

El Gibbor – the Mighty El, the Light of YHWH.

This is a study of El Gibbor as presented in Isaiah chapter 9. Who or what is El Gibbor?

Let's find out. We'll take chapter 9 as it comes and go to other scriptures that amplify what we are seeing.

Isa 9:1 *Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.*

Ephraim's exile was in stages. There were 3 Syrian invasions and Israel was lightly afflicted. See [2Ki 15:29](#)

Isa 9:2 *The people that walked in darkness have **seen a great light**: they that dwell in the land of the shadow of death, upon them hath the **light** shined.*

The great light was Yahshua, the living Torah. The people were disobedient to Torah. When the devil left after tempting Yahshua, the prophecy in Isa 9:2 was fulfilled.

Mat 4:13 *And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:*

Mat 4:14 *That it might be fulfilled which was spoken by Esaias the prophet, saying,*

Mat 4:15 *The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;*

Mat 4:16 ***The people which sat in darkness saw great light**; and to them which sat in the region and shadow of death light is sprung up.*

These people were Israelites who had become gentiles. Yahshua spent much of his time in the former territory of the northern kingdom where some of the lost sheep of the houses of Israel were. Those people were in darkness and Yahshua was the great light that had been prophesied to come.

We are told in Isa 49:6 that Yahshua was given as a light to the gentiles. YHWH is speaking in the following verse.

Isa 49:6 *And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a **light to the Gentiles**, that thou mayest be my salvation unto the end of the earth.*

The word translated "restore" is 'shub' which means to "fetch home again". He hasn't forgotten us after 2700 years. It is where the word 'teshuvah' (repentance) comes from.

The word "preserved" above is the word Natzri, the root word of Nazarene. The word "netzer" is used only 3 times in scripture and is only used speaking of Ephraim. Yahshua will be the "light" that restores the natzrim of Israel, the 10 tribes of Israel. We see this repeated in Isa 42:6.

Isa 42:6 *I YHWH have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;*

Isa 42:7 *To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.*

Any doubt who these are? The gentiles here are the lost sheep of the house of Israel. It was they that Yahshua was sent to retrieve. (Mat 10:6; 15:24)

Mat 10:5 *These twelve Yahushua sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:*

Mat 10:6 *But go rather to the lost sheep of the house of Israel.*

And again.....

Mat 15:24 *But he answered and said, I am not sent but unto the lost sheep of the house of Israel.*

Another passage of scripture referring to the light as Yahshua is found in Isa 60:1-3. The time frame here is at his second coming.

Isa 60:1 *Arise, shine; for thy light is come, and the glory of YHWH is risen upon thee.*

Isa 60:2 *For, behold, the darkness shall cover the earth, and gross darkness the people: but YHWH shall arise upon thee, and his glory shall be seen upon thee.*

Isa 60:3 *And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*

The Light is the light of *Melek HaMoshiach*. This is the same Light that existed before the creation of the universe according to **Bereshith 1:3**. We will see in another study and in a moment here, why we believe the light of Gen 1:3 is the Messiah.

I believe this refers to the darkness in the day of Yahweh that shall cover the earth. The people sit in gross spiritual darkness at that time. When Yahshua returns, every eye will behold him.

Rev 21:23 *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of Elohim did lighten it, and the Lamb is the light thereof.*

Rev 21:24 *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

Okay, let's go back to the beginning.

Gen 1:3 *And Elohim said, Let there be light: and there was light.*

- Gen 1:3 And Elohim said, Let there be light: and there was light.
- ויאמר אלהים יהי אור ויהי אור: Gen 1:3

- "vi'omer ויאמר (and He says) אלהים elohiym/god ya'hee (be) ore (light), vi'hee (and was) ore (light)"
- He didn't say let there be light, He commanded it into existence.
- Light Be!!

- Hebrew for light in Gen 1:3 = אור (ore)
- In Pictographic Hebrew, it is – אור
- Notice the Vav between Elohim and man.
- The Vav is the “nail” and is recognized as representing the Messiah.

The Messiah is the intercessor between YHWH and man.

- The light of the sun, moon and stars is spelled without the vav.
- Where light is spelled with a vav, it is many times referring in someway to the Messiah.

A devout man named Simeon who the Ruach HaKodesh had revealed he would not see death until he had seen YHWH's Messiah, spoke the following words as he blessed the infant Yahshua.

Luk 2:30 *For mine eyes have seen thy salvation,*

Luk 2:31 *Which thou hast prepared before the face of all people;*

Luk 2:32 *A light to lighten the Gentiles, and the glory of thy people Israel.*

And when Paul appeared before King Agrippa, he also revealed the following:

Act 26:22 *Having therefore obtained help of Elohim, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:*

Act 26:23 *That Messiah should suffer, and that **he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.***

There are some scriptures that have been tampered with to remove this “**light**”. Let's look at one of them. This one is found in Isa 53 which is forbidden reading in any Jewish synagogue. Why? Because it so obviously speaks of Yahshua, the Messiah of Israel.

Isa 53:11 *He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he **shall** bear their iniquities.*

I also include the translation of the Jewish Publication Society of this verse.

Isa 53:11 *Of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he **did** bear.*

Doesn't even sound like the same verse, does it? See how much difference there are in the different translations. Notice the tenses? The KJV makes his bearing our

iniquities future whereas the JPS makes it past to rule out Yahshua. That's why it is important to study and learn Hebrew.

The doctored Masoretic text omits "light" from this verse. It should read "*He shall see "light" which is the result of the resurrection. The Dead Sea scrolls have this verse: "from the labor of his soul, **he will see light** and he will be satisfied".*" The JPS has it this another way: *Of the travail of his soul he shall see to the full.* Notice anything missing? Where's the light? Is it any wonder why the Jews sit in darkness today having removed the "light" from their scriptures?

Isa. 53 is the only place in scripture where the phrase, "My righteous servant" is used.

Back to Isaiah chapter 9:

Isa 9:3 *Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.*

The word "not" should not be translated "not" as it doesn't fit with the flow of the statement. It could also be translated as "truly" in this case. Or it could read "thou hast increased for it (the nation) the joy."

Isa 9:4 *For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.*

The day of Midian refers to the deliverance under Gideon (surname -Jerubbaal) in Judges 7:9 where Yahweh delivered Israel out of the hands of the Midianites. Gideon was of the tribe of Manasseh. This also refers to how YHWH will deliver Israel from the end time Anti-Messiah. The United States has been thought to be the dwelling place of the tribe of Manasseh. Will the U.S. be used to deliver Israel from the end time Anti-Messiah? Psalms 83 was found in a peat bog a couple of years ago and it was turned to this Psalm. This Psalm describes exactly what is happening today with the Arabs wanting to acquire the land YHWH gave to the descendents of Abraham, Isaac and Jacob forever. It is hard to resist the temptation to go to Psalm 83 as it deals with latter day prophecy. I'll leave it to you to read, but for now let's move on.

Isa 9:5 *For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. (KJV)*

Most translations either have boot or armor.

Isa 9:5 *For every boot of one trampling in tumult, and coat rolled in blood, shall be used for burning and fuel of fire. (Scriptures 98)*

This is a difficult passage because of the way it is translated. The word "se'on" translated "battle" should be "greaves" or the leg protection worn by soldiers. **The idea of the whole verse is that our future redemption will be like that when Yahweh delivered Israel from the Midianites.** All weapons of war will be burned and war will be no more. And the next verse tells us why.

Isa 9:6 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

This child (**Yahshua**) is given to both houses of Israel. The word translated "child" is "yeled" which means a "lad".

The prophet saw in the darkness of Israel, the boy being born to them (both houses of Israel) for the darkness of Isa. [8:21-9:5](#) was in Zebulun, Naphtali, beyond Jordan, Galilee and Judah and He would be a great light to the people. (Dake) (Also see [Isa 42:6](#) discussed above.

He is given as a light to the "gentiles" and to **restore** (fetch home again) the "preserved of Israel" in Isa. 49:6. The word "preserved" in that verse is "Natzrim", (the root word of Nazarene) which is what Christians are called in Israel today. This is all in connection with the re-gathering of all the tribes of Israel.

There is a 2000 year gap between the words "given" and "the government." Name called wonderful. See [Jdg 13:18](#) (the word "secret" there should be translated "Wonderful")

Jdg 13:18 *And the angel of YHWH said unto him, Why askest thou thus after my name, seeing it is secret?*

The word translated "Secret" above should be "Wonderful". The Messenger of YHWH is known as Metatron to the Jewish sages. We know him to be the pre-incarnate Yahshua, the word, Memra or the messenger of YHWH.

Isa 9:7 *Of the increase of his **government** and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YHWH of hosts will perform this.*

The Hebrew word translated as "government" in both these verses 6 and 7 is "misrah", which comes from a primitive root meaning "TO HAVE POWER". The word "misrah" is only used here in these two verses and nowhere else in the Old Testament. It does mean government, but Yahshua will be the one who governs. Now here is the title subject of this study...

Isa 9:6 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty El, The everlasting Father, The Prince of Peace.*

He shall be called "**El Gibbor**" (The Mighty El). We also see this El Gibbor in Isa. 10:21. This mighty El is the one that is the **light of Israel** and to whom the remnant of Israel returns. Let's begin in v 17.

Isa 10:17 *And **the light of Israel** shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;*

Isa 10:18 *And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.*

Isa 10:19 *And the rest of the trees of his forest shall be few, that a child may write them.*

Isa 10:20 *And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again **stay upon him that smote them; but shall stay upon YHWH, the Holy One of Israel, in truth.***

We won't dwell on the Anti-Messiah who smote us, but we will abide in YHWH.

Isa 10:21 *The remnant shall return, even the remnant of Jacob, unto the mighty EL. (El Gibbor)*

Isa 10:22 *For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness*

El Gibbor is also called "wonderful counselor" in Isa 9:6. In the original Hebrew language He is called "Pele Yoeitz" (wonderful counselor). In Hebrew the word "Pele" translated 'wonderful' can only be used for deity and is never used for a human being.

The everlasting father, the prince of peace is very problematical to the Jews. Is it any wonder why Isaiah 53 is banned in the synagogues? Let's look at it again

Isa 9:6 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

The name of this child that is to be born shall be called wonderful, counselor, El Gibbor, the everlasting father, the prince of peace. El Gibbor can only be Yahshua.

Isa 9:7 *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YHWH of hosts will perform this.*

Of the greatness of his government (right to rule the earth) and peace, there shall be no end. (see [Luk 1:32](#) where he is given the throne of David.)

The prophet Isaiah used a closed "mem ם" at the beginning of the word for "increase" (marbah) contrary to Hebrew rules of grammar. The word marbah would normally be written מרבה. However, in this case Isaiah was inspired to write it לםרבה. (The ל preceding the word just means "of"). The ancient rabbis considered a closed mem to mean a closed womb. This hints that Yahshua was to be born of a woman with a closed womb or a virgin.

Isa 7:14 *Therefore YHWH himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

Back to Isa 9:7, the Hebrew word "David" means "well beloved". It is a root which means "close relative, friend". The cognate meaning is "support - conduct Torah". Yahshua is called all of these.

Who was it that said "This is my beloved son in whom I am well pleased? Did He say this is my David? Yahshua will sit upon the throne of David and rule with a rod of iron.

***Isa 9:7** Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YHWH of hosts will perform this.*

Yadah Yahweh (Craig W.) claims that the last sentence in verse 7 should read "**The passion or zeal of YHWH will perform this as 'Yshayah'el.**" He claims that this is in the Great Isaiah scroll discovered with the Dead Sea Scrolls. He asserts that **Yshayah'el means "El existing as man"**. I have looked at a picture of the Great Isaiah scroll, but haven't been able to verify this. It is on the edge of the scroll and is not very clear making it hard to read from the picture.

El Gibbor is also described in Jer 32:18. It was he who brought the children of Israel out of Egypt and will be the one who again will lead us out of "Egypt", the world controlled by Satan.

***Jer 32:17** Ah Master YHWH! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:
Jer 32:18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, **the Mighty God, (El Gibbor)**YHWH of hosts, is his name,*

We are told here than El Gibbor is YHWH of hosts. Earlier we saw that El Gibbor could only refer to Yahshua. Yahshua is YHWH of the Tanakh. He is not YHWH the Father, but is YHWH the Son.

This explains how the children of Israel could see and eat before YHWH in Exo. 24:11 and not be consumed. It also explains the next 2 verses:

***Zec 12:9** And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.
Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

YHWH is the one speaking above. How could YHWH, the Father be pierced? Aren't we told it is Yahshua who will destroy all the nations that come against Israel? The conclusion is inescapable; Yahshua is El Gibbor, the Mighty El of Israel, YHWH of hosts.

End of study.