

# אַתָּה גִבּוֹר

*“You are Mighty . . .”*

In our morning prayers, both on weekdays as well as on Shabbat, we join together in prayers that were written long ago—prayers that even Yeshua Himself prayed as He attended synagogue services. Usually we name these prayers by their opening words, like the “Shema.” The prayer that begins the Shemonei Esrei, or the “Eighteen Prayers” is the “Avot,” in which we confess that the God of Abraham, the God of Isaac, the God of Jacob, is our God. The next prayer in the Eighteen is the “Ata Gibor” meaning “You are Mighty.” This prayer gives praise to G-d because He is able to be victorious over every enemy, especially the enemy of death. The Ata Gibor prayer honors HaShem as the One who is able to raise the dead from the grave, and to give life to those who have died.



Some of the Jews in the time of Yeshua did not believe that people who died would ever live again. These people were called “Sadducees” and they taught that there was no “world to come,” and no “resurrection.” In order to make sure that the Jewish people believed the truth that G-d has taught us in the Tanach, our Sages wrote the Ata Gibor Prayer to constantly remind us that the dead will rise again, and that there is a world to come—a world in which the righteous will forever live in peace and joy, while the wicked will be punished forever.

The Ata Gibor prayer begins like this: “You are mighty forever, Adonai; You are the Resurrector of the dead, the powerful One to deliver us.” The Hebrew word גִּבּוֹר, *gibor*, means a “warrior” or “soldier” who is strong and able to overcome the enemy. In this case, the enemy is “death” and our G-d is able to overcome death by giving new life to the dead. This is what G-d means when He promises us “eternal life.” He means that even after we die, we will live again, and when He raises us from the dead we will live forever.

How can we be sure that G-d raises the righteous to live forever with Him? There are two sure proofs: G-d’s word says it is so, and Yeshua proved it by raising from the dead Himself! Job believed in the resurrection. That is why he wrote: “Even after my skin is destroyed, Yet from my flesh I will see G-d.” (Job 19:26). And Daniel believed the same thing! He wrote: “And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt” (Daniel 12:2). Yeshua taught us: “But regarding the resurrection of the dead, have you not read that which was spoken to you by G-d saying, “I am the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov”? He is not the G-d of the dead but of the living” (Matthew 21:31-32).

Another proof that we will rise from the dead is Yeshua Himself, for after He died for us upon the execution stake, He was laid in a tomb with a big stone that rolled into place, shutting the opening. Yet after three days and three nights Yeshua rose from the dead, came out of the tomb, and showed himself to many people! No one could deny that He had risen, and since He is the “first-fruits from the dead,” this means we will also rise from the dead, even as He did. Every time we recite the Ata Gibor, we affirm G-d’s power over death, and confess the truth of resurrection.