

SETTING THE VINEYARD IN CONTEXT

INTRODUCTION

In their excellent book charting the history of the American church from 1776-1990,¹ Roger Finke and Rodney Stark see the continued vitality of the church based on a continuum between what they call sects and churches. Sects represent those movements in high tension with the world system. Finke and Stark demonstrate through their research that as time goes on, those movements, under pressure to lower that tension, accommodate themselves to the culture to better fit in, thus becoming churches. In so doing, they begin to lose their ability to sustain the newfound life that had been the reason for their genesis. The religious sociologist Max Weber calls this process "the routinization of charisma,"² i.e., the natural process whereby new religious movements form structures and rituals to survive for the long haul. While an inevitable process for a religious organization to survive past its Charismatic founder, routinization must maintain a balance between organism and organization, between structure and life, lest it stagnate the movement. When the spontaneity that was initially so attractive is choked by the weight of the organization that was set in place to sustain it, the now-hardened bureaucracy snuffs the life out of the organism. What began as a reform movement now needs to be reformed—and so the cycle of church history is a history of routinization and renewal.

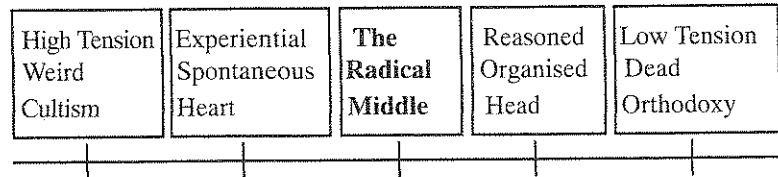
The process of continual reformation is based on a constellation of issues, the most basic being the sin nature within men and women. The law of spiritual entropy—sin within the flesh causing all things to become sick and break down—by its very nature calls for continual reformation. Spiritual entropy attacks *the radical middle*, the perfect balance between biblical truths in tension. There are a number of such tensions in the Bible. The following chart names just a few (in random order):

JESUS IS GOD	JESUS IS MAN
The kingdom of God as already here	The kingdom of God as not here yet
Being in the world	Being not of the world
Standing for unity	Standing for truth
Saved by faith, not by works	Faith without works is dead
Divine sovereignty	Human responsibility
Head, Word, reason	Heart, Spirit, experience
Organization, wineskin, kings (church leaders)	Organism, wine, prophets (charismatic itinerants)
Evangelism	Nurture
Will of God as a specific calling	Will of God as a general calling
Being natural	Being supernatural
Planning	Being Spirit-led
Everything (all gifts of the Spirit)	Decently and in order

Biblical truth is found in the radical middle, holding propositions like these in tension. Satan's strategy has, from the very beginning, been to challenge these tensions. His first recorded words caused Eve to doubt God's motive in prohibiting Adam and Eve from eating from one of the trees in the garden when they could eat from all the rest. Satan tempted them to harmonize the apparent incongruity, and in so doing they lost the radical middle of affirming God's *yes* and God's *no* at the same time.

Of all the places of biblical tension, it is perhaps the Word/Spirit, head/heart, reason/experience, organization/organism continuum that provides the best lens through which to view the Vineyard. Throughout the history of the church, one can see the sect/church process outlined by Finke and Stark. A sect begins through the new experience of a forgotten biblical truth. In order to enhance the life of the organism, organization is built to sustain it. Eventually Weber's process of routinization ensues and religion of the heart soon becomes religion of the head as well as the heart. A biblical balance is achieved and the sect/church is on the cutting edge and able to survive. With the passage of time, however, the radical middle becomes hard to sustain, precisely because

it is a place of tension. The law of spiritual entropy presses the movement to choose a pole and become one or the other, to harmonize the dissonance. The forces of evil push the new movement either away from biblical doctrine toward cultism or away from Spirit-led spontaneity toward dead orthodoxy and institutionalism. We might picture the continuum like this:



We will use the rubric Word/Spirit to articulate this historical tension because it best exemplifies the core issues for our study. Gerald F. Hawthorne, in his book *The Presence & the Power: The Significance of the Holy Spirit in the Life and Ministry of Jesus*,³ demonstrates that Jesus, the incarnate Word of God, ministered and performed miracles through the power of the Holy Spirit and not out of his deity (although he could have). In so doing, Jesus modeled for humanity that the Word and Spirit are in proper relationship to one another. The Word submits to the voice of the Spirit, and the Spirit blows in accordance with the parameters of the Word. Word and Spirit are in dynamic tension.

Satan's strategy, as we have hypothesized, is to pull a person, church or movement away from the *radical middle* toward one pole or the other. In this case he pits Word against Spirit, reason against experience, organization against organism. Church movements are fluid, starting on the Spirit side of the continuum as people crave experiential reality. Then they move toward the Word side as they seek to ground their experience in biblical objectivity. We will call the Word stream in church history *Evangelicalism* and the Spirit stream *Pentecostalism*. However inadequate these labels, the point is clear, and the words represent points of emphasis. By using these labels we are in no way saying that consensus orthodoxy has not or is not led by the Spirit; nor do we mean that experiential renewal movements have not or are not

teaching the Word. What we are saying is that groups throughout history have tended toward one pole or the other. History shows that the Word without the Spirit quickly becomes dead orthodoxy, and the Spirit without the Word quickly becomes cultish.

The crucial issue for the Word/Spirit tension concerns how one is to know the will of God. The evangelical stream has always (and rightly) affirmed the Word as the true foundation; there is no new Truth because it has been once for all given to the saints (Jude 3). Evangelicals have also affirmed that there is only one meaning to a biblical text: the meaning of the original author. Spirit movements have "rediscovered" forgotten biblical truths, thus bringing new balance and life to what was dying through neglect. Unfortunately, renewal has often come at the price of doctrinal purity by offering interpretations based not on historical/grammatical study, but on interpretations prompted by the "Spirit." Once off biblical/historical moorings, the slide toward cultism begins. The challenge is, as it has always been, to affirm both Word and Spirit and aim for the radical middle.

An in-depth discussion of these views is outside the scope of this work, but in order to set the Vineyard in its historical context, we will try to trace the broad outlines as the two perspectives work to balance each other. One might extrapolate a biblical text here and say that just as iron sharpens iron, so one perspective sharpens another (Proverbs 27:17). The quest for the radical middle in the Word/Spirit paradigm would culminate in a church growth explosion called Calvary Chapel in the 1960s and become the precursor to the Vineyard.

HISTORIC EVANGELICALISM⁴

From the time of the apostles, one could draw a time line charting those who gave their lives to preserve the intent of the apostolic writings. These writings, which became the New Testament, define what Christians believe and do until the return of Christ. Evangelicals are those who are committed to Christ's mission and Christ's doctrine as defined in the Bible. There is no new truth coming to the earth. Any revelation concerns application

of truth already written. True interpretation means digging for the author's original intent in the Scripture, a discipline not only of prayer but also of language, grammar and ancient history.

The historic doctrines of the faith were hammered out in church councils by bishops in the early centuries, and were preserved by the Catholic and Eastern Orthodox churches until the Reformation. While the Middle Ages had seen a great demise in live orthodoxy, it was a young Catholic scholar named Martin Luther whom God used to call the church back to its apostolic moorings. In 1517 he nailed 95 items of debate on the door of Wittenburg Cathedral. The protest, or Protestant movement, had begun.

Out of the Reformation, a number of different reform movements arose in Germany, Switzerland and England. The so-called Reformed Tradition as articulated by John Calvin became the dominant, new, Protestant orthodoxy. It affirmed the absolute sovereignty of God. Jacob Arminius, a Dutch theologian, introduced a counter-system that affirmed human free will. Streams hereafter would prefer one system or the other. As centuries went on, the church was renewed again and again by such groups as the Puritans, the Pietists, the Moravians, the Anabaptists, and the Quakers, some more Reformed and others more Arminian.

There were two great periods of awakening that most affected British and American Christianity. The first Great Awakening began through the evangelistic fire of George Whitefield and John Wesley. Wesley was the first to build church silos (local churches) to hold the grain through the instigation of a "method," thus the name Methodists. Jonathan Edwards became the father of the Awakening in the colonies and one of the church's greatest theologians of the Reformed Tradition. We will speak more of him later. Out of this move of God came the rise of modern missions through the labors of a young shoemaker named William Carey.

A second Awakening occurred at the beginning of the nineteenth century. It began in the theological schools in New England and swept like a fire onto the southwestern frontier. Charles Finney, most remembered for his labors in the Northwest, was an Arminian who became the prototype for modern evangelistic

crusades. He introduced new measures such as the use of protracted meetings and altar calls.

The post-Civil War era saw the rise of liberal theology, and live orthodoxy rose to oppose it. The defense encompassed both evangelicals in the mainline denominations led by the famous Princeton Reformed theologian B.B. Warfield, and a more independent voice called the Holiness Movement that developed into twentieth-century fundamentalism. Men like Jonathan Blanchard, who founded Wheaton College, and D.L. Moody, who became the great evangelist of the era, led the new independents, along with A.B. Simpson, A.J. Gordon and R.A. Torrey. When their doctrinal stance was written in a series of pamphlets called the *Fundamentals*, they became known as "fundamentalists." They were not the narrow group we know today but cutting-edge defenders of live orthodoxy.

A great divide occurred for the new crusaders during the Scopes Trial in 1925. The agnostic Clarence Darrow made a fool of the fundamentalist William Jennings Bryan in a court case over the issue of Darwinism. Even though Darrow lost the case, he made the fundamentalists look like backward hicks, and fundamentalism was forced into a narrow sub-culture during the 1930s, propagating itself through the formation of Bible schools.

What we now know as Evangelicalism emerged in the 1940s as a group of former fundamentalists brought live orthodoxy out into the public arena again. Billy Graham, an evangelist; Carl Henry, a theologian who started the magazine *Christianity Today*; and Harold John Ockenga, a pastor who founded both Gordon Divinity School (now Gordon-Conwell) and Fuller Theological Seminary, led the new movement in both evangelism (thus the name "Evangelical") and social action. A new wave of theologians also began to lead the Evangelicals back into the scholarly arena, and a whole host of evangelical publishing companies such as Wm. B. Eerdmans and Zondervan gave the movement the literature it needed.

God used Billy Graham most dramatically to bring the Evangelicals into the public arena. Billy's amazing career began

with a crusade in Los Angeles that saw famous people converted to Christ. When they put Billy on the covers of the *LA Times* and *Newsweek*, the new Evangelicals were on the covers with him. A whole host of new evangelistic efforts were raised up to harvest souls such as Youth for Christ, Young Life, Campus Crusade for Christ and the Navigators. At mid-century the evangelical gospel was disseminating all over the world.

HISTORIC PENTECOSTALISM⁵

Movements that have embraced the ministry of the Holy Spirit through spiritual gifts such as prophecy and healing have often been relegated to the fringes of orthodoxy because they neglected the Word. For example, in the second century a group called the Montanists (named for their leader, Montanus) sought to stir up the gifts of the Spirit. They were condemned by church leaders of the day as heretics due to their belief that extra-biblical prophecy was equal to the apostolic writings, but before they strayed from orthodoxy, they saw what appears to have been a true revival of the Spirit.⁶

One of the main reasons that the miraculous activity of the Holy Spirit was pushed toward the fringes of orthodoxy was the doctrine of cessationism first propounded by the church father Augustine.⁷ In his book *On the True Religion*, Augustine laid the foundation not only for the doctrine of the Catholic Church but also for throttling the Spirit. Since he had never experienced the miraculous, he reasoned back to the Bible and concluded that the miraculous must have died out with the apostles. Miracles continued to occur but only among the saints and were considered acts one must be worthy to perform. Before Augustine died, however, he saw a healing and changed his position. In his most famous book, *The City of God*, he supports the miraculous, but it was too late. Consensus orthodoxy had the weapons it needed to keep the supernatural on the pages of the Bible and out of the churches.

Despite the wonderful changes in the church that occurred in the Protestant Reformation, both of the key reformers, Luther

and Calvin, unfortunately accepted Augustine's cessationism. In so doing the culture was robbed of what William DeArtega has called "analogous experiences."⁸ An analogous experience is a contemporary experience that parallels something that happened in the Bible. When people read that Jesus healed a fever, they are able to say, "Oh, I saw something like that once." DeArtega's contention is that if we say that we cannot experience the things of the Bible, then it is a short hop to rejecting the historicity of the Bible itself.

In the seventeenth century, George Fox, the founder of the Quakers, saw what was probably the greatest outbreak of spiritual gifts since the time of the apostles. His followers got their name because they often shook or "quaked" under the power of God. Fox's ideas became the forerunner of our modern theology of healing. While many believed that healing was available in the atonement of the cross (i.e., to anyone who believed), Fox proposed that it was based in the sovereignty of God (i.e., God's purposes dictated who was and wasn't healed). George Fox was a man before his time, and his more experiential center paved the way for a truly live orthodoxy and for future missionary zeal.

Jonathan Edwards, the father of the first Great Awakening in America, was, however, the first to develop a theological argument for renewal by the Spirit. When the Awakening broke out in his church in Northhampton, Massachusetts, it was accompanied by what Edwards called "supernatural affections." These affections were manifestations of the Spirit that affected people's bodies. People fell, cried out, groaned, and lay enraptured—his own wife for a period of days. When Edwards picked up his pen to defend experiential as well as reasoned faith, he was flying in the face of almost three hundred years of rejection of the validity of experience. Since the Reformers had placed the church on a purely empirical foundation, no one had stood to defend affections as reasonable. It should be noted that Edwards was a cessationist; while he embraced the idea that Christianity was to be experienced as well as reasoned, he did not see a place for spiritual gifts such as healing and prophecy in the church.

That began to change with the Cane Ridge revival during the second Great Awakening. Awesome power fell on camp meetings on the western frontiers of Kentucky and Tennessee, drawing people from miles around. The historic controversy centered not on the number of people who were saved but on the strange phenomena that accompanied the Spirit's presence. People were said to fall, jerk, bark, laugh, and have periods of ecstatic singing and dancing. Consensus orthodoxy accepted the converts and the fruit but rejected the phenomena.

Meanwhile, across the Atlantic in London, a British pastor named Edward Irving began to propagate the view that the apostolic gifts would be returned to the church before the return of Christ. After investigating reports of healings, tongues and prophecy in Scotland, Irving saw an outbreak of the same gifts in his church. He went on to teach some strange doctrines and was eventually condemned as a heretic, but modern Pentecostal scholars consider Irving the father of Pentecostalism.

The half-century after the Civil War saw a great buildup of Spirit activity that would explode in the twentieth century. The Holiness movement began to earnestly pray for the baptism of the Holy Ghost, which they equated with the power to live a holy life. Eventually, the cry for "the baptism" would be equated with power for service.

Rumors began to come over to America from Europe that God was beginning to heal the sick. European healers like Johann Blumhardt began to believe that sickness came from sin and healing was therefore guaranteed in the atonement if people would only believe. This put healing on an entirely different foundation than that of George Fox and laid the foundation for later Pentecostal theology. The American healing movement began with Ethan O. Allen but was taken into the public arena by Dr. Charles Cullis whose accomplishments were breathtaking. Noted evangelicals like A.J. Gordon and A.B. Simpson supported the healing movement, even though the followers of these men would reject that aspect of their ministries. Maria Woodworth-Etter and John Alexander Dowie were other healers during this period.

The turn of the century saw the Welsh Revival led by Evan Roberts. The key distinctive to Roberts's meetings was that he was committed to letting them be led by the Holy Spirit. Crying, falling, repentance, travailing prayer, conversions, and joyous singing characterized his meetings. While the revival physically broke Evan Roberts for lack of rest, the Holy Spirit jumped across the ocean and lit a fire that went all around the world.

Historic Pentecostalism was birthed in a dilapidated mission on Azusa Street in Los Angeles in 1906. It began as a revival that lasted day and night for three years, and in less than a century, it grew into the largest strata of Protestant Christianity in the world. The Azusa Street revival actually began in Kansas on January 1, 1901, when a young girl named Agnes Ozman spoke in tongues in a Bible school led by Charles Parham. Others began speaking in tongues, and Parham took his new Spirit baptism out on the road. God used William J. Seymour, a black holiness preacher and one of Parham's students, to father the revival. He was invited to speak in Los Angeles. When the power fell, the crowds became so great that they moved to the little mission, and from there revival spread all over the world.

A number of Pentecostal denominations formed out of the revival, the largest being the Assemblies of God. Aimee Semple McPherson was a noted evangelist of the period who went on to found the Four Square Gospel denomination. Other notable figures included Smith Wigglesworth and John G. Lake. These people and their denominations were largely rejected by the Holiness churches, the very people who had been praying for fifty years for "the baptism." When it came, it wasn't what they had anticipated. B.B. Warfield, the noted Princeton theologian, wrote *Counterfeit Miracles* restating Augustine's original cessationist thesis. Once again the movement of the Spirit was relegated to the fringes of orthodoxy.

Evangelicals were not the only ones who experienced a period of renewal at mid-century; second-generation Pentecostals had lived for years on the stories from the first generation. In one year, 1946, healing power was released on three sovereign vessels:

William Branham, Oral Roberts, and Kathryn Kuhlman. Another more localized revival broke out in Canada and became known as the Latter Rain movement. While historic Pentecostalism eventually rejected the Latter Rain for its doctrinal errors, it made important contributions that laid the groundwork for the Charismatic movement in the 1960s. Some of these contributions were the laying on of hands, the gifts of prophecy and healing, the "five-fold" ministry, and a new hymnody of Scripture-based choruses.

The Charismatic movement began when people from mainline denominations began to experience the baptism of the Spirit, the most notable being the Episcopal priest, Dennis Bennett. He was the first clergyman to speak in tongues and be allowed to stay in his denomination. The Charismatic movement also had a tremendous impact on the Catholic Church which had opened the door for renewal in Vatican II.

THE JESUS MOVEMENT

During the late 1960s, when the Charismatic movement was at its height, the Holy Spirit moved in an incredible way on a new generation of young people. Many of the expressions of this move were Charismatic in their orientation; others were not. It didn't really matter by which net they were caught, thousands upon thousands of young people were saved from drugs, sex and rock 'n roll between 1967 and the mid 1970s. The fish began biting everywhere; many of them were caught in tried-and-true organizations such as Youth for Christ and Campus Crusade for Christ, but many more were caught with brand new nets.

THE SOCIAL MILIEU OF THE 1960s

A new generation had come to young adulthood. They were called the "baby-boomers," a generation named after the boom in births following the Second World War. They were "the pig in the python," a description of the population graph that showed a giant bulge in the number of babies born between 1946 and 1964—as if a python had just eaten a pig. They were the first generation to be raised on television, the generation that birthed rock 'n roll.

They were affluent, having been raised in the post-war surge in the economy when the American dream was more real than it had ever been, at least for middle-class white folks.

Francis Schaeffer, an American living with his family in Switzerland, was a major influence during this period. He and his wife, Edith, ministered to a whole parade of baby-boomers traveling through Europe to find truth, noted that this generation had been cheated.⁹ Their parents had been raised in church by godly grandparents who got their values from a true relationship with Christ. Those parents, however, had gotten the values but not the relationship that gave the values meaning. They taught those values to their baby-boomer children but without any substance. When the boomers asked "Why?" their parents, without true relationship with Christ, could only say, "Because I said so." To a generation watching itself return from Southeast Asia in body bags, "because I said so" didn't cut it. From the kids' perspective, their parents' values were the reason the world was in such a mess.

*Bayer's
illustration -
4th generation
paragon*

A "generation gap" developed between the boomers and the "establishment." Occasionally, during social crisis, a generation is born that moves a quantum leap forward socially to an altogether different place. A gap develops. The cultural forms and values of the parents' generation are obsolete for the children who must carve out a new life, new values, new forms, new heroes, new gods, new art and new music. The two generations are like ships passing in the night, not hearing, not understanding, eventually becoming "people speaking without listening" (Simon and Garfunkel).

As the decade of the 1960s passed, one generation was living the American Dream while their children were living in a world that seemed out of control!

- The Cuban missile crisis left us frightened about a ubiquitous Communist takeover.
- China successfully field-tested its first nuclear bomb.
- John F. Kennedy, Martin Luther King Jr., and Bobby Kennedy were shot.
- Vietnam touched our lives nightly with Walter Cronkite's

body count.

- The six-day Arab-Israeli war seemed to some the beginning of Armageddon.
- The religion of the older generation was declared irrelevant. On April 8, 1966, the cover of *Time* magazine asked "Is God Dead?"
- Young people were confronted in secular terms with two alternatives, either escape the pain or work to overthrow the system. The youth culture escaped the pain through the big three: sex, drugs, and rock 'n roll. Men like Martin Luther King Jr. went after the system.
- The hippie movement had its genesis in the Haight Ashbury district in San Francisco. Beatniks and Bohemians of North Beach were pressured by the sex merchants to move to a low rent district called "Haight Ashbury." Word soon began to get out about experiences the new Haight residents were having with mind-altering drugs. In 1967-68, young people began to flock there from all over the world to crash the party and experiment with sex, drugs, and rock 'n roll.
- Other centers soon cropped up like Greenwich Village in New York, Old Town in Chicago, Griffith Park in Los Angeles, Mission Beach in San Diego, Yorkville in Toronto and many college campuses, especially U.C. at Berkeley in San Francisco. The steps and plaza of Sproul Hall became the Aereopagus of the modern age where anyone could speak openly on their views about anything.

THE SEARCH FOR SPIRITUAL ANSWERS

When the Beatles' search for meaning led them via the emptiness of drugs to the Maharishi Mahesh Yogi, Eastern religion caught the world by storm. One could continue to "do one's own thing" while trying to find inner peace. One could chant one's way to peace by saying a mantra to the Indian god Krishna. It was a lie, but many got hooked, to their own destruction. Some young people intuitively knew that the way of love was the true path, but

“flower power” didn’t seem to lead them there. People were just as hateful “with flowers in their hair” (a song by Joni Mitchell).

Some sensed the apocalyptic dawning of the Age of Aquarius. Crosby, Stills, Nash & Young sang that it was “time to get back to the garden,” but that didn’t work either. They eventually broke up and David Crosby almost destroyed his life with drugs.

Some delved into the occult to find the answers. Astrologers claimed it was the Age of Aquarius. Youth experimented with Ouiji boards. Anton LaVey started the First Church of Satan for those enlightened Satanists who did not believe in the supernatural. Other Satanic cults, however, tapped into the real thing and performed weird sexual rites and formed covens for witches and warlocks to practice magic. People began to find the remains of bizarre sacrifices.

THE JESUS MOVEMENT¹⁰

In 1966, John Lennon made an off-hand remark that the Beatles were more popular than Jesus Christ. He didn’t realize that the youth culture was on the edge of a massive revival of love for Jesus Christ and that the Beatles were on the verge of disbanding. While the youth of the 60s were working out the emptiness of their genetic code of rebellion against authority, God was at work to counteract tragedy with glory.

TED WISE

Ted Wise was a sail-maker from Sausalito, California, and was one of the original hippies. He was a drug addict and into speed and LSD before they were popular. He sensed the emptiness of it all by 1966 and gave his life to Christ when he read the New Testament.

Wise was 33 when, helped by three Bay Area ministers (one of whom was Ed Plowman), he started one of the earliest storefront efforts to evangelize the youth culture in Haight Ashbury. Through the Living Room, Wise was instrumental in the spiritual journeys of thousands of hippies who came to groove on the atmosphere in Haight.

Before long, Wise and his wife, Elizabeth, saw that those who were messed up on drugs needed to be removed from their environment, so they started a Christian commune in nearby Novato called the House of Acts.¹¹ Other such communes would follow in a chain reaction, thus starting the Christian commune movement, one of the major vehicles reaching the drug culture.

One of the residents of the House of Acts was a 19-year-old ex-drug addict named Lonnie Frisbee who had moved to Haight Asbury when he was sixteen, gotten saved, and begun a career of preaching to hippies. He eventually moved down to Costa Mesa near Los Angeles to help Chuck Smith, a pastor of a small church called Calvary Chapel. It was there that Lonnie became involved with another commune called the House of Miracles. The House of Miracles was one of the instrumental feeders for the explosion of conversions at Calvary Chapel. Within a few years, Smith's church would grow from 150 to several thousand as masses of young people came to Christ.

HAL LINDSEY AND *THE LATE GREAT PLANET EARTH*

In 1970 Hal Lindsey published the book *The Late Great Planet Earth*.¹² In it he detailed what he believed to be the unfolding of events prior to the return of Christ. It was a classic restatement of pretribulational premillennialism in a package the youth culture could embrace.

The doctrine of the pretribulational rapture, therefore, became the eschatology of the Jesus Movement. Preachers such as the influential Chuck Smith and movies like *A Thief in the Night* gave the movement an apocalyptic edge. There was so much power to save souls that it seemed to many as if the end-time events were taking place before their eyes.

GOSPEL ROCK 'N ROLL

Many of the young hippie converts were rock musicians. When Calvary Chapel exploded, a number of these musicians began to put together Christian bands. Chuck Girard and his band, *Love Song*, were converted and become one of the area's

premier music groups. *The Second Chapter of Acts* was formed and the solo artist, Larry Norman, became the Christian equivalent to Bob Dylan writing such classics as "Why Does the Devil Get All the Good Music?"

With the creation of the music agency *Maranatha! Music*, Calvary Chapel was on the cutting edge of a whole new industry that would take the world by storm—gospel rock 'n roll. Now baby boomers not only had Jesus, but they also had a church to attend, with music that was indigenous to them.

BILL HYBELS AND THE RISE OF THE SEEKER-SENSITIVE CHURCHES

In 1972, two young men, Bill Hybels and Dave Holmbo began to lead the youth group at my home church, South Park Church in Park Ridge, Illinois. Out of their efforts, God created the youth movement called Son City which impacted thousands of young people from the Chicago area. While there is probably not any direct tie to the Jesus Movement per se, God was in the air in those days. It was all one move of the Holy Spirit.

Eventually Hybels and Holmbo moved Son City out of the church and rented the Willow Creek Theater in nearby Palatine. This was the beginning of Willow Creek Community Church, one of the largest churches in America. Thousands of churches have patterned their Sunday morning services after Willow Creek's format that tries to win the seeker to Christianity through contemporary vehicles such as drama, media and rock music. Gatherings for teaching the church take place on other nights.

CALVARY CHAPEL¹³

The story of Calvary Chapel is significant for the history of the Vineyard because the Vineyard was birthed out of Calvary. It was, at the height of the Jesus Movement, a classic example of a quest for the radical middle between the Word/Spirit poles. The story begins with pastor Chuck Smith.

Chuck Smith grew up as a Christian in a Pentecostal denomination, and after going to Life Bible College, the Foursquare

school in Los Angeles, he pastored churches from that denomination for 17 years. Because of pressure to grow, Smith tried every gimmick possible to grow his church. Week after week he prepared topical evangelistic sermons, but when he would get to church, he says there was never a "sinner in the bunch." He chastised his flock for not gathering the lost, but it never worked.

His third pastorate in Corona, California, started with 52 people. Before long they had grown to 17, five of whom were members of his own family! He was forced to get another job and began to work for an Alpha Beta supermarket. Here, however, he prospered and was strongly urged by his boss to quit the ministry and move into management. Smith took that decision to the Lord; either God would somehow bring in the money to cover his unpaid bills (\$416), or he would quit the ministry and go into business. That same day someone called to say that God had laid it on their hearts to send Chuck \$426.

God next moved the Smiths to pastor a church in Huntington Beach. Here Chuck began to admit that God had made him a pastor-teacher rather than an evangelist. He gave himself to teaching expositionally through books of the Bible and saw the church begin to prosper as people were fed the Word of God.

They eventually left Huntington Beach and moved to Los Seranos and then Costa Mesa where they began to experiment with home Bible studies. At this point God made it clear to Chuck that he was to break with his denomination. He was now working as a carpenter and continued with the home Bible studies. One of the studies in Corona began to take off and looked like it might be very fruitful.

The owner of the project he was building, however, was on the board of a little church in Costa Mesa called Calvary Chapel. They were on the verge of closing and needed a pastor. Chuck's wife Kay was not at all interested in leaving their new work in Corona, but God made it clear to her that He was speaking to Chuck about taking the small church. God provided a Spirit-filled pastor for the work in Corona, and the Smiths began to pastor Calvary Chapel in 1965.

Two years before this, God had sovereignly spoken to Chuck that he was going to become a shepherd over many flocks and that his ministry would grow so large that the building would not be able to hold the people. Unbeknown to Chuck, the Holy Spirit had also spoken to the little group at Calvary that He would bring Chuck to pastor them. They also knew from the Lord that when he got there he would be unhappy with the building and would want to remodel it. God would bless the church. It would go on the radio and would overflow with people. It would eventually move to a new facility on the bluffs overlooking the Bay and become world renowned.

Chuck was surprised when, at lunch on his first Sunday, he was not rebuffed by his proposal to the elders to remodel the church. They went on the radio shortly thereafter but had to stop because so many people began showing up!

Much to Chuck's consternation, many of the new converts were hippies. Chuck couldn't stand hippies at first, but before long God gave him such a heart for them that he and Kay would often drive to Huntington Beach to watch and pray for them. About this time, the Smiths' daughter began to date a boy named John, an ex-hippie who had come to Christ. Through John, God began to open the doors to reaching hippies for Christ. One day John brought a hippie named Lonnie Frisbee whom he had picked up hitchhiking to Chuck's door—the first one he had ever met! Lonnie stayed with the Smiths for a couple of days, having just come from living in Ted Wise's House of Acts in San Francisco. Shortly thereafter, Lonnie helped a man named John Higgins start the Costa Mesa version of the same in a rented two bedroom house they called the House of Miracles. It was May of 1968 and time for an explosion.

Within the first week, 21 hippies accepted Christ and moved into the house. By the end of the second week there were 35. Those who had been Christians a week or more were asked to leave to share Christ with others. That next week some of them went to Tahquitz Canyon to witness and found a young runaway sitting on a rock and holding drugs, books on oriental religion and

a Bible. She was trying to find truth. The young Christians took her to the House of Miracles where she accepted Christ. The girl was returned to her parents but was back the next week with 10 of her friends. All ten were saved. The next week they brought 35 more from Riverside where they lived.

This led to a house ministry in Riverside, but it turned out to be an old hotel! A whole motorcycle gang was saved when they stopped to get rooms at the hotel, only to find that it was full of turned on hippie Christians. Other houses were started in Santa Ana, Garden Grove, Buena Park, Newport Beach, Costa Mesa and Huntington Beach. They even started a ranch in Oregon.

Meanwhile, back at Calvary, the church was beginning to outgrow its facility. There was growing tension between the more traditional members and the hippies. The straw that broke the camel's back was when the church members hung a sign outside the entrance saying NO BARE FEET ALLOWED. Chuck was appalled and immediately took the sign down. There was a board meeting that night and Chuck challenged the men saying that the church was on trial and had to pass the test of love. They turned over their new carpet to Jesus and determined to learn to love the hippies as they were, just as God had loved them.

They quickly outgrew their facility and bought an 11-acre plot on the bluffs overlooking the Bay. They remodeled the existing building, but soon outgrew it and had to put up a huge circus tent until they could build something more permanent. While meeting in the tent, they began to grow exponentially. Calvary was made famous when magazines such as *Look*, *Time* and *Life* ran spreads showing their mass baptisms in a cove off Newport Beach. Brian Vachon records his observations in an article in *Look* in 1971:

*Each month, adult ministers from Calvary Chapel conduct massive baptisms in a gently rounded harbor area outside Newport Beach, California. At the baptism I attended, several thousand spectators came and circled the beach or sat up on the protective wall of rock. They sang and prayed, and fellowship was something I could almost grab in my hand. It was warm—happy.*¹⁴

Chuck writes,

Scholars such as Peter Wagner (Fuller Theological Seminary) and Ron Enroth (Westmont College) have observed this phenomenon and noted that it is not likely anything of such colossal proportions has occurred in American history. One estimate put the total number of Calvary Chapel (Costa Mesa) baptisms performed over a two-year period during the mid-1970s at well over 8,000. Additionally, over 20,000 conversions to the Christian faith took place during that same period. According to church growth experts, Calvary Chapel's 10-year growth rate was almost 10,000 percent! Calvary Chapels have grown to nearly 400 affiliates [500 by 1995] in the United States and around the world. From humble beginnings, more than forty thousand people now call Calvary Chapel their home church. Calvary Chapel has become the third largest Protestant church in America and the largest in California.¹⁵

My wife and I can both trace roots back to Calvary Chapel. My wife was a white-collar hippie on drugs and living in Ocean Beach in San Diego. She came to Christ when someone from the Navigators knocked on her door, and shortly thereafter she became one of the first members of Mike MacIntosh's Calvary Chapel in San Diego (now called Horizon, an affiliate of Calvary Chapel).

I, on the other hand, was a straight kid from a Christian church in the Chicago suburbs and had run away to Southern California after my fiancée had been killed. I was in a park on a Sunday morning just a few days after arriving and was reading my Bible and asking God where I was to go to church. A jogger ran by and seeing my Bible said, "How you doin', Brother?" He invited me to a church called Calvary Chapel. It met in a theater, and everyone was dressed like ... well, Southern California. A girl came and sat on the stage with her guitar, closed her eyes, and went to be with Jesus. I had never seen anything like it

before. A thousand people with their eyes closed, many with hands raised, singing and weeping to Jesus. No band, no flash, just broken people like me learning to love God and neighbor. I had found my home and, not realizing it then, my wife. I married the girl with the guitar a little over a year later. And like my lovely Betsy, I too was baptized in one of the mass baptisms in the ocean.

THE PHILOSOPHY OF CALVARY CHAPEL

In his section on "Philosophy" in *The History of Calvary Chapel*, Chuck Smith goes to great lengths to explain the key to his approach to the church. He believes that the job of the church, after its primary task of bringing glory to God, is not to evangelize but rather to build up the church for the work of ministry so they can reach maturity in Christ (Ephesians 4:12). Chuck sees his role as pastor-teacher to model the lifestyle of a servant and teach the Word of God. His radio, tape and book ministry is called The Word for Today.

Calvary's main emphasis in church is to worship God and teach the Bible. Their worship involves songs produced by *Maranatha! Music* and Chuck's systematic teaching through the Bible. At the time of writing (1992) Chuck was going through the Bible with his congregation for the seventh time. Systematic teaching, he says, solves the basic problem of the minister struggling to find the text for the next week. It also keeps the preacher off pet subjects and forces him to teach the whole counsel of God.

Chuck believes that God showed him that if he would build up the church, Jesus would grow it. That indeed is what has happened. Calvary Chapel has been known for being one of the most successful evangelistic ministries in the history of America, producing some of the country's best evangelists in Raul Ruiz, Greg Laurie and Mike MacIntosh. Interestingly, the evangelism did not begin until Chuck stopped trying to be an evangelist and settled down to be a pastor-teacher, systematically teaching his church the Bible.

Calvary reflects the laid back style of what Chuck considers to be 90% of the baby-boomers, especially those in Southern California.

People can come dressed however they please. Most of the services use contemporary music, but others include traditional hymns. The heart of the service is Chuck's Bible-based message which he concludes with an opportunity for people to respond to Christ.

Calvary Chapel reflects a theology that affirms the present-day ministry of the Holy Spirit, but Chuck minimizes the use of the more Charismatic gifts. Tongues and prophecy are not allowed to manifest in the main services; other venues are provided for their expression. He does not want the services to be a "circus." He wants the gifts to flow in a way that he feels brings balance to the tension between dead orthodoxy and out-of-control emotionalism, between Word and Spirit. He would see gifts such as prophecy and word of knowledge as inherent in the pastor's preaching and teaching.¹⁶

The church government in the Calvary churches allows the senior pastor to make the key decisions as he discerns the will of Jesus. He does so in conjunction with a board of elders that partners with him. He is not their hireling, but neither does he lord his authority over them.

Chuck is very strong on not doing anything out of vain ambition and emphasizes waiting for the Lord who promises to build his church. Calvary prays, waits, and moves out on the basis of what they think the Lord is saying. They are very laid-back and avoid anything resembling what one might view as mainstream philosophy or ideology (such as marketing) or church growth principles.

SUMMARY

This brief overview of the Word and Spirit streams of church history sets the context for the emergence of the Vineyard movement. Like Calvary Chapel, the Vineyard is a search for the balance between Word and Spirit. As we will see, as Calvary began to routinize into a church planting movement, the Vineyard rose up to represent a more aggressive affirmation of the present-day ministry of the Holy Spirit. The Vineyard is an attempt to marry the life of the Spirit with solid exegesis and the fierce pragmatism

that reflects John Wimber's years as a church growth consultant. As will be seen in the following pages, staying in the radical middle is plagued with land mines. The Vineyard, as is historically the case, is in a tremendous struggle to find the point of balance as the Evangelical and Pentecostal sides in the Vineyard endeavor to critique one another.

To begin our story we need to examine two streams: John Wimber and the Evangelicals, and Kenn Gulliksen and Calvary Chapel representing the "Pentecostals."¹⁷



NOTES:

¹ *The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy*, New Brunswick, NJ, Rutgers University Press, 1992

² *The Sociology of Religion*, Boston, MA, Beacon Press, 1993
(first published in Germany in 1922)

³ Dallas, TX, Word Publishing, 1991

⁴ While the volumes on evangelicalism are too numerous to list, two suggested studies are Christian Smith, *American Evangelicalism: Embattled and Thriving*, Chicago, IL, The University of Chicago Press, 1998; see also the excellent historical account by George Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism, 1870-1925*, New York, NY, Oxford University Press, 1980.

⁵ As with evangelicalism, Pentecostal scholarship is voluminous. On renewal movements throughout the history of the church see Ronald Knox, *Enthusiasm*, South Bend, IN, University of Notre Dame Press, 1995. On classic Pentecostalism from an outsider's perspective see Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*, Reading, MA, Addison-Wesley Publishing Co., 1995. For an insider's view see either the thorough analysis by Walter Hollenweger, *The Pentecostals*, London, Eng., Student Christian Movement Press, 1972 or a quick overview by Vinson Synan, *In the Latter Days: The Outpouring of the Holy Spirit in the Twentieth Century*, Rev. Ed., Ann Arbor, MI, Servant Publications, 1991. For background of the healing revivals see "Healing Movements," by P. G. Chappell in Burgess, McGee and Alexander, eds., *Dictionary of Pentecostal and Charismatic Movements*, Grand Rapids

MI, Zondervan, 1988; see also D. E. Harrell's *All Things are Possible: The Healing and Charismatic Revivals in Modern America*, Bloomington IN, Indiana University Press, 1975.

⁶ Some Charismatics in the 1960s saw the Montanists as proto Pentecostals.

⁷ For a modern restatement of the cessationist thesis see John MacArthur, *Charismatic Chaos*, Grand Rapids, MI, Zondervan, 1992. For a refutation see Jack Deere, *Surprised by the Power of the Spirit*, Grand Rapids, MI, Zondervan, 1993.

⁸ *Quenching the Spirit: Examining Centuries of Opposition to the Moving of the Holy Spirit*, Lake Mary, FL, Creation House, 1992, pp.84-87

⁹ *How Should We Then Live?* Old Tappan, NJ, Fleming H. Revell, 1976, pp. 182ff.

¹⁰ See the unpublished MA thesis by David Di Sabatino, *The History of the Jesus Movement*. This thesis can be viewed and downloaded off the world wide web at www.ldolphin.org/jpindex.shtml. The thesis has also been published as *The Jesus People: An Annotated Bibliography and General Resource* (Westport, CT., Greenwood Press, 1999); see also Edward Plowman's *The Jesus Movement in America* (formerly *The Underground Church*), New York, Pyramid Books, 1971. Plowman was a pastor in San Francisco during this period and studied, researched and lived through what happened.

¹¹ *Time*, August 3, 1971.

¹² Grand Rapids, MI, Zondervan.

¹³ Much of the following information about Calvary Chapel comes from a booklet written by Chuck Smith called *The History of Calvary Chapel* (Costa Mesa, CA, The Word for Today).

¹⁴ "The Jesus Movement is Upon Us," February 9, 1971 (Vol. 35, No. 3, pp. 15-21).

¹⁵ Smith, p. 2.

¹⁶ Chuck's essential position was communicated to me in a fax from Kenn Gulliksen, August 6, 1998.

¹⁷ I put "Pentecostals" in quotes because neither Gulliksen nor Chuck Smith would consider themselves Pentecostals. Indeed, Chuck Smith moved away from his Pentecostal, Foursquare heritage. I am using the term "Pentecostal" to mean that these men were representative of a stream that affirmed the present day ministry of the Spirit whereas Wimber was birthed in evangelical cessationism.