

Forgiveness in the New Testament

A. ἀπολύω

1. Defined:

Bauer, Gingrich & Danker:

ἀπολύω

1. *set free, release, pardon*
2. *let go, send away, dismiss*
 - a. *divorce, send away*
 - b. *dismiss, send away*
3. *middle go away*

Louw & Nida:

ἀπολύω

- a. dismiss 15.43 [L&N...1266]

15.43: ἀπολύω {a}; ἀφίημι {a}: to cause (or permit) a person or persons to leave a particular location - 'to let go away, to dismiss.' {Footnote 8168} ἀπολύω {a}: ἀπόλυσον τοὺς ὄχλους 'let the people leave' or 'dismiss the crowds' #Matt 14:15. ἀφίημι {a}: τότε ἀφείς τοὺς ὄχλους 'then having dismissed the crowds' #Matt 13:36.

- b. send 15.66 [L&N...1289]

15.66: πέμπω {a}; ἀποστέλλω {a}; ἀπολύω {b}: to cause someone to depart for a particular purpose - 'to send.' πέμπω {a}: ἔδοξε . . . ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾶ 'decided . . . to choose some men from the group and send them to Antioch with Paul and Barnabas' #Acts 15:22; ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν 'I trust in the Lord Jesus that I will be able to send Timothy to you soon' #Phil 2:19. ἀποστέλλω {a}: ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ 'he sends two of his disciples' #Mark 11:1; ἀπέστειλὲν με . . . εὐαγγελίζεσθαι 'he sent me . . . to tell the good news' #1Cor 1:17. ἀπολύω {b}: οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν 'then those who were sent arrived in Antioch' #Acts 15:30.

- c. set free `37.127 [L&N...3647]

37.127: λύω {b}; ἀπολύω {c}; ἀπαλλάσσω: to release from control, to set free (highly generic meaning applicable to a wide variety of circumstances, including confinement, political domination, sin, sickness) - 'to release, to set free.' {Footnote 8516} λύω {b}: οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου

`should she not be freed from this bond on the Sabbath' #Luke 13:16. In a number of languages there are problems with a somewhat literal translation of λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου in #Luke 13:16 since the expression is highly figurative. The reference, of course, is to the woman's condition as a cripple. Furthermore, it may not make sense to speak of `Satan binding' such a person, as in the first part of verse 16. In a number of languages, therefore, one may speak of `Satan causing the woman to be a cripple,' and then in the latter part of verse 16, one may speak of `causing a person no longer to be a cripple.' ἀπολύω {c}: παιδεύσας οὖν αὐτὸν ἀπολύσω `I will have him whipped and released' #Luke 23:22. ἀπαλλάσσω: καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας `and set free those who were slaves all their lives because of their fear of death' #Hebr 2:15.

d. divorce 34.78 [L&N...3418]

34.78: ἀφίημι {e}; χωρίζω {b}; ἀπολύω {d}; λύσις, εως f: to dissolve the marriage bond - `to divorce, to separate.' ἀφίημι {e}: ἄνδρα γυναῖκα μὴ ἀφιέναι . . . μὴ ἀφιέτω τὸν ἄνδρα `a husband must not divorce his wife ... and a wife must not divorce her husband' #1Cor 7:11, 13. χωρίζω {b}: εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω `if the one who is not a believer wishes to separate, let him separate' #1Cor 7:15. ἀπολύω {d}: ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον `anyone who divorces his wife must give her a written notice of divorce' #Matt 5:31. λύσις: δέδεσαι γυναικίθ μὴ ζῆται λύσιν `do you have a wife? Then do not try to get a divorce' #1Cor 7:27. Expressions for divorce are often based on terms meaning literally `to send away,' `to separate from,' or `to leave one another.' However, in a number of languages idiomatic expressions are employed, for example `to send him off with his clothes,' `to untie the knot between them,' or `to throw away her hearthstones.' Some persons have attempted to make an important distinction between ἀφίημι in #1Cor 7:11, 13 and χωρίζω in #1Cor 7:15 on the assumption that ἀφίημι implies legal divorce, while χωρίζω only relates to separation. Such a distinction, however, seems to be quite artificial.

e. forgive 40.8 [L&N...3750]

40.8: ἀφίημι {f}; ἄφεσις {a}, εως f; ἀπολύω {e}: to remove the guilt resulting from wrongdoing - `to pardon, to forgive, forgiveness.' ἀφίημι {f}: ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν `forgive us the wrongs that we have done' #Matt 6:12. ἄφεσις {a}: τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν `my blood ... which is poured out for many for the forgiveness of sins' #Matt 26:28. ἀπολύω {e}: ἀπολύετε, καὶ ἀπολυθήσεσθε `forgive and you will be

forgiven (by God)' #Luke 6:37. It is extremely important to note that the focus in the meanings of ἀφίημι {f}, ἄφεσις {a}, and ἀπολύω {e} is upon the guilt of the wrongdoer and not upon the wrongdoing itself. The event of wrongdoing is not undone, but the guilt resulting from such an event is pardoned. To forgive, therefore, means essentially to remove the guilt resulting from wrongdoing. Some languages make a clear distinction between guilt and sin, and terms for forgiveness are therefore related to guilt and not to the wrongdoing. Therefore, 'to forgive sins' is literally 'to forgive guilt.' Though terms for 'forgiveness' are often literally 'to wipe out,' 'to blot out,' or 'to do away with,' it is obviously not possible to blot out or to wipe out an event, but it is possible to remove or obliterate the guilt.

Thayer's Greek Dictionary:

630 apoluo {ap-ol-oo'-o}

from 575 and 3089;; v

AV - release 17, put away 14, send away 13, let go 13, set at liberty 2, let depart 2, dismiss 2, misc 6; 69

1) to set free

2) to let go, dismiss, (to detain no longer)

2a) a petitioner to whom liberty to depart is given by a decisive answer

2b) to bid depart, send away

3) to let go free, release

3a) a captive i.e. to loose his bonds and bid him depart, to give him liberty to depart

3b) to acquit one accused of a crime and set him at liberty

3c) indulgently to grant a prisoner leave to depart

3d) to release a debtor, i.e. not to press one's claim against him, to remit his debt

4) used of divorce, to dismiss from the house, to repudiate. The wife of a Greek or Roman may divorce her husband.

5) to send one's self away, to depart

575 apo {apo'}

a primary particle;; preposition

AV - from 392, of 129, out of 48, for 10, off 10, by 9, at 9, in 6, since + 3739 5, on 5, not tr. 15, misc. 31; 669

1) of separation

1a) of local separation, after verbs of motion from a place i.e. of departing, of fleeing, ...

1b) of separation of a part from the whole

- 1b1) where of a whole some part is taken
 - 1c) of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed
 - 1d) of a state of separation, that is of distance
 - 1d1) physical, of distance of place
 - 1d2) temporal, of distance of time
 - 2) of origin
 - 2a) of the place whence anything is, comes, befalls, is taken
 - 2b) of origin of a cause
- 3089 *luo* {loo'-o}
- a root word; TDNT - 2:60 & 4:328,543; v
- AV - loose 27, break 5, unloose 3, destroy 2, dissolve 2, put off 1, melt 1, break up 1, break down 1; 43
- 1) to loose any person (or thing) tied or fastened
 - 1a) bandages of the feet, the shoes,
 - 1b) of a husband and wife joined together by the bond of matrimony
 - 1c) of a single man, whether he has already had a wife or has not yet married
 - 2) to loose one bound, i.e. to unbind, release from bonds, set free
 - 2a) of one bound up (swathed in bandages)
 - 2b) bound with chains (a prisoner), discharge from prison, let go
 - 3) to loosen, undo, dissolve, anything bound, tied, or compacted together
 - 3a) an assembly, i.e. to dismiss, break up
 - 3b) laws, as having a binding force, are likened to bonds
 - 3c) to annul, subvert
 - 3d) to do away with, to deprive of authority, whether by precept or act
 - 3e) to declare unlawful
 - 3f) to loose what is compacted or built together, to break up, demolish, destroy
 - 3g) to dissolve something coherent into parts, to destroy
 - 3h) metaph., to overthrow, to do away with

United Bible Societies Greek New Testament Dictionary:

ἀπολύω *release, set free; send away; send off; divorce; forgive; midd. leave*
 #Ac 28:25

2. Occurrences (66 times in 61 verses):

a. *dismiss*

(Acts 19:40-41 NNAS) "For indeed we are in danger of being accused of a riot in connection with today's events, since there is no real cause for it, and in this connection we will be unable to account for this disorderly gathering."

{41} After saying this he dismissed the assembly.

(Acts 19:40 GNT) καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ [οὐ] δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν **ἀπέλυσεν** τὴν ἐκκλησίαν.

b. *send (away)*

(Matthew 1:19 NNAS) And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly.

(Matthew 1:19 GNT) Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα **ἀπολύσαι** αὐτήν.

(Matthew 14:15 NNAS) When it was evening, the disciples came to Him and said, "This place is desolate and the hour is already late; so send the crowds away, that they may go into the villages and buy food for themselves."

(Matthew 14:15 GNT) Ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· **ἀπόλυσον** τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.

(Matthew 14:22-23 NNAS) Immediately He made the disciples get into the boat and go ahead of Him to the other side, while He sent the crowds away.

{23} After He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone.

(Matthew 14:22-23 GNT) Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ **ἀπολύσει** τοὺς ὄχλους. {23} καὶ **ἀπολύσας** τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ.

(Matthew 15:23 NNAS) But He did not answer her a word. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us."

(Matthew 15:23 GNT) ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες· **ἀπόλυσον** αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν.

(Matthew 15:32 NNAS) And Jesus called His disciples to Him, and said, "I feel compassion for the people, because they have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way."

(Matthew 15:32 GNT) Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ **ἀπολύσαι** αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

(Matthew 15:39 NNAS) And sending away the crowds, Jesus got into the boat and came to the region of Magadan.

(Matthew 15:39 GNT) Καὶ **ἀπολύσας** τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

(Mark 6:36 NNAS) send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat."

(Mark 6:36 GNT) **ἀπόλυσον** αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλω ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν.

(Mark 6:45 NNAS) Immediately Jesus made His disciples get into the boat and go ahead of Him to the other side to Bethsaida, while He Himself was sending the crowd away.

(Mark 6:45 GNT) Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς **ἀπολύει** τὸν ὄχλον.

(Mark 8:3 NNAS) If I send them away hungry to their homes, they will faint on the way; and some of them have come from a great distance."

(Mark 8:3 GNT) καὶ ἐὰν **ἀπολύσω** αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν.

(Mark 8:9 NNAS) About four thousand were there; and He sent them away.

(Mark 8:9 GNT) ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ **ἀπέλυσεν** αὐτούς.

(Luke 8:38 NNAS) But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying,

(Luke 8:38 GNT) ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· **ἀπέλυσεν** δὲ αὐτὸν λέγων·

(Luke 9:12 NNAS) Now the day was ending, and the twelve came and said to Him, "Send the crowd away, that they may go into the surrounding villages and countryside and find lodging and get something to eat; for here we are in a desolate place."

(Luke 9:12 GNT) Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ· **ἀπόλυσον** τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλω κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ᾧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

(Luke 14:4 NNAS) But they kept silent. And He took hold of him and healed him, and sent him away.

(Luke 14:4 GNT) οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ **ἀπέλυσεν**.

(Acts 13:3 NNAS) Then, when they had fasted and prayed and laid their hands on them, they sent them away.

(Acts 13:3 GNT) τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς **ἀπέλυσαν**.

(Acts 15:30 NNAS) So when they were sent away, they went down to Antioch; and having gathered the congregation together, they delivered the letter.

(Acts 15:30 GNT) Οἱ μὲν οὖν **ἀπολυθέντες** κατηῆλθον εἰς Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν.

(Acts 15:33 NNAS) After they had spent time there, they were sent away from the brethren in peace to those who had sent them out.

(Acts 15:33 GNT) ποιήσαντες δὲ χρόνον **ἀπελύθησαν** μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς.

c. *set free*

(Matthew 18:27 NNAS) "And the lord of that slave felt compassion and released him and forgave him the debt.

(Matthew 18:27 GNT) σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου **ἀπέλυσεν** αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

(Matthew 27:15 NNAS) Now at the feast the governor was accustomed to release for the people any one prisoner whom they wanted.

(Matthew 27:15 GNT) Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν **ἀπολύειν** ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον.

(Matthew 27:17 NNAS) So when the people gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?"

(Matthew 27:17 GNT) συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος· τίνα θέλετε **ἀπολύσω** ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;

(Matthew 27:21 NNAS) But the governor said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas."

(Matthew 27:21 GNT) ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· τίνα θέλετε ἀπὸ τῶν δύο **ἀπολύσω** ὑμῖν; οἱ δὲ εἶπαν· τὸν Βαραββᾶν.

(Matthew 27:26 NNAS) Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.

(Matthew 27:26 GNT) τότε **ἀπέλυσεν** αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

(Mark 15:6 NNAS) Now at the feast he used to release for them any one prisoner whom they requested.

(Mark 15:6 GNT) Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρηγοῦντο.

(Mark 15:9 NNAS) Pilate answered them, saying, "Do you want me to release for you the King of the Jews?"

(Mark 15:9 GNT) ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων· θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

(Mark 15:11 NNAS) But the chief priests stirred up the crowd to ask him to release Barabbas for them instead.

(Mark 15:11 GNT) οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

(Mark 15:15 NNAS) Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified.

(Mark 15:15 GNT) Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

(Luke 23:16-18 NNAS) "Therefore I will punish Him and release Him." {17} [Now he was obliged to release to them at the feast one prisoner.] {18} But they cried out all together, saying, "Away with this man, and release for us Barabbas!"

(Luke 23:16 GNT) παιδεύσας οὖν αὐτὸν ἀπολύσω.

(Luke 23:18 GNT) Ἀνέκραγον δὲ παμπληθεὶ λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·

(Luke 23:20 NNAS) Pilate, wanting to release Jesus, addressed them again,

(Luke 23:20 GNT) πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν.

(Luke 23:22 NNAS) And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; therefore I will punish Him and release Him."

(Luke 23:22 GNT) ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

(Luke 23:25 NNAS) And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.

(Luke 23:25 GNT) ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

(Luke 2:29 NNAS) "Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word;

(Luke 2:29 GNT) νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

(Luke 13:12 NNAS) When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness."

(Luke 13:12 GNT) ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου,

(John 18:39 NNAS) "But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?"

(John 18:39 GNT) ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχᾳ· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

(John 19:10 NNAS) So Pilate said[^] to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"

(John 19:10 GNT) λέγει οὖν αὐτῷ ὁ Πιλάτος· ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρῶσαι σε;

(John 19:12 NNAS) As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

(John 19:12 GNT) ἐκ τούτου ὁ Πιλάτος ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες· ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

(Acts 3:13 NNAS) "The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him.

(Acts 3:13 GNT) ὁ θεὸς Ἀβραὰμ καὶ [ὁ θεὸς] Ἰσαὰκ καὶ [ὁ θεὸς] Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν·

(Acts 4:21 NNAS) When they had threatened them further, they let them go (finding no basis on which to punish them) on account of the people, because they were all glorifying God for what had happened;

(Acts 4:21 GNT) οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι·

(Acts 4:23 NNAS) When they had been released, they went to their own companions and reported all that the chief priests and the elders had said to them.

(Acts 4:23 GNT) **Ἀπολυθέντες** δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπαν.

(Acts 5:40 NNAS) They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and then released them.

(Acts 5:40 GNT) καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ καὶ **ἀπέλυσαν**.

(Acts 16:35-36 NNAS) Now when day came, the chief magistrates sent their policemen, saying, "Release those men." {36} And the jailer reported these words to Paul, saying, "The chief magistrates have sent to release you. Therefore come out now and go in peace."

(Acts 16:35 GNT) Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες· **ἀπόλυσον** τοὺς ἀνθρώπους ἐκείνους. {36} ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους [τούτους] πρὸς τὸν Παῦλον ὅτι ἀπέσταλκαν οἱ στρατηγοὶ ἵνα **ἀπολυθῆτε**· νῦν οὖν ἐξεληθόντες πορεύεσθε ἐν εἰρήνῃ.

(Acts 17:9 NNAS) And when they had received a pledge from Jason and the others, they released them.

(Acts 17:9 GNT) καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν **ἀπέλυσαν** αὐτούς.

(Acts 23:22 NNAS) So the commander let the young man go, instructing him, "Tell no one that you have notified me of these things."

(Acts 23:22 GNT) ὁ μὲν οὖν χιλιάρχος **ἀπέλυσε** τὸν νεανίσκον παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με.

(Acts 26:32 NNAS) And Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

(Acts 26:32 GNT) Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη· **ἀπολελύσθαι** ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.

(Acts 28:18 NNAS) "And when they had examined me, they were willing to release me because there was no ground for putting me to death.

(Acts 28:18 GNT) οἵτινες ἀνακρίναντές με ἐβούλοντο **ἀπολύσαι** διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί.

(Hebrews 13:23 NNAS) Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.

(Hebrews 13:23 GNT) Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον **ἀπολελυμένον**, μεθ' οὗ ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

d. *divorce*

(Matthew 5:31 NNAS) "It was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE';

(Matthew 5:31 GNT) Ἐρρέθη δέ· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

(Matthew 5:32 NNAS) but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

(Matthew 5:32 GNT) ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

(Matthew 19:3 NNAS) Some Pharisees came to Jesus, testing Him and asking, "Is it lawful for a man to divorce his wife for any reason at all?"

(Matthew 19:3 GNT) Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· εἰ ἔξεστιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

(Matthew 19:7-9 NNAS) They said[^] to Him, "Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND her AWAY?"

{8} He said[^] to them, "Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way.

{9} "And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."

(Matthew 19:7 GNT) λέγουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι [αὐτήν]; {8} λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. {9} λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.

(Mark 10:2 NNAS) Some Pharisees came up to Jesus, testing Him, and began to question Him whether it was lawful for a man to divorce a wife.

(Mark 10:2 GNT) Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες αὐτόν.

(Mark 10:4 NNAS) They said, "Moses permitted a man TO WRITE A CERTIFICATE OF DIVORCE AND SEND her AWAY."

(Mark 10:4 GNT) οἱ δὲ εἶπαν· ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολύσαι.

(Mark 10:11-12 NNAS) And He said[^] to them, "Whoever divorces his wife and marries another woman commits adultery against her; {12} and if she herself divorces her husband and marries another man, she is committing adultery."

(Mark 10:11-12 GNT) καὶ λέγει αὐτοῖς· ὃς ἂν **ἀπολύσῃ** τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν· {12} καὶ ἔὰν αὐτὴ **ἀπολύσασα** τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.

(Luke 16:18 NNAS) "Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from a husband commits adultery.

(Luke 16:18 GNT) Πᾶς ὁ **ἀπολύων** τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ **ἀπολελυμένην** ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

e. *forgive*

(Luke 6:37 NNAS) "Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.

(Luke 6:37 GNT) Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. **ἀπολύετε**, καὶ **ἀπολυθήσεσθε**·

(middle) *leave*

(Acts 28:25 NNAS) And when they did not agree with one another, they began leaving after Paul had spoken one parting word, "The Holy Spirit rightly spoke through Isaiah the prophet to your fathers,

(Acts 28:25 GNT) ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους **ἀπελύοντο** εἰπόντος τοῦ Παύλου ῥῆμα ἕν, ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν

B. ἄφεσις

1. Defined:

Bauer, Gingrich & Danker:

ἄφεσις

1. *release* from captivity
2. *pardon, cancellation* of an obligation, a punishment, or guilt

Louw & Nida:

ἄφεσις, εως

a. pardon 40.8 [L&N...3750]

40.8: ἀφίημι {f}; ἄφεσις {a}, εως *f*; ἀπολύω {e}: to remove the guilt resulting from wrongdoing - 'to pardon, to forgive, forgiveness.'
ἀφίημι {f}: ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν 'forgive us the wrongs that we have done' #Matt 6:12. ἄφεσις {a}: τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν 'my blood ... which is poured out for many for the forgiveness of sins' #Matt 26:28.
ἀπολύω {e}: ἀπολύετε, καὶ ἀπολυθήσεσθε 'forgive and you will be forgiven (by God)' #Luke 6:37. It is extremely important to note that the focus in the meanings of ἀφίημι {f}, ἄφεσις {a}, and ἀπολύω {e} is upon the guilt of the wrongdoer and not upon the wrongdoing itself. The event of wrongdoing is not undone, but the guilt resulting from such an event is pardoned. To forgive, therefore, means essentially to remove the guilt resulting from wrongdoing. Some languages make a clear distinction between guilt and sin, and terms for forgiveness are therefore related to guilt and not to the wrongdoing. Therefore, 'to forgive sins' is literally 'to forgive guilt.' Though terms for 'forgiveness' are often literally 'to wipe out,' 'to blot out,' or 'to do away with,' it is obviously not possible to blot out or to wipe out an event, but it is possible to remove or obliterate the guilt.

b. liberty 37.132 [L&N...3652]

37.132: ἄφεσις {b}, εως *f*: the process of setting free or liberating - 'release, liberty.' ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεσιν 'he has sent me to proclaim liberty to the captives' #Luke 4:18.

Thayer's Greek Dictionary:

859 aphasis {af'-es-is}

from 863; TDNT - 1:509,88; n f

AV - remission 9, forgiveness 6, deliverance 1, liberty 1; 17

1) release from bondage or imprisonment

2) forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty

863 (See ἀφίημι below)

ἄφεσις, εως f *forgiveness, cancellation* (of sins); *release* (of prisoners)

2. **Occurences (17 times in 16 verses):**

a. *pardon*

(All occurences are of God's forgiveness to human beings)

Of sins (ἁμαρτία)

(Matthew 26:28 NNAS) for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

(Matthew 26:28 GNT) τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς **ἄφεσιν** ἁμαρτιῶν.

(Mark 1:4 NNAS) John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.

(Mark 1:4 GNT) ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς **ἄφεσιν** ἁμαρτιῶν.

(Luke 1:77 NNAS) To give to His people the knowledge of salvation By the forgiveness of their sins,

(Luke 1:77 GNT) τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν **ἀφέσει** ἁμαρτιῶν αὐτῶν,

(Luke 3:3 NNAS) And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins;

(Luke 3:3 GNT) καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς **ἄφεσιν** ἁμαρτιῶν,

(Luke 24:47 NNAS) and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

(Luke 24:47 GNT) καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς **ἄφεσιν** ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλήμ

(Acts 2:38 NNAS) Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

(Acts 2:38 GNT) Πέτρος δὲ πρὸς αὐτούς· μετανοήσατε, [φησίν,] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ **εἰς ἄφεσιν** τῶν ἁμαρτιῶν ὑμῶν καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.

(Acts 5:31 NNAS) "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.

(Acts 5:31 GNT) τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν τῇ δεξιᾷ αὐτοῦ [τοῦ] δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ **ἄφεσιν** ἁμαρτιῶν.

(Acts 10:43 NNAS) "Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins."

(Acts 10:43 GNT) τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν **ἄφεσιν** ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

(Acts 13:38 NNAS) "Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you,

(Acts 13:38 GNT) γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν **ἄφεσις** ἁμαρτιῶν καταγγέλλεται, [καί] ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιωθῆναι,

(Acts 26:18 NNAS) to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'

(Acts 26:18 GNT) ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτοῦς εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς **ἄφεσιν** ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.

(Colossians 1:14 NNAS) in whom we have redemption, the forgiveness of sins.

(Colossians 1:14 GNT) ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν **ἄφεσιν** τῶν ἁμαρτιῶν·

(Hebrews 10:18 NNAS) Now where there is forgiveness of these things, there is no longer any offering for sin.

(Hebrews 10:18 GNT) ὅπου δὲ **ἄφεσις** τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

No pardon of an eternal sin

(Mark 3:29 NNAS) but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"--

(Mark 3:29 GNT) ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει **ἄφεσιν** εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος.

Of trespasses (παράπτωμα)

(Ephesians 1:7 NNAS) In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

(Ephesians 1:7 GNT) Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν **ἄφεσιν** τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ

Absolute

(Hebrews 9:22 NNAS) And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

(Hebrews 9:22 GNT) καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται **ἄφεσις**.

b. *liberty*

(Luke 4:18 NNAS) "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED,

(Luke 4:18 GNT) πνεῦμα κυρίου ἐπ' ἐμὲ οὐ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις **ἄφεσιν** καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν **ἀφέσει**,

C. ἀφίημι

1. Defined:

Bauer, Gingrich & Danker:

ἀφίημι

1. *let go, send away*
 - a. literally
 - b. in a legal sense *divorce*
2. *cancel, remit, pardon*
3. *leave*
 - a. literally
 - b. figuratively *give up, abandon*
4. *let, let go, tolerate*

Louw & Nida:

ἀφίημι (pres 2 sg ἀφεῖς, 1 pl ἀφίομεν, 3 pl ἀφίουσιν, inf ἀφιέναι, impf 3 sg ἤφιεν, fut ἀφήσω, aor ἀφήκα, imprv ἄφες, 2 pl ἄφετε, subj ἀφῶ, ptc ἀφείς, aor pass ἀφέθην, fut pass ἀφεθήσομαι, pf ἀφέωνται)

a. dismiss 15.43 [L&N...1266]

15.43: ἀπολύω {a}; ἀφίημι {a}: to cause (or permit) a person or persons to leave a particular location - 'to let go away, to dismiss.' {Footnote 8168} ἀπολύω {a}: ἀπόλυσον τοὺς ὄχλους 'let the people leave' or 'dismiss the crowds' #Matt 14:15. ἀφίημι {a}: τότε ἀφείξ τοὺς ὄχλους 'then having dismissed the crowds' #Matt 13:36.

b. depart from `15.48 [L&N...1271]

15.48: ἀφίημι {b}: to move away from, with the implication of resulting separation - 'to leave, to depart from.' {Footnote 8169} οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέαθ 'does he not leave the other ninety-nine?' #Matt 18:12; ἀφήκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν 'he left Judea and departed again for Galilee' #John 4:3.

c. leave behind 85.45 [L&N...5699]

85.45: ἀφίημι {c}: to let something be put behind in a place - 'to leave, to leave behind.' οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα 'they immediately left the nets' #Matt 4:20.

d. leave in a place `85.62 [L&N...5716]

85.62: ἀφίημι {d}: to permit something to continue in a place - 'to let remain, to leave.' οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον 'here not one stone will be left on another' #Matt 24:2.

e. divorce 34.78 [L&N...3418]

34.78: ἀφίημι {e}; χωρίζω {b}; ἀπολύω {d}; λύσις, εως f: to dissolve the marriage bond - 'to divorce, to separate.' ἀφίημι {e}: ἄνδρα γυναῖκα μὴ ἀφιέναι . . . μὴ ἀφιέτω τὸν ἄνδρα 'a husband must not divorce his wife ... and a wife must not divorce her husband' #1Cor 7:11, 13. χωρίζω {b}: εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω 'if the one who is not a believer wishes to separate, let him separate' #1Cor 7:15. ἀπολύω {d}: ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον 'anyone who divorces his wife must give her a written notice of divorce' #Matt 5:31. λύσις: δέδεσαι γυναικίθ μὴ ζήτει λύσιν 'do you have a wife? Then do not try to get a divorce' #1Cor 7:27. Expressions for divorce are often based on terms meaning literally 'to send away,' 'to separate from,' or 'to leave one another.' However, in a number of languages idiomatic expressions are employed, for example 'to send him off with his clothes,' 'to untie the knot between them,' or 'to throw away her hearthstones.' Some persons have attempted to make an important distinction between ἀφίημι in #1Cor 7:11, 13 and χωρίζω in #1Cor 7:15 on the assumption that ἀφίημι implies legal divorce, while χωρίζω only relates to separation. Such a distinction, however, seems to be quite artificial.

f. forgive 40.8 [L&N...3750]

40.8: ἀφίημι {f}; ἄφεσις {a}, εως f; ἀπολύω {e}: to remove the guilt resulting from wrongdoing - 'to pardon, to forgive, forgiveness.' ἀφίημι {f}: ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν 'forgive us the wrongs that we have done' #Matt 6:12. ἄφεσις {a}: τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν 'my blood ... which is poured out for many for the forgiveness of sins' #Matt 26:28. ἀπολύω {e}: ἀπολύετε, καὶ ἀπολυθήσεσθε 'forgive and you will be forgiven (by God)' #Luke 6:37. It is extremely important to note that the focus in the meanings of ἀφίημι {f}, ἄφεσις {a}, and ἀπολύω {e} is upon the guilt of the wrongdoer and not upon the wrongdoing itself. The event of wrongdoing is not undone, but the guilt resulting from such an event is pardoned. To forgive, therefore, means essentially to remove the guilt resulting from wrongdoing. Some languages make a clear distinction between guilt and sin, and terms for forgiveness are therefore related to guilt and not to the wrongdoing. Therefore, 'to forgive sins' is literally 'to forgive guilt.' Though terms for 'forgiveness' are often literally 'to wipe out,' 'to blot out,' or 'to do away with,' it is obviously not possible to blot out or to wipe out an event, but it is possible to remove or obliterate the guilt.

g. cancel a debt 57.223 [L&N...4447]

57.223: ἀφίημι {g}; χαρίζομαι {c}: to release a person from the obligation of repaying what is owed - 'to cancel a debt, to forgive a debt.' ἀφίημι {g}: τὸ δάνειον ἀφῆκεν αὐτῷ 'he cancelled his debt from the loan' #Matt 18:27; πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι 'I forgave you that entire debt' #Matt 18:32. χαρίζομαι {c}: μὴ ἔχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο 'neither of them could pay him back, so he cancelled the debts of both' #Luke 7:42.

h. reject 31.63 [L&N...2743]

31.63: ἀπωθέομαι {b} (a figurative extension of meaning of ἀπωθέομαι {a} 'to push away,' 15.46); 1269 ἀφίημι h: to no longer pay attention to previous beliefs - 'to refuse to listen to, to reject.' ἀπωθέομαι {b}: ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπώσάμενοι 'keeping your faith and a clear conscience, which some have refused to listen to' #1Tim 1:19. ἀφίημι {h}: ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων 'having rejected the commandment of God, you abide by the tradition of people' #Mark 7:8.

i. stop (activity) 68.43 [L&N...5112]

68.43: ἀνίημι {c}; ἀφίημι {i}; περιαιρέω {d}: to stop doing something, with the implication of complete cessation - 'to give up, to stop, to quit.' ἀνίημι {c}: ἀνιέντες τὴν ἀπειλὴν 'stop using threats' #Eph 6:9. ἀφίημι {i}: τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες 'you have stopped loving me (as you did) at first' #Reve 2:4. περιαιρέω {d}: λοιπὸν περιηρεῖτο ἐλπίς πᾶσα τοῦ σωθῆσθαι ἡμᾶς 'we finally stopped hoping at all that we would be saved' #Acts 27:20.

j. stop (state) 13.37 [L&N...1008]

13.37: ἀφίημι {j}: to cease, of a state - 'to cease, to stop, to leave.' καὶ ἀφῆκεν αὐτήν 'and (the fever) stopped' or 'and (the fever) left her' #Luke 4:39.

k. allow 13.140 [L&N...1111]

13.140: ἀφίημι {k}; ἀπολείπω {c}: to leave it to someone to do something, with the implication of distancing oneself from the event - 'to let, to allow, to leave it to.' ἀφίημι {k}: ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου 'let me take out the speck from your eye' #Matt 7:4; ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει 'you let the woman Jezebel, who calls herself a prophetess, teach' #Reve 2:20. ἀπολείπω {c}: ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν 'since, therefore, it allows some to enter into it' (referring to 'rest') #Hebr 4:6.

1. produce 90.50 [L&N...6346]

90.50: ἀφίημι {1}: a marker of an agent relation with numerable events, with the implication of something which proceeds from an agent - 'to produce, to make, to give.' ὁ δὲ Ἰησοῦς ἀφείξ φωνήν μεγάλην ἐξέπνευσεν 'Jesus gave a loud cry and died' or 'with a loud cry, Jesus died' #Mark 15:37.

Thayer's Greek Dictionary:

863 aphiemi {af-ee'-ay-mee}

from 575 and hiemi (to send, an intens. form of eimi, to go); TDNT - 1:509,88; v

AV - leave 52, forgive 47, suffer 14, let 8, forsake 6, let alone 6, misc 13; 146

1) to send away

1a) to bid going away or depart

1a1) of a husband divorcing his wife

1b) to send forth, yield up, to expire

1c) to let go, let alone, let be

1c1) to disregard

1c2) to leave, not to discuss now, (a topic)

1c21) of teachers, writers and speakers

1c3) to omit, neglect

1d) to let go, give up a debt, forgive, to remit

1e) to give up, keep no longer

2) to permit, allow, not to hinder, to give up a thing to a person

3) to leave, go way from one

3a) in order to go to another place

3b) to depart from any one

3c) to depart from one and leave him to himself so that all mutual claims are abandoned

3d) to desert wrongfully

3e) to go away leaving something behind

3f) to leave one by not taking him as a companion

3g) to leave on dying, leave behind one

3h) to leave so that what is left may remain, leave remaining

3i) abandon, leave destitute

575 (See ἀπολύω above)

United Bible Societies Greek New Testament Dictionary:

ἀφίημι (pres. 2 sg. ἀφεῖς, 1 pl. ἀφίομεν, 3 pl. ἀφίουσιν, inf. ἀφιέναι; impf. 3 sg. ἤφιεν; fut. ἀφήσω; aor. ἀφήκα, imprv. ἄφες, 2 pl. ἄφετε, subj. ἀφῶ, ptc. ἀφείς; aor. pass. ἀφέθην; fut. pass. ἀφεθήσομαι; pf. pass. 3 pl. ἀφέωνται) *cancel, forgive, remit (of sin or debts); allow, let be, tolerate (ἄφες ἴδωμεν Wait! Let us see! or simply Let us see! #Mt 27:49, Mr 15:36 ; leave; leave behind, forsake, neglect; let go, dismiss, divorce; ἀθῆκεν τὸ πνεῦμα he died #Mt 27:50; ἀ. φωνὴν μεγάλην give a loud cry #Mr 15:37*

2. Occurences (143 times in 132 verses):

a. *dismiss*

b. *depart from*

(Matthew 4:11 NNAS) Then the devil left Him; and behold, angels came and began to minister to Him.

(Matthew 4:11 GNT) Τότε **ἀφίησιν** αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

(Matthew 13:36 NNAS) Then He left the crowds and went into the house. And His disciples came to Him and said, "Explain to us the parable of the tares of the field."

(Matthew 13:36 GNT) Τότε **ἀφείς** τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

(Matthew 18:12 NNAS) "What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying?"

(Matthew 18:12 GNT) Τί ὑμῖν δοκεῖ; ἔὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῆ ἓν ἐξ αὐτῶν, οὐχὶ **ἀφήσει** τὰ ἑνενήκοντα ἑννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

(Matthew 22:22 NNAS) And hearing this, they were amazed, and leaving Him, they went away.

(Matthew 22:22 GNT) καὶ ἀκούσαντες ἐθαύμασαν, καὶ **ἀφέντες** αὐτὸν ἀπῆλθον.

(Matthew 26:44 NNAS) And He left them again, and went away and prayed a third time, saying the same thing once more.

(Matthew 26:44 GNT) καὶ **ἀφείς** αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

(Matthew 26:56 NNAS) "But all this has taken place to fulfill the Scriptures of the prophets." Then all the disciples left Him and fled.

(Matthew 26:56 GNT) τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες **ἀφέντες** αὐτὸν ἔφυγον.

(Mark 1:20 NNAS) Immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him.

(Mark 1:20 GNT) καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ **ἀφέντες** τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

(Mark 4:36 NNAS) Leaving the crowd, they took[^] Him along with them in the boat, just as He was; and other boats were with Him.

(Mark 4:36 GNT) καὶ **ἀφέντες** τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.

(Mark 8:13 NNAS) Leaving them, He again embarked and went away to the other side.

(Mark 8:13 GNT) καὶ **ἀφείς** αὐτούς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

(Mark 12:12 NNAS) They were seeking to seize Him, and yet they feared the people, for they understood that He spoke the parable against them. And so they left Him and went away.

(Mark 12:12 GNT) Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτούς τὴν παραβολὴν εἶπεν. καὶ **ἀφέντες** αὐτὸν ἀπῆλθον.

(Mark 13:34 NNAS) "It is like a man away on a journey, who upon leaving his house and putting his slaves in charge, assigning to each one his task, also commanded the doorkeeper to stay on the alert.

(Mark 13:34 GNT) Ὡς ἄνθρωπος ἀπόδημος **ἀφείς** τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

(Mark 14:50 NNAS) And they all left Him and fled.

(Mark 14:50 GNT) **Καὶ ἀφέντες** αὐτὸν ἔφυγον πάντες.

(John 4:3 NNAS) He left Judea and went away again into Galilee.

(John 4:3 GNT) **ἀφήκεν** τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

(John 16:28 NNAS) "I came forth from the Father and have come into the world; I am leaving the world again and going to the Father."

(John 16:28 GNT) ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν **ἀφίημι** τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

(John 16:32 NNAS) "Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me.

(John 16:32 GNT) ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ μόνον **ἀφήτε**· καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν.

c. *leave behind*

(Matthew 4:20 NNAS) Immediately they left their nets and followed Him.

(Matthew 4:20 GNT) οἱ δὲ εὐθέως **ἀφέντες** τὰ δίκτυα ἠκολούθησαν αὐτῷ.

(Matthew 4:22 NNAS) Immediately they left the boat and their father, and followed Him.

(Matthew 4:22 GNT) οἱ δὲ εὐθέως **ἀφέντες** τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

(Matthew 5:24 NNAS) leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.

(Matthew 5:24 GNT) **ἄφες** ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θουσιαστηρίου καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

(Matthew 19:27 NNAS) Then Peter said to Him, "Behold, we have left everything and followed You; what then will there be for us?"

(Matthew 19:27 GNT) Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς **ἀφήκαμεν** πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;

(Matthew 19:29 NNAS) "And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive many times as much, and will inherit eternal life.

(Matthew 19:29 GNT) καὶ πᾶς ὅστις **ἀφήκεν** οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγρούς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

(Matthew 22:25 NNAS) "Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother;

(Matthew 22:25 GNT) ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα **ἀφήκεν** τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

(Matthew 23:38 NNAS) "Behold, your house is being left to you desolate!

(Matthew 23:38 GNT) ἰδοὺ **ἀφίεται** ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

(Matthew 24:40-41 NNAS) "Then there will be two men in the field; one will be taken and one will be left. {41} "Two women will be grinding at the mill; one will be taken and one will be left.

(Matthew 24:40-41 GNT) τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς **ἀφίεται**. {41} δύο ἀλήθουςαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία **ἀφίεται**.

(Mark 1:18 NNAS) Immediately they left their nets and followed Him.

(Mark 1:18 GNT) καὶ εὐθὺς **ἀφέντες** τὰ δίκτυα ἠκολούθησαν αὐτῷ.

(Mark 10:28-29 NNAS) Peter began to say to Him, "Behold, we have left everything and followed You." {29} Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake,

(Mark 10:28-29 GNT) Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς **ἀφήκαμεν** πάντα καὶ ἠκολουθήκαμέν σοι. {29} ἔφη ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς **ἀφήκεν** οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,

(Mark 12:19-20 NNAS) "Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES and leaves behind a wife AND LEAVES NO CHILD, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER. {20} "There were seven brothers; and the first took a wife, and died leaving no children.

(Mark 12:19-20 GNT) διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ **ἀφῆ** τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. {20} ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ **ἀφήκεν** σπέρμα·

(Mark 12:22 NNAS) and so all seven left no children. Last of all the woman died also.

(Mark 12:22 GNT) καὶ οἱ ἑπτὰ οὐκ **ἀφήκαν** σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.

(Luke 5:11 NNAS) When they had brought their boats to land, they left everything and followed Him.

(Luke 5:11 GNT) καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν **ἀφέντες** πάντα ἠκολούθησαν αὐτῷ.

(Luke 10:30 NNAS) Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.

(Luke 10:30 GNT) Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον **ἀφέντες** ἡμιθανῆ.

(Luke 13:35 NNAS) "Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

(Luke 13:35 GNT) ἰδοὺ **ἀφίεται** ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἤξει ὅτε] εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

(Luke 17:34-36 NNAS) "I tell you, on that night there will be two in one bed; one will be taken and the other will be left. {35} "There will be two women grinding at the same place; one will be taken and the other will be left. {36} ["Two men will be in the field; one will be taken and the other will be left."]

(Luke 17:34-35 GNT) λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος **ἀφεθήσεται**.
{35} ἔσονται δύο ἀλήθουςαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἕτερα **ἀφεθήσεται**.

(Luke 18:28-29 NNAS) Peter said, "Behold, we have left our own homes and followed You." {29} And He said to them, "Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,

(Luke 18:28-29 GNT) Εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς **ἀφέντες** τὰ ἴδια ἠκολουθήσαμέν σοι. {29} ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἔστιν ὃς **ἀφήκεν** οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,

(John 4:28 NNAS) So the woman left her waterpot, and went into the city and said^ to the men,

(John 4:28 GNT) **ἀφήκεν** οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

(John 8:29 NNAS) "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him."

(John 8:29 GNT) καὶ ὁ πέμψας με μετ' ἐμοῦ ἔστιν· οὐκ **ἀφήκέν** με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

(John 10:12 NNAS) "He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them.

(John 10:12 GNT) ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ **ἀφήσιν** τὰ πρόβατα καὶ φεύγει -καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει -

(John 14:18 NNAS) "I will not leave you as orphans; I will come to you.

(John 14:18 GNT) Οὐκ **ἀφήσω** ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

(Hebrews 6:1 NNAS) Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

(Hebrews 6:1 GNT) Διὸ **ἀφέντες** τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ θεόν,

d. *leave in a place*

(Matthew 24:2 NNAS) And He said to them, "Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down."

(Matthew 24:2 GNT) ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

(Mark 13:2 NNAS) And Jesus said to him, "Do you see these great buildings? Not one stone will be left upon another which will not be torn down."

(Mark 13:2 GNT) καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ.

(Luke 19:44 NNAS) and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."

(Luke 19:44 GNT) καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

(Luke 21:6 NNAS) "As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down."

(Luke 21:6 GNT) ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.

(John 14:27 NNAS) "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

(John 14:27 GNT) Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.

(Acts 14:17 NNAS) and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness."

(Acts 14:17 GNT) καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφήκεν ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν.

(Hebrews 2:8 NNAS) YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

(Hebrews 2:8 GNT) πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν τῷ γὰρ ὑποτάξει [αὐτῷ] τὰ πάντα οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὐπω ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα·

e. *divorce*

(1 Corinthians 7:11-13 NNAS) (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife. {12} But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. {13} And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away.

(1 Corinthians 7:11 GNT) -ἐὰν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγῆτω, -καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. {12} Τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· {13} καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.

f. *forgive*

(Matthew 6:12 NNAS) 'And forgive us our debts, as we also have forgiven our debtors.

(Matthew 6:12 GNT) καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

(Matthew 6:14-15 NNAS) "For if you forgive others for their transgressions, your heavenly Father will also forgive you. {15} "But if you do not forgive others, then your Father will not forgive your transgressions.

(Matthew 6:14-15 GNT) Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· {15} ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

(Matthew 9:2 NNAS) And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, "Take courage, son; your sins are forgiven."

(Matthew 9:2 GNT) καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

(Matthew 9:5-6 NNAS) "Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up, and walk'? {6} "But so that you may know that the Son of Man has authority on earth to forgive sins"--then He said[^] to the paralytic, "Get up, pick up your bed and go home."

(Matthew 9:5-6 GNT) τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; {6} ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας -τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἄρον σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου.

(Matthew 12:31-32 NNAS) "Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven. {32} "Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come.

(Matthew 12:31-32 GNT) Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. {32} καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

(Matthew 18:21 NNAS) Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?"

(Matthew 18:21 GNT) Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

(Matthew 18:35 NNAS) "My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

(Matthew 18:35 GNT) οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

(Mark 2:5 NNAS) And Jesus seeing their faith said[^] to the paralytic, "Son, your sins are forgiven."

(Mark 2:5 GNT) καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφιένται σου αἱ ἁμαρτίαι.

(Mark 2:7 NNAS) "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?"

(Mark 2:7 GNT) τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;

(Mark 2:9-10 NNAS) "Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Get up, and pick up your pallet and walk'? {10} "But so that you may know that the Son of Man has authority on earth to forgive sins"--He said[^] to the paralytic,

(Mark 2:9-10 GNT) τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀφιένται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει; {10} ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς -λέγει τῷ παραλυτικῷ·

(Mark 3:28 NNAS) "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter;

(Mark 3:28 GNT) Ἐμὴν λέγω ὑμῖν ὅτι πάντα **ἀφεθήσεται** τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν·

(Mark 4:12 NNAS) so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN."

(Mark 4:12 GNT) ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ **ἀφεθῆ** αὐτοῖς.

(Mark 11:25-26 NNAS) "Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions. {26} ["But if you do not forgive, neither will your Father who is in heaven forgive your transgressions."]

(Mark 11:25 GNT) Καὶ ὅταν στήκετε προσευχόμενοι, **ἀφίετε** εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς **ἀφῆ** ὑμῖν τὰ παραπτώματα ὑμῶν.

(Luke 5:20-21 NNAS) Seeing their faith, He said, "Friend, your sins are forgiven you." {21} The scribes and the Pharisees began to reason, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but God alone?"

(Luke 5:20-21 GNT) καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, **ἀφέωνταί** σοι αἱ ἁμαρτίαι σου. {21} καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας **ἀφεῖναι** εἰ μὴ ὁ μόνος ὁ θεός;

(Luke 5:23-24 NNAS) "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Get up and walk'? {24} "But, so that you may know that the Son of Man has authority on earth to forgive sins,"--He said to the paralytic--" I say to you, get up, and pick up your stretcher and go home."

(Luke 5:23-24 GNT) τί ἐστὶν εὐκοπώτερον, εἰπεῖν· **ἀφέωνταί** σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; {24} ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς **ἀφιέναι** ἁμαρτίας -εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου.

(Luke 7:47-49 NNAS) "For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little." {48} Then He said to her, "Your sins have been forgiven." {49} Those who were reclining at the table with Him began to say to themselves, "Who is this man who even forgives sins?"

(Luke 7:47-49 GNT) οὐ χάριν λέγω σοι, **ἀφέωνται** αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ὧ δὲ ὀλίγον **ἀφίεται**, ὀλίγον ἀγαπᾷ. {48} εἶπεν δὲ αὐτῇ· **ἀφέωνταί** σου αἱ ἁμαρτίαι. {49} καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας **ἀφίησιν**;

(Luke 11:4 NNAS) 'And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'

(Luke 11:4 GNT) καὶ **ἄφες** ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ **ἀφίομεν** παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.

(Luke 12:10 NNAS) "And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.

(Luke 12:10 GNT) Καὶ πᾶς ὃς ἔρει λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, **ἀφεθήσεται** αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ **ἀφεθήσεται**.

(Luke 17:3-4 NNAS) "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. {4} "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

(Luke 17:3-4 GNT) προσέχετε ἑαυτοῖς. Ἐὰν ἁμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ **ἄφες** αὐτῷ. {4} καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, **ἀφήσεις** αὐτῷ.

(Luke 23:34 NNAS) But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.

(Luke 23:34 GNT) [[ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, **ἄφες** αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.]] διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

(John 20:23 NNAS) "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

(John 20:23 GNT) ἂν τινων **ἀφήτε** τὰς ἁμαρτίας **ἀφέωνται** αὐτοῖς, ἂν τινων κρατῆτε κεκράτηνται.

(Acts 8:22 NNAS) "Therefore repent of this wickedness of yours, and pray the Lord that, if possible, the intention of your heart may be forgiven you.

(Acts 8:22 GNT) μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης καὶ δεήθητι τοῦ κυρίου, εἰ ἄρα **ἀφεθήσεται** σοι ἡ ἐπίνοια τῆς καρδίας σου,

(Romans 4:7 NNAS) "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.

(Romans 4:7 GNT) μακάριοι ὧν **ἀφέθησαν** αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·

(James 5:15 NNAS) and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

(James 5:15 GNT) καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κὰν ἁμαρτίας ἦ πεπονηκώς, **ἀφεθήσεται** αὐτῷ.

(1 John 1:9 NNAS) If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

(1 John 1:9 GNT) ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα **ἀφῆ** ἡμῖν τὰς ἁμαρτίας καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας.

(1 John 2:12 NNAS) I am writing to you, little children, because your sins have been forgiven you for His name's sake.

(1 John 2:12 GNT) Γράφω ὑμῖν, τεκνία, ὅτι **ἀφέωνται** ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

g. cancel a debt

(Matthew 18:27 NNAS) "And the lord of that slave felt compassion and released him and forgave him the debt.

(Matthew 18:27 GNT) σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον **ἀφῆκεν** αὐτῷ.

(Matthew 18:32 NNAS) "Then summoning him, his lord said[^] to him, 'You wicked slave, I forgave you all that debt because you pleaded with me.

(Matthew 18:32 GNT) τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην **ἀφῆκά** σοι, ἐπεὶ παρεκάλεσάς με·

h. *reject*

(Matthew 23:23 NNAS) "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.

(Matthew 23:23 GNT) Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ **ἀφήκατε** τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα [δὲ] ἔδει ποιῆσαι κάκεινα μὴ **ἀφιέναι**.

(Mark 7:8 NNAS) "Neglecting the commandment of God, you hold to the tradition of men."

(Mark 7:8 GNT) **ἀφέντες** τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.

(Romans 1:27 NNAS) and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

(Romans 1:27 GNT) ὁμοίως τε καὶ οἱ ἄρσενες **ἀφέντες** τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

(Revelation 2:4 NNAS) 'But I have this against you, that you have left your first love.

(Revelation 2:4 GNT) ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην **ἀφήκες**.

i. *stop (activity)*

(Matthew 15:14 NNAS) "Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."

(Matthew 15:14 GNT) **ἄφετε** αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.

(Matthew 19:14 NNAS) But Jesus said, "Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these."

(Matthew 19:14 GNT) ὁ δὲ Ἰησοῦς εἶπεν· **ἄφετε** τὰ παιδιά καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

(Mark 14:6 NNAS) But Jesus said, "Let her alone; why do you bother her? She has done a good deed to Me.

(Mark 14:6 GNT) ὁ δὲ Ἰησοῦς εἶπεν· **ἄφετε** αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί.

(Luke 13:8 NNAS) "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer;

(Luke 13:8 GNT) ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, **ἄφες** αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια,

(John 12:7 NNAS) Therefore Jesus said, "Let her alone, so that she may keep it for the day of My burial.

(John 12:7 GNT) εἶπεν οὖν ὁ Ἰησοῦς· **ἄφες** αὐτὴν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·

(Acts 5:38 NNAS) "So in the present case, I say to you, stay away from these men and let them alone, for if this plan or action is of men, it will be overthrown;

(Acts 5:38 GNT) καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ **ἄφετε** αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται,

j. *stop (state)*

(Matthew 8:15 NNAS) He touched her hand, and the fever left her; and she got up and waited on Him.

(Matthew 8:15 GNT) καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ **ἀφήκεν** αὐτὴν ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

(Matthew 27:50 NNAS) And Jesus cried out again with a loud voice, and yielded up His spirit.

(Matthew 27:50 GNT) ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ **ἀφήκεν** τὸ πνεῦμα.

(Mark 1:31 NNAS) And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

(Mark 1:31 GNT) καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς· καὶ **ἀφήκεν** αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.

(Luke 4:39 NNAS) And standing over her, He rebuked the fever, and *it left* her; and she immediately got up and waited on them.

(Luke 4:39 GNT) καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ **ἀφήκεν** αὐτὴν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

(John 4:52 NNAS) So he inquired of them the hour when he began to get better. Then they said to him, "Yesterday at the seventh hour the fever left him."

(John 4:52 GNT) ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἐβδόμην **ἀφήκεν** αὐτὸν ὁ πυρετός.

k. *allow*

(Matthew 3:15 NNAS) But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted[^] Him.

(Matthew 3:15 GNT) ἀποκριθείς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· **ἄφες** ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πάσαν δικαιοσύνην. τότε **ἀφίησιν** αὐτόν.

(Matthew 5:40 NNAS) "If anyone wants to sue you and take your shirt, let him have your coat also.

(Matthew 5:40 GNT) καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, **ἄφες** αὐτῷ καὶ τὸ ἱμάτιον·

(Matthew 7:4 NNAS) "Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye?"

(Matthew 7:4 GNT) ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· **ἄφες** ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;

(Matthew 8:22 NNAS) But Jesus said[^] to him, "Follow Me, and allow the dead to bury their own dead."

(Matthew 8:22 GNT) ὁ δὲ Ἰησοῦς λέγει αὐτῷ· ἀκολούθει μοι καὶ **ἄφες** τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

(Matthew 13:30 NNAS) 'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.'" "

(Matthew 13:30 GNT) **ἄφετε** συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

(Matthew 23:13 NNAS) "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.

(Matthew 23:13 GNT) Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους **ἀφίετε** εἰσελθεῖν.

(Matthew 27:49 NNAS) But the rest of them said, "Let us see whether Elijah will come to save Him."

(Matthew 27:49 GNT) οἱ δὲ λοιποὶ ἔλεγον· **ἄφες** ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν.

(Mark 1:34 NNAS) And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.

(Mark 1:34 GNT) καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

(Mark 5:19 NNAS) And He did not let him, but He said[^] to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you."

(Mark 5:19 GNT) καὶ οὐκ ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε.

(Mark 5:37 NNAS) And He allowed no one to accompany Him, except Peter and James and John the brother of James.

(Mark 5:37 GNT) καὶ οὐκ ἀφήκεν οὐδένα μετ' αὐτοῦ συνακολουθησαί εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

(Mark 7:12 NNAS) you no longer permit him to do anything for his father or his mother;

(Mark 7:12 GNT) οὐκέτι ἀφίετε αὐτόν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,

(Mark 7:27 NNAS) And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs."

(Mark 7:27 GNT) καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστὶν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

(Mark 10:14 NNAS) But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.

(Mark 10:14 GNT) ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

(Mark 11:6 NNAS) They spoke to them just as Jesus had told them, and they gave them permission.

(Mark 11:6 GNT) οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφήκαν αὐτούς.

(Mark 11:16 NNAS) and He would not permit anyone to carry merchandise through the temple.

(Mark 11:16 GNT) καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ.

(Mark 15:36 NNAS) Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down."

(Mark 15:36 GNT) δραμὼν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθεὶς καλάμῳ ἐπότιζεν αὐτόν λέγων· **ἄφετε** ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.

(Luke 6:42 NNAS) "Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

(Luke 6:42 GNT) πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, **ἄφες** ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

(Luke 8:51 NNAS) When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother.

(Luke 8:51 GNT) ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ **ἄφηκεν** εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

(Luke 9:60 NNAS) But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God."

(Luke 9:60 GNT) εἶπεν δὲ αὐτῷ· **ἄφες** τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

(Luke 12:39 NNAS) "But be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into.

(Luke 12:39 GNT) τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν **ἄφηκεν** διορυχθῆναι τὸν οἶκον αὐτοῦ.

(Luke 18:16 NNAS) But Jesus called for them, saying, "Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these.

(Luke 18:16 GNT) ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· **ἄφετε** τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

(John 11:44 NNAS) The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said[^] to them, "Unbind him, and let him go."

(John 11:44 GNT) ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· λύσατε αὐτὸν καὶ **ἄφετε** αὐτὸν ὑπάγειν.

(John 11:48 NNAS) "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation."

(John 11:48 GNT) ἐὰν **ἀφώμεν** αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

(John 18:8 NNAS) Jesus answered, "I told you that I am He; so if you seek Me, let these go their way,"

(John 18:8 GNT) ἀπεκρίθη Ἰησοῦς· εἶπον ὑμῖν ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, **ἄφετε** τούτους ὑπάγειν·

(Revelation 2:20 NNAS) 'But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things sacrificed to idols.

(Revelation 2:20 GNT) ἀλλὰ ἔχω κατὰ σοῦ ὅτι **ἀφεῖς** τὴν γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφητὴν καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθουτα.

(Revelation 11:9 NNAS) Those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb.

(Revelation 11:9 GNT) καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ καὶ τὰ πτώματα αὐτῶν οὐκ **ἀφίουσιν** τεθῆναι εἰς μνήμα.

1. *produce*

(Mark 15:37 NNAS) And Jesus uttered a loud cry, and breathed His last.

(Mark 15:37 GNT) ὁ δὲ Ἰησοῦς **ἀφείς** φωνὴν μεγάλην ἐξέπνευσεν.

D. πάρεσις

1. Defined:

Bauer, Gingrich & Danker:

πάρεσις

passing over, letting go unpunished. (Correspondingly the verb *παριέναι* means 'leave unpunished'. The verb is also used of 'remitting' debts and other obligations.)

Louw & Nida:

πάρεσις, εως disregard 30.49 [L&N...2608]

30.49: ὑπεροράω; πάρεσις, εως *f*: to intentionally not regard or be concerned about certain objects or events - 'to overlook, to purposely pay no attention to, disregard.' ὑπεροράω: τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός 'God has overlooked the times when people did not know' #Acts 17:30. πάρεσις: εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων 'as evidence of his righteousness by overlooking past sins' #Roma 3:25.

Thayer's Greek Dictionary:

3929 pairesis {par'-es-is}

from 2935; TDNT - 1:509,88; n f

AV - remission 1; 1

1) passing over, letting pass, neglecting, disregarding

2935 ktetor {ktay'-tore}

from 2932;; n m

AV - possessor 1; 1

1) a possessor

2932 ktaomai {ktah'-om-ahee}

a primary verb;; v

AV - possess 3, purchase 2, provide 1, obtain 1; 7

1) to acquire, get, or procure a thing for one's self, to possess

1a) to marry a wife

United Bible Societies Greek New Testament Dictionary:

πάρεσις, εως *f* *passing by, overlooking*

2. Occurrences (1 time in 1 verse):

(Romans 3:21-26 NNAS) But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, {22} even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; {23} for all have sinned and fall short of the glory of God, {24} being justified as a gift by His grace through the redemption which is in Christ Jesus; {25} whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; {26} for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

(Romans 3:25 GNT) ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν **πάρεσιν** τῶν προγεγονότων ἁμαρτημάτων

E. χαρίζομαι

1. Defined:

Bauer, Gingrich & Danker:

χαρίζομαι

1. *give freely or graciously as a favor* of God
2. *give= remit, forgive, pardon*

Louw & Nida:

χαρίζομαι

- a. *give generously* 57.102 [L&N...4326]

57.102: χαρίζομαι {a}: to give or grant graciously and generously, with the implication of good will on the part of the giver - 'to give, to grant, to bestow generously.' {Footnote 8622} ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα 'he bestowed on him a name that is greater than any other name' #Phil 2:9; τῷ δὲ 'Αβραὰμ δι' ἐπαγγελίας κεχάριστα ὁ θεός 'but because of his promise God graciously gave it to Abraham' #Gala 3:18; πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται 'how will he not also, along with him, graciously give us all things' #Roma 8:32; ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν 'for I hope that through your prayers I shall be given to you' #Phle 22.

- b. *forgive* 40.10 [L&N...3752]

40.10: χαρίζομαι {b}: to forgive, on the basis of one's gracious attitude toward an individual - 'to forgive.' χαρίσασθέ μοι τὴν ἀδικίαν ταύτην 'forgive me for being so unfair' #2Cor 12:13. It may be useful in some instances to translate χαρίζομαι in #2Cor 12:13 as 'be so kind as to forgive me.'

c. cancel a debt 57.223 [L&N...4447]

57.223: ἀφίημι {g}; χαρίζομαι {c}: to release a person from the obligation of repaying what is owed - `to cancel a debt, to forgive a debt.' ἀφίημι {g}: τὸ δάνειον ἀφῆκεν αὐτῷ `he cancelled his debt from the loan' #Matt 18:27; πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι `I forgave you that entire debt' #Matt 18:32. χαρίζομαι {c}: μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο `neither of them could pay him back, so he cancelled the debts of both' #Luke 7:42.

d. hand over to `37.30 [L&N...3550]

37.30: χαρίζομαι {d}: to hand someone over into the control of another person, without some reasonable cause - `to hand over to, to put into the control of someone.' οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον `it is not the custom of Romans to hand someone over without a cause' #Acts 25:16.

Thayer's Greek Dictionary:

5483 charizomai {khar-id'-zom-ahee}

middle voice from 5485; TDNT - 9:372,1298; v

AV - forgive 11, give 6, freely give 2, deliver 2, grant 1, frankly forgive 1; 23

1) to do something pleasant or agreeable (to one), to do a favour to, gratify

1a) to show one's self gracious, kind, benevolent

1b) to grant forgiveness, to pardon

1c) to give graciously, give freely, bestow

1c1) to forgive

1c2) graciously to restore one to another

1c3) to preserve for one a person in peril

5485 charis {khar'-ece}

from 5463; TDNT - 9:372,1298; n f

AV - grace 130, favour 6, thanks 4, thank 4, thank + 2192 3, pleasure 2, misc 7; 156

1) grace

1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech

2) good will, loving-kindness, favour

2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens,

increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues

3) what is due to grace

3a) the spiritual condition of one governed by the power of divine grace

3b) the token or proof of grace, benefit

3b1) a gift of grace

3b2) benefit, bounty

4) thanks, (for benefits, services, favours), recompense, reward

5463 *chairo* {khah'-ee-ro}

a primary verb; TDNT - 9:359,1298; v

AV - rejoice 42, be glad 14, joy 5, hail 5, greeting 3, God speed 2, all hail 1, joyfully 1, farewell 1; 74

1) to rejoice, be glad

2) to rejoice exceedingly

3) to be well, thrive

4) in salutations, hail!

5) at the beginning of letters: to give one greeting, salute

United Bible Societies Greek New Testament Dictionary:

χαρίζομαι *grant, give, bestow on; deal generously or graciously with, forgive, pardon; hand over or release (of a prisoner); cancel a debt* #Lu 7:42,43 ; *be returned* #Phm 1:22

2. Occurrences (23 times in 19 verses):

a. *give generously* (9 times in 9 verses)

(Luke 7:21 NNAS) At that very time He cured many people of diseases and afflictions and evil spirits; and He gave sight to many who were blind.

(Luke 7:21 GNT) ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς **ἐχαρίσατο** βλέπειν.

(Acts 3:14 NNAS) "But you disowned the Holy and Righteous One and asked for a murderer to be granted to you,

(Acts 3:14) ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε καὶ ἠτήσασθε ἄνδρα φονέα **χαρισθῆναι** ὑμῖν,

(Acts 27:24 NNAS) saying, 'Do not be afraid, Paul; you must stand before Caesar; and behold, God has granted you all those who are sailing with you.'

(Acts 27:24) λέγων· μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστῆναι, καὶ ἴδου **κεχάρισται** σοι ὁ θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ.

(Romans 8:32 NNAS) He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

Roma 8:32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν **χαρίσεται;**

(1 Corinthians 2:12 NNAS) Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God,

(1 Corinthians 2:12) ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ **χαρισθέντα** ἡμῖν·

(Galatians 3:18 NNAS) For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

(Galatians 3:18) εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἔξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας **κεχάρισται** ὁ θεός.

(Philippians 1:29 NNAS) For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

(Philippians 1:29) ὅτι ὑμῖν **ἐχαρίσθη** τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτόν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν,

(Philippians 2:9 NNAS) For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,

(Philippians 2:9) διὸ καὶ ὁ θεός αὐτόν υπερύψωσεν καὶ **ἐχαρίσατο** αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα,

(Philemon 1:22 NNAS) At the same time also prepare me a lodging, for I hope that through your prayers I will be given to you.

(Philemon 1:22) ἅμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν **χαρισθήσομαι** ὑμῖν.

b. *forgive* (10 times in 6 verses)

God's Forgiveness:

(Colossians 2:13 NNAS) When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

(Colossians 2:13 GNT) καὶ ὑμᾶς νεκροὺς ὄντας [ἐν] τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, **χαρισάμενος** ἡμῖν πάντα τὰ παραπτώματα.

Human Forgiveness Patterned after God's forgiveness:

(Ephesians 4:32 NNAS) Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

(Ephesians 4:32 GNT) γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοὶ, **χαριζόμενοι** ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ **ἐχαρίσατο** ὑμῖν.

(Colossians 3:13 NNAS) bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

(Colossians 3:13 GNT) ἀνεχόμενοι ἀλλήλων καὶ **χαριζόμενοι** ἑαυτοῖς ἐάν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ κύριος **ἐχαρίσατο** ὑμῖν, οὕτως καὶ ὑμεῖς·

Human forgiveness:

(2 Corinthians 2:7 NNAS) so that on the contrary you should rather forgive and comfort him, otherwise such a one might be overwhelmed by excessive sorrow.

(2 Corinthians 2:7 GNT) ὥστε τῶναντίον μᾶλλον ὑμᾶς **χαρίσασθαι** καὶ παρακαλέσαι, μὴ πως τῇ περισσοτέρᾳ λύπῃ καταποθῆ ὁ τοιοῦτος.

(2 Corinthians 2:10 NNAS) But one whom you forgive anything, *I forgive* also; for indeed what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of Christ,

(2 Corinthians 2:10 GNT) ᾧ δέ τι **χαρίζεσθε**, κἀγὼ· καὶ γὰρ ἐγὼ ὃ **κεχάρισμαι**, εἴ τι **κεχάρισμαι**, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,

(2 Corinthians 12:13 NNAS) For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me this wrong!

(2 Corinthians 12:13 GNT) τί γάρ ἐστιν ὃ ἡσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; **χαρίσασθέ** μοι τὴν ἀδικίαν ταύτην.

c. *cancel a debt* (2 times in 2 verses)

(Luke 7:42-43 NNAS) "When they were unable to repay, he graciously forgave them both. So which of them will love him more?" {43} Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly."

(Luke 7:42-43 GNT) μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις **ἐχαρίσατο**. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; {43} ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον **ἐχαρίσατο**. ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας.

d. *hand over to* (2 times in 2 verses)

(Acts 25:11 NNAS) "If, then, I am a wrongdoer and have committed anything worthy of death, I do not refuse to die; but if none of those things is true of which these men accuse me, no one can hand me over to them. I appeal to Caesar."

(Acts 25:11) εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς **χαρίσασθαι**· Καίσαρα ἐπικαλοῦμαι.

(Acts 25:16 NNAS) "I answered them that it is not the custom of the Romans to hand over any man before the accused meets his accusers face to face and has an opportunity to make his defense against the charges.

(Acts 25:16) πρὸς οὓς ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις **χαρίζεσθαι** τινὰ ἄνθρωπον πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχει τοὺς κατηγοροῦντας τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.