

ἀφίημι – to cancel, send away

143x in 131verses

[Fri] **ἀφίημι** impf. ἤφιον; fut. ἀφήσω; 1aor. ἀφήκα; 2aor. imperative ἄφετε and ἄφετε, inf. ἀφείναι; (1) *send off or away, let go* (MT 27.50); (2) as a legal technical term *divorce* (1C 7.11); (3) *abandon, leave behind* (MT 26.56); (4) of duty and obligation *reject, set aside, neglect* (MK 7.8); (5) of toleration *let go, leave in peace, allow* (MK 11.6); (6) of sins or debts *forgive, pardon, cancel* (LU 7.47); (7) *give or utter* a loud cry (MK 15.37)

[LN] **ἀφίημι** (pres 2 sg ἀφεῖς 1 pl ἀφίομεν 3 pl ἀφίουσιν inf ἀφίεναι impf 3 sg ἤφιεν fut ἀφήσω aor ἀφήκα impv ἄφετε 2 pl ἄφετε subj ἀφῶ ptc ἀφείς aor pass ἀφέθην fut pass ἀφεθήσομαι pf ἀφένονται) (a) dismiss 15.43 (b) depart from 15.48 (c) leave behind 85.45 (d) leave in a place 85.62 (e) divorce 34.78 (f) forgive 40.8 (g) cancel a debt 57.223 (h) reject 31.63 (i) stop (activity) 68.43 (j) stop (state) 13.37 (k) allow 13.140 (l) produce 90.50 (1) ἀφίημι τὸ πνεῦμα die 23.109 (2) ἄφετε τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς that is not the issue 33.137

[LS] **ἀφ-ίημι**, and (as if from ἀφ-ιέω) 3 sing. ἀφίει, Ion. ἀπίει, imperat. ἀφίει:-impf., ἀφίην, with double augm. ἡφίην, 3 sing. ἀφίει, Ion. ἀπίει, also ἡφίει, ἡφιε, 3 pl. ἀφίεσαν, ἡφίεσαν, ἡφίουσιν:-f. ἀφήσω, Ion. ἀπ:-pf. ἀφείκα:-aor. i ἀφήκα, Ion. ἀπ-, Ep. ἀφέηκα only in indic.:-aor. 2 ἀφῆν, indic. only in dual and pl., ἀφέτην, ἀφεῖμεν, ἀφεῖτε, ἀφεῖσαν or ἄφετε, ἄφεσαν; imper. ἄφετε, subj. ἀφῶ, opt. ἀφείην, inf. ἀφείναι, part. ἀφείς:-Med., impf. ἀφίεμην, 3 sing. ἡφίετο: f. ἀφήσομαι: aor. 2 ἀφείμην; imper. ἀφῶ, ἄφεσθε; inf. -έσθαι, part. -έμενος:-Pass., pf. ἀφείμαι:-aor. i ἀφείθην, Ion. ἀπείθην, Ion. ἀπείθην: f. ἀφεθήσομαι. [i.e. Ep., except in augm. tenses: ι Att.] *To send forth, discharge*, Lat. *emittere*, of missiles, Hom., etc.:—hence *to let loose, utter, give vent to words*, Hdt., Trag. **2.** *to let fall*, Il. **3.** *to send forth* an expedition, *dispatch* it, Hdt.: Pass., of troops, Id. **4.** *to give up or hand over to*, τινι τί Id., Att.:—Pass., ἡ Ἀττική ἀπείτο ἤδη Hdt. **II.** *to send away, let go, loose, set free*, Il., Att.:—c. acc. pers. et gen. rei, *to set free from* a thing, *let off from*, Hdt.: in legal sense *to release from* an engagement, accusation, etc., ἀφ. τινὰ φόνου Dem. **2.** *to dissolve, disband, break up* an army, Hdt.:—*to dismiss* the council or law-courts, Ar. **3.** *to put away, divorce*, Hdt. **4.** *to let go as an ἄφετος, consecrate*, Xen. **5.** of things, *to get rid of*, δῖψαν Il.; *to shed* its blossoms, of plants, Od.; *to slacken* its force, of a dart, Il. **6.** ἀφ. πλοῖον ἐς. . *to loose ship for a place*, Hdt. **7.** in legal sense, c. dat. pers. et acc. rei, ἀφ. τινὶ αἰτίνῃ *to remit* him a charge or a fine, Hdt., Dem. **III.** *to leave alone, give up, let pass, neglect*, Hdt., Att.; foll. by a predicate, ἀφύλακτον ἀφ. *to leave* unguarded. **2.** c. acc. et inf., ἀφ. τι δημόσιον εἶναι *to give up to be* public property, Thuc.; ἀφ. τὸ πλοῖον φέρεσθαι *to let* the boat be carried away, Hdt. **3.** c. acc. pers. et inf. *to let, suffer, permit* one to do a thing, Id., Plat., etc. **IV.** seemingly intr. (sub. στρατόν, ναῦς, etc.), *to break up, march, sail*, etc., Hdt. **B.** Med. *to send forth from oneself, send forth*, Att. **2.** δειρῆς ἀφίετο πῆχες *she loosed her arms from off my neck*. **3.** c. gen. only, τέκνων ἀφῶ *let go hold of the children*, Soph., Thuc.

[Thayer] **ἀφίημι**; present 2 person singular ἀφεῖς (from the form ἀφέω, Rev. 2:20 for Rec. ἐᾶς) (3 person plural ἀφίουσιν Rev. 11: Tdf. editions 2, 7, from a form ἀφιέω; cf. Buttmann, 48 (42)); imperfect 3 person singular ἤφιε, with the augment before the preposition, Mark 1:34; 11:16, from the form ἀφίω; whence also present 1 person plural ἀφίομεν Luke 11:4 L T Tr WH for ἀφίμεν Rev. and 3 person ἀφίουσιν Rev. 11:9 L T Tr WH; (see WH's Appendix, p. 167); future ἀφήσω; 1 aorist ἀφήκά, 2 person singular ἀφήκες Rev. 2:4 T Tr WH (cf. κοπιάω); 2 aorist imperative ἄφετε, ἄφετε, subjunctive 3 person singular ἀφῆ, 2 person plural ἀφῆτε (infinitive ἀφείναι (Matt. 23:23 L T Tr WH; Luke 5:21 L text T Tr WH)), participle ἀφείς, ἀφέντες; passive, present ἀφίεμαι (yet 3 person plural ἀφιοῦνται John 20:23 WH marginal reading etc.; cf. ἀφίω above); perfect 3 person plural ἀφένονται (a Doric form (cf. Winer's Grammar, sec. 14, 3 a.; B 49 (42); Kühner, sec. 285, 4), Matt. 9:2,5; Mark 2:5,(9) -- in both these Gospels L (except in Mark marginal reading) T Tr WH have restored the present 3 person plural ἀφίενται; Luke 5:20,23; 7:47 (48); John 20:23 L text T Tr text WH text; 1 John 2:12); 1 aorist ἀφεθην; future ἀφεθήσομαι; cf. Winer's Grammar, sec. 14, 3; Buttmann, 48 (42); (WH's Appendix, p. 167; Veitch, under the word ἵημι); (from ἀπό and ἵημι); (fr. Homer down); *to send from* (ἀπό) *oneself*; **1.** *to send away*; a. *to bid go away or depart*: τοὺς ὄχλους, Matt. 13:36 (others refer this to 3 below); τὴν γυναῖκα, of a husband putting away his wife, 1 Cor. 7:11-13 (Herodotus 5, 39; and a substantive, ἄφεσις, Plutarch, Pomp. c. 42, 6). b. *to send forth, yield up, emit*: τὸ πνεῦμα, to expire, Matt. 27:50 (τὴν ψυχὴν, Gen. 35:18; Herodotus 4, 190 and often in other Greek writings (see πνεῦμα, 2)), φωνήν *to utter a cry* (*emittere vocem*, Livy 1, 58), Mark 15:37 (Gen. 45:2 and often in Greek writings; (cf. Heinichen on Eusebius, h. e. 8, 14, 17)). c. *to let go, let alone, let be*; α. *to disregard*: Matt. 15:14. β. *to leave, not to discuss now*, a topic, used of tethers, writers, speakers, etc.: Heb. 6:1 (Euripides, Andr. 392; Theophrastus, char. praef. sec. 3; for other examples from Greek writings see Bleek on Heb. vol. 2:2, p. 144f) (others take the word in Hebrews, the passage cited as expressive of the duty of the readers, rather than the purpose of the writer; and consequently refer the passage to 3 below). γ. *to omit, neglect*: Matt. 23:23 (Luke 11:42 R G); Mark 7:8; Rom. 1:27. δ. *to let go, give up, a debt*, by not demanding it (opposed to κρατεῖν, John 20:23), i. e. *to remit, forgive*: τὸ δάνειον, Matt. 18:27; τὴν ὀφειλὴν, Matt. 18:32; τὰ ὀφειλήματα, Matt. 6:12; τὰ παραπτώματα,

Matt. 6:14f; Mark 11:25f. (T Tr WH omit Mark 11:26); τὰς ἀμαρτίας, τὰ ἀμαρτήματα, τὰς ἀνομίας, Matt. 9:2,5f; 12:31; Mark 2:5,7; 3:28; Luke 5:20f,23; Rom. 4:7 (from Ps. 31:1 (Ps. 32:1)); 1 John 1:9; James 5:15 (Isa. 22:14; 33:24, etc.); ἡ ἐπίνοια τῆς καρδίας, Acts 8:22, (τὴν αἰτίαν, Herodotus 6, 30; τὰ χρέα, Aelian v. h. 14, 24); absolutely, ἀφίεναι τίνι *to forgive one*: Matt. 12:32; 18:21,35; Mark 4:12; Luke 11:4; 12:10; 17:3f; 23:34 (L brackets WH reject the passage). e. *to give up, keep no longer*: τὴν πρώτην ἀγάπην, Rev. 2:4. 2. *to permit, allow, not to hinder*; a. followed by a present infinitive (Buttmann, 258 (222)): Mark 10:14; Luke 18:16 ἄφετε ἔρχεσθαι καὶ μὴ κωλύετε αὐτά, Matt. 13:30; Mark 1:34; John 11:44; 18:8. by the aorist infinitive: Matt. 8:22; 23:13 (14); Mark 5:37; 7:12,27; Luke 8:51; 9:60; 12:39; Rev. 11:9. b. without an infinitive: Matt. 3:15 (ἄφες ἄρτι *permit it just now*). with an accusative of the person or thing permitted: Matt. 3:15 τότε ἀφίησιν αὐτόν, Mark 5:19; 11:6; 14:6; Luke 13:8; John 12:7 R G; 11:48; Acts 5:38 (L T Tr WH; R G ἔασατε); Rev. 2:20 (Rec. ἔἰς). c. ἀφίημι τίνι τί, *to give up a thing to one*: Matt. 5:40 (ἄφες αὐτῷ καὶ τὸ ἱμάτιον). d. followed by ἵνα: Mark 11:16; John 12:7 L T Tr WH, a later construction, cf. Winer's Grammar, sec. 44, 8; Buttmann, 238 (205). e. followed by the simple hortative subjunctive: Matt. 7:4; Luke 6:42 (ἄφες ἐκβάλλω); Matt. 27:49; Mark 15:36 (ἄφετε ἴδωμεν); Epictetus diss. 1, 9, 15 ἄφες δεῖξωμεν, 3, 12, 15 ἄφες ἴδω. Cf. Buttmann, 209f (181f); Winer's Grammar, 285 (268). 3. *to leave, go away from one*; to depart from anyone, a. in order to go to another place: Matt. 22:22; 26:44; Mark 8:13 (Matt. 16:4 καταλιπών); 12:12; 13:34; John 4:3; 16:28. b. to depart from one whom one wishes to quit: Matt. 4:11; so of diseases departing, ἀφῆκεν τινα ὁ πυρετός, Matt. 8:15; Mark 1:31; Luke 4:39; John 4:52. c. to depart from one and leave him to himself, so that all mutual claims are abandoned: τὸν πατέρα, Matt. 4:22; Mark 1:20; Matt. 18:12 (Luke 15:4 καταλείπει). Thus also ἀφίεναι τὰ ἑαυτοῦ to leave possessions, home, etc.: Matt. 4:20; 19:27,29; Mark 1:18; 10:28f; Luke 5:11; 18:28f. d. to desert one (wrongfully): Matt. 26:56; Mark 14:50; John 10:12. e. to go away leaving something behind: Matt. 5:24; John 4:28. f. to leave one by not taking him as a companion: opposed to παραλαμβάνειν, Matt. 24:40f; Luke 17:34f. g. to leave on dying, leave behind one: τέκνα, γυναῖκα, Matt. 22:25; Mark 12:20,22 (Luke 20:31 καταλείπω). h. to leave so that what is left may remain, *leave remaining*: οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον (or λίθῳ), Matt. 24:2; Mark 13:2; Luke 21:6. 1. ἀφίεναι followed by the accusative of a noun or pronoun with an accusative of the predicate (Buttmann, sec. 144, 18): Luke 10:30 (ἡμιθανῇ); John 14:18 (τινα ὀρθανον); Matt. 23:38; Luke 13:35 (but Lachmann omits ἔρημος in both passages, WH text omits in Matthew, G T Tr WH omit in Luke; that being omitted, ἀφίεναι means to abandon, to leave destitute of God's help); Acts 14:17 (ἀμάρτυρον ἑαυτόν (L T Tr αὐτόν (WH αὐτόν which see))).

[VGNT] ἀφίημι [pg 97] Some abnormal NT forms of this very “irregular” verb may be illustrated: cf. Moulton,

Einleitung, p. 82 f. The unaugmented aor. pass. ἀφέθησαν in Rom 4⁷ (from Ps 31¹) where **Σ** has ἀφείθησαν) is matched by OG/S 435⁹ (ii/B.C.) ἀφέθη; but BGU IV. 1022⁸ (A.D. 196) ἀφθείθημεν (*i.e.* ἀφείθ.). Ἀφέωνται is to be compared with the imper. ἀφείσθω in Michel 585¹⁴ (Arcadian ? iii/B.C.), as well as with the Herodotean ἀνέωται: see *Proleg.* p. 38 n. Against this note imper. ἀφείσθω in CPHerm 119 versoⁱⁱⁱ. 14 (Gallienus). The pres. ἀφεῖς in Rev 2²⁰ and Ex 32⁸² is best taken as a regular contraction of ἀφίεις, from ἀφίω (not a contract verb), which is the normal conjugation into which the –μι verb tends here to merge itself: evidence for ἀφίω seems to be wanting. The assumption of an ἀφέω, formed by proportion from ἀφήσω, is insufficiently supported by the barbarous Silco inscr., OG/S 201¹³ (vi/A.D.). The MGr is ἀφήνω, with aor. ἄφησα and ἀφήκα

Proleg. p. 175, may be referred to for the quasi-auxiliary use of ἄφες, MGr ἄς. We may quote P Amh II. 37¹⁰ (B.C. 172) ἄφες αὐτὸν χαίρειν, P Hib I. 41⁶ (c. B.C. 261) □a.f@ε] αὐτὸν εἰσαγαγεῖν “allow him to collect” (Edd.); but P Oxy III. 413¹⁸⁴ □a:φες ἐγὼ αὐτὴν θρηνησώ (literary, i/A.D.). The Latin *sine, sinite videamus* in Mt 27⁴⁹ and Mk 15³⁶ severally, may well mean “Let us see,” as Pallis renders it (ἄς δοῦμε) in both cases, only differing in the speakers. The verb has not yet become a mere auxiliary: it may still be rendered “allow me to,” etc. For the same use in another part of the verb cf. P Oxy VII. 1067⁵ (iii/A.D.) ἀφήκες αὐτὸν μὴ κηδεῦσαι αὐτόν, “you have allowed his burial to be neglected” (Ed.). So, with infin. again, in P Par 47¹⁴ (c. B.C. 153) (= Witkowski², p. 89) ὅτι περάσεται ὁ δραπέ@της μὴ ἀφῆναι ἡμᾶς εν@πὶ τῶν τόπων ἵναι.

The uses of ἀφίημι start from the etymological sense “throw” seen in the cognate *abicio*. Thus in Syll 356²⁶ (B.C. 6) ἀφεῖναι τὴν γάστραν = “let the pot drop.” From this primitive physical meaning may be derived the common meaning “leave, let go.” So with dat. (as in Mt 5⁴⁰) P Tebt II. 421⁹ (iii/A.D.) θέλεις αὐτὸν ἀφεῖναι τῇ θυγατρὶ σ@ου] ἄφες “if you wish to let your daughter have it, do so” (Edd.). P Grenf I. 26⁹ (B.C. 113) τὴν δὲ ἡμιολίαν ἀφήκε, “waived the extra 50%,” will serve as an ex. of the use seen in Mt 18²⁷, which leads to the general idea of “forgiveness.” Similarly in OG/S 90¹² (Rosetta stone—B.C. 196) εἰς τέλος ἀφήκεν, of the “total remission” of certain taxes. (See for the NT usage of the word in this sense Brooke *Joh. Epp.* p. 20 f.) Not far from this is the use seen in P Oxy IV. 744¹⁰ (B.C. 1) (= Selections, p. 33) ἐὰν . . τέκνης, ἐὰν ἦν ἄρσενον ἄφες, ἐὰν ἦν θήλεα ἐκβαλε, “if it is a boy, let it be; if a girl, expose it.” “To let alone” may mean “neglect” or “leave undone,” as BGU III. 775¹⁸ (ii/A.D.) τὰ ἤδη προ.λημῖαι ἄφες ἄχρης ἂν γένομε ἐκτὶ καὶ συνάρωμεν λόγον “leave the preparations (?) till I get there and we can confer together,” or again as in

P Lond 144¹⁴ (? i/A.D.) (= Il. p. 253) μὴ ἀφείναι με ἐπὶ ξένης ἀδιαφορηθῆναι, “not to leave me to be neglected in a strange land.” It has an explanatory clause in a letter of Hadrian’s age, P Oxy X.1293¹⁸ μὴ θελήσῃ τις ἀφείναι μέρος μὴ ἐνένκας, “lest one of them should want to leave part behind and not bring it” (Edd.). BGU III. 814 (iii/A.D.), a very ungrammatical complaint from a son to his mother, three times shows the verb meaning “abandon, desert,” with an irregular dative object: ¹⁶ ἀφ@ῆ]κ@έ@ς] μοι οὐ]τως μηδὲν ἔχων (for ἔχοντι), ¹⁸ ἀφῆκές @μοι οὐ]τ’ῶς] ὡς κϣ,ωϣ (for κυνί), ²⁷ μὴ ἀφῆσις μοι οὐτος. So in the “Erotic Fragment,” P Grenf I. 1¹⁶ (literary, ii/B.C.) κύριε, μὴ μ’ ἀφῆις—an appeal from a forsaken girl to her lover. P Lille 29^{ii. 32} (iii/B.C.) ἀφεῖσθα@ι τῆς κατα]δίκης will illustrate its use with a gen. of “releasing from”: so P Oxy VIII.1119¹⁷ (A.D. 254) ὑμεῖς οἱ κράτιστοι οὐ μόνον ἀφίεται @ῆμᾶς πασῶν παρ’ ἄλλοις ἀρχῶν]—the suppl. seems sure. P Petr II. 13 (19)^{7f.} (middle of iii/B.C.) (= Witkowski *Epp.*², p. 19) μάλιστα μὲν οὖν τὴν πᾶσαν σπουδὴν πόησαι @το]ῦ ἀφεθῆναι σε διὰ τέλους, “above all things, then, make every effort to be finally relieved of your duties” (Ed.). Witkowski (*in loc.*) says ἀφίεσθαι is “vox sollemnis de missione militum.” It may be that a similar “formal” dismissal or sending away of the multitudes is to be found in Mt 13³⁶ Mk 4³⁶; but it may just as well mean simply “let go,” as in ordinary colloquial speech. The equivalence of the Latin *mittere* is seen in the compound, P Ryl II. 126¹⁴ (A.D. 28–9) ἐπαφείς τὰ ἐατοῦ πρόβατα καὶ βοικὰ κτήνη εἰς ἅ γεωργῶ . . ἐδάφ(η) “let his sheep and cattle into . . fields which I cultivate” (Ed.): cf. “liquidis immisi fontibus apros” in Vergil (*Ecl.*²⁵⁹). Finally, for the use of ἀφίεσθαι with a predicative adj. placed with the object, cf. P Fay 112¹³ (A.D. 99) ἀθέρις (sc.—στον) αὐτὸν ἕως σήμερον ἀφῆκας, “up to to-day you have left it unharvested” (Edd.), P Oxy III. 494⁵ (A.D. 156) ἐλεύθερα ἀφίημι . . δοῦλά μου σώματα, of manumission under a Will. Supplement: ἀφίημι. For form ἀφίε, see P Oxy XIV. 1758¹² (ii/A.D.), note.

[GING] ἀφίημι—**1.** *let go, send away* Mk 4:36; *give up* Mt 27:50; *utter* Mk 15:37; *divorce* 1 Cor 7:11ff. *Cancel, pardon* Mt 18:27, 32; *remit, forgive* sins, etc. Mt 6:12, 14f; Mk 3:28; Lk 12:10; Ro 4:7; 1 J 1:9; 2:12.—**2.** *leave* lit. Mt 4:11; 19:27; Mk 13:34; Lk 10:30; *abandon* Mk 14:50. *Let someone have something* Mt 5:40; *give peace* J 14:27. Fig. *give up, abandon* Ro 1:27; Hb 6:1; Rv 2:4; *neglect* Mt 23:23.—**3.** *let, let go, permit, tolerate* Mk 5:19; Ac 5:38; Rv 2:20; 11:9. *Let someone go on* J 11:48. The imperatives ἄφες, ἄφετε are used with the subjunctive, esp. in the first person ἄφες ἐκβάλλω τὸ κάρφος *let me take out the speck* Mt 7:4; ἄφες ἴδωμεν *let us see* 27:49; also with ἵνα and the third person ἄφες αὐτήν, ἵνα τηρήσῃ αὐτό *let her keep it* J 12:7. [pg 31]

NKJV Instances

- 49 – Forgave
- 39 – Left
- 15 – Leave
- 12 – Let
- 6 – Allow
- 4 – Permit
- 3 – Alone
- 3 – Forsook
- 3 – Divorce
- 2 – Let Him Alone
- 2 – Let Alone
- 1 – Sent Away
- 1 – Neglected
- 1 – Leaving Undone
- 1 – Yield Up
- 1 – Have
- 1 – Go
- 1 – Cried Out
- 1 – Laying Aside

Matt 3:15 But Jesus answered and said to him, “**Permit** *it to be* so now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed Him.

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

Matt 4:11 Then the devil **left** Him, and behold, angels came and ministered to Him.

Τότε ἀφίησιν αὐτόν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

Matt 4:20 They immediately **left** *their* nets and followed Him.

οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

Matt 4:22 and immediately they **left** the boat and their father, and followed Him.

οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

Matt 5:24 "**leave** your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

Matt 5:40 "If anyone wants to sue you and take away your tunic, **let** him have *your* cloak also.

καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·

Matt 6:12 And **forgive** us our debts, As we **forgive** our debtors.

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

Matt 6:14 "For if you **forgive** men their trespasses, your heavenly Father will also **forgive** you.

Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

Matt 6:15 "But if you do not **forgive** men their trespasses, neither will your Father **forgive** your trespasses.

ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

Matt 7:4 "Or how can you say to your brother, '**Let** me remove the speck from your eye'; and look, a plank *is* in your own eye?

ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

Matt 8:15 So He touched her hand, and the fever **left** her. And she arose and served them.

καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

Matt 8:22 But Jesus said to him, "Follow Me, and **let** the dead bury their own dead."

ὁ δὲ Ἰησοῦς λέγει αὐτῷ· ἀκολούθει μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

Matt 9:2 Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are **forgiven** you."

καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον, ἀφίενται σοι αἱ ἁμαρτίαι.

Matt 9:5 "For which is easier, to say, '*Your* sins are **forgiven** you,' or to say, '*Arise* and walk '?

τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφίενται σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;

Matt 9:6 "But that you may know that the Son of Man has power on earth to **forgive** sins "-- then He said to the paralytic, "Arise, take up your bed, and go to your house."

ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἄρον σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.

Matt 12:31 "Therefore I say to you, every sin and blasphemy will be **forgiven** men, but the blasphemy *against* the Spirit will not be **forgiven** men.

Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

Matt 12:32 "Anyone who speaks a word against the Son of Man, it will be **forgiven** him; but whoever speaks against the Holy Spirit, it will not be **forgiven** him, either in this age or in the age to come.

καὶ ὅς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

Matt 13:30 '**Let** both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.'"

ἄφετε συναρξάνεσθαι ἀμφοτέρω ἕως τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἔρῳ τοῖς θερισταῖς· συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

Matt 13:36 Then Jesus **sent** the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."

Τότε ἀφείδους τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

Matt 15:14 "Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."

ἄφετε αὐτούς· τυφλοί εἰσιν ὁδηγοί [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.

Matt 18:12 "What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?

Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἑννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

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

Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις;

Matt 18:27 "Then the master of that servant was moved with compassion, released him, and forgave him the debt.

σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφήκεν αὐτῷ.

Matthew 18:32 "Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me.

τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾰ σοι, ἐπεὶ παρεκάλεσάς με·

Matt 18:35 "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῇτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

Matt 19:14 But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven."

ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Matt 19:27 Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"

Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;

Matt 19:29 "And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.

καὶ πᾶς ὅστις ἀφήκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

Matt 22:22 When they had heard these words, they marveled, and left Him and went their way.

καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

Matt 22:25 "Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother.

ἦσαν δὲ παρ' ἡμῖν ἐπτά ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

Matt 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.

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.

Matt 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

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 κάκεῖνα μὴ ἀφιέναι.

Matt 23:38 "See! Your house is left to you desolate;

ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

Matt 24:2 And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down."

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

Matt 24:40 "Then two *men* will be in the field: one will be taken and the other **left**.

τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·

Matt 24:41 "Two *women* will be grinding at the mill: one will be taken and the other **left**.

δύο ἀλῆθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται·

Matt 26:44 So He **left** them, went away again, and prayed the third time, saying the same words.

καὶ ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσήύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν·

Matt 26:56 "But all this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples **forsook** Him and fled.

τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον·

Matt 27:49 The rest said, "**Let Him alone**; let us see if Elijah will come to save Him."

οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σῶσων αὐτόν·

Matt 27:50 And Jesus cried out again with a loud voice, and **yielded up** His spirit.

ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα·

Mark 1:18 They immediately **left** their nets and followed Him.

καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ·

Mark 1:20 And immediately He called them, and they **left** their father Zebedee in the boat with the hired servants, and went after Him.

καὶ εὐθὺς ἐκάλεσεν αὐτούς, καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ·

Mark 1:31 So He came and took her by the hand and lifted her up, and immediately the fever **left** her. And she served them.

καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς·

Mark 1:34 Then He healed many who were sick with various diseases, and cast out many demons; and He did not **allow** the demons to speak, because they knew Him.

καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν·

Mark 2:5 When Jesus saw their faith, He said to the paralytic, "Son, your sins are **forgiven** you."

καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενται σοι αἱ ἁμαρτίαι·

Mark 2:7 "Why does this *Man* speak blasphemies like this? Who can **forgive** sins but God alone?"

τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;

Mark 2:9 "Which is easier, to say to the paralytic, 'Your sins are **forgiven** you,' or to say, 'Arise, take up your bed and walk'?"

τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀφίενται σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει;

Mark 2:10 "But that you may know that the Son of Man has power on earth to **forgive** sins "-- He said to the paralytic,

ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς· λέγει τῷ παραλυτικῷ·

Mark 3:28 "Assuredly, I say to you, all sins will be **forgiven** the sons of men, and whatever blasphemies they may utter;

Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν·

Mark 4:12 "so that 'Seeing they may see and not perceive, And hearing they may hear and not understand; Lest they should turn, And *their* sins be **forgiven** them.'"

ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς·

Mark 4:36 Now when they had **left** the multitude, they took Him along in the boat as He was. And other little boats were also with Him.

καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ·

Mark 5:19 However, Jesus did not **permit** him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."

καὶ οὐκ ἀφῆκεν 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 And He **permitted** no one to follow Him except Peter, James, and John the brother of James.

καὶ οὐκ ἄφηκεν οὐδένα μετ' αὐτοῦ συνακολουθεῖν εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

Mark 7:8 "For **laying aside** the commandment of God, you hold the tradition of men-- the washing of pitchers and cups, and many other such things you do."

ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.

Mark 7:12 "then you no longer **let** him do anything for his father or his mother,

οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί,

Mark 7:27 But Jesus said to her, "**Let** the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs."

καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

Mark 8:13 And He **left** them, and getting into the boat again, departed to the other side.

καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

Mark 10:14 But when Jesus saw *it*, He was greatly displeased and said to them, "**Let** the little children come to Me, and do not forbid them; for of such is the kingdom of God.

ιδὼν 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 10:28 Then Peter began to say to Him, "See, we have **left** all and followed You."

Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.

Mark 10:29 So Jesus answered and said, "Assuredly, I say to you, there is no one who has **left** house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's,

ἔφη ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφίκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,

Mark 11:6 And they spoke to them just as Jesus had commanded. So they **let** them **go**.

οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφίκαν αὐτούς.

Mark 11:16 And He would not **allow** anyone to carry wares through the temple.

καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

Mark 11:25 "And whenever you stand praying, if you have anything against anyone, **forgive** him, that your Father in heaven may also **forgive** you your trespasses.

Καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

Mark 12:12 And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them. So they **left** Him and went away.

Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

Mark 12:19 "Teacher, Moses wrote to us that if a man's brother dies, and **leaves** *his* wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother.

διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Mark 12:20 "Now there were seven brothers. The first took a wife; and dying, he **left** no offspring.

ἐπτά ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφίκεν σπέρμα·

Mark 12:22 "So the seven had her and **left** no offspring. Last of all the woman died also.

καὶ οἱ ἐπτά οὐκ ἀφίκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.

Mark 13:2 And Jesus answered and said to him, "Do you see these great buildings? Not *one* stone shall be **left** upon another, that shall not be thrown down."

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ.

Mark 13:34 "*It is* like a man going to a far country, who **left** his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.

Ὡς ἄνθρωπος ἀπόδημος ἄφεις τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή.

Mark 14:6 But Jesus said, "Let her alone. Why do you trouble her? She has done a good work for Me.

ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί.

Mark 14:50 Then they all forsook Him and fled.

Καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.

Mark 15:36 Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."

δραμῶν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθεις καλάμῳ ἐπότιζεν αὐτόν λέγων· ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν αὐτόν.

Mark 15:37 And Jesus cried out with a loud voice, and breathed His last.

ὁ δὲ Ἰησοῦς ἄφεις φωνὴν μεγάλην ἐξέπνευσεν.

Luke 4:39 So He stood over her and rebuked the fever, and it left her. And immediately she arose and served them.

καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς.

Luke 5:11 So when they had brought their boats to land, they forsook all and followed Him.

καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

Luke 5:20 When He saw their faith, He said to him, "Man, your sins are forgiven you."

καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

Luke 5:21 And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ θεός;

Luke 5:23 "Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise up and walk '?"

τί ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;

Luke 5:24 "But that you may know that the Son of Man has power on earth to forgive sins "-- He said to the man who was paralyzed, "I say to you, arise, take up your bed, and go to your house."

ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας- εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου.

Luke 6:42 "Or how can you say to your brother, 'Brother, let me remove the speck that is in your eye,' when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.

πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

Luke 7:47 "Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."

οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλάι, ὅτι ἠγάπησεν πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

Luke 7:48 Then He said to her, "Your sins are forgiven."

εἶπεν δὲ αὐτῇ· ἀφέωνταί σου αἱ ἁμαρτίαι.

Luke 7:49 And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?"

καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

Luke 8:51 When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl.

ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

Luke 9:60 Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God."

εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

Luke 10:30 Then Jesus answered and said: "A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, *leaving him* half dead.

Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανή.

Luke 11:4 And *forgive* us our sins, For we also *forgive* everyone who is indebted to us. And do not lead us into temptation, But deliver us from the evil one."

καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

Luke 12:10 "And anyone who speaks a word against the Son of Man, it will be *forgiven* him; but to him who blasphemes against the Holy Spirit, it will not be *forgiven*.

Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

Luke 12:39 "But know this, that if the master of the house had known what hour the thief would come, he would have watched and not *allowed* his house to be broken into.

τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

Luke 13:8 "But he answered and said to him, 'Sir, *let it alone* this year also, until I dig around it and fertilize *it*.

ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶβάλω κόπρια,

Luke 13:35 "See! Your house is *left* to you desolate; and assuredly, I say to you, you shall not see Me until *the time* comes when you say, 'Blessed is He who comes in the name of the LORD!'"

ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἤξει ὅτε] εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

Luke 17:3 "Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, *forgive* him.

προσέχετε ἑαυτοῖς. Ἐὰν ἁμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ.

Luke 17:4 "And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall *forgive* him."

καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σέ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ λέγων· μετανοῶ, ἀφήσεις αὐτῷ.

Luke 17:34 "I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be *left*.

λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.

Luke 17:35 "Two *women* will be grinding together: the one will be taken and the other *left*.

ἔσονται δύο ἀλῆθουςαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται.

Luke 18:16 But Jesus called them to *Him* and said, "*Let* the little children come to Me, and do not forbid them; for of such is the kingdom of God.

ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

Luke 18:28 Then Peter said, "See, we have *left* all and followed You."

Εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι.

Luke 18:29 So He said to them, "Assuredly, I say to you, there is no one who has *left* house or parents or brothers or wife or children, for the sake of the kingdom of God,

ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,

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

καὶ ἐδαφιοῦσιν 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 "These things which you see-- the days will come in which not *one* stone shall be *left* upon another that shall not be thrown down."

ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.

Luke 23:34 Then Jesus said, "Father, *forgive* them, for they do not know what they do." And they divided His garments and cast lots.

[[ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.]] διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

John 4:3 He **left** Judea and departed again to Galilee.

ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

John 4:28 The woman then **left** her waterpot, went her way into the city, and said to the men,

ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

John 4:52 Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever **left** him."

ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ἣ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

John 8:29 "And He who sent Me is with Me. The Father has not **left** Me alone, for I always do those things that please Him."

καὶ ὁ πέμψας με μετ' ἐμοῦ ἔστιν· οὐκ ἀφῆκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

John 10:12 "But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and **leaves** the sheep and flees; and the wolf catches the sheep and scatters them.

ὁ μισθωτός καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει·

John 11:44 And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and **let** him go."

ἐξηλθεν 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 "If we **let** Him **alone** like this, everyone will believe in Him, and the Romans will come and take away both our place and nation."

ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

John 12:7 But Jesus said, "**Let** her **alone**; she has kept this for the day of My burial.

εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·

John 14:18 "I will not **leave** you orphans; I will come to you.

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

John 14:27 "Peace I **leave** with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.

John 16:28 "I came forth from the Father and have come into the world. Again, I **leave** the world and go to the Father."

ἐξηλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

John 16:32 "Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will **leave** Me alone. And yet I am not alone, because the Father is with Me.

ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἔστιν.

John 18:8 Jesus answered, "I have told you that I am *He*. Therefore, if you seek Me, **let** these go their way,"

ἀπεκρίθη Ἰησοῦς· εἶπον ὑμῖν ὅτι ἐγώ εἰμι. εἰ οὖν ἐμε ζητεῖτε, ἄφετε τούτους ὑπάγειν·

John 20:23 "If you **forgive** the sins of any, they are **forgiven** them; if you retain the *sins* of any, they are retained."

ἂν τινων ἀφῆτε τὰς ἁμαρτίας ἀφεόνται αὐτοῖς, ἂν τινων κρατῇτε κεκράτηνται.

Acts 5:38 "And now I say to you, keep away from these men and **let** them **alone**; for if this plan or this work is of men, it will come to nothing;

καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἄφετε αὐτούς· ὅτι ἐὰν ἡ ἐξ ἀνθρώπων ἡ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται,

Acts 8:22 "Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be **forgiven** you.

μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης καὶ δεήθητι τοῦ κυρίου, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου,

Acts 14:17 "Nevertheless He did not **leave** Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

καίτοι οὐκ ἁμάρτυρον αὐτὸν ἀφῆκεν ἀγαθοῦργων, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν.

Rom 1:27 Likewise also the men, **leaving** the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὁρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

Rom 4:7 "Blessed **are those** whose lawless deeds are **forgiven**, And whose sins are covered;

μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·

1 Cor 7:11 But even if she does depart, let her remain unmarried or be reconciled to *her* husband. And a husband is not to **divorce** *his* wife.

-ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω,- καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

1 Cor 7:12 But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not **divorce** her.

Τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν·

1 Cor 7:13 And a woman who has a husband who does not believe, if he is willing to live with her, let her not **divorce** him.

καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.

Heb 2:8 You have put all things in subjection under his feet." For in that He put all in subjection under him, He **left** nothing *that is* not put under him. But now we do not yet see all things put under him.

πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὐπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα·

Heb 6:1 Therefore, **leaving** the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,

Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ θεόν,

James 5:15 And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be **forgiven**.

καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κἂν ἁμαρτίας ᾗ πεποιηκώς, ἀφεθήσεται αὐτῷ.

1 John 1:9 If we confess our sins, He is faithful and just to **forgive** us *our* sins and to cleanse us from all unrighteousness.

ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

1 John 2:12 I write to you, little children, Because your sins are **forgiven** you for His name's sake.

Γράφω ὑμῖν, τεκνία, ὅτι ἀφεῶνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

Rev 2:4 "Nevertheless I have *this* against you, that you have **left** your first love.

ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες.

Rev 2:20 "Nevertheless I have a few things against you, because you **allow** that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.

ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς τὴν γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμούς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

Rev 11:9 Then *those* from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not **allow** their dead bodies to be put into graves.

καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα.