Word Study H5382, H5383, H5378, H5377 *nashah* usury etc

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Introduction

The spelling and vowel points of the root for both H5382 and H5383 are the same, so why did Mr. Strong's make a distinction

ToDo: this word study deserves a deep dive.

Gen 41:51 – Manasseh [H4519]→[H5382] is named and it means "causing to forget" *nashshani* [H5382]

[51] And Joseph called the name of the firstborn Manasseh: (מְנַשֶּׁה me· nash· Sheh) For God, said he, hath made me **forget** (נַשַּׁנִי nash·Sha·ni) [A] all my toil, and all my father's house.

Exo 22:25 [22:24] – Be not a usurer *kenosheh* [H5383], no usury *neshech*[H5392] when lending money

[25 [22:24]] If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer כְּנֹשֶׁה ke·no·Sheh., neither shalt thou lay upon him usury נֶשֶׁךְ Ne·shech.

[A] Strong's # **H5382**. WordStudy: The name means "cause to forget" and was given by Joseph because Manasseh's birth helped Joseph forget his family and hard times. Uri Harel & Danni Bengigi says the word means forgive i.e. he forgave his brothers.

Root Letters *Noon Sheen Hey*

H5382 *nasah* ^{KJC:6} forg(et)(at)(otten)[4], deprived[1], exacteth[1]

נָשָׁה

A verb meaning to forget. It means to not call to mind or to not let something dominate one's thinking (Gen 41:51). It is used of God's forgetting and forgiving, not choosing to count sin against a person (Job 11:6). It indicates God's causing an ostrich to forget, to not have wisdom at hand (Job 39:17). It is negated when it speaks of God's forgetting His people (Isa 44:21); but it is affirmed when He temporarily rejects them (Jer 23:39). It is negated to indicate that a person can no longer remember happiness because of present calamities (Lam 3:17).

nâshâh

KJC Occurrences: 6

- forget, 2 Gen 41:51, Jer 23:39
- deprived, 1 Job 39:17
- exacteth, 1 Job 11:6
- forgat, 1 Lam 3:17
- forgotten, 1 Isa 44:21

H5383 *nashah* ^{KJC:16} usur(y)(er)[6], exact[2], len(d)(t)(deth)[5], creditor(s)[2], extortioner[1]

נָשָׁה

BDB Definition:

1) to lend, be a creditor

    1a) (Qal)

        1a1) to lend

        1a2) creditor (participle) (substantive)

    1b) (Hiphil) to lend

Part of Speech: verb

Strong's Number: a primitive root [rather identical with H5382, in the sense of H5378]

TWOT Number: 1427

Total KJV Occurrences: 16

  usury, 5 Neh 5:7, Neh 5:10, Isa 24:2, Jer 15:10 (2)

  exact, 2 Neh 5:10-11 (3)

  lend, 2 Deu 24:10-11 (2)

  lent, 2 Jer 15:10 (2)

  creditor, 1 2Ki 4:1

creditors, 1 Isa 50:1 (2)

extortioner, 1 Psa 109:11

lendeth, 1 Deu 15:2

usurer, 1 Exo 22:25

H5378 *nasha* [KJC:4] exact[2], debt[1], usury[1]

נָשָׁא

BDB Definition:

1) to lend on interest or usury, be a creditor

    1a) (Qal) creditor (participle)

    1b) (Hiphil) to act as a creditor

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root [perhaps identical with H5377,[B] through the idea of imposition]

Same Word by TWOT Number: 1424

Total KJV Occurrences: 4

  exact, 2 Neh 5:7, Psa 89:22

  debt, 1 1Sa 22:2

  usury, 1 Isa 24:2 (2)

Root Letters *Noon Sheen Aleph*

H5377 *nasha* [KJC:13] deceive(d)[12], beguiled[1 Gen 3:13]

נָשָׁא

nâshâ'

BDB Definition:

1) to beguile, deceive

    1a) (Niphal) to be beguiled

    1b) (Hiphil) to beguile, deceive

    1c) (Qal) utterly (infinitif)

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1425

Total KJV Occurrences: 13

  deceive, 7 2Ki 18:29, 2Ki 19:10, 2Ch 32:15, Isa 36:14, Isa 37:10, Jer 37:8-9 (2)

[B] See upon-thy-belly-shalt-thou-go-and-dust-shalt-thou-eat-all-the-days-of-thy-life, article #481.

deceived, 5 [Isa 19:13](), [Jer 4:10](), [Jer 49:16](), [Oba 1:3](), [Oba 1:7]()

beguiled, 1 [Gen 3:13]()

Gen 3:13 – The Woman Said the serpent *hannachash* ^{H5715} beguiled *hishshani* ^{H5377} me

¹³And the LORD יְהֹוָה *Yah·weh* God אֱלֹהִים *E·lo·Him* said וַיֹּאמֶר *vai·Yo·mer* unto the woman, לָאִשָּׁה *la·'ish·Shah* What מַה־ *mah-* is ^{H0} this זֹאת *zot* that ^{H0} thou hast done? עָשִׂית *'a·Sit;* And the woman הָאִשָּׁה *ha·'ish·Shah,* said, וַתֹּאמֶר *vat·To·mer* The serpent הַנָּחָשׁ *han·na·Chash* beguiled הִשִּׁיאַנִי *hish·shi·'A·ni* me, and I did eat. וָאֹכֵל *va·'o·Chel.*

(Aramaic) Root Letters *Noon Seen Aleph*

H5376 *nesa* KJC:3, carried^{1 Dan 2:35}, insurrection^{1 Ezr 4:19}, take^{1 Ezr 5:15}.

נְשָׂא

neśâ'

BDB Definition:

1) to lift, bear, take, carry

    1a) (Peal) to take

    1b) (Ithpael) to make a rising, make an insurrection

Part of Speech: verb

A Related Word by BDB/Strong's Number: corresponding to [H5375]()

Same Word by TWOT Number: 2874

Total KJV Occurrences: 3

    carried, 1 [Dan 2:35]()

    insurrection, 1 [Ezr 4:19]()

    take, 1 [Ezr 5:15]()

Root Letters *Noon Samech Hey* and *Noon Seen Aleph*

H5375 *nasa* ^{KJC 659} bear, lift, take, carry, brought, borne, etc.

נָשָׂא / נָסָה

nāśāʾ: A verb meaning to lift, to carry, to take away. This verb is used almost six hundred times in the Hebrew Bible and covers three distinct semantic ranges. The first range is to lift, which occurs in both literal ([Gen 7:17](); [Gen 29:1](); [Eze 10:16]()) and figurative statements: to lift the hand in taking an oath ([Deu 32:40]()); in combat ([2Sa 18:28]()); as a sign ([Isa 49:22]()); in retribution ([Psa 10:12]()). Other figurative statements include the lifting of: the head ([Gen 40:13]()); the face ([2Sa 2:22]()); the eyes ([Gen 13:10]()); the voice ([1Sa 30:4]()). It is also important to note that a person can take up or induce iniquity by a number of actions ([Exo 28:43](); [Lev 19:17]();

Lev 22:9; Num 18:32). The second semantic category is to bear or to carry and is used especially in reference to the bearing of guilt or punishment of sin (Gen 4:13; Lev 5:1). This flows easily then into the concept of the representative or substitutionary bearing of one person's guilt by another (Lev 10:17; Lev 16:22). The final category is to take away. It can be used in the simple sense of taking something (Gen 27:3); to take a wife or to get married (Rth 1:4); to take away guilt or to forgive (Gen 50:17); to take away or to destroy (Job 32:22).

Notes on Strong's numbering and their ranges

ToDo: These ranges of Strong's numbers that covers root letters of words needs to be expanded out and then attempt to do a summary of what they all mean.

H5251 נֵס to H5268 נִסְרֹךְ is the range (18 in total) of Strong's numbers that are prefixed with *Noon Samech*.

H5375 is the only entry for noon samech/seen combo

H5276- H5278

H5279- H5281 – not part of this article

H5382- H5383 [2]

H5384- H5408 [25] – not part of this article

Word-Study-H5392-neshek-usury-H5391-nashak-bite-usury-lend,

Numbers-21-fiery-serpents,

Lev-27-Biblical-Banking

Word-Study-NaChaSh-H5175-and-H5172-to-H5180