

# THE HEBREW KEY

## #23 – The Torah Incarnate

### Hosea 4:6

My people are destroyed for lack of knowledge. Because you have rejected knowledge, I reject you from acting as a priest to Me. **And since you have forgotten the Torah of your God, I also will forget your children.**

### Proverbs 8:22-31

Adonai possessed me in the beginning of His way, before His works of old. <sup>23</sup> I was set up from eternity, from the beginning, before the earth was. When there were no depths, I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the fields, nor the beginning of the dust of the world. When He prepared the heavens I was there; when He ordained the circle upon the face of the deep; when He established the skies above, when the fountains of the deep became strong; when He imposed on the sea His decree that the waters should not pass His commandment, when He appointed the foundations of the earth: then I was by Him His אָמוֹן (*amon*), and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of his earth, and my delights were with the sons of men.



**Metzudot:** *"The Torah was like God's beloved child, nurtured by Him and His source of constant delight."*

≈ David Altschuler (1687-1769)

τέκνον  
(*teknon*)  
"child"

**Luke 2:48** And when His parents saw Him, they were astonished. And His mother said to Him, "**Child** (τέκνον), why have You treated us so? Behold, Your father and I have been searching for You in great distress."

**b. Pesachim 54a** “Seven phenomena were created before the world was created, and they are: Torah, and repentance, and the Garden of Eden, and Gehenna, and the Throne of Glory, and the Temple, and the name of Messiah.”

### Proverbs 8:30

Then I was by Him as His *master workman/nursling*, and I was **daily** His delight, rejoicing always before Him.

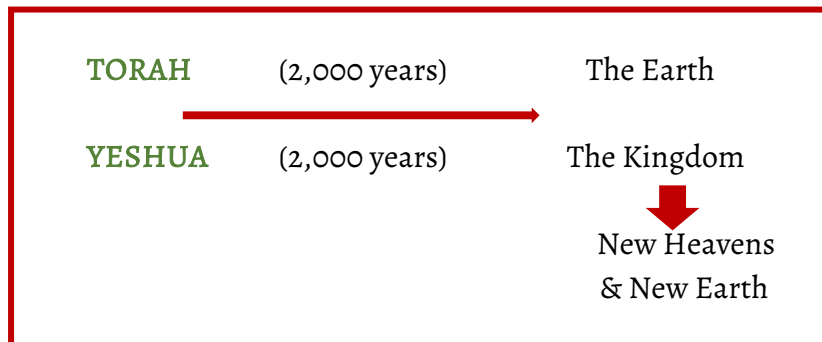
יום יום  
(*yom yom*)

**Vayikra Rabbah 19.1** – Rav Huna said in the name of Reish Lakish: The Torah preceded the creation of the world by two thousand years, as [Scripture] states, I was then His nursling, I was then His delight **day after day** [יום יום] and a day of the Holy One, blessed is He, is equal to one thousand years, as [Scripture] states, ‘For a thousand years in Your eyes are but a bygone yesterday.’ (Psalm 90:4)

### Psalm 90:4

For a thousand years in Your sight are but **as a day** when it is past, or as a watch in the night.

כיום  
(*ki-yom*)



### 1 Corinthians 1:23-24

... but we preach Messiah crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Messiah the power of God and **the wisdom of God**.

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## RESOURCES:

**Exodus 19:6** “And you shall be to Me **a kingdom of priests** and a holy nation.’ These are the words that you shall speak to the people of Israel.”

**Revelation 1:6** ... and made us **kings and priests** to His God and Father, to Him be glory and dominion forever and ever. Amen.

**Romans 2:20** ... an instructor of the foolish, a teacher of children, having in the Torah the embodiment of knowledge and truth –

There is an etymological connection between the Ancient Greek words **τέχνη** (tékhne) and **τέκνον** (téknon). **Both words are derived from the same Proto-Indo-European root, \*tek-, meaning "to create" or "produce".** This shared root is also linked to the Greek verb **τίκτω** (tíktō), meaning "to give birth".

Here's how this connection plays out in the meanings of the words: **τέχνη** (tékhne): Refers to **skill, craft, art, or technique**. It emphasizes the productive aspect of creating something through skilled workmanship. This aligns with the root meaning of "to create" or "produce" in the sense of making something new or bringing it forth.

**τέκνον** (téknon): Primarily means "**child**" or "**offspring**". This relates to the root meaning of "to give birth" or "bring forth," as a child is brought forth or produced by a parent.

Therefore, both words reflect the idea of **bringing something into existence** or **production**, but with different focuses: tékhne on the **act of making or crafting**, and téknon on the **result of giving birth or producing offspring**.

(Google search)