

5531 Concordance Study

5531 Lu 11:5 lend

~~~~~

## 5531. Strong's Dictionary Study

5531. chrao {khrah'-o}; probably the same as the base of 5530;  
to loan: --lend. [ql]

~~~~~

5531 -- lend.

5530 Interlinear Index Study

5530 ACT 027 003 And the next <2087 -heteros -> [day] we touched <2609 -katago -> at <1519 -eis -> Sidon <4605 -Sidon -> .
And Julius <2457 -Ioulios -> courteously <5364 -philanthropos -> entreated <{5530} -chraomai -> Paul <3972 -Paulos -> , and gave <2010 -epitrepo -> [him] liberty <2010 -epitrepo -> to go <4198 -poreuomai -> unto his friends <5384 -philos -> to refresh <5177 -tugchano -> himself .

5530 ACT 027 017 Which <3739 -hos -> when they had taken <0142 -airo -> up , they used <{5530} -chraomai -> helps <0996 -boetheia -> , undergirding <5269 -hupozonnumi -> the ship <4143 -ploion -> ; and , fearing <5399 -phobeo -> lest <3361 -me -> they should fall <1601 -ekpipto -> into <1519 -eis -> the quicksands <4950 -surtis -> , strake <5465 -chalao -> sail <4632 -skeuos -> , and so <3779 -houto -> were driven <5342 -phero -> .

5530 1C0 007 021 Art thou called <2564 -kaleo -> [being] a servant <1401 -doulos -> ? care <3199 -melo -> not for it : but if <1499 -ei kai -> thou mayest <1410 -dunamai -> be made <1096 -ginomai -> free <1658 -eleutheros -> , use <{5530} -chraomai -> [it] rather <3123 -mallon -> .

5530 1C0 007 031 And they that use <{5530} -chraomai -> this <5127 -toutou -> world <2889 -kosmos -> , as not abusing <2710 -katachraomai -> [it] : for the fashion <4976 -schema -> of this <5129 -toutoi -> world <2889 -kosmos -> passeth <3855 -parago -> away .

5530 1C0 009 012 If <1487 -ei -> others <0243 -allos -> be partakers <3348 -metecho -> of [this <3588 -ho ->] power <1849 -exousia -> over you , [are] not we rather <3123 -mallon -> ? Nevertheless <0235 -alla -> we have not used <{5530} -chraomai -> this <5026 -taute -> power <1849 -exousia -> ; but suffer <4722 -stego -> all <3956 -pas -> things , lest

<3361 -me -> we should hinder <1325 -didomi -> the gospel <2098 - euaggelion -> of Christ <5547 -Christos -> .

5530 1C0 009 015 . But I have used <{5530} -chraomai -> none <3762 -oudeis -> of these <5130 -touton -> things : neither have I written <1125 -grapho -> these <5023 -tauta -> things , that it should be so <3779 -houto -> done <1096 -ginomai -> unto me : for [it were] better <3123 -mallon -> for me to die <0599 -apothnesko -> , than <2228 -e -> that any <5100 -tis -> man should make <2758 -kenoo -> my glorying <2745 -kauchema -> void <2758 -kenoo -> .

5530 2C0 001 017 When I therefore <3767 -oun -> was thus <5124 -touto -> minded <1011 -bouleuo -> , did I use <{5530} -chraomai -> lightness <1644 -elaphria -> ? or <2228 -e -> the things that I purpose <1011 -bouleuo -> , do I purpose <1011 -bouleuo -> according <2596 -kata -> to the flesh <4561 -sarx -> , that with me there should be yea <3483 -nai -> yea <3483 -nai -> , and nay <3756 -ou -> nay <3756 -ou -> ?

5530 2C0 003 012 . Seeing then <3767 -oun -> that we have <2192 -echo -> such <5108 -toioutos -> hope <1680 -elpis -> , we use <{5530} -chraomai -> great <4183 -polus -> plainness <3954 -parrhesia -> of speech :

5530 2C0 013 010 Therefore <5124 -touto -> I write <1125 -grapho -> these <5023 -tauta -> things being absent <0548 -apeimi -> , lest <3361 -me -> being present <3918 -pareimi -> I should use <{5530} -chraomai -> sharpness <0664 -apotomos -> , according <2596 -kata -> to the power <1849 -exousia -> which <3739 -hos -> the Lord <2962 -kuri os -> hath given <1325 -didomi -> me to edification <3619 -oikodome -> , and not to destruction <2506 -kathairesis -> .

5530 1TI 001 008 But we know <1492 -eido -> that the law <3551 -nomos -> [is] good <2570 -kalos -> , if <1437 -ean -> a man <5100 -tis -> use <{5530} -chraomai -> it lawfully <3545 -nomimos -> ;

5530 1TI 005 023 Drink <5202 -hudropoteo -> no <3371 -meketi -> longer <3371 -meketi -> water <5203 -hudropikos -> , but use <{5530} -chraomai -> a little <3641 -oligos -> wine <3631 -oinos -> for thy stomachs <4751 -stomachos -> sake and thine <4675 -sou -> often <4437 -puknos -> infirmities <0769 -astheneia -> .

~~~~~

chrao 5531 -- I end.

~~~~~

Cis 2797 # Expanded Dictionary Study

Cis 2797 # Kis {kis}; of Hebrew origin [7027]; Cis (i.e. Kish), an Israelite: -- {Cis}. [ql ***. kichremi. See 5531. [ql

debtor 5533 # chreopheiletes {khreh-o-fi-let'-ace}; from a derivative of 5531 and 3781; a loan-ower, i.e. indebted person: - {debtor}. [q]

lend 5531 # chrao {khras'-o}; probably the same as the base of 5530; to loan: -- {lend}. [q]

ought 5534 # chre {khray}; third person singular of the same as 5530 or 5531 used impersonally; it needs (must or should) be: -- {ought}. [q]

use 5530 # chraomai {khras'-om-ahee}; middle voice of a primary verb (perhaps rather from 5495, to handle); to furnish what is needed; (give an oracle, "graze" [touch slightly], light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner: -- entreat, {use}. Compare 5531; 5534. [q]

~~~~~

5531. Cross Reference Study

5531.

~~~~~

5531 - chrao - Luk 11:05 lend

5531 Concordance Study

5531 Lu 11:5 I end

~~~~~

5531. Strong's Dictionary Study

5531. chrao {khrāh' -o}; probably the same as the base of 5530;  
to loan: --l end. [q]

~~~~~

5531 Concordance Study

5531 Lu 11:5 lend

~~~~~

## 5531. Strong's Dictionary Study

5531. chrao {khrah'-o}; probably the same as the base of 5530;  
to loan: --lend. [ql]

~~~~~

5531 -- lend.

5530 Interlinear Index Study

5530 ACT 027 003 And the next <2087 -heteros -> [day] we touched <2609 -katago -> at <1519 -eis -> Sidon <4605 -Sidon -> .
And Julius <2457 -Ioulios -> courteously <5364 -philanthropos -> entreated <{5530} -chraomai -> Paul <3972 -Paulos -> , and gave <2010 -epitrepo -> [him] liberty <2010 -epitrepo -> to go <4198 -poreuomai -> unto his friends <5384 -philos -> to refresh <5177 -tugchano -> himself .

5530 ACT 027 017 Which <3739 -hos -> when they had taken <0142 -airo -> up , they used <{5530} -chraomai -> helps <0996 -boetheia -> , undergirding <5269 -hupozonnumi -> the ship <4143 -ploion -> ; and , fearing <5399 -phobeo -> lest <3361 -me -> they should fall <1601 -ekpipto -> into <1519 -eis -> the quicksands <4950 -surtis -> , strake <5465 -chalao -> sail <4632 -skeuos -> , and so <3779 -houto -> were driven <5342 -phero -> .

5530 1C0 007 021 Art thou called <2564 -kaleo -> [being] a servant <1401 -doulos -> ? care <3199 -melo -> not for it : but if <1499 -ei kai -> thou mayest <1410 -dunamai -> be made <1096 -ginomai -> free <1658 -eleutheros -> , use <{5530} -chraomai -> [it] rather <3123 -mallon -> .

5530 1C0 007 031 And they that use <{5530} -chraomai -> this <5127 -toutou -> world <2889 -kosmos -> , as not abusing <2710 -katachraomai -> [it] : for the fashion <4976 -schema -> of this <5129 -toutoi -> world <2889 -kosmos -> passeth <3855 -parago -> away .

5530 1C0 009 012 If <1487 -ei -> others <0243 -allos -> be partakers <3348 -metecho -> of [this <3588 -ho ->] power <1849 -exousia -> over you , [are] not we rather <3123 -mallon -> ? Nevertheless <0235 -alla -> we have not used <{5530} -chraomai -> this <5026 -taute -> power <1849 -exousia -> ; but suffer <4722 -stego -> all <3956 -pas -> things , lest

<3361 -me -> we should hinder <1325 -didomi -> the gospel <2098 - euaggelion -> of Christ <5547 -Christos -> .

5530 1C0 009 015 . But I have used <{5530} -chraomai -> none <3762 -oudeis -> of these <5130 -touton -> things : neither have I written <1125 -grapho -> these <5023 -tauta -> things , that it should be so <3779 -houto -> done <1096 -ginomai -> unto me : for [it were] better <3123 -mallon -> for me to die <0599 -apothnesko -> , than <2228 -e -> that any <5100 -tis -> man should make <2758 -kenoo -> my glorying <2745 -kauchema -> void <2758 -kenoo -> .

5530 2C0 001 017 When I therefore <3767 -oun -> was thus <5124 -touto -> minded <1011 -bouleuo -> , did I use <{5530} -chraomai -> lightness <1644 -elaphria -> ? or <2228 -e -> the things that I purpose <1011 -bouleuo -> , do I purpose <1011 -bouleuo -> according <2596 -kata -> to the flesh <4561 -sarx -> , that with me there should be yea <3483 -nai -> yea <3483 -nai -> , and nay <3756 -ou -> nay <3756 -ou -> ?

5530 2C0 003 012 . Seeing then <3767 -oun -> that we have <2192 -echo -> such <5108 -toioutos -> hope <1680 -elpis -> , we use <{5530} -chraomai -> great <4183 -polus -> plainness <3954 -parrhesia -> of speech :

5530 2C0 013 010 Therefore <5124 -touto -> I write <1125 - grapho -> these <5023 -tauta -> things being absent <0548 -apeimi -> , lest <3361 -me -> being present <3918 -pareimi -> I should use <{5530} -chraomai -> sharpness <0664 -apotomos -> , according <2596 -kata -> to the power <1849 -exousia -> which <3739 -hos -> the Lord <2962 -kuri os -> hath given <1325 -didomi -> me to edification <3619 -oikodome -> , and not to destruction <2506 -kathairesis -> .

5530 1TI 001 008 But we know <1492 -eido -> that the law <3551 - nomos -> [is] good <2570 -kalos -> , if <1437 -ean -> a man <5100 -tis -> use <{5530} -chraomai -> it lawfully <3545 - nomimos -> ;

5530 1TI 005 023 Drink <5202 -hudropoteo -> no <3371 -meketi -> longer <3371 -meketi -> water <5203 -hudropikos -> , but use <{5530} -chraomai -> a little <3641 -oligos -> wine <3631 -oinos -> for thy stomachs <4751 -stomachos -> sake and thine <4675 -sou -> often <4437 -puknos -> infirmities <0769 -astheneia -> .

~~~~~

chrao 5531 -- I end.

~~~~~

Cis 2797 # Expanded Dictionary Study

Cis 2797 # Kis {kis}; of Hebrew origin [7027]; Cis (i.e. Kish), an Israelite: -- {Cis}. [ql ***. kichremi. See 5531. [ql

debtor 5533 # chreopheiletes {khreh-o-fi-let'-ace}; from a derivative of 5531 and 3781; a loan-ower, i.e. indebted person: - {debtor}. [q]

lend 5531 # chrao {khrah'-o}; probably the same as the base of 5530; to loan: -- {lend}. [q]

ought 5534 # chre {khray}; third person singular of the same as 5530 or 5531 used impersonally; it needs (must or should) be: -- {ought}. [q]

use 5530 # chraomai {khrah'-om-ahee}; middle voice of a primary verb (perhaps rather from 5495, to handle); to furnish what is needed; (give an oracle, "graze" [touch slightly], light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner: -- entreat, {use}. Compare 5531; 5534. [q]

~~~~~

5531. Cross Reference Study

5531.

~~~~~

5531 - chrao - Luk 11:05 lend

5531 - chrao - Luk 11:05 | end

~~~~~

5531 -- l end.

~~~~~

5530 ACT 027 003 And the next <2087 -heteros -> [day] we touched <2609 -katago -> at <1519 -eis -> Sidon <4605 -Sidon -> . And Julius <2457 -Ioulios -> courteously <5364 -philanthropos -> entreated <{5530} -chraomai -> Paul <3972 -Paulos -> , and gave <2010 -epitrepo -> [him] liberty <2010 -epitrepo -> to go <4198 -poreuomai -> unto his friends <5384 -philos -> to refresh <5177 -tugchano -> himself .

5530 ACT 027 017 Which <3739 -hos -> when they had taken <0142 -airo -> up , they used <{5530} -chraomai -> helps <0996 -boetheia -> , underriding <5269 -hupozonumi -> the ship <4143 -ploion -> ; and , fearing <5399 -phobeo -> lest <3361 -me -> they should fall <1601 -ekpipto -> into <1519 -eis -> the quicksands <4950 -surtis -> , strake <5465 -chalaio -> sail <4632 -skeuos -> , and so <3779 -houto -> were driven <5342 -phero -> .

5530 1C0 007 021 Art thou called <2564 -kaleo -> [being] a servant <1401 -doulos -> ? care <3199 -melo -> not for it : but if <1499 -ei kai -> thou mayest <1410 -dunamai -> be made <1096 -ginomai -> free <1658 -elutheros -> , use <{5530} -chraomai -> [it] rather <3123 -mallon -> .

5530 1C0 007 031 And they that use <{5530} -chraomai -> this <5127 -toutou -> world <2889 -kosmos -> , as not abusing <2710 -katachraomai -> [it] : for the fashion <4976 -schema -> of this <5129 -toutoi -> world <2889 -kosmos -> passeth <3855 -parago -> away .

5530 1C0 009 012 If <1487 -ei -> others <0243 -allos -> be partakers <3348 -metecho -> of [this <3588 -ho ->] power <1849 -exousia -> over you , [are] not we rather <3123 -mallon -> ? Nevertheless <0235 -alla -> we have not used <{5530} -chraomai -> this <5026 -taute -> power <1849 -exousia -> : but suffer <4722 -stego -> all <3956 -pas -> things , lest <3361 -me -> we should hinder <1325 -di domi -> the gospel <2098 -euaggelion -> of Christ <5547 -Christos -> .

5530 1C0 009 015 . But I have used <{5530} -chraomai -> none <3762 -oudeis -> of these <5130 -toutou -> things : neither have I written <1125 -grapho -> these <5023 -tauta -> things , that it should be so <3779 -houto -> done <1096 -ginomai -> unto me : for [it were] better <3123 -mallon -> for me to die <0599 -apothnesko -> , than <2228 -e -> that any <5100 -tis -> man should make <2758 -kenoo -> my glorying <2745 -kauchema -> void <2758 -kenoo -> .

5530 2C0 001 017 When I therefore <3767 -oun -> was thus <5124 -touto -> minded <1011 -bouleuo -> , did I use <{5530} -chraomai -> lightness <1644 -elaphria -> ? or <2228 -e -> the things that I purpose <1011 -bouleuo -> , do I purpose <1011 -bouleuo -> according <2596 -kata -> to the flesh <4561 -sarx -> , that with me there should be yea <3483 -nai -> yea <3483 -nai -> , and nay <3756 -ou -> nay <3756 -ou -> ?

5530 2C0 003 012 . Seeing then <3767 -oun -> that we have <2192 -echo -> such <5108 -toioutos -> hope <1680 -elpis -> , we use <{5530} -chraomai -> great <4183 -polus -> plainness <3954 -parrhesia -> of speech :

5530 2C0 013 010 Therefore <5124 -touto -> I write <1125 -grapho -> these <5023 -tauta -> things being absent <0548 -apeimi -> , lest <3361 -me -> being present <3918 -pareimi -> I should use <{5530} -chraomai -> sharpness <0664 -apotomos -> , according <2596 -kata -> to the power <1849 -exousia -> which <3739 -hos -> the Lord <2962 -kuriος -> hath given <1325 -di domi -> me to edification <3619 -oikodome -> , and not to destruction <2506 -kathairesis -> .

5530 1T1 001 008 But we know <1492 -eido -> that the law <3551 -nomos -> [is] good <2570 -kalos -> , if <1437 -ean -> a man <5100 -tis -> use <{5530} -chraomai -> it lawfully <3545 -nomimos -> ;

5530 1T1 005 023 Drink <5202 -hudropoteo -> no <3371 -meketi -> longer <3371 -meketi -> water <5203 -hudropikos -> , but use <{5530} -chraomai -> a little <3641 -oligos -> wine <3631 -oinos -> for thy stomachs <4751 -stomachos -> sake and thine <4675 -sou -> often <4437 -puknos -> infirmities <0769 -astheneia -> .

chrao 5531 -- I end.

~~~~~

~~~~~

Cis 2797 # Expanded Dictionary Study

Cis 2797 # Kis {kis}; of Hebrew origin [7027]; Cis (i.e. Kish), an Israelite: -- {Cis}. [q] ***. kichremi. See 5531. [q]

debtor 5533 # chreopheiletes {khreh-o-fi-let'-ace}; from a derivative of 5531 and 3781; a loan-ower, i.e. indebted person: - - {debtor}. [q]

lend 5531 # chrao {khras'-o}; probably the same as the base of 5530; to loan: -- {lend}. [q]

ought 5534 # chre {khray}; third person singular of the same as 5530 or 5531 used impersonally; it needs (must or should) be: -- {ought}. [q]

use 5530 # chraomai {khras'-om-ahee}; middle voice of a primary verb (perhaps rather from 5495, to handle); to furnish what is needed; (give an oracle, "graze" [touch slightly], light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner: -- entreat, {use}. Compare 5531; 5534. [q]

~~~~~

5531. Cross Reference Study

5531.

~~~~~