

Word Study H6561 *parak* Break

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Introduction

Genesis chapter 27 - Esau and Jacob...the struggle begins

The first time this verse is used is in the great story which describes the conflict between Isaac's twin boys, Esau and Jacob (Genesis chapter 27). Understanding this conflict between these two groups of people is fundamental in how I approach the study of scripture i.e. from a legal perspective. To expand on this a bit, the essential question to be asked is how does the children of Israel (which comes from Jacob) deal with the children of the Edomites (which comes from Esau). More specifically do we, who are from Israel, have instruction and authority from scriptures to go to war with Esau or to seek peace with him. My claim is that Israel is ambassadors whose physical office is located on earth but the authority of that office (jurisdiction) is from the heavenly realm. In contrast Esau's office is both physically and authoritatively to be found only on Earth.

Another fundamental question to be asked is why does YHVH allow the Edomites to be on earth, why not just have Israel treat them like the Canaanites and simply wipe them out? The short answer is that Esau/Edom exists on earth to prevent anarchy, and as the default law form, impose the peace of Rome (*pax romana*). I would further suggest that YHVH uses Esau to keep Israel on the straight and narrow of Torah and to punish Israel when they operate outside the authority laid out in His covenant with Israel. A final use that YHVH has with Esau is to test Israel to see if they can be convinced to walk away from their covenant.

It is this last part that I want to discuss as it relates to this word study article. As a result of my studies in law over the decades from the perspective of a sovereign, a fundamental thing that I have observed is, what I call, “the dynamic nature of a contract”. By this I simply mean that a contract can be modified by both parties if both parties agree resulting in a “new” modified contract. ^A Regardless of initial intent and regardless that one of the parties believes this modification might not end well, ^B if both parties ultimately accept this change then the contract is changed. If the contract is radically changed it could be viewed that the old one is broken.

Back to the Word Study – First some Context

Using one of the hermeneutical rules that I have accepted, which is that “the first use of a word” sets the tone, foundation and context of the meaning of that word. So let’s start with its first use.

Gen 27:39-40 - The first use *upharakTa* ^{H6561}

³⁹ And Isaac his father answered and said unto him ^[Esau],

“Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; ⁴⁰ And by thy sword ^C shalt thou live, and shalt serve thy brother; ^[Jacob] and it shall come to pass when thou shalt have the dominion ^{תָּרִיד} ^{ta-Rid}, ^D that thou shalt **break** ^{וּפָרַקְתָּ} ^{u-fa-rak-Ta} his yoke ^{עָלָיו} ^{ul-Lo} from off thy neck ^E

^{צָוָאֲרָךְ} ^{tzav-va-Re-cha}. Now what can I do for you, my son?”

In, Gen 27:37, between the 2nd and 3rd time Esau asked Isaac for a blessing, Isaac, bluntly, lays down the reality of the relationship between him (Esau) and Jacob. This understandably causes bad blood to exist between the two brothers. How Jacob should have handled his claim to the blessing is a favorite topic of mine, ^F but nevertheless YHVH enters into covenant with the children of Israel (Jacob). This is well described going forward and as we will see in the next occurrences of this word.

^A An example of a modified contract is the covenant Israel had with YHVH. After the Mt. Sinai covenant, Israel decided to, if I may be blunt, fire YHVH as their King and inject an earthly King that sits between Israel and YHVH. This is described in 1st Samuel chapter 8 where YHVH makes a counter offer by stating that He choose the King, but nevertheless, both parties accepted this change (Meeting of the Minds’) and the new Terms and Condition of this “new/modified” contract/covenant were made.

^B Again, I say refer to 1st Samuel chapter 8.

^C See below “Mat 26:51-52 , e-Sword Notes”

^D See the word study below “H7300 *rud* ^{KJC:4} dominion ^{Gen 27:40}, lords ^{Jer 2:31}, mourn ^{Psa 55:2}, ruleth ^{Hos 11:12},

^E **H6677** which is a different word than the one used in Exo 32:9 for “stiffnecked” **H6203**, see below “Exo 32:4-9 - What’s up with the symbol of the neck?”

^F I have a lot more to say going forward in Genesis 27 and 28 but it’s off point, see Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury, article #[141](#),

I will show those relevant verses next, but I want to come back to the prophetic part in Gen 27:39 about how Esau will “have dominion [presumably over Jacob]” and finish off my comments and motivation for writing this article.

Exo 32: 1-3 - The second and third time used *pareku* ^{H6561} is used

¹ And when the people saw that Moses delayed ^[Exo 24:18; Deu 9:9]; to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him,

“Up, I make עֲשֵׂה ^{'a-seh-} us gods אֱלֹהִים ^{E-lo-Him}, which shall go before us; for *as for* לָנוּ ^{La-nu} this I זֶה ^{zeh} Moses מֹשֶׁה ^{mo-Sheh}, the man הָאִישׁ ^{ha-'Tsh} that brought us up out of the land of Egypt, we wot not what is become of him.”

² And Aaron said unto them,

“**Break off** פָּרְקוּ ^{pa-re-Ku} the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.”

³ And all the people **brake off** פָּרְקוּ ^{pa-re-Ku} the golden הַזֶּהָב ^{haz-za-Hav} earrings נִזְמֵי ^{niz-Mei} which *were* in their ears, and brought *them* unto Aaron. ⁴ And he received *them* at their hand, and fashioned it with a graving tool בִּפְחָרֶט ^{ba-Che-ret}, ^G after he had made וַיַּעֲשֵׂהוּ ^{vai-ya-'a-Se-hu} it a molten calf: and they said,

“These אֱלֹהִים ^{'El-leh} be thy gods אֱלֹהֶיךָ ^{'e-lo-Hei-cha}, O Israel, which brought thee up out of the land of Egypt.”

The ramifications of the Golden Calf

Israel was just about to enter into this most awesome contract/covenant with YHWH and some of the people convinced Aaron to ditch Moses and by implication to suggest that they ditch or greatly diminish the covenant being worked on at the top of Mt. Sinai. Simply put, This is Not Good!

Summary

So how do the Edomites gain dominion over the Children of Israel like the prophecy says they will do? It's the same pattern that I see throughout all of history, and is happening even today. The clever descendents of Esau, becomes expert at the mechanics of law and ensnares and the gullible descendents of Jacob causing them to (eventually) step into his trap. It happens, like every expletive time! ^H Esau doesn't force himself on Jacob to gain dominion he simply exploits Jacob's persistent stupidity and stubborn refusal to become awesome at the law? This is a major theme of my ministry and what I wish to teach on.

Let me close by suggesting a technique to help remember this Hebrew word *parak*. The sound you get from the pey/fey is either the **p** or **ph** sound (depending on the dagesh). We make the **p** sound similar to how we make

^G See Marsings-Maxims-on-Bond-Servitude, article #[741](#).

^H **ToDo**: write an article that list these occurrences and then reference it.

the **b** sound, so if you substitute the **p** with **b** you get “barack” which is very close to break. As I stated at the beginning, one way to have a contract greatly diminished from its original intent, thereby in effect breaking the contract, is to allow another contract to come along and overlay the original contract.

This is the secret weapon of the enemies of Israel, they convince them to “contract themselves into a corner” such that it greatly diminishes themselves before YHVH. They do this by convincing Israel to look at anything but the law, I mean, it’s built right into the name of that which comprises the vast majority of Christianity...Antinomian Christianity.

Word Study

H6561 *paraq* ^{KJC:10} **break/brake/broken⁵, deliver, redeemed, rent, tear**

פָּרַק

BDB Definition:

1) to tear apart or away, tear off, break away

1a) (Qal) to tear away, snatch, rescue

1b) (Piel) to tear off

1c) (Hithpael) to tear off from oneself, be broken off, be broken in pieces

Part of Speech: verb, **TWOT** 1828

Strong's:

A primitive root; to *break* off or *craunch*; figuratively to *deliver*: - break (off), deliver, redeem, rend (in pieces), tear in pieces.

Total KJV Occurrences: 10

break, 3 [Gen 27:40](#), [Exo 32:2](#), [Exo 32:24](#)

brake, 1 [Exo 32:3](#)

broken, 1 [Eze 19:12](#)

deliver, 1 [Lam 5:8](#)

redeemed, 1 [Psa 136:24](#)

rending, 1 [Psa 7:2](#)

rent, 1 [1Ki 19:11](#)

tear, 1 [Zec 11:16](#)

LXX related word(s)

G1590 *ek luo*

G3084 *lutroo*

G4014 *peri aireo*

G1262 *dia luo*

G1612 *ek strepho*

H7300 *rud* ^{KJC:4} **dominion** ^{Gen 27:40}, **lords** ^{Jer 2:31}, **mourn** ^{Psa 55:2}, **ruleth** ^{Hos 11:12}

רָדָה

BDB Definition:

1) to wander restlessly, roam

1a) (Qal) to roam

1b) (Hiphil) to be restless, show restlessness

Part of Speech: verb **TWOT Number:** 2129

Total KJV Occurrences: 4

dominion, 1 [Gen 27:40](#)

lords, 1 [Jer 2:31](#)

mourn, 1 [Psa 55:2](#)

ruleth, 1 [Hos 11:12](#)

Strong's: A primitive root; to *tramp* about, that is, *ramble* (free or disconsolate ^[without consolation or comfort; unhappy]): - have the dominion, be lord, mourn, rule.

WordStudy:

A verb meaning to wander restlessly, to roam. Hosea uses the verb figuratively to refer to Judah's restlessness, that is, their lack of obedience to God (^{Hos 11:12 [12:1]}). The Lord uses the verb in Jeremiah to ask why His people felt they were free to roam (^{Jer 2:31}).¹ Esau, after Jacob deceived Isaac, was doomed to live by the sword and serve his brother. However, there would come a time when he would become restless and throw off his yoke (^{Gen 27:40}).

LXX related word(s)

G2961 <i>kurieuo</i>	G2507 <i>kath aireo</i>	G3076 <i>lupeo</i>
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Appendix

Mat 26:51-52 , e-Sword Notes

Y'shua says to one of his disciples (It's Peter in Joh 18:10-11) to not use the sword because “for all they that take the sword shall perish with the sword”. The victim of the ear chopping was a servant of the high priest, so does this mean that Y'shua is indicating that the high priest and their overlords the Romans, were Edomites? ... works for me.

See also Mat 26:51-54; Luk 22:49-51; Joh 18:10-11 .

Torah Equity

If my thesis is correct that Esau, i.e. the Edomites of today, are in fact in charge of the worldly things then they would be e.g. policeman and military. They would be, as Jack Smith describes it, the military democracy that enforces public policy over the public. A different way of viewing the term public servants could be that this term does not mean servants to the public because they are playing the role of lords over them. By playing that

¹ See below “Selected versed in Jeremiah chapter 2”

role, they are servants to Israel to allow Israel to do what they're supposed to do which is operate out of the private/heavenly jurisdiction and do perfect religion. If the Edomites did not play their role, then the public would degenerate into anarchy and it would be like in the days of Noah.

When Israel stops doing her role, loses the fear of YHVH and contracts away her covenant, then she will degenerate into being the public. When that happens (“when it shall come to pass”, the Edomites “shalt have dominion ^{תָּרִיד} ^{ta-Rid} **H7300**,” over Israel. Why because she stepped into the power and authority that belongs to

Esau. So what is “The yoke” that Israel had over Esau will shall be “broken from off his neck”? The yoke is our role as executor/trustee which we give up by contracting it away i.e. by sacrificing our children to the gods of Socialism via the birth certificate and SSN application. In my narrative, they didn't take it by sword (the sword is used to lord over the public) but we gave it to them by misusing our sword i.e. the pen from which contracts are made. We committed the Israelite version of [harikari](#) by stabbing ourselves in the heart with our sword/pen

Exo 32:4-9 - What's up with the symbol of the neck?

⁴ And he received *them* at their hand, and fashioned it with a graving tool ^{בַּחֶרֶט} ^{ba-Che-ret}, after he had made ^{וַיַּעֲשֶׂהוּ} ^{vai-ya-'a-Se-hu} it a molten calf: and they said,

“These ^{אֱלֹהֵי} ^{'El-leh} be thy gods ^{אֱלֹהֵיךָ} ^{'e-lo-Hei-cha}, O Israel, which brought thee up out of the land of Egypt.”

⁵ And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said,

“To morrow *is* a feast to YHVH.”

⁶ And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. ⁷ And YHVH said unto Moses,

“Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted

themselves: ^{שָׁחֲתוּ} ^{shi-Chet} ⁸ They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said,”

‘These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.’ ”

⁹ And YHVH said unto Moses,

“I have seen this people, and, behold, it *is* a stiffnecked ^{קָשָׁה} ^{ke-sheh-} ^{עַרְף} ^{'O-ref} people: ...”

^J Here is [Barnes Notes on the Bible](#), who I assume is a typical Antinomian Christian, he [states](#) in his commentary of **Acts 7:51**...

It is a figurative expression taken from oxen that are refractory ^[stubborn, pigheaded], and that will not submit to be yoked. Applied to people, it means that they are stubborn, contumacious, and unwilling to submit to the restraints of Law ^[Torah].

I added the underlines and ^[translations] how ironic. Here is another commentary Cambridge Bible for Schools and Colleges, ...

A charge often brought against the Jews in the Old Testament, cp. Exodus 32:9; Exodus 33:3, &c., so that it is a very suitable expression when Stephen is declaring that the people of his time were “as their fathers.”.

“the Jews”? Say what?. Is that the word being described in this context? Do a search of this Word document and notice how many “Jew” shows up, and compare to how many times Israel shows up. I make myself laugh when I sarcastically imagine Moses going to

Gen 33:4 - another relevant “neck verse”

⁴ And Esau ran to meet him, and embraced him, and fell on his neck^{H6677}, and kissed him: and they wept.

Selected versed in Jeremiah chapter 2

Jer 2:20

For of old time I have broken שְׁבִרְתִּי *sha-Var-ti* thy yoke, עֲלֵךְ *'ul-Lech*^K and burst thy bands; and thou saidst, I will not transgress;^L when upon every high hill and under every green tree thou אָתָּה *'at*^M wanderest, playing the harlot זָנָה *zo-Nah*.

Jer 2:27-31

²⁷ Saying to a stock לְעֵץ *la-'Etz*,^N Thou art my father; and to a stone, אָתָּה *'at*^O Thou hast brought me forth:^P for they have turned *their* back unto me,^Q and not *their* face: but in the time of their trouble רָעָתָם *ra-'a-Tam*^R they will say, Arise, and save us. ²⁸ But where are thy gods that thou hast made thee?^S let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. ²⁹ Wherefore will ye plead תִּרְיֹבוּ *ta-Ri-vu* with me? ye all have transgressed against me, saith the YHVH. ³⁰ In vain have I smitten your children; they received no correction: your own sword^T hath devoured your prophets,

Pharaoh and saying to him “Let my Jewish people go”. It’s amazing how commentary writers feels they have the authority, to casually change the words that are actually used to in scripture in order to, I assume, fit their pre-conceived ideas and theology. I’m not just pointing my figure and Antinomian Christian types, but the same charge can be made to commentaries coming from Rabbinical Judaism. I hate the conspiracy theory mindset, but it’s hard not to see this occurring when both religion agree to lie about the biblical reality of Two Houses and the willingness to whimsically change Israel with the word Jew.

See Word-Study-H2388-chazaq-harden-H7185-qasha-and-H3515-kabed, article #???. **TSK**: Exo 33:3,5; 34:9; Deu 9:6,13; 10:16; 31:27; 2Ch 30:8; Neh 9:17; Psa 78:8; Pro 29:1; Isa 48:4; Zec 7:11-12; Act7:51

^K thy yoke, *ole*^{H5923} LXX^{G2218}; Yeshua says my yoke^{G2218} is easy and my burden light Mat 11:28-30.

^L NG says this is a *Qere Ketiv*, https://en.wikipedia.org/wiki/Qere_and_Ketiv NG says that the Rabbi's say to read this as **transgressed** (which is found in the margins) and do not read it as **work** (LEB & OJB say serve).

^M Don't know what to make of this Standalone Aleph Tav?

^N H6086, wood, trees

^O Don't know what to make of this Standalone Aleph Tav either?

^P Looking to things in nature, is it a stretch to argue that this is the ultimate premise of so called “Natural Law”? Apparently Torah Law is insufficient.

^Q This is one of the understandings of being stiff-necked.

^R What is Jacob's trouble, is it those dastardly Edomites or is that they are acting like Edomites? See Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury, article #141.

^S A question I could ask followers of Rabbinical Judaism when they complain about how the world had treated them for many centuries. My question to them, respectfully is "Where's your God?" Isn't it his job, by contract/covenant to bless and protect you?

^T The prophecy Isaac gives to Esau. Could we conclude that Judah is taking on the character of Esau?

like a destroying lion.^U ³¹ O generation, see ye the word of the YHVH. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords רַדְנֵי ^{Rad-nu}; ^V we will come no more unto thee?

The rest of *Pey Resh Koof* Hebrew Root Words (all happen to correspond to H6561)

H6562 *peraq* ^{KJC:1} **break** ^{Dan 4:27}

פָּרַק (Aramaic)

(Chaldee); corresponding to [H6561](#); to *discontinue*: - break off.

H6563 *pereq* ^{KJC:2} **crossway** ^{Oba 1:14}, **robbery** ^{Nah 3:1}

פָּרַק

From [H6561](#); *rapine*; also a *fork* (in roads): - crossway, robbery.

LXX related word(s) : [G93](#) adikia

H6564 ^{KJC:1} **broth** ^{Isa 65:4}

פָּרַק

From [H6561](#); *soup* (as full of *crumbed* meat): - broth. See also [H4832](#).

^U Stephen alludes to this in Act's 7, and for that he got stoned...I mean this in a bad way dude. See Exo-31-1-to-32-13-Reh-Qaratiy-See-I-Have-Called, article #[1047](#).

^V Other translations say **roam**, see above **H7300** *rud* ^{KJC:4} **dominion** ^{Gen 27:40}, **lords** ^{Jer 2:31}, **mourn** ^{Psa 55:2}, **ruleth** ^{Hos 11:12}