

3485. ναός *naós*; **gen.** *naoú*, masc. noun from *naíō* (n.f.), to dwell. A dwelling, temple. In Class. Gr., mostly equivalent to the **syn.** word *hierón* (2411), the entire area of a temple which included the inner temple (though sometimes *naós* referred only to the interior and most sacred part of a temple where the image of a god was set up).

(I) Generally, of any temple (**Acts** 7:48; 17:24; 19:24 referring to the miniature copies of the temple of Diana at Ephesus containing a small image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travelers, probably as souvenirs or to be used in their devotions).

(II) Of the temple in Jerusalem or in allusion to it, but in distinction from *hierón*, the entire area (**Matt.** 23:16, 17, 35).

(A) The building itself (**John** 2:19, 20).

(B) The inner sanctuary. This is to be distinguished from *thusiastérion* (2379), altar, referring to the altar of burnt offerings. This stood in the court of the priests before the entrance of the *naós* (**Matt.** 27:5) where Judas threw the silver coins since he could not enter (**Matt.** 26:61; 27:40; **Mark** 14:58; 15:29; **Luke** 1:9, 21, 22; **2 Thess.** 2:4). In the expression “the veil of the temple” (a.t. [**Matt.** 27:51; **Mark** 15:38; **Luke** 23:45; **Sept.:** 1 Kgs. 6:5, 17; **Ps.** 5:7; 11:5]).

(III) Symbolically, of the temple of God in heaven to which that of Jerusalem was to correspond (cf. **Rev.** 3:12; 7:15; 11:1, 2, 19; 14:15, 17; 15:5, 6, 8; 16:1, 17; 21:22).

(IV) Metaphorically, of persons in whom God or His Spirit is said to dwell or act, e.g., the body of Jesus (**John** 2:19, 21); of Christians (**1 Cor.** 3:16, 17; 6:19; **2 Cor.** 6:16; **Eph.** 2:21).

Deriv.: *neōkóros* (3511), a temple servant, worshiper.

Syn.: *tó hágion* (39) a sacred thing, holy place, sanctuary, spoken of

the temple, in the pl., *tá hágia hagíōn*, the Holy of Holies, the inner sanctuary.