

A Vineyard Kingdom Hermeneutic: Pneumatic, Communal, Transformative, and Missional

By Luke T. Geraty

“The Art and Science of Hermeneutics”

Depending upon one’s tradition, Christians read Scripture differently, with unique priorities and conclusions.¹ While some conflate “exegesis” and “interpretation” with hermeneutics, according to Anthony Thiselton, hermeneutics “investigates more specifically how we read, understand, apply, and respond to biblical texts”² because hermeneutics “includes the second-order discipline of asking critically *what exactly we are doing when we read, understand or apply texts*”³ and “explores *the conditions and criteria* that operate to try to ensure responsible, valid, fruitful, or appropriate interpretation.”⁴ More simply, hermeneutics is “the study of principles and methods of interpretation.”⁵

In this essay, I will develop principles toward a distinct Vineyard hermeneutic by engaging with scholars, theologians, pastors, and authors who are either affiliated with the Vineyard movement or are friendly to its ethos.⁶

The Vineyard Movement’s Ecclesiological Ontology Informs Its Hermeneutical Priorities

The Vineyard movement, founded by John Wimber,⁷ is “a network of over 1,500 churches worldwide”⁸ that holds to continuationism⁹ and is considered a part of the Third

¹ This all in addition to the myriad of issues raised by the epistemological challenges raised by postmodernism. For a good introduction to epistemological issues related to presuppositions, etc., see David J. A. Clines, “Biblical Hermeneutics in Theory and Practice,” *Christian Brethren Review* 31, 32 (1982), 65-76.

² Anthony Thiselton, *Hermeneutics: An Introduction* (Grand Rapids: Eerdmans, 2009), 1.

³ *Ibid.*, 4, emphasis his.

⁴ *Ibid.*, emphasis his.

⁵ Walter C. Kaiser Jr., “Concluding Observations,” in *Introduction to Biblical Hermeneutics: The Search for Meaning*, ed. Walter C. Kaiser Jr. and Moisés Silva (Grand Rapids: Zondervan, 2007), 335.

⁶ This essay builds upon previous work done by Beth M. Stovell, “Read this Writing and Tell Me What it Means: Hermeneutics and Discernment in Scripture” (paper presented at the annual meeting for the Society of Vineyard Scholars, Anaheim, California, April 18–20, 2013).

⁷ Technically the Vineyard was started by Kenn Gulliksen, though he turned over leadership to Wimber early in the movement’s history; cf. Bill Jackson, *The Quest for the Radical Middle: A History of the Vineyard* (Cape Town: Vineyard International Publishing, 1999), 80-90.

⁸ “About Vineyard,” last modified April 23, 2014, <http://www.vineyardusa.org/site/about-vineyard>.

⁹ Continuationism is the theological view that all of the spiritual gifts of the Holy Spirit have “continued” to the present day. For the best defenses of continuationism, see Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles*, Revised and Expanded Edition (Tulsa: Word & Spirit Press, 2011); Jack Deere, *Surprised by the Power of the Spirit* (Grand Rapids: Zondervan, 1993); C. Samuel Storms, “A Third

Wave.¹⁰ Bill Jackson wrote the following on what has shaped and continues to influence the Vineyard:

“... the Vineyard is a search for the balance between Word and Spirit... 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... 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.”¹¹

Rich Nathan and Ken Wilson have proposed the term “Empowered Evangelicals” as the best label to describe people of the Vineyard, “who regularly heal the sick in the power of the Holy Spirit, cast out demons, have a low-key perspective regarding tongues, and regularly receive prophecies.”¹² The Vineyard movement traces its theological history through the Evangelical, Pentecostal, and Charismatic traditions and is best understood as embracing an ontology of both Word and Spirit.¹³

Vineyard history, and the corresponding ecclesial influences, is important in order to develop and/or recognize a distinct hermeneutical approach because there are two significant influences: the Evangelical and Renewal traditions. As Jackson, Nathan, and Wilson all acknowledge, a Vineyard approach will embrace the best of these traditions.

Vineyard Hermeneutics: Built on Evangelical/Renewal Frameworks

Wave View,” in *Are Miraculous Gifts for Today?*, ed., Wayne Grudem, (Grand Rapids: Zondervan, 1996), 175-223 (as well as the essay by Douglas A. Oss); Gary Greig and Kevin Springer, eds., *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used By Jesus and the Early Church Meant for the Church Today?* (Ventura: Gospel Light, 1993);

¹⁰ It is widely recognized that the term “Third Wave” is somewhat misleading and historically inaccurate. For pragmatic reasons, see Wayne Grudem, “Preface,” in *Are Miraculous Gifts for Today?*, 12n.2 or Rich Nathan and Ken Wilson, *Empowered Evangelicals: Bringing Together the Best of the Evangelical and Charismatic Worlds*, Revised and Updated Version (Boise: Ampelon Publishing, 2009), Kindle Electronic Edition: Kindle Locations 57-66; for historical reasons, see Allan Anderson, *An Introduction to Pentecostalism*, Second Edition (Cambridge: Cambridge University Press, 2014).

¹¹ Jackson, *The Quest for the Radical Middle*, 39-40.

¹² Nathan and Wilson, *Empowered Evangelicals*, Kindle Locations: 66-67.

¹³ Cf. Sam Storms, *Convergence: Spiritual Journeys of a Charismatic Calvinist* (Kansas City: Enjoying God Ministries, 2005); Anderson, *An Introduction to Pentecostalism*, 67.

Evangelical hermeneutics are largely dominated by the Historical-Critical/Grammatical (HCG) approach, though there are certainly other important approaches.¹⁴ The HCG approach seeks “to discover the intention of the Author/author (author = inspired human author; Author = God who inspires the text)”¹⁵ for its original audience, while also emphasizing “the need to take into account the original languages and the historical context of Scripture.”¹⁶ A Vineyard hermeneutic integrates the HCG approach.¹⁷

Pentecostal/Charismatic hermeneutics certainly builds upon the HCG approach,¹⁸ but focuses “upon an experiential reading of the text through the community of the church.”¹⁹

Andrew Davies explains this by stating:

[Pentecostals] have sought to identify our own experiences with those of the earliest church, described in detail in what we recognise as the historical narrative of the Acts of the Apostles, and we have believed, prayed and worked in the Spirit’s power that we might see our own worlds turned upside down just as first century Palestine was... we have sought to see the biblical text reworked and re-enacted in our lives and churches today.²⁰

T. M. Luhrmann reports that early in Vineyard’s history this same assumption existed as Wimber and his congregation “repeatedly compared their own experience to those of scriptural

¹⁴ Cf. Stanley E. Porter and Beth M. Stovell, eds., *Biblical Hermeneutics: Five Views* (Downers Grove: InterVarsity Press, 2012). *Biblical Hermeneutics: Five Views* includes advocates of the Literary/Postmodern approach, the Philosophical/Theological approach, the Redemptive-Historical approach, and the Canonical approach. See also Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove: InterVarsity Press, 2010).

¹⁵ Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, Rev. and expanded, 2nd ed. (Downers Grove: InterVarsity Press, 2006), 24.

¹⁶ Walter C. Kaiser Jr., “Concluding Observations,” in *Introduction to Biblical Hermeneutics: The Search for Meaning*, ed. Walter C. Kaiser Jr. and Moisés Silva (Grand Rapids: Zondervan, 2007), 335.

¹⁷ Cf. Nathan and Wilson, *Empowered Evangelicals*, Kindle Locations 2279-2348.

¹⁸ Cf. Mark Cartledge, “Text-Community-Spirit: The Challenges Posed by Pentecostal Theological Method to Evangelical Theology,” in *Spirit and Scripture: Exploring a Pneumatic Hermeneutic*, eds. Kevin L. Spawn and Archie T. Wright (London: T&T Clark, 2011), 130-133.

¹⁹ Mark Cartledge, “Text-Community-Spirit,” 133-134.

²⁰ Andrew Davies, “What Does It Mean to Read the Bible as a Pentecostal?,” *Journal of Pentecostal Theology* 18 (2009), 218.

times, particularly the Gospels and the Book of Acts” as “they spoke about the scriptures not as texts of an ancient people, but as if they events had just happened.”²¹

Furthermore, Davies notes that “ordinarily Pentecostals read the Bible... to meet God in the text, and to provide an opportunity for the Holy Spirit to speak to our spirits.”²² Vineyard hermeneutics assume a similar commitment, as one of the five Vineyard core values is “Experiencing God,” which states:

... the experience of the kingdom of God (and thus, the experience of God’s presence) is central to our faith and Christian life... God is eager to be known and experienced by all... we value the life-changing power of the experience of His presence.²³

Again it must be noted that the Vineyard approach will embrace the best of these traditions.

Vineyard Hermeneutics: Centered on King/Kingdom.

Vineyard hermeneutics are centered on king and kingdom. Regarding king, Steve Burnhope suggests that we approach Scripture as being both “Christological” and “Christocentric.”²⁴ The former focuses on the *nature* of Scripture²⁵ in that Burnhope suggests we view Scripture “as the word of God in a manner that is analogous to Jesus as the Word of God in traditional Christology – truly divine and truly human.”²⁶ The latter “acknowledges the Son as

²¹ T. M. Luhrmann, *When God Talks Back: Understanding the American Evangelical Relationship with God* (New York: Random House, 2012), 32.

²² *Ibid.*, 219.

²³ “Core Values & Beliefs,” last modified May 2, 2014, <http://www.vineyardresources.com/CoreValuesAndBeliefs.pdf>, 5.

²⁴ Steve Burnhope, “A Proposal for a Vineyard 5-Step Hermeneutical Model,” (paper presented at the annual meeting for the Society of Vineyard Scholars, Columbus, Ohio, April 3-5, 2014), 1.

²⁵ The Vineyard Statement of Faith on the Sufficiency of Scripture is as follows: “We believe that the Holy Spirit inspired the human authors of Holy Scripture so that the Bible is without error in the original manuscripts. We receive the sixty-six books of the Old and New Testaments as our final, absolute authority, the only infallible rule of faith and practice.”

²⁶ Burnhope, “A Propose for a Vineyard 5-Step Hermeneutical Model,” 2. Burnhope directs us to Chalcedonian Christology as a helpful analogy.

the principal hermeneutical lens for knowing what God is like and knowing his ways.”²⁷ A primary principle for the Vineyard is to read Scripture through Jesus.²⁸

In addition to a king-centered hermeneutical approach, the kingdom of God serves as another primary hermeneutical center. Phil Strout, National Director of Vineyard USA, writes that “the kingdom of God is the central theological motif that gives definition to all that we believe” and that Vineyard holds to “a kingdom of God centered theology.”²⁹ Furthermore, the Vineyard core value of “The Theology and Practice of the Kingdom of God” states that Vineyard “is a movement distinctively centered in a renewed understanding of the centrality of the kingdom of God in biblical thought” and the Vineyard understands “the kingdom of God as the overarching and integrating theme of the Bible.”³⁰ The Vineyard reads and interprets Scripture in light of this “central motif.”³¹ Kingdom hermeneutics embody what Burnhope describes as being “consummational,” another way of referring to the Vineyard’s central commitment, which he summarizes as follows:

A consummational hermeneutic situates our interpretive endeavour in the concrete context of the eschatological *telos* of God’s activities as consummator of human history. Specifically, it acknowledges the critical place in the Synoptic Gospels of Jesus’ proclamation of ‘the Kingdom’ in word and deed and its ‘now, and not yet’ character. This in turn focuses our hermeneutical approach on what Scripture has to say concerning our core expectations for Christian life and practice in the present day.³²

²⁷ Burnhope, “A Propose for a Vineyard 5-Step Hermeneutical Model,” 1; cf. Michael Williams, *How to Read the Bible through the Jesus Lens: A Guide to Christ-Focused Reading of Scripture* (Grand Rapids: Zondervan, 2012).

²⁸ Vineyard hermeneutical trajectories would gladly agree with N.T. Wright’s emphasis on the need for a wider focus on the meta-narrative of biblical theology, namely the idea of God becoming king and that king inaugurating God’s kingdom; cf. N. T. Wright, *How God Became King: The Forgotten Story of the Gospels* (New York: HarperCollins Publishers, 2011).

²⁹ “Core Values & Beliefs,” last modified May 2, 2014, <http://www.vineyardresources.com/CoreValuesAndBeliefs.pdf>, 4.

³⁰ *Ibid.*

³¹ Space does not permit, nor is it the intention of this essay, to address the topic of the kingdom of God. For the Vineyard understanding of the kingdom of God, see Derek J. Morphew, *Breakthrough: Discovering the Kingdom*, Revised Version (Cape Town: Vineyard International Publishing, 2006). In addition to Morphew, the Vineyard has been significantly influenced by George Eldon Ladd; cf. Jackson, *The Quest for the Radical Middle*, 54-55 and 112-113.

³² Burnhope, “A Proposal for a Vineyard 5-Step Hermeneutical Model,” 1.

All this suggests Vineyard hermeneutics takes seriously the fact that after the Resurrection, Luke notes that Jesus interprets Scripture,³³ opens up eyes, and speaks to his disciples concerning himself (the king) and the kingdom of God.³⁴

In what follows I will develop a Vineyard kingdom hermeneutic that can be expressed through four adjectives: *pneumatic*, *communal*, *transformative*, and *missional*.

A Vineyard Kingdom Hermeneutic is *Pneumatic*

A Vineyard hermeneutic is *pneumatic* in that the Holy Spirit is recognized in both the role of Inspiration as well as in regards to different aspects of Illumination.³⁵ Jeannine K. Brown states that when “we speak about the personal encounter with the other that occurs in reading Scripture, it is the Holy Spirit as the transcendent other who has inspired the text (“all Scripture is God-breathed”) and who continues to speak through what the biblical authors wrote.”³⁶ In the Vineyard, people read Scripture fully aware of the Spirit’s historic “breathing” as well as being postured to hear how the Spirit might speak today. Timothy McNinch writes that Vineyard hermeneutics are “*conversational*, not *mechanical*” in that they would “move beyond canned study guides that lead participants to predetermined destinations and instead follow the promptings of the Spirit in organic, often unexpected directions—such as genuine conversations will do.”³⁷ Burnhope similarly states that “faithful interpretation is found in the Spirit-led fusion

³³ Use of διαρρηγνύω (*diermeneuo*) in Luke 24:27 is quite relevant to a discussion on hermeneutics as it is translated as “interpreted” (ESV/NET), “expounded” (KJV), and “explained” (NAU/NIV/NLT); cf. William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 244.

³⁴ Cf. Luke 24:13-35 and Acts 1:3.

³⁵ Illumination is defined as “the ongoing work of the Holy Spirit in the Christian person and community in assisting believers to interpret, understand and obey the Scriptures. Illumination is a matter of faith as well as intellectual assent—the Spirit’s goal in illumination moves beyond mere intellectual assent to propositions of Scripture to the moving of the human will to trust Christ and obey him” in Stanley Grenz, David Guretzki, and Cherith Fee Nordling, *Pocket Dictionary of Theological Terms* (Downers Grove: InterVarsity Press, 1999), 62.

³⁶ Jeannine K. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics* (Grand Rapids: Baker Academic, 2007), 128, emphasis mine.

³⁷ Timothy McNinch, “Open-ended Exegesis in Five Easy Steps” (paper presented at the annual meeting for the Society of Vineyard Scholars, Columbus, Ohio, April 3-5, 2014), emphasis his.

of the horizon of the original text (located in the prior episodes of the story) with the horizon of the contemporary reader (in its current episode).³⁸ Vineyard interpreters gladly join Pentecostals to “read the Bible as dialogue partners with... the inspiring Spirit”³⁹ as well as “fundamentally to encounter God’s presence in the text.”⁴⁰ When it comes to the Spirit’s role in hermeneutics, Vineyard interpreters seek for the ways in which the Spirit may illuminate the Scriptures because they start with a horizon⁴¹ that views Scripture as “the locus of God’s continuing act of revelation.”⁴² Reading Scripture in the Vineyard is understood as a *pneumatic* experience.⁴³

A Vineyard Kingdom Hermeneutic is *Communal*

In opposition to the tendency of some Evangelicals to encourage an *individualistic* approach to the hermeneutical task,⁴⁴ Vineyard hermeneutics are *communal* in that they encourage the reading, interpretation, and application of Scripture to be done in the context of the church.⁴⁵ As Timothy McNinch writes,

Vineyard exegesis would be communal, not individualistic. While exegesis can be initiated by individuals, a Vineyard approach would only be realized fully in the context of fellow interpreters seeking meaning together. These communal experiences are helped (as is prayer ministry) by gifted leadership, but also create space (again, like prayer ministry) for non-leaders to contribute some of the most potent insights.⁴⁶

³⁸ Burnhope, “A Propose for a Vineyard 5-Step Hermeneutical Model,” 4.

³⁹ Davies, “What Does it Mean to Read the Bible as a Pentecostal?,” 221.

⁴⁰ Andrew Davies, “Reading in the Spirit: Some Brief Observations on Pentecostal Interpretation and the Ethical Difficulties of the Old Testament,” *Journal of Beliefs & Values* 30, 3 (2009), 304.

⁴¹ For a detailed reason as to why the use of the term “horizon” is better than “presupposition,” see Anthony C. Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description* (Grand Rapids: Eerdmans, 1980); Anthony C. Thiselton, *The Holy Spirit – in Biblical Teaching, through the Centuries, and Today* (Grand Rapids: Eerdmans, 2013). 95-96.

⁴² Cartledge, “Text-Community-Spirit,” 134.

⁴³ I agree with Davies that “there is much work to be done in describing the process of what is sometimes labelled ‘pneumatic interpretation,’” “What Does it Mean to Read the Bible as a Pentecostal?,” 229.

⁴⁴ See Christian Smith, *The Bible Made Impossible: Why Biblicism Is Not a Truly Evangelical Reading of Scripture* (Grand Rapids: Brazos Press, 2011).

⁴⁵ “Church” here is understood to be larger than just the “local church.” It includes both the Vineyard movement, globally, and the wider ecumenical body of Christ; cf. that the Association of Vineyard Churches USA states that one of its objectives is to “work to express the unity of Christ by intentionally joining with the broader body of Christ in common witness and love,” “Core Values & Beliefs,” last modified May 2, 2014, <http://www.vineyardresources.com/CoreValuesAndBeliefs.pdf>, 9.

⁴⁶ McNinch, “Open-ended Exegesis in Five Easy Steps,” 2.

Central to this Vineyard *communal* hermeneutical approach is the assumption that spiritual formation, and thereby the reading of Scripture, takes place in the community of faith.⁴⁷ This *communal* hermeneutic is related to the Pentecostal tradition's emphasis on testimony and oral expressions as it self-identifies with what Scott A. Ellington states:

Testimony and oral expression lend themselves to the understanding and knowing of the God with whom we are in an active relationship, and it requires no 'special knowledge' or expertise in order to participate actively in the search to know God. As a result, access to God is not controlled by a few professionals, but is open to all. By encouraging each member of the community of faith to share testimonies of his or her experiences of God and to participate in illuminating these experiences in dialogue with Scripture, the church community, and the Holy Spirit, the opportunity and the responsibility to know God is shared equally by all.⁴⁸

In the Vineyard, participation in the task of sharing illuminating experiences of the Spirit, in conversation with Scripture, take place in the context of the community.⁴⁹ As Stovell notes, "due to the communal role of the Spirit's presence within Pentecostal-Charismatic circles, many times there is a greater awareness within charismatic hermeneutics of the role of the community in reading and interpreting Scripture and an emphasis on acting out the meaning of Scripture through practice."⁵⁰

A Vineyard Kingdom Hermeneutic is *Transformative*

People within the Vineyard movement approach Scripture from the horizon that engaging the Bible is a *transformative* encounter. As Joe Gorra notes, "we want to understand the symphonic ways through which scripture summons and how it seeks to transform readers-as-

⁴⁷ Jeffrey P. Greenman and George Kalantzis, *Life in the Spirit: Spiritual Formation in Theological Perspective* (Downers Grove: InterVarsity Press, 2010), 26-27.

⁴⁸ Scott A. Ellington, "Pentecostalism and the Authority of Scripture," *Journal of Pentecostal Theology* 9 (1996), 27.

⁴⁹ Cf. Eric Sandras, *Buck-Naked Faith: A Brutally Honest Look at Stunted Christianity* (Colorado Springs: NavPress, 2004), 47-69; Allan H. Anderson, *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (Oxford: Oxford University Press, 2013), 118-144.

⁵⁰ Stovell, "Read this Writing and Tell Me What it Means: Hermeneutics and Discernment in Scripture," 17. According to Stovell, this builds upon Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture and Community* (Cleveland: CPT Press, 2009), 94-125, 164-181.

followers” and “we need to intentionally read for the transformation of our (individual/congregational) whole world-and-life-view)... with the aim of being summoned to grow more attentive to discerning, learning, and cooperating with the ways of God in our actual world.”⁵¹

Vineyard hermeneutics approach the Bible as God’s authoritative word, spoken to not only *reveal* and *inform*, but to *transform* people. After all, “empowered evangelicals believe in the actual transformation of people and situations through the direct intervention of God.”⁵² Or, as John Wimber wrote:

[In the Bible] He reveals himself to us so that we may know him and be redeemed by him, and so that we may love and serve Him... The Bible is unlike any other book. It is a collection of incredible love letters from God, telling us about our relationship with him. Small wonder that we are called to be men and women of The Book, meditating on God's Word and *allowing it to transform our minds, hearts, souls, and actions.*⁵³

A Vineyard Kingdom Hermeneutic is Missional

Addressing the Vineyard core value of “Compassionate Ministry,” the Vineyard states that “we lean toward the lost, the poor, the outcast, and the outsider with the compassion of Jesus.”⁵⁴ Vineyard hermeneutics approaches the Bible with *missional* awareness, an outworking of our *pneumatic, communal, and transformative* horizons.

The Vineyard incorporates an approach to “signs and wonders,” and the corresponding supportive texts, as the impetus for what is called “power evangelism.” Wimber, in fact, stated that “when we train people in power evangelism, we would say that the opportunity to pray for the sick can be a major boon and blessing and foundation for presenting the Gospel,” for which

⁵¹ Joe Gorra, “Five Factors for a ‘Vineyard Hermeneutics’ Model,” (paper presented at the annual meeting for the Society of Vineyard Scholars, Columbus, Ohio, April 3-5, 2014).

⁵² Nathan and Wilson, *Empowered Evangelicals*, Kindle Locations: 888-889.

⁵³ John Wimber, *The Way In Is the Way On* (Boise: Ampelon Publishing, 2006), Kindle Locations: 816-817, 948-950, emphasis mine.

⁵⁴ “Core Values & Beliefs,” last modified May 2, 2014, <http://www.vineyardresources.com/CoreValuesAndBeliefs.pdf>, 6.

Wimber stated is founded upon “a number of texts where that happens in the New Testament.”⁵⁵ These “signs and wonders” are understood in the Vineyard as “tools” in the missional toolbox. In tracing his own history, Wimber states that as he read Scripture, he noticed that “Jesus always combined the proclamation of the kingdom of God with its demonstration (the casting out of demons, healing the sick, raising the dead, and so on)” and that “Scripture indicated that they authenticated the gospel, cutting through people’s resistance and drawing attention to the good news of Jesus Christ.”⁵⁶

The Vineyard kingdom hermeneutic is *missional* in that it joins with the renewal traditions emphasis on global missions. Within early Pentecostalism, “mission was... given a new pneumatological and eschatological dimension”⁵⁷ and the Vineyard has attempted to integrate this missional thrust within its hermeneutical approach to the Bible in that we *read* Scripture. The Vineyard attempts to keep an ear toward how it may *speak to* or *inform* our missional methodology as well as to keep our focus on the nations, the broken, and the disenfranchised.

Burnhope is again helpful in understanding how this *missional* hermeneutical approach is influential when he notes that in his model of Vineyard exegesis, Vineyard hermeneutics “incorporate an eschatological dimension, focused on the *telos* of God’s redemptive work.”⁵⁸ Vineyard hermeneutics are, in fact, concerned with the *Missio Dei* and gladly recognized the larger redemptive work of God beyond simply “getting people saved.”⁵⁹ Vineyard interpreters

⁵⁵ John Wimber, *Everyone Gets to Play: John Wimber’s Writings and Teachings on Life Together in Christ* (Boise: Ampelon Publishing, 2008), Kindle Locations: 1957-1958.

⁵⁶ John Wimber and Kevin Springer, *Power Evangelism*, Revised and Updated (Ventura: Regal, 2009), Kindle Locations: 327-330.

⁵⁷ Anderson, *To the Ends of the Earth*, 17.

⁵⁸ Burnhope, “A Propose for a Vineyard 5-Step Hermeneutical Model,” 6.

⁵⁹ Again, N. T. Wright is extremely influential within Vineyard communities.

assume that God's mission is concerned with people *and* the rest of creation and read Scripture through a lens that embraces both/and rather than either/or.⁶⁰

Conclusion

While there is no monolithic Vineyard hermeneutical model, all Vineyard interpreters engage Scripture through the lens of king and kingdom while leaning toward a *pneumatic*, *communal*, *transformative*, and *missional* horizon. From here we can begin to critically evaluate these leanings.

⁶⁰ Rich Nathan and Insoo Kim, *Both-And: Living the Christ-Centered Life in an Either-Or World* (Downers Grove: InterVarsity Press, 2013).

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