



Ecclesiology Supplement

Below is an articulation of historic baptist ecclesiological beliefs and practices that Plant Indy seeks to advance. While not every Church Plant or Church Revitalization may be marked by the following ecclesiology due to various circumstances, it is the goal of Plant Indy that each approved Church Plant and Church Revitalization would grow towards the beliefs and practices outlined below:

The Nature and Mission and Unity of the True Church

1. We believe that the marks of a true church are the right preaching of the Word and the proper practice of the ordinances, as defined herein.
2. We believe that the church has only two ordinances: baptism and communion.
3. We believe that each local church consists of genuine Christians who have believed the gospel, been baptized as believers, covenanted together as members, and who regularly partake of communion together.
4. We believe that the mission of the church is to “go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples into churches, that they might worship the Lord and obey his commands now and in eternity to the glory of God the Father.”¹

Local Church Governance and Offices

1. We believe that each local church is autonomous from other churches and ecclesiastical institutions, including but not limited to the governance of its own affairs and the ownership of its assets.
2. We believe that under the authority of the Triune God’s word, churches ought to be elder-led, deacon-served, and member-governed.
3. We believe that churches ought to be led by a plurality of elders, unless this is not possible due to lack of qualified men.
4. We believe that only men qualified in accordance with 1 Timothy 3:1–7, Titus 1:6–9, and 1 Peter 5:1–4 may serve as elders of churches, and that they must be approved by the congregation.
5. We believe that only persons qualified in accordance with 1 Timothy 3:8–13 may serve as deacons of churches, and that they must be approved by the congregation.
6. We believe that only Christians who have a) been baptized by immersion after their necessary conversion and b) who covenant together under a unified statement of faith may join a church as members.

¹ See Kevin DeYoung and Greg Gilbert, *What Is the Mission of the Church?: Making Sense of Social Justice, Shalom, and the Great Commission* (Crossway, 2011).



7. We believe that a local church is wise to implement practices that ascertain the genuineness of peoples' conversion before they join the local church, which may include discerning prospective members' understanding of the gospel, the circumstances surrounding their baptism, and the fruit of repentance in their lives.

Baptism & Communion

1. We believe that only those who have repented of their sins and trusted exclusively on the gospel of Jesus Christ are the proper subjects of baptism.
2. We believe that churches ought practice water baptism by immersion after conversion in the name of the Father, Son, and Holy Spirit.
3. We believe that communion ought to be practiced regularly in remembrance of Jesus's person and work.

Church Membership & Restorative Church Discipline

1. We believe that a local church gathered in Jesus's name has the responsibility to receive or remove persons from church membership.
2. We believe that each church ought to practice restorative church discipline in its various steps according primarily (though not exclusively) to Matthew 18:15–20 and 1 Corinthians 5.
3. We believe that members who persist in major, outward, and unrepentant sin ought to be excommunicated, and that excommunicated members ought not partake in communion unless they have repented of their sin.

Preaching

1. We believe that the primary practice of preaching in the local church ought to be *expositional*, defined as making the main contours of the biblical text the main contours of the sermon, applying them, and continuing this through successive passages of scripture week by week.
2. We believe that only qualified men may preach from the Bible to an audience of adult men and women in the local church context.
3. We believe that expositional preaching ought to be live and in-person. We also recognize that this may be reached after a few years in certain church planting proposals.

Inerrancy, Manhood and Womanhood, and Sexuality/Gender



1. We Affirm the Chicago Statement (1978).²
2. We affirm the Danvers Statement (1988).³
3. We affirm the Nashville Statement (2017).⁴

² This Statement may be found at www.etsjets.org/files/documents/Chicago_Statement.pdf

³ This Statement may be found at cbmw.org/about/danvers-statement/

⁴ This Statement may be found at cbmw.org/wp-content/uploads/2017/08/The-Nashville-Statement.pdf