

with Pastor's theme 4/10/99

5/11/96
Final reading
Lanthran

5/11/96
911 Day of Business
Sept 11, 2001
Λαοδικεία (2993)

t.: *skoteinós* (4652), dark; *auchmērós* dry, murky, dark as a result of cov-
mélas (3189), black.

λαμπρότης *lamprótēs*; gen. *lam-
prós*, fem. noun from *lámpros* (2986).
Brightness, splendor such as of the
Acts 26:13; Sept.: Is. 60:3; Dan.

v.: *apaúgasma* (541), a shining forth
luminous body as spoken of Christ;
ineia (2015), a shining forth or upon,
ifestation.

t.: *skótos* (4655), darkness; *skotía*
) physical darkness, secrecy,
horically the result of sin; *zóphos*
) a darkness of the underworld,
ness; *gnóphos* (1105), blackness,
as associated with the idea of a
st.

λαμπρῶς *lamprós*; adv. from *lam-
2986*), bright. Splendidly, sumptu-
for show (Luke 16:19).

λάμπω *lámpos*; fut. *lámposō*. To
give light. Used intrans. with the dat.
5:15); in an absolute sense (Matt.
Luke 17:24; Acts 12:7; 2 Cor. 4:6);
horically (Matt. 5:16; 2 Cor. 4:6;
Prov. 4:18).

riv.: *eklámpō* (1584), to shine out;
is (2985), a light; *lamprós* (2986),
shining; *perilámpō* (4034), to shine
d.

n.: *pháinō* (5316), to cause to ap-
give light; *epipháinō* (2014), to shine
appear; *phanerōō* (5319), to make
fest; *emphanízō* (1718), to make
cally manifest; *optánomai* (3700),
ow oneself to be seen; *stíllō* (4744),
sten; *exastráptō* (1823), to dazzle;
stráptō (4015), to flash around, shine
about; *epipháinō* (2017), to shine, to
forth; *astráptō* (797), to flash as
irrig; *augázō* (826), to shine forth as
awn.

ft.: *skotízō* (4654), to deprive of light;
dark; *skotōō* (4656), to darken.

2990. λανθάνω *lanthánō*; 2d aor. *élathōn*.
To lie hidden, concealed, to be unknown,
used in an absolute sense in Mark 7:24 and
Luke 8:47. Followed by the acc. of person,
to be hidden from someone, to escape his
knowledge or notice (Acts 26:26; 2 Pet.
3:5, 8). Joined with the part. of another
verb, it has the force of an adv. meaning
secretly, unawares (Heb. 13:2).

Deriv.: *alēthēs* (227), true, one who
cannot lie; *eklanthánomai* (1585), to for-
get utterly; *epilanthánomai* (1950), to for-
get or neglect; *láthra* (2977), secretly;
lēthē (3024), forgetfulness.

Syn.: *krúptō* (2928), to cover, conceal;
apokrúptō (613), to conceal from; *egkrúptō*
(1470), to hide in something; *perikrúptō*
(4032), to hide by placing something
around; *kalúptō* (2572), to cover, conceal;
parakalúptō (3871), to cover with a veil;
agnoēō (50), to be ignorant; *pareisdúnō*
(3921), to slip in secretly.

Ant.: *apokalúptō* (601), to uncover,
unveil, reveal; *chrēmatízō* (5537), to reveal
by divine admonition or instruction;
anoígō (455), to open; *dianoígō* (1272), to
open up completely; *anaptússō* (380), to
unroll; *anakalúptō* (343), to unveil, open,
discover inductively; *anapháinō* (398),
appear; *katanoēō* (2657), to perceive, dis-
cover.

2991. λαξευτός *laxeutós*; fem. *laxeutē*,
neut. *laxeutón*, adj. from *laxeúō* (n.f.), to
cut in stone. Something hewn in rock,
such as a sepulcher (Luke 23:53).

2992. λαός *laós*; gen. *laou*, masc. noun. A
people, nation, a number of people joined
together by the common bonds of society
(Luke 2:10, 31, 32; Acts 4:25 quoted from
Ps. 2:1; Rev. 5:9; Sept.: Job 36:31; Ezek.
20:41). The common people, the multitude
(Matt. 26:5; 27:64; Luke 1:10; 7:29; 8:47;
9:13; 18:43; 23:27; Acts 2:47; 3:9, 11,
12; 5:37; 18:10; 21:30, 36); of Galilee
(Matt. 4:23; 9:35). The common people as
distinguished from magistrates (Matt. 26:5;
27:25, 64; Mark 11:32; Luke 19:48; 20:6;
23:13; Acts 6:12; Sept.: Ex. 18:22; Josh.

6:8, 9). The society of Christians or of
the Christian church (Titus 2:14; Heb. 4:9;
13:12; 1 Pet. 2:9, 10). In the Sept., it is a
title almost totally reserved for the elect
people, the Israel of God (Sept.: Ex. 1:20;
8:1; Deut. 2:4; see Matt. 1:21; 2:4, 6; Mark
7:6; Luke 2:32; John 11:50; Heb. 7:5;).

Syn.: *éthnos* (1484), nation, signifying
the heathen or Gentiles as distinguished
from the Jews or believers; *dēmos* (1218)
a community of free citizens, a people
commonly bound together; *ochlos* (3793),
a disorganized crowd or multitude.

Osama bin Laodi
2993. Λαοδικεία *Laodikeia*, gen. *Laodi-
keias*, fem. proper noun. Laodicea, a city
in Asia Minor on the banks of the Lycus,
a few miles away from Colossae and
Hierapolis, known today in Turkish as
Eski-hissar. It was formerly known as
Diospolis. The Syrian King Seleucus II
changed its name to that of his wife,
Laodice. It was a rich, commercial city.
When a great earthquake destroyed
Colossae, Hierapolis, and Laodicea, the
latter was rebuilt by its own inhabitants
without any aid from the Roman Senate. A
Christian church was established here
early, probably by the Ephesian believ-
ers, and to this church Paul sent a saluta-
tion when writing to the Colossians (Col.
4:15). It is also mentioned in Rev. 1:11;
3:14. From Col. 4:16, it appears that Paul
wrote a letter to the Laodiceans, but of
this letter no certain account can be made.
Some think that it was the same as the
Epistle to the Ephesians since it was a let-
ter circulated among the churches. There
is what is known as the "Epistle to the
Laodiceans" which exists only in Latin. It
is a literary forgery of late date and com-
piled from the books of Galatians and
Ephesians. The church of Laodicea flour-
ished for several centuries. In the fourth
century, an important council gathered
here. The Muslims destroyed the city, and
today it is a heap of ruins.