



## *WAYMAKER INSTITUTE INSTITUTIONAL POSITIONS*

### **INTRODUCTION**

Waymaker Institute exists to equip and educate the next generation of high character and high capacity leaders to build up the local church. In any educational endeavor, positions of controversy over secondary issues will naturally arise. This document describes the position of Waymaker Institute as an institution on secondary theological issues—i.e., those not articulated in the Waymaker Institute Statement of Faith. While Waymaker Institute welcomes faculty members to hold any theological position on secondary issues that is historically orthodox, as an institution, Waymaker Institution situates itself within the following theological camps.

### **BIBLICAL STUDIES**

As an institution, Waymaker Institute embraces the New Perspective on Paul. Waymaker Institute locates itself within the tradition of Biblical Theology, seeing Scripture as a unified worldview story of redemption (BT3). Waymaker Institute accepts a conservative dating of the Old and New Testaments, and generally assumes traditional authorship. Waymaker Institute does not take a position on the literality of the creation accounts or the book of Revelation.

### **CULTURAL ENGAGEMENT**

As an institution, Waymaker Institute broadly aligns itself with the Radical Orthodoxy movement. Waymaker Institute is an evangelical institution, emphasizing and agreeing with each component of the Bebbington Quadrilateral. Waymaker Institute rejects a fundamentalist or separatist approach to cultural engagement, while also rejecting Christian nationalism. Waymaker Institute will address political issues in course content, but remains non-partisan.

### **ECCLESIOLOGY**

As an institution, Waymaker Institute embraces the mega-church paradigm and model. Waymaker Institute is moderately egalitarian, and second wave charismatic. Waymaker Institute advocates for an elder-led church polity. Waymaker Institute does not embrace the organic or high church model. Waymaker Institute does not take a position on the ordination of women.

### **THEOLOGY**

Waymaker Institute affirms the doctrines and creeds of the first six historic ecumenical councils (Nicaea-Constantinople III). As an institution, Waymaker Institute does not affirm any other creed, catechism, confession, or ecumenical statement. As an institution, Waymaker Institution does not conform to Reformed soteriology or systematic theology.



## KEY SCHOLARS

Waymaker Institute’s curriculum and course content is heavily influenced by the following scholars:

- N.T. Wright
- Dallas Willard
- Scott McKnight
- James K.A. Smith
- Richard J. Foster
- Matthew Lee Anderson
- Matthew Bates
- Tim Mackie
- John Ortberg
- Oliver O’Donovan
- John Milbank
- Dietrich Bonhoeffer

## ACADEMIC FREEDOM

Because Waymaker Institute is committed to free and open inquiry in all matters, it provides all students, faculty, and staff of Waymaker Institute the broadest possible latitude to speak, write, listen, challenge, and learn. Except insofar as limitations on that freedom are necessary to the functioning of Waymaker Institute and Waymaker.Church, the Institute fully respects and supports the freedom of all students, faculty, and staff at Waymaker Institute to “discuss any problem that presents itself.”

In such discussions, the ideas and opinions of different students, faculty, and staff of Waymaker Institute will often and quite naturally conflict—however—**it is not the role of the Waymaker Institute faculty to attempt to shield students from ideas and opinions they find unwelcome, disagreeable, or even deeply offensive.** As such, Waymaker Institute faculty are free to explore, debate, and discuss all matters of scholarship outside the classroom. Waymaker Institute Faculty are welcome to hold theological positions on secondary issues (i.e., those not articulated in Waymaker Institute’s Statement of Faith) that differ from the institutional positions of Waymaker Institute so long as they are discussed and proclaimed with charity and humility.

The freedom to debate and discuss the merits of competing ideas does not allow Waymaker Institute faculty to teach or say whatever they wish, wherever they wish. Waymaker Institute exists to develop the next generation of high character and high capacity leaders. By nature, Waymaker Institute students are impressionable and malleable. As such, **faculty at Waymaker Institute have a duty to teach in line with the historical tradition of Christian orthodoxy and the spirit and letter of the Waymaker Institute Statement of Faith.**

Waymaker Institute may restrict teaching or faculty expression that violates the law, falsely defames a specific individual, constitutes a genuine threat or harassment, unjustifiably invades substantial privacy or confidentiality interests, or is otherwise incompatible with the



functioning, mission, or doctrine of Waymaker Institute or Waymaker.Church. In addition, the Institute may reasonably regulate the time, place, and manner of expression and debate to ensure that it does not disrupt the ordinary activities of Waymaker Institute or Waymaker.Church.