PELE YO ’ ETZ · EL GIBOR · ABI ‘ AD · SAR SHALOM

Four Ontological Dimensions of Being in the Light of the Messiah

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Introduction — Being as Mystery, Calling, and Fulfilment

Human existence is more than the fact that someone is born, lives, and eventually dies. Ontology asks deeper questions: Why do we exist? Where does existence receive its meaning? Toward whom should human life be directed? In the light of Scripture, human beings receive life, exist in relationships, are called to know truth, and are invited toward the fullness of life in God.

Isaiah 9:5–6 in some Bible numbering systems (Isaiah 9:6–7 in many others) speaks of a child born and a son given. The Hebrew titles are פֶּלֶא יוֹעֵץ — Pele Yo ‘ etz; אֵל גִּבּוֹר — El Gibor; אֲבִי־עַד — Abi ‘ Ad; and שַׂר־שָׁלוֹם — Sar Shalom. Christian interpretation reads this prophecy in the light of Jesus Christ. This essay uses ontology and existential philosophy as contemplative tools, not as a new dogmatic formula.

I. PELE YO ‘ ETZ — Wonderful Counsellor

Pele means wonder, marvel, or something astonishing; yo ‘ etz relates to a counsellor or one who gives guidance. Together, the title may be contemplated as wisdom that surpasses ordinary understanding. Mystery does not mean meaninglessness; it means a depth that human thought can never exhaust.

Human beings do not merely live; they ask what their lives mean. They consider whether their choices, work, suffering, and relationships lead toward the good. Wisdom is not simply the accumulation of information. It is the willingness to let truth correct us and shape our actions.

Psalm 119:105 describes God ’ s word as a lamp for the feet and a light for the path. A lamp does not reveal the entire future at once; it illuminates the next step. In John 14:6, Jesus identifies himself as the way, the truth, and the life. In Christian reading, Pele Yo ‘ etz points toward Christ, the Word who shows the way of life. Existence becomes meaningful when we seek wisdom and allow truth to illuminate our choices.

II. EL GIBOR — Mighty God

El means God; gibor can mean mighty, strong, or warrior. Divine power cannot simply be equated with domination. In Christian reflection, power must be understood in relation to truth, justice, love, and salvation.

Human beings have abilities, but also limits. We can build and create, yet we cannot control all time, death, suffering, or another person ’ s freedom. Acknowledging our limits does not diminish human dignity; it is a step toward truth. We are not God; we are creatures who receive existence.

Courage does not mean never feeling fear. It means continuing to do what is right while aware of our weakness. God ’ s power does not promise that every difficulty will immediately disappear, and it must never be used to blame those who suffer. In 2 Corinthians 12:9, Paul reflects on divine power made perfect in weakness. The Cross reveals power through love and self-giving rather than domination. El Gibor calls us to use our strength to protect, serve, and restore life.

III. ABI ‘ AD — Everlasting Father

Abi can mean “ my father ” or “ father of, ” depending on context; ‘ ad conveys eternity or enduring continuance. The title is commonly rendered “ Everlasting Father ” or “ Father of Eternity. ” In Catholic faith, this messianic title does not erase the distinction between the divine Persons of Father and Son: they are distinct Persons, yet one God.

No human being creates himself. We receive our bodies, time, language, family, and world before we can understand them. In classical Christian metaphysics, God is not merely the largest object in the universe, but the ground of the existence of all created things. The name Father expresses not only origin but also relationship, care, and love.

Human life unfolds through relationships, yet it also includes loss. Hope in enduring love does not erase grief; it makes room for grief without allowing it to have the final word. In John 17:3, Jesus connects eternal life with knowing the true God and the One whom God sent. In John 17:11, he prays that the disciples be kept in the Father ’ s name. Abi ‘ Ad invites us to receive life as a gift, live in gratitude, and cultivate faithful relationships.

IV. SAR SHALOM — Prince of Peace

Sar means ruler, leader, or prince; shalom means more than the absence of war. It includes well-being, wholeness, security, restored relationships, and life made right. Sar Shalom can therefore be rendered “ Prince of Peace ” or “ Ruler of Well-being. ”

A person may possess many things and still lack peace. Fulfilment does not mean a life without problems; it means a life being oriented toward a unifying good. In Scripture, peace is connected with justice, truth, reconciliation, and faithfulness to God. A peace that ignores another person ’ s suffering is not yet complete shalom.

John 14:27 presents the peace given by Christ. This peace does not mean that conflict and suffering instantly vanish; the disciples still face hardship. Yet they need not face it without hope. Christ ’ s peace becomes visible through repentance, forgiveness, justice, and responsibility toward others. Sar Shalom calls us to become peacemakers in families, the Church, society, and the world.

V. The Four Titles as One Ontological Whole

The four titles may be contemplated as complementary dimensions: Pele Yo ‘ etz — existence as mystery requiring wisdom; El Gibor — existence calling for courage and service; Abi ‘ Ad — existence as a gift sustained by love; Sar Shalom — existence directed toward wholeness and communion.

Wisdom illuminates action. Power finds its meaning in service. Awareness of life as a gift nurtures gratitude and fidelity. Peace gathers life into wholeness through truth, love, and justice. This framework does not divide God into four parts; it is a contemplative way to consider how the messianic titles illuminate the human journey.

VI. Christ and the Question of Being

John 1:1 declares that in the beginning was the Word; John 1:14 says that the Word became flesh. For Christian faith, the Incarnation means that God ’ s Word entered human history. Christ entered human life and knew friendship, sorrow, rejection, suffering, and death; he also proclaimed God ’ s Kingdom, forgave sins, and offered hope for new life.

Sacred names are not formulas for controlling reality. They invite us to know God and allow our lives to be shaped by truth. The journey of faith requires prayer, conversion, concrete action, and renewed fidelity.

Conclusion — From Mystery toward Shalom

We need wisdom because our knowledge is limited; courage because life is uncertain; faithful love because existence unfolds in relationships; and peace because fractured life needs restoration. In the light of Christ, the ontological question “ Do I exist? ” grows into the existential question “ How should I live, having received existence as a gift? ”

Pele Yo ‘ etz invites us to seek truth. El Gibor strengthens our courage to do good. Abi ‘ Ad reminds us that life is a gift. Sar Shalom guides us to build peace through love, justice, forgiveness, and reconciliation. Existence received as a gift

discovers its responsibility in love, and love bears tangible fruit in shalom.

Pele Yo ‘ etz — wisdom that illuminates. El Gibor — power that serves. Abi ‘ Ad — love that sustains. Sar Shalom — peace that restores.

Ad maiorem Dei gloriam — For the greater glory of God.

Scriptural and Philosophical References

Scripture: Isaiah 9:5–6; Psalm 119:105; John 1:1–14; John 14:6, 27; John 17:3, 11; 2 Corinthians 12:9.

Philosophy: Søren Kierkegaard, *Fear and Trembling* (faith and individual existence); Gabriel Marcel, *Homo Viator* (hope, fidelity, and the human journey); Martin Heidegger, *Being and Time* (being and finitude); Emmanuel Levinas, *Totality and Infinity* (responsibility toward the other).

Note: Isaiah ’ s verse numbering differs among Bible traditions. This is a contemplative reflection, not a substitute for biblical exegesis or official Catholic teaching.