), it becomes crystal clear that routinization and institutionalization are highly caustic and contravening influences on the organic nature of the Ekklesia and its Biblical mandate expressed in Ephesians 4:17. Albert statements that people within an institution are defined by how they fit into the available slots and roles, (Albert, no date), suggest that these structures present overwhelming obstacles to creativity, spontaneity and innovative action. These characteristics are often at the heart of spiritual innovations that catalyze and maintain revival. God is the Creator; people made in his image can be creative forces in society and in life.

Snyder’s statement that “Institutional structures are…something different from the true church,” (Snyder, 2001, 26), supports the notion that the “slots and roles” that would result if church was to be institutionalized, would stand in direct opposition to the work and purpose of the creative Spirit who guides the life of the Ekklesia. The goal of the community of the Spirit in its regular meetings is to be worshipping, self-organizing, people building in order to accomplish the work of God, (1 Corinthians 12).
Ellul also supports the conclusion that institutionalization of the *church* is inherently unbiblical. “When we set up pastoral positions, then fill these posts with people we think are suitable, we invert the Biblical movement.” This approach is the opposite of the Biblical model, where the Holy Spirit gives to the *church*, people who have gifts of various kinds…“and the *church* has to find a place for them, even if it had not anticipated doing so,” (Ellul, 1986, 157).

In his instruction on the topic of charisma, leadership, and organizing, Snyder begins to suggest remedies to the dilemma if routinization of the work of the Spirit. “Biblically valid *church* structures are charismatic and organic.” Such structures need to be organized around the spiritual gifts of all Christians: those with equipping gifts, lead and those with worker gifts carry on the bulk of the ministry, (Ephesians, 4.12). Fivefold equipping leaders are to “develop and mobilize the entire *church* in a manner that helps all members of Christ’s Body to find and effectively function in their gifts. This means that member’s gifts are the basis of their working roles in *church* organisms,” (Snyder, 2001, 38).

He proposes that since institutions are something other than *church*, and since *church* should be organized around gifts, that the crucial consideration for structure becomes not biblical legitimacy but functional relevancy,” (Snyder, 1975, 155-161). This implies that organizing charisma should occur at a grassroots level, thus defining a local version of Kingdom mission drawn from a visioning process within each *church*. It also implies that the priority for organizing is a creative, entrepreneurial exercise based in the unique endowments of each individual in synergistic context of the group. The notion of functional relevancy as the control point suggests that part of the flexibility of new wineskins is regular change as part of the process; this allows people to experiment with their personal identify
concepts. People work and grow in relation to what they believe about reality, (Ziegler, no date), including perception about themselves. Life experience is a vital part of self-understanding and therefore of people’s growth and development.

Attempting to institutionalize church is hazardous. Church is an organism. Too much organization changes it into a social institution with no procedures whereby the Spirit of God can lead.

In summary, institutions are human enterprises created to initiate, organize, govern, manage, control behavior or increase goal-effectiveness in relation to the mission of the enterprise. Organization is a critical human need for the sake of productivity in life, but routinization often thwarts the leadership of the Spirit and charismatic flow. They are “something different from the true church,” and their structures present overwhelming obstacles to creativity, spontaneity and innovative action, institutions. They therefore stand in direct opposition to the work of the creative Spirit. The slots, roles and routines ensconced in institutions render them untenable for effective functioning of organism structures.

**New wine and routinization**

New wine results when Christians function in a state of continual dependence on God, and continual dialogue with Him. “Routinization of charisma, (Poloma, 2002a)—a tendency toward human control of divine activities—is possible because God does not control use charisma-gifts that He has given to people. Wise decision-making is largely a voluntary matter. In general, God gives freedom to people in their use of spiritual gifts that He has given them. Even when people are ignorant and careless in the use of these gifts, He only gives them wisdom and understanding for cooperating with the Holy Spirit, only when they ask Him. Exceptions exist—for example the gift of prophet. A prophet must be prepared
for many years before they are sufficiently mature to be trustworthy with the power and insight that God gives them, (Cooke, no date).

Erosion by societal elements, and rigidity that sets in from routinization of human behavior, commonly replaces (with rules, regulations, and “appearance”), what was originally fresh wine of the Spirit of Christ moving in human hearts, (Poloma, 2002a).

The Holy Spirit’s leadership and human administration are commonly opposed to each other. Rituals lead to routinization, and routinization is at the heart of institutionalization. Undoubtedly, parameters are needed for creating a place of safety and freedom in revival, for participants cooperating with the Spirits’ work. “Rules and routines need to be carefully weighed in light of the impact they might have on the move of the Spirit. When charismatic functioning becomes routine, revival wanes,” (Poloma, 1998b, 11, 12).

Charisma and institutionalization appear to be at odds, with charisma quick to take on routine forms that stem its free flow, (Poloma 1989, 232). The tension between spontaneity and stability is, "a dilemma which involves transforming the religious experience to render it continuously available to the mass of men, and to provide for it a stable institutional context,” (O’Dea in Poloma, 1998b). (For use in this study, the phrase “a stable institutional context” should be replaced by “a stable organism context”).

“The reception of charisma usually begins with recognition that it is a fragile gift. Often there is an expressed theology that charisma was needed to establish the organization, but it is now the organization's responsibility to carry out its designated task. As the administrative order proceeds along its natural course, the institution comes to be regarded as the ‘gift of grace’,” (Poloma, 1998b, 11).
Administrative order is obviously a valid human need, and people who have administrative gifts are adept at creating order and increasing human productivity. The danger always exists that the gentle Spirit of God can be functionally excommunicated from the Ekklesia. Church-as-organism is often hampered when administration is too highly favored. Poloma realized this when she stated the following: “But caution is needed\footnote{20}! The need for administrative order can silence the prophets and quench the slow process of seeking divine guidance in decision-making. The very success of revivals often leads to a sense of pragmatism and expediency in the realm of administration that jeopardizes charisma,” (Poloma, 1998b).

Administrative decisions need to be made by leaders in revival and administratively gifted. Organizing new wine charisma is not a once-in-a-while programming, but a lifestyle of spontaneous structuring. Such unusual routines develop in the context of continual refreshing from God, continual communing with Him, and ongoing self-evaluation to stay centered in the empowerment of His grace.

Administrative efficiency will bring a sure and swift death to new wine and revival. In a state of revival, a spontaneous flow of new wine charismata is similar to artesian water compared with bottled water resulting from a routinized human process. The chemical composition is still water but obviously man-made processing was involved.

A medium is needed to allow for the healthy flow of charismata into the administrative order. Prayer, especially in its more intuitive forms of meditation and contemplation, could provide such a conduit, (Poloma and Gallup 1989).

Charisma is the social psychological key that best assesses the Pentecostal, Charismatic outpourings (revival) of the Twentieth Century. German church historian Rudolf
Sohm first used the word charisma as a scholarly term. Weber expanded on Sohm's work to include the connotation of magic: “Extraordinary powers have been designated by such special terms including the Iranian ‘maga’—the term from which our word ‘magic’ is derived.”

In reference to her 1990s sociological research of revival at Toronto Airport Christian Fellowship (Canada), Poloma states that although the “magical” connotation is potentially upsetting to believers—she finds, with no pejorative intent, that Pentecostal charisma fits well within Weber's specific definition of “extraordinary powers.” According to Poloma, “Charisma is the distinguishing factor in new revivals,” (Poloma, 1998b, 4).

Charisma, which is given by the Spirit, is meant to flow spontaneously under the guidance of the Spirit. One possible explanation for routinization of charisma is that it is the result of “residual” charisma within Christian’s lives, enabling gifts to function in the context of too much independence. (This is in contrast to charisma of the Spirit expressed only when activated by the Spirit.) This plausible explanation fits within the larger rubric of church programs that may function entirely without the Holy Spirit’s guidance, (Viola, 1998).

A study of Charismatic/Pentecostal church in the Twentieth Century captured the core difficulties in growing church that maintained the original vigor over time. The study labeled these difficulties as the “five dilemmas” of institutionalizing charisma. The concept of institutionalizing, as used in this context, does not mean organizations become institutions containing functioning charisma (ensconcing the elusive charisma into the organizational process in such a way that it maintains the same effectiveness as was present at first).

Unfortunately, it is very much like the process of replicating a business. What works in the business realm works less frequently than many people in the Body of Christ realize.
The difficulty is similar to the proverbial phenomenon of second-generation wealth. Children of the company’s founder are often out of touch with the price and process of generating the original wealth. They are thus not equipped to take the helm.

**The five dilemmas of institutionalization of charisma are:**

1. **Mixed Motivation** The pioneering leader is viewed by the followers as the expert. This presents a dilemma for potential for abuse of power. That potential is often realized, resulting in cult-like characteristics. A natural leader’s grasp for power and attention, will always be at odds with the gentle, life-imparting leading of the Holy Spirit (logical natural reasoning contrasted with spiritual reasoning). If the founding leader of an organization rises above the corrupting influence of power, there is still the danger of problems with later leaders to whom the founder’s authority is passed.

2. **Symbolic Dilemma**—Maintaining the spiritual freshness and power of new wine involves use of symbolic rituals that are communicated among the leaders. It also provides training cues for new leaders who disseminate the message and propagate the organization. Finally, it proves useful for transmitting the freshness, power and atmosphere to newcomers and, especially, to the next generation. The symbolic cues can be useful as cues to follow the Spirit to a new place, or they can be routinized and thus become nothing more than religious garble.

3. **Administrative order**—Administration of charisma involves a tension between Holy Spirit guidance and human leadership. A natural leader’s grasp for power is at odds with the gentle, life imparting leading of the Holy Spirit (see dilemma #1). A strong natural leader also has a propensity to be political because of strong self-interest. In a phrase, this phenomenon might be described as “logical natural reasoning contrasted
with spiritual reasoning.” Tension also exists between spontaneity that is characteristic of the Spirit and stability that seems to be necessary to maintain human organization. Thus, this third issue contains a duel dilemma: (1) Functional balance between charismatic spontaneity and administrative stability. (2) Motivational balance between godly, spiritual leadership and risky, natural (political) leadership.

4. **Delimitation (Relativization)**—Simplifying the message (about the spiritual freshness and power of new wine) for the masses involves a risk of dilution of the message. This is always the case with intricate insights. When confronted with people who may not be asking the right questions, it is risky to give them the right answers. People who are not ready truths are also not likely to be ready to assimilate and implement the truths, (Poloma, 1998b).

5. **Power** (influence) This issue has little relevance to the current discussion except in an indirect way. It involves the amount of social currency a group holds in the Christian world. Since most of the new wine, revival movements are ten years old or less, little influence exists in the larger religious world. Therefore, if anything, there is a certain sense of self-consciousness about the lack of power their movements possess among established Christian groups. In spite of this, primary leaders of the current movement consider lack of broad acceptance as part of the price that they have to pay for a greater degree of intimacy with God. Whatever scorn they do go through, they reason it is character building and they need to endure.

It is important to realize that renewal of old wineskins—old *church* organizations—is not likely to happen. Peter Wagner, a leading *church* growth expert and missiologist says efforts at renewal have mostly ended up in dead-end streets. Despite decades of talk about
“renewal,” documented accounts of denominations that actually have been renewed are rare, (Wagner, 1999).

Key Structures and Principles for New Wineskin Formation

In this section is a reminder of the essence of what church is not and what true church is, in order to begin examining constructs needed to design and organize new wineskins. These design constructs will provide options for creation of new wineskins that are able to contain their divine, new wine payload.

Snyder proposes that since institutions are something other than church, and since church should be organized around gifts, that the crucial consideration for structure becomes not biblical legitimacy but functional relevancy,” (Snyder, 1975, 155-161). In other words, church structures should facilitate the most important aspects of true church. Attempting to institutionalize true church is hazardous. Church is an organism. Too much organization changes it into a social institution with no procedures whereby the Spirit of God can lead.

The delicate dynamics of routines and charisma in revival appear to have been worked out at Toronto Airport Christian Fellowship is in. “Rules in place seem to be carefully weighed in light of the impact they may have on the move of the Spirit. The main ‘actors,’ of the ritual were analyzed and four roles identified: the host or master of ceremonies, the music ministry team, the preacher, and the prayer teams. A deliberate ‘ritual form’ had been created and communicated to each, defining parameters that would cooperate with the Spirit’s work while creating a place of safety and freedom for all of the diverse participants who flocked to the revival setting. Communicating each person’s role within new
wineskin is a key to understanding the delicate balance between charisma and institutionalization,” (Poloma, 1998b, 12).

ASSIMILATING NEW WINESKINS, CENTRAL ISSUES

The *church* is people who are gifted according to God’s wisdom and charismata, and it is first a spiritual organism with limited organization, that organization must be functional and transitory in nature, not rigid or permanent. Snyder’s notion of functional relevancy as the control principle for organizing new wineskins suggests that adaptability and regular change should be a central part of the new wineskin process. Ziegler points out that people work and grow in relation to what they believe about reality. Life experience is a vital part of self-understanding and therefore of people’s growth and development, (Ziegler, no date). This obviously includes people’s perception about themselves and the world in which they work. So flexible, transitory structures would allow people to experiment with their personal identify concepts in the context of their understanding of Scripture and their perception of the Holy Spirit’s leading.

The *church* is an apostolic community. When it functions as that community (with all five equipping gifts serving by the strength of the Spirit), then in response to an inherent apostolic grace, it experiences a sense of forward thrust, a breakthrough anointing and a new set of Kingdom expectations for the future. This “thrusting grace” yields an impact and breadth that operates against the natural introspective position often demonstrated in local *church* (World Breakthrough Network, 1999). An apostolic community is salt and light in the culture—as a counter-cultural, missional expression of the Kingdom; it is a transforming social force in its region.
The concept of old and new wineskins implies that each new wineskin community becomes, at some point in time, an old wineskin. This suggests three possibilities for wineskins:

1. That a new wineskin may be used for only one harvest and is not useful for the next season of new wine.

2. That a new wineskin may be used for one harvest and then refurbished and re-used for an additional crop of new wine (some groups suggest this as a valid practice).

3. That the wineskin analogy requires a supernatural miracle in order for Christians who were involved in a wineskin that is worn out, to be re-created into another new wineskin for another season.

Example number one is an obvious possibility and seems to be the usual situation. Number three is the best option according to Poloma. One reason is that it is the least attractive for the human condition. People do not like change. In general, they want to rely on and be comforted by tradition rather than think for themselves and recreate what has been working for a long time. People in power generally want to stay in power. In general, they do not want to redesign structures to empower people, if doing so tends to undermine the power and sense of security that they have worked so hard to obtain. Therefore, those who are motivated to bring change need to start over, creating new wineskins rather than trying to patch old ones.

“To be biblically valid, any truly church structures are those that are charismatic and organic. Spiritual gifts are the basis of (equipping) leadership, who have the key challenge of developing and mobilizing church, to help all members of Christ’s Body, find and effectively
function in their gifts,” (Snyder, 2001, 38). This means that member’s gifts are the basis of their working roles in church organisms. When guided by the Spirit, the endowments of Christ are the basis for training of and service to others,” (Snyder, 1975, 155-161).

Organizing church around Christian’s gifts (supported by empowering leadership) is the most significant characteristic discovered in research of healthy churches. Because organizing church based on equipper and ministry gifts is the controlling principle for a Biblical church, the crucial consideration for structure becomes not Biblical legitimacy but functional relevancy.

A French philosopher—a follower of Jesus—has this to say on the issue of spiritual gifts and church organism structures. “When we set up pastoral positions, then fill these posts with people we think are suitable, we invert the Biblical movement. It is the opposite of (what is) presented in the epistles, where the Holy Spirit gives to the church; people who have gifts (of various kinds)...and the church has to find a place for them, even if it had not anticipated doing so. If, after a while, the Holy Spirit does not give someone who has the spirit of prophecy, but gives someone who has the gift of miracles, then the church must change its form and habits,” (Ellul, 1986, 157).

This suggests that organizing charisma should occur at a grassroots level, thus defining a local version of Kingdom mission drawn from a visioning process based on the gifts of everyone within each church. It also implies that the priority for organizing is a creative, entrepreneurial activity, based in the unique endowments of each individual in synergistic group process.

The notion of functional relevancy as the control principle for organizing suggests that adaptability or regular change is a central part of the new wineskin process. Flexible,
transitory structure allows people to experiment with their personal identity concepts in the context of their understanding of Scripture and their perception of the Holy Spirit’s leading. Then “function must precede and shape form in church-as-organism,” (Kloss and Spirit, 1987).

One tested approach to evaluation of the spiritual health of a church has been proven to increase spiritual quality in groups where it is applied. It is the practice of evaluation and rigorous cleansing of the church from rituals and practices that no longer positively contribute to the spiritual quality of the group. The process involves specific times during the year set aside to review all aspects of the church fellowship and operations. During that time, all core members commit their energy to seek God and reflect on the life and practices of the church fellowship to identify healthy and unhealthy aspects of their life together. Based on what God shows them collectively, they change or discard practices that no longer help them fulfill the vision and contribute to their overall well being. The motive for this process is to carry no dead rituals into the next season, (Cosby, 1975).

Administration is better done closer to the ministry than at some higher level. Leaders need to be willing to make administrative and staffing decisions with the specific goal of maintaining or increasing revival. Those who are in the staff that's part of channeling the River, have to be in the River to do that (Tenney, in Wentz, 147-171).
Together, these views suggest the following about new wineskins:

- Diligent servant-leaders will create structures that prioritize the new wine of presence of God and worship of Him.
- Servant-leaders will organize so that the Ekklesia functions as an apostolic, missional community of the Kingdom.
- Since organizing church around Christian’s gifts (supported by empowering leadership) is the most significant characteristic discovered in research of healthy church; give special attention the spiritual gifts of all Christians—both equiper-leaders and ministry workers.
- The priority for organizing is creative, entrepreneurial activity, based in the unique endowments of individuals in synergistic team process.
- Function precedes and gives shape to church-as-organism forms.
- They will create structures that meet the needs of people related to their gifting and growth, developing people to be a working part of that functional community.
- All members will be fitted together in complementary roles according to a collective, grassroots (bottom-up) Kingdom mission.
- Special attention should be given to fitting each individual’s gifts and calling in a way that holistically propels the entire organism to develop its broader mission and goals.
- Each church organism answers the questions: Who are you? Where are you going? How will you get there? Are you there yet? What are you doing to get where we want to go? Who is going to do it? Moreover, what are they supposed to do?
- Apostolic gifts should be supported in a team context, functioning to allow their “thrusting grace” to propel people into ministry in the world around them.
- Utilize the “thrusting grace” so every member takes their place in the apostolic community, together, advancing the Kingdom of God through everyone’s gifts at work.
- Group structure should be determined by function, (purpose and need). It should involve interaction between equippers and equipped.
• Insist that all structures (except the charismatic and organic ones) be functional but not sacred; therefore relative and limited in scope, (Snyder, 1986, 12, 14).

• Administer the grace of God to and through people, not routines or systems. Administrate as close to the ministry as possible.

• Create a deliberate ‘ritual form’ that defines parameters that cooperate with the Spirit’s work while creating a place of safety and freedom.

• Communicate each person's role within new wineskin as a key to understanding the delicate balance between charisma and institutionalization.

• Identify and develop gifts through on the job training. Create roles that fit the gifts (people). Connect leaders with all working members through small group shepherding. In that context, communicate with people about their role within the new wineskin and ensure that they are mentored in their work, in the context of team leadership.

• Practice evaluation and rigorous cleansing of church from rituals and practices that no longer contribute to the spiritual quality of the group.

• Organize worship structures based on people who are gifted to elicit and facilitate passionate worship

• Organize koinonia structures using small group infrastructure to help all members grow, identify and effectively function in their gifts and participate in ministry.

• Organize witness structures based on evangelist gifts and worker gifts to equip believers to live and communicate Jesus.

• Diligent servant-leaders will create structures that are charismatic and organic.

• The impetus for leaders is to create structures that identify and inform people about their gifts, to help them develop and identify where their gifts are best used in the body of Messiah and in the world.

• The structures will also prioritize the needs of people related to development, placement and use of their gifts as a working part of a functional, missional community. Together, all workers will advance the Kingdom of God through the empowering presence of the Holy Spirit, using Snyder’s three Biblical organizing principles.
• Therefore, the central task of leadership is to build an apostolic, ministering community.
  1. While many “pastors” do many things, the controlling task that gives coherence and focus to everything else is the equipping of the whole community for effective mission—in a word, “to equip God’s people for the work of ministry.”
• Preaching, counseling, planning and all else should be tested by this central principle: Is it helping the whole church to be in ministry as an active agent for the Kingdom of God? This central leadership focus is based on the fact that to be a Christian is to be a minister. To be a disciple of Jesus is to be engaged in completing the work that Jesus began, (Snyder, 2001, 36).
• The clergy/laity dichotomy is rejected as heretical and professional pastoral leadership is endorsed only in the sense that pastors should carry on their work with excellence.
  Underlying this principle is the charismatic nature of the true church and the doctrine of the priesthood of believers. All Christians are charismatically gifted; all are priests before God for his mission in the world; and all are servants of and co-laborers with Jesus Christ in the work of the Kingdom. In New Testament perspective, all Christian leadership is charismatic and character-based as determined by several Scriptures, (Snyder, 2001, 36).
• The principle of the charismatic nature of the church interacts with the ecological balance of worship, community and witness. Leaders help each member of Christ to find their place in the Body, so that the whole Body may function apostolically. It is the whole Body that is called into mission through the ecological interrelationship of all its members, (Snyder, 2001, 37).
  Clearly, the call to be a counter-cultural community does not mean disengagement from culture or from social transformation. Rather it means that the church’s essential life is centered in Jesus Christ and in a shared social commitment to God’s Kingdom—which impels it into apostolic engagement with the world, illustrating Jesus words about being salt and light.
• Vital church wineskins exist as a counter-cultural missional community—“a missionary minority of the counterculture of the Kingdom.”
• Healthy church maintain a vital balance between being too much in or too much out of the world; the creative tension between distinct social identify and transforming social engagement, (Snyder, 2001, 37).
• Prioritize worshiping God and developing intimacy with Him.
• Make administrative and staffing decisions with the goal of maintaining or increasing revival.
• A suggested medium for the healthy flow of charisma into the administrative order is prayer, especially in its more intuitive forms of meditation and contemplation.
• Balance administrative stability with spiritual spontaneity.
• Administrate the grace of God rather than rules or systems.
• Organize charisma rather than routinizing charisma.
• Organize church to identify, develop, engage all Christian’s gifts to fu
• Prioritize functional relevancy of gifts, providing freedom and support.
• Provide flexibility for role experimentation and learning.
• Identify and develop gifts through “on the job training.”
• Create new roles to fit new gifts (function then form).
• Communicate each person's role within new wineskin to maintain the delicate balance between charisma and routine.
• Connect leaders with working members through small group shepherding.
• Administrate close to the ministry rather than at some higher level to ensure ongoing revival.
• Ensure that those who participate in channeling the River are in the River.
• Create a minimum number of rules with maximum impact on the move of the Spirit.
• Minimize routinization by rigorous, yearly cleansing from dead rituals.

The preceding list is based on the principles discussed in this section. A more extensive list of recommendations will be made in Section Five: Recommendations.
**Spiritual Manifestations**

If we insist that revival must be ‘decent and orderly’ (as we define those terms) we automatically blind ourselves to most revivals, (White in Steingard, 1995).

Scripturally, “manifestations” of the Spirit, declared to be a normal part of the Christian life—even though Cessationists reinterpret the meaning by selective social construction of knowledge—refer to gifts that are dispensed by the Holy Spirit, for the purpose of bringing help, health, direction or encouragement to them.

The extent to which the kind of manifestations like falling, loud shrieks and shouts, jerking, etc., (see Appendix H for more information), are Scripturally valid, is an issue for which there is no one black and white answer. Validity depends on many factors, not the least of which is authenticity of revival and integrity of the leaders. Poloma’s research suggests that a high percentage of the experiences in an awakening result in positive changes in people’s lives. Examples include emotional, mental or physical healing, a closer relationship with God or with others, restored family relationships, greater desire to serve God, more boldness rather than timidity toward people and similar experiences, (Poloma, 2002a).

According to Poloma, believers must find ways to sustain their belief; possible in three basic ways: (1) simply affirm it as being true, (2) remove by explanation the supernatural nature of religious experience or (3) acknowledge religious experience as valid” (Poloma, 2000c, 12). When the last way is embraced, people are open to religious experience as part of revival. Just as people respond to life in a wide variety of ways, they also respond to the power of the Holy Spirit in a variety of ways.

Historically and contemporaneously, many Christians who have experienced revival confirm a variety of supernatural manifestations of the Spirit in their lives. In both Great
Awakenings, these spiritual “manifestations” have been evidenced. The following condensed list is offered as examples, with the leaders or groups listed, followed by examples they witnessed.

Examples of historical and contemporary manifestations in revival

- **Jonathan Edwards**: people overcome with distress; room filled with outcries, fainting; many overpowered.
- **John Wesley**: lost sinners, the natural consequence whereof were sudden outcries and bodily convulsions, divine dreams, often with trances and visions.
- **George Whitfield**: power of God came on them and they were loud and emotional with joy; many fell to the ground; much amazement at the presence.
- **Bishop Francis Ashbury**: shouting, falling, crying, and the 'jerks.'
- **Kentucky Cane Ridge camp meeting of 1801**: laughing and singing, the falling, the rolling, the jerks, the barking, and the dancing, agitation, singing, praying, pitiful crying for mercy; 500 people swept down all at once followed by loud shrieks and shouts.
- **Peter Cartwright**: 'jerks' (both believers and unbelievers), unavoidable convulsive jerking; jerking of the head so that loose hair would crack almost as loud as a Wagoner’s whip.
- “Toronto Blessing” revival stream, abandoned worship, pursuit of intimacy with God, “soaking prayer,” healing, prophecy, groaning prayer, exorcism, a variety of experiences while people are doing “carpet time,” (falling under the palpable presence of the Holy Spirit);
Additional aspects include: joy, silence, distress, falling down motionless, trembling, shaking, toppling—pale as death, wringing of hands, lying on the ground for extensive periods, laughing, sinking into the arms of friends, shouting, crying, dancing, quaking, barking, fainting, soaking prayer (in the presence of the Spirit), divine dreaming (sometimes with trances), visions, prophesying, revelations, feeling drawn much closer to God, feeling deep conviction of personal sin, cleansing away of bitterness, a feeling of “liquid love,” a sense of much heat or strong electric current flowing through their bodies, (Wentz, 2000, 44, 60), (DiSienna, 2001, 26), (Davis, 2001, 10-17), (Arnott, 2001, 6), (Toshach, 2001).

**Importance of spiritual experience in a rationalistic culture**

Many people in our enlightened culture are cynical of claims of miracles or unexplained phenomenon. Therefore, “In keeping with revivals of the past, most of the evangelists and pastors associated with the River do not encourage people to engage in physical manifestations,” (Wentz, 2000, 39). They do not discourage manifestations when they occur, (unless very disruptive) since many times they prove to be the authentic work of the Holy Spirit. Sometimes, people who have experienced manifestations have reasonable explanations, when understood from a spiritual perspective. A possible explanation\(^{27}\) of the purpose of manifestations of the Spirit is included in endnotes.

To contextualize these activities in the study, the research questions (in bold fonts) are applied to the topic of spiritual manifestations with the following conclusions.

Define new wine in this instance. Supernatural spiritual experiences with unknown effects until later discussion and observation of changes in the life.

Define new wineskin in this instance. New wineskin leaders can prepare by tuning in and giving the Holy Spirit the right to lead meetings, submit to God, listen and pray for God’s work and presence, be full of faith, obedience, prayer, and have a willingness to appear foolish. They will need dependence on God for openness, wisdom and courage to host the Spirit’s work while maintaining order.
What kind of perspective transformation is needed for individuals to participate in new wine and wineskins? No answers were available in literature for this question. It could be assumed, however, that Boyd’s work might easily fit here. “First, an individual must be receptive or open to receiving “alternative expressions of meaning,” and then recognize that the message is authentic.” Grieving, the most critical phase of the discernment process, takes place when an individual realizes that old patterns or ways of perceiving are no longer relevant, moves to adopt or establish new ways, and finally, integrates old and new patterns, (Boyd and Myers in Imel, 1998). If this view applies to transformation in revival, these steps would likely be spread across several days, weeks or months; beginning before participation in revival settings, changing during the encounters and reflecting afterward which would lead to integration.

What transformation occurs after experiencing new wine and wineskins? Transformational effects include lives of abandoned worship, pursuit of intimacy with God, a release of the joy of the Lord, and seeing the Holy Spirit as a friend in ministry. Life includes more praying, holiness, and a change in priorities. People seem to have entered into eternity, the ministry moving away from the professional, one-man revivalist model into the hands of…the ordinary Christian who is now on fire, ministering charisma to others, (Arnott, 2001, 6). Portions of the answer to the preceding question apply to this answer as well.

Additional information about spiritual manifestations is available in Appendix H.

**Evaluation of manifestations in revival**

It is important to *discern* the source of the manifestation. Sometimes this comes through the gift of discernment of spirits, sometime through past experience with a certain kind of reaction and the later effects on that person. A manifestation may overcome the human body by the power or presence of God, imitation of such a response, or a demonic presence reacting to the presence of God. Human physical manifestations in response to the presence or power of the Holy Spirit is new wine if it leads to positive effects (fruit) in the person’s life, (Poloma, 2002a), (Wentz, 2000, 44, 60), (Davis, 2001, 10-17).
iiHow is one to understand whether they are simply strange but from God, versus weird, distracting, or even harmful? Although his message is not an easy one to live, Francis Frangipane presents one of the best measures.

The Revival Test Francis Frangipane has a possible solution. “Let us test ourselves to see if Christ is truly manifested in our lives. In the practical outworking of God's grace, as individuals, let us hold our walk next to the standards of Christ. As honestly as you can, answer the following questions.

1. Is the character of Christ visibly emerging in my life so that in temptation, I turn from evil and in trials I endure graciously?
2. Is the love of Jesus increasing in me toward those with whom I disagree? Am I praying for those who persecute me and blessing those who have cursed me?
3. Is the meekness of Christ guarding my heart and mind so that I can handle correction or rejection without being offended?
4. Have I replaced my tendency to judge the imperfections of people, other church or the world around me with, instead, a passion to intercede for them?
5. Am I fearless and un-intimidated by the devil, confident of my authority in Christ, maintaining my peace even in adversity?
6. Do I (have a growing) love (for) the Word of God, studying it daily (increasingly), striving in faith to walk in obedience all it presents?
7. Like Jesus and the early disciples, am I (becoming more) willing to lay down my life for the purposes and glory of God?
8. With Christ-motivated love, am I laboring together with God to see sinners saved?

Did you answer “yes” to most or all of the above questions? If so, you have either been touched by a true outpouring of the Holy Spirit or has already been walking with God and has not been in need of reviving. A person who answered “yes” to most or all of the above questions has either been touched by a true outpouring of the Holy Spirit or has already been walking with God and has not been in need of reviving. (Frangipane, 2002).

Additional explanation about validity and difficulties related to experiential manifestations of the Spirit in revival are included in the Appendix H. Contributors include Jonathan Edwards, Charles Finney, Charles Spurgeon and several contemporary leaders including psychiatrist John White.
CORE STRUGGLES OF SPIRIT AND ORGANIZATION

Charisma with Organization

The outpouring of the Holy Spirit in North America since the beginning of the Twentieth Century may be characterized as a *social movement struggling against the forces of institutionalization*. It is a matter of charisma of the Spirit vs. administrative control by humans, (Poloma, 2002a).

In light of the proverbial “necessity as the mother of invention,” it is not surprising that desperation for more of God and for more authentic Christian faith is the seedbed from which revival and new, innovative new wine structures spring. When people have sought God, praying long and hard for Him to show Himself to them or to powerfully intervene in their nation and neighborhood and family, at the right time He comes to them, (Riss, no date), (Wagner, 1998), (Wentz, 2000, 104-106), (Stone, 2001). The Spirit of God comes to revive those who are spiritually hungry, thirsty and needy.

So it should not be surprising that “the ‘new work’ of the Spirit has generally emerged when the *church* has largely forgotten or routinized the work of the Helper (Spirit) as central to its life and functioning.” Those with understanding of *church* history are not surprised when revival springs up outside the mainstream, since “deep renewal…begins from the periphery, seldom from the established center of *church* leadership,” (Snyder, 2001, 27-33).

It is not uncommon to discover that at the *established center* of Christian leadership, the Spirit of God is not given much freedom to lead, (Viola, 1998); old wineskin programs seem to satisfy status quo Christians. Snyder’s insights imply that the *time* that Holy Spirit brings refreshing new wine, is when thirsty people have ceased looking to the old structures
for help; looking instead directly to God for satisfaction. It is clear from the history of revival
that the Spirit of God is drawn to those who seek His presence and life among them;
numerous revivals and Christian movements have started in this way. Current revivals began
this way. In reviewing the research of recent revivals all across the United States (1990s to
the present), a key characteristic that stands out from all the rest, is that new wine of God’s
presence has fallen where the people expressed a genuine spiritual hunger for a closer
relationship with God—frequently expressed as “desperation” for God, (Jackson, 1994), (New
(Toshach, 2001), (New Wine List, May 10, 2000).

In modern societies, when revival does begin, their fires are often short-lived. They
can be quickly quenched by forces of religious empire building, the predominance of
materialistic and rationalistic worldviews, and extreme individualism that threatens corporate
visions, (Poloma, 1998b, 3). The outpouring of the Holy Spirit that North America has
witnessed since the beginning of the Twentieth century may be characterized as a social
movement struggling against the forces of institutionalization, (Poloma, 2002a).
Institutionalization is clearly the coin of the realm in our production society. That is not all-
good news for the Ekklesia.

The core issue for charismatic Christians is their belief and experience of Spirit
baptism, the Spirit-filled live life, the accompanying charisma gifts, and the role of the
gifts in revitalizing and spreading orthodox Christianity. The core struggle for them is
against the seemingly inevitable routinization of charisma, (Poloma, 2002a).
**Concept of priesthood of all believers is central to organizing church-as-organism.**

Like Evangelical Christians, most charismatic Christians have not experienced full restoration of the scriptural principle of the *priesthood of all believers*, (Viola, 1998). This principle affirms that all Christians are charismatically gifted; all are priests before God for his mission in the world; and all are servants of and co-laborers with Jesus Christ in the work of the Kingdom. It makes sense that if the priesthood of believers was fully restored, charismatic gifts would have much greater influence in church-as-organism functioning. It is likely that church of this kind would be self-sustaining organisms with mutual support through the exercise of all the charismata gifts. Among the few church that are more advanced in practicing this aspect of church life, gifts do have more influence and the clergy-laiety dichotomy has less influence.

A serious—if little-understood—flaw in the Ekklesia is the failure of leaders to prioritize the priesthood of all believers. It has already been established that all Christians are spiritually endowed and their gifts are to be central organizing feature of functional structures for mission-oriented church. Snyder—a professor at Asbury Seminary—makes several Biblically accurate, though radical statements, seldom expressed among traditional church leaders. He emphasizes that “the traditional view of ‘church’ leadership—the clergy/laiety—dichotomy is rejected as heretical.” In the current church paradigm, leaders are basically professionals, instead of equippers as Scripture describes them in Ephesians 4.11 ff.

Snyder makes another unusual statement, to support these ideas. “Pastoral leadership is endorsed, as long as they work effectively to equip each member of Christ to find their place in the Body, so that the whole Body may function apostolically in Kingdom mission,”
That is a bold, conditional statement to make about the predominant leadership role in the traditional church—a voice in the wilderness of pew-sitters.

He continues by referring to the issue of all Christians as priests, not just professional pastors—who obviously function in priestly roles. “Underlying this principle is the charismatic nature of the true church and the doctrine of the priesthood of believers. All Christians are charismatically gifted; all are priests before God for his mission in the world; and all are servants of and co-laborers with Jesus Christ in the work of the Kingdom. In New Testament perspective, all Christian leadership is charismatic and character-based as determined by several Scriptures: for example, 1 Timothy 3.1-13 and Titus 1.5-9, (Webster’s Bible, 1833 and Ellis Enterprises1988).

While leadership gifts vary, they are all based on a fundamental principle: Building a community of disciples who, in diverse ways are all engaged in the church’s apostolic mission. The principle of the charismatic nature of the true church interacts with the ecological balance of worship, community and witness. Rather, leaders help each member of Christ to find their place in the Body, so that the whole Body may function apostolically. It is the whole Body that is called into mission through the ecological interrelationship of all its members,” (Snyder, 2001, 36-37).

The primary desire of charismatic Christians and those who have a passion for revival involve many of the same issues. I.e., revival requires the vital, creative work of the Holy Spirit and accompanying charismata (including valid “manifestations,” which will be discussed later) for accomplishing the work of God. Therefore, it logically follows that the core struggle for both groups is the same.
Spiritual gifts are the basis of equipping-leaders, who then have the key challenge of developing and mobilizing church to train and develop all members of Christ’s Body for effectively functioning in their gifts,” (Snyder, 2001, 38). In a similar way, all Christian’s gifts (i.e., also non-equippers) are the basis of their work and roles in the organism. Organizing must be guided first by attention to, and understanding of the charismata—spiritual gifts of grace given by the Holy Spirit, (Snyder, 1975, p. 156).

To organize church by gifting and related needs is a challenging goal. According to polling conducted by one national leader, among several thousand charismatic Christians, less than 20% of them can identify their spiritual gifts and callings and an even smaller number (5%) report that they are exercising those gifts and functioning in their calling, (Joyner, 2002c).

**Spiritual experiences are institutionally dangerous.**

Although experiences are central to Pentecostal/charismatic vitality, and central to revivals because the Holy Spirit is at work in a similar way in revivals. At the same time, religious experience holds a paradoxical position in its relation to institutional religion. On the one hand, it is through religious experience that most religion comes into existence, and it is also through religious experience that many religions have been revitalized. On the other hand, religious experiences are often problematic in their critique of and challenge to existing religious form. In short, whatever else it may be, religious experience is institutionally dangerous,” (Poloma, 2000c, 8).
Experiential Christianity:

“Modern thought has tended to disparage and to deny religious reality, and those who believe must find ways to maintain their religious beliefs in a highly skeptical world.

Three approaches to maintain faith include:

1. A fundamentalist approach (for any religion) simply affirms religious reality as being true.
2. ‘Demythologize’ the Scriptures, stripping them of supernatural elements and the path of religious experience. Many mainline church leaders take this approach.
3. The path of religious experience—what some social scientists say is the only truly viable one in the long run,” (Poloma, 2000c, 12) is diametrically opposed to the intellectual routes.

“The third approach is the path of the Toronto Blessing, and similar revival movements. Experiential spirituality is balanced in: a healthy sense of personal sin in the face of God's holiness, a willingness to forgive and to be forgiven, and an ability to accept God's love and the love of others. It is a spirituality that is postmodern in that it reflects the wholeness of the human being--an integration of the human spirit, soul (mind and emotions) and body,” (Poloma, 2000c, 12).

“Religious experiences are central to the maintenance of the Pentecostal/charismatic vitality, with a contemporary emphasis on new wine of experientially ‘knowing’ God as a companion and lover. He wants to draw people close and show you how expansive is His love that transcends head-knowledge,” (Poloma, 2000c, 8).

Recent research by physiologists Newberg and D’Aquili provided information about knowledge, as a “scientific,” basis for spiritual experiences and Christian revival. “Religious feelings don't rise from thought, but from experience. They are born in a moment of mystical union, which, as far as the brain is concerned, would feel as richly and solidly real as any

“The most extreme unitary state, what we have called Absolute Unitary Being (AUB), with baseline reality. People who have experienced AUB, regard AUB as being more fundamentally real than baseline reality. It is the "mystical union" with God described by Catholic saints. Baseline reality demonstrates the following four fundamental properties:

- A strong sense of the reality of what is experienced.
- Endurance of that reality through very long periods, usually only interrupted by sleeping.
- The sense that when elements in baseline reality disappear from all forms of sensory detection, they have ceased to be.
- High cross-subjective validation both for details of perception and core meaning.

Many find it deeply disturbing that the experience of God, the sense of the absolute, of mystery and beauty, the most profoundly moving experiences of which humans are capable, can be reduced to neural blips and fluxes of brain chemistry. One can never get at what is ‘really out there’ without its being processed, one way or another, through the brain,” (Rause, p. 10).

**LINKING CORE WINESKIN ISSUES TO PERSPECTIVE TRANSFORMATION**

In review, the *core issue* for charismatic Christians is their belief and experience of Spirit baptism, the Spirit-filled live life, the accompanying *charismata* gifts, and the role of the gifts in revitalizing and spreading orthodox Christianity. The *core struggle* for them is against the seemingly inevitable routinization of charisma, which tends to lead to institutionalization. Just as charismatic Christians seek the Spirit-filled life, revival arises from desperate spiritual hunger by spiritually desperate Christians. Corresponding new revival structures are developed, from the periphery of the *church* by the personal initiative
of those who respond to the leadership challenge. Frequently, societal forces of religious empire building, materialism, rationalism and individualism threaten spiritual priorities, thus shortening the life span of genuine revival when one finally does begin. Many of these same forces also threaten collective action for leadership in the *church* because pastoral leaders are frequently resistant to sharing of power.

Another key struggle for pew-setting Christians is that even when they rise above complacency of their vantage as spectators, *church* structures hinder their involvement in serving others with their gifts. The failure of professional leaders to fix the flawed system, only prolongs the reality that the priesthood of all believers can scarcely be lived out in *church* structures where the professional pastor does most of the ministry. Only if the clergy/laity dichotomy is rejected as heretical, and leaders take their right role of equipping all those who are gifted in various ways to minister, can the *church* begin to function as the organism of the Body of Christ to function apostolically in Kingdom mission.

Because of the preceding facts, a new wineskin structure for leadership and equipping needs to be modeled and taught. The new model involves servant-leadership (including use of adult learning principles), based on people’s gifts, callings, and other factors that they need to be equipped in life and service to the Kingdom of God.

In view of these realities, the implications for *perspective transformation* are that a major need exists among the leaders of the Ekklesia. First they need to realize the vast difference between what Scripture teaches and what *church* organizations practice, i.e., recognize the dissonance between their current view and a new perspective. Next they need to experience scriptural models—or at least dialogue and pray about likely new innovations—that encompass the realities discussed above (new spiritual wineskins) i.e.,
recognize that their peers are also experiencing a similar dissonance and searching for new perspectives. Finally, they need to experiment for themselves with likely models, asking the Spirit of God to teach and help them, also working collectively with peers and mentors to wrestle with dilemmas and problem-solve together. E.g., they might make a brand new start off to the side with a small group who are open to new wineskin church organism life, i.e., while continuing to lead an existing stable group. In that context they could work out the new ideas and issues in a safe environment and yet be free from the politics of change with people who are change-resistant. It is important for leaders to remember that Jesus and church history both warn against putting new patches on old wineskins. New wine is completely incompatible with old containers, even with new additions.

**Perspective Transformation: Meaning Schemes and Meaning Perspectives**

Various meaning schemes that supplant the original meaning perspectives of the primitive church, have been presented and will continue to be presented in this paper. Clearly, spiritual perspective transformation is an integral part of revival. Much transformation is a perquisite to participation in revival; some occurs during or after experiencing revival. The greatest degree of transformation is associated with restoration.

**Transformational Learning through Spiritual Healing and Emotional Healing**

In revival, healing includes physical, emotional elements as well as perspective transformation. Physical healing seems less likely than emotional healing to involve transformation. “It is quite clear that affective learning plays a primary role in the fostering of transformative learning. Furthermore, it is our very emotions and feelings that not only provide the impetus for us to reflect critically, but often provide the material on which to
reflect deeply,” (Taylor, 1998). In revival, the Holy Spirit is the teacher who fosters transformative learning as well as healing. Leaders—especially teachers—will also find opportunities to teach as the Spirit inspires them. “Pentecostal/charismatic healing involves two sets of interrelated interactions which appear to play a role in the restoration of wholeness for the Pentecostal/charismatic Christian: (1) spiritual healing or relationship with the divine and (2) emotional or inner healing affecting change in self-perception and self-esteem. Perceived changes in inner healing have a social dimension and are often reinforced by reports from the larger community of positive changes long after pilgrims have left the renewal site,” (Poloma, 2000b, 26).

Poloma’s study of the Toronto Airport Christian Fellowship provides good evidence of transformation. Even though many of the changes cannot be classified as transformational learning, since many of the visitors have come long distances for personal help, no doubt perspective transformation resulted from the spiritual encounters.

“Examples of transformational learning that has occurred in recent revivals—both healing and social change—was collected from over 850 visitors to the Toronto Airport Church, providing substantial evidence that the Toronto Blessing has had a decided and lasting impact on the lives of the majority of those who responded to a survey. The overwhelming majority of the respondents (90%) believed they had in some way encountered God and He had changed their lives. The survey related to four broad areas: personal spiritual refreshment, holiness and healing, evangelism and outreach, and social relations. The most noteworthy ‘fruit’ of the Toronto Blessing is a deeper love for God and a deeper sense of being loved by Him and 89% reported a deeper spiritual relationship with Christ. An increase in both holiness and in health as a result of what they perceived to be a divine encounter at
the Toronto Airport Church: 68 % reported a fresh recognition of their sinful condition, 81 %
reported an experience of a fresh sense of God's forgiveness. Despite a de-emphasis in the
renewal meetings of deliverance from demonic forces, 55 % of the respondents indicated that
they had been delivered from Satan's hold on their lives as a result of prayer at the Toronto
Airport Church. Twenty-one percent reported physical healing as a result of the Toronto
Blessing and 78 % of respondents had experienced ‘an inner or emotional healing’—healing
of inordinate fears and anxieties, sexual abuse, and depression were frequent. The majority
(69%) claim that ‘my friends and my family have commented on changes they have observed
in me.’ A significant minority (34 %) also reported becoming more involved in works of
mercy (feeding the hungry, sheltering the homeless, etc.), (Poloma, 1998, 3-11).

Rock City Church in Baltimore, MD, has been experiencing revival since the late
1990s; personal transformations has occurred in the lives of members after revival began
including:

People are getting rid of selfishness and looking at the real depth of their heart, purpose and
motives for everything they do. It has totally transformed the way some of them see things.
When God’s presence came in a dynamic way, some people found out how far away from
Him they really were. One member says, “I thought I was in God; I wasn't even close.”
Hearts were hard until the Spirit softened them; some began to cry and weep, sometimes
unable to stop.
Some people have learned to “maintain tender, repentant, clean hearts, guarding their hearts to
protect what God is doing there, to prevent offenses and selfishness where the enemy can gain
a foothold.”
The pastor discovered many people have been in sin and never knew it. He says, “Participants
whole moral compass starts to line up with God's compass.”
The pastor says, “Years and years of church life puts so much debris in hearts that people
can't even hear God, can't even find God.”
Transformative Effects of the Great Awakening

Major life transformations occurred during the two Great Awakenings. Spiritual transformation affects the whole person, including changes of perspective. One writer records these facts about the Great Awakening.

It was said of Scotland: It has been largely a moral wilderness. The outpouring of the Holy Spirit resulted in faithful exhibition of the truth to the consciences of the people. Religion blossomed as the rose; church were crowded by arrested and deeply affected audiences, and for nearly 40 years, Seldom a Sabbath passed without one or more being seriously “impressed,” (Murray, 1971).

In the Colonies: “Thousands professed conversion during the Awakening. They were constant and serious in their attendance on public worship. They were prayerful, righteous, and charitable. They were strict in the government of their families,” (Murray, 1971).

TOP TEN REVIVAL WEBSITES: IMPLICATIONS FOR PERSPECTIVE TRANSFORMATION

Evaluation of content from the vantage of perspective transformation: First is a construct identified from the websites, followed by a suggested transformational learning. Since no literature exists from which to draw insights for this part of the exercise, one was created. The process used was to “query” the constructs, using research question number 3(A): What transformational learning is needed for individuals to effectively participate in new wine**-and new wineskins?**

To answer the question, I relied on relevant revival literature and on my twenty-five years of diligent involvement in Christian issues. Based on these, I reached as sensible a conclusion as I was able. The method used to answer the research question is awkward at best, but the best solution of which I could conceive. Unfortunately, it is nearly impossible to include citations to support conclusions made; most of the answers rely on assimilation of various insights and implications of research findings.
**Transformation Needed for Participation in New Wineskin:**

The new wineskin topic or issue is in small capital letters, followed by the answer to the question “What transformational learning is needed to participate?”

<table>
<thead>
<tr>
<th>New Wineskin Issue</th>
<th>Transformational Learning Needed?</th>
</tr>
</thead>
<tbody>
<tr>
<td>DESPARATE FOR RELATIONSHIP</td>
<td>1st Experience desperate hunger 2nd Root out poor behaviors that separate His love 3rd Replace old with new behaviors, (learn to enter quietness, intimate rest).</td>
</tr>
<tr>
<td>HOLY LIVING</td>
<td>Learn to trust and embrace redemptive, consuming fire, burn out selfish life, burn-in holy life.</td>
</tr>
<tr>
<td>BELIEVE INTO EXPERIENTIAL SPIRITUAL IMPARTATION</td>
<td>Learning how to hear and believe into deeper experiential changes; impartation; the more you taste, the more you hunger; nearing a “boiling point.</td>
</tr>
<tr>
<td>PREDESTINED GROWTH</td>
<td>Personal wineskin of change through challenge of Christ-life in one’s geographic region.</td>
</tr>
<tr>
<td>CONVEY KNOWLEDGE OF SPIRITUAL WAR</td>
<td>1) Understanding the spiritual battle surrounding those who are spiritually reborn; 2) Understanding criteria for new wineskin ecology that hosts new wine; 3) Experiential learning “how to” replicate environmental conditions for transmission of knowledge/culture.</td>
</tr>
<tr>
<td>CONVEY KNOWLEDGE OF NEW WINE ECOLOGY</td>
<td></td>
</tr>
<tr>
<td>INTERCESSORY PRAYER</td>
<td>Learn how to of identificational repentance.</td>
</tr>
<tr>
<td>HEARING GOD</td>
<td>LEARNING how to hear God; how to believe in prayer for miracles; how to hear prophetically for others; how to be bold, take Jesus’-experiences to streets.</td>
</tr>
<tr>
<td>DOING POWER EVANGELISM</td>
<td></td>
</tr>
<tr>
<td>Unity</td>
<td>Learn how to accommodate differences until spiritually reborn can arrive at “diversity in unity.</td>
</tr>
</tbody>
</table>
### Transformation Needed for New Wineskin: [Continued]

<table>
<thead>
<tr>
<th>New Wineskin Issue</th>
<th>Transformational Learning Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>RESTORATION</strong></td>
<td>Seek God for revolutionary revelation, to ensure better understanding re new gifts and grace being restored. Seek to increase hearing, greater dependence on the Spirit.</td>
</tr>
<tr>
<td><strong>RESTORATION LEADERSHIP: COLLECTIVE INTERDEPENDENCE OF LEADERSHIP GIFTS</strong></td>
<td>Gather godly counselors who desire interdependent hearing and collective functioning. Learn experiential functioning of mutual authority in multiple leadership context. Experiment, and take action on spiritual insight. Learn to identify and rid self of unhealthy ambition, and personal reputation; learn to admit mistakes, learn to apologize.</td>
</tr>
<tr>
<td><strong>EXPERIENCE CHANGE: PURIFYING, OPEN SPIRIT, PROPHETS, REVELATION</strong></td>
<td><strong>Prepare for Change:</strong> Be willing to abandon comfort level and allow invisible leadership of Christ as head of is Body. Learn openness of spirit, seeking revelation and deeper Christ relationship; Build character, heart-hunger; willingness to crucify selfish life. Experiential exposure of local <em>church</em> members to mature prophets.</td>
</tr>
<tr>
<td><strong>PREVAILING PRAYER PRIOR TO NEW WINE</strong></td>
<td>Learn how to of “identificational repentance,” “prevailing prayer,” learn how to resolve differences to unity before new wineskin container crafted.</td>
</tr>
</tbody>
</table>
Restoration: Explanation and Scriptural Prophecies

Restoration

"There is shortly coming a time when Christians will need to know the deep mysteries of the kingdom that will ultimately prepare her without spot or wrinkle for the Bridegroom. It will be through the full restoration of relationship that heavenly wisdom shall be imparted to the Bride," (Davis, 1999).

“We have been praying for God to send that last day revival for years. Here's a big revelation for you. STOP PRAYING FOR IT, IT'S HERE,” (Steinkamp, 2002)!

Restoration Described

Restoration is the belief that Christian faith is being incrementally restored to its original authenticity and power, after it diminished greatly beginning about 350 AD and continuing until the early stages of the Great Reformation. Two prophetic leaders in the current revival explain the phenomenon this way, “Restoration is process of restoring the true church to her former Apostolic authority as realized in the First Century church, that the ‘Day of Pentecost may fully come.’ Once we experience this full restoration, we are then equipped and conditioned for the even higher destiny prophetically foretold and symbolized through the Biblical feast of Tabernacles,” (Jones and Davis, 2002).

Restoration of Christianity to the purity and power of the primitive church has been a desire of thousands of Christians and their leaders for hundreds of years. The Reformation restored many—but not all—elements that had been part of the primitive church of the First Century A.D. The belief is grounded in several prophecies in Scripture that are explained later.

The restoration belief is also supported by events of the last three hundred years—changes resulting in periodic advances of authentic Christian faith. Included are the Protestant Reformation, at least two Great Awakenings in the United States and worldwide, beginning in the 1900s, at least three “waves” of Pentecostal and charismatic movements.
have occurred since the 1900s and continue to the present day. See Appendix I for a complete list of revivals from the 1400s to the present.

**Twenty-first Century Restoration: Introduction to New Wine of Apostles and Prophets**

“When there is a famine of word and spirit because of religion and tradition and the ways of men, then the *church* is built with the wisdom of man with the leftovers or the residue of a former anointing. That’s why God is restoring apostles and prophets today. When religion and tradition are allowed to invade a *church*...it is run by human wisdom; there's no anointing, there's no fresh word or apostolic doctrine and there's no fresh wine. Vision and purpose are eaten up; without a vision the people perish, and true sons are removed or hidden by deception. That is what much of the *church* is like today,” (Humberstone, 1999).

The institutional *church* of recent centuries has not officially accepted all of the leadership “gifts” that the Holy Spirit has given. Historically, significant revival has included both an increase in the presence and power of God and a restoration—even if temporarily—of new gifts through which leaders usher in new wine of revival for that season. Peter Wagner, a leader in world evangelism, illustrates this point in a way that has gained wide acceptance in Christian circles typically resistance to spiritual changes associated with the emphasis of the Holy Spirit’s working. He indicates that a unique development of the late Twentieth and early Twenty-first Centuries is restoration of the gifts of apostles and prophets to the *church* organism. He also suggests that restoration of these gifts is not identified as new wine and new wineskin; though clearly, they are, (Wagner, 1999).

Peter Wagner provides a description of what new apostolic *church* organisms will not look like, based on events of the last ten years. “No spire. No crosses. No clerical collars. No hard pews. No kneelers. No biblical gobbledygook. No prayerly rote. No pipe organs. No dreary eighteenth-century hymns. No forced solemnity. No Sunday finery. No collection plates...Centuries of European tradition and Christian habit are deliberately being abandoned, clearing the way for new, contemporary forms of worship and belonging. The
Next *Church*, as the independent and entrepreneurial congregations that are adopting these new forms might collectively be called, is drawing lots of people,” (Trueheart, 1996, 37).

**Defining “Equipping”—The Function of “Fivefold Leadership”**

It is important to define the concept of *equipping* in order to understand the scriptural context for restoration of apostles and prophets. The concept of “five-fold leadership,” is derived from the Scripture, Ephesians 4.8, 11, 12, This Scripture states “When he (Jesus) ascended up on high, he led captivity captive, and gave gifts unto men…And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,” (International Standard Bible Encyclopedia, 1988). In practice, most contemporary *church* organizations only acknowledge pastor, evangelist and teacher gifts at the very most, some only acknowledge pastor. Apostles and prophets are usually considered as being “for the First Century *church* only.” There is no Scriptural reason for this—only human tradition.

Inclusion of all five equipping gifts in the design constructs for new wineskins is important for balanced, God-ordained functions of new *church* organisms for the Twenty-First Century. Since these five gifts are identified as “equipping gifts” in the preceding Scripture, a study of “equipping,” is included in this study. I conducted this study myself, because I could not find any resources that define equipping in a way that is consistent with emerging revivalist teaching and practice. (Some Christian organizations depend on professionals to interpret the Scriptures for them, assuming that “non-professional” Christians, cannot understand for themselves. This is wrong. Since Martin Luther opened the way, most Protestants have learned that they can study the Scriptures for themselves—whether or not they do, is another matter altogether. By depending on God for understanding
and by using their God-given faculties, it is assumed that each person can interpret and understand the Bible for themselves).

An approach that is often used to interpret the meaning of the word is called hermeneutical interpretation. The logic and procedures used in this philosophical approach are briefly summarized in Appendix I: Hermeneutics of Scripture.

The Ephesians 4.11, passage contains the words “equipping” and “works” [of service] which were analyzed in the context of the surrounding verses: 11—15. These five verses have significant meaning for an increasing number of Christian church because they are clearly expressing a powerful reality that many Christians want to experience. It is clear, however, that something greater than organizational programming of biblical concepts is needed to make the jump from current church experience to what the scripture describes. The concepts in this Scripture passage, when properly understood, are able to transform Christians and cause them to rise above the mediocrity that many currently experience.

To properly understand and evaluate the validity of the following analysis, the Scriptures under consideration should compared with the study and the meanings that I generated should be “plugged into” the overall Scripture context.

I began with a Bible concordance, in which I analyzed the words related to “equip” and “works” in order to discover their root meanings. Then I assimilated the root meanings into the basic concepts expressed. That process resulted in the following expanded meaning. The structure of a Bible Concordance, the protocols for understanding how to interpret meanings in context of specific Scriptures is explained at the end of Appendix I: Hermeneutics of Scripture.
A summary of the study follows. *Equip* means to prepare, to complete, (until) perfectly (pleasingly) fitted (together) or completed. *Works* [of service] simply means deed(s) work(s), (Thomas, 1981), (The Zondervan Corporation, 1987). Together, the root concepts within the scriptural context imply that the equippers who are endowed to provide oversight and training for all the other people of God (those who are gifted to do the work of ministry—see Eph. 4—ENDNOTE?), labor to prepare and perfect them until they are fully trained. They are “fully trained” when a pleasing result is reached—they are complete and adequate for the works to which they are called; thus they receive an “official seal of approval”—like a diploma for Workers.

The “pleasing result” necessarily implies that not only are equiper-trainers pleased, but specifically that Jesus and the Holy Spirit are pleased with the results. It can easily be assumed that since Jesus gave the gifts for the Body of Messiah to grow, and that the Holy Spirit empowers the gifted people in their work, that it is primarily God that all should be pleasing. In an ideal situation, it can also be assumed that the Holy Spirit conveys to equiper-trainers that God is pleased with the results of their effort. However such an assumption further assumes that the equiper-trainers seek guidance of the Spirit in training and evaluating their work.. (While this is an ideal that I have not experienced nor read about in my study, I am convinced that it is possible). Further analysis of these concepts suggest that at the point of official approval, the learners are ready and able to officially begin laboring alongside more seasoned workers in the *church*. Collectively they labor to build up the Body of Christ in specific ways. According to the scriptural passage being examined, the effective, combined functioning of all members causes the whole Ekklesia to reach maturity and attain to the full status of Messiah (Christ).
The training is likely very general in some ways, such as growing in the knowledge and character of Jesus the Messiah and growing in general knowledge about the will of God—things that all authentic Christians need to experience. Training must also be unique in other ways, tailored to each person’s personal issues, gifting and mission—things that can be revealed to each person only by the Holy Spirit, but also confirmed and reinforced by equpper-trainers who recognize the “voice of the Spirit of God.” Thus, the five different kinds of equippers identified in Ephesians 4.11 must not attempt to “clone” Christians so they become like their trainers, or so they fit some preconceived role, (Ellul, 1986). Rather, equippers must seek the will of the Spirit of God to reveal the nature of each person’s calling, gifting and mission and equip them accordingly.
God is Restoring These Gifts So the Church Can Attain Its Greater Purpose

Teaching by Rick Joyner referring to the same Ephesians 4 passage provides understanding on the bigger picture of equipping. “Here we have the ministries listed that are to equip the church for its purpose.

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

As we can see, the ultimate purpose is attaining ‘the measure of the stature which belongs to the fullness of Christ.’ This must be our ultimate goal, and the focus that motivates all that we do in ministry. Anything that deviates from this simplicity of purpose will sidetrack us from our calling. Growing up into the LORD Jesus Himself, knowing Him, and abiding in Him is our goal,” (Joyner, 2002b).

Art Katz, a Messianic Jew who is widely recognized by Charismatic Christians as a prophet, has a deeper-than-usual understanding of Scripture. About an apostolic church he says, “We need to ask ourselves, has there ever been a point, in the whole of our Christian life, where each of us has asked God, ‘LORD, what would You have for me to do?’ – with full intention, not in just giving answer to something that would be spoken in that moment, but living continually in the light of that question ever after? THERE WILL BE NO APOSTOLIC CHURCH UNTIL THAT QUESTION IS BOTH ASKED, AND CONSISTENTLY MAINTAINED,” (Katz, 1993). In this context, Katz means that until the question is asked, answered and lived out, there will be no catalytic, powerful, dynamic, multi-dimensional church organisms like those found in the first hundred years of Christianity. It is clear after reading some of Katz’ books, that the term “apostolic” as he uses it, includes restoration of apostles and prophets in the church-as-organism. But it means much more than that. It means restoration and reformation in
Christian faith, until the *church*-as-organism is much more than the organizational *church* we see in contemporary American culture.

Other authors use the term “apostolic *church*” in a similar way; meaning that the *church* organism is functioning in an apostolic way. In other words, fivefold, multiple leadership is functioning, it is a missional *church* of the Kingdom of God, it has a “thrusting” element that is taking new ground for God’s purposes,” (Snyder, 1975), (World Breakthrough Network, 1999).

**Scriptural Basis for Restoration**

The history of Restoration of the *church*-as-organism and the Scriptural basis for that belief, is beyond the scope of this study. A few scriptural references are included to show the basis for beliefs about restoration of the ekklesia.

**Scriptures Forthtelling Restoration; Transformation of Ekklesia**

Although charismatic Christians tend to emphasize spiritual experiences, (Poloma, 2000c, 8), except in extreme cases, they seek to balance experience with truth. Leaders of stature who embrace the charismatic nomenclature, place high value on Scripture and seek to live and lead in ways consistent with that. Restoration of the *church* to what God intended it should be is believed to be fully supported by Scripture, even though prophetic Scriptures are not easily understood. The section attempts to present those basic beliefs.

“Since the days of Martin Luther and the early Reformation, the LORD has continually demonstrated progressive restoration of Truth and Power through the revelation of Himself to the *Church*. This unveiling and re-introduction of our inheritance has been line upon line and precept upon precept continually unfolding fresh disclosure of Himself and His word,” (Jones and Davis, 2002).
“Peter, prophesying following the day of Pentecost, he emphatically declared, ‘Heaven must retain the LORD Jesus until the period of restoration of all things, about which God spoke by the mouth of His holy prophets from ancient time,’ (Acts 3:20-21). This foretells a great redemptive promise that some generation will come to know in its fullness and reality. Peter foretells a great redemptive promise that some generation will come to know in its fullness and reality,” (Bickle, 1999). Those who believe in restoration of the church believe we are in that period.

“The Holy Spirit, speaking through this apostle is not simply describing the restoration of God’s chosen people to a place of prominence and power. More importantly, He was announcing the awesome power of redemption being so great and complete that a generation of God’s people will come to know and experience the intimate fellowship with God formerly lost by Adam in the Garden of Eden. In fact, heaven must retain Him until there is a remnant of people who walk with that kind of fellowship and oneness with God. Wisdom, knowledge and understanding concerning all of creation were readily available to Adam through his close encounters with God as they walked in the Garden. There is shortly coming a time when Christians will need to know the deep mysteries of the kingdom that will ultimately prepare her without spot or wrinkle for the Bridegroom. It will be through the full restoration of relationship that heavenly wisdom shall be imparted to the Bride,” (Davis, 1999).

Another section of Scripture frequently referenced is the following Scripture in the book of Joel. “The Bible declares than in the last days God will pour out His Spirit on all flesh,” (Joel 2:28). It also says He will “restore to you the years the locust has eaten, the
cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you,” (Ragland, 1995, online).

**Implications of Restoration for new wineskin constructs**

Perspective transformation needed for participation in Restoration assumes believing in the concepts. Serious inquiry concerning the validity, timing and current prophetic interpretation that Restoration is imminent may be true. If this is experienced by the learner as truth, they should begin taking additional steps that are typical for persons experiencing transformational learning.

Another step that can be taken if realization of the significance of the question “LORD, what would You have for me to do?” (Katz, 1993), and seeking answers for that question. Diligent seeking will yield answers from God. New wine will include divine answers, realization of God’s love and divine purpose for each person and divine faith and empowerment to implement the revelation received.

**Characteristics of “Apostolic Churches”**

Many Christians believe that the Ekklesia is currently experiencing restoration of apostles and prophets. In addition they believe that apostolic *churches* are currently emerging. During the 1990s, a new movement appeared, one that is making broad changes in the American Ekklesia. Missiologist, researcher, teacher and author C. Peter Wagner has adopted the term, “New Apostolic Reformation,” to characterize “this movement that is reshaping Protestant Christianity in the United States and around the world. He explains that in virtually every region of the world, these new apostolic *churches* take the form of loosely structured apostolic networks and constitute the fastest-growing segment of Christianity.
Many of the characteristics of traditional Christianity are not being changed. None of the bedrock doctrines of the Protestant Reformation—justification by faith, the priesthood of all believers, the authority of Scripture—are being changed. The Apostles’ Creed maintains its high profile as an acceptable summary of the doctrinal foundations of the Christian faith.

Membership is a spiritual covenant not a legal contract. The ideal is that every single church member function as a minister, though few church reach it. New apostolic leaders take their roles as found in Ephesians 4:11, very seriously. Their primary task is detailed in the next verse, “…for the equipping of the saints for the work of the ministry,” (New International Bible). When this happens, the congregation becomes the primary incubator for ministers; both lay ministers and staff ministers. The new apostolic paradigm of homegrown staff carries with it a series of new realities.

The current reformation is not so much a reformation of faith (the essential theological principles of the Reformation are intact), but a reformation of practice. This current reformation is not so much against corruption and apostasy as it is against irrelevance, (Wagner, 1999).

RESTORATION OF APOSTLES

What are Apostles?

An apostle is “a Christian leader gifted, taught, commissioned, and sent by God with the authority to establish the foundational government of the church within an assigned sphere of ministry by hearing what the Spirit is saying to the churches and by setting things in order accordingly for the growth and maturity of the church,” (John P. Kelly Ministries, 2002). “It is not the title that people give to themselves that defines who they are; it is the fruit of what they produce. Apostles have a concern for the house of God, particularly in
relation to people being fitted and framed together. Relational *church* is vital,” (Cooke, no date).

**What Apostles Do?** Apostles are father figures who produce quality leaders who, in turn, nurture and strengthen the flock. They are wise master-builders who lay quality spiritual foundations. They ensure that the *Church* is built on the foundation of Jesus Christ. This is based in 1 Corinthians 3:9-16: The *Church* is built upon the apostles and prophets relating to Jesus as the Chief Cornerstone, (John P. Kelly Ministries, 2002).

Cooke explains more fully.

“As the work grows, apostles set in place a leadership that will represent the oversight and that will effectively produce the quality people required for the coming days. They develop the partnerships that are required to run the local *church* and the wider vision of the corporate Body of Christ in the area. Apostles are Kingdom people concerned with the whole *Church* in the region, not just their particular network’s representative.

Apostles provide the ethos and the atmosphere of the *church* by the way they relate to leaders and by the way, those leaders are trained to relate to the *church*. Apostles are facilitators enabling good communication and growing the vision from the ground up, not the top down. They are sending ministries, releasing others into specific times of building and blessing within the local *church*. Everyone who is sent in with the next building block is a representative figure of that apostolic character and strategy,” (Cooke, no date, online).

**Restoration of Prophets**

What is prophecy? What are prophets?

*The chief role of a prophet is not to prophesy but to teach everyone how to hear the voice of God for themselves. “My sheep know My voice,” Jesus said,* (Cooke, no date).

Prophecy entails hearing from God and being able to speak for Him, usually a spontaneous speaking forth of words and ideas given at that moment by the Spirit,” (Mahoney, 2001, 5). This may be done to convey a message to the larger *church* or it may be for individuals. It may originate as a verbal communication, or through dreams and visions (Cooke and Ryle, in Poloma, 20). In many parts of the Christian *church* where revival is
occurring, recent developments include restoration of the prophet gift and prophetic aspects of church organisms.

The Old Testament prophet Amos recorded God’s statement, "I won't do anything on the earth without first revealing it to My servants, the prophets," (Amos 3: 7, NASB). “God loves doing that. Its translation in Hebrew means to entrust it to someone like in a confidential counsel,” (Schiffman, 2001).

Prophecy reveals the mind and plans of God on specific matters in the world. It is also revelation from the Holy Spirit, especially prophecy that encourages and directs people to believe in and rely on Jesus, and to apply His teachings in their lives. Revelation occurs through the expanded understanding of Scriptures, and by experiencing the tangible presence of God.

“All who prophesy are not prophets. However, all prophets will prophesy,” (Mahoney, 2001, 17). “There is a huge difference between the simple inspirational gift of prophecy that exhorts, edifies, and comforts (1 Corinthians 14:1-5), and the office of prophet associated with revelatory words that can carry overtones of new direction, correction, warning, or judgment, (Mahoney, 2001), (Cooke, no date, online).

“Prophetic forthtelling (a message of divine exhortation or comfort without a predictive element),” is meant to proclaim God's purpose and plan, and may given by any Christian who experiences the charisma of prophecy. Prophetic speaking as 'foretelling’ (prediction) is primarily associated with the office of prophet. Whichever prophetic gifts are present, the heart of the matter is found in Revelation 19:10: ‘The testimony of Jesus is the spirit of prophecy,’” (Cooke, no date, online).
Prophet is one of the foundational gifts of the *Church* (Eph. 2:20; 4:11); apostles first, prophets second. Prophets are primarily involved in foretelling or speaking strategic messages to people. This type is a grace package of God—as illustrated by Biblical characters. “On average it takes approximately fifteen to twenty years to make a prophet, depending upon the training, discipling and mentoring one has received in that time,” (Cooke in Poloma, 2000b, 20).

By examining the whole of Scripture, we can see the role of prophet functioning in three basic ways: 1) Exhortations to holy and righteous living, 2) teaching by revelation, 3) pointing to the future, (Mahoney, 2001, 9) (also see references).

The chief role of a prophet is not to prophesy but to teach everyone how to hear the voice of God for themselves. “My sheep know My voice,” Jesus said, (Cooke, no date, online).

Some authors differentiate types of prophets and different roles they fill in *church* organisms.


Further description of prophetic types and roles is available in Appendix M.

Restorationists have a common understanding that we are in a prophetic era according to the book of Joel (quoted again in Acts 2). “A prophetic people have the capacity to carry His word into a hostile and violent world to bring spiritual change. What could possibly
qualify us for such a monumental task—changing the course of cities and nations? Nothing less than the heart of the Father like David, the Hebrew king of Israel who was a man after God’s own heart,” (Taylor, 2000, online)!

“Prophetic revelation can serve as ‘secret intelligence’ for battle strategies; bring *discernment* into the purposes of God, our own motives, the hearts of people and the schemes of Satan, thus equipping people to wage a more effective war,” (Sullivant, 2000, online). Appendix N gives an example of how prophetic ministry works.

**Emergence of Prophets: Implications for New Wineskin Constructs**

Implications for new wineskin constructs is, inclusion of prophetic gifts in *church* organisms, and teaching people to understand, receive and benefit from them. This would also result in receiving and integrating prophetic authority into new wineskins, along with prophetic protocols.

**Protocols for Revelatory Prophecy**

Setting protocol as a framework to facilitate functioning of revelatory prophecy in the *church* is extremely vital. Revelatory prophecy may be incredibly damaging and hurtful if appropriate guidelines are not set; governmental boundaries in *church* life may be crossed in inappropriate ways. Whenever prophets hear prophecy of a revelatory nature from the *Lord*, it needs to be shared with the leadership before communication with the congregation. The operation of certain spiritual gifts often requires defined cooperation and relationship with the leadership of the work. Prophets can promote such partnerships and help to create a framework for ongoing development of prophetic people. Leaders need to be willing and able to pastor the prophetic, not merely police the ministry, (Cooke, no date, online).
PROPHETIC ROUNDTABLES

“Once a year Dr. Peter Wagner of Global Harvest Ministries convenes with key prophetic leaders from around the nation—the Apostolic Council of Prophetic Elders. These meetings are to dialogue over what we see God is doing in the Church, in society, and throughout the world. In the past, prophets have been more known for their independence than their accountability for their prophetic revelation. These meetings have been very good to share insight and gain more clarity over what the lord is attempting to do today throughout the world. Many times, we discuss various regions that we feel the eyes of the lord are focused on so we can begin to target these areas in prayer,” (Ministry to the Nations, 2003).

SECONDARY ISSUES OF REVIVAL AND RESTORATION

Hindrances to Revival

Several issues exist in the culture and in the church as a whole, that hinder seeking and reception of a deeper relationship with God and thus hinder seeking revival. Poloma’s explanation is a good one. “Revival fires appear to be short-lived in modern societies where they are quickly quenched by forces of religious empire building, the predominance of materialistic and rationalistic world views, and extreme individualism that threatens corporate visions,” (Poloma, 1998b, 3). Another barrier to revival is the barrenness of church life, when it is institutionalized. “The outpouring of the Holy Spirit that North America has witnessed since the beginning of the Twentieth century may be characterized as a social movement struggling against the forces of institutionalization,” (Poloma, 2002a) and intellectual skepticism. Since the path of religious experience is thought by some social scientists to be the only viable way to maintain religious belief in a skeptical world, (Poloma,
many Christians are apprehending stronger faith by experiencing the Holy Spirit’s presence and power.

Another barrier to revival is human evaluation: either too critical or blind acceptance. “A polarity that has historically contributed to the early end of great moves of God is either accepting and even promoting physical manifestations of the Holy Spirit too uncritically or overly controlling or criticizing them, (Joyner, 1989).

A revivalist minister, Charles Finney, who preached in the 1800s, had this to say about human resistance to revival. “A revival will decline and cease, unless Christians are frequently ‘re-converted.’ By this I mean, that Christians, in order to keep in the spirit of revival, commonly need to be frequently convicted, and humbled and broken down before God, and ‘re-converted.’ This is something that many do not understand when we talk about a Christian being re-converted.

The fact is, that in a revival, the Christian's heart is liable to get crusted over, and lose its exquisite relish for Divine things; his unction and prevalence in prayer abate, and then he must be converted over again. It is impossible to keep him in such a state as not to do injury to the work, unless he passes through such a process every few days. I have never labored in revivals in company with any one who would keep in the work and be fit to mange a revival continually, who did not pass through this process of breaking down as often as once in two or three weeks,” (Finney, 1978, 291-307).

Expectation and evaluation creates barriers to revival. For example, when God chooses a messenger to bring revival and the manifestation of the Holy Spirit is packaged in a way that is not what people expect or prefer. They are hindered by their own internal problems. They may miss a variety of things that God wants for them, including spiritual
transformation. “The irony of revivals is that revivals are so longed for in times of barrenness, but they are commonly opposed and feared when they arrive. The hostility is never to the idea of revival, which is ardently prayed for, but to God's answer to our prayers and the unexpected form it may take. We grow angry when we are scared. We fear what we cannot understand,” (White in Steingard, 1995).

**MEMES AND SPIRITUAL WARFARE**

Throughout this study, the issues of general prayer, intercessory prayer, spiritual warfare, and spiritual mapping have been mentioned. Although each one is a stand-alone reality, all of these are frequently—though not always—associated in practice. A less common aspect of prayer uncommon in traditional church structures is called intercessory prayer. Some intercessors are also involved in what is known as spiritual warfare. Spiritual warfare involves listening to the Holy Spirit to gain an understanding of evil spiritual forces in one’s region that are there “illegally.” Through the authority given to Christians through Jesus the Messiah, such forces can be “prayed out” of the region, over a period of time, sometimes through a great deal of multi-faceted, rigorous spiritual battle.

**What are memes?** A meme is “a cluster of ideas that leaps from mind to mind, changing the way entire societies think and act. As genes are to the organism, so memes are to the super organisms, pulling together millions of individuals into a collective creature of awesome size. Memes stretch their tendrils through the fabric of each human brain, driving us to coagulate in the cooperative masses of family, tribe, and nation,” (Bloom, 1995, 101, 98).

“In the absence of genuine spiritual awakening, the mental strongholds formed by deceptive memes can and often do prepare a society for collective possession by demonic
spirits. A frequent hallmark of this condition, which can last for brief or extended periods, is extraordinary violence—not surprising since one of the devil’s titles is ‘Destroyer,’” (Otis, 1997, 164-166).

“The prince of this world seeks continually to seduce key political leaders as well as cultures. To give him sway over the hearts and minds of people, he must find a way to promote the spread of humanistic memes. The enemy’s ultimate intention is to gain control over the prevailing societal mindset and the institutions that fashion and sustain it,” (Otis, 1997, 189). Satan is referred to as “the god of many of the structures that order our existence,” (Arnold, 1987, 204). “Evil powers can in this way, be equally at home in temple-infested cities of Asia or in the shrines of Western culture such as shopping malls, sports complexes and universities,” (Otis, 1997, 189).

“Myths provide a psychic habitat for personified supernatural forces which can exist over many generations or until replaced by competing memes such as the primitive Gospel. In the absence of genuine spiritual awakening, the mental strongholds formed by deceptive memes often prepare a society for collective possession by demonic spirits. The ultimate intention of fallen angels—led by one referred to as ‘the god of many of the structures that order our existence’—is to gain control over the prevailing societal mindset and the institutions that fashion and sustain it,” (Otis, 1997, 189).

Spiritual strongholds have a bad influence on people in the region so people are not fully free to hear the Gospel of Jesus the Messiah, and make their own decisions. It can be compared to an alcoholic or drug addict that is influenced by neighborhood gangs and a culture of addiction. The culture is psychologically embedded in the heart and mind of the addict, just as addicts are ensconced in the neighborhood culture. Any hope of escaping the
grip of negative forces that hold them in their behavior, must come from outside the neighborhood. The law must come in to break up the lawlessness and in addition, work to change the culture that fostered and maintained it.

**SPIRITUAL WARFARE AND PERSPECTIVE TRANSFORMATION**

The topic of spiritual mapping and spiritual warfare has significant implications for new wineskins. In this case, new wine is the Gospel of Jesus taken into new cultures that have not heard the message, or ones where the message has not penetrated the culture. Spiritual warfare, like prayer in general, can be a new wineskin function that removes barriers and softens the ground for seed to grow.

Although no literature was available for this aspect of the study, transformational learning needed prior to participation can be estimated. The topic of spiritual mapping as a spiritual exercise has only emerged in the last five or ten years, therefore teaching, field trips, mentoring or networking, and experiential learning (trying out for oneself what was learned) are likely activities that would bring about understanding and change of perspective.

Additional information about forces that resist revival is included in Appendix G. It includes a long list from Finney’s writings of things that stop revival, an article about three lies that stop revival and information about George Otis’ research into spiritual warfare.

**Ways New Wineskin Leaders Maintain Revival**

These insights are about new wineskin leadership from several contemporary church experiencing revival. Remember that leadership is an integral part of new wineskins.

- Keeping spiritual hunger alive in a congregation is largely a function of leadership.
- Maintaining hunger is the key to maintaining revival.
• Prayer always precedes a great move of God. The Holy Spirit heralds the call, the people of God heed the call and then God Almighty responds to the call.
• A problem with leading revival is that one cannot know where the revival is going. Leaders are humbled “down to nothing” and recognize that their focus has to be totally, totally on God to do what wants to get done.”
• Leaders must be willing to look silly and to model openness and vulnerability.
• Leaders must be willing to make changes that may be necessary to sustain the movement.
• They lead by example and by personal revival: laying aside pretense; leading by wanting to be a container of the Spirit, keeping full yet not wanting contamination with stuff; sharing from the depths of what God shows them; leading the way in prayer and pursuit of God. Then it starts to affect the rest of the church.
• Many new wineskins leaders have no idea why God chose them. All they know is their own desperate need for God and the feeling a tremendous call to prayer.
• Administration is better done closer to the ministry than at some higher level. Leaders need to be willing to make administrative and staffing decisions with the specific goal of maintaining or increasing revival. Those who are in the staff that's part of channeling the River, have to be in the River to do that.
• Leaders need to be willing to stay on track in spite of persecution. They pay a price to change the wineskin in spite of persecution by those who are reticent to change.
• Leaders who shepherd revival need to stay hungry for more of God; count the cost then pay the price; step out in His strength; ask God for answers then run with them; and go for the kingdom.
• Leading and pastoring people in revival include the following:
  • Teach and preach on the biblical, historical, and current experiences regarding renewal and revival.
  • Help people to experience and learn firsthand and to overcome fear and wrong perceptions.
  • Work with key leaders and those being touched in key ways.
  • Seek after and emphasize fruit of the Spirit.
  • Establish boundaries and protocols for meetings and ministry times.
• Continue to preach and practice the whole counsel of God with Christ at the center.
• Pastor the flock of God in and beyond renewal.
• Continue to provide outlets for ministry and encourage an outward versus an inward focus.
• Be prepared for resistance, criticism, opposition, and paying any necessary price.
• Train prayer people and prophetic people.
• Do not model or promote an anti-intellectual attitude.
• Above all, lead by example.
• Be proactive and preventive.
• Lead the church as elders and shepherds of God's flock.
• Leaders need to meet with their staff individually or in groups at least every two weeks, several times a year gathering them for fasting, prayer, and instruction.
• The goal is always strengthening them to the vision because otherwise they can get off target or become weary in the race.
• Other goals include trying to strengthen them, encourage them, and correct things.
• When you are in a move of God there is movement, which is why revival is called a wave.
• In a high-speed race, it is necessary to correct things quickly to stay on track. One of the signs of a healthy church is that they are constantly passing down what comes from the top, from God, right on down (servant-leadership). This results in fewer complaints because the wave is moving through the entire church organism—through the staff and on to others.
• Leaders must be willing to change and have ability to lead a congregation through change.
• It is important for the leaders to properly discern the source of physical “manifestations” in revival meetings, and then to deal with them appropriately.
• Emphasize seeking an encounter with God in whatever form He chooses; seeking “God’s face, not his hand”—a sense of God’s loving presence rather than an unusual experience.
• Satan may use different strategies to try to derail revival. The list includes: apathy, disappointment, discouragement, distractions, doubt, fear, public denunciation, and pride.
• Godly character is important in a leader’s personal life if revival is to be sustained. Success can be a hindrance to godly character and public adulation can create a number of temptations including feeling that success of revival is due to the leader rather than to God.

Leaders May Derail Revival These Ways:

Leaders can be facilitators of revival or they can hinder or shut down revival. The following list is some of the attitudes and actions that can derail revival.

• Desire to defend one’s reputation.
• Pride and glory seeking.
• Inappropriate use of ministry funds.
• Sexual indiscretions.
• Overwork lowers resistance to these temptations.
• Seasoned pastoral leadership is needed because of an influx new people are not likely to be a homogeneous unit with themselves or with the existing members of the church. Seasoned leaders will welcome, equip, and incorporate them into the church.
• God continues to base an outpouring of the Holy Spirit at Brownsville because they are paying a price in two primary ways: emphasizing holiness and throwing out standard time restraints to allow God to “have His way,” (Helland, Kilpatrick, Seamands, Wesley, Tenney, White, McIntosh, MacNutt, Arnott, Fish, and Kilpatrick in Wentz, 2000, pp. 33, 38 71-75, 127, 147-171), (Bruce, 2002).

Numerous points for discussion could be drawn from the preceding lists addressing characteristics of new wineskin leaders and council for leaders experiencing revival. Clearly, leadership is a critical aspect of hindering, ending, fostering and maintaining revival.
Should Apostles of the New Apostolic Reformation Use a Hierarchical Framework?

“Recently a new apostolic reformation has been announced. This move places apostles in a hierarchy over groups of pastors and churches. The problem with this is that it differs very little from the system of bishops and archbishops which are part of the older order,” (McKenzie, 2002, online). Many Christians are convinced that the day of the single Christian leaders at the top of the pyramid is finished. It hierarchical authority constructs are old wineskin rather than new ones, it may reduce the product life of the wineskin.

Characteristics of healthy church

A body of research originating in Germany has recently generated unique insights into what is involved in healthy, growing churches. “Natural Church” Development has reportedly caused a paradigm shift in the Christian community on the scale of the Reformation.

Through careful research, Christian Schwarz has verified the link between church health and growth. Having worked among German church for a number of years, he has broadened his studies to include church from around the world. To my knowledge, there has never been such an extensive, statistically valid, worldwide church growth research project ever conducted,” (Logan, 1996).

The eight characteristics are: Passionate spirituality, Need-oriented evangelism, Loving relationships, ‘Functional structures,’ Empowering leadership, Gift-oriented ministry, Holistic small groups and Inspiring worship. The characteristics are briefly explained below. See Appendix J for additional information.
Criticism of Revival

A seminary professor told his students, “You'll know that you're doing the work of God when you are criticized by Christians,” (Toshach, 2001b).

Discussion of “the other side”—those who are against revival in general or contemporary revival in particular—is only in passing. Negative constructs are not useful when building something. In other words, criticism of revival without emphasizing genuine renewal of church provides no material from which to build.

“Revival critics generally fall into one of two categories. The more strident state absolutely that the revival is not a genuine move of God and uses such terms as ‘fabrications, fantasies, and frauds,’ ‘lying,’ and ‘apostasy,’ declaring that the entire River movement is, at best, a conspiracy of manipulation by devious preachers with questionable motives. At worst, it is a satanic deception.

Other critics are more constructive, that the revival contains elements that may be of God. Their concern is that other elements are not properly controlled; in other words, the revival is not being pastored correctly,” (Wentz, 2000, 76).

In the Internet research for this study, fifteen or twenty negative articles were encountered; most of them did not seem credible. Mostly, they were included on “cult-buster” websites, by persons or groups that had very little positive to say about anyone or any group. For example several of the groups vehemently supported the King James Version of the Bible as the only version that is valid. In general, the biggest criticism was the manifestations that accompanied many of the recent revivals. A few articles criticized views of several prophetic groups, specifically concerning their prophecies, visions and scriptural interpretations.

The researcher has been at conferences and heard presentations by several of the leaders whom they criticize and has also read some of their writings. They exalt Jesus as Savior and Lord, call for a radical commitment to Him, present new understanding of scriptural truths, relate dreams and visions they have experienced and associated insights, promote new and powerful worship. Meetings are attended by the strong presence of the Spirit of God and people draw closer to God.
CHAPTER III. METHODOLOGY

OVERVIEW OF RESEARCH DESIGN

Research Questions Elaborated

While trying to answer the dissertation research questions, it became clear that elaboration of new wine/skins was needed to disclose deeper meaning and purpose than was apparent from simply reading existing literature. The process of elaboration brought greater clarity that lighted the path to procedural steps needed in reviewing and analyzing the literature.

The research questions are restated below, followed by an explanation of additional meaning that was revealed.

The dissertation research questions are:

1. (A) What are (define/identify) the characteristics of new wine?
   (B) What are (define/identify) the characteristics of new wineskins?

2. What are the most important criteria of new wineskins in relation to hosting and preserving new wine?

3. (A) What transformational learning (perspective transformation) is needed for individuals to effectively participate in new wine and new wineskins?
   (B) What transformational learning occurs with persons after experiencing new wineskins and new wine?

Explanation of research question #1: Defining and/or identifying new wine/skins means to first define each (new wine and new wineskin), and then identify the characteristics of each. Identifying characteristics is a clarifying process. It involves identifying discrete new
wine/skin factors by using the definitions and applying the insights to each revival situation. Identifying unique characteristics serves two purposes:

1. In the event that defining is particularly difficult, identifying characteristics allows further evaluation, organization and classification.

2. It makes an initial categorization of each characteristic for later thematic ordering (themes emerge because characteristics were filtered through the definitional lens). In general, themes fit within categories; categories are subsumed within one of the three research questions.

**Explanation of research question #2:** Deciding the important criteria of new wineskins for hosting and preserving new wine involves distinguishing key factors and conditions that ensure new wineskins host and preserve new wine. Hosting new wine means exercising hospitality toward the Holy Spirit, to His conditions for bringing and sustaining revival, and to activities He initiates therein.

**Explanation of research question #3:** A) Decisions about needed perspective transformation for individuals to participate effectively in revival, involves identification of probable cognitive, emotional, character, or faith barriers. Transformation is needed to place them in a position to receive new wine. B) Understanding transformational learning that occurs after an individual experiences new wine requires searching for identifiable transformational effects on individuals, groups and communities.

**PREMISE FORMULA**

Another, unplanned but necessary activity became clear in the process of writing this study. The vast amount of seemingly relevant information encountered, necessitated the
creation of a premise formula. A premise formula is an equation that encapsulates the hypothesis of the study, (Frey, 2000, p. 103-105). The purpose of the formula in this study was to evaluate inclusion or exclusion of the diverse issues associated with the current spiritual developments in America and the world. Anything that did fall within the formula was retained; what did not fit the formula was cut or revised for relevance to the topic.

The premise formula for this dissertation is: Constructs compatible with new wine, PLUS ample spiritual perspective transformation EQUALS new wineskins receiving new wine (revival).

Sources of Data

An extensive literature search was the foundation for all subsequent data sources that emerged. Both a traditional literature search and “revival website literature” were used to formulate concepts included in the survey questions. General concepts derived from the initial literature search, guided an Internet search to identify additional knowledge that might be found in revival websites that met specific criteria. Websites that met the criteria were narrowed down to the top ten revival websites. A content analysis was then conducted on these websites, yielding significant insight into new wine/skin related issues.

Survey responses became the final source of data. In general, responses confirmed or re-prioritized existing knowledge. Survey questions were designed to glean maximum insight from survey respondents through their answers, which included open-ended questions. Even the process of distilling, classifying and explaining the concepts in the survey questions yielded greater data and meaning to the knowledge obtained through the first two steps. Open-ended questions provided a way for revival experts to add to the knowledge base.
How Important Information Sources Were Identified

Research on the topic of revival was conducted in multiple ways. The primary ways was: library searches, review of Christian magazines, references within existing literature, Internet search engines, Internet revival libraries, links within revival websites, referrals from associates, and review of revival listservs.

As expected, a traditional literature search on the topic yielded a historical perspective, as well as insights from leaders within more traditional Pentecostal church organizations and traditional Christian publishing companies. (Pentecostal and Charismatic organizations tend to be the groups from which “innovators” and “early responders” emerge, Poloma, 1995). Study of this material provided a good knowledge base for a historical and a traditional perspective, but scant information about developments within the last ten years.

Information that was most useful for analyzing current activities and trends, came from revival websites, listservs, new publishing companies (formed within the last three to eight years), and from e-mailings from “new apostolic churches.”

Content analysis of the top ten websites yielded the most powerful insights. The top ten revival websites resulted from a snowball survey of revival website links to determine the highest rated revival sites.

All literature was evaluated according to the premise formula, to identify key issues of new wine/skins\(^{36}\) to include in this paper, including new wine/skin characteristics, and implications for perspective transformation.

Revival listservs were monitored and survey participants were solicited according to each list’s protocols. Unmonitored lists involved direct postings to the lists; monitored lists
involved communication with list administrators, some of whom forwarded a message to the list members.

**DESIGN FACTORS**

**Design of Website Snowball Survey**

The snowball survey was designed to identify the most popular (top ten) new wine/skin organizations. A content analysis of each website was conducted to identify new wine/skin issues. Popularity in this case is equated to agreement with content. It is also assumed to be equivalent to desire to grow spiritually and intellectually. The assumptions seem to be valid, because new revival organizations (represented by the websites) exist primarily for the purpose of promoting and sustaining new revival conditions. A primary emphasis of the revival websites/organizations is greater intimacy with God, reception of the new wine that He is sending and greater understanding of exactly what that is and how to receive it. Therefore, inclusion of a section on ones website devoted to links to other revival websites implies agreement with what the others persons and organizations believe and what they have to say.

Evaluation of revival websites occurred in four stages: First, a comprehensive list of over 100 websites was generated, mostly by using search engines. This search was initiated in 1998 and extended through 2002. Second was screening—primarily by discarding sites that the researcher found to be low quality and sites authored by individuals-only—that narrowed the original list to 70 websites. Third, specific criteria reduced the list to 44 sites that were retained for the next step. Finally, a snowball survey was implemented in the links section of each of the 44 websites, with the goal of identifying the top ten revival websites.
Website content analysis was implemented on the top ten websites. (The Procedures section contains more in-depth explanation of the snowball survey).

**Design of Website Content Analysis**

Design of the content analysis for the top ten websites was straightforward. Collected links yielded “referrals” to other revival ministries. All website material was saved on computer then reviewed to identify new wine/skin issues. Useful content was saved into topical files separate from reviewed material. Next, content was analyzed to glean significant insights, then extracted and organized under appropriate headings and thematic sub-headings. Essentially, contents were “asked” the research questions. (See Procedures section for more information.)

**Assumptions beneath content analysis:** The content of the website communicates the leaders’ values and beliefs. “Asking” top ten websites the research questions yields a general understanding of what the leaders of those ministries believe about new wine/skin issues.

**Design of New Wine/skin Survey**

The survey was designed to be implemented exclusively through e-mail. The advantages and limitations of that method were considered during survey design.

Screening questions that evaluated respondent’s knowledge were intentionally placed in the first section; additional evaluative questions were interspersed in the survey. Based on answers to screening questions, responses were weighted according to apparent experience with revival and leadership expertise relative to new wine/skin constructs.

Organization of the main survey questions was based on the three, dissertation research questions, on insights gleaned from literature and on website content analysis.
Contents beyond the first section are organized into three broad categories corresponding to the three research questions: new wine questions, new wineskin questions and questions about perspective transformation in relation to revival. Within each of the three categories are subcategories that correspond to primary themes emerging from the literature. Within each theme, several questions solicit respondent’s specific perceptions. See Appendix O to examine the survey.

Content validity of the survey questions is highly probable as the majority of questions came directly from extensive historical and contemporary revival literature. In addition, the majority of the concepts were derivatives of multiple sources. To ensure content validity, all questions met one of two criteria: multiple references in the literature or exemplar literature that identified issues not covered elsewhere. Identifying exemplar literature involved finding authors with broad credibility and above average insight into revival-related issues. Considerable effort was made to accurately communicate those concepts, however construct validity cannot be fully confirmed since no similar surveys were available for comparison. As much as was practical, original wording (directly from literature) was used to limit subjectivity of questions. Exceptions include concepts that were abbreviated and where there was integration of two or more similar ideas in an effort to reduce the number of questions.
POPULATION AND SAMPLE DESCRIPTION

Two different populations were involved in the study:

1. New wineskin leaders\textsuperscript{38} from the Top Ten Revival Websites.
2. Individual participants in new wine/skins (survey).

Website Snowball Survey Sample

\textbf{Top ten websites/Content analysis} From the population of all Ekklesia leaders involved in revival, a subset of all revival leaders and organizations that have websites was selected. Within that population, a convenience sample was chosen, based on websites that met certain criteria. (Criteria are listed in Procedures section of this chapter).

New Wine/skin Survey Sample

To obtain survey participants, a non-random, convenience sample was used. A subpopulation of all possible persons who have experience with and an understanding of revival was selected for this study. It was composed of people who 1] are computer literate, 2] use e-mail 3] were subscribed to one of the monitored revival or prophetic listservs between January and March 2003 or 4] were personally known to researcher by some other means, and 5] indicated willingness to participate in the survey by responding to my solicitation for a survey participants 6] completed and sent me the survey in a timely manner. Thirty people returned the completed survey of which 3 were disqualified, leaving an \textit{n} of 27 responses that were analyzed.
Procedural Steps

Procedures for Answering Research Questions from Literature and Surveys

A general sequence was used to answer the three research questions, whether in the literature, from the top ten revival websites or from the surveys. The sequence is described here.

1. Define new wine.
2. Identify new wine characteristics.
3. Define new wineskin.
4. List new wineskin characteristics and criteria.
5. Identify new wineskin constructs within list of characteristics and criteria.
6. Identify causes of new wine flow.
7. Clarify how new wineskins help or hinder new wine flow.
8. Identify characteristics of new wine flow.
9. Identify effects of new wine flow.
10. Identify the key issues involved in human readiness for, understanding and facilitation of new wine flow; also re enduring wineskins that retain new wine.
11. Identify apparent perspective-transformational-prerequisites to revival.
12. Identify transformational learning that occurs with those who have experienced revival.
13. Identify distinguishing characteristics, effects and determinants of quality, enduring wineskins; and hospitable ecology to ensure maintenance of revival.
14. Create a premise formula to evaluate what literature is relevant to the study.

Procedures for Gleaning New Wine/Skin Characteristics from Literature

Gleaning new wineskin characteristics and criteria from the literature involved applying both parts of research question number one to the literature:

1 A) What are (define/identify) the characteristics of new wine?
1 B) What are (define/identify) the characteristics of new wineskins?

Question number two must also be applied to literature:

2) What are the most important criteria of new wineskins in relation to hosting and preserving new wine?
The first step toward locating characteristics and criteria was to define new wine and new wineskins. This was initially done by examining all available literature on the topic. Definitions that were available were compared with various aspects of revival and facilitation thereof, to confirm the validity and boundaries of those definitions.

The next step—identifying characteristics of new wine/skins—was a clarifying process. It involved identifying discrete new wine/skin features; see examples below.

- The palpable presence of the Holy Spirit.
- People's reactions to the invisible-but-powerful activities of the Holy Spirit.
- Leaders who are willing to lay aside their pride and plans affect the extent of the Spirit's activity in the group.
- Prophecy usually confirms to people something that God already showed them.
- Prophecy sometimes predicts what will happen in the future.
- Effect of apostles on conditions in the Ekklesia include broadened vision, increased receptivity to change, increased faith, etc.

After the defining and identifying process, the best definitions were utilized for comparison with characteristics related to revival. This identified each factor as either wine or wineskin—something that was not always obvious. In a number of cases, some features of revival clearly seemed to be God at work, but existing new wine/skin definitions did not explain the situation. In these cases, tentative definitions were created to fit the activity. This was done by considering the situation and by analyzing the context of the phenomenon. In such ambiguous situations, the critical question was, “Is this activity clearly the Holy Spirit at work—either directly or through human facilitation? Or is the activity quite clearly of human origin; even if the motive might have been to organize or facilitate some aspect of God at work?” If it was the first, it was identified as new wineskin. If the second, it was not identified as a new wineskin. In some cases, the answer might be that initially, the activity was God as work, but human interference hindered the Spirit and He withdrew. The scripture “Do not put out the Spirit's fire,” 1 Thessalonians 5. 19, (International Standard Bible, 1988) applies in some of these situations.
Identifying criteria for new wine/skins serves one primary purpose. In this study, it indicates conditions that appear to be non-negotiable, relative to enduring new wineskins. Thus, criteria provide potential leaders of revival with greater understanding and protocols for hosting new wine, thus ensuring the continuation of new wine, and preservation of new wineskins as long as possible.

**Procedures for Website Snowball Survey**

Specific research methods were designed to glean critical information from revival websites, first using a snowball survey and later implementing a content analysis (after extracting relevant top ten websites material).

Evaluation of revival websites occurred in four stages.

1. The first step was to gather a comprehensive list of revival-related websites—more than 100 interesting sites were gleaned.
2. Second, a screening process narrowed the list to 70 websites for further study. It was narrowed by discarding unprofessional and unofficial websites.
3. Next, using specific criteria (listed below), the list of 70 was narrowed to 44 websites (explained in more detail immediately following this four-step list). The criteria used were:
   - The website was of professional quality with reasonably sound revival theology—indicators of commitment and a good work ethic relative to revival and issues.
   - The website contained significant information about revival—necessary for content analysis of any website in this list. (Potentially, any of the websites in this transitional list of 44 were likely candidates to be one of the top ten. Thus, they needed to qualify for all conditions so that their inclusion was unlikely to be wasted time.
   - The beliefs expressed on the website were scriptural and theologically sound—from an Evangelical as well as a Charismatic perspective.
   - The website contained 15 or more URLs to other revival websites. This was necessary in order to query each site, using the snowball survey procedure described after the fourth step.
4. The fourth step involves organizing and cleaning all of the website data (nearly one hundred pages of information before cleaning irrelevant formatting). This step included sorting the organizational names alphabetically and tabulating the
number of times each organization was listed and culling duplicate websites and removing other unneeded information).

In the transitional list of 44 websites, the “links” section of each website was identified and a snowball survey was implemented in that section. A special software tool was used to extract the website names and URLs from the links section, and this data was saved onto computer using the extraction tool. See Content Analysis section for additional information.

**Procedure for Content Analysis of Top Ten Websites**

The primary themes of organizations currently experiencing and propagating revival in the United States were drawn from the primary revivalist organizations that had websites. Content analysis was conducted on each of the ten websites. Relevant content was copied to a Word document and the main themes were identified by querying the contents using the research questions, organized and summarized. Content that was not related to the research questions was ignored. Four kinds of contents resulted from the analysis.

1. Thematic categories with frequency of occurrence tabulated.
2. Main new wine/skin concepts summarized.
3. A simple categorical list.
4. A comprehensive categorical list.

Several wine/skin-related topics were identified in the analysis, since new wine and new wineskin issues are quite diverse.
Procedures for Website Content Analysis

After top ten websites were scanned and new wine/skin features were identified, content was collected and saved onto computer for later examination. Content was reviewed, analyzed for insights, and valuable material related to the premise formula was saved. Next, content was queried using the research questions. Main themes were identified, organized under appropriate headings grouped according to thematic issues, and finally summarized.

Survey construction

The concepts expressed in the survey questions were based on an extensive literature search and vital content from the top ten revival websites. The survey contains questions about new wine, new wineskins and perspective transformation, with sub-categories beneath the new wine and new wineskin categories.

All closed-end questions are forced-choices on a Likert scale, each of which has discrete differences, and no ambiguous answers. The choices are a) Vitally important b) Very important c) Moderately important d) Slightly important e) Unimportant.

A few open-ended questions have been included to capture respondents’ perceptions about two different issues. The first kind of open-ended question included narratives about respondent’s experiences with personal revival and their experience in conceptualizing new wine/skins and operationalizing those concepts in actual facilitation of new wine. The second kind of open-ended question was to attain new knowledge about previously unknown aspects or to clarify ambiguous aspects of revival and facilitating revival. Eight questions evaluate respondents’ answers and attribute a weight to their responses based on a specific formula. Answers to question numbers one through three are assigned ratings, according the following chart. If they checked number 1, they were given a 4, if number 5, they were assigned a 2,
etc. See “Procedures for Weighting” in Procedures section of this chapter for more information on weighting.

**Procedure used to weight survey responses**

In the survey design, qualifications of ideal respondents were kept in mind. Of particular interest were respondents who had significant experience with and knowledge of the new wine and new wineskins topic—with an emphasis on revival leadership experience. It seemed obvious that qualified respondents might not be available. It also seemed likely that soliciting and screening a sufficient number of qualified respondents would be complex and time consuming. It also seemed awkward—even demeaning to potential participants—to solicit their participation, ask them to complete and then inform them that are unqualified to participate. Therefore, the survey was designed with an evaluative component that allowed anyone who was interested to complete the survey. The evaluative questions were used to weight responses to accurately reflect leadership experience, or lack thereof. Eight questions were designed to evaluate knowledge level and leadership experience, especially in relation to new wineskins for revival settings. Answers to these questions were assessed to determine a weight to assign each respondent.

The following rating chart provides nuance to the meaning of leadership expertise in new wine and new wineskins. The means expressed in the discrete answers are tied to weighting of respondent’s answers about leadership experiences facilitate structure and contain new wine. Five categories suggest the resulting strength of respondent’s answers.

<table>
<thead>
<tr>
<th>Rate</th>
<th>Weight</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.4</td>
<td>Worker with <strong>Insufficient</strong> amt. of experience with New Wine/skin</td>
</tr>
<tr>
<td>2</td>
<td>.8</td>
<td>Leader with <strong>Fair</strong> amt. of experience with New Wine/skin</td>
</tr>
<tr>
<td>3</td>
<td>1.2</td>
<td>Leader with <strong>Moderate</strong> amt. of experience with New Wine/skin</td>
</tr>
<tr>
<td>4</td>
<td>1.6</td>
<td>Leader with <strong>Significant</strong> amt. of experience with New Wine/skin</td>
</tr>
<tr>
<td>5</td>
<td>2.0</td>
<td>Leader with <strong>Extensive</strong> amt. of experience with New Wine/skin</td>
</tr>
</tbody>
</table>
Once the weighted value was determined, that value was assigned to every answer for that respondent. The first five questions evaluate experience and knowledge relative to the revival of faith and supporting structures.

Verification questions are interspersed within the survey. Three multiple-choice questions within the body of the survey serve a dual purpose: 1) to glean participants’ perspective, as did other questions; 2) checking internal consistency in relation to the five introductory questions. The interspersed evaluative questions are: WS1F, PT2K, Final Question (amount learned). “Vitally important” as an answer to questions WS1F and PT2K is grounded solidly in literature, so a response of 3 or less raises suspicion about the knowledge and experience of the respondent. The “learning” question in the Final Section asks respondents how much they have learned from the survey. If they learned a moderate amount or more, this indicated their original level of knowledge. These three questions along with the five in the first section of the survey were reviewed and assigned a value to respondent answers.

Several respondents received a 2, a few received as low as .4. The remaining respondents received scores of 1.2 and 1.6.

As a backup plan, a “tie-breaker” method was used; when evaluative questions were insufficient to make a final decision using overall stability of responses. For example, did their responses show consistency as indicated by a majority of the answers checked either vitally, very, or moderately important. If five or six answers were checked in the “Slightly Important” category and four or more answers in the “Unimportant” category were checked, that indicated a problem. (Two or three “unimportant” answers were allowed—except for “test-the-test” questions—without affecting weights, but higher than that raised an evaluative
flag). A final backup measure was utilized to identify plausible reasons for unexpected responses. Open-ended questions were examined to gain an understanding of respondents’ values and ideas about new wine/skins. If responses were logical and valid, skepticism about their experience diminished, and marginal responses were allowed without penalty.

**Procedures for disseminating and administering the survey**

Email surveys sent to respondents were, when necessary, followed up with two reminders in an attempt to ensure a high response rate goal of 80%. To encourage participation, respondents were offered final survey results (minus identifiers) if desired. To boost representative data, when a sufficient number of respondents were not obtained, additional participants were solicited by posting additional messages to potential participants. In addition to soliciting participants through personal contacts, postings were implemented a total of three times (the initial posting plus two additional postings), after which a sufficient number of respondents were obtained.

Surveys—accompanied by an informed consent form—were sent by email to those who agreed to participate. Respondents were given a choice of formats that was compatible with their personal computers. Some requested Word 2000, some Rich Text Format, others settled for simple text format and still others received a survey that was pasted into the email. Participants were instructed to simply type the requested information into the survey and return it to the sender’s address (included at the end of the survey).

Each respondent who completed a survey was asked to “sign” the informed consent forms by filling in their name and address and returning the form via email. All twenty-seven participants complied.
Survey: Preparation of Evidence

When a completed survey was returned, it was first examined for two factors: location and revival experience.

Next, the survey was assigned a special code that classified the survey according to date received, geographic location and experiential rating (experience with new wine/skins). This code is used to reference all data in that survey, thus keeping the respondent anonymous as was promised in the research agreement.

An evaluative process was used to ascertain a value given to answers from each respondent (explained earlier). Once the value was determined, that number was given to every answer in that survey. The value also became the experiential rating that was included in the identifier code.

Results of individual surveys were coded for later reference, in the event that answers need to be re-examined. Next, the identity of respondents was removed from the data. Survey results were organized into logical categories that correspond to coded sections of the survey (unrelated to identifier code). After each individual survey was received, named, and evaluated, all data from the surveys was collated in a Word document in horizontal and vertical rows. The data table was designed to contain individual survey responses organized in vertical rows under the heading of each survey question. The horizontal rows in the table contained all responses from individual surveys. These rows were labeled with the coded identifier given to them at the time completed surveys were received. All this data was saved as a file clearly identified and ready for analysis; this table was used to calculate all descriptive statistics except frequencies. A special table was designed for calculating
Treatment and Analysis of Evidence:

All research in this study, including the literature research, is considered to be data—especially the top ten websites “literature.” This literature will be summarized in Chapter Four. The data will be used to reach conclusions in Chapter Five.

This list reviews the sources then briefly examines how each source is analyzed.

1. Initial evidence for new wineskin organizing constructs came from Jesus’ teaching about new wineskins in Luke 5:36-39, (New International Version, 1978). That “evidence” is the anchor for this entire study. It is hoped that many people will benefit from the insights presented in this paper. The primary goal of this dissertation is to comprehend how members of the body of Christ in America can understand and update their new wineskins in a comprehensive, holistic way. In Chapter Five, practical suggestions will be made for utilizing the general insights that result from this study.

2. The next evidence comes from historical records of Christian revival and from contemporary authors who have examined new wine and new wineskin issues and perspective transformation in relation to both. In Chapter Two, these concepts were “treated” by analyzing similarities and assimilating diverse perspectives of revival and perspective transformation to bring unity from disparity. In Chapter Four, the core findings of the traditional literature search will be presented in a one-page summary. This will prepare the way for drawing conclusions from the data in the final chapter.

3. A content analysis of the top ten revival websites was an additional source of evidence. The analysis revealed many new insights about revival and new wineskins. Additional manipulation of this data resulted in themes, thematic categories and organization of the data from the top ten revival sites in a way that allowed calculation of frequency of the most important themes.

4. Final evidence came from survey responses. After familiarization with Microsoft Excel statistical functions, the organized data was imported into Excel for specific
calculations. Various calculations were performed on the data to show basic statistics. Specific calculations performed include: frequencies, weighted mean, standard error, median, mode, standard deviation, skewness, normal distribution and variance.

Additional insights were gleaned from open-ended questions, however new information was not sufficient to warrant inclusion in the findings.
CHAPTER IV. PRESENTATION OF FINDINGS

INTRODUCTION

The best way to open the discussion about research findings of the survey on this topic of new wineskins, is to refer to Jesus’ teaching on the topic—the fundamental evidence\(^{44}\) that anchors this research. In the First Century church, the new wineskin predicted by Jesus involved approximately one hundred twenty people who were filled with the Holy Spirit in the original movement of God that initiated the Christian faith. Most, if not all of those one-hundred and twenty people were not part of the existing religious structure. They were individuals whom Jesus touched individually with the new wine life of God. The result was a loosely structured community of people who were simply followers of the one true God and the Messiah whom He sent. This was the original new wineskin that contained the new wine of primitive Christianity. Perspective transformation was an integral part of the new wineskin. Although the actual topic of learning is not explicitly discussed in the Gospels and Acts\(^{45}\), the implicit message gleaned from “reading between the lines\(^{46}\)” is clear: the disciples underwent a radical learning process.

A thorough examination of subsequent Christian revivals from historical records, contemporary authors, and the top ten revival websites yielded many important insights on new wine. One of the most significant findings from all sources is that God responds to human longing for restoration in ways that are generally unpredictable, sometimes very powerful, usually with mixed responses from Christians. The way the Holy Spirit manifests Himself seems incredibly awesome and refreshing to some, but quite upsetting to many others—especially to the religious status quo of each generation. The record shows that God seldom reveals Himself on human terms—not to the religious rulers of Jesus’ day, not to “religious” people of any day. To spiritually hungry believers who desire just Him—
whatever His terms, however, He seems to reveal and refresh them according to His own wisdom.

**SYNOPSIS OF LITERATURE FINDINGS**

Literature findings include the Internet and traditional literature sources. Internet findings will be examined first.

**INTERNET FINDINGS**

The following table presents the results of the snowball survey that was executed within the “links” section of the forty-four qualifying revival websites. It identified the ten most popular revival websites in order of most frequent occurrence. The reasons for identifying the ten most popular sites was two-fold. The first reason was to identify the most significant emerging “apostolic and prophetic” organizations. This in turn enables others to know the most significant ideas and trends according the perceptions of the leaders of those forty revival organizations, so they can learn more about them if they are interested. The second reason was to identify through content analysis, the aggregate themes of those ten organizations.

**TABLE-TOP10: Top Ten Websites Identified from 44 Revival Websites.**

<table>
<thead>
<tr>
<th>Rating</th>
<th>Name of Revival Organization and Leaders</th>
<th>Frequency of “Votes” from Snowball Survey</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Metro Christian Fellowship, Friends of Bridegroom, Bickle/IHOP (KS)</td>
<td>44</td>
</tr>
<tr>
<td>2</td>
<td>Global Harvest Ministries &amp; World Prayer Center, C. Pete Wagner (CO)</td>
<td>31</td>
</tr>
<tr>
<td>3</td>
<td>Morning Star Fellowship Church, Rick Joyner (NC)</td>
<td>29</td>
</tr>
<tr>
<td>4</td>
<td>Generals of Intercession, Cindy Jacobs (CO)</td>
<td>21</td>
</tr>
<tr>
<td>5</td>
<td>Bobby Conner Ministries (NC)</td>
<td>19</td>
</tr>
<tr>
<td>6</td>
<td>Ministry to Nations - Jim and Michal Ann Goll (TN)</td>
<td>18</td>
</tr>
<tr>
<td>7</td>
<td>Bob Jones Prophetic Ministry [with Keith Davis] (NC)</td>
<td>17</td>
</tr>
<tr>
<td>8</td>
<td>Advancing Church Ministries, Francis Frangipane (IA)</td>
<td>14</td>
</tr>
<tr>
<td>9</td>
<td>Streams Ministries International, John Paul Jackson (CT.)</td>
<td>14</td>
</tr>
<tr>
<td>10</td>
<td>Fresh Fire Ministries, Todd Bentley (BC, Canada)</td>
<td>14</td>
</tr>
</tbody>
</table>
Primary Themes from the Top Ten Revival Websites

The following themes summarize the best, richest findings of the top ten revival websites. The primary themes are identified by Roman numerals. Within each theme are statements that represent individual themes—identified by a bullet (•)—that were identified from the aggregated topics of the top ten revival websites.

An additional section within each primary theme identifies the relationship between the themes and the three research questions, when applicable. In each case, the themes are connected to the topic of new wine or new wineskins, along with the implications for spiritual perspective transformation. (See research questions for greater clarity of specific statements).

I. Prayer Forces, Intercession, spiritual warfare, birthing revival and evangelism.

• True spiritual warfare is rooted in intimacy with God and results in access to the courts of Heaven for those in darkness. A primary purpose is to pull down every stronghold that hinders world evangelization, with a special emphasis on un-reached people groups.
• Spiritual mapping (a spiritual warfare tool) includes research support, communications and networking to affect obstacles to evangelism and to catalyze citywide transformation through prayer.
• “Identificational repentance” (another spiritual warfare tool utilized by intercessors) involves confession and by-proxy repentance.

Answers Research Questions:
1) New Wine NA
2) New Wineskin Criteria: • Intercession & warfare to remove barriers to new wine;
   • Unity; • Identificational Repentance of cultural trespasses.
3) Transformative Learning needed: • Learn the “how to” of identificational repentance,” Experience “prevailing prayer,” • Then learn how to work through to unity before new wine breaks through and wineskin container is skillfully crafted.
II. Where you live: Interceding and benefiting

• Geographic locations help determine what grows within us as local difficulties strengthen us for what is ahead. • We should pray strategically, offer “declarative prayers,” prophetically proclaim the will of God over a city, invite the presence of God to fill the area, and pray. Crime rates and political corruption will decrease, cities will be transformed.

ANSWERS RESEARCH QUESTIONS:
1) NEW WINE NA
2) NEW WINESKIN CRITERIA: Changes within us, preparation for new wine.
3) TRANSFORMATIVE LEARNING needed: • Through challenges of geographic region where we are called to live, grow into our destiny. • Personal wineskin of changes within us; • RESULT: People begin to transform their city.

III. Discerning spiritual forces that resist you; birthing the purposes of God

• As you seek to fulfill your destiny in Christ, there are nine things Satan will try to do.
• To deal with witchcraft\(^{48}\), we must first discern its effects, and then address root causes.
• Eight points are listed for birthing the purposes of God for the next generation.

1-Diversity in Unity 2-Wedding the Spirit and the Word 3-Authentic Team Ministry 4-Primary Purpose: To Worship and Minister to the Lord 5-Prayer and Fasting 6-Focus on “The Holy Spirit Said” 7-Separated Unto Me (Jesus) and the Work (Spiritual Calling)” 8-Include Gentiles and Jewish Believers.

ANSWERS RESEARCH QUESTIONS:
1a) NEW WINE includes revelation for hosting new wine. b) NEW WINESKIN creates an environment that incubates the right conditions to host new wine.
2) NEW WINESKIN CRITERIA: An Incubating environment. A new church wineskin is a new wine ecology.
3) TRANSFORMATIVE LEARNING needed: • Understanding of the criteria of new wineskin ecology for hosting new wine, • or understanding of a new wineskin ecology; Next need is • experiential learning for how to replicate those environmental conditions.
IV. Power ministries

• Demonstrating God's power through “the miraculous” reveals the Father's heart,
• Needed: equipping the Body of Christ to hear God's voice in these times.

ANSWERS RESEARCH QUESTIONS:
1) NEW WINE: •Providing miracles through the power of God; •Training people to hear God’s voice and follow His lead.
2) NEW WINE SKIN CRITERIA: Grow in faith and action.
3) TRANSFORMATIVE LEARNING needed: •Learning how to hear God; Learning “how to” of “believing prayer” that results in miracles.

V. Reviving the divine relationship: An end in itself and strength for coming challenges

• While pursuing restoration of the Spirit's power and help in equipping and evangelism,
• we discover a higher purpose: 1) intimate relationship and 2) communion with Him, Why is intimacy with God so hard to find? •One reason may be spiritual laziness; •The Holy Spirit is seeking to enlist a company of people who will yield themselves fully to Him. It involves fully •embracing the blood of redemption and the •fire of God that consumes everything in us contrary to His nature. •We will not be able to meet the challenges of our generation resting upon someone else's faith.

ANSWER RESEARCH QUESTIONS:
1) NEW WINE: •Intimate relationship and communion with God, an inward journey; •life lived as “wasted on God,” •Invitation from the Lord to prepared meal—the Bread of His Presence. NEW WINE SKIN DEFINED •Relationship-time prioritized & maintained; •Hunger for God; •Seek His face; •enter a place of quietness that Christian fathers called contemplative prayer; •the Spirit is imparting a hunger that will be satiated only by true fellowship with Christ Jesus.

• Exercise the discipline of “seeking schedules” that prioritize the Spirit-imparted hunger; cloistering oneself away from the fray. •Recognize when and how the Spirit is working within us; •Yield & receive vs. resisting; •Allow change to occur by Grace-at-work on the inside, vs. retain control or exercise do-it-yourself approach; •quit helping God do His
job of transforming people. • Yield selves fully to Him and submit your will to His, do not resist the invitation and the internal spiritual hunger.

2) New Wineskin Criteria

3a) Transformative Learning: • Fully embrace the blood of redemption and God’s consuming fire from the altar that; consuming everything within us contrary to His nature. • New wine of relationship will result in new wine of power & co-laboring. • Learn importance of, and how to experience a place of quietness. • Learn the joy and the discipline of contemplative prayer. • Learn how to let go of inhibitions to yielding to God’s invitation to the meal of His Presence.

3b) • Experientially, many genuine Christians who do not have the intimate relationship that is available to them. • To receive more, four steps49 are suggested. They can 1) Learn how to be spiritually desperate 2) Simply “let go” of poor behaviors such as spiritual apathy, and 3) allow new behaviors with Spirit’s help50. 4) Form new voluntary accountability structures, for encouragement, synergy, multiple leadership, (Toshach, 2001a), (McGatlin, 2000), (Conner, no date), (New Wine List, 2000), (Lake, no date), (Longnecker, 1999), (Goll, 2001), (Jackson, 2001).

VI. Take the Presence and power to the streets

• Great grace and anointing is available for those willing to take the Presence outside the church • Willing to go "outside the walls" of the church structures, • Taking the gospel of truth and power to the streets and by-ways. Luke 14:23, (American Standard Bible, 1988).

Answers Research Questions:

1) New Wine: • Greater grace and anointing for going to the streets with gospel.

2) New Wineskin Criteria: • The action and discipline of taking the gospel outside the walls of church structures.

3) Transformative Learning: • Willingness to “be the church” then • willingness to “do church” differently for sake of those outside.
SYNOPSIS OF SURVEY FINDINGS

Forty-seven people responded to requests for survey participants in this revival survey though many did not follow through. Requests were sent through several monitored and unmonitored revival listservs as well as through relational networks. Collectively, the revival lists utilized claimed more than 25,000 subscribers. Twenty-four respondents originated with the listservs. Six respondents were from the researcher’s relational network. All participants willingly agreed to participate in the survey, they were informed of ethical considerations and they returned a signed informed consent form via e-mail.

A total of thirty people returned the surveys. Three were disqualified, leaving twenty-seven useful surveys. Respondents revealed that they were from United States (12 different states) and three additional countries. The table below describes the number and locations of respondents.

<table>
<thead>
<tr>
<th>United States</th>
<th>22</th>
</tr>
</thead>
<tbody>
<tr>
<td>STATE</td>
<td>AK</td>
</tr>
<tr>
<td>NUMBER</td>
<td>1</td>
</tr>
<tr>
<td>Non-U.S. Country</td>
<td>5</td>
</tr>
<tr>
<td>COUNTRY</td>
<td>Canada</td>
</tr>
<tr>
<td>NUMBER</td>
<td>3</td>
</tr>
</tbody>
</table>

It is interesting that so many people from Washington State responded to the survey, although it is difficult to ascertain the reasons. It seems significant because it is accepted knowledge among Evangelical Christian leaders, that Oregon and Washington are the most “unchurched” states in the nation, thus a high interest in spiritual revival in this region seems unusual. No obvious reason was found for this higher-than-expected response rate.
STATISTICAL CALCULATIONS INCLUDED IN THIS REPORT

This section briefly explains the statistical calculations that were included in analysis of the survey as well as the calculations that were omitted and the reasons for the omissions.

Frequency calculation was a mainstay of the statistical analysis. A frequency chart proved to be the most helpful for ease of understanding responses, (see TABLE FRG in Appendix S). The mean and standard deviation were included; they were useful for evaluating data to confirm findings or identify problems relative to frequency results. A weighted mean was also calculated for each question. When compared with the standard mean, it was especially useful to evaluate inconsistent responses—for the purpose of identifying expert opinions. (See later discussion about weighting respondent’s answers for more on this issue). Skewness was also included for each survey question. When compared with “vitally important” and “very important” responses and with the mean, it is an indicator of the positive or negative lean of the distribution curve. Together, these calculations give a snapshot of the importance of individual questions. It is important to realize that the purpose of all the statistical analyses is to provide positive answers to the research questions. The search is for the most important characteristics of new wine and new wineskins and for the most important statement about perspective transformation in relation to spiritual revival.

Calculations Not Included in This Report. The range of responses—the highest value minus the lowest value—though simple to calculate in this study, since only five possible choices existed—was simplistic in meaning and therefore excluded from the report. Median and mode were excluded from the distribution of scores (mean was included), because they too lent little meaning to analysis; what they did indicate was redundant.
Normal distribution was excluded because skewness seemed more helpful for understanding results. T-tests for confidence intervals, along with standard error were omitted from the findings because they are commonly utilized with random samples. Variance was omitted for similar reasons.

This survey was sent to a convenience sample (a non-probability sample), the results of which are not generalizable. Therefore several common statistics were omitted from the report.

**Structure of the Findings**

Several graphs and tables were created to aid in understanding the results. The most important ones are described here. An extensive statistical table was prepared for analysis of survey responses. The table was designed for easy examination of each survey question; the entire table is divided into many small tables, each table includes the survey question, frequency responses, and four additional statistics—mean, weighted mean, standard deviation and skewness.

A line graph was generated for visualizing the frequency of all survey responses. Each question is identifiable and the frequency of responses for each of five possible importance ratings for that question is visible.

A bar graph shows frequencies for four questions about respondent’s experiences in relations to four stages of perspective transformation: questions PT1A through PT1D (see Graph GPT).

The most critical information in this chapter is contained in a table of “Most Important” statements. All statements that were identified by 80% or more of respondents as “vitaly important” or “very important” are organized within the appropriate survey
categories and themes. It is a crucial list—one of two formats provided as an end product of the entire survey analysis. In other words, the list contains the answers to the research questions. The tables, indexed in the “Tables and Graphs” directory, are labeled to correspond with the three main topics (see below).

**TABLE-EndProduct:** Three lists of most important statements; labeled to match three research questions.

<table>
<thead>
<tr>
<th>Topic</th>
<th>New Wine</th>
<th>New Wineskins</th>
<th>Perspective Transformation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tabular Label</td>
<td>LIST-NW</td>
<td>LIST-NWSK</td>
<td>LIST-PT</td>
</tr>
<tr>
<td>Narrative Label</td>
<td>LIST: FINAL NEW WINE SURVEY FINDINGS</td>
<td>LIST: FINAL NEW WINESKIN SURVEY FINDINGS</td>
<td>LIST: FINAL PERSPECTIVE TRANSFORMATION FINDINGS</td>
</tr>
</tbody>
</table>

A final table designed to show evaluation of all statistical results, contains notes that confirm findings or identify problems. The information therein, shows the logic used in making final decisions about level of importance as well of inclusion or exclusion of survey statements. (Search for “Table: EOF” in the “Tables and Graphs” index).

**EVALUATION AND WEIGHTING**

**Revival Experience Evaluation** This survey required expert opinions on the topic of revival. The number of people with expertise was limited and the decision to use e-mail surveys, limited the field of potential participants even more. Assessment of respondent expertise by means of internal scales seemed to be the most efficient way of addressing the issue. It allowed all interested persons to participate in the survey while evaluating their experience in an inoffensive manner. In general, the evaluation and weighting functioned as designed. Utility of the evaluation process was confirmed by comparing respondent’s self-reports combined with use of open-ended evaluation questions working in tandem with internal validity questions.
Twenty-two respondents (81%) reported significant or extensive experience in revival and leading revival. Four respondents reported moderate experience with revival and one reported less than moderate experience. Self-reports were verified as discussed in the preceding paragraph and endnote. The prevalence of respondents whose expertise was confirmed (81%), suggests strong validity of survey responses and the end-product findings. Of course, this assumes that analysis of responses was thorough and accurate—an issue that was covered by an evaluation process explained elsewhere.

Respondents described their roles in recent revival as: leaders, assistant leaders, prayer leaders, intercessors and “revival participants.”

**Weighting scale**

Evaluation of respondent’s answers resulted in an assigned value of .4, .8, 1.2, 1.6, or 2 for each of their responses. The following scales provide clarity to the issue of leadership expertise for facilitating revival.

| TABLE: Weighting Scale of Respondent’s Understanding of New Wineskin and Structures |
|-----------------------------------|-------------------|-----------------|-----------------|-----------------|-----------------|
| .4 Inadequate                     | .8 Fair           | 1.2 Moderate    | 1.6 Significant | 2.0 Extensive    |
| .4 Worker with Insufficient Experience with New Wine/skin | Leader with Fair Experience with New Wine/skin | Leader with Moderate Experience with New Wine/skin | Leader with Significant Experience with New Wine/skin | Leader with Extensive Experience with New Wine/skin |

The purpose of weighting survey responses was to increase the influence of more experienced respondents, thus obtaining greater expertise in responses to the questions, even in the presence of inconsistent answers and deviation of values. Table 2B illustrates that the most frequent assigned weight was 1.6 (41%), followed by 2.0 (26%). A score of 1.2 is the median score, with 22% of respondents receiving that score and 11% receiving scores below that level.
Using the preceding simple chart, one can visualize weight values as a frequency distribution curve that is skewed somewhat to the left. These numbers appear to be sufficient, relative to the goal of obtaining expert opinions. Together, these facts seem to confirm that the weighting design was successful.

**FOCUS ON WHICH RESULTS?**

In this study, the focus of the research design is to identify the most important positive responses to questions. (“Vitally and Very Important” ratings are like two magnets to which the final findings are attracted). Negative responses (Moderately Important or less) are not important to the findings, because they do not provide answers to the questions, (What are the most important characteristics of new wine, wineskins, etc.). Negative responses (ones rated “slightly important” and “unimportant” were examined for problematic issues, and should be examined further in the context of further research.

Since the goal of the study is to find the most important characteristics, the focus within statistical findings is on the statements with the highest scores, organized into two categories. They are “vitally important” and a new category combining “vitally and very important.” The new category was created because both “vitally important” and “very important” are significant. The reason for separating the two is to identify both the most vital

<table>
<thead>
<tr>
<th>Weighting Scores</th>
<th>No. Respondents Receiving Score</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.0</td>
<td>7</td>
<td>26</td>
</tr>
<tr>
<td>1.6</td>
<td>11</td>
<td>41</td>
</tr>
<tr>
<td>1.2</td>
<td>6</td>
<td>22</td>
</tr>
<tr>
<td>0.8</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>0.4</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
<td>100</td>
</tr>
</tbody>
</table>
characteristics and the *very important* ones too, as defined by respondents. The reason for including a new combination category is best explained by an example\textsuperscript{57}.

**Response Rates; Implications**

Of those who initially indicated willingness to participate in the survey (48 people), the response rate for actually completing the survey was sixty-three percent\textsuperscript{58}. This was disappointing. Eighty percent or greater response rates was the goal since that response rate has higher statistical significance; considerable effort was exerted to ensure high response. Findings of surveys with response rates that are lower than eighty percent are believed to have less statistical significance. This affects generalizability. Even though a higher rate would have increased accuracy of survey results and extensive effort\textsuperscript{59} was expended on the issue, because this study uses a non-probability sample, generalizability of results was not possible.

Because low response rates are known to effect accuracy of results, survey protocol recommends discovering reasons for low rates. Based on discovery of causes, the researcher may be able to correct problems; if not, then at least learn from the feedback and apply knowledge to future research. To identify reasons for the high non-response rate, six people from the larger group (those who received surveys but did not complete and return them) were randomly selected and a query emailed to them.

Response rates to the query were better! Five of six queried responded. Reasons given for not returning the survey include:

- Lack of time; forgot about survey. (2)
- Forgot due to family illness; death in the family. (2)
- Personal illness. (1)

Conclusions reached from this feedback about lack of responses are available\textsuperscript{60}.
General Survey Findings

Several statistics were calculated for survey responses, based in three statistical functions: Distribution, Central Tendency and Dispersion. Five of the functions were of special significance in the analysis: frequencies, means, weighted means, standard deviations and skew. Frequency distribution produced the most powerful findings.

Within the New Wine section, four statements were identified as “vitaly important.” Six statements—one or more in each category—were identified by respondents as “vital or very important.”

Within the New Wineskins section, eight statements were identified as “vitaly important.” Twenty-eight statements—one or more in each category—were identified as “vital or very important.”

Within the Perspective Transformation section, ten statements were identified as “vitaly important.” Thirty-three statements—one or more in each category—were identified as “Vital or Very Important.”

To crosscheck frequency findings, means and standard deviations were compared with frequencies for each question. The comparison either reinforced or “red-flagged” the results; in the latter case indicating a potential problem, thus requiring further scrutiny. In most cases, they reinforced the findings, in a few cases, inconsistent results emerged. To evaluate each inconsistency, weighted means were analyzed. Use of the weighted mean usually clarified the issue, sometimes reinforcing the first conclusion and in two or three cases, changing the initial conclusion.
Skewness was also useful as a backup statistic. In general, skew confirmed the frequency rating. With three or four data sets, skew did not make sense in light of the other statistics, but skewness alone was insufficient to make a decision to modify a score.

**Quick Overview of all Responses: Frequency Graph:**

Table FRG, located on the next page, graphs the frequencies of all eighty survey responses. Examining this graph provides a quick overview of the statements perceived by respondents as most important. The lines in the graph are color-coded for easy review. Special attention should be given to the yellow line at the top of the graph and the blue line directly beneath. These two lines represent all significant statements about new wine, new wineskins and perspective transformation.

The yellow line at the top of Graph FRG is the simplest place to begin. It represents the majority of the most important responses. Analysis of all survey data strongly suggests that the blue and the yellow scales provide accurate correlation to the expert opinions of respondents. Thus, a general statement can be made that answers to the research questions can be intuitively understood by examining the graph.

**New Wine--Overview**

Before in-depth examination of statistical results, it is important to recall the context—the dissertation research questions. The new wine research question is: “What are (define/identify) the characteristics of new wine?” A modified version of that question appropriate for this survey is, “According to survey respondents What are the most important characteristics of new wine?” Since the question seeks to identify the most important characteristics, examination of the statistical findings focuses on the statements that received the highest scores. Statements for which there is agreement of eighty percent (80%) or
greater were included in a list of most important characteristic. This list contains two
categories: “vitaly importan” and combined results for “Vitally and very importan.” (See
LIST-NW in the Appendices).

**FINAL NEW WINE SURVEY FINDINGS**

This section is the end-product list that contains the “most important” statements from
the survey.

Statements in the following summary of findings are organized to correspond to
survey categories (see Sample Survey in Appendix O). To simplify the reporting process,
from this point on, the statements with the combination category, “vitaly and very
important,” will be referred to as the “very important” statements. To clarify, all statements
within the “Final Survey Findings” will now be referred to as “vitaly important” statements
or “very important” statements. The original purpose for separating the two lists remains the
same.

The research question for the New Wine section of the survey is “What are the
characteristics and criteria of new wine?” In order to understand new wineskins, the
difference between wine and wineskin and the relationship between the two, it was necessary
to define new wine. Therefore, a modified research question was needed for this portion of
the survey. The modified research question, prepared for the survey is “What is new wine?”

The two main New Wine themes are 1) “New Wine Related to Relationship with
God” and 2) “New Wine that involves people in Spirit-empowered work for God. Statements
for each theme are listed next.
The first theme “New Wine Related to Relationship with God” contains two *vitally important* statements, “New Wine is: The Presence, power or grace of Jesus or the Holy Spirit,” and “New wine is: An intimate relationship with Jesus or with the Holy Spirit.”

The first theme also contains two *very important* statements, “New wine is: Revelation and prophecy from Jesus or from the Holy Spirit,” “New wine is: Character and strength supplied by Jesus or by the Holy Spirit.”

The second theme: “New Wine that involves people in Spirit-empowered work for God,” includes two *very important* statements. The first is “New wine is: Prophecy, prayer, spiritual warfare and authoritative spiritual declarations, all of which catalyze personal and community changes.” The second is, “New wine is: Believing and prophetically forthtelling end-time restoration of the *church* (as prophesied in Scripture).”

**New Wineskins—Overview**

It is again important to recall the context of the findings from the survey—the dissertation research questions. The modified research question for new wineskins is “What are the most important characteristics of new wineskins?”

**Final Survey New Wineskin Findings**

The new wineskin statements in this section are organized to correspond to the themes and statements presented next. They are in the same order as in the following list as they were in Table: LIST-NW. Statements are organized within appropriate new wineskin themes.

The themes are: Relationship with God, Revelation to host new wine, Restoration of an apostolic and prophetic vanguard, Paradigmatic innovations, Humble, honorable,
spiritually desperate leaders (and leadership), Honorable, bold-in-faith leaders as catalysts of revival.

Wineskin Themes and Corresponding Statements.

I. The first new wineskin theme, “Relationship with God,” contains the following statements.
   • A **vitally important** new wineskin function is for people to gain a new passion for God and a renewed willingness to accommodate the "needs of God."
   • A **very important** new wineskin function is revival of divine relationship in the **ekklesia**\(^64\), through intercessory prayer, warfare, and evangelism.
   • A new wineskin prioritizes and schedules time for the **very important** goal of feeding people’s spiritual hunger. It also prioritizes relationship-building activities with God.
   • A new wineskin possesses revelation about how the Body of Christ functions in relation to itself, to society, to culture and to education. (Very important).
   • A new wineskin utilizes revelation for hosting the new wine of God.
   • A new wineskin creates hospitable conditions for a new wine ecology by strategic, persistent prayer and obedience to God’s instructions.
   • A new wineskin brings change to a geographic region through prophetic discernment, spiritual warfare, authoritative declarations and proclamation of truth.

II. “Revelation for hosting new wine,” contains these **very important** statements.
   • A new wineskin: Implements revelation for hosting new wine from God.
   • A new wineskin: Creates hospitable conditions for a new wine ecology\(^65\) by strategic, persistent prayer and obedience.
   • A new wineskin: Brings change to a geographic region through prophetic discernment, spiritual warfare, authoritative declarations and proclamation of truth.

III. “Restoration of an apostolic and prophetic vanguard, who create, activate and utilize paradigmatic innovations\(^66\),” contains these **vitally important** statements.
A new wineskin: Is a renewed *church* community growing in understanding of the equipping gifts—especially the apostolic and prophetical gifts that restore a dimension of the government of God.

A new wineskin: Contains charisma-carriers (people with spiritual gifts) all of whom carry out the work of the ministry—some as equippers, others as workers.

A new wineskin: Must be organized by attention to and understanding of spiritual gifts of grace given by the Holy Spirit.

**IV. “Humble, honorable, spiritually desperate New Wineskin leaders, Leadership,”** contains these *vitally important* statements.

- New wineskin servant-leaders: Are humble and penitent regarding their personal weaknesses.
- New wineskin servant-leaders: Possess experiential knowledge of the love of God, and revelation of the cross of Christ.
- New wineskin servant-leaders: May insist that public confession of Christ is a way of life.
- New wineskin servant-leaders: Stimulate hunger for God in other people.
- New wineskin servant-leaders: Possess holy desperation for God and seek a more intimate relationship with Him.
- New wineskin servant-leaders: Must be Spirit-led rather than guided by personal ambition or humanistic methods.
- New wineskin servant-leaders: Give control of their lives and decisions to Jesus, and realize that desperate obedience is a primary key to the move of the Holy Spirit.

**V. “Honorable, Bold-faith, Revival-catalytic, leaders contains these *vitally important* statements.”**

- New wineskin servant-leaders: Continue to believe what God has told them even when surrounded by thick unbelief.
Theme V also contains the following very important statements.

- New wineskin servant-servant-leaders: Are catalysts for revival and (in birthing revival) may experience a deep, painful intercession, sometimes lasting for years.
- New wineskin servant-leaders: Insist on believing for revival and may display audacious faith, risking the scorn of others.
- New wineskin servant-leaders: Believe, prophesy, pray and declare revival until it comes.
- New wineskin servant-leaders: Influence others toward ongoing prayer to help sustain revival.

**Perspective Transformation--Overview**

Findings for perspective transformation were extensive, perhaps because the number of questions was extensive.

The two-part research question for this section is:

a) “What perspective transformation is needed for individuals to effectively participate in new wine and new wineskins?”

b) What transformational learning occurs with persons after experiencing new wineskins and new wine?

Three themes that correspond to the survey questions are:


2. “Perspective transformation needed in regard to the following issues before a major revival can occur.”

3. Revival transforms perspectives/behaviors resulting in these kinds of changes.

The primary statistics calculated for this topic were: frequency distribution, mean (and weighted mean) as measures of central tendency and the standard deviation of values as
measures of dispersment around the central tendency. The resulting data produced the findings that follow.

**Final Survey Findings for Perspective Transformation Findings**

I. The first theme is “Theoretical Stages for Perspective Transformation experienced in relation to revival.” It was included primarily a self-assessment tool for respondents. Responses to the four questions were either “yes” or “no,” in relation to whether they had experienced each stage. Graph GPT tells the short story of responses. Tables PT1A through PT1D contain exact numbers and the statements that explain the stages.

The following four statements are accompanied by data about respondent’s answers.

- **Spiritual perspective transformation step # 1** The process begins with a disorienting dilemma. A personal experience changes one's view of reality, philosophy or theology. This is disorienting and leads to self-examination and critical reflection about their assumptions.

  Respondents were asked if they had experienced this step. Twenty-six respondents (96%) indicated that they have experienced this stage. One did not respond to the question.

- **Spiritual perspective transformation step # 2**: People who begin to examine their beliefs about the disorienting situation will proceed to a transformational experience. If the person finds their assumptions have been invalid, there is a change in assumptions and perspectives. Then change leads to action based on new beliefs.

  Respondents were asked if they had experienced this step. Twenty-seven respondents (100%) indicated that they have experienced this stage.

- **Spiritual perspective transformation step # 3**: Recognition that others share the dilemma. This leads to exploration of new roles and relationships with others, and planning a new course of action.
Respondents were asked if they had experienced this step. Twenty-four (89%) respondents indicated that they have experienced this stage. Three (11%) indicated that they have not.

- Spiritual perspective transformation step # 4—the final stage—involves acquiring new knowledge and skills to implement new plans and building competence and confidence in new roles and relationships. This ends in integration of the new perspectives and new conditions into life.

  Respondents were asked if they had experienced this step. Twenty-six respondents (96%) indicated that they have experienced this stage. One indicated they had not.

II. The second theme is based on part one of the research question. The theme, “Perspective transformation needed in regard to the following issues before a major revival can occur,” contains these vitally important statements.

- To participate in new wine/skins, ekklesia needs to more completely understand: the power of persevering prayer. Perseverance and discipline in prayer produces power and boldness. Prayer brings brokenness and surrender to God through which comes humility with authority. Spiritual renewal growing out of concerted prayer.

  The second theme also contains these very important statements.

- To participate in new wine/skins, ekklesia needs to better understand: How sustainable revival is dependent on the church having a proper view of itself. If the church is to experience a sustainable revival in new wineskin structures, it must view itself as a prophetic community with a mission of extending the Kingdom of God with all-members-as-priests. It must then organize itself based on the gifts of both equippers and workers (Eph. 4.11 ff) This will lead to more Christians who are engaged in ministry, and in transformation of churches and communities.

- To participate in new wine/skins, ekklesia needs to better understand: A proper balance between evaluation and acceptance of revival as necessary for a person to receive new wine (revival) from the Holy Spirit. Preconditions to receiving "personal
proof" that God is at work in a revival include humility, seeking, and "believing before seeing.” Transformation in these areas will prepare hearts and minds for revival.

- To participate in new wine/skins, ekklesia needs to better understand: The value of experience in religious life. Christians who emphasize Word (scripture) over Spirit, or favor intellect but devalue experience need to understand the importance of spiritual experiences in religious life. Experience is not only valid, but vital to knowing God, His holiness, love, and power.

- To participate in new wine/skins, ekklesia needs to better understand: The limitations and dilemmas of church in institutional forms. Goals and gifts of individuals cannot be wholly represented nor supported within institutions because institutions define people by the roles and relations that they "slot into.” Gifts and goals without slots remain unfulfilled. God lives experientially in human hearts, not in institutions.

- To participate in new wine/skins, ekklesia needs to better understand: Psychic habitats, societal idolatry and spiritual warfare. Christians must understand the reality of public psychic habitats (spiritual strongholds), that result from societal idolatry of any kind. Learning how they develop, what maintains them and how to break them effectively is important. This will help identify and destroy strongholds in a community. The highest weapon is the Presence of Christ. Greater understanding and action on these issues can help break the strongholds that hinder revival resulting in community transformation.

- To participate in new wine/skins, ekklesia needs to understand more fully these factors--a] The multiple leadership model, especially for the foundational equipping gifts of apostles and prophets. For restoration of apostles and prophets to be successful, people with these gifts need to learn how to cooperate in mutual authority. Multiple leadership in the church is workable when led by the Spirit, guided by wisdom and not driven by ambition and independence from the Holy Spirit. Implementation of this model will advance restoration of the Primitive First Century church model—which was in a continual state of revival.

- To participate in new wine/skins, ekklesia needs to understand more fully: The human tendency to routinized behavior. A sociological process called "routinization
of human behavior,” has affected revival. In recent revivals, when properly understood and managed, this process has been minimized by attention to the Holy Spirit, rigorous cleansing of the organizational setting from dead rituals, and prioritizing God's will. Historically, these changes have been needed because fresh wine of the Spirit of Christ at work in tenderized human hearts is quickly replaced by rules, regulations and façade due to the human tendency toward routinization.

- To participate in new wine/skins, ekklesia needs to understand more fully: Creating a safe yet challenging learning environment. Those who desire to lead into revival need to understand ideal learning conditions for seekers. Teachers need to be trusting, caring, authentic, sincere, and to demonstrate a high degree of integrity and empathy. They also need to be willing to experiment and to learn from their mistakes. These factors will help leaders to success in the complexities of new wine ecology while providing adequate safety to seekers who are anxious, insecure or slow to adjust to change.

- To participate in new wine/skins, ekklesia needs to understand more fully: How spiritual spontaneity (the result of continual spiritual transformation in response to the Spirit) is always restored in authentic revival settings. This results from prioritized, scheduled intimacy with Christ in the presence of the Holy Spirit, and responsiveness to instructions received from God.

- To participate in new wine/skins, ekklesia needs to understand more fully: Hearing and obeying the Spirit. Learning is needed in these areas: how to hear God instead of one's own mind. The "how to" of believing prayer for miracles as an option for human needs. How to hear prophetically for others. All these are available and necessary for authentic, sustained revival.

III. The third theme is based on part two of the research question. The theme, “Revival transforms perspectives and behaviors resulting in these kinds of changes,” contains these vitally important statements.

- Revival transforms perspectives and behaviors resulting in changes such as: People experience deeper love for God along with deeper love from Him.
• Revival transforms perspectives and behaviors resulting in changes such as: People experience an increase in both holiness and in health.
• Revival transforms perspectives and behaviors resulting in changes such as: because of prayer, some have been delivered from Satan's hold on their lives.
• Revival transforms perspectives and behaviors resulting in changes such as: People receive a fresh recognition of their sinful condition and a fresh sense of forgiveness.
• Revival transforms perspectives and behaviors resulting in changes such as: People experience "spiritual brokenness" (yielded hearts) seeking to maintain revival.
• Revival transforms perspectives and behaviors resulting in changes such as: People experience physical healing or inner, emotional healing from distorted fears and anxieties.
• Revival transforms perspectives and behaviors resulting in changes such as: Some found out they were far away from God. They experience major repentance.
• Revival transforms perspectives and behaviors resulting in changes such as: Hearts are hard until the Spirit softens them and they learn to maintain clean hearts.

The third theme also contains these very important statements.

• Revival transforms perspectives/behaviors resulting in changes like: Thousands are converted to faith in Christ.
• Revival transforms perspectives and behaviors resulting in changes such as: People are prayerful, righteous, charitable, leading their families in better behavior.
• Revival transforms perspectives and behaviors resulting in changes such as: Sustained prayer results in fresh proclamation of the Gospel including missionaries sent.
• Revival transforms perspectives and behaviors resulting in changes such as: Prayer, prophecy, healing, greater grace and empowerment lead to community outreach and service to others.
• Revival transforms perspectives and behaviors resulting in changes such as: Immense grace and anointing increases boldness to go "outside the walls" of church structures, to take the gospel to the streets in truth and power.
• Revival transforms perspectives and behaviors resulting in changes such as: People are more involve in works of mercy (feeding the hungry, sheltering homeless).
• Revival transforms perspectives and behaviors resulting in changes such as: Friends and family of those touched by revival commented on changes observed.
• Revival transforms perspectives and behaviors resulting in changes such as: Some say that their church had experienced positive benefits from their visit to a revival.
• Revival transforms perspectives and behaviors resulting in changes such as: Selfishness diminishes.
• Revival transforms perspectives and behaviors resulting in changes such as: People look at the real depth of their heart, purpose and motives for all they did.
• Revival transforms perspectives and behaviors resulting in changes such as: People's jobs are impacted.
• Revival transforms perspectives and behaviors resulting in changes such as: Gifts of the Spirit emerge that had not been present before.
• Revival transforms perspectives/behaviors resulting in changes such as: People guard their hearts to prevent offenses that might give satanic forces a foothold.

**SUMMARY**

With a few exceptions, the most critical issues of revival and new structures have been confirmed by the survey findings. The overwhelming amount of data available on literature and especially on revival website research was difficult to prioritize. The discipline
required to distill the central issues for inclusion in the survey was worth the effort. Expert opinions from survey participants, has cleared the clutter even more. Final results seem to be quite satisfactory.

Charts for Overall Findings

TABLES, CHARTS: DESCRIPTIVE STATISTICS FOR ALL QUESTIONS

See Appendix K “Descriptive Statistics for Individual Questions.” Specific tables are also listed in the “Tables and Graphs” directory right after the table of contents.
CHAPTER V. SUMMARY, ANALYSIS OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

INTRODUCTION

Christian revival has begun in the United States—a revival similar in many ways to the Great Awakenings of Colonial times. This is a study about Christian revival and a unique kind of education—transformational learning, (or perspective transformation), which can appropriately be called spiritual perspective transformation. Spiritual perspective transformation is a critical educational pathway to understanding new wine of Christian revival, to preparing oneself to be a recipient of new wine, and to becoming a worker involved in diverse ways to help other understand new wine and design of new wineskins to contain the wine.

Innovators of revival and many early responders have already experienced some dimensions of spiritual perspective transformation. This is supported by responses to the survey. Between ninety-six and one hundred percent of all respondents indicated that they have experienced all four theoretical phases of perspective transformation in relation to revival.

Transform Meaning Schemes

Transformative learning involves reflectively transforming the beliefs, attitudes, opinions, and emotional reactions that constitute our meaning schemes, (Mezirow, 1994), (Imel, 1998). Christians are often fearful about questioning their beliefs, thus they tend to remain overly subjective about their experiences and beliefs. While skepticism and unbelief can be corrosive to faith, testing the validity of one’s view of truth is vital to a
healthy worldview. It is also a critical part of perspective transformation. This chapter has been organized to emphasize two kinds of findings. First, direct findings of this research will be presented, accompanied by an emphasis on meaning and significance. Second, important parts of the literature supply a context for the findings of this study. Their presentation will lend greater meaning to findings of this study. A synthesis of both will provide a more satisfactory understanding of the topic.

**Summary and Meaning of the Findings**

Findings from the survey and the Top Ten Revival Websites confirm that not only has revival begun, but Christianity is on the verge of a spiritual awakening of significant proportions. Among spiritually hungry people, the revival is likely to grow quickly; among conservative people, it may be several years before they are impacted.

**New Wine Findings**

The first research question is “What is new wine? Two different kinds were identified. The first and most important kind of new wine is *authentic relationship with God and the Spirit; and receiving direct strength from Him*. A characteristic of this kind of new wine is *a desperate desire* for an intimate relationship with God. *This important kind of new wine includes the presence and power of the Holy Spirit, prophecy and revelation about God and the body of Christ*. Finally, this kind of new wine involves *proclamation of message of the Kingdom of God through the power of Spirit of God*, accompanied by miraculous confirmations.

The second kind of new wine is *people engaged in Spirit-empowered work for God*. First, it involves knowing how to come into and stay in God’s presence and how to host new wine. Hosting new wine requires understanding a new wine ecology. Next it involves
believing and prophetically forthtelling end-time restoration, prophecy, prayer, miracles that meet human needs, spiritual warfare and authoritative spiritual declarations.

**Interpretation and Significance**

Simply stated, the first kind of new wine is God Himself, His actual presence, His divine strength, and His faith active within a person. The second kind is people involved in Spirit-empowered work that demonstrates the love and power of God. The purpose of both kinds of new wine is extending the Kingdom of God, and maturing people as followers of Messiah. The distinction is that one is direct relationship with God—His greatest desire. The other is people involved in working with Him to show His love for people and extend His Kingdom.

**New Wineskin Findings**

Understanding the nature of new wine was necessary in order to illuminate the central aspect of the study—new wineskins. Answers to the research question “What are the most important characteristics of new wineskins?” are organized according to the following themes.

- Relationship with God; Revelation to host new wine.
- Restoration of an apostolic and prophetic vanguard, who creates, activate and utilize paradigmatic innovations.
- Humble, reputable, spiritually desperate new wineskin leaders who are bold-in-faith catalysts of revival.

Within the first theme *Relationship with God and revelation to host new wine*, several characteristics are evident. New wineskins facilitate seeking for, possessing and activating revelation that provides understanding for how to invite and host new wine of the Spirit of God. Spiritual hunger is a prerequisite to hosting the Holy Spirit, and therefore a vital new wineskin characteristic. New wineskins create hospitable conditions for a new wine
ecology by activating strategic, persistent prayer, obedience to the Spirit’s instructions and unreserved dependence on God. This is accompanied by a new passion for God and a renewed willingness to accommodate the "needs of God.” New wineskins prioritize and schedule time to address spiritual hunger and relationship building with God. New wineskins contain revelation about how the body of Messiah functions in relation to God, to itself, to society, to culture and to education.

The second theme Restoration of an apostolic and prophetic vanguard, who create, activate and utilize paradigmatic innovations includes these characteristics. New wineskins are renewed church communities who are growing in understanding of all five equipping gifts given by God—a key aspect of “apostolic churches.” Apostles and prophets are two equipping gifts that are currently being restored to the ekklesia. These two foundational gifts fill a missing dimension of the government of God in the ekklesia. New wineskins contain people with spiritual gifts, some as equippers, and others as workers—all as active participants. New wineskins must be organized by attention to and understanding of spiritual gifts of grace given by the Holy Spirit.

Leaders who possess specific qualities are a central aspect of new wineskins. The third theme, Humble, reputable, spiritually desperate new wineskin leaders who are bold-in-faith catalysts of revival, includes these characteristics. New wineskin leaders are humble and penitent regarding their personal weaknesses. They possess experiential knowledge of the love of God and revelation of the cross of Christ. These leaders are catalysts for revival, sometimes praying for years to birth revival. They possess holy desperation for God and seek a more intimate relationship with Him. They stimulate hunger for God in other people and influence others toward ongoing prayer to help sustain revival once it has begun. They
influence others to elevate Jesus and to enter the Spirit filled life. They are bold in faith and continue to believe what God has shown them, even when they are surrounded by thick unbelief. They believe, prophesy, pray and declare revival until it comes. They realize that desperate obedience is a primary key to the move of the Holy Spirit.

**Interpretation and Significance**

New wineskins provide motivation for people to renew their passion for God and do His will. New wineskin leaders and structures (divine-human interfacial constructs), that they organize, encourage people to prioritize God, to employ intercessory prayer and spiritual warfare in hope that this will stir God to act, so He will visit them. New wineskin constructs also function to remove hindrances to spiritual visitation.

Leaders who are humble, mature, sensitive to the Holy Spirit and dependent on Him, are a vital part of new wineskin hosting of new wine. Leaders who promote relationship with God must be the hungriest for the Spirit’s visitation. They need to invite the Spirit to visit, be able to recognize His presence and yield to His quiet leading. Revelation about how the body of Messiah functions is needed for constructing apostolic foundations (using apostolic constructs).

Restoration wineskins, need servant leaders who are apostolic. They are committed to major changes, including empowering and employing Christians so that each one is an active minister for the Kingdom of God. Significant restoration involves restored church communities who are led by an apostolic and prophetic vanguard. In these communities, most, if not all Christians use their gifts for mutual support and extending the Kingdom of God. New wineskin leaders must learn how to organize for development (rather than the traditional way of doing all the work) and to educate Christians to understand and work
according to their gifts and calling. Organizing for spiritual gifts will ensure priesthood of all believers.

Vanguard gifts are involved in updating the Gospel into culturally relevant contexts through innovations and supporting administrative structures. Structures restore an organizational balance between leadership routines and Spirit-led spontaneity so there is both order and charisma. Creation of these efficient, Spirit-sensitive interfacial structures effectively facilitate functioning of the power of God in people’s everyday lives.

These findings suggest that human understanding and organizing in relation to revival and restoration are central aspects of new wineskins. These central factors involve human constructs that affect the nature, functionality and effectiveness of how, in these settings, the ekklesia interfaces between God and society.

Interfacing activity between God and people is multi-dimensional, much of which is complex and difficult to define. For example, interfacing involves a God-to-ekklesia relationship, an ideal relationship between the mystical body of Messiah with Jesus as head and the body itself (intra-community), a relationship between the Kingdom of God and the mission of the church in society—including an ideal, authoritative role that it should have or will eventually have in society and so forth. A thorough examination of these complexities and the implications of this multi-dimensionality is, however, beyond the scope of this study. The reason for raising the issue of complexity is that it illustrates how difficult it may be to find concrete definitions; also how elusive practical application of some aspects may be. It may therefore be expedient at times to make a few statements that are as clear as possible and not explain further.
**Significance:** These new wineskin findings suggest the following activities should occur to facilitate revival and restoration.

- Leaders should learn how to seek for and include revelation from the Spirit for new wineskin construction—not only initially, but also on an ongoing basis.
- The Gospel message should be updated in a way that is relevant to current culture. This is essential for contextualizing and indigenizing new wineskins to reach diverse cultures.
- When organizing, leaders must maintain a balance between reflective attention to the Spirit’s leadership and active leadership routines for people. *Church* history indicates this can be a significant struggle, pivotal to whether the *church* advances or stagnates.
- Leaders must learn the simplicity of hospitality-revelation for new wine in promoting revival. They must also learn the complexities of creating a new wine ecology that is vital to restoring apostolic *church*.
- An apostolic community involves learning, knowing, leading, experimenting growing and sending.
- Apostolic *church* involves understanding, facilitating and organizing according to Kingdom mission and deployment of gifts.
Perspective Transformation Needed Before People Are Ready for Revival.

Part one of the perspective transformation research question is “What perspective transformation is needed before a major revival can occur?” From a list of changes experienced during historical revivals, survey participants rated the following statements as vitally or very important.

To participate in revival and new wine/skins that result in restoration, the ekklesia needs to understand:

- The perseverance and discipline needed for concerted prayer that brings brokenness and surrender to God, humility, power, boldness, and authority.
- How sustainable revival is dependent on the church having a proper view of itself as a prophetic community, with a mission of extending the Kingdom of God in which all-members are priests.
- How restoration is dependent on the church organizing itself based on the gifts of both equippers and workers thus leading to more Christians engaged in ministry, transformation of churches and of communities.
- The need for proper balance between evaluation and acceptance of revival is vital. (Continuing to receive new wine from the Holy Spirit is requires faith and openness. Excessive analysis can build to skepticism and disbelief).
- That experience in religious life is not only valid, but vital to knowing God, His holiness, love, and power.
- How individual’s goals and gifts cannot be wholly represented nor supported within institutions because of the limitations and dilemmas of church in institutional forms; they define people by the roles and relations that they "slot into."
• The reality of public psychic habitats (spiritual strongholds), that result from societal idolatry. The highest spiritual weapon is the Presence of Christ. Persistent, Spirit-empowered prayer can help break the strongholds that hinder revival, resulting in community transformation.

• The importance of a multiple leadership model, especially for the foundational equipping gifts of apostles and prophets. For restoration of apostles and prophets to be successful, people with these gifts need to learn how to experience Spirit-led cooperative authority.

• That fresh wine of the Spirit of Messiah at work in tenderized human hearts is quickly replaced by rules, regulations and façade, due to the human tendency toward "routinization of human behavior.”

• When properly understood and managed, the process of wineskin deterioration (routinization) can be minimized by following the Holy Spirit’s leading; rigorous cleansing of the organizational setting from dead rituals; and actively prioritizing God's will.

• Those who desire to lead others into revival and teach others, need to understand ideal learning conditions for seekers: they need leaders who are trusting, caring, authentic, sincere, and have integrity and empathy.

• How spiritual spontaneity resulting from prioritized, scheduled intimacy with Christ in the presence of the Holy Spirit, and responsiveness to His instructions, is always restored in authentic revival settings.

• How sustained revival requires hearing and obeying the Spirit instead of one's own mind, and how to hear prophetically for others.
Part two of the perspective transformation research question is “Revival transforms perspectives and behaviors resulting in these kinds of changes.” From a list of changes experienced during historical revivals, survey participants rated the following statements as vitally or very important.

Revival transforms perspectives and behaviors resulting in changes like:

- People experience deeper love for God along with deeper love from Him.
- People experience physical healing and healing from distorted fears and anxieties.
- Some people discovered they were far away from God and experienced major repentance. People receive a fresh recognition of their sinful condition and a fresh sense of forgiveness.
- As they seek to maintain revival, people experience "spiritual brokenness" (yielded hearts) and guard their hearts to prevent offenses that might give satanic forces a foothold.
- Hearts are hard until the Spirit softens them and they learn to maintain clean hearts.
- Friends and family of those touched by revival commented on changes observed.
- People look at the real depth of their heart, purpose and motives for all they do. Selfishness diminishes. They experience an increase in both holiness and in health.
- People are prayerful, righteous, charitable, leading their families in better behavior. Some people have been delivered from Satan's hold on their lives.
- Prayer, prophecy, healing, increased grace and empowerment lead to more involvement in community outreach and service to others.
- Fresh proclamation of the Gospel including missionaries sent and thousands are converted to faith in Christ.
- Immense grace and anointing increases boldness to go "outside the walls" of church structures and take the truth and power of the gospel to the streets.
- Gifts of the Spirit emerge that had not been present before.
• God gave boldness in many areas. Where people were afraid, now they have freedom in worship and expression of love.
• People's jobs are impacted.
• Gifts of the Spirit emerged that had not been present before.
• People guarded their hearts to prevent offenses that might give satanic forces a foothold.

Interpretation and Significance

List One—Perspective transformation needed before participation in revival likely:

New wine is needed for each season and generation to ensure availability of quality spiritual life from God for that period of time or specific people. (Wine from previous years is eventually depleted). Each batch of fresh wine undergoes a transformational process as it matures. Containers for new wine must be fresh and pliable in order to withstand the pressure of these changes.

For revival to occur among Christians or seekers, they need to learn many new things, otherwise they may not be able or willing. Initial learning is likely to be conceptual in nature, some may also be behavioral. Simply hearing words about needed changes is insufficient. Transformational, experiential learning is critical to readiness for revival. People who want to be significant participants in or have a productive role in revival, may need to “play catch-up” and learn important aspects of being the body of Messiah with willingness to serve in the Kingdom of God. In a similar way, people who desire and are able to participate in restoration, will have to advance even more.

All Christians who want to participate in revival and then restoration, need to learn to prioritize God first and to serve His needs more than their own. They need to learn how to
hear the voice of God and follow His instructions more than their own goals and ideas. They need to understand that the church is a community of people who serve God and represent the Kingdom of God—each person needs to learn specifics for their own situation. Experiencing God must be prioritized at least equal to theological understanding.

If a few people in any region begin to dialogue and understand the constructs presented in this study, then implement them, significant progress will result. They do not have to be leaders, only willing to change and serve God in fresh ways. If leaders learn about spiritual perspective transformation, begin to work with hungry people by guidance of the Holy Spirit to facilitate learning of kind explained in this study, change can be accelerated.

**List Two—Perspective transformation resulting from revival:**

Transformational learning that occurs before revival or restoration will be conceptual in nature and possibly behavioral as well. Perspective transformation that results from participation in revival is likely to involve diverse kinds of learning. For some people, a substantial amount of conceptual change will occur, simply because they are more open to God than usual, even if they did not recognize any connection to change. Many people will experience some behavior change because an opening of the heart, allows God’s Spirit to reveal new things. Many people are likely to experience spirit-level impartation (spiritual gifts and power) from the Spirit of God. Many people will experience physical healing or emotional restoration when the power of God is present in revival. Although conceptual and behavior transformation would be the kind of change most commonly associated with transformational learning; all these examples can be considered to be perspective transformation. A primary reason for this is they are the result of supernatural experience. Experience that is dissonant with ones belief or current reality causes a mental disorientation.
When this happens, a person is motivated to find a new explanation (Biblical doctrine) to restore equilibrium to their understanding of reality.

**Significance for Spiritual Perspective Transformation**

The findings support the notion that conceptual transformation as well as behavioral changes result from participation in revival settings. They also provide evidence of the positive transformational outcomes of revival—a fact that make calm people who are afraid of or critical of revival.

Findings also suggest that two human characteristics are central to the goal of quality assurance when creating new wineskins for sustainable revival and restoration. They are precise understanding and deliberate organizing. These two human abilities, when properly aligned with the purposes of God and translated into succinct human constructs, influence the relevance, functionality and effectiveness of how the ekklesia interfaces between God and society. Innovative conceptual changes are needed when re-contextualizing Jesus’ original intentions into new wineskins for a new generation. This reality underscores how vital is the transformational learning process, to significant advances and restoration of *church*. It logically follows that these characteristics and process are vital for *all* participants in revival and restoration—but especially leaders.

These findings have special significance for development of apostolic *church* because it is a unique reality for which radically different constructs are needed. This is because apostolic *church* is radically different from traditional perspectives about *church*. Development of apostolic *church* involves understanding, facilitating and organizing according to Kingdom mission and deployment of gifts of all God’s priests.
A final implication of these findings about spiritual perspective transformation is that it is a complex process that is integral to revival and restoration. All who desire restoration and development of apostolic church and are willing to influence its development, must be committed to diligent lifelong learning, dialogue, and implementing new ideas. Activity of this kind, involves interfacing between God and people. It is multi-dimensional, often complex, difficult to define and even more difficult to manage.

Examples of divine-human interfacing, include, but is not limited to this list.

1. A God-to-ekklesia relationship and related protocols,
2. Relationship between the ekklesia and itself, and related intra-community etiquette.
3. Relationship between the church and the Kingdom of God and ways the mission of the Kingdom should relate to the mission of the churches.
4. Relationship between the church and society (for which there is divine responsibility and corresponding protocols, though, beyond evangelism, this is ill defined in Christian churches).

Other interfacing relationships exist, for which other actual interfacial structures exist or can be created. A thorough examination of these complexities and the implications of their multi-dimensionality is, however, beyond the scope of this study.

The reason for discussing these complexities is twofold. First, lifelong learning and experimentation needs to be emphasized more. Too many Christians let others think for them—and work for them too. The overall complacency of the Christian church and its general disengagement from society results in lost opportunity to change the lives of people and change history.

Second, Christians need to pay greater attention to God’s complex truth not just to simple truth. They should press to understand that greater effort is needed to understand the
mysteries of God. To the extent that His mysteries are knowable, learning can result in fascinating insight as well as practical knowledge.

Interfacial structural advances can be made, and restorative developments can occur between God and the body of Messiah. New ways of organizing the church apostolically can occur. Additional insight can be obtained and implemented for how the church should and can interact with society in fruitful ways.

A few examples of innovations by contemporary apostolic leaders will be instructive. They include the following. 1) Several twenty-four-hour worship centers have been established across America since 1995, 1) They involve ongoing worship and prayer twenty-four hours per day, seven days per week, with volunteer and funded musicians and intercessors organized in shifts. 2) Leadership of long-lasting revival meetings where hundreds of thousands of visitors come to experience what God is doing among them, some people “catch the fire” and carry it back to their hometowns. 3) Large conferences are being organized in various cities. They include a new kind of worship and teaching that exposes people to new ways of “doing church.” 4) Prophetic training and retreat centers have been developed to train new prophets who have that calling. They include a cloistered atmosphere which is a vital part of learning the disciplines of spending time with God, minimizing distractions, and listening for His voice and revelation. 5) Retreat centers for new missionaries are in development. These groups maintain revival, while training and sending, and financing new mission teams and prophetic teams to various parts of the United States and the world. The retreat centers are for them to recharge between trips or for a few months if needed.
Clearly, these developments are the result of new spiritual impartation from God. These are examples of restoration of a more vibrant Christian faith that is currently spreading.

**ANALYSIS**

**Context for the Findings: Purpose of This Study**

Earlier in the paper, the statement was made that this study will deviate from the traditional scientific format for dissertations. Rather than recommending direct solutions to the list of problems, the research findings are being presented as design constructs—puzzle pieces. Using this format, as future leaders and builders design new structures, they can utilize prefabricated constructs for prototypes. In this way they can assemble puzzle pieces that best create the model that the Holy Spirit leads them to create in their own region. The motive behind this approach is to encourage leadership teams to depend on the Holy Spirit for guidance and wisdom to create unique church organisms for each geographical region, culture, people group. They can even make room for individuals who do may not fit well within existing church structures.
Research Questions in Relation to Goals of the Study

1. What are the characteristics of new wine and new wineskins?

2. What are the most important criteria of new wineskins in relation to hosting and preserving new wine?

3. What transformational learning (perspective transformation) is needed for individuals to effectively participate in new wine and new wineskins?

The research questions were written with the two broad goals in mind. The first goal—related directly to the actual questions—was to define the nature of new wine and wineskins, to identify organizing constructs for hosting and preserving new wine and to discover the manner and extent to which perspective transformation is involved in preparing people for revival and restoration. The second goal was to use the findings of the research questions and to gain understanding about the following larger issues.

1. How can one recognize new wine, and new wineskins? How should the relationship between them be characterized?

2. How can new wineskins be formed to contain new spiritual wine? Can a supply of new wine be assured? If so, how?

3. What interfacial processes are important for governing a healthy working relationship among the Spirit of God, human leaders, hungry people and suffering humanity?

4. What structural forms and intellectual explanations are needed to help people transform their meaning schemes so they can better understand the following issues?

   How does perspective transformation facilitate:
   a. Revival of Christian faith?
   b. Revival of the divine relationship
   c. Better understanding and application of Jesus’ teachings
d. Better understanding of the mission of the church in relation to the Kingdom of God

In the context of church organisms, how does perspective transformation facilitate:

e. Where and how do “common people” fit as ministers on behalf of the Kingdom of God?

f. Identification of people’s God-given callings, passions and interests in a way that they relate to the churches and to the Kingdom of God.

g. Development and deployment of people’s callings and gifts so they contribute to the mutual support of whole churches in a way that whole churches can be strong and advance the Kingdom of God?

h. How leaders can equip people to advance the Kingdom of God?

i. Holistic assembly of constructs in a way that focuses multi-faceted aspects of restoration wineskins, resulting in apostolic church?

The first goal receives the most attention in this study. In this section, however, the second goal will be addressed to some extent as well, because it provides the larger context for the findings.

A Critical Issue: “What is ‘Church’?”

The reason why revival and restoration is so important is so church can be “revived,” and so people can live a higher ideal of Christian faith—God’s ideal—and fulfill God’s purposes. Historically, in revival there is an ebb and flow of that higher ideal. Sometimes revival lasts for fifteen to fifty years. Sometimes for only a year or two. In restoration, the ideal becomes permanent, not simply because people decide to change, but because God makes it so and people cooperate.

Before lasting change is possible, it is vital to understand what church really is and how God meant for it to function—much like an organism. Significant restoration cannot occur without this understanding. Cultural confusion about meaning of church presents the
dangerous likelihood of patching old wineskins and the subsequent loss of new wine of revival. Loss of the wine that is present in revival, prevents additional transformation of meaning schemes and behavioral changes that are necessary for progressive restoration to occur.

To understand what church really is, it may be helpful to recall what it is not. Institutional church structures are the most prevalent way that churches organize in Western nations. A close examination of this form clearly shows that an institution cannot effectively contain or facilitate the ekklesia when church is stripped down to its Biblical essence. Two definitions that illuminate the contrast best, describe institutions in this way.

“A set of rules and procedures for how people can interact, the design of which determines advantages and disadvantages to participants, especially, who has formal authority; what procedures must be used before one with formal authority decides, and whether and how one can try to influence those with formal authority,” (Webster, 2001).

“The institution is something other than the people. It is the roles and the relations among them, which people then slot into. We are defined in our activities by how we fit into an institution….based on the slot or role that is available,” (Albert, no date).

Institutionalization and routinization—a closely associated administrative issue are contravening forces that hinder the ekklesia’s essential functions and forms. Contrast these facts with earlier insights about what the church really is. Church was defined as the community of the called out ones; emphasis is on calling and community. Another description says that church is always people, and can only be people, (Snyder, 1975, 160). This is in stark contrast to programs and structures that our society erroneously emphasizes. Still another indicates that church is a spiritual, charismatic organism, and an apostolic community in which the exercise of spiritual gifts of grace (charismata) causes the whole to be built and to grow, (Snyder, 1975, 2001). Scriptures confirm and expand this understanding by revealing that the church is the body of Messiah; Jesus is the head of the body and all true Christians are members of His body, each member with gifts that the Spirit distributes,
Review of these facts reveals a pattern: a community of called people—only people, a spiritual organism, an apostolic community grown by gifts that are put to work the body of Messiah with Jesus as the Head and Christians as (gifted) members of His body. Reflection about these characteristics reveals a personal and organic emphasis; along with highlighting community and gifted workers. The contrast to institutions is striking.

This organic pattern, strongly supports the notion that the contemporary church needs a transformed perspective about itself. Thorough re-conceptualization of these matters will result in different ways that people can organize, decide, function and act to be the church. Since the church is essentially an organic community, it should organize and function accordingly. People who are involved in construction of new wineskins must factor this reality into their designs if they hope for restoration in their region that will leave a legacy for the next generation.

**Revival’s Importance: Erosion of Contemporary Faith, Breaking off the Crust**

Revival is important, because in Western society, erosion of faith is a serious problem. Materialism, rationalistic worldviews, extreme individualism and religious empire building, are corrosive to faith commitment, (Poloma, 1998). Rationalism tends to idolize human thinking and reduces dependence on God. Materialism idolizes possessions and promotes greed versus God. Extreme individualism idolizes self and resists accountability to God. Religious empire building is religious idolatry primarily driven by a mentality of human works rather than God’s strength. Unless compensating strategies are introduced to
countervail and prevail against these forces, they resist true revival of faith and tend to quench any revival that might begin.

**Significance** The significance for perspective transformation of emphasizing these caustic forces, is to note how Christians and Christian leaders are commonly immunized against remedies to these forces by the forces themselves. This occurs through socialization that results from higher educational methods used in ministry training. Within *church* leadership training structures, leaders must make a serious effort to counter popular trends that are unbiblical, corrosive to faith and limiting to the essential nature of *church*. Effective leadership must surpass mere human methods and attain supernatural power for the people of God. New wine of revival and restoration are a necessary part of attaining those attributes.

One of the most powerful strategies to counter corrosive societal forces is openness to and seeking God for genuine spiritual experiences initiated by the Holy Spirit. Spiritual experiences are very important for vitality of Christian faith. Learning must transcend intellect and affect the whole person. Historically, direct experience is how that the Holy Spirit has commonly revealed Himself. Most participants in revival perceive the manifestations of the Spirit to be an important part of revival, both historically and contemporaneously. For example, the Presence of God’s Spirit is palpable in places where hunger is desperate and faith is strong.

**Analysis: Deeper Examination of the Nature of Revival and Wineskins**

Revival involves new wine, however new wine is more than revival—and more than restoration. An earlier explanation established that new wine is the presence and power of the Spirit and relationship with God. It is also the strength of God and the ability of the Spirit working through people who are laboring to accomplish God’s will.
Wineskins are more complex. **What they include:** They include, but are not limited to, human leaders, Spirit-sensitive administrative structures, people-responsive roles defined by identifying each person’s gifts and functions. A comprehensive new wineskin definition is included to provide an overview of that complexity.

Stated briefly, new wineskins are divine-human interfacial constructs that encourage people to seek God, employ intercessory prayer to stir God to visit them, and engage spiritual warfare to tear down spiritual barriers that hinder these goals.
What They Are:
A new church wineskin is a new wine ecology that incubates and hosts new wine—by providing the right conditions—then preserves and dispenses it.

It is also an organism, endeavor or venture that facilitates, coordinates, organizes, hosts, contains, dispenses or otherwise supports new wine.

To elaborate, a new wineskin ecology is complex with interdependent parts. It includes these factors.

- It contains God-breathed revelation that is cast into culturally relevant forms.
- It contains new or recast foundational beliefs, and new beliefs about church in relation to society, culture, education, responsibility.
- It contains new organizing innovations that contextualize the Gospel power of God for specific cultures.
- It contains new or recast divine materials for constructs that contextualize and facilitate power of God.
- It contains new innovative mental constructs (that contextualize various aspects of new wine) and activities organized.
- It contains new leaders and new leadership styles that facilitate spiritual hunger and meet human needs.
- It contains new/renewed willingness to accommodate the "needs of God" in relation to humans in His image.
- It contains new concrete outcomes & new supporting administrative structures both resulting from materials.

What they accomplish: New church wineskins serve to provide: 1) motivation, mentoring, and structure, so people can gain and maintain passionate love for God; 2) guidance for people to individually grow in their gifts/calling and collectively function for mutual support and extension of the Kingdom of God.

Significance The significance of using this complex incubating and hosting ecology is that those who host the Spirit’s work using this kind of model will be involved in a lifelong transformational learning process. Extensive wisdom is necessary for a new wineskin leadership team who seek to build a holistic model like this. They should view their role as a calling that requires commitment, discipline, diligence and faith. The payoff is likely to be significant—fostering of diversity and facilitation of passionate spirituality is probable.

How they work: In church-as-organism communities, all gifted members work together to carry out the work of the ministry, extending the Kingdom of God on earth. These
communities should be organized by attention to and understanding of spiritual gifts that the Holy Spirit gives to each member. All should be educated to understand and work according to their gifting, and how each one fits in the church organism and in society. Apostle-prophet teams establish new apostolic churches and facilitate the other equipping gifts so that every member is a working participant according to an overall vision matched with the calling and gifting of each participant.

Relevance for perspective transformation: Implications for spiritual perspective transformation include radically new experimental church communities with mentoring, networking with established models, but with autonomy in each region. Reflective educational processes should be implemented, for all who want to learn and participate.

Contextualizing the Gospel Message—a New Wineskin Process.

What it is: Contextualizing the Gospel involves fresh translation of the message into a culture. This construct applies not only for other cultures, but also one’s own culture. When revival occurs, people with renewed faith frequently make a greater effort to share that faith with others in the community, whether within or across cultural lines.

How it works: In a nutshell, the contextualizing procedure involves 1) a functional analysis of who God is and what He has done redemptively through Jesus Messiah for all people of the world; 2) prophetic interpretation of what this redemptive activity means for the lives of God’s people in their particular circumstances. Prophetic interpretation means that the Spirit gives powerful and meaningful insights that relate to a particular people and their specific needs.
New wine of revival and restoration can be translated into the language of each culture. This customizes it as much as possible to a particular culture, without compromising, diluting or modifying its essential nature.

**Significance** Contextualizing the gospel into culture and subcultures during a period of revival can involve one of two outcomes. First, if revival is not complete and does not fully penetrate and transform the lifestyle of Christians. Those who do carry the Gospel to others may share it in a form that includes some old wine and old wineskin features. This is acceptable, but not ideal. The second possibility is that significant revival and at least some restoration occurs, thus transforming behaviors, lifestyle, practices and beliefs of an entire church community. In this scenario, a substantial amount of creativity, energy and spiritual power is likely to be released in the region where revival is occurring. Empowered by the Spirit of God, people are diligent in bringing the message of the Kingdom of God to the masses in a way that is powerful and relevant.

**Relevance of Contextualizing the Gospel for Perspective Transformation:**

Christians who want the message of salvation through Jesus to penetrate culture in a way that reaches many people and transforms them, must learn to make the message relevant to them. While the language of “the old time religion” may have been good enough for some people, it may not be good enough for everyone. They need to see the difference between the message and the language used in communicating the message. To say that the language used is not good enough for someone is not the same as saying that the message is not good enough for them.

Christians must therefore gain a new perspective on the need for this activity of translating into another cultural language and the methods used in translation. They should
recognize the importance of this task, even if this is not something that they personally feel is important.

**Meaning of Restoration**

Leaders with apostolic and prophetic gifts, innovate to build new *churches* and new *church* networks\(^78\)—ones that are restorative in nature in comparison to traditional *churches*. In combination with restoration thinking, these gifts often produce significant innovations and change the landscape of *church* functioning.

Three brief examples of restoration beliefs are included below—two of which refer to a concept called “the latter rain.”\(^79\) They are classic explanations of restoration beliefs, from reputable, contemporary new wineskin leaders.

Peter foretells a great redemptive promise that some generation will come to know in its fullness and reality. Right after the day of Pentecost, Peter emphatically declared, “Heaven must retain the LORD Jesus until the period of restoration of all things, about which God spoke by the mouth of His holy prophets from ancient time\(^80\),” (Bickle, 1999).

“He sends you abundant showers, both autumn (early) and spring (latter) rains\(^81\).” Early rains soften the ground, making it suitable for plowing and sowing. With the approach of harvest, heavy rain (latter) returns to swell and mature grain and fruit in preparation for the time of reaping. Pentecost marked the beginning of former rains. After the Reformation, outpourings became more distinct and significant. Latter rain is in preparation for the day of harvest, (Steingard, 1995).

“Planting and harvesting seasons in Israel were just the opposite of ours. The first rains fell from October to the end of December, just before planting season. These rains softened the ground. The last rains fell from March through April, just prior to harvest. Those rains ripened the harvest. The first reference\(^82\) to these rains, indicates that both of the two outpourings always had to do with the harvest: ‘...that you may gather in...’ . Under this final outpouring, the Spirit will move on ministers worldwide who have been lukewarm, in compromise…with the conviction of His grace. They will wake up to true ‘grace preaching’—the kind that convicts people of every hidden thing in their lives. And we are going to witness a convicting, sin-exposing, repentance preaching beyond anything ever seen in history,” (Wilkerson, 1995).
Among Christians who are familiar with it, Biblical concept of restoration is commonly perceived as a historical reality that will be consummated with the end-time latter rain. Thus, recent prophetic declarations that humanity is entering that season, emphasize that God is working among youth to train up a new breed of Christian.

**Restoration of Church as Organism Establish for Functioning of Spiritual Gifts**

Scripture repeatedly refers to ekklesia as the Body of Christ. This suggests that the metaphor of an organism should be taken seriously for purposes of organizing and functioning. Jacque Ellul’s insight into the dispersion of gifts to the First Century church is delightful. His description suggests that like youngsters opening presents, Christians had to find out what their gifts were and what to do with them, (Ellul, 1986). Prior to the time the gifts of the Spirit were first distributed, Jesus’ followers had no direct exposure to demonstration of the Spirit’s gifts. These were brand new experiences for them. With no guidance except the Holy Spirit—which they recognized as directly from Jesus, they had to figure out how their gifts worked, the purposes for each of them, how to use them in a community context.

Restoration is needed at fundamental level in the ekklesia, beginning with a new view of itself and moving to new transformational experiences. It needs to see itself as a self-sustaining koinonia community, where every person grows up to find their place and make their unique contribution. It is also a Christ-organism in relation to how it organizes itself.

Leaders need a new perception of their roles, which should be tailored by their individual equipping gifts and the purpose for which the Spirit has called each one. They need a new perception of how they should function. They are to serve and equip people in a
manner that fulfills their (person’s) calling, tailored according to their specific gifts (student-centered curriculum).

Each Christian needs a new perception of how they are a vital part of the church-as-organism and how they fit into the whole. Each person is important, their needs, interests and goals are important; their spiritual gifts and their calling from God is important.

**Significance of Empowering Leaders Who Organize Wineskins According to Gifts**

People who are unfamiliar with gifts and callings need help from equippers to identify roles that best express their gifts and calling—whether servant-leaders who equip others or specialists with specific gifts for specific roles. Everyone can lead and serve in a capacity that is most fulfilling for them. No boundaries or limitations should stand in the way of God’s special calling on a person’s life. Leaders can be inhibitors or facilitators in these matters; it is important that they be facilitators and servants in the exercise of their power.

All Christians need to realize that they have the opportunity and the responsibility to make the right choices and serve God with their whole heart and being. He invites people, however. He does not force them. They have freedom to seek God until they understand His love and plan for them.

**Restoration of Apostles and Prophets and New Educational Wineskins**

In the course of this study, analysis of diverse literature resulted in the same conclusion that Wagner reached: “A unique development of the late Twentieth and early Twenty-first Centuries is restoration of the gifts of apostles and prophets,” (Wagner, 1999).

An apostle is “a Christian leader gifted, taught, commissioned, and sent by God, with the authority to establish the foundational government of the church within an assigned sphere of ministry. This includes hearing what the Spirit is saying to the churches and setting
things in order accordingly—resulting in growth and maturity of the church,” (John P. Kelly Ministries, 2002).

By this definition, apostles are recognized as having authority of Jesus’ kingdom, ability to conduct work on His behalf. People often recognize and accept the leadership of apostles in a natural way, without fanfare, and without anyone identifying them as apostles.

The gifts of apostle and prophet are foundational in the church, however they are distinctly different. In a similar way, prophecy and prophet are related, but not the same. Prophecy entails hearing from God and being able to speak for Him. Prophets prophesy. The chief role of a prophet, however, is not to prophesy but to teach others how to hear the voice of God for themselves, (Cooke, no date). By examining the whole of scripture reveals three basic ways prophets function 1) Exhortations to holy and righteous living, 2) teaching by revelation, 3) pointing to the future, (Mahoney, 2001, 9).

New Educational Wineskins for Restoration Curriculum in most seminaries is directed toward maintenance of an existing institution. Apostolic church leaders need a different educational emphasis. They need an emphasis on dynamic, boundary-breaking, entrepreneurial, Spirit-empowered, visionary growth. The limitations of traditional religious education, precipitated the formation of new educational wineskins, including the Wagner Leadership Institute in Colorado.

The educational paradigm used by Wagner’s Leadership Institute differs considerably from traditional academic models of ministerial education. Adult learning principles are utilized, and the focus is on impartation more than on information. “Impartation of spirit and life is abstract; as if ‘spiritual substance’ hooks onto the words, and as a hitchhiker, rides
those words that go into the mind and are transferred (osmosis) into the spirit of those who are spiritually hungry, (Wagner, 1999).

**Apostles and Prophets: Implications for Perspective Transformation**

To receive apostolic wineskins, participants must experience the apostolic dimension by understanding what it is, what it does and what results from receiving their instruction, vision and impartation. For most Christians, this involves a new degree of transformational learning.

A true apostolic paradigm is one that gathers, teaches, equips, assigns, targets, builds, shapes, and deploys teams, disciples. These are only words on paper. Experiencing these things in a healthy *church* organism is a life-changing experience.

**Findings in Context of New Wine Ecology: Organizing Church Apostolically**

This study is focused especially on understanding the nature of new wineskins and issues surrounding their formation. It also goes beyond that. Organizing that produces systemic changes in ekklesia structures is another focus. Structures that effect and facilitate restoration are of particular interest.

Providing a context for constructs—process that begins in this section—is important. New wineskin constructs can be integrated into an apostolic *church* context. The term “apostolic church” implies *being* and *taking action*—in that order. These are functional priorities that are characteristic of an organism; also distinctly different from the tendency toward passivity that is an inherent part of traditional *church* programs.

Foundations for an apostolic *church* must be established by apostles and prophets. By definition, organizing apostolically must involve *cooperative* leadership of apostles and prophets—along with teachers, evangelists and pastors/shepherds. In other words, *church* is
not apostolic (patterned like the Primitive church that was established by the first apostles and prophets) unless these five equipping gifts are present and functioning—not in some hierarchical fashion but through shared authority cooperating to build God’s Kingdom.

This kind of leadership is likely to be a significant part of restoration. Findings of this study indicate that leadership styles in new church structures are changing—from possessing power to empowering. Leaders of apostolic church should be equipping leaders. Each one needs to realize that they are parts of God’s multi-faceted impartation of gifts that occurred when Jesus ascended. Equipping leaders should “educate” people according to the mission of promoting the Kingdom (reign) of God, evaluating people’s gifts and callings, and organizing and providing them with what they need in the context of that mission. They should encourage and empower people, rather than exercise power over them. Their authority must be spiritual, rather than political—they employ servant-leadership, rather than power-brokering, dictating, manipulating or shaming people in an effort at gaining their cooperation. Apostolic church must work to establish the Kingdom of God, rather than to build church as a program or organization that exists for its own sake.
Implications for Perspective Transformation of Organizing Apostolically

Forming *church* apostolically involves building community through koinonia-fellowship as well as encouraging and teaching people to follow Jesus’ teachings—including many that have been ignored. It involves encouraging and equipping people to grow, to succeed, and to develop their gifts and callings in creative ways in any realm of society to which God calls them. (People are called to be ministers of the Messiah, outside of the traditional concept of *church*). Apostolic forms should be conceptualized as conditional and transitory, thus transformational learning is needed on an ongoing basis. For example, a new way of thinking about apostolic organizing is that organization is subjugated to the functional needs of the body of Messiah. Organization is also secondary to people’s gifts; it must facilitate their functioning, rather than form them. In that context, transformational thinking must occur among “common” Christians, to help them view apostolic leadership as empowering and engaging them to find their place, and coach them to be entrepreneurial.

Perspective transformation must occur relative to actual implementation of the theological concept of priesthood of every believer. For restoration to occur and real progress be made in this arena, two things are needed:

1. Every follower of Jesus the Messiah, no matter how insignificant they seem—must acquire a new perspective about God’s view. He desires every disciple to find and live out their calling as expressed through each one’s unique gifting by the Spirit. As each person grasps this reality, they must assume responsibility for their call—to be educated and equipped, whatever that means for each one’s situation.

2. Systemic change to is mandatory for restoration, and must be a priority. Leaders are responsible to ensure change occurs. In other words, old wineskins must be
abandoned, new ones created and the Spirit and new wine of revival must be embraced. New wineskins exist for new wine; Both exist for the purposes of the Kingdom of God.

**Leading leaders, Equipping equippers** The way that equipping leaders train people, should be based on their gifts and leadership styles; rather than on traditional *church* roles, positions, or the expectations of people. Someone must identify, encourage, and mobilize leaders according to the gifts they have received.

The main difference between how this principle works for equippers as compared to how it functions for workers, is that equpper’s roles are more complex.

Equippers must:

1. Assess their mentoring gifts and corresponding purpose.
2. Identify the worker’s gifts and calling and assess their goals and developmental needs (educational including spiritual).
3. Evaluate the match between the equipper and the equipped.
4. Consult with the worker throughout the entire process.
5. When a reasonable match exists, equippers (collectively) must design a strategy whereby the equipper can facilitate the worker to attain step #2.
6. Apply their own mentoring gifts according to the strategy (#4) to shape the worker’s gifts.
7. Finally, equippers must monitor, pray for, and evaluate the entire developmental situation, deciding when to adjust the strategy and when their role in the worker’s life is complete and finished.
GIFTS AND CALLING UNKNOWN TO MOST CHRISTIANS

Very little data exists, to provide a clear picture of the challenges that new wineskin leaders face in relation to training and mobilizing new wineskins. A few relevant facts are included in Appendix E.

Leaders are not the only ones who must undergo significant perspective transformation. Regular Christians must re-learn the meaning of Biblical church leadership. They must modify their expectations and learn to stop being passive and dependent on leaders. They must not rely on leaders either to do most of the work of the ministry or to tell them what needs to be done. Instead, workers must understand that they are servants of God (not leaders) They must become more enterprising, They need to adopt a lifelong learning approach for both spiritual and practical aspects of their personal development. (Leaders can guide and equip, but not dictate). Workers must learn to reflect and ask God to help them understand their gifts and calling. Secondarily, they must also cooperate with equipping leaders who are committed to helping them grow in the ways of the Lord and to develop themselves in specific ways to be His servants and ministers. They must seek God to be their primary leader, yet balance that with the revelation and wisdom that God sends through human leaders to whom He has given supernatural equipping gifts.
RECOMMENDATIONS

IDENTIFYING CONSTRUCTS, INTERPRETING AS DESIGN CONSTRUCTS

This study advances knowledge of interfacial structures of *church*, beyond the traditional parameters of *church*. Because of this, significant caution has been used in making recommendations. There are many variables and too few models in which insights can be applied, recommendations are organized as *design constructs*.

The expected outcomes of the study—to identify new organizing constructs for new wineskin organisms—necessitates clarifying answers to two important questions. What is a construct? How can a construct help new Christian *churches* develop new biblical structures for revival and especially for restoration? Recall the meaning of constructs:

A construct is a perspective, an approach or a method. In the context of this study a construct can also be thought of as an “upgrading paradigm,” which propels the ekklesia to new levels of faith, understanding and practice.

Design constructs as used here, can be conceptualized as packets of insight about specific aspects of new wineskins (or new wine). Packets are available in the list of insights that resulted from this study. Leaders and builders can study blueprints of the design constructs, thereby identifying a pattern that makes the most sense to them. By using packets of insight, they can obtain elements that are closest to their mission, their gifting and their situation, and integrate the packet into the general blueprints.

Several possibilities exist for how constructs can help create new ekklesia structures—three of the most important are stated. First, new constructs can be implemented anywhere the ekklesia is very hungry spiritually, and very willing to conduct Kingdom business in society in new ways. Second, they are intended as *design constructs* to be utilized by qualified, innovating, leaders who have sufficient knowledge to understand how to proceed. They also need calling and willingness to build new structures for revival and
organism-like structures restoration. Third, constructs can be utilized by individuals, as well as groups. Whenever possible this should involve teams, groups and networks. This will enhance a collaborative model rather than individualism. Individuals are important, but individuals function best in most cases when involved in teams or groups that are organized with a collective purpose.

If faith is to survive and thrive in a developed society, several things are necessary—two are emphasized here. Continual renewal of people’s relationship to God is the most critical and must be prioritized. Drawing close to God is a holistic matter—it is spiritual, intellectual and experiential. Transformational learning is especially related to the intellect, however, especially in relation to revival, it usually begins with a spiritual experience. The experience is disorienting, because it does not fit one’s intellectual theology or philosophy.

In the following section, recommendations are organized by topical headings accompanied by specific design constructs and an explanation. Design constructs are presented using the following format:

SAMPLE — CONSTRUCT: Relevant design construct is listed or briefly described.
Priority of New Wine; Necessity of New Wineskins

—CONSTRUCT: Wine is Priority (more than wineskin)—
New spiritual wine from God is the most important aspect of revival (also of restoration) because the Holy Spirit is the very life and breath, of any vibrant Christian. Renewal of His presence, His revelation and His help are critical.

When people do not follow Him closely, God gives new insight to people who are more willing, and new wineskins are formed again, to which He sends new wine. During a good spiritual growing season, many people accept God’s call. Often they are established in leadership according to the new pattern of that season.

What is Church?

—CONSTRUCT: Derivative Meaning of church Crucial for Revival and Restoration—
—CONSTRUCT: Church needs insight re itself, relative to God’s Kingdom and to society—
Restoration requires progress by embracing greater ideas and accomplishing more than one has in the past. To accomplish more, one must remember not only who they are, but who they want to be. This requires keeping in mind the goals and blueprints as people press on to accomplish new construction that will accommodate and embody what is being restored.

To understand what church really is, it first may help to understand what it is not. Institutional forms are most common though they exist in varying degrees of formality. Albert confirms that tension exists between institutions and people. “The institution is something other than the people. It is the roles and the relations among them, which people then slot into. We are defined in our activities by how we fit into an institution….based on the slot or role that is available,” (Albert, no date). Another author says “institutions are systems of representation dedicated to the enactment of a collective identity which itself
cannot be wholly representative,” (Paisley, 1999). These facts, when contrasted with Snyder’s insights that “‘church’ is always people, and can only be people,” (Snyder, 1975, 160), clarify that institutionalization and routinization, are highly caustic and contravening influences.

At its simplest level, church is people. Design constructs must emphasize people over programs, schedules, routines and religious mores. Jesus came to earth for people, not for any of the other things. Schedules and routines serve their highest purpose when used to prioritize God and people’s spiritual needs.

Church is a spiritual, charismatic organism, and an apostolic community in which the exercise of spiritual gifts of grace (charismata) causes it to be built and to grow. Design constructs, therefore, should emphasize each person’s gifts from a Spirit-led perspective and should move them forward beginning with whatever awareness they have self and God. All church leaders need to understand this biblical and functional reality and rethink their mission and goals in light of these insights, then organize accordingly.

WHERE REVIVAL STARTS (AND DOESN’T)

—CONSTRUCT: Realistic Expectations About Where Revival Starts/Resides—

Because revival usually starts at the periphery of the ekklesia, people should be open for new wine to spring up in unexpected or unusual places. Revival of faith is highly unlikely to spring up in their “stable, predictable, balanced, organized” church settings. No Christian should be jealous about something that God is doing elsewhere, but not in their own group. Instead they should be encouraged and hungrier. They should also consider participating in more than one group if God is drawing them toward something new and powerful.
Encourage spiritually hungry people to do whatever is necessary to draw closer to God. Do not discourage or disparage people from gathering and seeking God in unorthodox ways or places; support their hunger. For example, many house churches have sprung up in recent years. They may not be entirely functional as healthy church life goes; but they are filling a spiritual need and do have great potential for revival.

**CAUTION NEEDED SO CHARISMA IS NOT SUPPLANTED BY INSTITUTION AS “GRACE GIFT.”**

When the Holy Spirit begins to move among people in response to their hunger and invitation, reception of charisma usually begins with recognition that it is a fragile gift. Depending on the degree to which church leaders are afraid of maintaining control, the Spirit is free to move as He wishes or He is very limited; this includes the expression of spiritual gifts He endows upon people that He chooses. Too seldom, church leaders give complete freedom to the Holy Spirit. When they do, however, significant revival and restoration is a common result—historically and contemporaneously, (Joyner, 1988).

Unfortunately, as administrative development proceeds along its natural human course, the institution often comes to be regarded as the “gift of grace,” rather than the original Presence and charisma (gifts) of the Spirit. This is “replacement theology,” providing an explanation for how leaders rationalize that the charisma was needed to establish the organization, but that it is now the organization's responsibility to carry out its designated task (Poloma, 1998). Replacement theology is the underlying assumption held by Christians who hold a Cessationist belief. These beliefs are completely erroneous, and disproved by historical and contemporary evidence.

This is unfortunate because people who are ensconced in institutional church settings are not likely to identify their spiritual gifts, not to mention have freedom and assistance to
grow and mature in their calling. This is the root reason why gifts are not developed in existing church wineskins—hardened structures will not allow personal initiative and creativity.

If a person is somehow able to begin growing in their calling and gifting, institutions, by their very definition, inhibit creativity outside the slots that exist to fulfill their narrow mission. Phenomenological gifting—which is how people are endowed by the creative Spirit—cannot be adequately expressed in institutional settings. A “flat” model should be implemented—one that emphasizes horizontal authority. This is more consistent with the model of the body. Most of the body has direct access to the head, either directly or through networks that faithfully carry out the purpose. For example nerve impulses communicate, nutrients are carried in, waste is carried out, chemical messages are conveyed through vascular system, etc.

Other examples suggest that similar gifts in the body of Messiah might gather to become organs; they function collectively with a common purpose. Some organs are smaller and disseminated across a wide region; for example nerve cells or muscle cells. They function as teams with similar functions, yet are widely dispersed and some of them have specialized applications.

Spiritual brainstorming and conceptualizing about the metaphor of the human body can yield practical insights for new ways of organizing in ways that excite people according to the missional DNA within each of them. This can lead to collective action.
PREPARING FOR RESTORATION; TRANSFORMATIONAL RECOMMENDATIONS

—CONSTRUCT: Equipper’s New Role to Grow Functional Church-as-organism—

A final challenge concerning restoring is creation of functional community organisms. This is complex but workable as long as God supplies direction and wisdom for the enterprise. The community of Messiah is an organism because it is the Body of Christ. Christians must understand it as an organism if restoration is to occur. It should be organized in such a way that all the needs of the community are realized by the functioning of every equipper-leader and by all the working gifts. Undoubtedly, this will mean that people are being, knowing, and functioning at many different levels.

Assessment of individuals and addressing their true needs and spiritual passion must be a vital, integral part of such an organism. After assessment, placement should involve a complex process that can only come by knowing each person, knowing many other people and familiarity with the organism, its mission, goals and needs. Training and deployment of people into ministry, as well as facilitating growth and functioning matched with gifts and needs, should be extensions of the natural processes already discussed.

The equipper’s mission—for those who choose to accept it—requires a startling change for most leaders. It is vital, especially in the beginning, that equippers not attempt to clone Christians whom they train, nor attempt to mold them to be like them. Neither should workers be trained to fit some preconceived role (Ellul, 1986). Rather, equippers and workers must seek the will of the Spirit and consult with each person to discover the phenomenological nature of each person’s calling, gifting and mission.
HUNGER-PRAYER AS RECOMMENDATION

—CONSTRUCT: Prayer As Hunger Pangs; Important for Revival, Restoration—

“Persevering, Spirit-initiated, powerful prayer for revival,” is a new wineskin construct—a vitally important one. This kind of prayer produces boldness, brokenness, surrender, humility, power, authority and revival in and among those involved in prayer.

Just as a person’s mind is aware of hunger pangs in their stomach, so it is with God. Desperate hunger in the body of Christ activates insatiable longing and Spirit-empowered prayer to God, through Jesus, the head. This kind of hunger must be fed and for reasons beyond human understanding, this kind of hunger is irresistible to God.

Prioritizing God’s priorities (in particular seeking an intimate relationship with the Son through the Spirit) is a primary hosting principle. People systems, therefore, should be organized to prioritize personal and group schedules so that all else is truly secondary. Insist that all leaders and workers who would stay close to the Spirit and the center of revival practice this.

In relation to spiritual perspective transformation, the implications for this construct suggest the following. When appropriate, arrange wine tasting events for genuine seekers to experience God. Accommodate timid seekers with casual settings. Provide a context for discussion about the elements of wine and wineskins, and ways that everyone can improve the quality of hosting practices. Dependable leaders must grasp the portent and awesome responsibility of hosting this wine. Otherwise religion-as-usual will result. A recommendation is included later for implementing perspective transformation in relation to this construct.
NEW WINE OF INTIMATE RELATIONSHIP

—CONSTRUCT: Intimate Relationship with God is New Wine—

A primary new wineskin hosting principle is: promoting divine priorities ensures the attendance of the Holy Spirit. **Minimizing** human fingerprints on God’s work is important.

Scheduling systems can be organized so that all else but this construct is prioritized as secondary. Insist that all leaders and workers who desire to stay close to the Spirit and center of revival, exercise the discipline of prioritizing God. “Insistence” should only involve emphasizing, reminding and encouraging people, never rule-making or attempting to enforce.

PRIORITIZE THE PALPABLE PRESENCE OF THE SPIRIT

—CONSTRUCT: Palpable Presence of the Holy Spirit—

The palpable Presence of the Holy Spirit is the supreme characteristic of a God-sent revival. Leaders should seek the tangible presence of the Spirit, not just to enjoy His presence, but to seek Him, for Himself. *This is a key new wine construct.* Prioritize seeking relationship with God and drawing closer to Him. This will also lead to perspective transformation of the highest degree. He is the source of spiritual perspective transformation.
EXPERIENTIAL CHRISTIANITY, RECOMMENDATIONS

—CONSTRUCT: Necessity of Spiritual Experiences, Spiritual Manifestations of Revival Are Transformational—

Religious experiences are central to maintaining the vitality of contemporary revival, with an emphasis on new wine of experientially ‘knowing’ God as a companion and lover, (Poloma, 2000c, 8).

If we insist that revival must be ‘decent and orderly’ as we define those terms, we automatically blind ourselves to most revivals (White in Steingard, 1995). This is an argument for allowing the Holy Spirit to move outside of human constraints. Scripturally, “manifestations” of the Spirit should be declared a “normal part of the Christian life,” not simply part of revival.

NEW WINE SPIRITUAL GIFTS: EQUIPPERS AND WORKERS

—1) CONSTRUCT: New Wine Equiper Gifts—
—2) CONSTRUCT: New Wine Worker Gifts—

Spiritual gifts should be viewed as tools for accomplishing the will of God and for establishing the Kingdom God. Consider the following description as a design construct to be customized and applied to local conditions for churches, sub-cultures, businesses, and neighborhoods in ones region.

Spiritual gifts are spiritual tools for doing spiritual work. Consider this analogy as a basis for facilitating spiritual gifts. A marketing phrase by one tool company—“When you need the right tool for the job”—is pertinent to the realm of spiritual gifts. The Spirit administrates, leaders need to cooperate.

HOSTING NEW WINE: HOW TO COME INTO GOD’S PRESENCE AND STAY THERE.

—CONSTRUCT: New wine help: How to come into and stay in His presence—

The following short list is vital for transformational learning. It is useful for anyone who is hungry for new wine, also for those who want to learn how to enter a new dimension with God. It can be an excellent resource for reflection within contemplative prayer, and for experiential training of leaders. The process can be used experimentally without the Holy
Spirit being offended as long as certain conditions are not violated. (see suggestions after the numbered list).

- Learn spiritual openness, seek deeper Christ relationship, and seek revelation.
- Be open to the Holy Spirit - seeking to be led.
- Be sensitive to the Holy Spirit - aware of and receptive to God’s various means of working through diverse people.
- Trust God for help—literally.
- Make worship a priority.
- Keep praying through to the goal (Fletcher in Wentz, 2000, 16).
- The epicenter of the soul transition is in desperation (Toshach, 2001).

Recommendations for leaders: recognize and experience the simple power of the “how to enter” list. Leaders who are already participating in revival but would like to have greater influence in the future should practice His presence on a priority basis. They should find other hungry people who are potential leaders, training and mentoring them in these truths.

A sober recommendation for leaders is that they must honestly desire the Spirit’s companionship and help, more than knowledge about a wineskin process. Leaders must not attempt to use the Spirit, or knowledge about hosting the Spirit, for personal power or prestige.

New wineskin architects (most likely apostles and prophets) must be committed, not to clerical tactics, but to leadership that empowers, equips, mentors and launches Christians into God’s service and to building His Kingdom. Vanguard leaders must demonstrate servant leadership and mentor emerging leaders in how to practice it. They must ensure not only a healthy fear of negative constructs, but also ensure that positive constructs are embedded in the blueprints and implemented in the actual construction.

**Significance of Excessive Administrative Control (Suggested Changes Follow)**

The success of revivals often leads to a sense of pragmatism and expediency in the realm of administration that jeopardizes charisma. The need for administrative order can
silence the prophets and quench the slow process of seeking divine guidance in decision-making (Poloma, 1998). Contemplative prayer is widely recognized throughout the Christian realm as a valid form of prayer. Since many Christians seem to have difficulty with the mystical nature of guidance by the Holy Spirit, this form of prayer might facilitate restoration of greater influence by the Spirit Jesus send to lead His people.

**Potential Remedy for Administrative Order—Contemplative Prayer**

—**Construct: Medium for blending human form into Spirit’s functions** —

“The very success of revivals often leads to a sense of administrative pragmatism and expediency that jeopardizes charisma. Need for administrative order can silence prophets and quench the slow process of seeking divine guidance in decision making,” (Poloma, 1998, Online). More than any other spiritual gift, prophets seek to hear God’s voice, and to gain His insight about His will for His Church. This motivation is an inherent part of the gift.

One of the most critical problems that prevents and even derails revival is subjugation of spirit by form in churches. This systemic problem must be resolved before lasting change can occur in revival settings. Once systemic issues are resolved, leaders must learn how to add the remedy for administrative conflict—contemplative prayer.

The administrative dilemma of blending charisma of the Spirit into functional forms, may be resolved by prayer “especially intuitive forms of meditation and contemplation,” (Poloma and Gallup 1991; Poloma and Wernet-Beyer 1995, online).
NEW WINESKIN SERVANT-LEADERS

—CONSTRUCT: Characteristic of new wineskin servant leaders—

The construct “New wineskin servant-leaders, who are humble and penitent regarding their personal weaknesses, possess experiential knowledge of God’s love and revelation of Jesus’ redemptive death,” emphasizes how leaders with these qualities are very important in the creation and nurturing of healthy wineskins. They are vital for restoration.

These kinds of leaders should be identified and developed. Organizing should involve these kinds of leaders in a multiple leadership pattern. They should be involved in creatively forming and functioning in new models that allow a free flowing of the Spirit in the context of a community of people who are growing and serving.

Implications for spiritual perspective transformation is that formation of new educational entities is needed, to develop these kinds of leaders. Promising methods to use in these new models are: critical analysis, experiential learning—especially action research—mentoring and networking with other people and other organic models.

HUMBLE, REPUTABLE NEW WINESKIN LEADERS

—CONSTRUCT: Vital characteristic of new wineskin servant leaders—

The thematic heading for this section includes the construct “New wineskin servant-leaders, who are humble and penitent regarding their personal weaknesses, possess experiential knowledge of God’s love and revelation of Jesus’ redemptive death.”

Creation and nurturing of healthy wineskins necessitates that leaders have these qualities. They are vital for restoration. These kinds of leaders should be identified and developed. Organizing should utilize leaders who share leadership in creation of new models.
Implications for spiritual perspective transformation, is that brand new educational entities are needed for developing these kinds of leaders. Promising methods to use in these new models are: critical analysis, experiential learning—especially action research—mentoring and networking with other models.

**New wineskin leaders are reputable catalysts of revival and bold in faith.**

This theme contains the construct “New wineskin servant-leaders continue to believe what God has told them even when surrounded by thick unbelief.” Leader’s ability to catalyze revival and especially their faith is integral to birth of revival. They may experience a deep, painful intercession as they co-labor with the Spirit to birth revival. They insist on believing for revival and may display audacious faith, risking scorn of others. They believe, prophesy, pray and declare a revival until it comes. They also influence others toward ongoing prayer to help sustain revival.

Implications for spiritual perspective transformation are difficult to ascertain. Experiential learning seems like a best method; however, preferably in a setting such as Wagner Leadership Institute that supports impartation and adult learning principles. This construct can be used in mentoring or in designing an educational model that replicates new wineskin leaders by infusing in them these special qualities.
NEW WINESKIN SERVANT-LEADERS BELIEVE

—CONSTRUCT: Vital characteristic of new wineskin servant leaders—

The construct “New wineskin servant-leaders continue to believe what God has told them even when surrounded by thick unbelief” is vital, especially considering corrosive societal forces of the modern world. Not only must leaders possess strong faith, their faith must prevail in the presence of many people whose faith has been eroded by society’s negative influence.

A leader’s ability to catalyze revival is dependent largely on their faith. They may experience a deep, painful intercession in prayer as they co-labor with the Spirit to birth revival. They insist on believing for revival and may display audacious faith, even risking scorn of others. They believe, prophesy, pray and declare a revival until it comes. They also influence others toward ongoing prayer to help sustain revival.

This construct can be used in mentoring others or in designing an educational model that replicates new wineskin leaders by mentoring them over time so they are infused these special qualities. An important recommendation for leaders is that if they want this kind of faith, two primary avenues exist: 1) be immersed in seeking God and in the promises of scripture 2) build strong ties to Christians who are strong in faith.

RESTORATION WINE: APOSTLES, PROPHETS AS TEAMS

—CONSTRUCT: Perspective—Restoration of apostles and prophets, collective dependence on God in cooperative leadership

Cooperative ministry requires leaders to be collectively dependent on the Holy Spirit and to trust Him to resolve their differences and fears. Stated in another way, it requires interdependence among leaders; each one dependent on God and interdependent on one another to hear God, then to communicate and strive to function as a team.
Recommendations include:

1. Leaders who want to make significant strides in restoration need seek God for help in this arena.

2. Leaders must understand that teamwork in ministry is difficult to implement (especially for those who have functioned in one-leader model); it is probably impossible without divine guidance and strength.

3. Multiple leadership is an ideal that can be implemented with God's help. Leaders must be dependent on God, seek unity and objectivity (the big picture, not simply their own viewpoint), set aside pride and be willing to learn and experiment with new constructs for church.

**Apostolic Church Advances the Kingdom of God**

—CONSTRUCT: Building apostolic church means pursuing Kingdom mission—

The best, clearest, and most powerful recommendations relate to restoration that establishes apostolic church. Building church apostolically means prioritizing the Kingdom of God, the King, and the Holy Spirit.

The five equipping-leader gifts should be actively employed to develop worker gifts according to each one’s purpose and calling. They are also involved in deployment of all gifts, preferably in the context of a unifying mission—although this should not be mandatory. Together a whole organism works to fulfill the Kingdom mission in a way that is tailored to a particular neighborhood, community, city or region.

Leaders need to identify where they fit in relation to an apostolic church model, what their responsibilities are, how they work best in a team and what is the mission and goals which they feel called to attain. Furthermore, each leader can assess where they are in their development in relation to the mission, their calling and goals.
Ecological Organism with Three Intertwining Functions

—CONSTRUCT: Apostolic church as an ecological organism—

Apostolic church is the context for this construct too. Church is an ecological organism that can be organized with three intertwining functions in healthy balance: worship, community-koinonia and witness. Recommendations that follow should be integral to apostolic church models.

Organize worship structures based on people who have gifts that can elicit and facilitate passionate worship. To create greater participation, musicians need to perceive themselves as “lead worshipers” more than “worship leaders,” and should set goals and equip people toward those goals. The essential difference between those two constructs is that one involves professionalism and presentation, while the other involves engaging others in worship and inviting creative, but orderly involvement. Leaders who want to learn more about this topic can read the Open Church (Rutz, 1992), and find additional resources from the Open Church Network which can be found through a search engine.

Organize koinonia structures using small group infrastructure to help all members grow, identify and effectively function in their gifts and participate in ministry. Community-koinonia is vitally for people touched by the Holy Spirit develop a deep love for and a costly commitment to one another.

Organize witness structures based on evangelist gifts and learner-centered curriculum that equips all believers to embody and communicate the message of Jesus Messiah with others. Witness is vital—the love of God impels people into the world, full of love and passion for justice—not just because churches want to enlist volunteers into programs (Snyder, 1978).
Apostolic Church with a Participatory Missional Structure

—CONSTRUCT: Missional structure vital to ensure church exists to extend purposes of the Kingdom of God, rather than church existing for its own sake—

—CONSTRUCT: Participatory structure vital for priesthood of all Christians in the context of all participating to extend the mission of the Kingdom of God—

All Christians—but especially equippers—need to gain a proper understanding of the relationship between church and God’s purposes. Of particular importance is realization that the primary mission of church is extending God’s Kingdom, not existing for its own sake. However, this will only occur in context of revival and restoration. Only when the ekklesia is revived is it able to lift its vision higher than professional pastoring, church programs and limited compassionate, Kingdom outreach.

With the mission of extending God’s Kingdom as primary, a healthy church ecology can be developed, with three vital activities—worship, koinonia-community and witness—structured to fulfill God’s highest purposes. Leaders should follow this pattern and minimize organizing of irrelevant church programs.

Organizing for Apostolic Church Design Constructs

—CONSTRUCT: Grace gifts as basis for organizing in context of apostolic church goals—

The design construct of apostolic church should be developed and mobilized according to grace gifts. Ensure spiritual perspective transformation for church leader’s focus by organizing work teams for them, so they can begin to identify and develop people to be a working part of a functional community. Facilitate and teach leaders to discuss how together, they advance God’s Kingdom through empowering presence of the Holy Spirit, using the following Biblical organizing principles.

1. All equiper’s gifts must be assessed carefully to clarify the purpose of their gifts and the impact on workers being trained.

2. Spiritual (equipping) gifts form the basis of leadership for everyone.
Start with any existing leaders; suggest all do a self-evaluation to ensure they are called to equipping and understand the meaning.

3. Group structure should be determined by function, i.e., purpose and need. It should involve interaction between equippers and equipped. Group structure based on match between purpose/need and gift/calling all in context of prayerful decision-making to tailor the organizational mission to gifts.

4. Insist that all structures (except charismatic and organic ones) be functionally related to gifts, yearly evaluations to consider what is working and is not. Are these activities equipping the whole *church* to be in ministry as an active agent for God’s Kingdom?

5. *The clergy/lai ty dichotomy should be rejected as heretical.* A new kind of leadership, must be modeled and taught. A new model involves servant-leadership, based on people’s gifts and callings and other factors that they need to be equipped in life and service to God’s Kingdom.

Throughout the process of leadership evaluation, the team and the equipping trainers should seek the input of workers who will be recipients of the training provided by the equippers. The team should assess as objectively as possible, whether a specific equpper and their gifts are “the right tool for the job” for the person(s) being trained and mentored.

Finally, all equippers need exposure to different learning styles and learning conditions, then develop sensitivity to these learning dynamics. They need to detect mismatches or problems and correct them early.

Undoubtedly, this will be a complex process, but it is critical to the future of many individuals and the ekklesia as a whole. Previous wineskin-models have not given sufficient attention to these issues; now is the time to go boldly where few in the Western *church* have gone before.
Memes; Intercession and Warfare

—CONSTRUCT: Understanding the enemy and effective warfare—

A recommended strategy to counter the erosive cultural forces of society is involvement in intercessory prayer and spiritual warfare, based in the art of spiritual mapping. Exposure to journey-level prayer leaders (they can be found in nearly every major American city) and in groups like Global Harvest Ministries, are important ways to learn about recent developments in this arena. Numerous Christians are learning to fight against invisible dark princes and evil, regional authorities.

Suggested resources include George Otis’ book, *The Twilight Labyrinth*, and the organization that he leads, The Sentinel Group, Lynnwood, WA, (www.sentinelgroup.org) provides knowledge about identifying and understanding spiritual strongholds in various cultures. Another good resource is C. Peter Wagner’s book *Churchquake!* (see References) and the Global Harvest Research Observatory at http://www.globalharvestministries.org/home.qry?ID=179. The website provides information about spiritual mapping—a Geographic Information Systems approach that combines regional statistical data with its spiritual history to identify spiritual strongholds that need to be targeted for prayer and related strategies. Sharon Stone’s *Prophetic Strategies for Regions and Apostolic Intercession* is a good resource about intercessory prayer. Caution is needed when getting involved with people involved in spiritual warfare as some people are not well-informed and balanced in these matters.

New Wineskin of Contextualizing the Gospel

—CONSTRUCT: Contextualizing is translating new wineskins for the Gospel—

*Contextualizing the Gospel into a culture involves a process of translation.* Apostolic leadership should understand that the contextualizing procedure involves 1] a functional
analysis of who God is and what He has done redemptively for all people of the world; 2] prophetic interpretation of what this redemptive activity means for the lives of God’s people in their particular circumstances. Prophetic interpretation means that the Spirit gives revelation for powerful and meaningful ways so that Biblical and life truths relate to a particular people and their specific needs. (It should be apparent that the message is the wine and the methods are the wineskin).

Design the construct to strengthen the messenger’s experiential and intellectual grasp of the message. This will ensure a sturdier, more powerful wineskin that facilitates the faith and experiential participation of the recipients.

**THEMATIC CHART: WINE AND WINESKIN**

The following chart is from the snowball survey of the Top Ten Revival Websites. The recommendation for the chart is to glean new insights for understanding the complexities of an ecological approach to revival.

**TABLE: THEMES**

**New Wine and Wineskin Themes**

<table>
<thead>
<tr>
<th>New Wine and Wineskin Themes</th>
<th>No. of times Referenced</th>
</tr>
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<tbody>
<tr>
<td>• New degrees of spiritual hunger—near desperation—for a closer relationship with God and more agreement with His desires. This kind of hunger is expressed through seeking-worship, prayer of intimacy, prevailing prayer (until answer obtained), spiritual mapping, spiritual warfare, and a contemplative lifestyle of listening and prayer. New or recast foundational beliefs, supernatural experiences and transformational learning about church in relation to itself, and in relation the Ekklesia’s responsibility to society, culture, education, etc.</td>
<td>[24]</td>
</tr>
<tr>
<td>• “Hospitality-revelation” to understand hosting and maintaining new wine.</td>
<td>[13]</td>
</tr>
<tr>
<td>• New or recast divine materials (revelation of various kinds, from multiple sources) utilized to influence formation of new mental constructs that contextualize and facilitate flow of the power of God in a specific region.</td>
<td>[13]</td>
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<tr>
<td>• New willingness to accommodate the “needs of God” relative to humanity; especially carrying His messages, establishing His Kingdom on earth.</td>
<td>[12]</td>
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<tr>
<td>• Newly anointed/appointed, equipper-leaders emerge; new leadership styles develop; new humility revealed in “nameless, faceless, empowering leading styles; facilitation of contemporary spiritual hunger and meeting contemporary human needs. Some leaders are warrior types, calling for radical commitment and reforms. New lead worshippers (musicians) bring new sounds and intimate worship encounters with God.</td>
<td>[10]</td>
</tr>
<tr>
<td>• New organizing innovations created to contextualize the Gospel-power of God in new ways for specific cultures.</td>
<td>[9]</td>
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</tbody>
</table>
PRACTICAL SUGGESTIONS

By implementing the following operational principles, leaders can build churches with functional structures that fulfill Kingdom mission.

- “Evaluate all structures and programs by organic and missional principles. Ask questions like: Is the central focus of our church the worship and mission of God?
- Leaders must take care to avoid the twin dangers of “sacralizing” the structures so that they can’t be changed or modified as necessary, and of “secularizing” them, forgetting that structures, though purely functional, do reinforce values and worldview assumptions.
- Build an effective infrastructure of small groups to promote accountability in lifestyle. A primary emphasis for small groups is to help members find and be effective in ministry.
- Build a leadership team that collectively models the character of Jesus Christ. Effective leaders know how to build teams based in Jesus Christ (not human leaders) as the Head of the church, their call to ministry, their character, and their spiritual gifts.

No congregation can be equipped for ministry by just one person. Rather it can only occur by building teams with mutual vision, vulnerability, interdependence and unique contributions to equipping others,” (Snyder, 1975, 38).

Minster the Gospel to and with the poor.

“A ‘church’ that both sits at Jesus' feet (like Mary) and ministers to the needs of the hungry and hurting (like Martha) exerts ‘a dual pull on the spirit realm. There is a special visitation of God that accompanies it’,” (Tenney in Stalcup, 1998).

The diffusion of innovations chart (See TABLE: DIFFUSION) and accompanying explanations are useful in understanding aspects of revival. Apostles, prophets and sometimes teachers tend to be innovators. Many of the people who participate in new
wineskins are most likely innovators and early responders. Some of the people who travel from across the nation and the world, may also be innovators and early responders, however many of them may be inquisitive later responders who want to ascertain the situation before they decide.

Leaders can use these findings to aid understanding with some aspects of acceptance and resistance to change. Insights therein can also help them related to groups or individuals in relation to how to communicate and at what speed to push for change.

**HELP FOR GIFT-DETECTION AND EXPERIMENTATION**

—**CONSTRUCT**: Assistance for identifying gifts/callings and organizing based on gifts—

Because helping members identify and activate their gifts is such an enormous challenge, for contemporary new wineskins to surpass those of the past several hundred years, significant innovations and great energy will be required to advance the ekklesia. Leaders should personally experience extensive Spirit-led reflection and self-assessment about transformational learning that they have experienced; they should consider whether their learning has informed their ministry, resulting in new practices. They need to clarify their own gifts and calling; then receive training and mentoring so they can more effectively equip those whom they lead. See Appendix E. for further information.

Those who are interested in learning more about these new paradigms can experience new educational wineskin for apostles and for prophets. Several new models have emerged in recent years, with Wagner Leadership Institute—which trains apostles—as one of the best.
Recommendations Summary

The purpose of this study is to identify and define characteristics and strategies that are conducive to the flow of “new wine” of Christian revival and restoration. From those definitions, characteristics and strategies the goal is to formulate design constructs that can be used by “new wineskin” leaders to construct organism-like socio-spiritual structures that facilitate either revival or restoration of the primitive Christian faith. Another aspect of the research was to identify perspective transformation that 1) is likely to be needed so people are ready to receive revival and 2) occurs as a result of participation is revival.

Research Questions

1. (A) What are the characteristics of new wine in general?

   (B) What are the characteristics of new wineskins in general?

2. What are the most important criteria of new wineskins in relation to hosting and preserving new wine?

3. (A) What transformational learning (perspective transformation) is needed for individuals to effectively participate in new wine and new wineskins?

   (B) What transformational learning occurs with persons after experiencing new wineskins and new wine?
FURTHER STUDY NEEDED

RESTORATION AND RELATED TOPICS

The topic of restoration should be studied further to discover several aspects of the belief. “Restoration of all things,” is one phrase used in scripture (from the book of Acts) in reference to the Biblical prophecy. Knowledge that needs to be discovered include: What has the church believed about restoration from a historical perspective? When did the church begin to realize this meaning? What other phrases and concepts are interchangeable or related to this issue? What other prophetic events does the scripture suggest as related to this one? What are the implications of restoration for the ekklesia and for society? One of the best places to begin is by learning whether any of the current revival leaders has researched and written on this topic.

Several topics in this study are compatible with restoration but were omitted for one of two reasons: 1) time limitations and 2) compatible but tangential to this study. They should be studied further.

1) Marketplace apostles⁹¹; 2) Hebrew (vs. Greek) worldview as basis for biblical functioning of ekklesia in society; 3) Priesthood of all believers; Business as mission; Vocation as calling⁹; Mission organisms deploying spiritual gifts in society. Each of these issues are mentioned briefly in the study. Each of these issues are important for new wineskins of restoration. Further research should be done on each of them, in relation to restoration.
PERSPECTIVE TRANSFORMATION AS PREPARATION FOR RESTORATION

Perspective transformation in preparation for restoration is a topic that needs additional research. This should be examined again, after the body of knowledge about restoration is more fully developed.

SURVEY-RELATED QUESTIONS

In the third survey section—concerning spiritual perspective transformation—Question PT1C in the section dealing with stages of perspective transformation describe the third stage as “Recognition that others share the dilemma which leads to exploration of new roles and relationships with others, and planning a new course of action.”

Three respondents indicated that they have experience the other stages but have not experienced this stage. Assuming that the theory is accurate across a variety of settings, these responses are not easily explained. In pursuit of an explanation, responses to the five evaluation questions at the beginning of the survey were examined for the respondents. Their responses suggest that they have considerable experience with revival, so they must have had opportunity to experience this stage as much as the other respondents. It does not seem logical that they have experienced the other stages in relation to revival but have not also experienced this one. Conceivably, they had not reflected on the fact that others shared their disorienting dilemma. If that is true, it is scope possible that they could not answer the entire question in the affirmative; this might suggest a design flaw in the question.

This issue needs further research to determine if the knowledge base is missing facts or perhaps has inaccurate information in relation to perspective transformation in general. The same question should be asked in relation to spiritual perspective transformation; some
difference may exist between perspective transformation generally and the learning process as it relates to revival of Christian faith.

Further study is needed on several survey questions that received unexpectedly low ratings; unexpected because all content is based in substantive literature research. The table below shows the questions and comparison of scores. View the graph in Table FRG. to compare low rating.

Possible reasons for these low ratings include poor question design, cultural differences between the social context of the literature and that of current respondents, to the respondent’s need for additional information (education) about the topic. Three questions should be examined to discover causes for low importance ratings. They are the only questions with responses that dip below the combined Vitally/Very Important score of 75 percent. They are:

WS1E—A new wineskin updates the Gospel into culturally relevant contexts through innovations and supporting administrative structures.

WS3G—A new wineskin should integrate apostles and prophets into local churches or church networks.

WS6E—New wineskin servant-leaders may possess an uncompromising nature that forces people to choose to believe the message or reject the messenger.

Further study is needed to discover why there was such a high amount of survey participation from Oregon and Washington. It seems significant because Oregon and Washington are the most “unchurched” states in the nation, (general knowledge among Evangelical Christian leaders) thus a high interest level from this region seems unusual. 92
LONGEVITY OF REVIVAL THROUGH MAINTENANCE OF REVIVAL WINESKINS

Removing hindrances to wine and longevity

Insufficient information exists about maintaining revival, suggesting the need for more information through further research. This includes ways to keep revival fresh and increasing, identifying hindrances to revival, and how to remove hindrances.

DOES THE NEW APOSTOLIC REFORMATION USE A HIERARCHICAL FRAMEWORK?

According to McKenzie, “Recently a new apostolic reformation has been announced. This move places apostles in a hierarchy over groups of pastors and churches. The problem with this is that it differs very little from the system of bishops and archbishops which are part of the older order,” (McKenzie, 2002). Participants of one listserv alluded to this problem also.

This issue needs more research to determine whether these charges are true and if so, how widespread and the reasoning behind this practice. If new apostolic churches really are practicing hierarchical authority, they are mixing old and new material in their wineskins and it will be a recipe for disaster.
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APOSTLE: A Christian leader gifted, taught, commissioned, and sent by God with the authority to establish the foundational government of the church within an assigned sphere of ministry by hearing what the Spirit is saying to the churches and by setting things in order accordingly for the growth and maturity of the church, (Wagner, no date).

Apostolic Community: A community where the people are living in the benefit of the apostolic dimension with its accompanying characteristics. In response to apostolic grace, there is an increased sense of thrusting forward, a breakthrough anointing and a new set of expectations for the future. The apostolic dimension imparts a new degree of boldness into the company. This kind of community would not be characterized as 'settling for comfort'. Its interest would go way beyond the meeting of its own needs. An apostolic community will have impact and breadth that operates against the natural introspective position often demonstrated in local church. The apostolic community operates out of a development mentality not out of a maintenance mentality. It will look far beyond its present borders and in fact recognize no ethnic, racial, national or territorial limits, (World Breakthrough Network, 1999).

Anointing: Power, ability, gifting or wisdom of the Holy Spirit given to people to enable them to affect special works of God on His behalf or to know God’s direction for a matter. The anointing is always the activity of the Spirit who enables the discernment of truth. The anointing, the guiding of the Spirit insures that all believers know the truth. A true anointing (charisma) enables a true confession of Christ, (Osborne, Briscoe and Robinson, 1999).
Charismatic Renewal is a comprehensive term for a worldwide phenomenon that started in the 1960s and 1970s, and restored many things involving the Holy Spirit giving supernatural gifts and power to believers. With the passage of time, there have been several distinguishable ‘waves’ of this movement: 1) the Pentecostal movement at the beginning of this century; 2) the charismatic movement that wished to remain within existing churches; 3) the so-called, ‘third wave’; and most recently, 4) the ‘Toronto Blessing’ and ‘Vineyard’ movements. These various segments of the movement are not always in harmony with each other, but have their unique emphases,” (Hamrick, 2000).

Church: The Church is a house and a city, an army and a bride, a building and a body. Each of these concepts is designed to shake us and stretch our thinking and practice beyond our current capacity. Most of the ways that God operates are paradoxical (Cooke, no date). In this document, the concept of the church as the Body of Christ and as the church organism is used interchangeably.

Constructivism involves the process of meaning making, in which individuals construct mental models that ground their understanding in a deeply personal and unique fashion. Constructivists believe that certain activities and environmental enrichments can enhance the meaning-making process such as active learning using kinesthetic, visual and auditory modalities, creating opportunities for dialogue, fostering creativity and providing a rich, safe and engaging learning environment.

Constructivist learning theories have limited use within an Evangelical Christian worldview, because relativism is a central tenant of such theories. With care, special insight from constructionists—meaning making—has some application for Christians. Belief systems and core values provide the cultural glue that holds the community together; and
meaning connects both belief systems and core values.

Contextualization—as used in this paper—is defined as enculturation, indigenization, localization and cross-cultural theologizing. As with the Gospel proclamation of the First Century Church, which was cast into specific forms, the diverse contexts of the Twenty-first Century requires unique form as well, (Longnecker, 1999, 3).

Disciple means apprentice or student. The model that Jesus used and taught was for a journey person to live together with the learners, teach and show them how to work, and then give them responsibility to grow and do the same work.

EBFA is an acronym coined for this document, meaning Experientially Born From Above. It is another way of expressing the overused though still valid phrase, “Born Again Christian.” To be EBFA is a common spiritual experience for followers of Christ who have experienced a regeneration of human nature that “died” when the first people disobeyed God. Jesus declared this as a basic tenant of the Kingdom of God. “Unless you are born from above, you cannot (even) see the Kingdom of God.”

Ekklesia: (Ek’ le see ah) The Greek word used in the New Testament, that is commonly translated church. Cultural practices over several hundred years have subverted the original meaning: “The community of the called out ones.” Orthodox Christian belief identifies these as people who have experienced spiritual rebirth and new life through faith in Christ, because of His redemptive sacrifice. To be “called out” of the world system means that those people receive the divine life of Christ, and are called to live higher principles by receiving strength for that life. The community of those who are called out is equivalent to being the “Body of Christ.”
**Equippers** (or Equipping gifts) are a concept based in Ephesians 4.11 that identifies two categories of Christians: equippers and workers. Every person, who receives new life through Jesus the Messiah, receives spiritual gifts according to the Spirit’s choosing. The gift is given to provide them with abilities for their calling in the scheme of things. In this case, equipping gifts are gifts for developing or training other people in specific ways depending on which of the 5 types of equipping gifts they embody. By training them to develop their knowledge and aptitudes, and by employing their working gifts and abilities, they then are able to contribute to others. As everyone works for the benefit of others, the whole organism grows. In some cases, whole communities and societies can benefit.

**Gospel:** The “Good News” story about the redemptive death and resurrection of Jesus the Messiah. He was born in human form as God incarnate, illustrating His divine nature as miracle worker, prophet, high priest and savior. All who call on Him for salvation and call on the Holy Spirit who provides communion with God receive friendship and guidance, and the power to live the life of Christ.

**Identificational Repentance:** Proxy declaration of guilt through prayer to makes amends on behalf of others (even when they are not praying for themselves).

**Identity:** The part of one's personality that is aware and able to see as a meaningful and coherent whole, (Jackson and Ulmer, 2001).

**Impartation:** Spiritual transference of grace and power from the Holy Spirit to another person who has spiritual knowledge, power or ability. Transference for some specific purpose results in divine enabling to do something new you have not learned nor been able to do before. It is similar to learning a new skill or ability to execute an activity using the new skill, except the learning process is largely bypassed.
Since impartation is a work of the Holy Spirit, there is satisfaction in “knowing how” to perform the activity as part of a team effort. Various gifts of the Spirit can be activated through impartation, resulting from personal desires, prayers and sovereign decisions.

**Intercessors** Christians who are regularly involved in intercessory prayer by the power and guidance of the Holy Spirit. Prayer may be for salvation of others, for positive changes in other people, for protection, wisdom, power or many other needs. Frequently, leaders are supported by intercessors that are praying for their well-being and for success of their mission.

**Intercessory prayer** (also termed Intercession) Intercession is based on the redemptive work of Christ as a mediator between the Father and humans. The phrase has the same meaning as “intervention,” “mediation,” or “arbitration,” and is similar to defending someone in the way a defense attorney defends a client except it involves praying by the power of the Holy Spirit asking God for something specific. Scripture indicates that Jesus intercedes continually on behalf of humans that being EBFA, overcoming evil and fulfilling their destiny may redeem many.

God had given me a new picture of intercession: I now see my role as coming to the feet of my heavenly Father, who knows all and is exceedingly full of compassion for all that He has made. As I wait in quietness upon Him, he taps me on the shoulder, and says, ‘See what I desire to birth in this situation. Release healing (or salvation, etc.) through your prayers,’” (Schaller, 1992).

**Knowledge construction:** The process of constructing knowledge can involve both cognitive and physical constructions of meaning through the development of mental models...
or schemas, as well as physical or virtual representations of knowledge. It is related to the notion of meaning making.

**Meaning-making:** Meaning exists when the relevance (relationship and significance) of an idea, thing, person, activity, or event, whether real or symbolic, is perceived. If the meaning spurs the person into activity, then the meaning provides purpose, (Cole, 1998). Meaning making is an important part of perspective transformation where “the process in which a student substantially modifies his/her self-perceptions and perspectives on various issues,” (Malone, Jones and Stallings, 2001).

**Narrow Path:** This is a reference to Jesus’ statement, “Narrow is the gateway and compressed the road that leads to eternal life, and only a few ever find it, (Compilation: Weust, 1972 and NLT, NIV, 1984).

**New wineskins as spiritual and social constructs** The parables of the new wine are found in Matt. 9:16, 17, Mark 2:21, 22 and Luke 5:36-39. Fundamentally, the concept of wineskin" as taught by Jesus the Messiah refers to first order spiritual and social constructs that determine how church-as-organism is meant to function and interface with society. The construct must be understood according to the intended meaning as recorded in the original languages from which Holy Scriptures are derived. Progressive understanding of the meaning and implications of "new wineskin" may be conveyed by retranslating, restorative illumination, and by transcendent revelation through the person of the Holy Spirit.

Reflecting on these constructs can illuminate and renew human minds concerning the nature and function of the church-as-organism, its structure, organization and interfacing with society. When progressive, restorative understanding is absent related to the concept of church-as-organism, it is probable that the current wineskin is becoming "old wineskin,"
i.e., it is wearing out, and becoming irrelevant to the conveyance of the Kingdom of God in human societies.

Retranslating and generational changes in human leadership are needed due to constant changes occurring in culture. Humans must make room for divine revelation beyond (though consistent with) what is understood about existing scriptural records: “transcendent revelation.” The prophecies of end times indicate there will be an increase in the work of the Holy Spirit, and those who are redeemed by the Messiah will be overwhelmingly filled with the Spirit, displaying divine evidence thereof. This has never occurred in history according to the prophecies, (e.g., the latter glory of the temple will be greater than the former) and thus it is only logical that additional revelation will be given during those times. (God helps His people by giving them understanding about what He is doing.) The generation living in the final age before Christ’s return will experience things unforeseen for many generations. Thus we must not declare with final authority that God cannot send transcendent revelation to assist the saints that live in that time period.

**Old Covenant** God initiated a covenant relationship with those who became patriarchal leaders of the Hebrew and Christian faith. The Old Covenant contained God’s promises about making their offspring a people uniquely set apart, protected, and provided for by Him. It also set requirements for the people to love God with all their heart and to love others in practical ways, treating them as they would want to be treated. God promised to keep His end of the covenant as long as humans kept their end of the agreement. Nevertheless, if they loved idols, people, or possessions more than they loved He had a right “to divorce them,” i.e., drop His end of the bargain. See also New Covenant.
New Covenant: Jesus as God was born as a Hebrew into the context of the Old Covenant. As an adult, He chose twelve men to be His apprentices and successors as He began to initiate the New Covenant, first offering it to the Hebrew people then extending it to all humanity, i.e., Gentiles or non-Hebrews. The history of the Hebrew people proved human nature was incapable of keeping the Old Covenant with God, and because of their adulterous and evil lifestyles God abandoned them several times, allowing them to reap what they sowed. Due to human failed efforts to live righteous lives, Jesus as God-in-human-form surrendered Himself as a martyr to redeem all humans who chose to “believe into” Him. Legally, as a holy God-man, He substituted undeserved punishment for human shortcomings in exchange for His perfection righteousness. The Holy Spirit, occurring in two or three general stages operationalizes this covenant for humans. First is a one-time transformative, divine exchange (being EBFA) and then is a daily-and-continual dependence, living by the redemptive, amazing grace and strength of the Holy Spirit of God, “The Helper.” I.e., the Helper helps EBFA Christians live the life of Christ. They must cooperate in the struggle to overcome their humanistic nature (conceptually and experientially very difficult.) See also Old Covenant.

Organism: An individual form of life such as a plant, animal, bacterium, protist, or fungus. A body made up of organs, organelles, or other parts that work together to carry on the various processes of life. Also, a system regarded as analogous in its structure or function to a living body: the social organism, (The American Heritage Dictionary).

Pentecostal/charismatic: A specific belief and practice that has existed since approximately 1900, and has spread worldwide across a wide spectrum of Christian Churches. A primary focus is on the experiential work of the Holy Spirit in an individual Christian’s life, including
supernatural gifts of the Spirit at work in their lives. These groups tend to more actively seek and pray for revival, miracles and supernatural activities.

**Primitive Christian church** The idea of the primitive Christian faith or the primitive church (both terms are used in this paper) is a recurring theme throughout two thousand years of Christianity. At specific times in history, leaders have arisen calling for a return to the simplicity of the first principles, first practices and first lifestyle of the first followers of Christ until approximately 250 AD. This radical idea has been proclaimed and practiced with varying degrees of success. The simplicity of authentic practice has always been proposed in contrast to—and sometimes insubordination of—church dogma and religious systems.

**Prophecy:** The proclamation of a message revealed by the Holy Spirit, suited to the specific needs of the moment, and in the language of those who hear it. It was widespread in the church until about 250 AD (Longman, 2002). Prophecy can also be defined as “speaking forth the mind of God under the inspiration of the Holy Spirit,” (Wagner, no date).

**Restoration:** The belief that the Christian faith is being incrementally restored to its original authenticity and power after a great falling away began around 350 AD and continued until the 15th century. The belief in restoration is based on several prophecies in Scripture: “In the last days, God will pour out His Spirit on all flesh,” He will “restore the tabernacle of David,” and Jesus will return for “a bride (the church) that is without spot or blemish.” This belief is supported by changes such as those of the Protestant Reformation (late 1500 and early 1600s), at least two Great Awakenings, and in the 1900s, Pentecostal and charismatic growth in the Faith. The events of the last 100 years have elicited reports of numerous miraculous events on a worldwide scale.
**Revelation:** Progressive truth that illuminates and transforms the mind of true Christians as they encounter the person of Jesus the Messiah and are taught by the Holy Spirit. All Christians begin without any revelation about Jesus, but when they begin to believe in Him, and receive the Spirit of Christ they grow in understanding of God’s ways. This begins with a basic knowledge of salvation and then continues to the experiencing of supernatural aspects. (Healing, miracles, prophetic knowledge, etc., and significant purifying of lifestyle.) Even though supernatural kinds of experiences are commonly suspect by Christians with a Fundamentalist mindset, miracles, signs and mysteries are declared in Scripture to be central factors following those who believe in Jesus.

**Revival terms:** Three foundational tenets of revival theology: **Revival** - This begins with a recovery of the Lord's testimony in a given generation. The resulting effect on society is large numbers of people being converted in terms of a spiritual awakening. **Reformation:** The corresponding effect of a spiritual awakening on a particular society. Great social reforms occur due to the sanctifying power of a revived Church acting as a redeemer to its culture; also Restoration as defined earlier.

These three great forces working together throughout time have brought about a crucial juncture in history. We desperately need to understand what God has accomplished in the past and examine the current state of affairs. The purpose of such understanding is to create an atmosphere within the Church of this generation that is conducive to yet another wave of revival that will reform the nations and complete the Great Commission.

**Religion** Currently, there is no consensus among social science researchers regarding precise definitions of religion or spirituality. Although consensus does not exist, most researchers use definitions suited for the particular intent of their inquiry. For the purposes of
this review, the work of Maton and Wells (1995) and Pargament (1997) was used. They broadly define religion as a set of phenomena that includes the settings, groups, activities, and worldviews which focus on a search for significance in ways related to notions of the sacred. That is, religion is viewed as religion as representing both a process and a particular area of human experience. Spirituality is viewed as being intimately related to religion in people’s search for significance; an aspect of human experience realized as awareness, belief, and sense of connection with others and the universe, both material and non-material. In their view, spirituality and religion overlap significantly in individuals’ and communities’ search for the ultimate meaning of existence. Since 1960, several journals have been founded at the nexus of psychology and religion, (Kloos, and Moore, 2000, p. 121).

**Revival** The presence of God is the supreme characteristic of a God-sent revival, (Campbell, no date).

‘When God comes down, God's Word comes home, God’s purity comes through, God's people come alive and outsiders come in, God is really among you, (Packer in Steingard, 1995).

Revival: “Moving from a state of human activity to a state of divine activity.”


“Revival must of necessity make an impact upon the community, and this is one means by which we may distinguish it from the more usual operations of the Holy Spirit,” (Wallis, 1990).

**Revival terms** (additional): Three foundational tenets of revival theology: **Revival:** Already described, results in a recovery of the Lord's testimony in a given generation. The
resulting effect of the revived *Church* on society with large numbers of people being converted is termed a **spiritual awakening**. **Reformation:** – The corresponding effect of a spiritual awakening on a particular society. Great social reforms occur due to the sanctifying power of a revived *Church* acting as a redeemer to its culture.

"Revival means change. When revival comes, it changes your talk, your walk, your giving, your marriage, and your family, your praise and worship. Revival changes everything! Change produces joy. The current revival is not about laughing; it is about changed lives, changed *churches*, changed cities and nations. Before it's through, it will change the world for Jesus' sake. Revival begins with you.

“Revival is not something that we can produce by our own human efforts, reasoning, or wisdom. Revival comes from God. Revival is God breathed, God ordained, and God inspired.

**River and River Churches** “The River” is a term used interchangeably with the current revivals where people are overcome in various ways by the presence of the Spirit of God. River *Churches* are *churches* that prioritize the presence of God, hosting the Spirit and expect manifestations of the Spirit as part and parcel of “soaking in the river.”

**Transformative learning:** (Also called perspective transformation) A special form of learning that involves seeing issues in a new way due to a breakdown of personal theory during problems or crises. The learner undergoes a conscious recognition of the difference between their old viewpoint and a new one and makes a decision to appropriate the newer perspective as being of more value.
When individuals change their frames of reference by critically reflecting on their assumptions and beliefs, they consciously make and implement plans that bring about new ways of defining their worldviews.

When confronted with a new situation which does not fit with the learners’ existing perspective and when adding knowledge or increasing competencies within the present perspective is not functional, the learner experiences a period of disorientation and disequilibrium. To resolve the ensuing discomfort, the learner engages a critical examination of the assumptions underlying his/her role, priorities, attitudes and beliefs.

Workers as explained along with the word “equippers,” is a concept derived from the teaching of Apostle Paul recorded in the letter to the Ephesians church (Eph. 4.11 and 12). Workers are disciples who are non-equippers, not leaders, but possess other gifts employed in serving others in the church-as-organism as well as those in the community and society. Every person, who receives new life through Jesus the Messiah, receives gifts according to His choosing and their calling.

By developing their aptitudes, and by employing their working gifts and abilities, they are able to contribute to others. The workers do the “work of ministry.” Ministry simply means service; serving others according to their real needs, not just their “felt needs.” As everyone works for the benefit of others, the whole organism grows. In some cases, whole communities and societies benefit.
APPENDIX B: HEBREW METAPHORS FOR RESTORATION: FEAST, RAIN, TABERNACLE

Restorationists, use several scriptural metaphors as support for their belief in an end time restoration. They include the Feast of Tabernacles that prophetic promise and the Tabernacle of David. Israel’s King David created a “house of worship” for God that was more than a temple facility; it was a living organism of worshippers and musicians who ministered to the Lord 24 hours a day, supported by donations from every tribe, (Bickle, 1999).

Upon full restoration, believers are thought to be equipped and conditioned for a greater destiny prophetically foretold and symbolized through the Biblical feast of Tabernacles. “Once we experience this full restoration, we are then equipped and conditioned for the even higher destiny prophetically foretold and symbolized through the Biblical feast of Tabernacles,” (Jones and Davis, 2002).

This prophetic feast is widely accepted among Evangelicals, as being fulfilled at the pinnacle existence of the church. Many are motivated to pray and believe for that day to be fulfilled where the symbolic becomes the people of God becoming a literal house for God. “What is our responsibility as members of the terminal generation while we wait for the day when we will “tabernacle” with God? Believers in the Messiah will earnestly pray to God that it be done,” (Ratcliff, no date, online). “Hosea 6:3 tells us that the coming of the Messiah will be as the former and latter rain on the earth. The rain is a type of the Holy Spirit being poured out upon flesh (Acts 2:1-8, 14-21; Joel 2:23, 28-29). Rain speaks of revival, restoration, and returning to God and trusting in Him...The great rain or outpouring of God’s Holy Spirit will come when the believers in the Messiah will earnestly pray to God that it be done. God has already declared that He would pour out His Holy Spirit during the seventh
month, which is a spiritual picture of the end of the age. The greatest outpouring of God’s Spirit is yet to come,” (Chumney, 1994).

A Hebrew scholar, Edersheim, had this to say about the Feast of Tabernacles. “The Feast of Tabernacles points to the final harvesting of the Church in the end. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations,” (Edersheim, 2001, in Ratcliff, no date).

A national and international church leader, Jim Goll, recently prophesied, “The restoration of David's Tabernacle as prophesied in Amos 9:12 and Acts 15: 16-18 shall come forth resulting in authentic 24 hour Houses of Prayer and Praise, Worship and Intercession sprinkled across the nations. Praise once again, will not be confined to the ‘four walls of the church’ but will spill out into the open-air arena,” (Goll, 2000). One of the first groups who began developing actual model for this trend is called the International House of Prayer of Kansas City, a 24-hour ministry of "Worship Warfare" in the spirit of the Tabernacle of David, (Bickle, 1999).

The Feast of Tabernacles and the Latter Rain “speaks of a mighty outpouring of the Holy Spirit of God, a universal outpouring of His Spirit. This outpouring will be accompanied by signs, wonders, and manifestations of the gifts of the Holy Spirit as well as a revelation and illumination of the Word of God beyond all that has ever been seen in the history of the congregation of believers in the Messiah. This outpouring will touch every nation, both Jew and non-Jew. The believer in the Messiah who is living at the time of the latter rain is called to seek the Lord and ask Him to send rain on the people of the earth (Zech. 10:1; Psalms 46:4; 65:9-10; Jeremiah 5:23-24; 31:10-14),” (Chumney, 1994).
APPENDIX C: PROPHECIES AND DISCERNMENT IN SPIRITUAL WARFARE

Content of Top Ten Revival Websites Related to This Topic.

• Declaration that the Northeast gate - the womb of our nation - has been opened. A prediction showing signs of being true.
• "Fall 2002 Many things that you have been laboring for and believing to change in your life are going to begin to turn.
• "Surely the LORD God does nothing unless He reveals His secret to His servants the prophets" (Amos 3:7), January 27, 1999: Prediction that Satan intends to launch terrorist attacks against school children. [On April 20, 1999, the heart of the United States was broken as we watched, children killing children as the Columbine High tragedy unfolded]. It is becoming more and more vitally important not to reject the legitimate words given though the prophets. Trusted leaders who are able to judge national words are gathering and being raised up for functional together. Practical suggestions were made to implement that. PredictionApparently Fulfilled: This appears to be a documented prediction three months before the Columbine incident, (Jacobs, 1999).
• The coming move of God (revival) will be explosive, bringing a spiritual revolution that will radically alter the modern-day church's very definition of Christianity. It will result in a massive end-time revival, and multiplied millions of souls will be added to the church. Preparation is a key factor. A worldwide youth revival is coming in which the Spirit of God will release such passion for the presence of God. It will sweep across the earth like a wild fire, nothing will stop it. Mass gatherings will not be organized by man, but directed by the Spirit of God. Prediction Echoed by Multiplicity of Voices
• One prophet said that in a visitation the LORD told him "Tell the Church." I am coming to remove everything that bears my name that does not exhibit my character. To His question, "Oh, LORD what will be left?" he was told, 'Not much!' He exhorted people to get ready to embrace winds of change. Prediction Unfulfilled But Confirmed by Several Prophetic Voices
• God is going to take the government of the church out of the hands of man and put it back into the hands of the Son of God. That is the only place it deserves to be. Although you may not be, but God is fed up with business as usual. A revolution is going to occur, not with guns, knives and hand grenades...(but) with the weapons of the Kingdom of God. The definition of the word revolution is "an overthrow of a corrupt government." PREDICTION UNFULFILLED BUT CONFIRMED BY SEVERAL VOICES

• More churches have been destroyed by faultfinding than by either immorality or misuse of church funds. So prevalent is this influence in our society that, among many, faultfinding has been elevated to the status of a "ministry"! A primary goal is revealing Christ's authority in intercessory prayer, spiritual warfare and obedience to His Word.

• Confrontation shall come with the "political spirit" as a post sectarian era begins to be ushered in. Even as the "prophetic movement" exposed and confronted the "religious spirit" in the church, so an "apostolic movement of grace" will expose and lay an axe at the historical root of the "political spirit" in the church. PREDICTION UNFULFILLED BUT CONFIRMED BY SEVERAL VOICES

• Faith works through love. The Spirit of God is releasing a much-needed corrective word. We must get back to operating in love. EXHORTATION THROUGH PROPHECY, OBVIOUSLY ACCURATE

• The Holy Spirit is releasing a warning highlighting "presumption" as one of our most significant enemies in this strategic moment in time. Our best counsel is to simply acknowledge that we do not understand nearly so much as we think and openly and adamantly ask from the LORD greater understanding and comprehension to overcome our presumption.

• An extravagant Youth Movement is coming to the global body of Christ that will "rock the nations."
• The restoration of David's Tabernacle as prophesied in Amos 9:12 and Acts 15: 16-18 shall come forth resulting in authentic 24 hour Houses of Prayer and Praise, Worship and Intercession sprinkled across the nations. Praise once again, will not be confined to the "four walls of the *church*" but will spill out into the open-air arena.

• A renewed Quietist Movement will emerge as believers in Christ find the Secret Place of the Most High to truly be their dwelling place (Ps. 91). A fresh revelation of intimacy with God, communion with their lover/husbandman and master will come forth.

• A fresh Holiness Movement will spring up in the *church* worldwide. Its emphasis shall be one of the Father's mercy mixed with an authentic spirit of conviction of sin (John 16:) causing many to repent and their stained garments to be experientially cleansed by the power and blood of the LORD Jesus Christ.

• The body of Christ will awaken to her call and responsibility to reach and lift up the poor and oppressed as stated in Isaiah 58: 7-12. Finances will be released to care for the widow and the orphan as declared in James 1:27.

• In 1996, 1997 and 1999, two prophets were given visions from the LORD about a powerful demonic spirit that God desires that we understand and oppose. It is a great enemy of the cross has authority to release great destruction and misery in the earth, especially if unopposed by the praying *Church*. Strategies for prayer against this power were given.

• Time is drawing near when God will release an unprecedented wave of His Holy Spirit. This new wave of God's presence will grow to such intensity, the air will literally feel thick like the density of honey. This profound presence of the Spirit will release four things: 1) The Holy Spirit will take a new dimension of control of the *Church*, unlike anything in recent history. 2) As people draw near a person being touched by the Holy Spirit, many healings, miracles, and deliverances will happen without prayer for them. 3) This move of the Spirit will result in many conversions to Christ.
4) As a result of these amazing and wondrous encounters, intercessory prayer will be greatly multiplied. 24/7 prayer will flourish, as directives from the LORD are implemented. **Prediction echoed in variety of ways, by multiple prophetic voices.**

- In a dream about a serpent, upon seeing a certain person, the serpent raised its head and displayed that it a very deadly Cobra. The cobra was revealed as the Spirit of Nicolaitans and that he was contesting an ancient religious spirit that had successfully undermined many purposes of God in the earth. This spirit seeks to come between the church and the government of God established with true spiritual authority. The "head" (leadership appointed by Christ) has insight and understanding from God but can do nothing without the "hands and feet" of Christ’s body. This evil spirit desires to masquerade as the true head of the body with counterfeit spiritual authority. In the same way as the true government of Christ, this evil spirit cannot accomplish his purpose without the body functioning as the "hands and feet" putting into action his agenda. **Prediction echoed by other prophecies, with limited anecdotal evidence.**

**Prayer Forces, Intercession, spiritual warfare, birthing revival and evangelism.**

True spiritual warfare rooted in intimacy with God, results in access to the courts of Heaven re those in darkness.

To pull down every stronghold that hinders world evangelization, with a special emphasis on the un-reached people groups.

Spiritual mapping includes research support, communications and networking to affect obstacles to evangelism, to catalyze citywide transformation.

“Identificational repentance” (confession and repentance by-proxy), task of intercessors.
APPENDIX D: TOP 10 LINKS ON 44 OF THE MOST ACTIVE REVIVAL WEBSITES


2. Peter Wagner, Global Harvest Ministries and World Prayer Center (CO)


9. Streams Ministries International, John Paul Jackson (CT.)

APPENDIX E: GIFTS AND CALLING UNKNOWN TO MOST CHRISTIAN

Very little data exists to help provide a clear picture of the challenges that new wineskin leaders face in relation to training and mobilizing new wineskins. A few relevant facts were discovered and are included as an appendix.

How many Christians are able to identify their spiritual gifts and know their calling? Possibly less than 20% of Christians.

How many people know how to apply their gifts to life inside the church according to the direct leading of the Spirit and their own personal initiative? No known formal data exists. Based on anecdotal evidence, people who use their gifts within church structures without direct approval from pastoral leaders are inevitably challenged to “come under authority,” or cease.

Although literature provides only hints—no direct insight—good news may be emerging. Considerable training is apparently underway in various apostolic church settings. In such settings, people are apparently being taught how to follow the leading of the Holy Spirit and also being instructed how to check with existing church authority for wisdom about delivering what the Spirit has given them to share with others.

It seems odd that church shepherds seldom undergo scrutiny of this kind, but that is another discussion entirely. In relation to power, old habits usually die an awful death. In the ongoing struggle for influence in the ekklesia, the Holy Spirit may continue to be quenched and human spirits may continue to be crushed during this season of transition from old to new wineskins. Yet, hope springs eternal.

How many know how to apply their gifts to life outside of church organizations, based in the leading of the Spirit and personal initiative?

No known formal data exists. Based on very limited anecdotal evidence, unless they are specifically authorized as ministries within their own church an extremely small number of people (with or without formal authority and training) are considered ministers in their communities.

How many Christians are functioning in their gifts and living out their calling? Possibly less than 5% of Christians, (Joyner, 2002c).
It is unfortunate that so few Christians can identify their spiritual gifts, and that of those who do, so few are functioning in them. Perhaps worst of all is the lack of freedom that entrepreneurial Christians have within existing church structures. People who exercise their gifts “outside the walls” are seldom supported by status quo Christians and they are frequently criticized as being too independent and rebellious.

This reality suggests that it may be easier to build new wineskins from the ground up. The only other choice would be to tear down and remodel the church as it currently exists. If leaders decide to start from the beginning, foundational work should begin with apostles and prophets. New wineskins must exist for hungry people to find a place to gather as pioneers of restoration. The Spirit must give final direction for all disciples, whatever that might be.

Perhaps this generation will face the challenge and actually implement the practice of the priesthood of every believer. It is time to move beyond lip service. It is time to back up theory with action.

A final challenge that faces leaders is creation of functional community organisms. This is a complex but workable task, when God supplies direction and wisdom for such an effort. The community of Messiah is based on koinonia-fellowship that results from existing revelation and the ongoing work and teaching of the Spirit. This community must be viewed as an organism because it is the Body of Christ. Therefore, it should be organized in such a way whereby all multiple need the community are met by every equipper-leader and all the working gifts functioning together. Undoubtedly, this will mean that people will understand and function at many different levels simultaneously.

Assessment of individuals to address their deep needs and spiritual passions96 will be a vital, integral part of any such organism. After assessment if finished, preparation and
placement of individuals (in the context of community) will involve a complex
developmental and experiential process. It will require leaders who are familiar with the
organism, its mission, goals and needs. It will mean leaders need to provide guidance and
encouragement to each person who is learning to be a worker and servant of God.

A natural part of this process will include, training and deploying people, facilitating
their growth and assessing their fit and function within the community.

The equipper’s mission—for those who choose to accept it—requires a startling
change for most of them. For the average Christian or leader, who has given scant attention
to such issues, restoration demands spiritual perspective transformation of the highest degree.

Clearly, few church leaders have thought through the implications of an approach
such as this. Nothing in the literature mentions any Christian educational venture in existence
is taking such a radical approach. It seems vital, especially in the beginning, that equippers
must *not* attempt to clone Christians whom they train, nor attempt to mold them to be like
themselves. Neither should workers be trained to fit some preconceived role, (Ellul, 1986).
Rather, equipppers and workers *must* seek the will of the Spirit alone and consult with each
individual to discover the phenomenological nature of each person’s calling, gifting and
mission. Next they can begin to move to the relational level. Relationships, not organizations
are the key.

These kinds of activities will undoubtedly involve immense effort. Five different
kinds of equipppers listed in Ephesians 4.11 need to understand their own gifts and callings in
relation to the callings, gifts and learning medium, if they are to help others in this way.
Leaders must not lose sight of the fact that two of the five gifts have foundational authority in
the ekklesia. It will require considerable dialogue and adaptability to sort out these matters.
Together, the root concepts of equipping within the scriptural context of “apostolic church,” imply several things. Equippers who are endowed to provide oversight and training for the people of God, labor to prepare and perfect them until they are fully trained. They are “fully trained” when a pleasing result is reached—specifically they are complete and adequate for the works to which they are called; thus they receive an “official seal of approval,” from the Spirit of God and from equippers.

The “pleasing result” necessarily means that not only are equpper-trainers pleased, but that the Holy Spirit conveys to trainers that God is pleased with the results; the assumption is that the equippers seek for guidance of the Spirit in reaching that decision. Ideal, yes, but possible. At the point of official approval, the learners are ready and able to begin laboring with others in the church organism workforce who collectively work to build up the body of Christ.

Consider from the average Christian’s vantage, the magnitude of the task of activating every Christian into a role of being an active priest of God is huge. How huge is it? If all Christians with worker-gifts suddenly and spontaneously became passionate about their spiritual gifts and wanted help from church leaders, under current conditions, progress would be extremely unlikely. More than likely a logjam would result. The biggest reason for the lack of progress is that most church leaders are functioning as ministers—workers—not as equippers, so they are not ready to equip and train people in these ways. It is doubtful than many leaders have a view of themselves as equippers—at least not in the sense described in this paper. Beyond that, fewer still are likely to have considered what would be involved in equipping average Christians according to their own gifts and calling. Why should they? Currently, they would be unable to find employment if they functioned from that paradigm.
Systemically, Christian *church* are designed in the opposite direction. *church* leaders have little practical reason to consider reality in that way—currently.

Nevertheless, if the entire system changed today and leaders *were ready* to mobilize people to ways, average Christians are unprepared for mobilization without an overwhelming amount of effort. Why should they? If they can give a small amount of their money to pay a few ministers to do the work to which God calls everyone, which is much simpler.
**APPENDIX F: SPIRITUALITY, AN ASPECT OF AUTHENTIC REVIVAL, AND RESTORATION**

In the context of authentic Christian faith, spirituality can be conceptualized as the opposite of religiosity. Spirituality is contrasted with religiosity in the following chart:

<table>
<thead>
<tr>
<th>Characteristic of Spirituality</th>
<th>Characteristic of Religiosity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authentic faith arising from desire</td>
<td>Religious rituals and programs arising from historical precedence.</td>
</tr>
<tr>
<td>Practice based in deep personal reflection and free choice.</td>
<td>Practice based in adherence to creeds and interpretations by professionals.</td>
</tr>
<tr>
<td>Fresh visionary leadership arising from passion and creativity.</td>
<td>“Best practices” from field of religious training/</td>
</tr>
<tr>
<td>Significant personal seeking, testing and experience by hungry hearts and minds.</td>
<td>Unquestioned acceptance of the beliefs and tenants of others.</td>
</tr>
<tr>
<td>concept of spiritual passion</td>
<td>Notion of the walk of faith as “performing one’s duty,” (Schwarz, 1997).</td>
</tr>
</tbody>
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APPENDIX G: FORCES THAT RESIST REVIVAL

This appendix contains these three topics:

- A list of things that stop revival by Charles Finney
- Three lies that stop revival.
- Memes and spiritual warfare: Hidden spiritual forces that hinder revival

These topics are relevant to new wine and new wineskins because their presence will not only hinder the start of revival, but they will also cut revival short wherever they are allowed to dwell.

List of things that stop revival by Charles Finney

1. A revival will stop whenever the Church believes it is going to cease.
2. A revival will cease when Christians consent that it should cease.
3. A revival will cease whenever Christians become mechanical in their attempts to promote it.
4. The revival will cease, whenever Christians get the idea that the work will go on without their aid.
5. The work will cease when the Church prefers to attend to selfish concerns rather than God's business.
6. When Christians get proud of their "great revival," it will cease.
7. The revival will stop when the Church gets exhausted by labour (sic).
8. A revival will cease when the Church begins to speculate about abstract doctrines, which have nothing to do with practice.
9. When Christians begin to proselytize.
10. When Christians refuse to render to the LORD according to the benefits received.
11. When the Church, in any way, grieves the Holy Spirit, ● When Christians do not feel their dependence on the Spirit, ● The Spirit may be grieved by a spirit of boasting of the revival, ● Publishing things that are calculated to undervalue the work of God.
12. A revival may be expected to cease, when Christians lose the spirit of brotherly love.
13. A revival will decline and cease, unless Christians are frequently re-converted.

15. A revival will be stopped by controversies about new measures.

16. Revivals can be put down by the continued opposition of the Old School, combined with a bad spirit in the New School.

17. Any diversion of the public mind will hinder a revival.

18. Resistance to the Temperance reformation will put a stop to revivals in a Church.

19. Revivals are hindered when ministers and Churches take wrong ground in regard to any question involving human rights.

20. Another thing that hinders revivals is, neglecting the claims of Missions.

21. When a Church rejects the calls of God upon it for educating young men for the ministry, it will hinder and destroy a revival.

22. Slandering revivals will often put them down.

23. Ecclesiastical difficulties are calculated to grieve away the Spirit, and destroy revivals.

24. Another thing by which revivals may be hindered is censoriousness, on either side, and especially in those who have been engaged in carrying forward a revival, (Finney, 1978, 291-307).

Three lies that stop revival.

Believing these lies will stop a local church’s ability to continue in revival. They should be avoided like the plague. The first lie is that revival is over. If Satan can convince you that this is true, tragically revival will be over for you. Everything in the Kingdom works by faith, and as long as you believe that it’s over, then it’s over for you. The second lie is a subtle attempt to diminish what God is doing. It’s what we call a “been there, done that” attitude, as though revival was nothing more than senseless manifestations of laughing or “carpet time” with no real direction or practical purpose. So now that our curiosity has been appeased, we can look for the next little gimmick that God may bring our way. Believing this undermines the value of what is happening, the value that thousands testify to. The third lie masquerades as a rational thought process. It says, “I’ve had my time of blessing on the floor. My spiritual life has been truly refreshed. Now it’s time to move on!” But as Melinda Fish so aptly says, “Move on to what,” (Fish, 2001, 2)?
MEMES AND SPIRITUAL WARFARE: Hidden Spiritual Beings Hinder Revival

Throughout this study, the issues of general prayer, intercessory prayer (intercession), spiritual warfare, and spiritual mapping have been mentioned. Although each one is a stand-alone reality, all of these are frequently—though not always—associated in practice. While these activities are explained in the definitions section, they are briefly explained here again in a simpler way.

What are memes? A meme is “a cluster of ideas that leaps from mind to mind, changing the way entire societies think and act.” As genes are to the organism, so memes are to the super-organisms, pulling together millions of individuals into a collective creature of awesome size. Memes stretch their tendrils through the fabric of each human brain, driving us to coagulate in the cooperative masses of family, tribe, and nation, (Bloom, 1995, 101, 98)

Spiritual powers, in their efforts to release these transforming visions, have focused historically on two critical variables: the original vessel and propitious timing. The incubator of the meme, does not have to be brilliant, only yielded…Imaginary memes that become part of the public psyche are called myths and are usually traced to shamanic visions or to explanations affixed to collective traumas. Myths also provide a dwelling place, a psychic habitat of sorts, for personified supernatural forces which can exist over many generations or until replaced by competing memes such as the Gospel. With the passage of time, the myths may extend into the real world in the form of “drawings or sculptures…and in turn inhabited by evil spirits empowered by the collective will and imagination of human communities.

In the absence of genuine spiritual awakening, the mental strongholds formed by deceptive memes can and often do prepare a society for collective possession by demonic spirits. A frequent hallmark of this condition, which can last for brief or extended periods, is extraordinary violence—not surprising since one of the devil’s titles is “Destroyer,” (Otis, 1997, 164-166).

The prince of this world seeks continually to seduce key political leaders as well as cultures. To give him sway over the hearts and minds of people, he must find a way to promote the spread of humanistic memes. The enemy’s ultimate intention is to gain control over the prevailing societal mindset and the institutions that fashion and sustain it, (Otis, 1997, 189). Satan is referred to as “the god of many of the structures that order our existence, (Arnold, 1987, 204). Evil powers can in this way, be equally at home in temple-infested
of Asian or in the shines of Western culture such as shopping malls, sports complexes and universities, (Otis, 1997, 189).

Myths provide a psychic habitat for personified supernatural forces which can exist over many generations or until replaced by competing memes such as the primitive Gospel. In the absence of genuine spiritual awakening, the mental strongholds formed by deceptive memes often prepare a society for collective possession by demonic spirits. Ultimate intention of fallen angels is to gain control over the prevailing societal mindset and the institutions that fashion and sustain it. Lucifer—the chief fallen angel—is referred to as “the god of many of the structures that order our existence” and in this way, evil powers can be equally at home in temple-infested cities of Asian or in the shines of Western culture such as shopping malls, sports complexes and universities, (Otis, 1997, 189).

The prince of this world seeks continually to seduce key political leaders as well as cultures. To give him sway over the hearts and minds of people, he must find a way to promote the spread of humanistic memes. The enemy’s ultimate intention is to gain control over the prevailing societal mindset and the institutions that fashion and sustain it, (Otis, 1997, 189). Satan is referred to as “the god of many of the structures that order our existence, (Arnold, 1987, 204). Evil powers can in this way, be equally at home in temple-infested cities of Asian or in the shines of Western culture such as shopping malls, sports complexes and universities, (Otis, 1997, 189).

The mind-boggling implication of the Quantum theory, which contends that subatomic particles are either mass or energy (depending on whether they are unwatched or watched), is that consciousness may actually define reality, at least in the sense that observation apparently has a literal effect on the structure of the physical world, (Barrow and Tipler, 1968).

**Cultural influences: How the power of altars are maintained**

Altars are serviced and strengthened. People also draw power from their chosen altar, which is why people visit them. Altars speak. Every occult altar has a demonic power appointed to it, (Leithgöb, 2001). Before we focus on the altars of offense, we must realize that God has established a witness through altars that He has established. He brought people into many nations. Although we may not see the seeds, they are there. God has erected altars.
When the real church starts praying, "Enough is enough," there will be trouble at those altars, breaking of the power, less interest to people. Altars are serviced and strengthened. People draw power from their chosen altar (what they worship—hold in high esteem), which is why people visit them. Altars speak. Every occult altar has a demonic power appointed to it. Altars of offense come into a nation through principalities and powers in the air that get legal right to a nation through immorality, idolatry, injustices and blood guiltiness.

From an apostolic perspective, these facts would imply a need to conduct strategic spiritual warfare against the principalities of ambition, rationalism (not invalid, but over-emphasized) unbelief and individualism. Warfare would involve prayer, personal change to overcome these factors, declaration, teaching and mentoring others, new cognition and behaviors, etc.

Prayer will prepare the way for evangelists to enter. Apostolic prayers will bring the message into the spiritual realm because God said in Ephesians 3, that the Church will proclaim to the principalities and powers the plans of God. Most important is to release the highest weapon of spiritual warfare, the Presence of Christ, (Goll, 2001a).

Myths provide a psychic habitat for personified supernatural forces which can exist over many generations or until replaced by competing memes such as the primitive Gospel. In the absence of genuine spiritual awakening, the mental strongholds formed by deceptive memes often prepare a society for collective possession by demonic spirits. Ultimate intention of fallen angels is to gain control over the prevailing societal mindset and the institutions that fashion and sustain it. Lucifer—the chief fallen angel—is referred to as “the god of many of the structures that order our existence,” and in this way, evil powers can be equally at home in temple-infested cities of Asian or in the shine of Western culture such as shopping malls, sports complexes and universities, (Otis, 1997, 189).

Quantum theory combined with memes theory suggests that rationalistic myths can create psychic habitats for personified supernatural forces, resulting in societal paradigms ensconced in institutions that sustain them. Thus, undetected fallen angels rule through many of the structures that order our existence. Through these spiritually derived curriculum, collective consciousness is shaped in specific directions and resulting beliefs and
observations may define much of their own reality—a collective self-fulfilling prophecy of sorts.

Again, the most important aspect of spiritual warfare is to release the highest weapon of spiritual warfare, the Presence of Christ. People who have authority to open and close gates are those who have a courageous heart, a worshipping and praising heart regardless of circumstances. God's thoughts come to them; revelation comes to them, and prophetic realms of God open up to them. Presence of God. The eyes of the LORD search for people to whom He can give keys that will open ancient gates, (Goll, 2001a).

**Leadership weakness in past revivals:**
- May make mistakes based on aversion to organizing and leadership development.
- May make mistakes based on singular leadership rather than multiple leadership. Lone prophetic voices create a void for “school of the prophets”—a necessary function to ensure “balance of power” among prophets (as well as other equipping-leaders who have different functions).
  “No leadership or ministry-building occurred. The revival died due to extremist fear of human organization,” (Joyner, 1993, 11-65). Roberts influenced others to resist leadership development and ministry formation, so no ongoing new wineskins were created to preserve the new wine after the initial revival.
APPENDIX H: “MANIFESTATIONS”: SPIRITUAL EXPERIENCES IMPORTANT TO TRANSFORMATION

What are manifestations?

The term "manifestations" usually refers to human physical manifestations of response to the presence of the Holy Spirit, (Wentz, 11). The manifestations of revival have been likened to a flashing light to indicate "Spirit at work." The important story to tell is what the Spirit is doing on the inside, (Poloma, 1998b, 8). A common phenomenon in powerful moves of God—both historical and contemporary—are unusual physical and emotional reactions to the power of the Spirit. These reactions are frequently called “manifestations” although they have been called by other names, e.g., Charles Finney used the term “excitements.”

What is the proper pastoral approach to these phenomena? The first task is to discern the source of the manifestation. Is it the response of a human body overcome by the power of God? Is it a human imitation of such a response? Is it the response of a demonic presence reacting to the presence of God? Alternatively, could it be a combination of these, (Steingard, 1995)?

Examples of Manifestations from History of Revival.

Note these biblical examples of unusual manifestation. A king in a trance and prophesying when Spirit of God came on him; Priests unable to stand when glory of LORD filled temple, Prophet fell face down, Prophet slumped down, deep in sleep during a vision; Disciples fell face down, heavy with sleep Matt 17.6; Soldiers fell down at Jesus’ words; Guards at tomb shook, became catatonic; Building shook, disciples spoke in strange
languages, behaved like drunks; Apostle blinded, fell down; In a trance, he had a vision; Apostle fell down as if dead, (White in Steingard, 1995).

Most revivals in history have had physical and emotional manifestations of the Holy Spirit of which the following examples are a few. Jonathan Edwards speaks of many people overcome with distress; room filled with outcries, fainting; many overpowered. John Wesley was no stranger to manifestations. God suddenly and strongly convinced many they were lost sinners, the natural consequence whereof were sudden outcries and bodily convulsions. To strengthen and encourage them that believed, and to make his work more apparent, he favored several of them with divine dreams, often with trances and visions. Wesley viewed “some bodily symptoms to have been preternatural or diabolical and others to have been…chiefly supernatural, springing from the gracious influences of the Spirit of God which accompanied his word, (Wesley in Wentz, 2000, 60).

George Whitefield saw strange physical phenomena: power of God came on them and they were loud and emotional with joy; many fell to the ground; much amazement at the presence of his Majesty. George Whitefield’s ministry: people started to fall, some motionless, trembling, convulsions, silence except for groans; his preaching was ordinarily accompanied by people toppling over: struck pale as death, wringing their hands, lying on the ground, sinking into the arms of their friends.

Bishop Francis Asbury (though very proper) had meetings that had shouting, falling, crying, and the ‘jerks.’ At the famous Kentucky Cane Ridge camp meeting of August 1801, what are now called manifestations were termed “exercises.” Cohen writes, “The exercises came in six distinct varieties. They were commonly called the laughing and singing exercise,
the falling exercise, the rolling exercise, the jerks, the barking exercise, and the dancing exercise,” (Wentz, 2000, 44).

In other Cane Ridge meetings, people were agitated, singing, praying, and crying for mercy in pitiful way; at least five hundred people swept down all at once followed by loud shrieks and shouts. Peter Cartwright saw phenomena of the 'jerks' (both saints and sinners), seized with convulsive jerking all over, which they could not avoid; jerking of the head so that loose hair would crack almost as loud as a Wagoner’s whip. Notice how the Quakers and Shakers got their nicknames, (Steingard, 1995).

Charles Finney explained the phenomena of falling under the awesome power of God's presence and conviction. Whatever excitement attends them seems to result necessarily from the clear manifestations which God makes to the soul, (Finney, 1845). An awful solemnity seemed to settle upon the people; people began to fall from their seats in every direction and cry for mercy. He was obliged to stop preaching. The veil seems to be removed from the mind, and truth is seen much as we must suppose it to be when the spirit is disembodied,” (Steingard, 1995).

Characteristics of the “Toronto Blessing” stream of revival, include abandoned worship, pursuit of intimacy with God, a release of the joy of the LORD, ministry moving from professional, one-man revivalist model into the hands of…the ordinary Christian who is now on fire, (Arnott, 2001, 6), All ministry is centered around a primary focus on “soaking prayer,” and the Holy Spirit as friend in ministry. Soaking in His presence they learn to step back to wait on the LORD to see what He wants to do next, (DiSienna, 2001, 26), (Davis, 2001, 10-17).
Possible Explanations of Manifestations

Steingard’s insights are helpful for explaining manifestations. “When God sovereignly visits an individual or group of human beings, his manifest presence and power often affects their bodies in some way. John White (1988, p. 23) states, ‘God is, of course, present everywhere. But there seems to be times when he is, as it were, more present - or shall we say more intensely present. He seems to draw aside one or two layers of a curtain that protects us from Him, exposing our fragility to the awesome energies of his being.’ Martyn Lloyd-Jones tells us that ‘we must never forget that the Holy Spirit affects the whole person... You see, man is body, soul, and spirit, and you cannot divide these... Man reacts as a whole. And it is just folly to expect that he can react in the realm of the spiritual without anything at all happening to the rest of him, to the soul, and to the body... these phenomena are indications of the fact that some very powerful stimulus is in operation. Something is happening which is so powerful that the very physical frame is involved,’”(Martyn Lloyd-Jones, 1987 in Steingard, 1995). He also argues that such strange phenomena are a means that God uses to get our attention.

Numerous Christian leaders have noted that revival is not orderly from a human perspective. Charles Spurgeon, the great Baptist preacher, declared that ‘revival is a season of glorious disorder’ (Relfe in Steingard, 1995). Edwards, convinced of disorder as part of the work of God's Spirit cried, ‘Would to God that all the public assemblies in the land were broken off from their public exercises with such confusion as this next Sabbath day, (Edwards, 1741, 1984, in Steingard, 1995). “Always in a revival there is divine disorder, time seems to be forgotten, people seem to have entered into eternity,” (Lloyd Jones in Steingard, 1995). “
We don't like it when meetings get messy and unpredictable because it is embarrassing and offensive to most of us. But revival is war, and war is never tidy. If we insist that revival must be ‘decent and orderly’ (as we define those terms) we automatically blind ourselves to most revivals, (White in Steingard, 1995). The late John Wimber offers this analogy about manifestations of the Spirit: 'When warm and cold fronts collide, violence ensues: thunder and lightning, rain or snow - even tornadoes or hurricanes. There is conflict, and a resulting release of power. It is disorderly, messy, difficult to control, (Wimber, 1985, in Steingard, 1995). Referring to the unorthodox manifestations in revival, Paul Cain says, “God is also humiliating us! God often offends the mind to reveal the heart,” (White, in Steingard, 1995).

**Edwards on Misrepresentation of Manifestations**

“Jonathan Edwards wrote of spiritual manifestations in connection with the outset of the Great Awakening, which began at his church in Northampton, Massachusetts, in December of 1734. In the introductory portion of his Faithful Narrative Of the Surprising Work of God, he said that the Great Awakening was being ‘exceedingly misrepresented by reports that were spread…[to] distant parts of the land.’ These reports were spread by other Christians, many of whom were in positions of leadership in the churches. Edwards wrote that, ‘When this work of God first appeared, and was so extraordinarily carried on among us in the winter, others round about us seemed not to know what to make of it, and there were many that scoffed at and ridiculed it; and some compared what we called ‘conversion’ to certain distempers.’ Because people really didn't understand what was happening, they began to say negative things about it.
These bad reports spread throughout the entire country, and this had a lasting effect on peoples' willingness to accept that what was happening was a work of God. Edwards wrote that, ‘A great part of the country have not received the most favorable thoughts of this affair, and to this day many retain a jealousy concerning it, and prejudice against it.’ Unfortunately, when people begin to become predisposed against something, it is no longer an easy matter for them to benefit from it, and they will sometimes attempt to put a stop to it.

In his concluding remarks in the same work, Edwards referred again to ‘the innumerable misrepresentations which have gone abroad’ concerning the revival that began in his church. He stated that, because of this, it had been necessary for him to go into great detail about what God was actually doing within the context of the beginning of what we now know as the Great Awakening,” (Riss, no date).

“During the Second Awakening in America, Charles Finney said some of the same things about how what God was doing was being misrepresented. He lamented in his Memoirs that ‘it has been common for good men, in referring to those revivals, to assume that although they were upon the whole, revivals of religion, yet . . . they were so conducted that great disorders were manifest in them, and that there was much to deplore in their results. Now all this is an entire mistake.’ Finney wrote, ‘Until I arrived at Auburn, I was not fully aware of the amount of opposition I was destined to meet from the ministry; not the ministry in the region where I had labored, but from ministers where I had not labored, and who knew personally nothing of me, but were influenced by the false reports which they heard.’ Finney found it amazing that his critics would believe so many of the reports that they had heard,” Finney in Riss, 1997).
Danger of heresy

There is always the danger of heresy when religious experience is the sole guide most of the leaders in these movement are aware of the dangers that lie in this direction. At the other extreme is a Christian rationalism that has inherited the Enlightenment tendency to idolize the human mind. Enlightenment rationalism and its stepchildren (materialism, extreme individualism, narcissism, and Cartesian dualism, to name a few) have distorted the western Christian worldview and made it ill prepared to be a voice in a postmodern culture, (Poloma, 2000b, 10).

Revival evangelists are quite aware of the controversy surround manifestations, both in Christian circles and also the general culture. “One sociologist bases an evaluation of manifestations on the words of Jesus ‘By their fruit you will recognize them. . . . A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit’97. The study provides “a method to study the tree and its fruit, leaving the reader to make the judgment about whether the ‘fruit’ produced by the Toronto Blessing is in fact ‘good’ or ‘bad’. It offers a way to break the deadlock between defenders and critics of the Renewal by presenting evidence about the impact the Toronto Blessing is having in the lives of thousands of people who have themselves tasted of its fruit and judged it to be good,” (Poloma, 1998a, 8).
Finney on Evaluating Manifestations

It requires, often, no little discrimination to distinguish between an effervescence of the sensibility produced by loud and exciting appeals--by corresponding measures, on the one hand; and, on the other, that calm, but deep, and sometimes over-powering flow of soul which is produced by the Spirit of God, revealing Jesus to the soul. I have sometimes feared that these different kinds of excitement are confounded with each other, and consequently, by one class of persons, all alike rejected and denounced; and by another class, wholly defended. Now it appears to me of great importance to distinguish in these cases between things that differ.

We need fear no kind or degree of excitement which is produced simply by perceived truth, and is consistent with the healthful operation of the intellectual powers. When I see cases of extraordinary excitement, I have learned to inquire, as calmly and affectionately as I can, into the views of truth taken by the mind at the time. If the individual readily and spontaneously gives such reasons as naturally account for this excitement, I can then judge of its character. If it really originates in clear views presented by the Holy Ghost, of the character of God and of the great truths of His government, the mind will be full of these truths, and will spontaneously give them off whenever there is ability to utter them. It will be seen that there is a remarkably clear view of truth, and, where power of speech is left, a remarkable facility in communicating it. As a general thing, I do not fear the excitement in these cases.

But where the attention seems to be occupied with one's own feelings, and when they can give no intelligible reason for feeling as they do, very little confidence can be placed in their state. I have frequently seen cases when the excitement was very great, and almost
overwhelming; yet the subject of it, upon the closest inquiry, could give no intelligent
account of any perceptions of truth which the mind had. The soul seemed to be moved to its
deepest foundations; but not by clear exhibitions of truth, or by manifestations of God to the
soul. Hence the mind did not seem to be acting intelligently. I have learned to be afraid of
this, and to place little or no confidence in professed conversions under such circumstances. I
have observed that the subjects of these excitements will, after a season, look upon
themselves as having been infatuated and swept away by a tornado of unintelligent
excitement, (Finney, 1845).

Wesley on Evaluating Manifestations

Wesley advised his followers to test the manifestations. I warned them, all these were
in themselves, of a doubtful, disputable, nature; they might be from God, and they might not;
and were simply not to be relied on, (any more than simply to be condemned) but . . . to be
brought to the only certain test, the Law and the Testimony, (Wesley in Wentz, 2000, 60-63).

Distinguishing Marks of the Holy Spirit as Source of Manifestations Jonathan Edwards
wrote a treatise in 1741 called The Distinguishing Marks of a Work of the Spirit of God.
Edwards asked his readers to assess the awakening by looking past the enthusiastic behavior
and seeing the ultimate spiritual fruit. He argued that the authenticity of God's hand in the
revival was demonstrated by five 'sure, distinguishing, Scripture evidences':

1. It raises the esteem of Jesus in the community;
2. It works against the kingdom of Satan;
3. It stimulates a greater regard for the Holy Scriptures;
4. It is marked by a spirit of truth;
5. It manifests a renewed love for God and people, (Edwards in Steingard, 1995).

White, a Christian psychiatrist in Western Canada, suggested that the form of manifestation is not necessarily an indication of what God is doing inside a person. Individual reactions depend on a number of factors, including personality type, specific unresolved sins, specific problems from the past, the presence of evil spirits, and God’s order of events, (White in Wentz, 2000, 60-63).
APPENDIX I: HERMENEUTICS OF SCRIPTURE.

The basis that I and others are using to reframing the “new” theology of church leadership that is emerging is hermeneutics, or interpretation Scripture. “Hermeneutics is defined in one dictionary as ‘the art of finding the meaning of an author’s words and phrases, and of explaining it to others.’ When applied to Scripture, accurate hermeneutics would require the scholar to: •Study the context of the passage and the theme of the book. •Look up the actual meaning of each word in the original languages. •Note the verb tenses, the cases, and other grammatical determinants. •Learn the cultural setting of the passage. •Determine what the original readers understood it to mean. •Check out cross-references to see how the words are used in other contexts. •See how the first mention of the word or topic is presented in the Bible. •Confirm an interpretation with two or three similar passages,” (Gothard, 2002).

A more secular description of hermeneutics is also relevant. The hermeneutic process of understanding examines the meaning of a text or discourse—including human emotion and behavior—as a process influenced by the beliefs, assumptions, and intentions of the interpreter. The process is a two-way joint activity, a dialogue—being open to the other and trying to understand them. The act of understanding is a generative process, producing something different from that which one is trying to understand.” This is because, by the nature of what learning is, the learner (receiver of the message) can only truly understand, when the sender is satisfied through dialogue that the intended message has been received, (Anderson, 2001). This explanation of the interpretive process is a very significant example of how many people believe that the Scriptures are to be understood—with the Holy Spirit who authored Scripture, as the sender of the message and one with whom Christians are supposed to dialogue1. In fact, Martin Luther, patriarch of the Great Reformation, along with
other leaders of that time, believed that interpretation of the Scripture was a matter of personal diligence and conscience (as opposed to depending on interpretation by “professional scribes” from which the Reformers broke away.

**Background and Procedures used in a Comprehensive Bible Concordance.**

A comprehensive Bible concordance (each concordance is matched to a particular Bible translation) contains the original Hebrew words (from Old Testament) and original Greek words (used in New Testament) in the back of the book. The English words that are used in that specific translation are listed alphabetically in the main part of the concordance, with all Scripture references that were used listed beside the word and a corresponding number beside it. This enables the analyst to identify the number for the Greek word (my study is only of Greek words) from which each specific English word is translated—hence the meaning of the phrase “‘comprehensive’ concordance.” This procedure involves deconstruction, defining and reconstruction by assimilation into the Scripture context. First one references a particular Scripture, then highlight the actual meaning of each English word(s) used, and through a process of substitution and assimilation, the contextual meaning of a specific Scripture can be better understood. (This involves combining several individual words into concepts and again combining concepts into the situational and cultural context of the specific Scripture and also of the entire Scripture topic being considered) In the back of the concordance, the Greek words are numbered; definitions are correlated to a number to which they were tied in the main body of the concordance. In addition, words that are derived from other words are so noted by additional number(s). Together, the words can be examined, analyzed, compared and re-conceptualized until one arrives at the root meanings and therefore the root concepts found in a specific scripture.
Using the preceding procedures and techniques, from the concordance, the words “equipping” and “works” were analyzed in the following manner to ascertain the root concepts. **EQUIPPING** is from the Greek words with the following numbers, their corresponding meanings and their derivatives: (1) 2677 means “an equipping, a preparing,” (2677 is from 2675); (2) 2675 means “to complete, prepare, fully train”: (2675 is from 2696 and 739); (3) 2696 means “down, against, according to;” (4) 739 means fitted, complete, adequate; (739 is from 700); (5) 700 means “please, pleasing;” (6) 2696 is from 2596 and from 4972 and 4973; (7) 2596 (repeat) means “according to;” (8) 4973 means “a signet seal,”–an official seal of approval.

**WORKS** is from the Greek words 2041 which simply means deed(s) work(s).

The assimilated meaning derived from these concepts are explained in the subsection “Defining “Equipping”—The Function of “Fivefold Leadership” “which is with the larger section “Scriptures Forthtelling Restoration; Transformation of Ekklesia.”
APPENDIX J: ANALYSIS OF EIGHT CHARACTERISTICS OF HEALTHY CHURCH

Based on extensive “best practices research” about healthy churches, several exemplar characteristics were identified. “Natural Church” Development has reportedly caused a paradigm shift in the Christian community on the scale of the Reformation. It is said that it moves the understanding of the nature of the church closer to its first century roots by emphasizing the truth that only God causes His church to grow and that God has provided a way of growth for church that is natural. Taking the good things from the church Growth Movement of the latter twentieth century, it decries the unhealthy emphases that imply that church growth is accomplished mainly by the skills and acumen of men in using scientific studies and formulas.

This research has no apparent connections to charismatic churches, but it does have significant relevance for them when presented in the context of the Holy Spirit’s guidance. The role of the Holy Spirit as a kind of “Chairman of the Board” in leadership is both critical to revival settings and very practical as well. The leadership of the Holy Spirit takes precedence over implementation of principles. So within the context of the sovereign role of the Spirit, the following principles are very useful for wineskin constructs and structural design.

Through careful research, Christian Schwarz has verified the link between church health and growth. Having worked among German church for a number of years, he has broadened his studies to include church from around the world. To my knowledge, there has never been such an extensive, statistically valid, worldwide church growth research project ever conducted,” (Logan, 1996).

The eight characteristics are: Passionate spirituality, Need-oriented evangelism, Loving relationships, ‘Functional structures,’ Empowering leadership, Gift-oriented
ministry, Holistic small groups and Inspiring worship. The characteristics are briefly explained below.

**Passionate spirituality** Effective ministry flows out of a passionate spirituality—a life of faith that is a genuine relationship with Jesus Christ. Spiritual intimacy leads to a strong conviction that God will act in powerful ways. A godly vision can only be accomplished through an optimistic faith that views obstacles as opportunities and turns defeats into victories.

The concept of spiritual passion and the widespread notion of the walk of faith as ‘performing one's duty’ seem to be mutually exclusive. In church that tend toward ‘legalism’ (where being a Christian means having the right doctrine, moral code, church membership, etc.), spiritual passion is usually below average. A church regardless of how orthodox its dogma and view of Scripture, can hardly expect to experience growth, as long as its members do not learn to live their faith with contagious enthusiasm and to share it with others.

**Need-Oriented Evangelism** Need-oriented evangelism intentionally cultivates relationships with pre-Christian people so they can become fully devoted followers of Jesus Christ who are actively participating within the life of the church and community. Using appropriate ministries and authentic relationships, believers can guide others into the family of God.

It is important to distinguish between Christians gifted for evangelism and those whom God has called primarily for other tasks. Some church overemphasize everyone’s involvement in evangelism and some underemphasize it. Christ’s mandate to declare the Good News is very important, but His calling and gifting of each person influences the
way that is accomplished. The key to church growth is for the local congregation to focus its evangelistic efforts on the questions and needs of non-Christians. “This ‘need-oriented’ approach is different from ‘manipulative programs’ where pressure on non-Christians must compensate for the lack of need-orientation,” (Schwarz, 1996).

Loving relationships Loving relationships are the heart of a healthy, growing church. Jesus said people would know we are His disciples by our love. Practical demonstration of love builds authentic Christian community and brings others into God’s kingdom.

Research indicates that there is a highly significant relationship between the ability of a church to demonstrate love and its long-term growth potential. Growing church possess on the average a measurably higher ‘love quotient’ than stagnant or declining churches.

Unfeigned, practical love has a divinely generated magnetic power far more effective than evangelistic programs that depend almost entirely on verbal communication. People do not want to hear us talk about love; they want to experience how Christian love really works.

Functional structures have proven to be the most controversial of the eight quality characteristics. The false paradigms, which consciously or unconsciously influence most Christians, are especially harmful in this area. Spiritualists tend to be skeptical of structures, deeming them unspiritual, while others mistake certain structures for the very essence of the church of Jesus Christ. Natural church Development research confirmed an extremely negative relationship between traditionalism and both growth and quality within the church.
In order to develop functional structures, several things have to be looked at: Who are you? Where are you going? How will you get there? Are you there yet? What are you doing to get where we want to go? Who is going to do it, and What are they supposed to do?

**Empowering Leadership** Effective leadership begins with an intimate relationship with God, resulting in Christ-like character and a clear sense of God’s calling for leaders’ lives. As this base of spiritual maturity increases effective pastors and leaders multiply, guide, empower and equip disciples to realize their full potential in Christ and work together to accomplish God’s vision.

Leaders of growing *church* concentrate on empowering other Christians for ministry. They do not use lay workers as ‘helpers’ in attaining their own goals and fulfilling their own visions. Rather, they invert the pyramid of authority so that the leader assist Christians to attain the spiritual potential God has for them. These leaders equip, support, motivate, and mentor individuals, enabling them to become all that God wants for them.

Leaders, who realize their own empowerment by empowering others, experience how the ‘all-by-itself’ principle contributes to growth. Rather than handling the bulk of *church* responsibilities on their own, they invest the majority of their time in discipleship, delegation, and multiplication. Thus, the energy they expend can be multiplied indefinitely. This is how spiritual ‘self-organization’ occurs. God’s energy, not human effort and pressure, is released to set the *church* in motion.

**Gift-Oriented Ministry** The Holy Spirit sovereignly gives to every Christian spiritual gift(s) for the building of God’s kingdom. *church* leaders have the responsibility
to help believers discover, develop and exercise their gifts in appropriate ministries so that the body of Christ ‘grows and builds itself up in love.’

The gift-oriented approach reflects the conviction that God sovereignly determines which Christians should best assume which ministries. The role of church leadership is to help its members to identify their gifts and to integrate them into appropriate ministries. When Christians serve in their area of giftedness, they generally function less in their own strength and more in the power of the Holy Spirit. Thus, ordinary people can accomplish the extraordinary!

Of the eight characteristics gift-oriented ministry’ exerts the most influence on both personal and church life than any other.

**Holistic Small Groups** are disciple-making communities which endeavor to reach the “unchurched,” meet individual needs, develop each person according to their God-given gifts and raise leaders to sustain the growth of the church. Like healthy body cells, holistic small groups are designed to grow and multiply.

Research has shown that continuous multiplication of small groups is a universal church growth principle. It has also shown what life in these small groups should be like if they are to have a positive effect on both quality and numerical growth within a church. They must be holistic groups that go beyond just discussing Bible passages to applying its message to daily life. In these groups, members are able to bring up those issues and questions that are immediate personal concerns.

Holistic small groups are the natural place for Christians to learn to serve others—both inside and outside the group—with their spiritual gifts. The planned multiplication of small groups is made possible through the continual development of leaders as a by-
product of the normal group-life. The meaning of the term ‘discipleship’ becomes practical in the context of holistic small groups: the transfer of life, not rote learning of abstract concepts.

**Inspiring Worship** Inspiring worship is a personal and corporate encounter with the living God. Both personal and corporate worship must be infused with the presence of God resulting in times of joyous exultation and times of quiet reverence. Inspiring worship is not driven by a particular style or ministry focus group, but by the shared experience of God’s awesome presence.

The word “inspiring” means an inspiration that comes from the Spirit of God. Whenever the Holy Spirit is truly at work (and His presence is not merely presumed), He will have a concrete effect upon the way worship is conducted including the atmosphere of the gathering.

Worship, can be understood as a wineskin function whereby people call out to God, invite His presence, and thus draw people into deeper intimacy with God.

“A final aspect of healthy church organisms is the all-by-itself principle “The term ‘growth automatism’ is at the heart of the definition of ‘natural church development,’ based in Mark 4:26-29. The kingdom of God is like a man who casts seed upon the ground; and goes to bed at night and gets up by day, and the seed sprouts up and grows-how, he himself does not know. The earth produces crops by itself; first the blade, then the head, and then the mature grain in the head.’ The ‘by itself’ idea is the key for understanding this parable, with the underlying meaning as ‘performed by God Himself.’ The premise is that as obstacles to growth are removed, the church will naturally grow as God has given it the ability to grow. It is like a plant in poor, rocky soil, with very little
sunlight and no water—the plant will not grow. With rocks removed, good soil, adequate sunlight and water, the plant will naturally grow, as God has given it the ability to grow,” (Schwarz, 1996).

It is obvious that most of the characteristics described by the preceding Natural Church Development literature are highly relevant constructs for designing new church-as-organism containers for new wine. The primary caveat is the issue discussed earlier—even good principles must be submitted to the leadership of the Holy Spirit. For example, Evan Roberts, the catalyst of a significant revival in Wales in the early 1900s, chose to offend leaders and even world-famous preachers and reporters rather than the Spirit, (Joyner, 1993)

The healthy church principles—while excellent and powerful—appear to offer few insights into constructs for hosting new wine and revival outpourings. Instead, they provide constructs related to growing people and help them fit into their place in the Ekklesia; they should be utilized for those purposes.

Revival is for the purpose of awakening the people of God, reminding them to love God with all their being, and in that contest to identify their gifting and purposes in the Kingdom of God and within the body of Messiah. Anyone who desires to experience genuine revival and to lead others into it, will need to first be spiritually awakened and understand the “healthy church” principles. Unless they understand how to “court” the Spirit of God, how to wait and pray for guidance and proper timing, and how to withstand human criticism during their journey into revival without yielding to human pressure, they may be unable to lead others into a genuine spiritual awakening. In both cases, considerable perspective transformation is needed to gain and understanding of hosting new
wine of God on a continual basis and passionately living out God’s purposes for them in
the Ekklesia and in the world.

Healthy church research has been widely dispersed; many leaders have adopted
the characteristics for improving their churches. It is therefore rather risky to make the
following conclusion, but it needs to be stated. The preceding qualities of healthy church
are not new wineskin constructs per se. Instead, they can be conceptualized as related to
Total Quality Management (TQM). Loosely defined, TQM can be thought of as excellent
practices that will lead to superior quality and performance. While better quality is a
worthy goal for the church use of these eight characteristics will not lead to systemic
change or new wineskins. Nevertheless, their addition to new wineskin constructs would
no doubt be extremely beneficial.

The characteristics are translated into the following design constructs: facilitating
passion spirituality, prioritizing inspiring, participatory worship, encouraging heartfelt
serving, practicing relational love (and mentoring others), empowering leadership,
identifying and employing everyone’s gifts, functional organizing, and promoting organic
lifestyle. Inclusion of holistic small groups is also important but it is a strategy, not a
construct. (The strategy can be used for several purposes related to this list).

Implications for perspective transformation include a complete abandonment of
institutional thinking along with implementing practical insights to establish an organism
model.
APPENDIX K: TABLES: DESCRIPTIVE STATISTICS FOR INDIVIDUAL QUESTIONS

**TABLE W1A: Descriptive statistics for question W1A**

New Wine is: The Presence, power or grace of Jesus or the Holy Spirit.

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**TABLE W1B: Descriptive statistics for question W1B**

New wine is: Revelation and prophecy from Jesus or the Holy Spirit.

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**TABLE W1C: Descriptive statistics for question W1C**

New wine is: An intimate relationship with Jesus or the Holy Spirit.

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**TABLE W1D: Descriptive statistics for question W1D**

New Wine question New wine is: Character and strength supplied by Jesus or the Holy Spirit.

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**TABLE W2A: Descriptive statistics for question W2A**

New wine is: Miracles and other supernatural experiences that meet human needs.

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**TABLE W2B: Descriptive statistics for question W2B**

New wine is: Prophecy, prayer, spiritual warfare and authoritative spiritual declarations that catalyze personal and community changes.

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**TABLE W2C: Descriptive statistics for question W2C**

New wine is: Proclamation of the Good News of the Kingdom of God in the streets.

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**TABLE W2D: Descriptive statistics for question W2D**

New wine is: Believing and prophetically forthtelling. end-time restoration of the *church* as prophesied in Scripture.

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**TABLE WS1A: Descriptive statistics for question WS1A**

A new wineskin: Is accompanied by a new passion for God and a renewed willingness to accommodate the "needs of God."

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**TABLE WS1B: Descriptive statistics for question WS1B**

A new wineskin: Revives the divine relationship by intercession, warfare, and evangelism.

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**TABLE WS1C: Descriptive statistics for question WS1C**

A new wineskin: Prioritizes and schedules time to fulfill spiritual hunger and relationship building with God.

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### TABLE WS1D: Descriptive statistics for question WS1D
A new wineskin: Includes revelation about how the Body of Christ functions in relation to itself, as well as society, culture, education.

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### TABLE WS1E: Descriptive statistics for question WS1E
A new wineskin: Updates the Gospel into culturally relevant contexts through innovations and supporting administrative structures.

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### TABLE WS1F: Descriptive statistics for question WS1F
A new wineskin: Strikes an organizational balance between leadership routines and Spirit-led spontaneity so there is both order and charisma.

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### TABLE WS2A: Descriptive statistics for question WS2A
A new wineskin: Implements revelation for hosting the new wine of God.

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### TABLE WS2B: Descriptive statistics for question WS2B
A new wineskin: Creates hospitable conditions for a new wine ecology by strategic, persistent prayer and obedience. (Ecology: All factors that host, support new wine).

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TABLE WS2C: Descriptive statistics for question WS2C
A new wineskin: Brings change to a geographic region through prophetic discernment, spiritual warfare, authoritative declarations and proclamation of truth.

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TABLE WS3A: Descriptive statistics for question WS3A
A new wineskin: Is a renewed church community growing in understanding of the equipping gifts-especially the apostolic and prophetic gifts that restore a dimension of the government of God.

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TABLE WS3B: Descriptive statistics for question WS3B
A new wineskin: Contains charisma-carriers (people with spiritual gifts), all of whom carry out the work of the ministry-some as equippers, some as workers (Eph. 4.11).

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TABLE WS3C: Descriptive statistics for question WS3C
A new wineskin: Must be organized by attention to and understanding of spiritual gifts of grace given by the Holy Spirit.

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TABLE WS3D: Descriptive statistics for question WS3D
A new wineskin: Includes Restoration in the form of the Apostolic Reformation that is currently transforming Christianity-apostles as master-builders, prophets as architects, strategists.

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**TABLE WS3E: Descriptive statistics for question WS3E**

A new wineskin: Involves leading, mentoring and organizing, to growing people in power ministries that take the gospel to the streets.

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<th>Vitaly + Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
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<td>3.923077</td>
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<td>-1.52742</td>
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</tbody>
</table>

**TABLE WS3F: Descriptive statistics for question WS3F**

A new wineskin: Creates relational authority networks for support and accountability of apostolic and prophetic forerunners.

<table>
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<tr>
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<th>Vitaly + Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>52</td>
<td>6</td>
<td>22</td>
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<td>74</td>
<td>4</td>
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<td>2</td>
<td>7</td>
<td>4.038462</td>
<td>1.280024</td>
<td>-1.56467</td>
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</table>

**TABLE WS3G: Descriptive statistics for question WS3G**

A new wineskin: Should integrate apostles and prophets into local *churches* or *church* networks.

<table>
<thead>
<tr>
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<th>Vitaly + Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
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<td>3½</td>
<td>3.653846</td>
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</table>

**TABLE WS4A: Descriptive statistics for question WS4A**

New wineskin servant-leaders: A) Are humble and penitent regarding their personal weaknesses.

<table>
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<th>Vitaly + Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
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<th>Mean</th>
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<th>Standard Deviation</th>
<th>Skewness</th>
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<tr>
<td>22</td>
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<td>93</td>
<td>2</td>
<td>7</td>
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<td>4.730769</td>
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**TABLE WS4B: Descriptive statistics for question WS4B**

New wineskin servant-leaders: Possess experiential knowledge of the love of God, and revelation of the cross of Christ.

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<th>Very Important</th>
<th>Vitaly + Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
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<td>1</td>
<td>3½</td>
<td>27</td>
<td>100</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>4.961538</td>
<td>0.196116</td>
<td>-5.09902</td>
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</table>

**TABLE WS4C: Descriptive statistics for question WS4C**

New wineskin servant-leaders: May insist that public confession of Christ is a way of life.

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<th>Vitaly + Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
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</thead>
<tbody>
<tr>
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<td>7</td>
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<td>2</td>
<td>4.269231</td>
<td>1.150919</td>
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</table>
TABLE WS4D: Descriptive statistics for question WS4D
New wineskin servant-leaders: Insist that all must obey the Holy Spirit in order to be a channel for Him.

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<tr>
<th></th>
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<th>Somewhat Important %</th>
<th>Slightly Important %</th>
<th>Not Important %</th>
<th>No Response %</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
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<tr>
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<td>63</td>
<td>4</td>
<td>15</td>
<td>3½</td>
<td>3½</td>
<td>7</td>
<td>2</td>
<td>7</td>
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</table>

TABLE WS5A: Descriptive statistics for question WS5A
New wineskin servant-leaders: Possess holy desperation for God and seek a more intimate relationship with Him.

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<th>Somewhat Important %</th>
<th>Slightly Important %</th>
<th>Not Important %</th>
<th>No Response %</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
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</thead>
<tbody>
<tr>
<td><strong>New</strong></td>
<td>27</td>
<td>100</td>
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<td>--</td>
<td>--</td>
<td>--</td>
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<td>5.00</td>
<td>4.36275</td>
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**TABLE WS5B: Descriptive statistics for question WS5B**
New wineskin servant-leaders: Stimulate hunger for God in other people.

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<th>Somewhat Important %</th>
<th>Slightly Important %</th>
<th>Not Important %</th>
<th>No Response %</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>New</strong></td>
<td>22</td>
<td>80</td>
<td>4</td>
<td>15</td>
<td>3½</td>
<td>--</td>
<td>2</td>
<td>4.346154</td>
<td>1.44062</td>
<td>-2.4929</td>
</tr>
<tr>
<td><strong>Was</strong></td>
<td>20</td>
<td>74</td>
<td><strong>20</strong></td>
<td><strong>80</strong></td>
<td><strong>4</strong></td>
<td><strong>15</strong></td>
<td><strong>3½</strong></td>
<td><strong>2</strong></td>
<td><strong>7</strong></td>
<td><strong>-2.4929</strong></td>
</tr>
</tbody>
</table>

*Was 20 (74%), now 22 (81%); weighted mean indicates too much disparity between itself and standard mean; suggests adding to "Vitally Important" list.

TABLE WS5C: Descriptive statistics for question WS5C
New wineskin servant-leaders: Must be Spirit-led rather than guided by personal ambition or humanistic methods.

<table>
<thead>
<tr>
<th></th>
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<th>Very Important %</th>
<th>Somewhat Important %</th>
<th>Slightly Important %</th>
<th>Not Important %</th>
<th>No Response %</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>New</strong></td>
<td>25</td>
<td>93</td>
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<td>--</td>
<td>2</td>
<td>4.884615</td>
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TABLE WS5D: Descriptive statistics for question WS5D
New wineskin servant-leaders: Give control of their lives and decisions to Jesus, and realize that desperate obedience is a primary key to the move of the Holy Spirit.

<table>
<thead>
<tr>
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<th>Very Important %</th>
<th>Somewhat Important %</th>
<th>Slightly Important %</th>
<th>Not Important %</th>
<th>No Response %</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>New</strong></td>
<td>25</td>
<td>93</td>
<td>2</td>
<td>7</td>
<td>--</td>
<td>--</td>
<td>4.961538</td>
<td>0.196116</td>
<td>-5.09902</td>
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</tbody>
</table>
### TABLE WS5E: Descriptive statistics for question WS5E

New wineskin servant-leaders: Possess contagious passion for the Presence of God.

<table>
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<th>Vitaly + Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>22**</td>
<td>80**</td>
<td>5</td>
<td>18½</td>
<td>25</td>
<td>74</td>
<td>1</td>
<td>3½</td>
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<td>--</td>
</tr>
<tr>
<td>Was 20**</td>
<td>74</td>
<td>74</td>
<td>3½</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>3½</td>
<td>4.538462</td>
<td>1.066987</td>
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</table>

**Was rated 74%; changed to 81%.. Weighted mean and skewness detected a problem. Examination revealed miscalculation. ..

### TABLE WS5F: Descriptive statistics for question WS5F

New wineskin servant-leaders: Are excellent hosts of the Holy Spirit.

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<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>74</td>
<td>6</td>
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<td>26</td>
<td>96</td>
<td>1</td>
<td>3½</td>
<td>--</td>
<td>--</td>
<td>4.692308</td>
<td>4.7843</td>
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</table>

### TABLE WS5G: Descriptive statistics for question WS5G

New wineskin servant-leaders: May sometimes violate *church* growth principles while following the Holy Spirit's leading.

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<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
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</thead>
<tbody>
<tr>
<td>18</td>
<td>67</td>
<td>8</td>
<td>30</td>
<td>26</td>
<td>96</td>
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<td>--</td>
<td>4.615385</td>
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### TABLE WS5H: Descriptive statistics for question WS5H

New wineskin servant-leaders: May choose to offend people—even famous people—rather than the Holy Spirit.

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<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
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</thead>
<tbody>
<tr>
<td>21</td>
<td>78</td>
<td>4</td>
<td>15</td>
<td>25</td>
<td>93</td>
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<td>7</td>
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<td>--</td>
<td>4.692308</td>
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### TABLE WS5I: Descriptive statistics for question WS5I

New wineskin servant-leaders: Influence others to elevate Jesus and to enter the Spirit filled life.

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<th>Vitaly + Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
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<td>26</td>
<td>96</td>
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<td>--</td>
<td>4.692308</td>
<td>4.7157</td>
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TABLE WS5J: Descriptive statistics for question WS5J
New wineskin servant-leaders: Have a healthy fear of human planning, organization and promotion in revival.

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<th>%</th>
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<th>%</th>
<th>Somewhat Important</th>
<th>%</th>
<th>Slightly Important</th>
<th>%</th>
<th>Not Important</th>
<th>%</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
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</thead>
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<tr>
<td>14</td>
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<td>7</td>
<td>26</td>
<td>21</td>
<td>78</td>
<td>18½</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>3½</td>
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<td>1.020558</td>
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TABLE WS6A: Descriptive statistics for question WS6A
New wineskin servant-servant-leaders: Are catalysts for revival and may experience a deep, painful intercession sometimes lasting for years.

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<th>%</th>
<th>Vitaly + Very Important</th>
<th>%</th>
<th>Somewhat Important</th>
<th>%</th>
<th>Slightly Important</th>
<th>%</th>
<th>Not Important</th>
<th>%</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
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</thead>
<tbody>
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<td>15</td>
<td>56</td>
<td>8</td>
<td>30</td>
<td>23</td>
<td>85</td>
<td>3</td>
<td>11</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>3½</td>
<td>4.307692</td>
<td>4.4216</td>
<td>1.123182</td>
<td>-2.50377</td>
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TABLE WS6B: Descriptive statistics for question WS6B
New wineskin servant-leaders: Insist on believing for revival to the point that they may have audacious faith, risking the scorn of others.

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<th>%</th>
<th>Vitaly + Very Important</th>
<th>%</th>
<th>Somewhat Important</th>
<th>%</th>
<th>Slightly Important</th>
<th>%</th>
<th>Not Important</th>
<th>%</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
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<td>26</td>
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<td>81</td>
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<td>--</td>
<td>1</td>
<td>3½</td>
<td>--</td>
<td>4.269231</td>
<td>4.4216</td>
<td>1.002305</td>
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TABLE WS6C: Descriptive statistics for question WS6C
New wineskin servant-leaders: Continue to believe what God has told them even when surrounded by thick unbelief.

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<th>%</th>
<th>Vitaly + Very Important</th>
<th>%</th>
<th>Somewhat Important</th>
<th>%</th>
<th>Slightly Important</th>
<th>%</th>
<th>Not Important</th>
<th>%</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
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</thead>
<tbody>
<tr>
<td>24</td>
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<td>3½</td>
<td>25</td>
<td>93</td>
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<td>7</td>
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TABLE WS6D: Descriptive statistics for question WS6D
New wineskin servant-leaders: Believe, prophesy, pray and declare a revival until it comes.

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<th>%</th>
<th>Vitaly + Very Important</th>
<th>%</th>
<th>Somewhat Important</th>
<th>%</th>
<th>Slightly Important</th>
<th>%</th>
<th>Not Important</th>
<th>%</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>56</td>
<td>7</td>
<td>26</td>
<td>22</td>
<td>81</td>
<td>5</td>
<td>18½</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
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<td>4.451</td>
<td>0.797111</td>
<td>-0.73358</td>
<td></td>
</tr>
</tbody>
</table>

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New wineskin servant-leaders: May possess an uncompromising nature that forces people to choose to believe or reject the messenger.

<table>
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<th>Very Important</th>
<th>%</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>%</th>
<th>No Response</th>
<th>%</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
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New wineskin servant-leaders: Influence others toward ongoing prayer to help sustain revival.

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For questions PT1A, PT1B, PT1C and PT1D about respondent’s perspective transformation experiences, see Graph GPT in Appendix S

To participate in new wine/skins, ekklesia needs to understand more fully: The power of persevering prayer. Perseverance and discipline in prayer produces power and boldness. Prayer brings brokenness and surrender to God through which comes humility with authority.

Spiritual renewal growing out of concerted prayer.

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To participate in new wine/skins, ekklesia needs to understand more fully: How sustainable revival is dependent on the church having a proper view of itself. If the church is to experience a sustainable revival in new wineskin structures, it must view itself as a prophetic community with a mission of extending the Kingdom of God with all-members-as-priests. It must then organize itself based on the gifts of both equippers and workers Eph. 4.11 ff).

This will lead to more Christians who are engaged in ministry, and in transformation of churches and communities.
TABLE PT2C: Descriptive statistics for question PT2C
To participate in new wine/skins, ekklesia needs to understand more fully: A proper balance between evaluation and acceptance of revival as necessary for a person to receive new wine (revival) from the Holy Spirit. Preconditions to receiving "personal proof" that God is at work in a revival include humility, seeking, and "believing before seeing." Transformation in these areas will prepare hearts and minds for revival.

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TABLE PT2D: Descriptive statistics for question PT2D
To participate in new wine/skins, ekklesia needs to understand more fully: The value of experience in religious life. Christians who emphasize Word (scripture) over Spirit, or favor intellect but devalue experience need to understand the importance of spiritual experiences in religious life. Experience is not only valid, but vital to knowing God, His holiness, love, and power.

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TABLE PT2E: Descriptive statistics for question PT2E
To participate in new wine/skins, ekklesia needs to understand more fully: The reality of spiritual battle, necessity of prayer and spiritual warfare. Those who desire revival must come to understand that spiritual battles surround authentic Christians who pursue God beyond traditional religion. They must also come to understand the absolute necessity of intercessory prayer and spiritual warfare to overcome personal struggles and evil spiritual forces. Understanding and acting on these realities will advance personal and group revival.

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TABLE PT2F: Descriptive statistics for question PT2F
To participate in new wine/skins, ekklesia needs to understand more fully: The limitations and dilemmas of church in institutional forms. Goals and gifts of individuals cannot be wholly represented nor supported within institutions because institutions define people by the roles and relations that they "slot into." Gifts and goals without slots remain unfulfilled. God lives experientially in human hearts, not in institutions.

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</table>
To participate in new wine/skins, ekklesia needs to understand more fully: Psychic habitats, societal idolatry and spiritual warfare. Christians must understand the reality of public psychic habitats (spiritual strongholds), that result from societal idolatry of any kind. Learning how they develop, what maintains them and how to effectively break them is important. This will help identify and destroy strongholds in a community. The highest weapon is the Presence of Christ. Greater understanding and action on these issues can help break the strongholds that hinder revival resulting in community transformation.

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TABLE PT2H: Descriptive statistics for question PT2H

Christians who have apostolic gifts need to learn about new educational wineskins for those with this gifting. They need to experience these educational innovations and understand the problem with old ministry training paradigms. Understanding these issues will transform people's thinking, preparing them for innovative training consistent with the emerging Apostolic Reformation.

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TABLE PT2I: Descriptive statistics for question PT2I

To participate in new wine/skins, ekklesia needs to understand more fully: The multiple leadership model, especially for the foundational equipping gifts of apostles and prophets. For restoration of apostles and prophets to be successful, people with these gifts need to learn how to cooperate in mutual authority. Multiple leadership in the church is workable when led by the Spirit, guided by wisdom and not driven by ambition and independence from the Holy Spirit. Implementation of this model will advance restoration of the Primitive First Century church model which was in a continual state of revival.

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TABLE PT2J: Descriptive statistics for question PT2J

To participate in new wine/skins, ekklesia needs to understand more fully: Creating a safe yet challenging learning environment. Those who desire to lead into revival need to understand ideal learning conditions for seekers. Teachers need to be trusting, caring, authentic, sincere, and to demonstrate a high degree of integrity and empathy. They also need to be willing to experiment and to learn from their mistakes. These factors will help leaders to success in the complexities of new wine ecology while providing adequate safety to seekers who are anxious, insecure or slow to adjust to change.

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TABLE PT2K: Descriptive statistics for question PT2K
To participate in new wine/skins, ekklesia needs to understand more fully: The human tendency to routinized behavior. A sociological process called "routinization of human behavior," has affected revival. In recent revivals, when properly understood and managed, this process been minimized by attention to the Holy Spirit, rigorous cleansing of the organizational setting from dead rituals, and prioritizing God's will. Historically, these changes have been needed because fresh wine of the Spirit of Christ at work in tenderized human hearts is quickly replaced by rules, regulations and façade due to the human tendency toward routinization.

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TABLE PT2L: Descriptive statistics for question PT2L
To participate in new wine/skins, ekklesia needs to understand more fully: How spiritual spontaneity (the result of continual spiritual transformation in response to the Spirit) is always restored in authentic revival settings. This results from prioritized, scheduled intimacy with Christ in the presence of the Holy Spirit, and responsiveness to instructions received from God.

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TABLE PT2M: Descriptive statistics for question PT2M
To participate in new wine/skins, ekklesia needs to understand more fully: Hearing and obeying the Spirit. Learning is needed in these areas: how to hear God instead of one's own mind. The "how to" of believing prayer for miracles as an option for human needs. How to hear prophetically for others. All these are available and necessary for authentic, sustained revival.

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TABLE PT3A: Descriptive statistics for question PT3A
Revival transforms perspectives and behaviors resulting in changes like: Churches are filled with deeply affected audiences.
### TABLE PT3B: Descriptive statistics for question PT3B
Revival transforms perspectives/behaviors resulting in changes like: Thousands profess conversion to Jesus.

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### TABLE PT3C: Descriptive statistics for question PT3C
Revival transforms perspectives/behaviors resulting in changes such as: People are prayerful, righteous, charitable leading their families in better behavior.

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### TABLE PT3D: Descriptive statistics for question PT3D
Revival transforms perspectives/behaviors resulting in changes such as: Scandals of all kinds disappear.

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### TABLE PT3E: Descriptive statistics for question PT3E
Revival transforms perspectives/behaviors resulting in changes such as: Sustained prayer results in fresh proclamation of the Gospel including missionaries sent.

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### TABLE PT3F: Descriptive statistics for question PT3F
Revival transforms perspectives/behaviors resulting in changes such as: Prayer, prophecy, healing, greater grace and empowerment lead to community outreach and service to others.

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**TABLE PT3G: Descriptive statistics for question PT3G**
Revival transforms perspectives/behaviors resulting in changes such as: Immense grace and anointing increases boldness to go “outside the walls” of church structures, to take the gospel to the streets in truth and power.

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**TABLE PT3H: Descriptive statistics for question PT3H**
A New Apostolic Reformation brings a major transformation to Christianity. Thousands of new churches begin “doing church” powerful innovative ways.

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**TABLE PT3I: Descriptive statistics for question PT3I**
Revival transforms perspectives/behaviors resulting in changes such as: People experience deeper love for God along with deeper love from Him.

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</thead>
<tbody>
<tr>
<td>%</td>
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<td>4.538462</td>
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<td>1.363254</td>
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</table>

**TABLE PT3J: Descriptive statistics for question PT3J**
Revival transforms perspectives/behaviors resulting in changes such as: People have a deeper spiritual relationship with Christ.

<table>
<thead>
<tr>
<th>Importance</th>
<th>Vitaly Important</th>
<th>Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
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<tbody>
<tr>
<td>%</td>
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<td>4.846154</td>
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**TABLE PT3K: Descriptive statistics for question PT3K**
Revival transforms perspectives/behaviors resulting in changes such as: People experienced an increase in both holiness and in health.

<table>
<thead>
<tr>
<th>Importance</th>
<th>Vitaly Important</th>
<th>Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
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<th>Weighted Mean</th>
<th>Standard Deviation</th>
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<tbody>
<tr>
<td>%</td>
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TABLE PT3L: Descriptive statistics for question PT3L
Revival transforms perspectives/behaviors resulting in changes such as: because of prayer, some have been delivered from Satan's hold on their lives.

<table>
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<th>% Very + Very Important</th>
<th>% Somewhat Important</th>
<th>% Slightly Important</th>
<th>% Not Important</th>
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<th>Weighted Mean</th>
<th>Standard Deviation</th>
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<tbody>
<tr>
<td>23</td>
<td>85</td>
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<td>11</td>
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<td>--</td>
</tr>
</tbody>
</table>

TABLE PT3M: Descriptive statistics for question PT3M
Revival transforms perspectives/behaviors resulting in changes such as: People received a fresh recognition of their sinful condition and a fresh sense of forgiveness.

<table>
<thead>
<tr>
<th>Vitaly Important</th>
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<th>% Slightly Important</th>
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</thead>
<tbody>
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<td>23</td>
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TABLE PT3N: Descriptive statistics for question PT3N
Revival transforms perspectives/behaviors resulting in changes such as: People experienced physical healing or inner or emotional healing from distorted fears and anxieties.

<table>
<thead>
<tr>
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<th>% Slightly Important</th>
<th>% Not Important</th>
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<th>Weighted Mean</th>
<th>Standard Deviation</th>
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<tbody>
<tr>
<td>22</td>
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<td>--</td>
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<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>

TABLE PT3O: Descriptive statistics for question PT3O
Revival transforms perspectives/behaviors resulting in changes such as: People were more involved in works of mercy (feeding the hungry, sheltering homeless).

<table>
<thead>
<tr>
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<th>% Very + Very Important</th>
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</table>

TABLE PT3P: Descriptive statistics for question PT3P
Revival transforms perspectives/behaviors resulting in changes such as: Friends and family of those touched by revival commented on changes observed.

<table>
<thead>
<tr>
<th>Vitaly Important</th>
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<th>% Very + Very Important</th>
<th>% Somewhat Important</th>
<th>% Slightly Important</th>
<th>% Not Important</th>
<th>% No Response</th>
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<th>Weighted Mean</th>
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<td>--</td>
</tr>
</tbody>
</table>

313
TABLE PT3Q: Descriptive statistics for question PT3Q
Revival transforms perspectives/behaviors resulting in changes such as: Some say that their *church* had experienced positive benefits from their visit to a revival.

<table>
<thead>
<tr>
<th>%</th>
<th>%</th>
<th>%</th>
<th>%</th>
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<th>%</th>
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</thead>
<tbody>
<tr>
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<td>--</td>
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</table>

TABLE PT3R: Descriptive statistics for question PT3R
Revival transforms perspectives/behaviors resulting in changes such as: Selfishness diminishes.

<table>
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<th>%</th>
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<th>%</th>
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<th>Weighted Mean</th>
<th>Standard Deviation</th>
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</thead>
<tbody>
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<td>Very + Very Important</td>
<td>Somewhat Important</td>
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<td>Standard Deviation</td>
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<td>--</td>
</tr>
</tbody>
</table>

TABLE PT3S: Descriptive statistics for question PT3S
Revival transforms perspectives/behaviors resulting in changes such as: Some found out they were far away from God. They experienced major repentance.

<table>
<thead>
<tr>
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<th>%</th>
<th>%</th>
<th>%</th>
<th>%</th>
<th>%</th>
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<th>Standard Deviation</th>
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</tr>
</thead>
<tbody>
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<td>2</td>
<td>7</td>
<td>93</td>
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<td>--</td>
<td>1</td>
<td>3½</td>
<td>--</td>
</tr>
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</table>

TABLE PT3T: Descriptive statistics for question PT3T
Revival transforms perspectives/behaviors resulting in changes such as: Hearts were hard until the Spirit softened them and they learned to maintain clean hearts.

<table>
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<th>%</th>
<th>%</th>
<th>%</th>
<th>%</th>
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<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
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<tbody>
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<td>Very + Very Important</td>
<td>Somewhat Important</td>
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<td>--</td>
<td>--</td>
<td>--</td>
</tr>
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TABLE PT3U: Descriptive statistics for question PT3U
Revival transforms perspectives/behaviors resulting in changes such as: People looked at the real depth of their heart, purpose and motives for all they did.

<table>
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<tr>
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<th>%</th>
<th>%</th>
<th>%</th>
<th>%</th>
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<th>Standard Deviation</th>
<th>Skewness</th>
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<tbody>
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<td>Very + Very Important</td>
<td>Somewhat Important</td>
<td>Slightly Important</td>
<td>Not Important</td>
<td>No Response</td>
<td>Mean</td>
<td>Weighted Mean</td>
<td>Standard Deviation</td>
</tr>
<tr>
<td>21</td>
<td>78</td>
<td>5</td>
<td>18½</td>
<td>96</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>
TABLE PT3V: Descriptive statistics for question PT3V
Revival transforms perspectives/behaviors resulting in changes such as: God gave boldness in many areas. Where they were afraid, now they had freedom in worship and expression of love.

<table>
<thead>
<tr>
<th></th>
<th>Vitally Important</th>
<th>Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
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<th>Mean</th>
<th>Weighted Mean</th>
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</thead>
<tbody>
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<td>--</td>
<td>4.653846</td>
</tr>
</tbody>
</table>

TABLE PT3W: Descriptive statistics for question PT3W
Revival transforms perspectives/behaviors resulting in changes such as: People's jobs are impacted.

<table>
<thead>
<tr>
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<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
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<td>52</td>
<td>10</td>
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<td>4.384615</td>
</tr>
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</table>

TABLE PT3X: Descriptive statistics for question PT3X
Revival transforms perspectives/behaviors resulting in changes such as: Gifts of the Spirit emerged that had not been present before.

<table>
<thead>
<tr>
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<th>Vitally Important</th>
<th>Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
<th>No Response</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
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<tbody>
<tr>
<td>Total</td>
<td>14</td>
<td>52</td>
<td>11</td>
<td>41</td>
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<td>4.384615</td>
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TABLE PT3Y: Descriptive statistics for question PT3Y
Revival transforms perspectives/behaviors resulting in changes such as: People guarded their hearts to prevent offenses that might give satanic forces a foothold.

<table>
<thead>
<tr>
<th></th>
<th>Vitally Important</th>
<th>Very Important</th>
<th>Somewhat Important</th>
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<th>Weighted Mean</th>
<th>Standard Deviation</th>
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<td>Total</td>
<td>21</td>
<td>78</td>
<td>5</td>
<td>18½</td>
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<td>96</td>
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<td>--</td>
<td>--</td>
<td>4.653846</td>
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TABLE PT3Z: Descriptive statistics for question PT3Z
Revival transforms perspectives/behaviors resulting in changes such as: People experienced "spiritual brokenness" (yielded hearts) seeking to maintain revival.

<table>
<thead>
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<th>Very Important</th>
<th>Somewhat Important</th>
<th>Slightly Important</th>
<th>Not Important</th>
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<th>Mean</th>
<th>Weighted Mean</th>
<th>Standard Deviation</th>
<th>Skewness</th>
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<tbody>
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<td>Total</td>
<td>22</td>
<td>81</td>
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<td>15</td>
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<td>93</td>
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<td>--</td>
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### TABLE LEARN1A: Descriptive statistics for question learn1a

**How much did you learn by participating in this survey?**

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<th>% Very Important</th>
<th>% Vitally + Very Important</th>
<th>% Somewhat Important</th>
<th>% Slightly Important</th>
<th>% Not Important</th>
<th>% No Response</th>
<th>% Mean</th>
<th>Weighted Mean</th>
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<th>Skewness</th>
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### TABLE PT1A: Descriptive statistics for question PT1A

Spiritual perspective transformation step # 1 The process begins with a disorienting dilemma. A personal experience changes one's view of reality, philosophy or theology. This is disorienting and leads to self-examination and critical reflection about their assumptions. Have you experienced this step of spiritual perspective transformation? YES or NO

<table>
<thead>
<tr>
<th>Question No.</th>
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<th>No</th>
<th>No Answer</th>
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</table>

### TABLE PT1B: Descriptive statistics for question PT1B

Spiritual perspective transformation step # 2 People who begin to examine their beliefs about the disorienting situation will proceed to a transformational experience. If the person finds their assumptions have been invalid, there is a change in assumptions and perspectives. Then change leads to action based on new beliefs. Have you experienced this step of spiritual perspective transformation? Y or N

<table>
<thead>
<tr>
<th>Question No.</th>
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<th>No Answer</th>
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</thead>
<tbody>
<tr>
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### TABLE PT1C: Descriptive statistics for question PT1C

Next is recognition that others share the dilemma. This leads to exploration of new roles and relationships with others, and planning a new course of action. Have you experienced this step of spiritual perspective transformation? YES or NO

<table>
<thead>
<tr>
<th>Question No.</th>
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<th>No Answer</th>
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</thead>
<tbody>
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### TABLE PT1D: Descriptive statistics for question PT1D

Final steps include acquiring new knowledge and skills to implement new plans and building competence and confidence in new roles and relationships. This ends in integration of the new perspectives and new conditions into life. Have you experienced this step of spiritual perspective transformation? YES or NO

<table>
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<tr>
<th>Question No.</th>
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<th>No Answer</th>
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</thead>
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</table>
LISTS: MOST IMPORTANT STATEMENTS

LIST-NW: Most Important New Wine Statements

<table>
<thead>
<tr>
<th>Research Topic</th>
<th>Category</th>
<th>Category Theme</th>
<th>Importance</th>
<th>Statistic</th>
<th>Question No.</th>
<th>No. of Responses</th>
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<td>New wine</td>
<td>One</td>
<td>Relationship with God</td>
<td>VITALITY IMPORTANT</td>
<td>Frequency</td>
<td>W1A ↓</td>
<td>25 responses</td>
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<tr>
<td>New Wine</td>
<td>One</td>
<td>Relationship with God</td>
<td>VITALITY IMPORTANT</td>
<td>Frequency</td>
<td>W1C ↓</td>
<td>27 responses</td>
</tr>
<tr>
<td>New Wine</td>
<td>One</td>
<td>Relationship with God</td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>W1B ↓</td>
<td>23 responses</td>
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<tr>
<td>New Wine Question</td>
<td>One</td>
<td>Relationship with God</td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>W1D ↓</td>
<td>25 responses</td>
</tr>
</tbody>
</table>

New wine is: The Presence, power or grace of Jesus or the Holy Spirit.

New wine is: An intimate relationship with Jesus or the Holy Spirit.

New wine is: Character and strength supplied by Jesus or the Holy Spirit.

New wine is: Revelation and prophecy from Jesus or the Holy Spirit.

LIST-NWSK: Most Important New Wineskin Statements

<table>
<thead>
<tr>
<th>Research Topic</th>
<th>Category</th>
<th>Category Theme</th>
<th>Importance</th>
<th>Statistic</th>
<th>Question No.</th>
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<td>Revived passion/priorities for God, Revelation structures</td>
<td>Vitally Important</td>
<td>Frequency</td>
<td>WS1A ↓</td>
<td>23 responses</td>
</tr>
<tr>
<td>New Wineskins</td>
<td>One</td>
<td>Revived passion/priorities for God, Revelation structures</td>
<td>Vitally Important</td>
<td>Frequency</td>
<td>WS1B ↓</td>
<td>24 responses</td>
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<tr>
<td>New Wineskins</td>
<td>One</td>
<td>Revived passion/priorities for God, Revelation structures</td>
<td>Vitally Important</td>
<td>Frequency</td>
<td>WS1C ↓</td>
<td>25 responses</td>
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<tr>
<td>New Wineskins</td>
<td>One</td>
<td>Revived passion/priorities for God, Revelation structures</td>
<td>Vitally Important</td>
<td>Frequency</td>
<td>WS1D ↓</td>
<td>24 responses</td>
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</tbody>
</table>

A new wineskin: Is accompanied by a new passion for God and a renewed willingness to accommodate the "needs of God.”

A new wineskin: Revives the divine relationship by intercession, warfare, and evangelism.

A new wineskin: Prioritizes and schedules time to fulfill spiritual hunger and relationship building with God.

A new wineskin: Includes revelation about how the Body of Christ functions in relation to itself, as well as society, culture, education.
<table>
<thead>
<tr>
<th>Research Topic</th>
<th>Category</th>
<th>Category Theme</th>
<th>Importance</th>
<th>Statistic</th>
<th>Question No.</th>
<th>No. of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Wineskins</td>
<td>Two</td>
<td>Revelation to host new wine</td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>WS2A ↓</td>
<td>24</td>
</tr>
<tr>
<td>A new wineskin: Implements revelation for hosting the new wine of God.</td>
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<td>&quot; ws ↓</td>
<td>19</td>
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<td>A new wineskin: Creates hospitable conditions for a new wine ecology by strategic, persistent prayer and obedience. Ecology: All factors that host, support new wine)</td>
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<td>&quot; WS2C ↓</td>
<td>22</td>
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<tr>
<td>A new wineskin: Brings change to a geographic region through prophetic discernment, spiritual warfare, authoritative declarations and proclamation of truth.</td>
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<td>New Wineskins Three</td>
<td>Restoration of apostolic, prophetic vanguard, paradigmatic innovations</td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>WS3A ↓</td>
<td>22</td>
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<td>A new wineskin: Is a renewed church community growing in understanding of the equipping gifts-especially the apostolic and prophetic gifts that restore a dimension of the government of God.</td>
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<td>&quot; WS3B ↓</td>
<td>22</td>
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<tr>
<td>A new wineskin: Contains charisma-carriers (people with spiritual gifts) all of whom carry out the work of the ministry-some as equippers, some as workers (Eph. 4.11).</td>
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<td>&quot; WS3C ↓</td>
<td>22</td>
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<tr>
<td>A new wineskin: Must be organized by attention to and understanding of spiritual gifts of grace given by the Holy Spirit.</td>
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<tr>
<td>New Wineskin Four</td>
<td>Humble, Righteous New Wineskin Leaders, Leadership</td>
<td>Vitaly Important</td>
<td>Frequency</td>
<td>WS4A ↓</td>
<td>22</td>
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<tr>
<td>New wineskin servant-leaders: Are humble and penitent regarding their personal weaknesses.</td>
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<td>&quot; &quot;</td>
<td>&quot; WS4B ↓</td>
<td>26</td>
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<tr>
<td>New wineskin servant-leaders: Possess experiential knowledge of the love of God, and revelation of the cross of Christ.</td>
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<td>&quot; &quot;</td>
<td>&quot; WS4C ↓</td>
<td>23</td>
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<tr>
<td>New wineskin servant-leaders: May insist that public confession of Christ is a way of life</td>
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<tr>
<td>New Wineskin Five</td>
<td>Righteous, Spiritually Desperate New Wineskin</td>
<td>Vitally Important</td>
<td>Frequency</td>
<td>WS5A ↓</td>
<td>27</td>
<td></td>
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<tr>
<td>New wineskin servant-leaders: Possess holy desperation for God and seek a more intimate relationship with Him</td>
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<td>&quot; &quot;</td>
<td>&quot; WS5B ↓</td>
<td>22</td>
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<tr>
<td>New wineskin servant-leaders: Stimulate hunger for God in other people.</td>
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<td>&quot; &quot;</td>
<td>&quot; WS5C ↓</td>
<td>25</td>
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<tr>
<td>New wineskin servant-leaders: Must be Spirit-led rather than guided by personal ambition or humanistic methods.</td>
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<td>&quot; &quot;</td>
<td>&quot; WS5D ↓</td>
<td>25</td>
<td></td>
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</tr>
</tbody>
</table>
New wineskin servant-leaders: Give control of their lives & decisions to Jesus, realizing that desperate obedience is key to the Holy Spirit’s presences.

New wineskin servant-leaders: Possess contagious passion for the Presence of God

New wineskin servant-leaders: May sometimes violate *church* growth principles while following the Holy Spirit's leading.

New wineskin servant-leaders: Are excellent hosts of the Holy Spirit.

New wineskin servant-leaders: May choose to offend people—even famous people—rather than the Holy Spirit.

New wineskin servant-leaders: Influence others to elevate Jesus and to enter the Spirit filled life.

New wineskin servant-leaders: Continue to believe what God has told them even when surrounded by thick unbelief.

New wineskin servant-servant-leaders: Are catalysts for revival and may experience a deep, painful intercession sometimes lasting for years.

New wineskin servant-leaders: Insist on believing for revival and may display audacious faith, risking the scorn of others.

New wineskin servant-leaders: Believe, prophesy, pray and declare a revival until it comes.

New wineskin servant-leaders: Influence others toward ongoing prayer to help sustain revival.
<table>
<thead>
<tr>
<th>Perspective Transformation</th>
<th>Research Topic</th>
<th>Category</th>
<th>Category Theme</th>
<th>Importance</th>
<th>Statistic</th>
<th>Question No.</th>
<th>No. of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two</td>
<td>Transformation needed re these issues before a major revival can occur</td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT2A</td>
<td>22</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>To participate in new wine/skins, ekklesia needs to understand more fully: The power of persevering prayer. Perseverance and discipline in prayer produces power and boldness. Prayer brings brokenness and surrender to God through which comes humility with authority. Spiritual renewal growing out of concerted prayer.</td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT2B</td>
<td>25</td>
<td></td>
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<tr>
<td></td>
<td>To participate in new wine/skins, ekklesia needs to understand more fully: How sustainable revival is dependent on the church having a proper view of itself. If the church is to experience a sustainable revival in new wineskin structures, it must view itself as a prophetic community with a mission of extending the Kingdom of God with all-members as priests. It must then organize itself based on the gifts of both equippers and workers (Eph. 4.11 ff) This will lead to more Christians who are engaged in ministry, and in transformation of churches and communities.</td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT2C</td>
<td>22</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>To participate in new wine/skins, ekklesia needs to better understand: A proper balance between evaluation and acceptance of revival as necessary for a person to receive new wine (revival) from the Holy Spirit. Preconditions to receiving “personal proof” that God is at work in a revival include humility, seeking, and “believing before seeing.” Transformation in these areas will prepare hearts and minds for revival.</td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT2D</td>
<td>22</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>To participate in new wine/skins, ekklesia needs to better understand: The value of experience in religious life. Christians who emphasize Word (scripture) over Spirit, or favor intellect but devalue experience need to understand the importance of spiritual experiences in religious life. Experience is not only valid, but vital to knowing God, His holiness, love, and power.</td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT2F</td>
<td>26</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
To participate in new wine/skins, ekklesia needs to better understand: Psychic habitats, societal idolatry and spiritual warfare. Christians must understand the reality of public psychic habitats (spiritual strongholds), that result from societal idolatry of any kind. Learning how they develop, what maintains them and how to effectively break them is important to help identify and destroy strongholds in a community. The highest weapon is the Presence of Christ. Greater understanding and action on these issues can help break the strongholds that hinder revival resulting in community transformation.

To participate in new wine/skins, ekklesia needs to better understand: The multiple leadership model, especially for the foundational equipping gifts of apostles and prophets. For restoration of apostles and prophets to be successful, people with these gifts need to learn how to cooperate in mutual authority. Multiple leadership in the church is workable when led by the Spirit, guided by wisdom and not driven by ambition and independence from the Holy Spirit. Implementation of this model will advance restoration of the Primitive First Century church model-which was in a continual state of revival.

To participate in new wine/skins, ekklesia needs to better understand: The human tendency to routinized behavior. A sociological process called “routinization of human behavior,” has affected revival. In recent revivals, when properly understood and managed, this process been minimized by attention to the Holy Spirit, rigorous cleansing of the organizational setting from dead rituals, and prioritizing God's will. Historically, these changes have been needed because fresh wine of the Spirit of Christ at work in tenderized human hearts is quickly replaced by rules, regulations and façade due to the human tendency toward routinization.

To participate in new wine/skins, ekklesia needs to better understand: Creating a safe yet challenging learning environment. Those who desire to lead into revival need to understand ideal learning conditions for seekers. Teachers need to be trusting, caring, authentic, sincere, and to demonstrate a high degree of integrity and empathy. They also need to be willing to experiment and to learn from their mistakes. These factors will help leaders to success in the complexities of new wine ecology while providing adequate safety to seekers who are anxious, insecure or slow to adjust to change.

To participate in new wine/skins, ekklesia needs to better understand: How spiritual spontaneity (the result of continual spiritual transformation in response to the Spirit) is always restored in authentic revival settings. This results from prioritized, scheduled intimacy with Christ in the presence of the Holy Spirit, and responsiveness to instructions received from God.

To participate in new wine/skins, ekklesia needs to better understand: Hearing and obeying the Spirit. Learning is needed in these areas: how to hear God instead of one's own mind. The “how to” of believing prayer for miracles as an option for human needs. How to hear prophetically for others. All these are available and necessary for authentic, sustained revival.
MODIFIED SURVEY Q: What transformations do respondents agree result from new wine? (Why numbers are not in order)

<table>
<thead>
<tr>
<th>Perspective</th>
<th>Transformation</th>
<th>Theme embedded in statements</th>
<th>Importance</th>
<th>Statistic</th>
<th>Question No.</th>
<th>No. of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: People experience deeper love for God along with deeper love from Him.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3I</td>
<td>23</td>
</tr>
<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: People experienced an increase in both holiness and in health.</td>
<td>Three</td>
<td></td>
<td>Very Important</td>
<td>Frequency</td>
<td>PT3E</td>
<td>22</td>
</tr>
<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: because of prayer, some have been delivered from Satan's hold on their lives.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3M</td>
<td>23</td>
</tr>
<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: People received a fresh recognition of their sinful condition and a fresh sense of forgiveness.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3N</td>
<td>22</td>
</tr>
<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: People experienced physical healing or inner or emotional healing from distorted fears and anxieties.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3O</td>
<td>23</td>
</tr>
<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: Some found out they were far away from God. They experienced major repentance.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3Z</td>
<td>22</td>
</tr>
<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: Hearts were hard until the Spirit softened them and they learned to maintain clean hearts.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3B</td>
<td>22</td>
</tr>
<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: People experienced &quot;spiritual brokenness&quot; (yielded hearts) seeking to maintain revival.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3C</td>
<td>22</td>
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<tr>
<td>Revival transforms perspectives/behaviors resulting in changes like: Thousands profess conversion to Jesus.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3F</td>
<td>23</td>
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<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: People are prayerful, righteous, charitable, leading their families in better behavior.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3G</td>
<td>25</td>
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<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: Sustained prayer results in fresh proclamation of the Gospel including missionaries sent.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3O</td>
<td>26</td>
</tr>
<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: Prayer, prophecy, healing, greater grace and empowerment lead to community outreach and service to others.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3Q</td>
<td>27</td>
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<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: Immense grace and anointing increases boldness to go &quot;outside the walls&quot; of church structures, to take the gospel to the streets in truth and power.</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3P</td>
<td>25</td>
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<tr>
<td>Revival transforms perspectives/behaviors resulting in changes such as: People were more involved in works of mercy (feeding the hungry, sheltering homeless).</td>
<td>Three</td>
<td></td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3Q</td>
<td>25</td>
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<tr>
<td>Research Topic</td>
<td>Category</td>
<td>Category Theme</td>
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<td>Statistic</td>
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<td>No. of Responses</td>
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<tr>
<td>Perspective Transformation</td>
<td>Three</td>
<td>Theme embedded in statements</td>
<td>Vital/Very Important</td>
<td>Frequency</td>
<td>PT3P ▼</td>
<td>22</td>
</tr>
</tbody>
</table>

Revival transforms perspectives/behaviors resulting in changes such as: Friends and family of those touched by revival commented on changes observed.

> " " " " " " PT3Q ▼ 22

Revival transforms perspectives/behaviors resulting in changes such as: Some say that their church had experienced positive benefits from their visit to a revival.

> " " " " " " PT3R ▼ 23

Revival transforms perspectives/behaviors resulting in changes such as: Selfishness diminishes.

> " " " " " " PT3U ▼ 26

Revival transforms perspectives/behaviors resulting in changes such as: People looked at the real depth of their heart, purpose and motives for all they did.

> " " " " " " PT3W ▼ 24

Revival transforms perspectives/behaviors resulting in changes such as: People's jobs are impacted.

> " " " " " " PT3X ▼ 25

Revival transforms perspectives/behaviors resulting in changes such as: Gifts of the Spirit emerged that had not been present before.

> " " " " " " PT3Y ▼ 26

Revival transforms perspectives/behaviors resulting in changes such as: People guarded their hearts to prevent offenses that might give satanic forces a foothold.
Evaluation of frequencies: Comparison with mean and standard deviation.

This section contains the table used for analysis of statistical results. Each result was crosschecked with other related data. Notations were made for later reference.

Key to codes used in following chart

V—Vitally Important
vv—Combo Vitally, Very Important scale.
<80%—Question excluded from “important characteristics” list.
$—A “further research needed” questions

<p>| TABLE eof: Evaluation of frequencies by comparing with mean and standard deviation. |
|---|---|---|---|---|---|---|
| Number | Percent | Mean | Weighted Mean | SD | Skewness | Notes |
| W1A | 93V | 4.88 | 4.91 | .43 | -3.96 | Skew confirms Vitality |
| W1B | 85vv | 4.46 | 4.48 | .76 | -1.04 | Valid vv |
| W1C | 100V | 4.92 | 4.94 | .27 | -3.37 | Skew and mean confirms Vitality |
| W1D | 93vv | 4.61 | 4.64 | .57 | -1.19 | Mean, SD and skew confirms vitality. |
| W2A | &lt;80% | 4.27 | 4.91 | .91 | -.92 | ok |
| W2B | 93vv | 4.58 | 4.34 | .84 | -1.19 | Mean and SD confirms VV |
| W2C | 85vv | 4.35 | 4.34 | .84 | -1.19 | Mean and SD confirms VV |
| W2D | &lt;80% | 4.00 | 4.04 | 1.13 | -1.43 | ok |
| WS1A | 85V | 4.65 | 4.60 | 1.06 | -2.86 | Vitality |
| WS1B | 89vv | 4.35 | 4.31 | 1.09 | -2.76 | Valid vv |
| WS1C | 93vv | 4.46 | 4.53 | 1.07 | -- | Valid vv |
| WS1D | 89vv | 4.50 | 4.58 | .81 | -3.21 | Valid vv |
| WS1E | &lt;80% | 3.85 | 4.26 | 4.28 | -0.69 | (One of “further research needed” questions). Weighted mean (4.26), identifies problem; but currently no decisive changes are possible. |
| WS1F | 81vv | 4.28 | 4.27 | .96 | -1.18 | Valid vv |
| WS2A | 89vv | 4.42 | 4.44 | 1.10 | -2.90 | Valid vv |
| WS2B | 93vv | 4.54 | 4.56 | .90 | -2.76 | Valid vv |
| WS2C | 81vv | 4.42 | 4.45 | .81 | -0.96 | Valid vv; Cause of slight skew? |
| WS3A | 81vv | 4.31 | 4.36 | 1.16 | -2.33 | Valid vv |
| WS3B | 81vv | 4.35 | 4.41 | 1.16 | -2.40 | Valid vv |
| WS3C | 81vv | 4.19 | 4.25 | 1.13 | -2.20 | Valid vv |
| WS3D | &lt;80% | 4.08 | 4.16 | 1.13 | -1.97 | ok |
| WS3E | &lt;80% | 3.92 | 3.98 | 1.32 | -1.53 | ok |
| WS3F | &lt;80% | 4.04 | 4.10 | 1.28 | -1.56 | ok |
| WS3G | &lt;80% | 3.65 | 3.75 | 1.41 | -1.26 | Low mean, moderately high SD indicates a problem with question. Weighted mean improves score very slightly. |
| WS4A | 81V | 4.73 | 4.75 | 0.60 | -2.19 | Valid Vitality |
| WS4B | 96V | 4.96 | 4.28 | 0.20 | -5.10 | Weighted Mean subdues negative skew a bit. It is still a vital characteristic. |
| WS4C | 85vv | 4.27 | 4.05 | 1.15 | -1.94 | Valid vv |</p>
<table>
<thead>
<tr>
<th>Number</th>
<th>Percent</th>
<th>Mean</th>
<th>Weighted Mean</th>
<th>SD</th>
<th>Skewness</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>WS4D</td>
<td>&lt;80%</td>
<td>4.0</td>
<td>4.05</td>
<td>1.70</td>
<td>-1.54</td>
<td>ok</td>
</tr>
<tr>
<td>WS5A</td>
<td>100</td>
<td>5.00</td>
<td>4.36</td>
<td>0</td>
<td>0</td>
<td>0—? Miscalculation??</td>
</tr>
<tr>
<td>WS5B</td>
<td>Now81V</td>
<td>Was89V</td>
<td>4.35</td>
<td>4.92</td>
<td>1.44</td>
<td>-2.49</td>
</tr>
<tr>
<td>WS5C</td>
<td>93V</td>
<td>4.88</td>
<td>4.92</td>
<td>0.43</td>
<td>-3.96</td>
<td>Vitality confirmed</td>
</tr>
<tr>
<td>WS5D</td>
<td>93V</td>
<td>4.962</td>
<td>4.91</td>
<td>0.20</td>
<td>-5.10</td>
<td>Vitality confirmed</td>
</tr>
<tr>
<td>WS5E</td>
<td>&lt;80%</td>
<td>4.54</td>
<td>4.60</td>
<td>1.07</td>
<td>-3.43</td>
<td>Weighted mean would raise characteristic above 80%.; Skew confirms changing—</td>
</tr>
<tr>
<td>WS5F</td>
<td>96V</td>
<td>4.69</td>
<td>4.78</td>
<td>0.55</td>
<td>-1.64</td>
<td>Vitality confirmed. Why skew not higher?</td>
</tr>
<tr>
<td>WS5G</td>
<td>96V</td>
<td>4.62</td>
<td>4.67</td>
<td>0.57</td>
<td>-1.19</td>
<td>Vitality confirmed</td>
</tr>
<tr>
<td>WS5H</td>
<td>93vv</td>
<td>4.69</td>
<td>4.74</td>
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</tr>
<tr>
<td>WS5I</td>
<td>96vv</td>
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<td>0.55</td>
<td>-1.64</td>
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<tr>
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<td>4.19</td>
<td>4.25</td>
<td>1.02</td>
<td>-1.39</td>
<td>ok</td>
</tr>
<tr>
<td>WS6A</td>
<td>85vv</td>
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<td>81vv</td>
<td>4.27</td>
<td>4.42</td>
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<td>Valid vv</td>
</tr>
<tr>
<td>WS6C</td>
<td>89V</td>
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<td>4.85</td>
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<td>Confirmed vitality</td>
</tr>
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<td>Valid vv</td>
</tr>
<tr>
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<td>&lt;80%</td>
<td>3.77</td>
<td>3.96</td>
<td>1.45</td>
<td>-1.10</td>
<td>Low mean and moderately high SD indicates a problem with this question. Weighted mean improves score slightly but not sufficient.</td>
</tr>
<tr>
<td>WS6F</td>
<td>81vv</td>
<td>4.42</td>
<td>4.45</td>
<td>0.81</td>
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</tr>
<tr>
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</tr>
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<td>-2.47</td>
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</tr>
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<td>4.17</td>
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<td>-2.03</td>
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</tr>
<tr>
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<td>--</td>
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</tr>
<tr>
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<td>4.52</td>
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</tr>
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<tr>
<td>PT2L</td>
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<td>PT2M</td>
<td>96vv</td>
<td>4.73</td>
<td>4.78</td>
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<tr>
<td>PT3A</td>
<td>&lt;80%</td>
<td>3.85</td>
<td>3.89</td>
<td>1.43</td>
<td>-1.39</td>
<td>ok</td>
</tr>
<tr>
<td>PT3B</td>
<td>81vv</td>
<td>4.23</td>
<td>4.38</td>
<td>1.18</td>
<td>-1.76</td>
<td>Valid vv</td>
</tr>
<tr>
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<td>Valid vv</td>
</tr>
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<td>-1.51</td>
<td>ok</td>
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<td>93vv</td>
<td>4.62</td>
<td>4.67</td>
<td>0.64</td>
<td>-1.47</td>
<td>Valid vv</td>
</tr>
<tr>
<td>PT3F</td>
<td>96vv</td>
<td>4.73</td>
<td>4.71</td>
<td>0.53</td>
<td>-1.93</td>
<td>Valid vv</td>
</tr>
<tr>
<td>Number</td>
<td>Percent</td>
<td>Mean</td>
<td>Weighted Mean</td>
<td>SD</td>
<td>Skewness</td>
<td>Notes</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td>------</td>
<td>---------------</td>
<td>-----</td>
<td>----------</td>
<td>-------</td>
</tr>
<tr>
<td>PT3G</td>
<td>100vv</td>
<td>4.77</td>
<td>4.79</td>
<td>0.43</td>
<td>-1.36</td>
<td>Valid vv</td>
</tr>
<tr>
<td>PT3H</td>
<td>81vv</td>
<td>4.42</td>
<td>4.42</td>
<td>0.76</td>
<td>-0.91</td>
<td>Valid vv</td>
</tr>
<tr>
<td>PT3I</td>
<td>85V</td>
<td>4.54</td>
<td>4.57</td>
<td>1.36</td>
<td>-3.17</td>
<td>Vitality confirmed</td>
</tr>
<tr>
<td>PT3J</td>
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<td>4.85</td>
<td>4.89</td>
<td>0.37</td>
<td>-2.04</td>
<td>Vitality confirmed</td>
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<td>PT3K</td>
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<td>4.81</td>
<td>4.85</td>
<td>0.40</td>
<td>-1.66</td>
<td>Vitality confirmed</td>
</tr>
<tr>
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<td>85V</td>
<td>4.81</td>
<td>4.86</td>
<td>0.49</td>
<td>-2.68</td>
<td>Vitality confirmed</td>
</tr>
<tr>
<td>PT3M</td>
<td>85V</td>
<td>4.88</td>
<td>4.92</td>
<td>0.33</td>
<td>-2.561</td>
<td>Vitality confirmed; Weighted means would raise Vitality</td>
</tr>
<tr>
<td>PT3N</td>
<td>81V</td>
<td>4.77</td>
<td>4.81</td>
<td>0.51</td>
<td>-2.26</td>
<td>Vitality confirmed</td>
</tr>
<tr>
<td>PT3O</td>
<td>93vv</td>
<td>4.38</td>
<td>4.41</td>
<td>0.67</td>
<td>-0.70</td>
<td>Valid vv</td>
</tr>
<tr>
<td>PT3P</td>
<td>81vv</td>
<td>4.46</td>
<td>4.52</td>
<td>0.81</td>
<td>-1.08</td>
<td>Valid vv</td>
</tr>
<tr>
<td>PT3Q</td>
<td>81vv</td>
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<td>4.41</td>
<td>0.86</td>
<td>-1.51</td>
<td>Valid vv</td>
</tr>
<tr>
<td>PT3R</td>
<td>85vv</td>
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<td>4.58</td>
<td>1.14</td>
<td>-2.89</td>
<td>Valid vv</td>
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<td>4.79</td>
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</tr>
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<td>4.77</td>
<td>4.75</td>
<td>0.59</td>
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<td>Valid vv</td>
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<tr>
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<td>-1.47</td>
<td>Valid vv; Why means not higher?</td>
</tr>
<tr>
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<td>93vv</td>
<td>4.65</td>
<td>4.71</td>
<td>0.63</td>
<td>-1.68</td>
<td>Valid vv</td>
</tr>
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</tr>
<tr>
<td>PT3X</td>
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<td>4.36</td>
<td>0.90</td>
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<td>4.65</td>
<td>0.85</td>
<td>-3.53</td>
<td>Valid vv</td>
</tr>
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<td>PT3Z</td>
<td>81V</td>
<td>4.77</td>
<td>4.82</td>
<td>0.51</td>
<td>-2.26</td>
<td>Vitality confirmed (likely &gt; 81%)</td>
</tr>
</tbody>
</table>

**LEARN1** <80% 2.73 2.43 2.03 0.99 Weighted mean indicates learning concentrated at low end of “Moderate Amount.”
The following table highlights questions from the evaluation chart, for which frequencies yielded dubious results. They were scrutinized by comparison with other statistical functions. Comments explain some of the findings. The second table (Q4FS) is a final treatment of these questions. $\$ = problematic score.

<table>
<thead>
<tr>
<th>Question No.</th>
<th>Combination “Vitally/Very Important” Score</th>
<th>%</th>
<th>“Somewhat Important” Score</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>WS1E</td>
<td>&lt;80%</td>
<td>3.85</td>
<td>4.26</td>
<td>4.28</td>
</tr>
<tr>
<td></td>
<td>(63%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WS3G $</td>
<td>&lt;80%</td>
<td>3.65</td>
<td>3.75</td>
<td>1.41</td>
</tr>
<tr>
<td>WS5B</td>
<td>Now 81V</td>
<td>4.35</td>
<td>4.92</td>
<td>1.44</td>
</tr>
<tr>
<td></td>
<td>Was 89vv</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WS5E</td>
<td>&lt;80%</td>
<td>4.54</td>
<td>4.60</td>
<td>1.07</td>
</tr>
</tbody>
</table>

(One of “further research needed” questions). **Weighted mean** (4.26), identifies problem; but currently no decisive changes are possible.

Low mean, moderately high SD indicates a problem with question. Weighted mean raises score but slightly. **Issue unresolved.**

Had 20 “votes” (74%), now 22 (81%); weighted mean indicates too much disparity between itself and standard mean; Weighted mean suggests adding to “Vitally Important” list. Did. **Issue resolved.**

Previously rated 74%; changed it to 81%. Weighted mean and skewness confirmed a problem, analysis revealed miscalculation. Add characteristic to vv list. Done. **Issue resolved.**

**TABLE Q4FS: Questions For Further Study**

<table>
<thead>
<tr>
<th>Question No.</th>
<th>Combination “Vitally/Very Important” Score</th>
<th>%</th>
<th>“Somewhat Important” Score</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>WS1E</td>
<td>17</td>
<td>63</td>
<td>8</td>
<td>30</td>
</tr>
</tbody>
</table>

A new wineskin: Updates the Gospel into culturally relevant contexts through innovations and supporting administrative structures.

A possible reason for low score is “guessing” of respondents with insufficient knowledge of this topic. Weighted mean corrected for wide dispersion of responses. Issue unresolved, “further study needed.”

A new wineskin: Should integrate apostles and prophets into local **churches or church** networks.

[**Possible cause:** apostles and prophets in local churches is problematic concept in much of Christian community. Doctrinal conflict. For local pastors power sharing is difficult issue—thus erratic responses]. Issue unconfirmed, “further study needed.”

New wineskin servant-leaders: May possess an uncompromising nature that forces people to choose to believe or reject the messenger. [**Possible cause:** “uncompromising nature” is debatable issue in parts of Christian community—sometimes related to personality disorder, other times righteous leaders—thus erratic responses]. Issue unconfirmed, “further study needed.”
APPENDIX L: VARIOUS KINDS OF APOSTLES

New Wine Apostolic Structures

Most apostles recognize that they have divine authority, but not all are aware that
this authority is only activated within a divinely appointed sphere. Once apostles get
outside of their sphere, they have no more authority than any other member of the body
of Christ. This reflects Paul's remarkable statement in 1 Corinthians 9:2: "If I am not an
apostle to others, yet doubtless I am to you,” (Wagner, 1998).

VERTICAL APOSTLES

Ecclesiastical apostles. Apostles who are given authority over a sphere which
includes a number of churches, presumably in an apostolic network headed up by the
apostle.

Functional apostles. Apostles who are given authority over those who have an
ongoing ministry in a certain specific sphere of service which has defined boundaries of
participation.

Apostolic Team Members. Apostles whose apostolic ministry functions in
conjunction with an apostle who is seen as the leader of a team of one or more other peer-
level vertical apostles. They may be assigned specific spheres by the leading apostle.
These are more than administrators or assistants or armor-bearers.

Congregational apostles. Apostles functioning as senior pastors of dynamic,
growing churches of more than 700-800, (Wagner, 1998).

HORIZONTAL APOSTLES

Convening apostles. Apostles who have authority to call together on a regular
basis peer-level leaders who minister in a defined field.
Ambassadorial apostles. Apostles who have itinerant, frequently international, ministries of catalyzing and nurturing apostolic movements on a broad scale.

Mobilizing apostles. Apostles who have the authority to take leadership in bringing together qualified leaders in the body of Christ for a specific cause or project.

Territorial apostles. Apostles who have been given authority for leading a certain segment of the body of Christ in a given territorial sphere such as a city or state, (Wagner, 1998).

Marketplace Apostles It seems clear that some marketplace apostles would be vertical (perhaps within a large company) while others would be horizontal (bringing together peer-level marketplace apostles). The more we work with marketplace apostles, the more clarity will come in due time, (Wagner, 1998).
APPENDIX M: DIFFERENT KINDS OF PROPHETS; VARIOUS ROLES THEY FILL

Seer In 1 Samuel. 9:9 (NAS Version) is a reference to the seer. .."when a man went to inquire of God, he spoke thus: "Come, let us go to the seer"; for he who is now called a prophet was formerly called a seer." This word is "ro'eh" or "ra'ah," and refers to a person who sees; an observer; a person endowed with moral and spiritual insight or knowledge. Essentially, the root "ro'eh,” means 'to look at' or 'behold.' The seer is one who has understanding of the times. This person has the ability to perceive and discern the spiritual significance of a situation and can give the LORD’s perspective on a given situation. This person's strengths are giftings of illumination and discernment, though they may or may not communicate what they see in any one set or particular manner. This kind of prophet is extremely valuable as a watchman and intercessor in the midst of the Church.

The Seer prophet is one who usually "sees" things in a futuristic dimension, like Daniel and Ezekiel, particularly in the realm of imagination, visions and dreams. The Seer Anointing God is releasing revelation on the differing aspects of the Office of the Prophet and of those merely operating in the prophetic. God is also releasing the Seer anointing and prophet. (The eyes) At times, the Seer prophet sees with such accurate details, they do not know if the vision is for tomorrow, the next year or ten years down the road.

The Burden-bearer There are several places in Scripture where a prophetic message is called a "burden.” For example Isaiah 13:1, "The burden against Babylon which Isaiah the son of Amoz saw." This word "burden" speaks more to the function or message, rather than the person, but is important to examine. The Hebrew word is
"massa'," meaning simply "burden," but is used to describe prophetic utterances (Proverbs 31:1) and even prophetic musical dirges (1 Chronicles 15:22, NAS).

Prophetic burden-bearers are called to pray. These are prophetic intercessors. They can feel the grief of the LORD over the things that are not right. These prophets seem to live in the doldrums much of the time, but they are called there to pray "right" again those things that are wrong. God bless them!

The "Now" Prophet is a little bit different in that he sees in the "now" and is much more specific or narrowly focused, bringing forth the manifestation now-- of what is proclaimed prophetically usually in the word of knowledge. For instance when I move in the prophetic and prophesy most times it immediately begins to take place.

Signs Prophets are not the only ones who moves in signs and wonders but ones whose very life is a prophetic sign like Hosea or Zech. His life acts out a prophetic message from God. Ezekiel and Isaiah were prophetic signs and intercession, one naked and the other lying on his side in prophetic intercession.”

Herald The "nataph" or "herald" is the prophetically inspired preacher. "Nataph" means as a primary root word; to ooze, i.e. distill gradually; by implication, to fall in drops; to let something soak in gradually, or figuratively, to speak by inspiration. The word is translated preach in Ezekiel 21:2, "Son of man, set your face toward Jerusalem, preach against the holy places, and prophesy against the land of Israel;" A herald is defined as a royal or official messenger, esp. one representing a monarch in an ambassadorial capacity during wartime; a person or thing that proclaims or announces. To herald means to give tidings of, announce, proclaim, publicize, to signal the coming of, usher in. One of the errors of the Pentecostal and charismatic portion of the Church
has been to cast the prophet into the mold that says he/she must be one who exhibits the supernatural gift of the Holy Spirit to prophesy, and thus will often neglect the prophetic voices of men such as Chuck Colson or others who are clearly prophetic voices to our generation. The content of their message is every bit prophetically inspired, and as their sermons or writings "soak in" you know you have heard from the heart of God on the matter. But their mode of communication is not necessarily ecstatic utterance.

Oracle The word "nabiy" is the most commonly used word in the Scripture for "prophet" and describes one who "gushes forth with an ecstatic utterance." This word describes one who functions as an oracle. The oracle is defined as "a person who delivers authoritative and usually influential pronouncements; any utterance regarded as authoritative; a prophesier" The root word is "naba'" and means "to speak or sing by inspiration." Although there are differing opinions across the Body of Christ about direct, "first person" prophesying; it is very clearly the most common mode of prophetic ministry throughout the Bible. The Gift of Prophecy The oracle moves in the gift of prophecy.

The naba' prophet speaks forth what God is saying to the church, individual or situation through a vocal gifting from the Holy Spirit (ref. 1 Corinthians 12-14). Often it is as if these words just "bubble up" or gush forth from within the spirit, sometimes with barely any forethought. While other kinds of prophets may or may not move in the supernatural "ecstatic utterance" gift of prophecy, the oracle does. A deeper connotation is "to bubble up, to gush forth, to pour forth." This is the word used in Amos 3:8 which states: "the Sovereign LORD has spoken - who can but (naba') prophesy," and Joel 2:28 which says, ..."your sons and your daughters will (naba') prophesy." This is the "ecstatic
prophetic utterance" prophet who speaks forth in the name of the LORD with a confident "Thus says the LORD...etc.” This particular ministry goes beyond simple inspired insight; beyond prophetically insightful preaching or writing; and actually speaks God's words into a situation, (Bentley, 2002), (Weiss, no date).

ROLES OF PROPHETS

Some of the roles that a prophet can function in are outlined in the following sections.

Prayer An important part of the prophet’s task is prayer. Because he knows the mind of the LORD, he is in a position to pray effectively. He has a clear picture of what God is doing, so he knows where prayer is needed most. The prophet watches over the word of the LORD and prays it into being. He must not rest until God has fulfilled his word (Isaiah 62:6).

Receiving the Word of the LORD A key role of the prophet is waiting in the presence of God to receive the word of God. God is sovereign so we cannot tell him when he should speak. Hearing will always require waiting.

Suffering A prophet is often called to suffering. Deep dealing at the hand of God will often be needed to prepare the prophet for receiving the word of God. Sometimes he may actually have to experience beforehand, something of what his people will experience. Jeremiah spent many years in captivity before his people went into captivity. He was often rejected and ostracized; he was even accused of being a traitor. Ezekiel had to lie on his side for 390 days to symbolize the judgment that would come upon his nation. This suffering made the prophets extremely aware of their human frailty (Jeremiah 20:7-10). It also equipped the prophet to give what was often a very harsh
message in a spirit of compassion. A true message is nullified if it is spoken in the wrong spirit. Suffering softens the prophet’s spirit, so that he can give the hardest word, in a spirit of love. Suffering contributed to Jeremiah’s compassion.

A prophetic ministry involves having a foretaste of the suffering and judgment that will come as a result of the sins of the church and the whole world, since iniquity would soon be universal. In such commission one must be willing to pay the price involved in foreseeing the coming events, in suffering and experiencing them in advance. Only then can the warning be passed on. A study of the concordance will show that there are more references in Scripture to the anger, fury and wrath of God, than his love and tenderness (A W Pink).

A messenger who has not been willing to move into close combat with reality, with the pain of the downtrodden, will not be able to bring a message of relief and healing. A painless message cannot ease the pain. A painless message cannot carry a burden. A true messenger of the LORD begins every voyage at the Cross. Each and every piece brought forth from his mouth is marked by the Cross (Wider burg, in McKenzie, 2003).

Many are eager to wear the Prophet’s mantle, but are reluctant to bear the Christian’s cross. This cannot be. Given the choice between Christian or Prophet, choose Christian, (Brogden in McKenzie, 2003).

Worship The prophetic ministry can often play an important part in worship. Paul said that when the church gathered together, two or three prophets should speak, and the others should weigh carefully what is said. And if a revelation comes to someone who is sitting down, the first speaker should stop. For you can all prophesy in turn so that
everyone may be instructed and encouraged. The spirits of prophets are subject to the
control of prophets. For God is not a God of disorder but of peace (1 Cor 14:29-33),
(McKenzie, 2003).

Encouragement of the brethren is an important aspect of the prophetic ministry.
Everyone who prophesies speaks to men for their strengthening, encouragement and
comfort... he who prophesies edifies the church (1 Cor. 14:3,4). The words of the
prophets will build up and strengthen the church. This will be especially important in
times of trial and tribulation. Silas and Judas were two prophets who encouraged the
church in Antioch. Judas and Silas, who themselves were prophets, said much to
encourage and strengthen the brothers (Acts 15:32).

The prophetic ministry is to alert the church to the "now-ness" of the Holy Spirit.
It awakens us to the will and purpose of God for us in the present – what He specifically
wants to do in us and through us (Bickle in McKenzie, 2003).

Foretelling the Future Prediction of the future is part of the prophetic ministry.
Almost every prophet in the Old Testament appeared first as a foreteller. Through his
fellowship with the eternal God, the prophet has access to the future. He is the seer who
has insight into God’s purposes for history. In addition, what he sees for the future is
always related to the present. He warns of future judgments so that people will change
their behavior now. He speaks of future blessing to give hope for the present. The prophet
speaks to the present, in light of the future that God has revealed to him.

Calls to repentance and calls to practical holiness are based on a word concerning
the future; the vision of wrath to come is the basis of a present seeking of the mercy of
God (Motyer in, McKenzie, 2003).
Prophets see more than others the continuing influences that issue from the past and profoundly affect the present and the ultimate future. They see the continuum, the unbroken span of past, present and future as few see it (Katz in McKenzie, 2003).

**Direction and Guidance** Prophets bring the word of the LORD to the church. Christians can get so caught up in the events of the world that they do not see what God is doing. This is particularly true in tumultuous times, when it can be very hard to see the hand of God at work. Prophets will give direction and vision in these situations, so that God’s people know what is happening, and what they should do. For example, the prophet Gad provided guidance to David and showed him how to avoid trouble. Prophets can give direction to those who are seeking the will of God. Sometimes the prophetic word will be for the church as a whole or for the leadership of the church. The Prophet admonishes, warns, directs, intercedes, teaches and counsels. Far more importantly he stands at the walls to see what the LORD is doing that he may call the body to respond (Sanford in McKenzie, 2003).

**Interpreting Dreams and Visions** An important aspect of the prophetic ministry is interpreting dreams and visions. God often speaks in dreams to people who are not listening. We must learn to interpret these to understand what he is saying. Prophets are sometimes skilled in interpreting dreams. Dreams often include people and objects with which we are familiar used in symbolic ways. We must not assume that they will be fulfilled literally. Dreams should be interpreted like parables.

**Correction and Admonition** There is also a negative side to the ministry of the prophet. This can be seen in the calling of Jeremiah:

But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and
the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!" (1 Cor. 14:24,25).

**Warning of Danger** When Paul was going up to Jerusalem the prophet Agabus warned him of danger that he would face there (Acts 21:10,11). God often prepares his people in this way. The prophet is a watchman, who warns God’s people of coming trouble. The prophet must identify the fundamental evil of his generation. He must also identify, long in advance, the most likely specific evils that will consume the society and bring God's wrath (Gary North - Prophets, Leaders, Followers, Losers).

The **LORD** warned Israel and Judah through all his prophets and seers: "Turn from your evil ways. Observe my commands and decrees, in accordance with the entire Law that I commanded your fathers to obey and that I delivered to you through my servants the prophets." But they would not listen and were as stiff-necked as their fathers, who did not trust in the **LORD** their God. They rejected his decrees and the covenant he had made with their fathers and the warnings he had given them. They followed worthless idols and themselves became worthless. They imitated the nations around them although the **LORD** had ordered them, "Do not do as they do," and they did the things the **LORD** had forbidden them to do (2 Kings 17:13-15).

**Interpreting the Signs of the Times** Jesus criticized the Jews because they could understand the weather, but they could not interpret the signs of the times. He said to the crowd: "When you see a cloud rising in the west, immediately you say, 'It's going to rain,' and it does. And when the south wind blows, you say, 'It's going to be hot,' and it is. Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time? (Luke 12:54-56).
If a prophet has no personal history with God, no spiritual depth to draw from, no deep root in firm soil established over many seasons of Christian experience, how can the prophet presume to speak from a position of revelation into what God is telling the Church today? Furthermore, if a prophet cannot accurately interpret and read the signs of the present times; if a prophet cannot correctly judge and precisely discern his own generation; if a prophet cannot relate to what God is saying and doing in terms of present truth, how can the prophet presume to speak of future events? (Brogden in McKenzie, 2003).

The seer is made able to read the spiritual climate. He is made able to identify the prevalent motivational force. His role is to see through masks and veils of pretension, to expose man’s folly and evil, for the sake of seeing the poor and needy through. The watchman is set over men’s hearts to discern motivation, and to pray for and to call forth correction. The seer is set over men’s hearts to call them to heavenly living. The prophet is a seer. The basic nature of his commission is observation and watchfulness. He is prone to contemplation and skilled in the art of deduction. The prophet holds prophetic understanding of the mentality and mood of this present time. He identifies and knows the trends of a society by looking at its roots. He is able to analyze trends and upcoming events by judging foundations. His words are a force against the mentality of the day, (Widerberg in McKenzie, 2003).

The Meaning of History Prophets have a role in explaining the meaning of history. When a culture loses an understanding of its history, it loses its sense of direction. Clifford Hill has explained this really well.
The church has been unable to give an effective lead in secular society due to the loss of a sense of mission and direction. Without a clear sense of its own purpose, identity and destiny the church has been powerless to influence an increasingly secular society. A major cause of the church’s loss of direction has been due to the lack of a clear concept of the meaning of history. Mankind is crying out for an understanding of history. This is of fundamental importance for grappling with the underlying issues concerning the meaning and purpose of life itself. The church will never be able to satisfy the deepest longings of mankind and give a lead to secular nations or point the way to creative policies promoting health, happiness and the well-being of mankind until Christians recover an understanding of history (Hill, in McKenzie, 2003).

**Testing Prophecies** Part of the prophetic role is to sit and listen to prophecies and "weigh carefully" the words that are spoken. This is something that two or three should do together. Two or three prophets should speak, and the others should weigh carefully what is said (1 Cor. 14:29). If a prophecy does not get a consensus of support it should be discarded.

Testing prophecies is a very important aspect of the prophetic ministry. We are now hearing more and more prophetic words being spoken to the church, but the quality is still very mixed. Christians do not know which words they should take seriously. Many warnings of disasters have not been fulfilled. This unclear sounding of the trumpet is producing confusion in the church. The solution is for prophets to get more involved in testing of prophecies and sorting out the wheat from the chaff. Churches that are moving in prophecy should set up processes for this to happen, (McKenzie, 2003).
**Watchman** Some prophets are watchmen or men of vision who stand on the walls of the city of God to see what God is doing. They look into the distance to see what is coming. They often see a long way ahead. Several Scriptures describe the role of the watchman. I have posted watchmen on your walls, O Jerusalem; they will never be silent day or night. You who call on the **LORD**, give yourselves no rest (Is 62:6).

The watchman should not be in the city eating and drinking with the townsfolk. He should be out on the watchtower looking into the night, (McKenzie, 2003). The watchman, like the eagle must be free to fly as he or she wills (in God) and to flow prophetically in all the prophetic function and not be restricted by man. Without the freedom to fly like an eagle the watchman will become a controlled, chained prisoner of the Church, unable to report even abuse, error and sin seen within the church itself (Snow in McKenzie, 2003).

**Challenging the Nation(s)** The primary responsibility of the prophet is to speak to the people of God. He brings both direction and correction to the Church. But a prophet may also be called to speak to his nation. Many of the prophets of the Old Testament found themselves confronting kings, and taking an important role in national affairs. Some also addressed their words to foreign nations. Isaiah, Jeremiah and Ezekiel each prophesied to the surrounding nations (Is 13-12, Jeremiah 46-51, Ezek 25-32).

The church will always be the prophet’s main concern, but this wider prophetic role urgently needs restoring. The prophets of Israel did not live in isolation -they were acutely aware of international politics and the rise and fall of nations. Some of them pronounced messages against the nations of their times. All of them were concerned about the world situation, and it was part of their calling to issue prophecies against the
other nations of the world (Milton Smith). Having matured in their prophetic gifting through years of faithful obedience to God, prophets will begin to operate on new levels of prophetic authority. Worldwide, prophets will speak before civil governments, delivering powerful prophetic speeches to nations, literally shaking their existing political foundations (Dennis Cramer - Prophetic Political Power).

God does nothing without warning his people first. Part of the prophetic role is to release God’s activity by providing these warnings (Amos 3:7). Isaiah spoke of God stretching out his hand according to his plan. Prophetic hearts, not prophetic charts, will change the course of history and bring God's prophesied will into actual effect (Philip Greenslade - The Sharp Cutting Edge).

Theology Prophets should be experts on God. Part of their role is to pass on theological and biblical insights to the church. A prophet should also be a theologian. Jeremiah was of all the prophets of the Old Testament, the supreme prophet of the human heart... Jeremiah would have nothing from his hearers and readers but their hearts. Let other prophets negotiate and send ambassadors as they pleased. Jeremiah, in season and out of season, for a long lifetime laid siege to the heart of his hearers, (Howard in McKenzie, 2003).

Healing the Sick Some prophets are used in healing the sick. Elijah was a prophet who moved effectively in the gift of healing. Elisha followed in his mentor’s footsteps.

Appointing and Anointing Leaders In Old Testament times, God often used a prophet to appoint and anoint a king. Samuel anointed Saul and then David as King. A prophet anointed Solomon as his successor.
Advising Kings and Political Rulers  Prophets have a powerful role in providing advice to kings and rulers. When God wanted to give guidance to a ruler, he often gave it through a prophet. David had the prophets Nathan and Gad in his palace. They advised him about a whole range of matters.

Historian  Some prophets are historians. Their interest in the future rolls over into an interest in history. Many of the historic books of the Old Testament were written by prophets who recorded the works of God. The other events of Uzziah's reign, from beginning to end, are recorded by the prophet Isaiah son of Amoz (2 Chron 26:22).

Levels of Prophetic Activity  Prophets can minister at different levels. Some speak to individual people; others speak primarily to their church, some speak to nations, others are in government. Prophets and prophecy provides: Guidance, correction, warning, purity, visions, advice to rulers, interpretation of God’s law, warning of judgment.
APPENDIX N: EXAMPLE OF HOW PROPHETIC MINISTRY WORKS

Example of how the prophetic works

The story of Harvest Rock Church begins in Maryland in 1982 with the friendship and a common vision of Che Ahn and Lou Engle. Engle shared his recollection of the initial call as follows:

The year is 1982. I am in Maryland, and Che is pastor of a church. Che has a dream. In the dream a black man is saying, “Come to Los Angeles. There is going to be a great revival. There is going to be a great harvest.” Then he woke up—and the Holy Spirit was upon him. Che began to seek confirmation and to seek council from the leadership of People of Destiny International, (Poloma, 1998a, 3).

At one point, Ahn had an “impression” to turn on the television to see if Pat Robertson’s “700 Club” was on the air. Ahn surfed the channels and came to Robertson’s show just as he was giving a word of knowledge which he taped: “There is a pastor who is asking God for a confirmation about planting a church. The LORD says this of him. “And if you go out in unity and harmony, the LORD will give you great success.” When he played the tape for the pastors and elders the following week, all were convinced that Ahn had heard from God, (Poloma, 1998a, 3).

Rick Wright was pastor of a small charismatic church he had founded in Glendale, CA.

The LORD gave me a word that we would see more people saved than we had buildings for them. All I knew is that we were going to have an incredible revival. That word became a passion, as my vision moved beyond Glendale to expand to the greater Los Angeles area, (Poloma, 1998a, 7).

The next ten years were difficult ones for the visionaries who settled into Pasadena in 1984, (Poloma, 1998a, 4). In the early 1990s, Wright began to pray, “LORD, where is this revival?” He sensed the LORD responding, “Continue to knock for two and a half more years and I will begin to answer your prayer.”

It wasn’t until John Arnott came to Pasadena in the early 1990s, that Wright received what he believes is another “word” from the LORD about the upcoming revival:

The LORD gave me a mini-vision and said, “I am opening the heavens over Los Angeles; go tell Che to pray for strategy.” I go over to tell Che a few days later, and he tells me that the LORD told him, “I putting you and Rick together for revival, (Poloma, 1998a, 8).
APPENDIX O: BLANK SURVEY

Note: Some formatting has been removed from this document so prevent headers showing in Table of Contents. This changes the appearance of the survey.

Introduction to the topics of new wine and new wineskins

In Biblical times, wineskins made of leather grew old, weathered, and cracked, rendering them useless for preserving wine produced in the next harvest. This study of new wineskins for new wine of revival is based on Jesus’ teaching on the topic (recorded in Matt. 9:16,17, Mark 2:21,22 and Luke 5:36-39). He said that people do not put new wine into old wineskins as the skins will burst and both the wineskin and the new wine will be lost.

Like wineskins, when church structures become old, they no longer possess sufficient strength and flexibility to contain the passion, love and power generated when the Spirit of God interacts with people in new ways. New, pliable, durable containers are needed for the fruit of the harvest.

Please supply your personal information and then complete the 5 questions that describe your experiences related to the topic of revival and new wineskins.

Your name _____________________________________________________________

Your city, state and country_________________________________________________

Organization and position (if applicable) ______________________________________

Your e-mail address ______________________________________________________

Assigned Code ____________(Do not write here)_______________________________

Answers to the following five questions will provide a better understanding of how your experiences might affect the kind of responses you can give.

Experiences and Responses Note: In this survey, new wine and Biblical revival are equivalent concepts

For questions 1-3, place an “X” in the appropriate category. Questions 4 and 5 are explained below.

ER 1) How much do you understand about the topic of new wine and new wineskins?
__Very little __Small amount __Moderate amt. __Significant amt. __Extensive amt.
ER 2) How much thought have you given to nurturing revival? Place an “X” in the appropriate category.
__Very little __Small amount __Moderate amt. __Significant amt. __Extensive amt.

ER 3) How much thought have you given to organizational aspects to facilitate the work of the Holy Spirit in new wine (revival)? Place an “X” in the appropriate category.
__Very little __Small amount __Moderate amt. __Significant amt. __Extensive amt.

ER 4) Briefly explain your experiences with personal revival. (E.g., Name of organizations/locations, or leaders which have impacted you most, Whether your received specific prayer, Experienced the power and presence of God (describe), Highlights that you have experienced and observed of current revival and Other important aspects you would like to include).

ER 5) Briefly explain your experiences in organizational settings that foster revival. (E.g., Name of organization/location, or leader from whom you learned the most? Have you led or assisted leaders in facilitating revival? if so describe what you know about wineskins from the revival setting, etc. If you have no leadership experience in revival, please explain why you feel you could contribute to this question).

New Wine
Neither Scripture nor literature defines new wine in a clear manner. Although some agreement exists, revival literature describes new wine in several different ways—the primary ones are listed below. One thing is clear, new wine is God at work in the hearts and lives of people who are responding to Him.

Instructions: Beneath each statement, check one category that represents your perception of how vital that statement is related to what new wine actually is.

W-1) New wine is:
a) The Presence, power or grace of Jesus or the Holy Spirit.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

b) Revelation and prophecy from Jesus or the Holy Spirit.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

c) An intimate relationship with Jesus or the Holy Spirit.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

d) Character and strength supplied by Jesus or the Holy Spirit.
New Wineskins
This section is similar to the previous one except it examines New Wineskin issues.

Description: A new church wineskin can be viewed as an organism, endeavor or venture that facilitates, coordinates, organizes, hosts, contains, dispenses or otherwise supports new wine.

The following list of characteristics of new wineskins is from literature about organizational settings of revival.

Instructions: Beneath each statement, check one category that best describes your perception of characteristics of new wineskins.
WS 1) A new wineskin:
   a) Is accompanied by a new passion for God and a renewed willingness to accommodate
      the “needs of God.”
      __Vitally Important __Very Important __Moderately Important __Slightly Important
      __Unimportant.
   
   b) Revives the divine relationship by intercession, warfare, and evangelism.
      __Vitally Important __Very Important __Moderately Important __Slightly Important
      __Unimportant.
   
   c) Prioritizes and schedules time to fulfill spiritual hunger and relationship building with
      God.
      __Vitally Important __Very Important __Moderately Important __Slightly Important
      __Unimportant.
   
   d) Includes revelation about how the Body of Christ functions in relation to itself, as well
      as society, culture, education.
      __Vitally Important __Very Important __Moderately Important __Slightly Important
      __Unimportant.
   
   e) Updates the Gospel into culturally relevant contexts through innovations and
      supporting administrative structures. (E.g., translating the Bible into a foreign language;
      transposing the Gospel into the language of a sub-culture).
      __Vitally Important __Very Important __Moderately Important __Slightly Important
      __Unimportant.
   
   F) Strikes an organizational balance between leadership routines and Spirit-led spontaneity
      so there is both order and charisma.
      __Vitally Important __Very Important __Moderately Important __Slightly Important
      __Unimportant.
   
   o) Other (explain) ______________________________________________________
      __Vitally Important __Very Important __Moderately Important __Slightly Important
      __Unimportant.

   __________Check one category according to previous instructions.__________

WS 2) A new wineskin:
   a) Implements revelation for hosting the new wine of God.
      __Vitally Important __Very Important __Moderately Important __Slightly Important
      __Unimportant.
   
   b) Creates hospitable conditions for a new wine ecology by strategic, persistent prayer
      and obedience. (Ecology meaning all factors that host and support new wine).
      __Vitally Important __Very Important __Moderately Important __Slightly Important
      __Unimportant.
c) Brings change to a geographic region through prophetic discernment, spiritual warfare, authoritative declarations and proclamation of truth.

_Vitally Important__ Very Important__ Moderately Important__ Slightly Important__ Unimportant.

o) Other (explain) ______________________________________________________

_Vitally Important__ Very Important__ Moderately Important__ Slightly Important__ Unimportant.

Check one category according to previous instructions.

WS 3) A new wineskin:
a) Is a renewed church community growing in understanding of the equipping gifts—especially the apostolic and prophetic gifts that restore a dimension of the government of God.

_Vitally Important__ Very Important__ Moderately Important__ Slightly Important__ Unimportant.

b) Contains charisma-carriers (people with spiritual gifts), all of whom carry out the work of the ministry—some as equippers, some as workers (Eph. 4.11).

_Vitally Important__ Very Important__ Moderately Important__ Slightly Important__ Unimportant.

c) Must be organized by attention to and understanding of spiritual gifts of grace given by the Holy Spirit.

_Vitally Important__ Very Important__ Moderately Important__ Slightly Important__ Unimportant.

d) Includes Restoration in the form of The Apostolic Reformation that is currently transforming Christianity—apostles as master-builders, prophets as architects, strategists.

_Vitally Important__ Very Important__ Moderately Important__ Slightly Important__ Unimportant.

e) Involves leading, mentoring and organizing, to grow people in power ministries that take the gospel to the streets.

_Vitally Important__ Very Important__ Moderately Important__ Slightly Important__ Unimportant.

f) Creates relational authority networks for support and accountability of apostolic and prophetic forerunners.

_Vitally Important__ Very Important__ Moderately Important__ Slightly Important__ Unimportant.

g) Should integrate apostles and prophets into local churches or church networks.

_Vitally Important__ Very Important__ Moderately Important__ Slightly Important__ Unimportant.
o) Other (explain) ________________________________________________________
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

Check one category according to previous instructions.

WS 4) New wineskin servant-leaders:
a) Are humble and penitent regarding their personal weaknesses.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

b) Possess experiential knowledge of the love of God, and revelation of the cross of Christ.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

c) May insist that public confession of Christ is a way of life.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

d) Insist that all must obey the Holy Spirit in order to be a channel for Him.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

WS 5) New wineskin servant-leaders:
a) Possess holy desperation for God and seek a more intimate relationship with Him.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

b) Stimulate hunger for God in other people.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

c) Must be Spirit-led rather than guided by personal ambition or humanistic methods.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

d) Give control of their lives and decisions to Jesus, and realize that desperate obedience is a primary key to the move of the Holy Spirit.
e) Possess contagious passion for the Presence of God.
__Vitally Important ___Very Important ___Moderately Important ___Slightly Important ___Unimportant.

f) Are excellent hosts of the Holy Spirit.
__Vitally Important ___Very Important ___Moderately Important ___Slightly Important ___Unimportant.

g) May sometimes violate church growth principles while following the Holy Spirit's leading.
__Vitally Important ___Very Important ___Moderately Important ___Slightly Important ___Unimportant.

h) May choose to offend people—even famous people—rather than the Holy Spirit.
__Vitally Important ___Very Important ___Moderately Important ___Slightly Important ___Unimportant.

i) Influence others to elevate Jesus and to enter the Spirit filled life.
__Vitally Important ___Very Important ___Moderately Important ___Slightly Important ___Unimportant.

j) Have a healthy fear of human planning, organization and promotion in revival.
__Vitally Important ___Very Important ___Moderately Important ___Slightly Important ___Unimportant.

o) Other (explain) ______________________________________________________
__Vitally Important ___Very Important ___Moderately Important ___Slightly Important ___Unimportant.

Check one category according to previous instructions.

WS 6) New wineskin servant-servant-leaders:
a) Are catalysts for revival and may experience a deep, painful intercession sometimes lasting for years.
__Vitally Important ___Very Important ___Moderately Important ___Slightly Important ___Unimportant.

b) Insist on believing for revival to the point that they may have audacious faith, risking the scorn of others.
__Vitally Important ___Very Important ___Moderately Important ___Slightly Important ___Unimportant.

c) Continue to believe what God has told them even when surrounded by thick unbelief.
d) Believe, prophesy, pray and declare a revival until it comes.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

e) May possess an uncompromising nature that forces people to choose to believe or reject the messenger.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

f) Influence others toward ongoing prayer to help sustain revival.
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

o) Other (explain) _________________________________________________________
__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

**PERSPECTIVE TRANSFORMATION**
This section examines two issues related to spiritual transformation. 1) Personal changes needed to prepare for and receive revival. 2) Changes that occur after experiencing revival.

**Description:** Perspective transformation is the process by which a person substantially modifies their perspectives on various issues. “Disorienting dilemmas”—situations that do not fit a person’s preconceived notions or existing explanation of the world—are generally catalysts for this major change. The learner consciously begins to recognize the difference between their old viewpoint and a new one, critically examining their assumptions.

The following list is from perspective transformation literature—primarily in relation to revival.

PT 1) The following are steps involved in spiritual perspective transformation.

Instructions: Place an “X” beside “yes” if have you experienced it; beside “no” if you have not experienced it.

__yes __no  a) The process begins with a disorienting dilemma. A personal experience changes one’s view of reality, philosophy or theology. This is disorienting and leads to self-examination and critical reflection about their assumptions.

__yes __no  b) People who begin to examine their beliefs about the disorienting situation will proceed to a transformational experience. If the person finds their
assumptions have been invalid, there is a change in assumptions and perspectives. Then change leads to action based on new beliefs.

__yes __no   c) Next is recognition that others share the dilemma. This leads to exploration of new roles and relationships with others, and planning a new course of action.

__yes __no   d) Final steps include acquiring new knowledge and skills to implement new plans and building competence and confidence in new roles and relationships. This ends in integration of the new perspectives and new conditions into life.

Instructions: For each of the following statements place an “X” beside the category that you believe is a best match.

PT 2) Transformation is needed relative to the following issues before a major revival can occur.

For individuals and groups to effectively participate in new wineskins and new wine, the church needs a better understanding of:

a) The power of persevering prayer. Perseverance and discipline in prayer produces power and boldness. Prayer brings brokenness and surrender to God through which comes humility with authority. Spiritual renewal grows out of concerted prayer.

__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

b) How sustainable revival is dependent on the church having a proper view of itself. If the church is to experience a sustainable revival in new wineskin structures, it must view itself as a prophetic community with a mission of extending the Kingdom of God with all-members-as-priests. It must then organize itself based on the gifts of both equippers and workers (Eph. 4.11 ff). This will lead to more Christians who are engaged in ministry, and in transformation of churches and communities.

__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

c) A proper balance between evaluation and acceptance of revival as necessary for a person to receive new wine (revival) from the Holy Spirit. Preconditions to receiving “personal proof” that God is at work in a revival include humility, seeking, and “believing before seeing.” Transformation in these areas will prepare hearts and minds for revival.

__Vitally Important __Very Important __Moderately Important __Slightly Important __Unimportant.

d) The value of experience in religious life. Christians who emphasize Word (Scripture) over Spirit, or favor intellect but devalue experience need to understand the importance of spiritual experiences in religious life. Experience is not only valid, but vital to knowing God, His holiness, love, and power.
e) The reality of spiritual battle, necessity of prayer and spiritual warfare. Those who desire revival must come to understand that spiritual battles surround authentic Christians who pursue God beyond traditional religion. They must also come to understand the absolute necessity of intercessory prayer and spiritual warfare to overcome personal struggles and evil spiritual forces. Understanding and acting on these realities will advance personal and group revival.

f) The limitations and dilemmas of church in institutional forms. Goals and gifts of individuals cannot be wholly represented nor supported within institutions because institutions define people by the roles and relations that they “slot into.” Gifts and goals without slots remain unfulfilled. God lives experientially in human hearts, not in institutions.

g) Psychic habitats, societal idolatry and spiritual warfare. Christians must understand the reality of public psychic habitats (spiritual strongholds), that result from societal idolatry of any kind. Learning how they develop, what maintains them and how to effectively break them is important to help identify and destroy strongholds in a community. The highest weapon is the Presence of Christ. Greater understanding and action on these issues can help break the strongholds that hinder revival resulting in community transformation.

h) New educational paradigms for training apostles. Christians who have apostolic gifts need to learn about new educational wineskins for those with this gifting. They need to experience these educational innovations and understand the problem with old ministry training paradigms. Understanding these issues will transform people’s thinking, preparing them for innovative training consistent with the emerging Apostolic Reformation.

i) The multiple leadership model, especially for the foundational equipping gifts of apostles and prophets. For restoration of apostles and prophets to be successful, people with these gifts need to learn how to cooperate in mutual authority. Multiple leadership in the church is workable when led by the Spirit, guided by wisdom and not driven by ambition and independence from the Holy Spirit. Implementation of this model will advance restoration of the Primitive First Century church model—which was in a continual state of revival.
j) Creating a safe yet challenging learning environment. Those who desire to lead into revival need to understand ideal learning conditions for seekers. Teachers need to be trusting, caring, authentic, sincere, and to demonstrate a high degree of integrity and empathy. They also need to be willing to experiment and to learn from their mistakes. These factors will help leaders to success in the complexities of new wine ecology while providing adequate safety to seekers who are anxious, insecure or slow to adjust to change.

k) The human tendency to routinized behavior. A sociological process called “routinization of human behavior,” has affected revival. In recent revivals, when properly understood and managed, this process been minimized by attention to the Holy Spirit, rigorous cleansing of the organizational setting from dead rituals, and prioritizing God’s will. Historically, these changes have been needed because fresh wine of the Spirit of Christ at work in tenderized human hearts is quickly replaced by rules, regulations and façade due to the human tendency toward routinization.

l) How spiritual spontaneity (the result of continual spiritual transformation in response to the Spirit) is always restored in authentic revival settings. This results from prioritized, scheduled intimacy with Christ in the presence of the Holy Spirit, and responsiveness to instructions received from God.

m) Hearing and obeying the Spirit. Learning is needed in these areas: how to hear God instead of one’s own mind. The “how to” of believing prayer for miracles as an option for human needs. How to hear prophetically for others. All these are available and necessary for authentic, sustained revival.

o) Other (explain) ______________________________________________________

-----------Check one category according to previous instructions.-----------

PT 3) transformation as a result of revival. The following options deal with perspective transformation that occurs after experiencing new wine.
Instructions: Beneath each statement, check one category that best describes your perception of transformation that occurs after experiencing new wineskins and new wine.

Revival transforms perspectives and behaviors resulting in these kinds of changes:

a) *Churches* are crowded by deeply-affected audiences.
   \_Vitally Important \_Very Important \_Moderately Important \_Slightly Important \_Unimportant.

b) Thousands profess conversion to Jesus.
   \_Vitally Important \_Very Important \_Moderately Important \_Slightly Important \_Unimportant.

c) People are prayerful, righteous, charitable leading their families in better behavior.
   \_Vitally Important \_Very Important \_Moderately Important \_Slightly Important \_Unimportant.

b) Scandals of all kinds disappear.
   \_Vitally Important \_Very Important \_Moderately Important \_Slightly Important \_Unimportant.

e) Sustained prayer results in fresh proclamation of the Gospel including missionaries sent.
   \_Vitally Important \_Very Important \_Moderately Important \_Slightly Important \_Unimportant.

f) Prayer, prophecy, healing, greater grace and empowerment lead to community outreach and service to others.
   \_Vitally Important \_Very Important \_Moderately Important \_Slightly Important \_Unimportant.

g) Immense grace and anointing increases boldness to go "outside the walls" of *church* structures, to take the gospel to the streets in truth and power.
   \_Vitally Important \_Very Important \_Moderately Important \_Slightly Important \_Unimportant.

h) A New Apostolic Reformation brings a major transformation to Christianity. Thousands of new *churches* begin “doing *church*” powerful innovative ways.
   \_Vitally Important \_Very Important \_Moderately Important \_Slightly Important \_Unimportant.

i) People experience deeper love for God along with deeper love from Him.
   \_Vitally Important \_Very Important \_Moderately Important \_Slightly Important \_Unimportant.
j) People have a deeper spiritual relationship with Christ.
\[ \text{Very Important} \quad \text{Moderately Important} \quad \text{Slightly Important} \quad \text{Unimportant}. \]

k) People experienced an increase in both holiness and in health.
\[ \text{Very Important} \quad \text{Moderately Important} \quad \text{Slightly Important} \quad \text{Unimportant}. \]

l) As a result of prayer, some have been delivered from Satan's hold on their lives.
\[ \text{Very Important} \quad \text{Moderately Important} \quad \text{Slightly Important} \quad \text{Unimportant}. \]

m) People received a fresh recognition of their sinful condition and a fresh sense of forgiveness.
\[ \text{Very Important} \quad \text{Moderately Important} \quad \text{Slightly Important} \quad \text{Unimportant}. \]

n) People experienced physical healing or inner or emotional healing from distorted fears and anxieties.
\[ \text{Very Important} \quad \text{Moderately Important} \quad \text{Slightly Important} \quad \text{Unimportant}. \]

o) People were more involved in works of mercy (feeding the hungry, sheltering homeless).
\[ \text{Very Important} \quad \text{Moderately Important} \quad \text{Slightly Important} \quad \text{Unimportant}. \]

p) Friends and family of those touched by revival commented on changes observed.
\[ \text{Very Important} \quad \text{Moderately Important} \quad \text{Slightly Important} \quad \text{Unimportant}. \]

q) Some say that their church had experienced positive benefits from their visit to a revival.
\[ \text{Very Important} \quad \text{Moderately Important} \quad \text{Slightly Important} \quad \text{Unimportant}. \]

r) Selfishness diminishes.
\[ \text{Very Important} \quad \text{Moderately Important} \quad \text{Slightly Important} \quad \text{Unimportant}. \]

s) Some found out they were far away from God. They experienced major repentance.
\[ \text{Very Important} \quad \text{Moderately Important} \quad \text{Slightly Important} \quad \text{Unimportant}. \]

t) Hearts were hard until the Spirit softened them and they learned to maintain clean hearts.
u) People looked at the real depth of their heart, purpose and motives for all they did.

v) God gave boldness in many areas. Where they were afraid, now they had freedom in worship and expression of love.

w) People’s jobs are impacted.

x) Gifts of the Spirit emerged that had not been present before.

y) People guarded their hearts to prevent offenses that might give satanic forces a foothold.

z) People experienced “spiritual brokenness” (yielded hearts) seeking to maintain revival.

oo) Other (explain) ___________________________________________________

Final Section
It would be helpful to me, if you were willing to answer this final question.

1) How much have you learned about the topic of new wine and new wineskins from participating in this survey?

If you learned a “moderate amount” or more, briefly explain what impacted you.

Are you interested in additional information or further dialogue on the topic? If so, please explain the nature of your interest._____________________________________

Thank you so much for your participation in this survey!!
Appendix P: Story of how desperation brought revival

This is an example of how the new wineskin characteristic of desperate spiritual hunger resulted in drawing God to bring revival.

Beyond Hunger To Desperation In our world of only virtual reality and perplexing starvation for true supernatural reality, a bright light of virtue is now shining. Starving people are becoming desperate as the reality they have longed for is beginning to come into view. Their spiritual senses are becoming intensified and their entire beings are quickened with excitement as the spiritual aroma of real spiritual food comes to their senses.

On March 24, 1996, a bolt of spiritual fire (like lightening) suddenly hit Pastor Steve Gray and the Smithton Community Church in the tiny Missouri farm town of Smithton. That day, a future world-move of God was planted as a seed into the rich soil of the desperately hungry pastor. Over the next four years the seed sprouted and grew, and World Revival Church of Kansas City was birthed after multitudes of people were touched and changed by the powerful presence of God at Smithton.

Many of the recent moves of God in the nineties can be easily traced to Argentina. The great revival in Argentina emphasized supernatural power evangelism and deliverance. The fire spread from Argentina to other spots in the world including a very significant outpouring in Toronto, Canada. From Toronto many fires were spread around the world including a very significant one in Pensacola, Florida. From Pensacola the fire spread to many other places including another very significant outpouring in the tiny town of Smithton, Missouri. Over a quarter million people (250,000) from every state and
over fifty nations have made the trip to Smithton seeking to be changed in the presence of God.

The leader of the “Smithton Outpouring” (Smithton, MO, now moved to Kansas City, MO.) says that he believes that for an instant in time he became the most desperate man in the world and God responded. He was so intensely desperate for the outpouring of God upon himself and his church that nothing else mattered and he could not go on. He refused to return to church and try to go on without revival. When he became intensely desperate God showed up in a lightening like bolt of spiritual power and neither he nor his church has ever been the same again. Rodney Howard-Brown became so desperate that he told God, “God, you either come down here tonight and touch me, or I’m going to die and come up there and touch you.” He frightened everyone around as he shouted for twenty minutes, “GOD, I WANT YOUR FIRE!” He got what he cried out for in desperation. The world is yet being changed by ordinary men like these who reached a level beyond hunger for God and became desperate.
APPENDIX R: NEW WINE AND NEW WINESKIN THEMES

New Wine Themes Charisma of the Spirit (New Wine) is manifest in diverse ways in the following:

1. • The divine ability to empower and train others, • prophecy, • knowledge and wisdom, healing and miracles • exorcisms, • dreams and visions.
2. • Fruit-producing revelation resulting in power to act, change and • Life-Fruit.
3. • Intimacy with God the Father and with Jesus, Power to intervene in prayer and history-changing action.
4. • Holy Spirit’s palpable presence.
5. • Unity of Spirit with the church, worldwide.

New Wineskin Themes With the goal of fulfilling the contemporaneous purposes of God in human society, a new wineskin includes specific features necessary to accommodate and contain new wine. Cooperation of God-appointed servant-leaders is assumed, both for new wineskin construction and maintenance and as catalysts for flow of new wine. The following list is the most frequent themes that occurred on the Top 10 revival websites. The number in brackets represents the number of times each topic was identified on those websites.

New Church Wineskin themes Include:

- New degrees of spiritual hunger—near desperation—for a closer relationship with God and more agreement with His desires. [24]
  
  This kind of hunger is expressed through seeking-worship, prayer of intimacy, prevailing prayer (until answer obtained), spiritual mapping, spiritual warfare, and a contemplative lifestyle of listening and prayer.

- New or recast foundational beliefs, supernatural experiences and transformational learning about church in relation to itself, and in relation Ekklesia’s responsibility in to society, culture, education, etc. [23]

- “Hospitality-revelation” to understand hosting and maintaining new wine. [13]
o New or recast divine materials (revelation of various kinds, from multiple sources) utilized to wisely influence formation of new mental constructs that contextualize and facilitate flow of the power of God in a specific region. [13]

o New willingness to accommodate the "needs of God" relative to humanity; especially carrying His messages, establishing His Kingdom on earth. [12]

o Newly anointed/appointed, equipper-leaders emerge; new leadership styles develop; new humility revealed in “nameless, faceless, empowering leading style; facilitation of contemporary spiritual hunger and meeting contemporary human needs. Some leaders are warrior types, calling for radical commitment and reforms. New lead worshippers (musicians) bring new sounds and intimate worship encounters with God. [10]

o New organizing innovations created to contextualize the Gospel-power of God in new ways for specific cultures. [9]

o New, concrete outcomes; new administrative support/scaffolding result from organizing new wineskin materials, new constructs, and new activities; e.g., assessment of effects of revival and continuing improvement of activities. [1]

Specifically, New Wine includes:

• The presence,* power, grace of, or a relationship with, Jesus the Messiah. Knowing God as a companion and lover. (*The supreme characteristic of a God-sent revival, Campbell, 2001).

• Incarnation of Jesus’ divine nature through the Spirit of God. Proclamation of the kingdom of God as focused in the teaching and work of Jesus. Revelation of Jesus the Messiah; and of the "Body of Messiah.”

• Supernatural spiritual experiences and revelation from the Spirit (as long as they are consistent with the Bible).

• Anointing of the Apostolic and Prophetic vanguard--pioneers of the Spirit—a unique new wine emerging in the Twenty-first Century.

In an indirect way, new wine includes:

• Members of the Body of Christ as carriers of the Holy Spirit; • charisma or “gracelets” of the Spirit demonstrated through members as they “do the work of
ministry.” • Special carriers of charisma who are endowed with “equipping gifts,” enabling them to lead, empower and train followers of Jesus.

• The positive effects of the Spirit’s manifestation as He is at work in people experiencing revival.

• Beliefs (derived from the Scriptures and direct Holy Spirit revelation) about society, culture, education, and the spiritually reborn Christian’s responsibility therein, from the vantage of the Kingdom of God, (Goll, 2002), (Longnecker, 1999), (Poloma, 2000c), (Campbell, no date), (Poloma, 1984b, 4), (Top 10 websites).

• Contextualization of the Gospel into a specific culture. The gospel as the wine; the wineskin as interpretation of the Gospel into the culture and language of specific people groups, (Longnecker, 1999, 46).

Specifically New Wineskins Include(s):

• Leaders that carry revival from one place to another by spiritual impartation: Spiritual benefits and abilities that are transferred from one person to another through physical proximity or contact.


New leadership and leadership styles that facilitate spiritual hunger;

New innovative mental constructs contextualize and facilitate power of God.

New beliefs about the church and its responsibility in relation to society, culture, and education.

• Prayer and faith to receive (new wine of grace for) effective apostolic networking that under girds the lifestyle of Jesus currently available. (Prayer always precedes a great move of God. The Holy Spirit heralds the call, the people of God heed the call and then God Almighty responds to the call.)

• Premium servant leadership in which leader-equippers live, teach and incubate “believing and declaring” as the road to externalization of prophetic fruit (faith-to-substance).
• Paradigmatic innovations, e.g., apostolic and prophetic organizing innovations (for new wine apostle and prophet gifts), to encourage, equip and develop them further.

New concrete outcomes and new supporting administrative structures.
New organizing innovations that contextualize the Gospel power of God for a specific culture.
New or recast divine revelation that contextualizes and facilitates the power of God.
New innovative mental constructs (that contextualizes diverse aspects of new wine and activities organized to facilitate new wine).
New /renewed willingness to accommodate the "needs of God" in relation to the Kingdom of God.
New or recast foundational beliefs (assumptions) and experiences as a result of social construction of mind of God and Christian thinking.
New leadership and leadership styles that facilitates spiritual hunger, meets human needs.
New concrete outcomes and new supporting administrative structures both resulting from materials.

• Prioritizing, scheduling and activating “hunger time,” (for new wine of relationship with Holy Spirit and for strength to resist evil).

• Reviving the divine relationship as an end in itself and for divine ability to pray, evangelize and to be ready for challenges coming to the world.

• Creation of hospitable conditions for a new wine ecology that result from strategic, insistent prayer and prophetic declarations drawn from (new wine of Spirit-revelation and resulting faith).

• Creation of new methods and structures that are necessary to contain the blessing of God. I.e., •new leadership structures for cooperative functioning of (new wine apostles and prophets), •redesign of new local church structures (assumes willingness) to receive new wine prophet gifts—“God’s change agents”) and •development of protocols for congregate safety in context of functioning of these “new” gifts (perspective transformation needed).

• Support and development of apostolic and prophetic lifestyle and networking to increase the faith and thereby affect all Christians who thirst for more of God.

• Introduction of prophetic protocols to test prophetic words and life-fruit of prophetic instruments, e.g., oversight of wise counselors.

• People with desperate spiritual hunger and human leaders that facilitate spiritual hunger, prayer for human needs and desires, outreach, and evangelism.

• New Apostolic Reformation—an aspect of restoration (new wine) that is bringing a major transformation to Christianity, as we know it.
• Leading, training, mentoring and organizing to facilitate and assist people so that all can grow in grace and take the gospel to the culture.

• Worship, proclamation of the Gospel, doctrinal formulation and ethics; (understanding key scriptural doctrines and application to one’s behavior and life choices).

• A place in God where there is a new spiritual container, for a particular season, (Survey Dialogue Group, 2003).

• God alerting us to our need, His Spirit moving upon us to pray for new life, (Survey Dialogue Group, 2003).

• God’s response to our prayer, leading us to the new place in Him, then filling everyone who comes to that new place in Him, (Survey Dialogue Group, 2003).

• God’s help and empowerment of us for that season so we can be with Him. Our response to Him: carrying the torch, doing His new work so that others can be touched by us in Him and Him in us, (Survey Dialogue Group, 2003).

New Wineskins Leaders

QUOTE: “In the Welsh revival of 1904-07, the leadership was initially the new wineskin,” (Mitchell, 2001).

This section contains statements or examples about new wineskin leaders. Insights are derived from a book about the Welsh revival of the early 1900s. This list is drawn form the leadership of Evan Roberts—a Welsh coal-miner turned preacher—who displayed exemplar qualities in his leadership of revival.
Quality New Wineskins Leaders:

- Uncompromisingly host new wine of the Spirit.
- Are remorseful about personal lack of authentic faith in their life.
- Are catalysts of revival.
- Possess a holy desperation for God.
- Give control of their life and work to Jesus.
- Foster new wine as “The ark of God’s presence,”
- Seek wine more than wineskin.
- Are yielded to the Spirit.
- Know that the Spirit does not follow them but they follow the Spirit.
- Know how to follow the Spirit, as much or more than how to lead others.
- Possess contagious passion for presence of the Spirit.
- Personalize the Holy Spirit; give meetings over to Him.
- Experience a baptism of God’s love.
- Experience a revelation of “the cross.”
- Seek a more intimate relationship with God.
- Pray regularly for a spiritual visitation as long as needed (sometimes 10 or 20 yr.)
- Experience a deep travail of intercessory prayer.
- Impart to others their passion for prayer.
- Initiate revival through intercession, praise and worship.
- Pray especially for those without a salvation experience.
- Prophesy that revival is coming (or other aspects that the Spirit reveals to them).
- Insist on believing for revival or whatever it is that the Spirit has revealed to them.
- Risk appearing like a fool, based in strong faith in God’s revelation to them.
- May scarcely understand, yet still prophesy revival or whatever God has promised.
- Continue to believe, even though others are in thick unbelief.
- Hold onto their active faith, praying and declaring until revival or other promise comes.
• Refuse to speak or lead a group unless they are sure of the Spirit’s leading.
• May dread publicity and adulation from humans.
• Are careful about commercializing revival because of their dread of human adulation.
• Have a healthy fear of human planning and organization in revival.
• Have a lifestyle and message that influences leaders to be nameless, faceless actors in the play.
• Have a lifestyle and message that influences leaders to enter the Spirit filled life.
• Have a lifestyle and message that influences others to let the Spirit’s message burn within them.
• Have a lifestyle and message that influences others, awakening them to spiritual longing and desperation for God.
• Influence people so that they meet (many places and times) to seek God
• Influence people with hunger for the Spirit’s presence; they do whatever needed to experience Him.
• Influence people to elevate Jesus, the Son of God and to prioritize him over all else.
• Allow people’s sensitivity to the Spirit to guide meetings—sometimes entire meetings (people led of the Holy Spirit assume leadership roles).
• Influence others to cooperatively yield to prompting of the Spirit, which results in synchronous action.
• Practice times of “seeking silence” wherein the Spirit of God responds, reveals more of Himself and more of His power.
• May insist that revival won’t come until people forgive everyone.
• May insist that revival won’t come until all sin is confessed.
• May insist that revival won’t come until the whole church is cleansed.
• May insist that all must obey the Holy Spirit in order to be a channel for Him.
• May insist that public confession of Christ isn’t one time, rather a way of life.
• May have such an uncompromising walk with God that people are forced to choose to believe or reject the messenger.

• Are messengers who so fully humble themselves that people easily honor their leadership.

• Understand the delicate balance between a messenger being properly received and being exalted too highly.

• Must be so led of Spirit that they are willing to withdraw from everyone for silence and prayer—as long as necessary.

• Influence other leaders to yield to the Spirit, resulting in increased creativity and personal initiative.

• Choose to offend others, even world-famous preachers and reporters rather than the Spirit.

• Obey the Spirit and initiate new projects when so instructed.

• Influence others to ongoing prayer that helps sustain revival.

• May violate many *church* growth principles because they are more concerned about desperate obedience of God, than following human protocols.
Ways New Wine Leaders Maintain Revival

These insights are about new wineskin leadership from several contemporary churches experiencing revival.

- Keeping spiritual hunger alive in a congregation is largely a function of leadership.
- Maintaining hunger is the key to maintaining revival.
- Prayer always precedes a great move of God. The Holy Spirit heralds the call, the people of God heed the call and then God Almighty responds to the call.
- A problem with leading revival is that one cannot know where the revival is going. Leaders are humbled “down to nothing” and recognize that their focus has to be totally, totally on God to do what wants to get done.”
- Leaders must be willing to look silly and to model openness and vulnerability.
- Leaders must be willing to make changes that may be necessary to sustain the movement.
- They lead by example and by personal revival: laying aside pretense; leading by wanting to be a container of the Spirit, keeping full yet not wanting contamination with stuff; sharing from the depths of what God shows them; leading the way in prayer and pursuit of God. Then it starts to really affect the rest of the church.
- Leaders have no idea why God chose them. All they know is their own desperate need for God and feeling a tremendous call to prayer.
- Administration is better done closer to the ministry than at some higher level. Leaders need to be willing to make administrative and staffing decisions with the specific goal of maintaining or increasing revival. Those who are in the staff that's part of channeling the River, have to be in the River to do that.
- Leaders need to be willing to stay on track in spite of persecution. They pay a price to change the wineskin in spite of persecution by those who are reticent to change.
- Leaders who shepherd revival need to stay hungry for more of God; count the cost then pay the price; step out in His strength; ask God for answers then run with them; and go for the kingdom.
Leading and pastoring people in revival include the following:

- Teach and preach on the biblical, historical, and current experiences regarding renewal and revival.
- Help people to experience and learn firsthand and to overcome fear and wrong perceptions.
- Work with key leaders and those being touched in key ways.
- Seek after and emphasize fruit of the Spirit.
- Establish boundaries and protocols for meetings and ministry times.
- Continue to preach and practice the whole counsel of God with Christ at the center.
- Pastor the flock of God in and beyond renewal.
- Continue to provide outlets for ministry and encourage an outward versus an inward focus.
- Be prepared for resistance, criticism, opposition, and to pay whatever price necessary.
- Train prayer people and prophetic people.
- Do not model or promote an anti-intellectual attitude.
- Above all, lead by example.
- Be proactive and preventive.
- Lead the church as elders and shepherds of God's flock.
- Leaders need to meet with their staff individually or in groups at least every two weeks, several times a year gathering them for fasting, prayer, and instruction.
- The goal is always strengthening them to the vision because otherwise they can get off target or become weary in the race.
- Other goals include trying to strengthen them, encourage them, and correct things.
- When you are in a move of God there is movement, which is why revival is called a wave.
- In a high-speed race, it is necessary to correct things quickly to stay on track. One of the signs of a healthy church is that they are constantly passing down what comes from the top, from God, right on down (servant-leadership). This results in
fewer complaints because the wave is moving through the whole church—through the staff and on to others.

- Leaders must be willing to change and have ability to lead a congregation through change.
- It is important for the leaders to properly discern the source of physical “manifestations” in revival meetings, and then to deal with them appropriately.
- Emphasize seeking an encounter with God in whatever form He chooses; seeking “God’s face, not his hand”—a sense of God’s loving presence rather than an unusual experience.
- Satan may use different strategies to try to derail revival. The list includes: apathy, disappointment, discouragement, distractions, doubt, fear, public denunciation, and pride.
- Godly character is important in a leader’s personal life if revival is to be sustained. Success can be a hindrance to godly character and public adulation can create a number of temptations:
- Feeling that success of revival is due to the leader rather than to God.

Numerous points for discussion could be drawn from the preceding lists addressing characteristics of new wineskin leaders and council for leaders experiencing revival. Clearly, leadership is a critical aspect of hindering, ending, fostering and maintaining revival.
APPENDIX S: SURVEY FREQUENCY GRAPHS

TABLE FRG: GRAPH OF FREQUENCY OF SURVEY RESPONSES

Responses: Frequency by Importance

Vitally Important
Very Important
Vitally + Very Important
Somewhat Important
Slightly Important
Not Important
No Response
Graph GPT—Graph of perspective transformation stages experienced by respondents

This table graphs “yes” or “no” responses to survey questions PTA, PTB, PTC AND PTD. The four questions ask whether the respondents have experienced each of four phases of perspective transformation.
1 I was literally near death; the death angel had come, if not for me, then for another. Because of prayer, I did not die, but the lady in the next hospital room died unexpectedly that night.

2 Throughout this study, the word church is italicized as a reminder of the fact that the true Biblical meaning is largely lost in modern society. Not only does the general culture not understand the true meaning, most Christians also misunderstand its true meaning. Church is the people who follow Jesus. It is not a place, a program, an organization, a building, a meeting or an event. Confusion about reality results in calling these things church. Sometimes the cause may be distraction from reality. Either way, the general result of improper nomenclature contributes to improper functioning.

3 Elijah List is a prophetic network with over 27,000 people on an electronic mailing list. They post timely prophetic proclamations from numerous Christians with tested prophetic gifts.

4 A contemporary example of unbiblical “new” revelation is The Branch Davidians of Waco, Texas—a group that seemingly began in a rather benign way, ended in a blaze of radicalism, governmental intervention, violence and death.

5 What is meant by new revelation that is consistent with scripture is this: when people have not encountered any of God’s truths, when they do discover it, it is new to them even though it is old to others. Whenever the Ekklesia has lost truth that it once had, or when truth that was buried under distorted truth or religious practice has been rediscovered, that truth is new to them. In addition, no truth is new to God, but He has revealed new parts of Himself throughout history; even holy scripture contains mysteries that are yet to be understood.

6 Most charismatic Christians also consider themselves Evangelicals. The difference is that those who identify themselves more strictly as Evangelicals, not charismatic Christians, may also be Cessationist in belief as well.

7 By “good fruit” in people’s lives, is meant are they changed in a positive way? are they healed or healthier? are they more passionate for God? are they committed to loving God and others?

8 Power evangelism involves sharing the gospel accompanied by praying for people’s healing and prophesying about them; it results in many miracles and powerful conversions.

9 Mezirow’s eleven steps are: 1] A disorienting dilemma starts the process of perspective transformation. 2] Self-examination. 3] A critical assessment of assumptions. 4] Recognition that one’s discontent and the process of transformation are shared and others have negotiated a similar change. 5] Exploration of options for new roles, relationships, and actions. 6] Planning a course of action. 7] Acquiring knowledge and skills for implementing one’s plans. 8] Provisionally trying out new roles. 9] Renegotiating relationships and negotiating new relationships. 10] Building competence and self-confidence in new roles and relationships. 11] A reintegration into one’s life based on conditions dictated by one’s new perspective.

10 The word “pastor” is used only one time in the Bible—Ephesians 4.11—yet Americans use the word profusely. Conversely, the root word is translated “shepherd” everywhere else the concept is used in the Bible, yet Americans use this word very seldom. The root concept has been largely divorced from modern practice.

11 Shepherding a flock of sheep was one of the least desirable vocations. Shepherds lived with the flock, knew each one by name and personality, inspected them daily for health, led them to pasture and water, and protected them from predators, meaning scheme). Sheep are known to be fearful and easily harmed when scared. Meaning perspective: Shepherds led the sheep through a trusting relationship that was developed and tested by time and gentleness; they did not drive or command the sheep, they walked ahead of them and moved the flock by calling to them to follow.

12 This is a New Testament Greek word, translated as “gift(s).” It refers to spiritual gifts—divine abilities given to Christians by the Spirit of God, whereby they are spiritually empowered to serve others.

13 Charisma and charis are two additional Greek words with meanings that are distinct but similar.

14 Contextualization is defined as: enculturation, indigenization, localization and cross-cultural theologizing. The Gospel is the power of God that results in being EBFA for those who believe. The power of God is new wine, even though new wine is more than the power of God, (Longnecker, 1999, 3). This view has limited relevance to this study because it is not related to revival—unless one assumes only revived Christians become Christian missionaries.
The method used is to analyze basic confessions of Gospel reality embedded within the New Testament scriptures. Identify the core message as the first Apostles translated it into different cultures. Make a commitment and apply the principles and truths learned into the context of one or more of today’s diverse worldviews, cultures, subcultures and circumstances, (Longnecker, 1999, 134, 135).

Ephesians 4 is a flagship scripture on the topic of how diverse working gifts function. Other scriptures give insight into the church as a self- edifying community, including but not limited to: 1 Peter 4.10: everyone who has a gift should exercise it. Romans 12.6: everyone has gifts to be exercised. 1 Corinthians 14.26 shows when Christians gather, everyone has something to contribute to the church. 1 Corinthians 12.7 indicates that manifestations of the Holy Spirit are for the common good.

Self-organization is discussed further under the “Empowering Leadership” heading within “Characteristics of Healthy Churches.”

Church leaders tend to feel pressure to promote appearance of authenticity as a replacement for authentic, Spirit-empowered lifestyle.

A blatant real-life example, from the researcher’s life, is about an administrator in a large Evangelical church organization in Washington State. He mandated to one of the staff ministers (who had a gift of healing) “Do not pray for people’s healing on ‘church time.’” That statement was based on a serious biblical misunderstanding of several issues about church including the meaning of what is church. What it means to quench the Holy Spirit? In addition, what is the place/function of the administrative gift in deciding priorities of the Ekklesia?

Through life experience, I have learned that in the Ekklesia, a natural leader is often a dangerous leader due to the corrupting influence that power has on the human soul.

Scripture is clear that a natural person cannot understand spiritual things. “A person who isn't spiritual doesn't accept the things of God's Spirit, for they are nonsense to him. He can't understand them because they are spiritually evaluated,” (1 Corinthians. 2.14, International Standard Version). The converse is also true—a spiritual person understands the things that the Holy Spirit explains, because spiritual comprehension if the key to that process.

In fact, considerable attack has been launched against their beliefs, by so-called Christian watchdog organizations (i.e., cult-busters). One elaborate website uses a web based social networking software whereby a person visually reviews the number and strength of connections that each of the “cult” leaders has to each of the other “cult” leaders. (In my mind they are clearly into unfounded conspiracy theorizing).

The pastor or shepherd gift is but one of five leadership gifts in the Ekklesia, and leaders known by that title do not necessarily even possess the actual gift as defined in scripture. (The Greek word for pastor is used only once in scripture, all other times, translated as shepherd). During this time of restoration of multiple leadership and training gifts in the church, in this document parenthetical use of the word pastor or pastors means that the gift is used in a generic sense, in order to include the other four leadership gifts mentioned in Ephesians 4.11, 12.

This statement is based on the reality that all Christians are endowed with spiritual gifts as described in Ephesians 4.7-16. The degree to which Christians understand and embrace this reality various widely depending on factors of group doctrine, personal experience, and degree and amount of studying scripture and Christian history and experiencing diverse Christian settings.

All of the ministries are given to the church “until we all attain to the unity of the faith, the knowledge of the Son of God,... the measure of the stature that belongs to the fullness of Christ.” Has any church in all of history attained to this yet? I have not witnessed or even heard of one that we might even consider close to this, so we obviously still need all of these ministries, (Joyner, 2002b). Anyone who argues that apostles and prophets are not for today have not read (understood) Eph. 4.13, which clearly states that all of the ministries are given "until" we come to the measure of the stature that belongs to the very fullness of Christ. If we have not attained this yet, which no one disputes, we still need these ministries, (Joyner, 2002a).

This is a possible explanation for manifestations. Sometimes, the experiences are explainable by Scripture, observation or by personal testimony of a changed life. The simplest and most easily understood are ones that are obviously a gift from God and helps someone in a specific way. For example, later explanations by these people often indicate a variety of outcomes such as ones in the list: being closer to God, deep conviction of sin, a sense of heat or electric current in their body after which they feel healed and cleansing of bitterness, (Poloma, 2002a).

These phenomena are indications that some very powerful stimulus is in operation. Something is happening which is so powerful that the very physical frame is involved. Such strange phenomena are
sometimes a means that God uses to get our attention. God is present everywhere, but there seems to be times when He is more intensely present. Revival is war, and war is never tidy. When meetings get messy and unpredictable, it is embarrassing and offensive to most humans, but God is humbling people. He offends the mind to reveal the heart, (Martyn Lloyd-Jones, in Steingard, 1995), (Steingard, 1995).

Few Christian leaders today truly function as equippers in the way that scripture and Snyder describe as proper functioning. However, from my reading and reflection, I believe that I am accurate in my assessment that equipping gifts should function in a way that is similar to similar to human resource developers.

To simplify this exercise, new wine is removed from the question; use of new wineskins address that issue in this case. Since effective leaders are part of new wineskins, if people are following their lead, new wine participation is assumed.

As elsewhere, the term “apostolic church” as used here, means church organisms that are functioning in an apostolic way. This includes functioning of the “fivefold ministry” as described in Ephesians chapter 4.

Wagner conceives of apostolic leaders as any of the fivefold leader gifts, not just apostle gifts.

Examples include Anna, the prophetic intercessor; David, the prophetic psalmist; Gad, the seer and Joseph, the prophetic administrator, Cooke in Poloma, 2000b, 20


Current members of the Apostolic Council of Prophetic Elders as of 2003 are Beth Alves, Mike Bickle, Paul Cain (honorary member), Stacey Campbell, Wesley Campbell, Joseph Garlington, Ernest Gentile, Mary Glazier, James Goll, Bill Hamon, Cindy Jacobs, Mike Jacobs, Jim Laffoon, David McCracken, Bart Pierce, Chuck Pierce, Rick Ridings, John Sandford, Paula Sandford, Michael Schiffman, Gwen Shaw, Dutch Sheets, Jean Steffenson, Steve Shultz, Sharon Stone, Tommy Tenney, Hector Torres, Doris Wagner, Peter Wagner, Barbara Wentroble, Dominic Yeo, Barbara Yoder, (Ministry to the Nations, 2003).

This refers to many of the new churches that have formed as a result of contemporary revival. They experience revival as the River of God and people commonly “soak” in that river. This is another way of saying that they are experiencing God’s presence and power. Many people thus refer to them as “River churches.”

Within this section, when both phrases “New wine” and “New wineskins” are referenced in an explanation, the terms may be abbreviated as “New wine/skins.”

Advantages include *ease and speed of dissemination and communication, low cost, *simplicity of collecting and organizing data. Limitations include *lower responsiveness to email than U.S. mail with telephone follow up; respondents have diverse survey delivery needs (formatting differences, technical advice), survey formatting may change, thus losing original neatness and clarity across varied computing systems—this can make survey confusing. Starred issues were given special consideration and extra care. For example, ease of dissemination and simplicity of collection was primary reason for choosing the method. Concerned about formatting and technical issues, I asked people to contact me with problems and responded quickly. Concern for low response rate, prompted me to monitor responses, remind people and send out new solicitations on other lists.

Top ten revival websites were identified, as proxy for new wineskin leaders of their respective organizations. Content analysis of the websites was assumed to reveal leader’s beliefs about revival and revival-related issues.

While reflecting on these issues, I realized that since wineskins grow old, they must be of human construction; what God creates is always new. Thus, the more critical question might be “Does this human activity, effectively facilitate the Holy Spirit’s work?” If so, the Holy Spirit’s work will probably be ongoing. If not, something of human origin has hindered the Spirit, thus stopping the revival.

Unprofessional websites were those that were sloppy, poorly organized, poorly written (grammatical errors, typos, rambling, etc.) and contained several factual errors. Unofficial websites were those that were written by individuals-only. In other words, they did not represent an organization, an association or even a group of peers; their work appeared to be a do-it-yourself approach. Both unprofessional and unofficial sites lacked references to the writings and perceptions of revival leaders and other experts.

URL is the abbreviation for the technical name used for a website address.

The software used was SiteTree, one of several URL extraction tools available. To obtain the software, search for SiteTree using an Internet search engine.

WS represents Wineskins sections, PT represents Perspective Transformation sections, and the final section asks what participants learned.

The first four books of the New Testament: Matthew, Mark, Luke, John are commonly called the Gospels. The book of Acts is a continuation of these four books. This is especially important because it records the activities of Jesus’ disciples after He was resurrected and sent the Holy Spirit to fill them and lead them. Lessons learned in the First-Century are applicable to Christians today. The same Spirit has lived the life of Jesus in and through His people in any generation—as long as they have been willing and responsive.

For more information about how any Christian can learn to understand and accurately interpret scripture, see Appendix I: Hermeneutics of Scripture.

As explained in Chapter Three, the reasoning used here went something like this. The primary revival organizations represented by the 44 website reviewed, assumes that the links that they provide to other revival websites are ones with which they agree. By saving all these links from all 44 websites, and counting the number of “votes” collected using this method, it is logical that the ones with the highest ratings are the most popular groups. It follows that content analysis of those sites reveal the most prominent themes and activities in the field of revival, in the opinion of those responsible for the websites.

Witchcraft comes in many forms all of which have links to dark angels. Lesser forms involve manipulation of people against their will or better judgment, through power, fear, money, sex and similar means. Greater forms involve direct links with dark angels whether Satanism, powerful spiritual strongholds that are based in false belief systems, or political and religious clashes and wars sparked by the action of evil human rulers.

These need not be sequential processes; rather they can occur simultaneously and progressively. The first three steps can be summarized in this way. One can learn to experience hunger and to enter quietness, meditation, contemplative prayer.


Reasons for disqualification were: One survey was not completed. One respondent gave many inconsistent responses including far too many “unimportant” responses (suggests “guessing” i.e., lack of knowledge of the topic). One respondent answered a critical evaluation question (PT2K) as “unimportant,” which revealed a vital lack of understanding of revival.

One of the listservs used to broadcast an appeal for survey participants was Northwest Revival List (NRL) which obviously covers the Northwest, including Washington. However, that list did not claim more members than other lists. Nor is the researcher aware of any way that the posting on NRL differed from postings made on other revival lists.

At least four descriptive statistics were not useful in the survey. They include the median, the mode, the range of values also and significance tests and confidence intervals. These statistics are routinely calculated for studies that assume a truly random sample. If a sample is not truly random, a significance test may overstate the accuracy of the results, because it only considers random error. Since it was difficult to obtain an adequate sample size for the study of new wine and new wineskins, due to a limited population the survey was sent to a convenience sample—statistically a non-probability sample. Calculation of confidence intervals would have little meaning in this case. They were not included.

To view the tables, go to Table of Contents and search for “Tables: Descriptive Statistics for Individual Questions.” Alternatively, a specific table for each survey question can be located within “Table and Graphs” index located right after the Table of Contents.

The list is included in two formats: tabular and narrative. First the tabular format, which provides a technical view of the context (tables include categories, themes, statements within each category and theme, question numbers and importance rating). Second is a narrative form of the list; it may be the more useful of the two as an end product.

These two scales agreed in two ways: 1) simple comparison of self-reports with the open ended questions and internal validity questions and 2) comparison of the computed means with weighted means showed little difference.

Before explaining the reason for the new category, an explanation is needed about the rating procedure. For each of the “most important” categories, an arbitrary decision was made to define “important” as a score that is at or above a certain percentage of responses. Eighty percent (80%) was the selected threshold. Survey statements above that percentage were included in one of the two most important categories; below that percentage, scores were excluded. Next is the example that explains the reason for two separate importance categories. The two top scores for survey
question WS5H is 21 responses (78%) for “Vitally Important,” and 4 responses (15%) for “Very Important.” The “Vitally Important” score is too low to be included in “the list” (inclusion requires 80% or greater), and only 4 responses for “Very Important” does not even place it on the radar screen. Calculation of the sum and percent for the combined categories raises the score over the 80% threshold. Creation of the new combination category made the statement’s importance visible; without that, the 21 “votes” would be invisible and therefore wasted.

Thirty people completed the survey; three were disqualified, leaving twenty-seven useful surveys.

Considerable care was taken to weight responses for increased accuracy of findings. Even though accuracy, as defined by statistical significance, was not a priority in this study, it still seemed to be important to increase objectivity of findings as much as practical, thus the weighting process was conceived.

Most of the respondents seem to be communicating from home which suggests an informal rather than a professional atmosphere (implying less responsiveness). Normal life issues—especially related to people’s home—may hinder responsiveness. E-mail may be less visible than paper mailings, thus easier to forget about or ignore. Assuming that respondents were reporting honestly, an additional assumption can be made from the statements. Changes to the survey would be unlikely to ensure improved response rates. This was implied from the fact that even though they were asked for suggestions to improve the survey process, no respondents identified specific issues that were a hindrance to completing and returning the survey. These negative conclusions should be considered to identify possible remedies for future e-mail surveys.

In addition to reinforcement, two or three statements were upgraded from “Very Important” to Vitally Important status. Two statements were downgraded in importance. Notes available in the evaluation tables show specific changes.

Analysis involved comparison of weighted means with frequencies to confirm that responses by less-expert respondents did not skew the results in the wrong direction.

In the previous section of this report (Final Survey Findings for New Wine), an intimate relationship with God was reported as new wine It is. Relationship with God is the first and most important aspect of new wine and new wine is first an intimate relationship with the Spirit of God. However, new wineskins must also involve relationship with God, in order to contain and facilitate the awesome wine of relationship with the Almighty. This seems to be an oxymoron. How can a structure have a relationship with God? This issue will be address later.

See Lexicon for longer definition. Ekklesia is the Greek word for church, which means “the community of those who are called out.”

Ecology here means all factors involved in cordially inviting, hosting, supporting and sustaining new wine.

Paradigmatic innovations was listed in the findings tables. In fact, in the literature, it was discussed in the context of apostles and prophets, both of whom tend to “think outside the box.”

The basis for this reality is Ephesians 4.11 ff.

The statements from another related theme “Humble, honorable New Wineskin Leaders and Leadership,” was subsumed into this theme for the sake of efficiency. The change will not affect overall findings.

The phrase “the cross of Christ” is a euphemism for a truth that is fundamental to Christian faith. Jesus suffered an unjust conviction because He was a perceived threat to the religious power base that rejected their Messiah. He was punished by Roman crucifixion on a cross. Jesus accepted this injustice so God’s legal judgment in regard to sin would be satisfied. (Punishment for sin is death, Gen. 2.17, Rom. 5.8, and Rom. 5.15). The innocent Son of God was punished so guilty people can be declared innocent. The free gift of salvation by the cross of Christ is the central mechanism for receiving new life and living a new lifestyle.

The theoretical stages of spiritual perspective transformation that were presented to survey participants were adapted from Meizirow’s theory of perspective transformation.

Perspective transformation is needed in relation to the issues listed. Examples of those issues listed after that statement include: • The ekklisia needs to more completely understand the power of persevering prayer. • The ekklisia needs to more completely understand how sustainable revival is dependent on the church having a proper view of itself. • The ekklisia needs to more completely understand a proper balance between evaluation and acceptance of revival as necessary for a person to receive new wine (revival) from the Holy Spirit.

The rationale for use as a self-assessment tool, was to engage them in reflection about a topic with which they were probably unfamiliar, thus helping them to “wrap their mind around” the concept. It also provided new knowledge for this topic in relation to revival.

Receiving strength from God is essentially the same thing as “the grace of God,” or tangible help from Him. This explanation is the result of the researcher’s hermeneutic study of the concept of the grace of God.
It is a simple way of explaining the essence of an in-depth study and discussion with other thoughtful Christians.

74 This involves understanding all the complex factors involved in hosting the Holy Spirit in revival, hosting people who are hungry for Him, personal awareness of the Spirit and listening to and following His impressions. It also involves an administrative, socio-spiritual interface including humble attitudes, reflective prayer, submission to God, leading people, perhaps pleading with them sometimes if they misunderstand what the Spirit of God is doing or wanting. A new wine ecology involves revelation from God that affects all these things and more.

75 Hosting new wine of the Spirit, involves understanding a new wine ecology, then managing and re-arranging the atmosphere as needed so that the Holy Spirit feels welcome and His needs are attended to so that He can fulfill His purpose among the people of God. Explanations that are more concrete are difficult without numerous specific examples.

76 A new wine ecology means all factors that host and support new wine from God and His design for new wineskin functional structures.

77 The word “seeker” means someone who is seeking for truth and for God. It does not necessarily mean that they have previously been a Christian or even know what that means. God may be drawing them to Himself, without them yet knowing it.

78 The church networks are by no means flawless, but they are leading the way in revival and restoration. Collectively their musicians are creating innovative worship, tested prophetic ministries are developed and deployed, multiple ministry occurs at all levels. They have new, non-coercive funding methods that propel them in development of 24-hour worship centers, sending new missionaries and much more.

79 The “latter rain” is a powerful metaphor for a prophesied end time restoration that is recorded in Scripture—Zechariah 12:10. “When the Spirit's latter rain comes, we are going to witness an even greater grace,” (Wilkerson, 1995). To slightly cloud the issues, “the latter rain movement” was a revival that occurred in various parts of the United States from 1947 to about 1953. Many people experienced transformation, though leadership problems resulted in its eventual deterioration. People associated with this movement have been viewed with disdain by some groups, perhaps because of their pursuit of revival, miracles and an apocalyptic emphasis, accompanied by behavior difficulties. However, the “latter rain” metaphor and the eminent return of Jesus to the earth are both valid biblical constructs, believed by many Christians.

80 This quotation is from Acts 3:20-21.

81 From Joel 2:23.

82 Deuteronomy 11:13 and 14.

83 It is likely that some of the manifestations from God (supernatural signs) were somewhat familiar to them since they had been exposed to God working miracles through Jesus. (Also God had worked a few miracles through their hands as they went ahead of Jesus to other cities according to His instructions; see Luke 9.2-10). Examples of supernatural workings (gifts) that they might have experienced while Jesus was still on earth, include supernatural physical healing, discernment of demonic spirits (Matt. 8.16, Mark 3.14, 15), unexplained miracles that had already been given the name “signs and wonders” (for example, Mark 16.17-20 and Acts 2.22, 43 [later]) and similar incidents. (Scriptures are from American Standard Bible).

84 Jesus had told His disciples that He would return to them. This is recorded in John 14.18, (American Standard Bible, 1988).

85 Supporting scriptures are as follow: Exhortations (Isaiah 58:5-9, Micah 6:7-8), teaching (Isaiah 9:2, 6-7, Jeremiah 20:11-14), the future (Isaiah 46:9-11, Acts 11:27-30), (Mahoney, 2001, 9). God is the

86 If some people conclude that He does not or will not support such an attempt, then they should pack up their bags and go back to old wineskins. Only people who have faith for something like this should be involved in building. Otherwise, only human opinion, debate, frustration and despair will result.

87 This would be located at the interstices of their calling, gifting, mentoring needs and vital life-circumstances where all these things converge—including e.g., problems that need their solutions.

88 Clerical tactics harness power for themselves and keep God’s people enslaved to their own vision of what the church is or what it can be. It does not involve participatory decision-making. Clerical leaders practice saying “no” to entrepreneurialism rather than saying “yes” to whatever God has placed in the hearts of His people. The research suggests that a recommendation be made to those who want restoration, that in most cases, they may need to do the opposite of the hegemonic leadership of clerical leaders.

89 When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall bear witness of me, John 15.26, (American Standard Version, 1988).
Be wary of people who are involved in these activities if they seem to be pompous, fearless, reckless, and always want to identify demonic forces by name, and then boldly attack them by their name. These characteristics are probably a sign that they are clueless about what they are up against. They may want attention more than have a calling to spiritual warfare; probably being led by their imagination rather than the Spirit of God. Check out their family and personal lives to see whether it is righteous or chaotic. (Sources: John Paul Jackson and personal experience.)

More information on this important issue follows. The International Coalition of Apostles holds conferences in various locations. One primary topic is a call to “Marketplace Apostles,” explaining the development of a new paradigm that includes business as a ministry rather than the previous belief that businessmen were primarily supporters of other ministers. For the last 4 or 5 years, prophetic leaders have predicted the release of wealth in apostolic times for proclaiming the gospel and creating a new paradigm, but explain reasons why this has not yet occurred—the church is not yet sufficiently trustworthy. Another conference is a yearly National School of the Prophets trains prophetic leaders to team with apostles in executing God’s plans and gleans collective prophetic words that are disseminated to the body of Christ nationally. From http://globalharvestministries.org

“Unchurched” means low rates of church attendance. While that is not necessarily a measure of spirituality, many people in the Northwest are hostile to Christianity.

Description of main aspect of the worship and intercessory ministries of the Tabernacle of David are found in Amos 9:11-12; Acts 15: 16-17. The three dimensions to this restoration. •A priestly dimension – focused on 24 hour a day worship and intercession. •A prophetic dimension – focused on the release of the prophetic ministry in the church of Jesus Christ - Acts 2:17. •A kingly dimension – focused on the apostolic ministry that accomplish the tasks of the kingdom with power fulfilling the Great Commission – evangelism, community and equipping. The Tabernacle of David in all 3 dimensions had its beginning of restoration in the New Testament church. Background: To free the singers time to be devoted to ministry to God, David provided financially for 288 singers. Each time one of the kings of Israel re-instituted the Davidic order of worship in the temple then spiritual break through and military victory came soon afterwards. Scriptures used for call to a massive prayer movement corresponding to end time restoration. The worldwide prayer movement - Isaiah 56:5-8; 61:11- 62:1; 6-7; Zech. 8:18-22; 12:10; Amos 9:11-12; Rev. 5: 8; Matt. 21:13. Intercession 24 hour a day - Isa. 62:6-7; 1 Chr. 9:33; Lev. 6:12-14; 24:2-4; Rev. 12: 10; 1 Thess. 3:10; 1 Tim. 5:5; Revelation 5:8; Ps. 134: 1; 135: 1-3, (Bickle, 1999).

In the Old Testament, the tabernacle was a house in which God could live and fellowship with His people. Actually, it was a tent, but it was considered a “house,” the location where His presence settled. This information is based on approximately forty stories that the researcher heard from eyewitnesess over a thirty-year period. It is noteworthy that almost without exception, the reasons these people were treated as they were, was not that they were doing anything serious. In almost all cases, it was simply that they had not received official approval from the senior leader.

This would be located at the interstices of their calling, gifting, mentoring needs and vital life-circumstances where all these things converge—including e.g., problems that need their solutions. Matt. 7:16-18.

Spiritualists in this case means Christians who emphasize Spirit, spontaneity and little structure.

Contextualization is defined as: enculturation, indigenization, localization and cross-cultural theologizing. The Gospel is the power of God that results in being EBFA for those who believe. The power of God is new wine, even though new wine is more than the power of God, (Longnecker, 1999, 3). This view has limited relevance to this study because it is not related to revival—unless one assumes only revived Christians become Christian missionaries.

The method used is to analyze basic confessions of Gospel reality embedded within the New Testament scriptures. Identify the core message as the first Apostles translated it into different cultures. Make a commitment and apply the principles and truths learned into the context of one or more of today’s diverse worldviews, cultures, subcultures and circumstances, (Longnecker, 1999, 134, 135).