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Breaker's Faith: Communal Obedience and the God Who Makes a Way

Introduction

“By faith they passed through the Red Sea as through dry land” (Hebrews 11:29). Here the writer of Hebrews names a kind of faith that is corporate, boundary-breaking, and Spirit-led. Unlike the individual examples of Abraham, Moses, or Sarah, this moment describes a whole people responding together to the disruptive act of God. Their passage through the waters was not simply survival; it was breakthrough.

Micah 2:13 describes this kind of divine intervention with the image of the ‘breaker’ (ha-pōrēts): ‘The breaker goes up before them; they break out, pass through the gate and go out by it. So their King goes on before them, and the LORD at their head.’ The Hebrew term evokes both pastoral and martial imagery: the shepherd leading his sheep out of confinement and the warrior breaching enemy walls. In Pentecostal interpretation, the Breaker’s Anointing is a Spirit-empowered grace that shatters obstacles, dismantles strongholds, and opens the way for God’s people to advance.

In an age that values efficiency and control, this text reminds us that God’s breakthrough is rarely about speed. It is about dependence. Breaker’s faith calls the church not to shortcut the journey but to trust the One who leads.

Theological Exploration

Breaker’s Faith as Communal Faith

Hebrews 11:29 is unique in attributing faith to an entire people: ‘By faith they passed through the Red Sea.’ All earlier examples in the chapter highlight individuals—Abel, Enoch, Noah, Abraham, Sarah, Moses. But this act of faith is remembered collectively. The miracle was not the triumph of one leader but the obedience of the whole community stepping forward together.

This corporate character challenges our modern tendency to reduce faith to something purely individual. The Red Sea did not part for isolated believers but for the people of God moving as



one. As Pentecostal theologian Terry Cross emphasizes, the Spirit empowers the church communally, binding the body together for God's mission.(1) Breaker's faith is sustained when God's people, together, risk obedience.

The Paradox of the Breaker's Path

The exodus narrative shows that God's chosen path was not the most efficient. The route across the wilderness to the sea was exhausting and dangerous, but it provided the one essential condition: a stage on which God's glory could be revealed when there was no human way forward. The paradox of breaker's faith is that it depends not on efficiency but on God's power. The sea did not part because Israel had strength but because God acted when His people obeyed.

Jericho: Circling Versus Encircling

Hebrews 11:30 shifts to Jericho: 'By faith the walls of Jericho fell, after the Israelites had marched around them for seven days.' Notice the focus is not on Israel's marching but on the walls' collapse. As Harold Attridge observes, faith here is less a feeling than the conduit through which God's power is released.(2) The point is not how the people felt but how their obedience created the channel for God's action.

This passage highlights the difference between moving in circles and encircling. In the wilderness, Israel circled the mountain aimlessly (Deut. 2:3), a pattern born of unbelief. At Jericho, however, their encircling was strategic, prophetic, and obedient. Circling represents delay and stagnation; encircling represents perseverance and anticipation. In practical terms, this distinction speaks to prayer, worship, and discipleship that may seem repetitive but, in God's timing, becomes the pathway to breakthrough.

Faith presses forward with endurance: don't stop at six, for the walls fall at seven.

Rahab: Disruptive Inclusion

Hebrews 11:31 honors Rahab, the Canaanite prostitute who welcomed the spies in peace. Her story interrupts the flow of patriarchs and prophets, reminding us that God's breakthroughs often come through unexpected vessels. Amos Yong notes that the Spirit's outpouring always subverts cultural boundaries—sons and daughters, servants and masters, Jews and Gentiles.(3) Rahab embodies this truth, revealing that breaker's faith is radically inclusive. Through her obedience, her household was saved, and her name became inscribed in the genealogy of Jesus (Matt. 1:5). Faith is not the preserve of the religious elite but the inheritance of all who trust God.

Witnesses and the Race of Endurance

Hebrews 12 continues by calling us to run with endurance, surrounded by a great cloud of witnesses. These witnesses are not passive spectators but active testifiers whose lives declare,



‘God is faithful.’ Their stories assure us that we are never alone. The imagery of entangling sin (hamartia) portrays sin as something wrapping around the legs of a runner, impeding motion. Breaker’s faith requires disentanglement so that we can run unhindered.

Finally, our gaze is fixed on Jesus, the pioneer (archēgos) and perfecter (teleiōtēs) of faith. He is both the beginning and the end of our journey, the one who endured the cross and triumphed in resurrection. Breaker’s faith endures because it is tethered to Him. He did not bypass suffering but endured it for the joy set before Him. And because He endured, we too can endure.

Practical Reflection

The call of Hebrews 11–12 reframes how we live:

1. Faith is communal: some breakthroughs only come when the people of God move together.
2. Faith perseveres: there is a difference between circling in fear and encircling in obedience.
3. Faith includes: Rahab shows that God’s purposes advance through unexpected people.

For today’s church, breaker’s faith may mean persisting in prayer that feels delayed, pressing on when the path is unclear, or welcoming those whom others would exclude. It is the confidence that God still makes a way where there seems to be none.

Closing Exhortation

Breaker’s faith does not fracture. It endures because it is anchored in Jesus, the one who endured the cross and is seated in triumph. Surrounded by witnesses, freed from entanglements, and fixed on Him, we run not in vain but toward completion.

The prayer of Hebrews 11–12 is clear: God, give us the breaker’s faith—a faith that moves together, obeys in perseverance, welcomes outsiders, and endures until the promise is fulfilled.

Bibliography

1. Terry Cross, *A People of God’s Presence: Addressing Ecclesiology in the Twenty-First Century* (Cleveland, TN: CPT Press, 2019).
2. Harold W. Attridge, *Hebrews: A Commentary on the Epistle to the Hebrews*, Hermeneia (Philadelphia: Fortress Press, 1989).
3. Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005).

