

The Vineyard Movement

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## The Vineyard Movement

### Leadership

The Vineyard Movement is one of the fastest growing church planting movements both in America and throughout the world. Today there are over 500 Vineyard churches in America, and a large number throughout the World.<sup>1</sup> While the exact beginning of the movement is difficult to pinpoint, the key personality was John Wimber. John and Carol Wimber became co-pastors of a Quaker church during the late 60's , during which time Wimber estimates leading hundreds to faith in Christ. Wimber, who had been a keyboardist with The Righteous Brothers, went on to become an International conference speaker, worship songwriter, best-selling author and spiritual leader to the worldwide Vineyard movement.<sup>2</sup> In 1974, Peter Wagner offered Wimber a job helping to establish the Charles E. Fuller Institute of Evangelism and Church Growth. During that same year, Kenn and Joanie Gulliksen moved to Los Angeles, from Calvary Chapel in Costa Mesa to plant a church, which later becomes known as the Vineyard. During 1976, John and Carol Wimber and some people from the Quaker church start a home Bible study which quickly grows from 12 to 50 people in a matter of weeks. On Mother's Day, 1978, Wimber's group had grown to around 150 people and become Calvary Chapel of Yorba Linda with John being designated as pastor.<sup>3</sup>

In 1979, John Wimber and Kenn Gulliksen met and formed a strong friendship. Also in 1979, Wimber's church sent out their first church planters, Todd and Debbie

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<sup>1</sup> "Vineyard Frontlines" Quarter I, 2001. <[www.vineyardusa.org/index2.htm](http://www.vineyardusa.org/index2.htm)>

<sup>2</sup> Albert Dager, "John Wimber & the Vineyard". Media Spotlight, 1996. <[www.rapidnet.com/jbeard/bdm/exposes/wimber/john.htm](http://www.rapidnet.com/jbeard/bdm/exposes/wimber/john.htm)>

<sup>3</sup>"History of the Vineyard Movement". Vineyard USA, 2000. <[www.vineyardusa.org/about/history/history.htm](http://www.vineyardusa.org/about/history/history.htm)>

Hunter who planted a church in Wheeling, West Virginia. It was not until April 1982 that Calvary Chapel of Yorba Linda became a Vineyard church, and in May of that year John Wimber became the first director of the Vineyard movement. The following year, 1983, the Vineyard Ministries International was born. John Wimber continued to lead the movement until his untimely death from a brain hemorrhage in 1997.<sup>4</sup>

Other leaders of the Vineyard movement would include Paul Cain, the most well known of the Vineyard "prophets." Cain was a contemporary of Oral Roberts during the tent revivals of the 1940s and '50s. He left the healing revival circuit in 1957, supposedly because many of the leaders were becoming "disobedient." He remained semi-secluded until the Vineyard movement was born, and then he stepped into the revival arena once again. He is considered the greatest of the modern day prophets by the leadership of the Vineyard. He claims to speak regularly with angels, to receive prophetic revelations directly from God, and to have powerful gifts of healing<sup>5</sup>.

In 1986, Jack Deere believed the miraculous gifts of the Holy Spirit had passed away. He had just completed his tenth year as an associate professor at Dallas Seminary, and seventh year as pastor of a Bible church. Then he invited British psychiatrist John White as guest speaker, and reluctantly agreed to let him teach about miraculous healing. Soon after, Deere's thinking "radically reversed." He said: "First I began to believe that

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<sup>4</sup> "History of the Vineyard Movement".

<sup>5</sup> Gary Gilley, "The Vineyard Movement". The Southern View Chapel . October, 1995.  
<[www.rapidnet.com/jbeard/bdm/psychology/vine/vineyard.htm](http://www.rapidnet.com/jbeard/bdm/psychology/vine/vineyard.htm).>

the scriptures taught that healing and miracles were for today. Then I believed that God spoke today outside the Bible. ... And the final stage was believing all the gifts of the Spirit actually are for today." Two weeks later he met Vineyard movement founder John Wimber, developed close ties, and was dismissed from Dallas Seminary. Today he ministers world-wide with Paul Cain. Deere is one of the most powerful spokesman for the Vineyard. His book *Surprised by the Power of the Spirit* is probably the best defense of the Vineyard's views and has undoubtedly drawn many into the movement. His 1995 book, *Surprised by the Voice of God*, is supposed to be a treatise on how to tell God's voice from our own, or even Satan's. In this volume, he defends the view that God is giving fresh revelations today.

Wayne Grudem is Associate Professor of Biblical and Systematic Theology at Trinity International University and a recognized Biblical scholar. His book *The Gift of Prophecy in the New Testament and Today* is an attempt to bring some moderation to the extremes of the Vineyard movement, and at the same time, persuade outsiders that God is still revealing His word today through the gift of prophecy.<sup>6</sup>

### Doctrine

It is in the area of doctrine that the Vineyard movement receives its strongest attacks. John MacArthur, president of the Master's College and Seminary, pastor of the Grace Community Church in Sun Valley, California and best selling author is among the Vineyard's strongest critics. In his book, *Charismatic Chaos*, MacArthur examines what

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<sup>6</sup> Gilley, "The Vineyard Movement".

he sees as aberrations within the Vineyard or “Third Wave” movement. “Asked by one of his disciples how he prepares himself to pray for miraculous healings, John Wimber replied, ‘I drink a diet Coke’. According to the disciple, that was no flippant answer – just a normal response from someone who lives in the realm of the miraculous.”<sup>7</sup>

According to MacArthur, the term “Third Wave” was coined by Peter Wagner, professor of church growth at Fuller Theological Seminary, School of World Mission. According to Wagner, “The first wave was the Pentecostal movement, the second wave was the Charismatic movement, and now the third wave is joining them.”<sup>8</sup>

Pentecostalism usually traces its roots to an outbreak of tongue-speaking in Topeka, Kansas in 1901 under the leadership of Charles Parham. Basically, Pentecostals believe that the experience of the 120 on the day of Pentecost, known as the “baptism of the Holy Spirit”, should be normative for all Christians. Most Pentecostals believe, furthermore, that the first sign of “initial evidence” of this second baptism of the Spirit is speaking in a language unknown to the speaker.<sup>9</sup> The Charismatic movement seems to have begun around the 1950’s with its immediate background coming from Pentacostal churches, however, while related to the Pentacostal movement it quickly spilled over into interdenominational fellowships and has affected almost every historic church.<sup>10</sup>

Wagner went on to say, “I see the Third Wave as distinct from, but at the same time very similar to the first and second waves. They have to be similar because it is the Spirit of God that is doing the work.... The major variation comes in the understanding of the

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<sup>7</sup> John F. MacArthur, *Charismatic Chaos* (Grand Rapids, Mich.: Zondervan Publishing House, 1992), 128.

<sup>8</sup> *Ibid*, 129.

<sup>9</sup> Walter A. Elwell, Gen. Ed., *Evangelical Dictionary of Theology* (Grand Rapids, Mich.: Baker Books, 1984), 835-36.

<sup>10</sup> *Ibid*, 205.

meaning of baptism in the Holy Spirit and the role of tongues in authenticating this. I myself, for example, would rather not have people call me a charismatic. I am simply an evangelical Congregationalist who is open to the Holy Spirit working through me and my church in any way he chooses.”<sup>11</sup>

One major concern for MacArthur is the strategy of “power evangelism” which is employed by the followers of Wimber and the Vineyard movement. According to MacArthur, the whole “power evangelism” methodology which is centered upon signs and wonders is guilty of “seriously blunting the force of the gospel”.<sup>12</sup> “Wimber’s *Power Evangelism*, the movement’s main textbook on evangelism, omits any reference to the cross of Christ or the doctrine of atonement. “Under fire for that deficiency, Wimber published a new book that devotes thirteen (out of more than two hundred) pages to the cross, Christ’s death, justification, regeneration and related issues”, according to MacArthur. Often in evangelistic meetings, one such meeting with evangelist Omar Calbrera, people are healed and saved before ever hearing the gospel message. MacArthur would question, “How is it possible for anyone to be saved without hearing the gospel?” According to Wimber, “By power evangelism I mean a presentation of the gospel that is rational but that also transcends the rational. The explanation of the gospel comes with a demonstration of God’s power through signs and wonders.” Wimber’s “power evangelism” is built upon what he calls the “signs of the Kingdom”. The following is a listing of these “signs” which Wimber views as critical to “power evangelism”:

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<sup>11</sup> MacArthur, 129.

<sup>12</sup> Ibid, 136.

The signs of the Kingdom reflect this. We list them in approximately the order in which they appeared, although this is not necessarily in order of importance.

1. The first sign of the Kingdom was, and still is, ***Jesus himself*** in the midst of his people (Luke 17:21; Matthew 18:20), whose presence brings joy, peace, and a sense of celebration (John 5:11; 16:33; Mark 2:18-20).

2. The second is the ***preaching of the gospel***. There was no gospel of the Kingdom to proclaim until Christ arrived. Now, however, that he has come, the Good News of the Kingdom must be preached to all, especially to the poor (Luke 4:18-19; 7:22). The preaching of the Kingdom points people to the Kingdom itself.

3. The third sign of the Kingdom is ***exorcism***. Evil powers are expelled. We refuse to demythologize the teachings of Jesus and his apostles about demons. Although the ‘principalities and powers’ may have a reference to demonic ideologies and structures, we believe that they certainly are evil, personal intelligences under the command of the devil. Demon possession, and influence, is a real and terrible condition. Deliverance is possible only in a power encounter in which the name of Jesus is invoked and prevails.

4. The fourth sign of the Kingdom was the ***healing and the nature miracles*** - making the blind see, the deaf hear, the lame walk, the sick whole, raising the dead (Luke 7:22), stilling the storm, and multiplying the loaves and fishes. We all agree that these were not only signs pointing to the reality of the Kingdom’s arrival, but also anticipations of the final Kingdom from which all disease, hunger, disorder, and death will be banished forever. We also agree that God is still free and powerful and performs miracles today, especially in frontier situations where the Kingdom is advancing into enemy-held territory. Some of us think we should expect miracles as commonly as in the ministry of Jesus and his apostles (e.g. John 14:12), while others draw attention to the texts which describe these miracles as authenticating their unique ministry (e.g. Hebrews 2:3-4; 2 Corinthians 12:12).

5. A fifth sign of the Kingdom is the miracle of ***conversion and the new birth***. Whenever people ‘turn to God from idols, to serve the living and true God’ (1 Thessalonians 1:9,10), a power encounter has taken place in which the spell of idols, whether traditional modern, and of the spirits has been broken. God’s power for salvation is displayed in the gospel (Romans 1:16), and converts who have been rescued from darkness to light and from the power of Satan to God (Acts 26:18) are said to have ‘tasted ... the powers of the age to come’ (Hebrews 6:5).

6. A sixth sign of the Kingdom is *the people of the Kingdom* in whom is manifested that cluster of Christlike qualities which Paul called ‘the fruit of the Spirit’. For the gift of the Spirit is the supreme blessing of the Kingdom of God. Where he rules, love, joy, peace, and righteousness rule with him (Galatians 5:22-23; Romans 14:17). Moreover, love issues in good works. Thus, if the gospel is Good News of the Kingdom, good works are the signs of the Kingdom. Good news and good works, evangelism and social responsibility, once again are seen to be indissolubly united.

7. The seventh sign of the Kingdom, we suggest, is *suffering*. It was necessary for the King to suffer in order to enter into his glory. Indeed, he suffered for us, leaving us an example that we should follow in his steps (1 Peter 2:21). To suffer for the sake of righteousness or for our testimony to Jesus, and to bear such suffering courageously, is a clear sign to all beholders that we have received God’s salvation or Kingdom (Philippians 1:28-29; cf. 2 Thessalonians 1:5).<sup>13</sup>

Another strong advocate for power evangelism is Jack Deere. At a Spiritual Warfare Conference in Sydney during 1990, Deere distributed his printed notes that included a section titled, “A Demonic Doctrine Illustrated”. The following is an excerpt from that paper:

In order to fulfill God’s highest purposes for our lives we must be able to hear His voice both in written word and in the Word freshly spoken from heaven... Satan understands the strategic importance of Christians hearing God’s voice so he has launched various attacks against us in this area... Ultimately this doctrine [the sufficiency of Scripture] is demonic even [though] Christian theologians have been used to perfect it.<sup>14</sup>

According to this position by Deere, the Word of God is not sufficient for the Christian to experience the full blessing of God, he must also be open to “fresh” revelation from

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<sup>13</sup> John Wimber, “Power Evangelism”. Renewal Journal #10. <[www.pastornet.net.au/renewal/journal/10b-wimber.htm](http://www.pastornet.net.au/renewal/journal/10b-wimber.htm)>

<sup>14</sup> MacArthur, 140.

heaven. Is this not a dangerous position to take? Are we to equate personal experience with the inspired Word of Holy Scripture? Wayne Grudem in his book *The Gift of Prophecy in the New Testament and Today* attempts to deal with the important issue of how Christians can receive direct revelation from God, and yet not claim to be inspired in the same way the Scriptures are. This issue is crucial. If God is speaking to Christians today, what weight are we to give these modern day prophecies? If we claim that they are equal to Scripture, then we should add them to the Word of God. We should be adding new books to the canon as God reveals His word as he did in the past. On the other hand, if these prophecies are not on par with Scripture, then what are we to do with them? How can God be speaking in and through His people and yet not to be speaking with authority?

Grudem's answer involves making a distinction between that of Old Testament prophecy and New Testament prophecy (as well as modern prophecy). In the Old Testament, prophets spoke the very words of God. As a matter of fact, if they prophesied in the name of the Lord and their prophecies did not come to pass, they were to be stoned to death (Deut. 18:20-22). Grudem contends that all of this changed in the New Testament. In the New Testament, only the apostles spoke with divine authority. They, according to Grudem, are the New Testament counterparts to the Old Testament prophets. According to Grudem all other New Testament prophecy, as well as modern prophecy, while coming directly from God, is not really inspired. Modern day prophets can, and often will, be wrong and suffer no consequences. So, according to Grudem, we

receive messages from God today, but those messages do not carry the weight of divine revelation. They can be in error, and we do not necessarily have to obey them<sup>15</sup>.

In response to the criticism found in MacArthur's book *Charismatic Chaos*, Rich Nathan shares the following in a Vineyard Position Paper:

I personally agree with a number of points in MacArthur's book. Like many Christians, I too have grave problems with the prosperity message and the positive confession movement. Suffering, as much as faith, is an integral part of the Christian life. I also share the general disgust that most Christians have for those television evangelists who are simply money-grubbers. Like my colleagues in the Vineyard, I oppose a view of spirituality that eliminates the maturing effect of traditional means of sanctification, such as Bible study, prayer and fellowship. And I hate the hyped testimonies of alleged "healings" that evaporate upon honest investigation."

This book, however, is particularly difficult to read for a number of reasons. MacArthur has the unfortunate weakness of exaggerating his opponents' faults. Not only is the bizarre and the quirky repeatedly emphasized, but MacArthur rarely acknowledges a mainstream view within the charismatic or Pentecostal movements that's balanced, Biblical, and mature. MacArthur, moreover, rarely admits that the Pentecostal/charismatic movement -- now over 400 million strong -- has borne tremendous fruit for the kingdom of God. He simply does not permit himself to acknowledge positive contributions by this enormous and varied movement. .... MacArthur doesn't rebuke charismatics as a person would rebuke a member of one's own family. The book reads like hostile fire shot by an outsider. The tone, as will be seen by the numerous pejorative adjectives that MacArthur uses to describe charismatics, is anything but familial or irenic. It is one thing to have your child spanked by your spouse. It is quite another thing to have your child spanked by a stranger. Charismatics understandably react to being spanked by someone who intentionally positions himself as a stranger and not as a "dear friend, fellow worker...and [brother]"<sup>16</sup>

In this response paper the author also quotes the following statement concerning the sufficiency of Scripture by Rodman Williams:

<sup>15</sup> Gilley, "The Vineyard Movement".

<sup>16</sup> Rich Nathan, "A Response to the book *Charismatic Chaos*". Vineyard USA, 1993.  
<[www.vineyardusa.org/publications/position/papers/chaos/htm](http://www.vineyardusa.org/publications/position/papers/chaos/htm).>

To be sure, the Holy Spirit guides into all truth, and the Christian community profoundly knows the things of God through the indwelling Spirit; however, there is the continuing need for the authority of Holy Scripture. Without such, because of human fallibility, truth soon becomes compounded with error. "What does the Scripture say?" is the critical question that must undergird all theological work.

It should be immediately added that there can be no basic difference between the truth the Christian community knows through the indwelling of the Holy Spirit and what is set forth in Scripture. Since all Scripture is "God-breathed" (which means "God Spirited") or Spirit given, it is the same Holy Spirit at work in both Scripture and community. However, in terms of that which is authoritative and therefore normative, what is written in Scripture always has the primacy. It tests and judges every affirmation of faith and doctrine.

Whether or not one agrees with the doctrines and practices of the Vineyard Movement, we must evaluate the movement in a fair and honest manner. Some would contend that MacArthur selected the outlandish to critique rather than examining the mainstream doctrine and practice of the Vineyard movement.

### Church Planting

Without question, one of the greatest attributes of the Vineyard movement is their zeal to plant new churches. This zeal was passed on from their founder John Wimber and perhaps his zeal was cultivated by his association with Peter Wagner. While serving with Wagner at Fuller Seminary, Wimber was also influenced by Dr. Donald McGavran, a widely known church growth expert. Wimber shares the following, "Dr. Donald McGavran, known worldwide for his enormous contribution to the subject of church growth, inspired in me a fierce pragmatism. I knew after exposure to him I would never

again be satisfied with church life as I had known it.”<sup>17</sup> Wimber himself was a strong supporter and advocate of church planting, believing it to be the most effective way of advancing the Kingdom. He authored many articles and outlined strategies for church planters. In a lecture delivered by Wimber he outlined what he felt were seven constants to church planting. “If I had to boil it all down and talk in terms of essentials I would suggest that there are seven constants to church planting and these are constants which come out of years of experience! I think they are crucially important, not only for new church plants, but for old church leaders, as well.” First he emphasized that the church planter must “Constantly Tell Your Story”. The church planter must be able to share his vision. “Constantly. Guys come to me and say, I'm going a particular town to plant a church. Do you have any advice for me?" I say, Tell everyone why you are there. And once you've told them ten times -- tell them five hundred more: "Here's my story. This is why I'm here. This is the vision God has given me for planting this church, and this is how he's brought me to this point. Telling your story is a major part of vision-casting and leadership. Not telling your story can be a contributing factor to lack of church growth, because people lose focus when you're not consistently telling who you are and where you're going. And they lose their reason for existence.”

The second constant for church planting is “Constantly Tell His Story”. Wimber points out that this does not indicate that “His” story is second to “your” story. “I am putting them in that sequence because that's kind of the way it works. Of course, that's not the true priority. The true priority is *his* story. Constantly tell his story. Every

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<sup>17</sup> MacArthur, 141.

occasion ought to have his story in it. Jesus is the Son of God. It's always in there, always wrapped up in the midst of any exchange with people.”

Third is “Constantly Explain the Mysteries of Life”. Wimber says that it is important to focus on the real key important issues in life. That means commitment: commitment to Christ, commitment to his church, and commitment to his cause. “All over the world there are people who have committed themselves to Christ in the sense that they have prayed the prayer, bowed the head, or raised the hand. They want an insurance policy for the life hereafter -- but they are not committed to the church! They disdain the church. Watch out for those. You don't want those people around you. Call them to commitment to the church.”

The fourth constant is “Constantly Disciple”. Wimber emphasizes that a church is to be a hospital and an army. The task of the church is to help people get well, so they can serve in the army. “And they need to know that it's okay to be in the hospital or to just be in the family. But its *not* okay to live there permanently!” The church must train people how to share their faith and how to do the work of ministry. “I've read the Book pretty carefully and that's what I think it's all about. We work with people to get them in the army. Constantly disciple”, says Wimber.

Number five involves, “Constantly Expanding the Infrastructure”. Wimber believes, “discipling produces the people to fill the infrastructure -- but you have to constantly expand the infrastructure for the people you're bringing in. Different things

need to be developed. Now, if you are a specialty shop (which is what a church plant is), then for the first six months you don't have much infrastructure to put people in because you don't need it. You may be a few years into the church before you need a lot of infrastructure.” The point that Wimber is emphasizing is that the people who are disciplined must have a place to serve within the church that fits their giftedness. Without involvement, they will lose heart and soon depart from the church. Assimilation is a key to growing a church!

The sixth constant Wimber shares is “Constantly Live in Brokenness”. Brokenness to Wimber is a key, for he models this compassion and servanthood after the model of Christ. “The New Testament description of a Christian and the church suggests a very high level of godliness, and character, and constraint, and ministry, and compassion, and blessing, and spirituality. Then you look at the church we live in and it's way below.” To Wimber and many of those involved in the Vineyard movement a high priority is placed upon mercy and ministry.

Finally, Wimber says a church planter must “Constantly Reevaluate and Be Flexible in What You Are Doing”. A church planter must be continually looking and evaluating the effectiveness of his ministry. This is where new church starts have the advantage over older more traditional churches, in the ability to adapt and change. Wimber shares the following good advice, “Don't fix things that aren't broken. That's not valid. But be aware that something you did two years ago that did so well may not work *this* year. You had better look at it. What can we do to adjust it to make it work?

Sometimes it's minor. Sometimes it's major. Sometimes some of the same leaders who were pulling your cart five years ago maybe can't pull your cart now. So you need some new leaders.” The key is a willingness to be flexible and willing to change with the changing culture.<sup>18</sup>

Within the Mission and Purpose Statements of the Vineyard U.S.A., one can see the emphasis that is placed upon church growth and church planting. The following is not the complete document, but only the sections that relate to church planting:

To build and maintain an Association of Vineyard Churches which is committed to and models the historic Vineyard convictions, values, priorities, practices and leadership standards which are stated hereafter.

To support and strengthen local churches by providing general counsel, training materials, and potential new or additional pastoral leadership.

To assist local churches in achieving their mission by providing assistance in defining, strategizing and implementing their mission, and by designing missions strategies and outreaches in which they may join.

To plant and nurture new churches which are committed to and model the Vineyard convictions, values, priorities, practices and leadership standards.

To bring renewal to the larger Church of Christ around the world, both through direct ministry and through the stimulation of our example.<sup>19</sup>

These purposes reveal a design within the Vineyard U.S.A. to both equip existing churches to enable them to be growing churches, but also the design to multiply by

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<sup>18</sup> John Wimber, “The Seven Constants of Church Planting”. The Cutting Edge, Winter, 1998. <[www.vineyard.org/publications/newsletters/cuttingedge/1998.htm](http://www.vineyard.org/publications/newsletters/cuttingedge/1998.htm).>

<sup>19</sup> “Index of Theological and Philosophical Statements”. Vineyard, USA. <[www.vineyardusa.org/about/beliefs/beliefs/index/theological\\_statements.htm](http://www.vineyardusa.org/about/beliefs/beliefs/index/theological_statements.htm).>

starting new churches that are committed to this same purpose. These designs can be seen in the “priority” statement as well, The Vineyard U.S.A. lists the following things as their greatest priorities: (1) Worship. We desire to worship God with our whole being. We want Jesus at the center as our Lord. We hunger for the fullness of the Spirit. We desire Spirit-enabled worship in a style that is intimate, dynamic, culture current, and life changing. (2) The Word. We want to hear the Word of God taught in a practical, inspiring way, in conjunction with His current prophetic word. We aim to hear and obey God's Word to us to be "doers of the Word" who are being transformed into the likeness of Christ. (3) Fellowship. We are the family of God, one Body in Jesus Christ, joined together as brothers and sisters forever. We seek to develop real, intimate, enabling friendships together, built on covenant love, mutual responsibility and faithfulness. (4) Ministry. We believe that all Christians are called to serve Christ in the power of His Spirit, in ways that build up the local church. We are called to do the ministry of Christ in the world today, for example, to preach the Gospel of the Kingdom, persuade men to repent and believe in Jesus, heal the sick, care for the poor and those in need, counsel those in need of God's wisdom, teach believers to follow Christ, give our resources to the work of Christ, train Christians to serve the Lord. (5) Training. We believe that all Christians should be trained to "do the works of Christ." We are committed to the "show and tell" model of "on the job" training, in which trainees are introduced to doing ministry functions with trainers and then are taught during and after the training experience. We aim to provide training for all aspects of responsible Christian life and ministry. (6) Sending. We aim to renew, refresh, and enable existing churches by

sending trained personnel out on short-term ministry trips. We aim to build the Church of Jesus Christ by sending trained personnel to plant churches around the world.<sup>20</sup>

When one studies the writings published by the Vineyard movement and its leaders, church growth and church planting holds a significant place. Their magazine, *Voice of the Vineyard* is consistently filled with articles by such church growth leaders as; Bob Logan, George Barna, Peter Wagner and a host of others. Success stories and prayer requests of church planters can be found on their Web sites, which encourage others to join in the church planting field. The Vineyard U.S.A. currently gives \$2,500 to anyone who desires to start a Vineyard church and goes through a seven step process of approval.

The Vineyard U.S.A. is highly organized with a well established structure of leadership. Along with the Vineyard U.S.A., the Vineyard International is an Association of Vineyard churches worldwide. At the present time there are eight National Associations; United States, Canada, New Zealand, Sweden, United Kingdom/Ireland, Switzerland, the Netherlands, and South Africa. Each of these associations coordinate planting of churches in six to eight different countries. Each of these eight national associations have a national director to oversee these endeavors. Todd Hunter is the director for the U.S.A. Association.<sup>21</sup> Today Vineyard churches across the world are nearing 800 in number. These congregations are committed to multiplying and increasing the Kingdom by the strategy of planting new churches. While not everyone is

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<sup>20</sup> "Index of Theological and Philosophical Statements".

<sup>21</sup> "Vineyard International – Global Vineyard". <[www.vineyard.org](http://www.vineyard.org)>

applauding the Vineyard for their theology and doctrine, John MacArthur and other conservative evangelicals, it is hard to criticize them for their zeal and commitment. As Bob Logan and Peter Wagner would agree, they are doing “church planting” in a new and effective manner.

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