

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 -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 -> .
