

# **HEART'S JOURNEY COMMUNITY**

**What We Believe... and How We Are  
to Live Because of It**

**By**

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## **The Heart's Journey Community Statement of Faith.**

**The Word** ~ We believe the Holy Scripture of the Old and New Testaments to be the verbally inspired Word of God, the final authority for faith and life, infallible and God-breathed {*theopneustos*} (Matt. 5:18; Jn. 16:12-13; 2 Tim. 3:16-17; and 2 Pet. 1:20-21).

**The Lord** ~ We believe in one God in tri-unity {or Trinity}, eternally existing in three persons— *Abba*, Son, and Spirit— coeternal in being, coinfinite in nature, coequal in power and glory, having the same attributes and perfections (Gen. 1:26; Deut. 6:4; Mk. 1:9-11; 2 Cor. 13:14).

**Jesus' Person and Work** ~ We believe the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary, in order that He might reveal the Father's heart to humanity and redeem fallen and sinful man (Lk. 1:35; Jn. 1:1-5, 14). We believe the Lord Jesus Christ accomplished our redemption and deliverance through His Death on the Cross as a representative, vicarious, substitutionary sacrifice, and that our justification is made certain by His literal, physical Resurrection from the dead (Rom. 3:20-24; 1 Pet. 2:24; Eph. 1:7; 1 Pet. 1:3-5). We believe the Lord Jesus Christ ascended into Heaven and is now exalted “**at the right hand of the Majesty on high**” where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Legal Advocate before the Throne of Grace (Acts 1:9-10; Rom. 8:34; Heb. 7:24-25 and 9:24; 1 Jn. 2:1-2).

**The Spirit's Person and Work** ~ We believe the Holy Spirit is a member of the Triune Godhead and the One who convicts the world of sin, righteousness, and judgment (Jn. 16:7-11); that He is the supernatural Agent in regeneration {the new birth, being born again (Jn. 3:5-8; Titus 3:4-6)}, baptizing all believers into the Body of Christ (1 Cor. 12:13), indwelling them and sealing them for the Day of Redemption (Rom. 8:11 and 23; 1 Cor. 3:16 and 6:19; 2 Cor. 1:22; 5:5; Eph. 1:13-14; 4:30). We believe the genuine desire for holiness in the lives of Jesus' Followers finds its expression in submission and surrender to the Spirit's presence and power within (Eph. 5:18-21), as well as His leading and guiding on the Path of Life (Acts 16:6-10).

**Humanity** ~ We believe mankind was created in the image and likeness of God (Gen. 1:26-27), but through Adam's sin— the fatal Fall— our race fell, inherited a sinful nature, and became alienated from God (Gen. 3). Man, as we know all too well, has a radical propensity to sin, and of himself is utterly unable to remedy his fallen condition (Rom. 3:20-24; 5:12; Eph. 2:1-3 and 12-13).

We also believe that humanity is created in the “**image**” of God {*imago Dei*}, and thus has infinite value in the eyes of our Creator.

This is clearly seen in the reality of Jesus' Incarnation, becoming fully man while remaining truly God, and His willingness to die for all mankind— a sacrifice borne of His limitless love for those whom He created. Mankind bears *Abba's* image in that we are cognitive, creative, conscientious, intelligent and deeply relational creatures.

**Salvation-Deliverance** ~ We believe that salvation in every Age of History, the deliverance of man from darkness and spiritual death, is the gift of God brought to man by grace and received by individual trust or belief in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of sins (Jn. 1:12; Eph. 1:7; 2:8-10; and 1 Pet. 1:18-19). We believe that by our faith in His finished work God **“rescues us from the dominion of darkness”** and delivers us to **“the Kingdom of the Son He loves”** (Col. 1:13).

**The Eternal Assurance and Security of the Saints** ~ We believe that all the Redeemed of every Age are kept by God's power and are thus secure in Christ forever, for God cannot fail (Jn. 6:35-40; 10:27-30; Rom. 8:1, 35-39; 1 Cor. 1:4-8; 1 Pet. 1:3-5; and Jude 24-25).

**An Apprentice's Response** ~ We believe it is the privilege of Jesus' Followers to rejoice in the security of their salvation through the testimony of the divine Word, which forbids exploiting our freedom as an occasion for the flesh to exert authority it no longer has (Rom. 13:13-14; Gal. 5:1 and 13; Titus 2:11-15). We further believe that the Redeemed who are surrendered to their Savior's will are *in process*, undergoing a **“transformation”** into His glorious image (2 Cor. 3:17-18), **“being made holy”** as the author of Hebrews puts it in 10:14, and that the purpose behind our sanctification is to **“bear fruit to the glory of God,”** that **“good works”** should flow naturally from our lives (Jn. 15:1-10; Rom. 7:4; Eph. 2:10; Col. 1:10).

Where **“good works”** and **“spiritual fruit”** are entirely absent in the lives of Jesus' Followers there is a *serious* misunderstanding about what it means to follow Him in faith and live as He lived.

**The Ekklesia** ~ We believe that the Church, which is the Body and espoused Bride of Christ, is a spiritual organism comprised of all born-again believers in this present Age—irrespective of their affiliation with human organizations (1 Cor. 12:12-14; 2 Cor. 11:2; Eph. 1:22-23; 5:25-27). We believe the establishment and continuance of local bodies of believers is clearly taught in the New Testament (Acts 14:27; 18:22; 20:17; 1 Tim. 3:1-3; Titus 1:5-11). We believe in the autonomy of individual bodies, that they are to be free of any external authority and control save God's (Acts 13:1-4; 15:19-31; 20:28; Rom. 16:1 and 4; 1 Cor. 3:9 and 16; 5:4-7; 1 Pet. 5:1-4). We recognize believers' baptisms and the Communion as Scriptural means of *testimony* for the Church and *allegiance* to Jesus in the Age of Grace (Matt. 28:19-20; Acts 2:41-42; 18:8; 1 Cor. 11:23-26).

We believe that Biblical and spiritual Community means we worship, walk, war and work *together* as *One* in the Spirit of Christ.

**Humility** ~ We believe that a life of humility is a life of honor in the eyes of *Abba*, that humility means, in the imitation of Jesus, a Life of service and of sacrifice (Mk. 10:45 and Phil. 2:5-11). We believe that the *willing* sacrifice of our resources— our time, attention, affection, respect, and compassion for the hurting and hopeless, our money and materiel for those in need, our love for the loveless and grace for the graceless— is *required* for apprenticeship to Jesus Christ (Lk. 6:27-36; Acts 2:42-47; 4:32-35; 20:32-35). We believe that our brother or sister's needs are our needs, their wounds our wounds, and their joy our joy (Rom. 12:13-16; 1 Cor. 12:26; and 1 Jn. 3:16-19); and that loving them as Christ loves us (Jn. 13:34-35) means we share in all these.

**The Service and Gifting of the Saints** ~ We believe that God the Holy Spirit is sovereign in bestowing spiritual gifts, and that He does this at the moment we believe in Jesus— in grace and apart from human merit (1 Cor. 12:7, 11-13; Eph. 4:7-8). It is, however, each disciple's responsibility to know, recognize, and develop their sovereignly given spiritual gift{s}. We also believe that particular spiritual gifts are neither essential {proving the presence of the Spirit or the ownership of Eternal Life} nor an indication of a 'deeper spiritual experience.' We believe it is the privilege and responsibility of every apprentice to serve others, *in love*, according to the gift and grace given to her (Rom. 12:3-8; 1 Cor. 12-13; 1 Pet. 4:10-11).

We also believe that certain spiritual gifts were temporary in nature and designed to disappear from the scene— 1 Corinthians 13:8-10.

**Spiritual Warfare** ~ We believe in the deadly reality of spiritual warfare, that we live and love in a World at War, a vast Conflict between God and Satan, good and evil, encompassing the entire *Kosmos* and the hearts and lives of those who dwell there. We believe Scripture pulls back the curtain on the Invisible Realm, over and over again, to give those of us in the temporal and transient a glimpse at the spiritual and eternal (2 Kgs. 6:8-17; Isa. 14; Ezek. 28; Dan. 10; Eph. 6:10-20). We believe it is our responsibility to battle faithfully and fiercely, in the power and authority of the Lord Jesus Christ— King of all Kings and Sovereign of all Sovereigns— for our *own* hearts and the hearts of those around us (2 Cor. 10:3-5; Eph. 4:25-32; 6:10-12; Jms. 4:6-10; 1 Pet. 5:8-10).

We also believe that through the Cross Jesus “**disarmed the rulers and authorities**” at work in this world (Col. 2:15) making victory over their satanic schemes and demonic deceptions a very real possibility. We long to live in this Freedom, and believe it is our right as the sons and daughters of God to do so (Gal. 5:1).

**The Primacy of Prayer** ~ We believe in the primacy and priority of prayer

(Acts 2:41-42), the soul-shaking {and soul-saving}, history-changing, mountain-moving power of faith-filled prayer (Matt. 7:7-11; 21:18-22; Jms. 5:13-18), as well as the power of our prayer-answering God. In the words of D.L. Moody, we believe “Prayer moves the arm that moves the world.” I.e., there are things in this life, a multitude of them, which only God can change, alter, affect, shatter or restore, and that only the faith-filled cries of His Children will bring His perfect response (Ps. 55:16-18; Jer. 29:11-13). We also believe, in the words of the great George Mueller, that “prayer is not overcoming God’s reluctance. It is laying hold of God’s willingness.” Along these very lines, we believe *Abba* intended our constant communication with Him to be the conversational intimacy of a close and trusted Friend, a faithful Father in whose heart our hearts can rest (Matt. 11:28-30; 1 Thes. 5:16-17).

We believe the “**Father of mercies**” hears and answers prayers offered in faith, according to His perfect will, for the weak and the sick, the ill and afflicted in body and in soul (Jn. 15:7; 1 Jn. 5:14-15; Jms. 5:13-18). We also believe that the heart of a Christian Community is *forged* in the fires of prayer for one another, and that it is the sacred duty of every disciple to faithfully and fiercely lift up the lives of every other member of the Body of Christ (1 Tim. 2:1-3 and 8).

**The Baptism and Residency of the Spirit** ~ We believe the baptism of the Holy Spirit occurs at conversion and is the placing of the believer into the Body of Christ, identifying him or her with Jesus forevermore (1 Cor. 12:13). We also believe that at this very moment the Spirit of God takes up residency within the child of God— specifically, in our now redeemed and renewed hearts, purified by faith (Acts 15:9; 2 Cor. 1:22; Rom. 5:5; Gal. 4:6; and Eph. 3:17)— making our bodies His Temple (1 Cor. 3:16 {collectively} and 6:19 {individually}).

**Circumcision of the Heart** ~ We believe the heart, which is the centre of the soul according to Scripture {the seat of our will, intellect, emotions, imagination, our conscience, creativity and self-consciousness, our memories, mindset, and identity as men and women, masculine or feminine}, is circumcised unto God at the moment of salvation (Rom. 2:28-29 and Col. 2:11-12). And that this spiritual circumcision, accomplished by the Holy Spirit, has set our hearts free from the flesh, no longer to be tyrannized by the sinful nature. We believe our hearts are now free to follow Jesus for the very first time; and that our hearts are *good* in Christ— not evil, wicked, or malignant. Which is *not* the same as believing we no longer have a sinful nature— cf. 1 John 1:5-10. We *do* have a sinful nature, it’s just our hearts {our souls} are not bound to it any longer. They are not enslaved to sin like they were before our new birth in Christ.

We believe this is one of the most critical aspects of theology {our profession} and Life {our practice}, that this helps us to both understand our nature as deeply relational beings and live out the command of our King to “**love**” him with “**all our heart, soul, mind and strength**”— that is, with the totality of our being— and to love those around us “**as ourselves**” in His Resurrection Power.

We believe the circumcision of the heart opens up the theological propositions of Romans 6 and turns them into *relational realities*.

**Resurrection and Return** ~ We believe in the “**Blessed Hope**,” the personal, imminent coming of the Lord of Glory for and with His Redeemed ones (1 Cor. 15:42-58; Titus 2:11-14; 1 Thes. 1:10; 4:13-18; 5:9): i.e., His Return in glory to defeat His enemies and establish His literal and physical reign over the Earth— the 2<sup>nd</sup> Advent (Zech. 14:3-15; Matt. 24:15-31; Rev. 19:11-16 and 20:1-6).

**Eternity** ~ We believe the Eternity which awaits the sons and daughters of God will be a place of beauty unparalleled, intimacy undreamt of, and adventure untold (Rev. 21-22), one that we will fully enjoy in the presence of the Trinity, with bodies exactly like that of Jesus Christ (1 Cor. 15:35 ff.; Phil. 3:20-21; 1 Jn. 3:2-3), for “**when He appears we shall be like Him, for we shall see Him as He is.**” We believe in the restoration of *all* Creation, that this is the very purpose of God in human history (Rom. 8:19-22), to reconcile all things to Himself (Eph. 1:9-10; Col. 1:20); and that this includes “**a New Heavens and a New Earth**,” cleansed and purified from every stain of sin (Rev. 21:1). We believe, as John describes it in the Revelation of Jesus, that the “**heavenly Jerusalem, the City of the Living God**” and dwelling place of His Redeemed in every Age (Heb. 12:22-24), will come down to the New Earth and thus Heaven and Earth will be as one forevermore (Rev. 3:12; 21:1-22:5).