

Compilation and commentary
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1. Greek #859

aphesis (af'-es-is) From G863

Definition: **"freedom; (figuratively) pardon"**

Translated: "deliverance, forgiveness, liberty, remission"

2. Greek #863

aphieō mi (af-ee'-ay-mee) From G575 and hieō mi (to send; an intensive form of eimi (to go))

Definition: **"to send forth, in various applications"**

Translated: "cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up"

3. Greek #5483

charizomai (khar-id'-zom-ahee) Middle voice from G5485

Definition: **"to grant as a favor, that is, gratuitously, in kindness, pardon or rescue"**

Translated: "deliver, (frankly) forgive, (freely) give, grant"

4. Greek #630

apoluoō (ap-ol-oo'-o) From G575 and G3089

Definition: **"to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce"**

Translated: "(let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty"

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**1. Greek #859**

aphesis (af'-es-is) From G863

Definition: “**freedom; (figuratively) pardon**”

Translated: “deliverance, forgiveness, liberty, remission”

- The words “*deliverance*” and “*liberty*” were both used in this verse in the revised KJV. See bold words for their use in the 1611 version.

Luke 4:18(&19): “*The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim **release** to the captives, and recovering of sight to the blind, to set at **liberty** them that are bruised, to proclaim the acceptable year of the Lord.*”

- The word “*forgiveness*” was used in the following verses in the revised KJV. See bold words for its use in the 1611 version.

Mark 3:29 (&30): “*But whosoever shall blaspheme against the Holy Spirit hath never **forgiveness**, but is guilty of an eternal sin: because they said, He hath an unclean spirit.*”

Acts 5:31: “*Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and **remission** of sin.*”

Acts 13:38 (&39): “*Be it known unto you therefore, brethren, that through this man is proclaimed unto you **remission** of sin: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.*”

Acts 26:18: “*To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive **remission** of sin and an inheritance among them that are sanctified by faith in me.*”

Ephesians 1:7 (&8): “*In whom we have our redemption through his blood, the **forgiveness** of our trespasses, according to the riches of his grace; which he made to abound toward us in all wisdom and prudence;*”

Colossians 1: (13&)14: “*Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the **forgiveness** of our sin:*”

- The word “*remission*” was used in the following verse in the revised KJV. See bold words for its use in the 1611 version.

Matthew 26:28: “*For this is my blood of the covenant, which is shed for many unto **remission** of sin.*”

Mark 1:4: “*John came, who baptized in the wilderness, and preached the baptism of repentance unto **remission** of sin.*”

Luke 1:77: “*To give knowledge of salvation unto his people in the **remission** of their sin.*”

Luke 3:3: “*And he came into all the region round about Jordan, preaching the baptism of repentance unto **remission** of sin;*”

Luke 24:47: “And that repentance and **remission** of sin should be preached in his name unto all the nations, beginning from Jerusalem.”

Acts 2:38: “And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the **remission** of your sins; and ye shall receive the gift of the Holy Ghost.”

Acts 10:43: “To him bear all the prophets witness, that through his name everyone that believeth on him shall receive **remission** of sins.”

Hebrews 9:22: “And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no **remission**.”

(This next passage is so good that I didn't want to quote only verse 18.)

Hebrews 10:14-22: “For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us: for after he hath said, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws on their hearts, and upon their minds also will I write them; and their sins and their iniquities will I remember no more. Now where **remission** of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh: and having a great priest over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water.”

## 2. Greek #863

aphie□mi (af-ee'-ay-mee) From G575 and hie□mi (to send; an intensive form of eimi (to go))

Definition: “**to send forth, in various applications**”

Translated: “cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up”

Pay close attention to all the uses for this single Greek word that for one is translated “forgive.” Think about how dissimilar they are one from the other and how they weaken the impact of the word “forgive” when it comes to its use in “making a new creature” in Christ.

- The word “*cried*” was used once in the revised KJV but the revisers changed it from “*uttered*” as in the 1611 version.

Mark 15:37: “And Jesus **uttered** a loud voice, and gave up the ghost.”

- Various verb tenses of the word “forgive” were used numerous times in the revised KJV. See the words in bold for their use in the 1611 version.

Matthew 18:27, 32: “And the lord of that servant being moved with compassion, released him, and **forgave** him the debt. ...Then his lord, called him unto him, and saith to him, Thou wicked servant, I **forgave** thee all that debt, because thou besoughtest me.”

Matthew 6:12, 14-15: “And **forgive** us our debts, as we also have **forgiven** our debtors. ...For if ye **forgive** men their trespasses, your heavenly Father will also **forgive** you: But if ye **forgive** not men their trespasses, neither will your Father **forgive** your trespasses.”

Matthew 9:2, 5-6: “And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins are **forgiven**. ...For whether is easier, to say, Thy sins are **forgiven**; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to **forgive** sins, (then saith he to the sick of the palsy,) Arise, and take up thy bed, and go unto thy house.” (Keep in mind that Jesus had not settled the sin issue on the Cross – He still offered forgiveness as was understood under the Law.)

Matthew 18:21, 35: “Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I **forgive** him? Until seven times? ...So shall also my heavenly Father do unto you, if ye **forgive** not every one his brother from your hearts.”

Mark 2:5,7, 9-10(&11): “And Jesus seeing their faith saith unto the sick of the palsy, Son, Thy sins are forgiven. ...Why doth this man thus speak? He blasphemeth: who can **forgive** sins but one, even God? ...Whether is easier to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to **forgive** sins, (he saith to the sick of the palsy,) I say unto thee, Arise, take up thy bed, and go unto thy house.”

Mark 11:25-26: “And whensoever ye stand praying, **forgive**, if ye have ought against anyone: that your Father also which is in heaven may **forgive** you your trespasses.” (The 26<sup>th</sup> verse was inserted by the revisers.)

Luke 5:20-24: “And seeing their faith, he said, Man, thy sins are **forgiven** thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can **forgive** sins, but God alone? But Jesus perceiving their reasonings, answered and said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins are **forgiven** thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to **forgive** sins, (he said unto him that was palsied,) I say unto thee, Arise, and take up thy couch, and go unto thy house.”

Luke 11:4: “And **forgive** us our sins; for we ourselves also **forgive** every one that is indebted to us. And bring us not into temptation.”

Luke 17:3-4: “Take heed to yourselves: If thy brother sin, rebuke him; and if he repent, **forgive** him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt **forgive** him.”

Luke 23:34: “And Jesus said, Father, **forgive** them; for they know not what they do. And parting his garments among them, they cast lots.”

1 John 1:9: “If we confess our sins, he is faithful and righteous to **forgive** us our sins, and to cleanse us from all unrighteousness.” (John is addressing believers – this is not a verse intended for the lost.)

Luke 7:47-49: “Wherefore I say unto thee, Her sins, which are many, are **forgiven**; for she loved much: but to whom little is **forgiven**, the same loveth little. And he said unto her, Thy sins are **forgiven**. And they that sat at meat with him began to say within themselves, Who is this that even **forgiveth** sins? And he said unto the woman, Thy faith hath saved thee: go in peace.” (This verse sheds light on my article “The Gospel According to Jesus.” Do you see the relationship between love and faith? She loved much and her faith saved her.)

Matthew 12:31-32: “Therefore I say unto you, every sin and blasphemy shall be **forgiven** unto men: but the blasphemy against the Spirit shall not be **forgiven**. And whosoever shall speak a word against the Son of man, it shall be **forgiven** him: but whosoever shall speak against the Holy Spirit, it shall not be **forgiven** him, neither in this world, nor in that which is to come.”

Mark 3:28: “Verily I say unto you, All their sins shall be **forgiven** unto the sons of men, and their blasphemies wherewith soever they shall blaspheme.” (See under Greek 859 for “forgiveness” in verses 29-30)

Mark 4:12: “That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be **forgiven** them.”

Luke 12:10: “And every one who shall speak a word against the Son of man, it shall be **forgiven** him: but unto him that blasphemeth against the Holy Spirit it shall not be **forgiven**.”

Acts 8:22: “Repent therefore of this thy wickedness, and pray the Lord if perhaps the thought of thy heart shall be **forgiven** thee.”

Romans 4:7: “Saying, Blessed are they whose iniquities are **forgiven**, and whose sins are covered.”

James 5:15: “And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be **forgiven** him.”

1 John 2:12: “I write unto you, my little children, because your sins are **forgiven** you for his name’s sake.”

- The word “forsaken” was translated from the same Greek word in the revised KJV, changed from “left” as in the 1611 version.

Matthew 19:27, 29: “Then answered Peter and said unto him, Lo, we have **left** all, and followed thee; what then shall we have? ...And every one that hath **left** houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name’s sake, shall receive a hundredfold, and shall inherit eternal life.” (The revisers inserted “or wife” in verse 29.)

- The word “forsook” was used 4 times in the revised KJV. See bold words for its use in the 1611 version.

Matthew 26:56: “*But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples **left** him, and fled.*”

Mark 1:18: “*And straightway they **left** the nets, and followed him.*”

Mark 14:50: “*And they all **left** him, and fled.*”

Luke 5:11: “*And when they had brought their boats to land, they **left** all, and followed him.*”

- The term “laying aside” was used once in the revised KJV, while the 1611 version used “leave.”

Mark 7:8: “*Ye **leave** the commandments of God, and hold fast the tradition of men.*” (The revisers inserted the remainder of the verse: “as the washing of pots and cups: and many other such like things ye do.”)

- Various verb tenses of the word “leave” were used in the revised KJV a number of times. See bold words for their use in the 1611 version.

Matthew 5:24: “***Leave** there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*”

Matthew 18:12: “*How think ye? If any man have a hundred sheep, and one of them be gone astray, doth he not **leave** the ninety and nine, and go unto the mountains, and seek that which goeth astray?*”

Matthew 23:23: “*Woe unto you, scribes and Pharisees, hypocrites! For ye tithe mint an anise and cummin, and **have left undone** [Rev. KJV ‘omitted’] the weightier matters of the law, judgment, and mercy and faith: but these ought ye to have done, and not to **have left the other undone.**”*

Mark 12:19: “*Master, Moses wrote unto us, If a man’s brother die, and leave [Greek: abandon] a wife behind him, and **leave** no child, that his brother should take his wife, and raise up seed unto his brother.*”

Luke 11:42: “*But woe unto you, Pharisees! For ye tithe mint and rue and every herb, and pass over [Greek: neglect] judgment and the love of God: but these ought ye to have done, and not to **leave the other undone.**”*

Luke 19:44: “*And shall dash thee to the ground, and thy children with thee; and they shall not **leave** in thee one stone upon another; because thou knewest not the time of thy visitation.*”

John 14:18: “*I will not **leave** you desolate: I come unto you.*”

John 16:28, 32: “*I came out from the Father, and am come into the world: again, I **leave** the world, and go unto the Father. ...Behold, the hour cometh, yea, is come, that ye shall*

*be scattered, every man to his own, and shall **leave** me alone: and yet I am not alone, because the Father is with me."*

1 Corinthians 7:13: "*And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not **leave** her husband."*

Luke 10:30: "*Jesus made answer and said, A certain man was going down from Jerusalem to Jericho, and he fell among robbers, which stripped him, and beat him, and departed, **leaving** him half dead."*

Romans 1:27: "*And likewise also the men, **leaving** the natural use of the woman, burned in their lust one toward another; men with men working unseemliness, and receiving in themselves that recompence of their error which was due."*

Hebrews 6:1: "*Wherefore let us **cease to speak of** the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God."*

John 10:12: "*He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and **leaveth** the sheep, and fleeth: and the wolf snatcheth them, and scattereth them."* (It is interesting to note that the word "snatcheth" is translated from the same Greek word used as "rapture" by those who promote a pre-trib rapture.)

Matthew 4:20, 22: "*And they straightway **left** the nets, and followed him. ...And they straightway **left** the boat and their father, and followed him."*

Matthew 8:15: "*And he touched her hand, and the fever **left** her: and she arose, and ministered unto him."*

Matthew 22:22, 25: "*And when they heard it, they marveled, and **left** him, and went their way. ...Now there were with us seven brethren: and the first married and deceased, and having no seed **left** his wife unto his brother."*

Matthew 23:38: "*Behold, your house is **left** unto you desolate."*

Matthew 24:2, 40-41: "*But he answered and said unto them, See ye not all these things? Verily I say unto you, There shall not be **left** here one stone upon another, that shall not be thrown down. ...Then shall two men be in the field; one is taken, and one is **left**. Two women shall be grinding at the mill; one is taken, and one is **left**."*

Matthew 26:44: "*And he **left** them again, and went away, and prayed a third time, saying again the same words."*

Mark 1:20, 31: "*And straightway he called them: and they **left** their father Zebedee in the boat with the hired servants, and went after him. ...And he came and took her by the hand, and raised her up; and the fever **left** her, and she ministered unto them."*

Mark 8:13: "*And he **left** them, and again entering into the boat departed to the other side."*

Mark 10:28-29 (2): “Peter began to say unto him, Lo, we have **left** all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath **left** house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel’s sake,)”

Mark 12:12, 20-22: “And they sought to lay hold on him, and they feared the multitude: for they perceived that he spake the parable against them: and they **left** him, and went away. ...There were seven brethren: and the first took a wife, and dying **left** no seed. And the second took her, and died, **leaving** no seed behind him: and the third likewise. And the seven **left** no seed: last of all the woman also died.”

Mark 13:2, 34: “And Jesus said unto him, Seest thou these great buildings? There shall not be **left** here one stone upon another, which shall not be thrown down. ...It is as when a man, sojourning in another country, having **left** his house, and given authority to his servants, to each one his work, commanded also the porter to watch.”

Luke 4:39: “And he stood over her, and rebuked the fever; and it **left** her: and immediately she rose up and ministered unto them.”

Luke 13:35: “Behold, your house is **left** unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.”

Luke 17:34-36: “I say unto you, in that night there shall be two men on one bed; the one shall be taken, and other shall be **left**. There shall be two women grinding together; the one shall be taken, and the other shall be **left**.” (Verse 36 was added by the revisers.)

Luke 18:28-29(&30): “And Peter said, Lo, we have **left** our own, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath **left** house, or wife, or brethren, or parents, or children, for the kingdom of God’s sake, who shall not receive manifold more in this time, and in the world to come eternal life.”

Luke 21:6: “As for these things which ye behold, the days will come, in which there shall not be **left** here one stone upon another, that shall not be thrown down.”

John 4:3, 28, 52: “He **left** Judaea, and departed again into Galilee. ...So the woman **left** her waterpot, and went away into the city, and saith to the men, ...So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever **left** him.”

John 8:29: “And he that sent me is with me: He hath not **left** me alone; for I do always the things that are pleasing to him.”

Acts 14:17: “And yet he **left** not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.”

Hebrews 2:8: “Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he **left** nothing that is not subject to him. But now we see not yet all things subjected to him.”

Revelation 2:4: “But I have this against thee, that thou didst **leave** thy first love.”

- The words “*let (alone, be, go, have)*” were used numerous times in the revised KJV. See bold words for their use in the 1611 version.

Matthew 15:14: “**Let them alone**: they are blind guides. And if the blind guide the blind, both shall fall into a pit.”

Mark 14:6: “But Jesus said, **Let her alone**; why trouble ye her? she hath wrought a good work on me.”

Mark 15:36: “And one ran and filling a sponge full of vinegar, put it on a reed, and gave him to drink saying, **Let be**; let us see whether Elias cometh to take him down.”

Luke 13:8(&9): “And he answering saith unto him, Lord, **let it alone** this year also, till I shall dig about it, and dung it; and if it bear fruit henceforth, well; but if not, thou shalt cut it down.”

John 11:44, 48: “He that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and **let him go**. If we **let him thus alone**, all men will believe on him: and the Romans will come and take away both our place and our nation.”

John 12:7: “Jesus therefore said, **Suffer** her to keep it against the day of my burying.”

Mark 11:6: “And they said unto them even as Jesus had said: and they **let them go**.”

Matthew 7:4: “Or how wilt thou say to thy brother, **Let me cast out the mote out of thine eye**; and, lo, the beam is in thine own eye?”

Matthew 8:22: “But Jesus saith unto him, Follow me; and **leave the dead to bury their own dead**.”

Matthew 13:30: “**Let both grow together until the harvest**: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

Matthew 27:49: “And the rest said, **Let be**, let us see whether Elias cometh to save him.”

Mark 7:27: “And he said unto her, **Let the children first be filled**: for it is not meet to take the children’s bread, and cast it to the dogs.”

Luke 6:42: “Or how canst thou say to thy brother, Brother, **let me cast out the mote that is in thine eye**, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou shalt see clearly to cast out the mote that is in thy brother’s eye.”

Luke 9:60: “But he said unto him, **Leave the dead to bury their own dead**: but go thou and publish abroad the kingdom of God.”

John 18:8: “Jesus answered, I told you that I am he; if therefore ye seek me, **let these go their way**.”

- The term “*put (send) away*” was used twice in the revised KJV. See bold words for its use in the 1611 version.

Mark 4:36: “*And **leaving** the multitude, they take him with them even as he was in the boat. And other boats were with him.*”

1 Corinthians 7:11-12: “*But and if she depart, let her remain unmarried, or else be reconciled to her husband: and that the husband **leave** not his wife.*”

- The words “*remit*” and “*remitted*” were used once in the following verse in the revised KJV, changed from “*forgive*” and “*forgiven*” in the 1611.

John 20:23: “*Whose soever sins ye **forgive**, they are **forgiven** unto them; whose soever sins ye retain, they are retained.*” (This change by the revisers shows how little understanding there is regarding “*forgiveness*” according to both OT and NT.)

- The word “*suffer(-ed)*” was used several times in the revised KJV. See bold words for its use in the 1611 version.

Matthew 3:15: “*But Jesus answering said unto him, **Suffer** it now: for thus it becometh us to fulfill all righteousness. The he **suffereth** him.*”

Matthew 19:14: “*But Jesus said, **Suffer** the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.*”

Matthew 23:13: “*But woe unto you, scribes and Pharisees, hypocrites! Because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither **suffer** ye them that are entering in to enter.*”

Mark 7: (11&)12(&13): “*But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer **suffer** him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such things ye do.*”

Mark 10:14: “*But when Jesus saw it, he was moved with indignation, and said unto them, **Suffer** the little children to come unto me, forbid them not: for of such is the kingdom of God.*”

Luke 18:16: “*But Jesus called them unto him, saying, **Suffer** the little children to come unto me, and forbid them not: for of such is the kingdom of God.*”

Revelation 11:9: “*And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and **suffer** not their dead bodies to be laid in a tomb.*”

Mark 1:34: “*And he healed many that were sick with divers diseases, and cast out many devils; and he **suffered** not the devils to speak, because they knew him.*”

Mark 5:19, 37: “*And he **suffered** him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had*

mercy on thee. ...and he **suffered** no man to follow with him, save Peter, and James, and John the brother of James.”

Luke 8:51: “And when he came to the house, he **suffered** not any man to enter in with him, save Peter and James, and John, and the father of the maiden and her mother.”

Luke 12:39: “But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have **left** his house to be broken through.”

- The word “yielded” was used once in the revised KJV and the 1611 version.

Matthew 27:50: “And Jesus cried again with a loud voice, and **yielded up** his spirit.”

### 3. Greek #5483

charizomai (khar-id'-zom-ahee) Middle voice from G5485

Definition: “**to grant as a favor, that is, gratuitously, in kindness, pardon or rescue**”

Translated: “deliver, (frankly) forgive, (freely) give, grant”

- The word “deliver” was used twice in the revised KJV. See bold words for its use in the 1611 version.

Acts 25:11, 16: “If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is true whereof these accuse me, no man can **give** me unto them. I appeal unto Caesar. ...To whom I answered, that it is not the custom of the Romans to **give up** any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him.”

- Various verb tenses of the word “forgive” were used several times in the revised KJV. See bold words for their use in the 1611 version.

Luke 7:42-43: “When they had not wherewith to pay, he **forgave** them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he **forgave** the most. And he said unto him, Thou hast rightly judged.”

2 Corinthians 2:7, 10(&11): “So that contrariwise ye should rather **forgive** him, and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. ...But to whom ye **forgive** any thing, I **forgive** also: for what I also have **forgiven**, if I have **forgiven** anything, for your sakes have I **forgiven** it in the person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.”

2 Corinthians 12:13: “For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? **Forgive** me this wrong.”

Ephesians 4:32: “And be ye kind one to another, tenderhearted, **forgiving** each other, even as God also in Christ **forgave** you.”

Colossians 2:13(14,15): “And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he quicken together with him, having **forgiven** us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us, and he hath taken it out of the way, nailing it to the cross; having put off from himself the principalities and the powers, he made a shew of them openly, triumphing over them in it.”

Colossians 3:13: “Forbearing one another, and **forgiving** each other, if any man have a complaint against any: even as the Lord **forgave** you, so also do ye.”

- Variations of the word “give” was used several time in the revised KJV. See bold words for their use in the 1611 version.

Luke 7:21: “In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he **bestowed** sight.”

Galatians 3:18: “For if the inheritance is of the law, it is no more of promise: but God hath **granted** it to Abraham by promise.”

Romans 8:32: “He that spared not his own Son, but delivered him up for us all, how shall he not also with him **freely give** us all things?”

Acts 27:24: “Saying, Fear not, Paul; thou must stand before Caesar: and, lo, God hath **granted** thee all them that sail with thee.”

1 Corinthians 2:12: “But we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are **freely given** to us by God.”

Philippians 1:29(&30): “Because to you it hath been **granted**, in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict which ye saw in me, and now hear to be in me.”

Philippians 2:9(&10-11): “Wherefore also God highly exalted him, and **gave** unto him the name which is above every name: that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Philemon 1:22: “But withal prepare me also a lodging: for I hope that through your prayers I shall be **granted** unto you.”

- The word “granted” was used once in the revised KJV and in the 1611 version.

Acts 3:14(&15): “But ye denied the Holy and Righteous One, and asked for a murderer to be **granted** unto you; and killed the Prince of life, whom God raised from the dead; whereof we are witnesses.”

#### 4. Greek #630

apoluo (ap-ol-oo'-o) From G575 and G3089

Definition: **“to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce”**

Translated: “(let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty”

- Variations of the word “depart” were used three times in the revised KJV. See the bold words for their use in the old 1611 version.

Luke 2:29: “Now **lettest** thou thy servant **depart**, O Lord, according to thy word, in peace;”

Acts 23:22: “So the chief captain **let** the young man **go**, charging him, Tell no man that thou hast signified these things to me.”

Acts 28:25: “And when they agreed not among themselves, they **departed**, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto you fathers,”

- The word “dismissed” was used twice in the revised KJV and the 1611 version.

Acts 15:30: “So they, when they were **dismissed**, came down to Antioch: and having gathered the multitude together, they delivered the epistle:”

Acts 19:41: “And when he had thus spoken, he **dismissed** the assembly.”

- The word “divorced” was used once in the revised KJV, while “put away” was used in the 1611 version. See verse 31, following, for the use of the same Greek word in both versions.

Matthew 5:32: “But I say unto you, That every one that **putteth away** his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is **put away** committeth adultery.”

Matthew 5:31: “It was said also, Whosoever shall **put away** his wife, let him give her a writing of divorcement:”

- Both “forgive” and “forgiven” were used in the revised KJV. See bold words for their use in the old 1611 version.

Luke 6:37: “And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: **release**, and ye shall be **released**.” (This one Greek word and all these passages need to be included here because of that one erroneous and misleading translation. Check other versions and compare them.)

- The word “loosed” was used twice in the revised KJV. See bold words for its use in the 1611 version.

Matthew 18:27: “And the lord of that servant being moved with compassion, **released** him, and forgave [Greek: 863] him the debt.”

Luke 13:12: “And when Jesus saw her, he called her, and said to her, Woman, thou art **loosed** from thine infirmity.”

- The term “put away” was used in the following verses in the revised KJV. See bold words for its use in the 1611 version.

Matthew 1:19: “And Joseph, her husband, being a righteous man, and not willing to make her a publick example, was minded to **put her away** privily.”

Matthew 19:3, 7-9: “And there came unto him Pharisees, tempting him, and saying, Is it lawful for a man to **put away** his wife for every cause? ...They say unto him, Why then did Moses command to give a bill of divorcement, and to **put her away**? He saith unto them, Moses for your hardness of heart suffered you to **put away** your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall **put away** his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is **put away** committeth adultery.”

Mark 10:2, 4, 11-12: “And there came to him Pharisees, and asked him, Is it lawful for a man to **put away** his wife? tempting him. ...And they said, Moses suffered to write a bill of divorcement, and to **put her away**. ...And he saith unto them, Whosoever shall **put away** his wife, and marry another, committeth adultery against her. And if she herself shall **put away** her husband, and marry another, she committeth adultery.”

Luke 16:18: “Everyone that **putteth away** his wife, and marrieth another, committeth adultery: and he that marrieth one that is **put away** from a husband committeth adultery.”

- The term “let go” was used in the following verses from the revised KJV. See bold words for their use in the 1611 version.

Luke 14:4: “But they held their peace. And he took him, and healed him, and **let him go**.”

Luke 22:68: “And if I ask you, ye will not answer.” (The revisers inserted the words “me, nor let me go.)

Luke 23:22: “And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him, and **release** him.”

Acts 3:13: “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to **release** him.”

Acts 4:21, 23: “And they, when they had further threatened them, **let them go**, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. ...And being **let go**, they, they came to their own company, and reported all that the chief priests and the elders had said unto them.”

Acts 5:40: “And to him they agreed: and when they had called the apostles unto them, they beat them, and charged them not to speak in the name of Jesus, and **let them go.**”

Acts 15:33: “And after they had spent some time there, they were **dismissed** in peace from the brethren unto those that had sent them forth.”

Acts 16:35-36: “But when it was day, the magistrates sent the serjeants, saying, **Let those men go.** And the jailor reported the words to Paul, saying, The magistrates have sent to **let you go**: now therefore come forth, and go in peace.

Acts 17:9: “And when they had taken security from Jason, and of the other, they **let them go.**”

Acts 28:18: “Who, when they had examined me, desired to **set me at liberty**, because there was no cause of death in me.”

- The word “release” was used in the following verses in the revised KJV. See bold words for its use in the 1611 version.

Matthew 27:15, 17, 21, 26: “Now at the feast the governor was wont to **release** unto the multitude one prisoner, whom they would. ...When therefore they were gathered together, Pilate said unto them, whom will ye that I **release** unto you? Barabbas, or Jesus which is called Christ? ...But the governor answered and said unto them, Whether of the twain will ye that I **release** unto you? And they said, Barabbas. ...Then **released** he unto them Barabbas: but Jesus he scourge and delivered [Greek: yielded up] to be crucified.”

Mark 15:6, 9, 11, 15: “Now at the feast he used to **release** unto them one prisoner, whom they asked of him. ...And Pilate answered them, saying, Will ye that I **release** unto the King of the Jews? ...But the chief priests stirred up the multitude, that he should rather **release** Barabbas unto them. ...And Pilate, wishing to content the multitude, **released** unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.”

Luke 23:16-18, 20, 25: “I will therefore chastise him, and **release** him. But they cried out all together, saying, Away with this man, and **release** unto us Barabbas: ...And Pilate spake unto them again, desiring to **release** Jesus; ...And he **released** him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.” (The revisers inserted verse 17 in the revised KJV.)

John 18:39: “But ye have a custom, that I should **release** unto you one at the Passover: will ye therefore that I **release** unto you the King of the Jews?”

John 19:10(&11), 12: “Pilate therefore saith unto him, Speakest thou not unto me? Knowest thou not that I have power to **release** thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to **release** him: but the Jews cried out, saying, If thou **release** this man, thou art not Caesar’s friend: every one maketh himself a king speaketh against Caesar.”

- The words “*send (-t) away*” were used in the following verses in the revised KJV. See bold words for their use in the 1611 version.

Matthew 15:23, 32, 39: “*But he answered her not a word. And his disciples came and besought him, saying, **Send her away**; for she crieth after us. ...And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I would not **send them away** fasting, lest haply they faint in the way. ...And he **sent away** the multitudes and entered into the boat, and came into the borders of Magadan.*”

Mark 6:36, 45: “***Send them away**, that they may go into the country and villages round about, and buy themselves somewhat to eat. ...And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself **sendeth** the multitude **away**.*”

Mark 8:3, 9: “*And if I **send them away** fasting to their home, they will faint in the way; and some of them are come from far. ...And they were about four thousand: and he **sent them away**.*”

Luke 8:38(&39): “*But the man from whom the devils were gone out, prayed him that he might be with him: but he **sent him away**, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.*”

Acts 13:3: “*Then when they had fasted and prayed, and laid their hands on them, they **sent them away**.*”

Matthew 14:22-23: “*And straightway he constrained the disciples to enter the boat, and to go before him unto the other side, till he should **send** the multitudes **away**. And after he had **sent** the multitudes **away**, he went up into the mountain apart to pray: and when even was come, he was there alone.*”

Matthew 14:15: “*And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; **send** the multitudes **away**, that they may go into the villages, and buy themselves food.*”

Luke 9:12: “*And the day began to wear away, and the twelve came, and said unto him, **Send** the multitude **away**, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place.*”

- The words “*set at liberty*” was used twice in the revised KJV and in the 1611 version.

Acts 26:32: “*And Agrippa said unto Festus, This man might have been **set at liberty**, if he had not appealed unto Caesar.*”

Hebrews 13:23: “*Know ye that our Brother Timothy hath been **set at liberty**; with whom, if he come shortly, I will see you.*”