

Use of the word 'naos' in the NT

Strong's Concordance

naos: a temple

Original Word: ναός, οἶ, ὄ

Part of Speech: Noun, Masculine

Transliteration: naos

Phonetic Spelling: (nah-os')

Short Definition: a temple, shrine

Definition: a temple, a shrine, that part of the temple where God himself resides.

HELPS Word-studies

3485 *naós* (from *naiō*, "to dwell") – properly, a *sanctuary*(divine dwelling-place); a *temple* (sacred abode), the place of *divine* manifestation. **3485** (*naós*) refers to the *sanctuary* (the Jewish Temple proper), i.e. with just its *two inner compartments (rooms)*. These consisted of:

NAS Exhaustive Concordance

Word Origin

probably akin to *naió* (to inhabit)

Definition

a temple

NASB Translation

shrines (1), temple (42), temple sanctuary (1), temples (1).

Thayer's Greek Lexicon

STRONGS NT 3485: ναός

ναός, ναοῦ, ὄ (**ναίω** to dwell), the Sept. for הַיְכָל, used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of holies (in classical Greek used of the sanctuary or cell of a temple, where the image of the god was placed, called also **δόμος, σηκόσ**, which is to be distinguished from **τό ἱερόν**, the whole temple, the entire consecrated enclosure; this distinction is observed also in the Bible; see **ἱερόν**, p. 299{a}): [Matthew 23:16f, 35](#) 27:40; [Mark 14:58](#); [Mark 15:29](#); [John 2:19](#); [Revelation 11:2](#); nor need [Matthew 27:5](#) be regarded as an exception, provided we suppose that Judas in his desperation entered the Holy place, which no one but the priests was allowed to

enter ((note the εἰς (others, ἐν) of T Tr WH)). with Θεοῦ, τοῦ Θεοῦ, added: [Matthew 26:61](#); [1 Corinthians 3:17](#); [2 Corinthians 6:16](#); [2 Thessalonians 2:4](#); [Revelation 11:1](#); used specifically of the Holy place, where the priests officiated: [Luke 1:9, 21f](#); of the Holy of holies (see [καταπέτασμα](#)), [Matthew 27:51](#); [Mark 15:38](#); [Luke 23:45](#). in the visions of the Revelation used of the temple of the 'New Jerusalem': [Revelation 3:12](#); [Revelation 7:15](#); [Revelation 11:19](#); [Revelation 14:15, 17](#); [Revelation 15:5f, 8](#); [Revelation 16:1, 17](#); of any temple whatever prepared for the true God, [Acts 7:48](#) Rec.; . of miniature silver temples modeled after the temple of Diana (i. e. Artemis (which see)) of Ephesus, [Acts 19:24](#). ὁ Θεός ναός αὐτῆς ἐστίν, takes the place of a temple in it, [Revelation 21:22](#). metaphorically, of a company of Christians, a Christian church, as dwelt in by the Spirit of God: [1 Corinthians 3:16](#); [2 Corinthians 6:16](#); [Ephesians 2:21](#); for the same reason, of the bodies of Christians, [1 Corinthians 6:19](#). of the body of Christ, ὁ ναός τοῦ σώματος αὐτοῦ (epexegetical genitive (Winer's Grammar, 531 (494))), [John 2:21](#), and according to the Evangelist's interpretation in 19 also. ((From Homer on.))

Strong's Exhaustive Concordance

shrine, temple.

From a primary naio (to dwell); a fane, shrine, temple -- shrine, temple. Compare [hieron](#).

see GREEK [hieron](#)

Forms and Transliterations

ναοις ναοίς ναοῖς ναον ναόν ναὸν ναος ναός ναὸς ναου ναού ναοῦ ναους ναοῦς ναοὺς ναω ναώ ναῶ nao naō naōi naōi naois naois naon naōn naos naòs naou naoû naous naòs

The word occurs 45 times and they are listed below.

Mounce's Complete Expository Dictionary of Old and New Testament Words

Noun: ναός (naos), GK 3724 (S 3485), 45x. naos means "temple" in the NT, though there are various nuances to this word. (1) In the gospels naos refers in general to the temple proper, though not the entire temple complex (for which hieron, GK 2639, is used). It took forty-six years for Herod and his successors to (re)build it (Jn. 2:20). Jesus warns against swearing by it (Mt. 23:16-17, 21), and within its precincts he mentions the curious murder of Zechariah, son of

Berechiah 23:35). Jesus is accused of saying he was going to destroy the temple and rebuild it in three days 26:61; 27,40; Mk. 14:58; 15,29; Jn. 2:19). Within the temple Zechariah, father of John the Baptist, sees a miraculous vision (Lk. 1:9, 21-22). The veil of the naos is torn at Jesus' death (Mt. 27:51; Mk. 15:30; Lk. 23:45), symbolizing direct access for everyone to God. Paul predicts that in last days, the "man of lawlessness," who will work in the power of Satan, will set "himself up in God's temple, proclaiming himself to be God" (2 Thess. 2:4, 9).

(2) naos can be a pagan temple as well. God is described as living in heaven rather than in "[pagan] temples built by hands" (Acts 17:24). Demetrius of Ephesus built "shrines" of Artemis as souvenirs for visitors to Ephesus 19:24).

(3) The Christian church is called a naos of God in which his Spirit lives (1 Cor. 3:16-17); in 6:19 Paul applies this metaphor also to the individual Christian's body. Hence, a Christian should have nothing to do with idols (2 Cor. 6:16). It is significant that the term naos is used for the church as a temple (rather than hieron), for it was particularly in the naos, with its Most Holy Place, that the Lord God dwelt. As the naos of the Holy Spirit, the Christian community (with the apostles and prophets as the foundation and Christ as the cornerstone) provides a metaphor for Christian unity (Eph. 2:21).

The most profound Christian images for the naos are found in Revelation, where those who persevere will be made "a pillar in the temple of my God" (Rev. 3:12). Heavenly worshipers are "before the throne of God and serve him day and night in his temple" 7:15). The naos here is a heavenly sanctuary 11:1-2; cf. 11:19; 15:5-6). Angelic reapers come from it to reap the harvest of the elect and to pour out God's eschatological judgment 14:15, 17; 15,9-16:1; 16,17). In the new Jerusalem there will be no need for a temple in which God can dwell, "because the Lord God Almighty and the Lamb are its temple" 21:22). See NIDNTT-A, 383-84.

An Expository Dictionary of New Testament Words with their Precise Meanings for English Readers by W.E. Vine, M.A.

naos (ναός, 3485), "a shrine or sanctuary," was used (a) among the heathen, to denote the shrine containing the idol, Acts 17:24; 19:24 (in the latter, miniatures); (b) among the Jews, the sanctuary in the "Temple," into which only the priests could lawfully enter, e.g., Luke 1:9, 21, 22; Christ, as being of the tribe of Judah, and thus not being a priest while upon the earth (Heb. 7:13, 14; 8:4), did not enter the naos; for 2 Thess. 2:4 see Note (below); (c) by Christ metaphorically, of His own physical body, John 2:19, 21; (d) in apostolic teaching, metaphorically, (1) of the church, the mystical body of Christ, Eph. 2:21; (2) of a local church, 1 Cor. 3:16, 17; 2 Cor. 6:16; (3) of the present body of the individual believer, 1 Cor. 6:19; (4) of the "Temple" seen in visions in the Apocalypse, 3:12; 7:15; 11:19; 14:15, 17; 15:5, 6, 8; 16:1, 17; (5) of the Lord God Almighty and the Lamb, as the "Temple" of the new and heavenly Jerusalem, Rev. 21:22. See sanctuary and holy, B (b), par. 4.

Notes: (1) The "temple" mentioned in 2 Thess. 2:4 (naos), as the seat of the Man of Sin, has been regarded in different ways. The weight of Scripture evidence is in favor of the view that it refers to a literal "temple" in Jerusalem, to be reconstructed in the future (cf. Dan. 11:31 and 12:11, with Matt. 24:15). For a fuller examination of the passage, see Notes on Thessalonians, by Hogg and Vine, pp. 250-252. (2) For oikos, rendered "temple," Luke 11:51, kjv, see house, No. 1.

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
<p>Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες Ὅς ἂν ὁμόση ἐν τῷ ναῶ, οὐδέν ἐστιν, ὃς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει.</p> <p>μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν;</p>	<p>(Matthew 23:16, 17) “Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing; but if anyone swears by the gold of the temple, he is under obligation.’ ¹⁷ Fools and blind ones! Which, in fact, is greater, the gold or the temple that has sanctified the gold?”</p>	<p>Woe to you, blind guides! You say, ‘If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.’ ¹⁷You blind fools! Which is greater: the gold, or the temple that makes it sacred?”</p>	<p>Jesus at the temple for the final time. It is also the section where he denounces the religious leaders.</p>	<p>Those who were not acquainted with this, when they heard a Pharisee swear "by the Sanctuary," that is, the Temple building containing the Holy and the Holy of Holies, imagined that a binding oath had certainly been sworn. For what was there that was more sacred than this "Sanctuary"? But no; unless the Pharisee swore "by the gold of the Sanctuary" he was under no moral obligation.</p> <p>Lenski's Commentary on the New Testament</p>
<p>καὶ ὁ ὁμώσας ἐν τῷ ναῶ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν·</p>	<p>(Matthew 23:21) and whoever swears by the temple is swearing by it and by the One inhabiting it. . .</p>	<p>And he who swears by the temple swears by it and by the One who dwells in it.</p>	<p>Jesus at the temple for the final time. It is also the section where he denounces the religious leaders.</p>	<p>The Lord showed the abysmal folly of the leaders' precepts. The temple was sacred because it was God's dwelling place on earth. That was what made anything in the temple sacred. The gold derived whatever sanctity it had from the temple and was nothing without the temple. Similarly the altar was what consecrated the sacrifice. The Pharisees had so twisted the truth that they had everything backwards. Jesus pointed out that to swear by the temple or the altar was to swear by God.</p> <p>John Phillips Commentary</p>
<p>ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως</p>	<p>(Matthew 23:35) so that there may come upon you all the righteous blood spilled on earth, from the blood of</p>	<p>And so upon you will come all the righteous blood shed on earth, from the blood of righteous Abel to the</p>	<p>Jesus at the temple for the final time. It is also the section where he</p>	<p>Zechariah was killed in the open space in the court of the priests, between the holy place of the temple and the great brazen altar of sacrifice. The fact that one of God's servants was murdered on such a sacred spot aggravated the crime.</p>

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
<p>τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.</p>	<p>righteous Abel to the blood of Zech·a·ri'ah son of Bar·a·chi'ah, whom you murdered between the sanctuary and the altar.</p>	<p>blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar.</p>	<p>denounces the religious leaders.</p>	<p>John Phillips Commentary</p>
<p>εἶπαν Οὗτος ἔφη Δύναμαι καταλῦσαι τὸν ναόν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομηῆσαι.</p>	<p>(Matthew 26:61) and said: "This man said, 'I am able to throw down the temple of God and build it up in three days.' . . .</p>	<p>and said, "This man declared, 'I am able to destroy the temple of God and rebuild it in three days.'"</p>	<p>In front of Caiaphas and the Sanhedrin during the illegal trial. None of the witnesses can agree and Mark 14:58 gives additional details. Interestingly, in John 2:19-21 Jesus does not state that he would destroy the physical temple.</p>	<p>The ναός is the central building of the Temple area which contains the Holy of Holies and the Holy; the ἱερόν is the entire Temple complex with its courts as well as its structures. Lenski's Commentary on the New Testament</p>
<p>καὶ ῥίψας τὰ ἀργύρια εἰς τὸν ναόν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγαστο.</p>	<p>(Matthew 27:5) So he threw the silver pieces into the temple and departed. Then he went off and hanged himself.</p>	<p>So Judas threw the silver into the temple and left. Then he went away and hanged himself.</p>	<p>The four commentators quoted all give varying explanations but they are all</p>	<p>No doubt loathing himself as well as the Jewish authorities, Judas throws the coins εἰς τὸν ναόν, "into the temple," i.e., into the temple area (cf. Zech 11:13), perhaps through a gate or over the wall into the area restricted to the priests. Word Biblical Commentary Series</p>

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
			<p>clear that he threw the money into the sanctuary area.</p>	<p>The priests were at that moment moving across the courtyard from the palace of the high priest toward the palace of the procurator. Just over the wall were the temple courts. With a final gesture of despair, Judas flung the blood money over the wall and into the sanctuary. Perhaps the priests could hear the pieces of silver rolling and rattling across the marble mosaic of the temple court. Before they could recover themselves, Judas turned on his heel, rushed blindly away, and hurled himself headlong into a lost eternity.</p> <p>John Phillips Commentary</p> <p>Remorse now drives Judas to his last desperate acts. He hurls the silver "into the ναός or Sanctuary." Some think that this was the place (they call it the room) in the Temple where the receptacles for the receipt of money stood in the court of the women. But then ἱερόν would have been the proper word. The term ναός refers to the Sanctuary which included the Holy and the Holy of Holies. Judas went up to the top of the priestly court, took the sack of silver, and flung it into the open entrance of the Holy Place. Then he turned and "went away," to what place is not stated; and, "having gone away," he committed suicide by hanging himself. Acts 1:18 adds the further terrible details. Remorse-suicide: they often go together. Lenski's Commentary on the New Testament</p> <p>And he cast down the pieces of silver--The sarcastic, diabolical reply which he had got, in place of the</p>

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				<p>sympathy which perhaps he expected, would deepen his remorse into an agony.</p> <p>In the temple--the temple proper, commonly called "the sanctuary," or "the holy place," into which only the priests might enter. How is this to be explained? Perhaps he flung the money in after them. But thus were fulfilled the words of the prophet--"I cast them to the potter in the house of the Lord"</p> <p>Jamieson Faussett Brown Commentary</p>
<p>καὶ λέγοντες Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατὰβηθι ἀπὸ τοῦ σταυροῦ.</p>	<p>(Matthew 27:40) and saying: "You who would throw down the temple and build it in three days, save yourself! If you are a son of God, come down off the torture stake!"</p>	<p>and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross!"</p>	<p>This is a taunting based on the false charges in Matthew 26:61 and Mark 14:58. See also Mark 15:29</p>	<p>Note the deductions implied in the two mocking statements. If Jesus can do so tremendous a thing as to replace the great Sanctuary (Holy and Holy of Holies) in three days, then he ought to be able to save himself from his present predicament. But it is evident that he cannot do this. So he was the one that talked so big and is now able to do nothing for himself!</p> <p>Lenski's Commentary on the New Testament</p>
<p>Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν,</p>	<p>(Matthew 27:51) And look! the curtain of the sanctuary was torn in two, from top to bottom, and the earth quaked, and the rocks were split.</p>	<p>At that moment the veil of the temple was torn in two from top to bottom. The earth quaked and the rocks were split</p>	<p>This has to be the curtain between the Most Holy and the Holy. It is the sanctuary itself</p>	<p>The Sanctuary (27:51a)</p> <p>The other signs followed in swift succession. Most significant to the Jews to whom Matthew was writing was the sign in the sanctuary. The veil of the temple was torn in two from top to bottom, an ominous sign heralding the end of Judaism and its ritual religion, the end of the Old Testament economy. Edersheim said the veil was sixty feet long, twenty feet wide, as thick as a man's hand when measured right across the palm, and enormously heavy. A yoke of oxen could not have rent that veil. The fact that it was torn in two from the top indicated the divine nature of this symbolic catastrophe.</p>

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				<p>We are not told what the Jews did about the veil. Presumably they sewed it back up again and went about their business of serving a now-dead religion as though nothing had happened. If so, it was not to be for long. Even as Matthew wrote, God was preparing to pull the entire temple down.</p> <p>John Phillips Commentary</p>
<p>ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω·</p>	<p>(Mark 14:58) “We heard him say, ‘I will throw down this temple that was made with hands, and in three days I will build another not made with hands.’”</p>	<p>“We heard Him say, ‘I will destroy this man-made temple, and in three days I will build another that is made without hands.’</p>	<p>In front of Caiaphas and the Sanhedrin during the illegal trial. None of the witnesses can agree and Mark 14:58 gives additional details. Interestingly, in John 2:19-21 Jesus does not state that he would destroy the physical temple. A cross reference to get a fuller idea of Jesus words are</p>	<p>Of course not! That was neither what He had said nor what He had meant. True, He had referred to the temple, but He was referring symbolically to His physical body. He had not said that He would destroy it. He had said that if it were to be destroyed, He would, indeed, rebuild it in three days - a prophecy of His resurrection. These evil men were planning now to kill Him. They wanted to destroy His body (the temple of the Holy Spirit) and so get rid of Him. They would not get rid of Him, even if they managed to kill Him. He was the resurrection and the life. They couldn’t kill Him</p> <p>John Phillips Commentary</p>

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
			to 2 Corinthians 5:1-3	
Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις,	(Mark 15:29) And those passing by spoke abusively to him, shaking their heads and saying: “Ha! You who would throw down the temple and build it in three days,	Those who passed by heaped abuse on Him, shaking their heads and saying, “Aha! You who are going to destroy the temple and rebuild it in three days,	This is a taunting based on the false charges in Matthew 26:61 and Mark 14:58 . See also Matthew 27:40	These scoffers continue, “You who destroy the temple and rebuild it in three days....” They too, therefore, as well as the false witnesses of 14:57, 58 (see on that passage), have picked up the slanderous misquotation plus misinterpretation of Christ’s saying (John 2:19), and have accepted it as if it were the very truth. New Testament Commentary Series Hendriksen-Kistemaker
Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ’ ἄνωθεν ἕως κάτω.	(Mark 15:38) And the curtain of the sanctuary was torn in two from top to bottom.	And the veil of the temple was torn in two from top to bottom.	This has to be the curtain between the Most Holy and the Holy. It is the sanctuary itself.	On the basis of Heb. 6:19; 9:3; and 10:20 it is natural to think of this curtain as the inner one, “the second veil,” the one that separated the Holy Place from the Holy of holies. This inner curtain is the one described in Exod. 26:31–33; 36:35; 2 Chron. 3:14. As pictured in these passages, strands of blue, purple, and scarlet were interwoven into a white linen fabric, in such a manner that these colors formed a mass of cherubim, the guardian angels of God’s holiness, symbolically as it were barring the way into the holy of holies. A description of the curtain in the Herodian temple is given in Josephus, Jewish War V.212–214. New Testament Commentary Series Hendriksen-Kistemaker
κατὰ τὸ ἔθος τῆς ἱερατίας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,	(Luke 1:9) according to the established practice of the priesthood it became his turn to offer incense when he entered into the sanctuary of Jehovah.	he was chosen by lot, according to the custom of the priesthood, to enter the temple of the Lord and burn incense.	This incense was offered daily by a priest in the Holy. It was the turn of the division	Each day the various functions of the priesthood were apportioned by lot. The most solemn part of the entire liturgy was the burning of incense. It was then that the priest approached closest to the veil separating the Holy Place from the Holy of Holies. In the economy of the old dispensation did not the Holy of Holies “have

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			Abijah and Zechariah's turn to offer the incense.	the golden altar of incense"? To be sure, for understandable practical reasons that altar actually stood in the Holy Place (Exod. 30:6, 10). But it belonged to the Holy of Holies (Heb. 9:4). On the Day of Atonement, once a year, was not the incense brought from this altar into the Holy of Holies, and was not the blood that had been sprinkled on the mercy-seat applied also to the altar of incense? See Lev. 16:15–19. Do not the shedding of blood and the rising cloud of incense belong together? Do not redemption and thanksgiving form a pair like cause and effect? New Testament Commentary Series Hendriksen-Kistemaker
<p>καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.</p> <p>ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἐώρακεν ἐν τῷ ναῷ: καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός.</p>	<p>(Luke 1:21-22) Meanwhile, the people continued waiting for Zech·a·ri'ah, and they were surprised that he delayed so long in the sanctuary.²² When he came out, he was unable to speak to them, and they perceived that he had just seen a supernatural sight in the sanctuary. He kept making signs to them but remained speechless.</p>	<p>Meanwhile, the people were waiting for Zechariah and wondering why he took so long in the temple.²²When he came out and was unable to speak to them, they realized he had seen a vision in the temple. He kept making signs to them but remained speechless.</p>	<p>This incense was offered daily by a priest in the Holy.</p> <p>It was the turn of the division Abijah and Zechariah's turn to offer incense.</p>	<p>The people were waiting for Zechariah, waiting and wondering why he tarried so long in “the sanctuary.” As has been mentioned elsewhere, it is necessary in this case to distinguish between: (a) temple in the sense of the entire building complex, including all the courts, and (b) sanctuary, consisting of the Holy Place and Holy of Holies. Zechariah had gone into the Holy Place. The people were in the courts. New Testament Commentary Series Hendriksen-Kistemaker</p>
<p>τοῦ ἡλίου ἐκλείποντος, ἐσχίσθη δὲ τὸ</p>	<p>(Luke 23:45) because the sunlight failed; then the curtain of the</p>	<p>The sun was darkened, and the veil of the</p>	<p>This has to be the curtain between the</p>	<p>Does this have reference to the outer veil—the one between the sanctuary and the rest of the temple—or to the inner, the one between the Holy Place and the</p>

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καταπέτασμα τοῦ ναοῦ μέσον.	sanctuary was torn down the middle.	temple was torn down the middle.	Most Holy and the Holy. It is the sanctuary itself	Holy of Holies? On the basis of Heb. 6:19; 9:3; and 10:20, all of which refer to the inner veil, it is natural to think of this second or inner curtain. As Godet points out, this veil alone “had a typical sense, and alone bore, strictly speaking, the name katapetasma [the word used in the original].” Similarly C. Schneider states, “The evangelists are almost certainly thinking of the inner curtain, since the other had no great significance.” That the rent veil of the Synoptics is the one to which Heb. 9:3 refers is also the view of F. F. Bruce New Testament Commentary Series Hendriksen-Kistemaker
ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.	(John 2:19-21) Jesus replied to them: “Tear down this temple, and in three days I will raise it up.” ²⁰ The Jews then said: “This temple was built in 46 years, and will you raise it up in three days?” ²¹ But he was talking about the temple of his body.	Jesus answered, “Destroy this temple, and in three days I will raise it up again.” ²⁰ “This temple took forty-six years to build,” the Jews replied, “and You are going to raise it up in three days?” ²¹ But Jesus was speaking about the temple of His body.	In front of Caiaphas and the Sanhedrin during the illegal trial. None of the witnesses can agree as in Matthew 26:61 and Mark 14:58 gives additional details. Interestingly, in John 2:19-21 Jesus does not state that he would destroy	Verse 14 The word for Temple (Greek hieron) in this and the following verses refers to the court of the Gentiles (that is, the outer court) of the Temple. The sanctuary (Greek naos), the Temple proper, is mentioned in verses 19 and 20. It may be useful to translate Temple in this context as "the temple area," to avoid giving the impression that the merchants and moneychangers were actually inside the sanctuary itself. Verse 19 As mentioned under verse 14, the word for Temple in this and the following verse refers to the sanctuary itself. Mft, Gdsp , and JB render the word in this verse by "sanctuary" and the word in verse 14 by "temple," in order to make the distinction. Verse 21

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
			the physical temple.	<p>Jesus' body may truly be spoken of as the temple of God, because it was through the person of Jesus that God fully revealed himself, and it is through encounter with Jesus that men meet and worship God.</p> <p>The sentence But the temple Jesus was speaking about was his body is syntactically compressed. It may therefore be necessary to expand the statement, for example, "But when Jesus was speaking about the temple, he was talking about his body" or "But when Jesus said the temple, he really meant his body."</p> <p>UBS Handbooks for New Testament</p>
<p>ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ</p>	<p>(Acts 17:24) The God who made the world and all the things in it, being, as he is, Lord of heaven and earth, does not dwell in handmade temples;</p>	<p>The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples made by human hands.</p>	<p>At the Areopagus Paul is discussing the issue of the One God and what he has done for men. The main idols or shrines were at the centre of temples and shrines.</p>	<p>But Paul does not state this abstractly, he puts it in a concrete way so that the philosopher and the common man alike may get its full force: this Creator-Lord "does not dwell in handmade sanctuaries." How could the Creator and Lord of all be confined in one of the little spots he himself has made? So Solomon once asked regarding the Temple he had built, 1 Kings 8:27. All these sanctuaries are "handmade," fashioned by human hands.</p> <p>Lenski's Commentary on the New Testament</p>
<p>Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος παρείχεται τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν,</p>	<p>(Acts 19:24) For a man named De-me'tri-us, a silversmith who made silver shrines of Ar-te-mis, brought considerable profit to the craftsmen.</p>	<p>It began with a silversmith named Demetrius, who had brought much business to the craftsmen making silver shrines of Artemis.</p>	<p>A silversmith who is worried at the success of Paul's ministry and its impact on the</p>	<p>A certain Demetrius instigated a riot because of the Way (v. 23; see disc. on 9:2). He was a silversmith whose workshop produced silver shrines of Artemis (v. 24), competing in the very lucrative trade that Ephesus had in such things (cf. Dio Cassius, Roman History 39.20; Ammianus Marcellinus, History 22.13). Examples of model temples in terra-cotta and marble</p>

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
			trade of making shrines.	abound, but not surprisingly, none have been found in silver. Demetrius was probably in this business in a big way, but his taking the lead now may not have been for that reason alone, but because he was master of the guild of silversmiths for that year. Understanding the Bible Commentary Series
<p>Οὐκ οἴδατε ὅτι ναός θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν ὑμῖν οἰκεῖ; εἴ τις τὸν ναόν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναός τοῦ θεοῦ ἅγιός ἐστιν, οἳτινές ἐστε ὑμεῖς.</p>	<p>(1 Corinthians 3:16-17) Do you not know that you yourselves are God's temple and that the spirit of God dwells in you? ¹⁷ If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and you are that temple.</p>	<p>Do you not know that you yourselves are God's temple, and that God's Spirit dwells in you? ¹⁷ If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.</p>	<p>In the Christian arrangement it is no longer a building but the individuals in whom the holy spirit resided and hence each believer becomes part of the temple.</p>	<p>Paul refers to the Corinthian congregation as God's temple and explains that God's Spirit lives in them. By selecting the particular word for "temple" that he uses here (Gk. naos) and by introducing the issue of the Spirit's indwelling the Christian community, Paul raises the crucial topic of the nature of the church. Paul's word "temple" is the word for the inner sanctuary of God's temple, not merely for the general site of the temple. Inherent in this word are the themes of God's presence and holiness, as becomes clear through the reference to the Spirit, even to those who might not perceive Paul's nuance in the Greek. Lenski's Commentary on the New Testament</p>
<p>ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναός τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν,</p>	<p>(1 Corinthians 6:19) Do you not know that your body is the temple of the holy spirit within you, which you have from God? Also, you do not belong to yourselves,</p>	<p>Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have received from God? You are not your own;</p>		<p>Our humble, earthly body is nothing less than "a sanctuary of the Spirit," and Paul writes "Holy Spirit," for because of its very name "a sanctuary" is holy. He uses ναός, the inner sanctuary itself, not ἱερόν, which may mean only the outer temple courts. The genitive "of the Holy Spirit" denotes possession but not in the sense that one may merely own a building without dwelling in it, for Paul adds two modifiers. First the phrase "in you," which is placed attributively after the Greek article. Only as being "within us," dwelling in us, does the Holy Spirit own our body as his sanctuary.</p>

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
				Paul writes "in you" and not "in your bodies" and thus abides by the fact. For the Spirit dwells in us as persons and makes us "one spirit with the Lord," v. 17, and in this profound way takes possession also of our body so that this body actually becomes his sanctuary. Lenski's Commentary on the New Testament
<p>τίς δὲ συνκατάθεσις ναῶν θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμέν ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς καὶ ἐνπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μου λαός.</p>	<p>(2 Corinthians 6:16) And what agreement does God's temple have with idols? For we are a temple of a living God; just as God said: "I will reside among them and walk among them, and I will be their God, and they will be my people."</p>	<p>What agreement can exist between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be My people."</p>		<p>The point of the question is misunderstood when it is said that nothing can be asked beyond God because he is supreme. The subject is not God. The question is not one about God and idols. We have what is more than that already in Christ and Satan (Beliar). This question is one about "God's sanctuary," God united with us. It rises above Christ and the believer, one who embraces the Savior by faith. To such a one God himself descends and dwells in him. This is the ultimate. "God's sanctuary" is absolutely for God alone. "I am the Lord thy God; thou shalt have no other gods before me." The word used is not ἱερόν, a temple including its courts and auxiliary buildings; it is ναός, the inner sanctuary. In Jerusalem it was the Holy and the Holy of Holies and not the courts and the other structures. In Solomon's Temple the presence of God filled the Sanctuary with a cloud. Lenski's Commentary on the New Testament</p>
<p>ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὕξει εἰς ναὸν ἅγιον ἐν κυρίῳ,</p>	<p>(Ephesians 2:21) In union with him the whole building, being harmoniously joined together, is growing into</p>	<p>In Him the whole building is fitted together and grows into a holy temple in the Lord.</p>		<p>The concept of a building process is continued in the following phrase: Christ is the one in whom it rises to become a holy temple in the Lord. Though the imagery is that of a building, the next verse (2:22) makes it clear that the author has a spiritual "house" in mind</p>

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	a holy temple for Jehovah.			<p>where God’s presence is manifested. The holy temple is the translation of naon hagion—naos being the inner part of the temple where God was believed to reside and meet his people. In early Christian theology, believers are referred to as God’s sacred temple, not in a material sense, but as a “spiritual building” where God dwells and manifests himself. Christians are that holy (or “sacred”) temple by virtue of being in the Lord.</p> <p>Understanding the Bible Commentary Series</p>
<p>ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσει, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός .</p>	<p>(2 Thessalonians 2:4) He stands in opposition and exalts himself above every so-called god or object of worship, so that he sits down in the temple of God, publicly showing himself to be a god.</p>	<p>He will oppose and exalt himself above every so-called god or object of worship. So he will seat himself in the temple of God, proclaiming himself to be God.</p>		<p>He also is proclaiming himself (apodeiknymi can have this sense) to be God (v. 4; cf. Isa. 14:13f.; Ezek. 28:2; Dan. 7:25; 8:9–12; 11:36–39). Temple is naos, denoting the Holy of Holies, the inner sanctum of the temple in Jerusalem (in contrast with hieron, which embraced the whole temple precinct) in which it was believed that God dwelled (cf. 1 Sam. 4:4; Ps. 80:1; 99:1). The man of lawlessness will attempt to put himself in the place of God and to usurp the prerogatives of the true God.</p> <p>Understanding the Bible Commentary Series</p> <p>Εἰς indicates that he is depositing himself "into" this sanctuary; ναός is not "temple" but "sanctuary." In pagan temples this sanctuary was the place reserved for the god's statue, in the Jewish Temple it was the building made up of the Holy and the Holy of Holies. The ἱερόν was the entire Temple complex with all its buildings and courts.</p> <p>Lenski’s Commentary on the New Testament</p>

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
<p>Ὁ νικῶν ποιήσω αὐτὸν στύλον ἐν τῷ ναῶ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἰερουσαλήμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.</p>	<p>(Revelation 3:12) “The one who conquers—I will make him a pillar in the temple of my God, and he will by no means go out from it anymore, and I will write upon him the name of my God and the name of the city of my God, the New Jerusalem that descends out of heaven from my God, and my own new name.</p>	<p>The one who is victorious I will make a pillar in the temple of My God, and he will never again leave it. Upon him I will write the name of My God, and the name of the city of My God (the new Jerusalem that comes down out of heaven from My God), and My new name.</p>	<p>This refers to faithful individual Christians who have attained the prize and must be in heaven.</p>	<p>The debate as to whether this Sanctuary is the one on earth, the church militant, or the one in heaven, the church triumphant, is settled by the fact that in these letters all promises given to "the conquering one" refer to heaven. There is no conflict with 21:21, where the Lord God and the Lamb are called the Sanctuary in the city to come. We need not search for the tertium comparationis in the figure of "a pillar in the Sanctuary of my God," for it is given right here: "and he shall not go out outside." Put all the thought of beauty into the figure you may wish, the main thing is permanence: a pillar remains where it is. The addition of ἔξω to a verb compounded with ἐκ is common Greek usage. The victor's place in heaven is gloriously permanent; like a pillar in the heavenly Sanctuary he remains ever and ever in the presence of God. Lenski's Commentary on the New Testament "As for the one who conquers, I will make him a pillar in the temple of my God." The reference here is neither to the actual temple nor to the Christian community, but rather to the heavenly temple, and is a metaphor for eschatological salvation. Word Biblical Commentary (WBC)</p>
<p>διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῶ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ</p>	<p>(Revelation 7:15) That is why they are before the throne of God, and they are rendering him sacred service day and night in his temple; and the One seated on the throne will spread his tent over them.</p>	<p>For this reason, 'They are before the throne of God and serve Him day and night in His temple; and the One seated on the throne</p>	<p>The consistent use of the word naos is for the inner sanctuary. Based upon the understanding of the "anti-</p>	<p>in his temple--in what is the heavenly analogue to His temple on earth, for strictly there is "no temple therein" (Re 21:22), "God and the Lamb are the temple" filling the whole, so that there is no distinction of sacred and secular places; the city is the temple, and the temple the city. Compare Re 4:8, "the four</p>

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<p>θρόνου σκηνώσει ἐπ' αὐτούς.</p>		<p>will spread His tabernacle over them</p>	<p>typical spiritual temple" it must mean in heaven.</p>	<p>living creatures rest not day and night, saying, Holy," etc.</p> <p>Jamieson Faussett Brown Commentary God is concerned not only that His own be properly recognized, but that they also be properly rewarded. He is going to bestow upon them the highest possible dignity. John is told Therefore are they before the throne of God, and serve him day and night in his temple. They are in the innermost court; they are at His instant command. They are in the holiest place of the sanctuary. They have the very front seats in heaven! They are before the throne of God, not behind it, not off to one side, but right there where they can look into the face of God and watch every expression on His glorious countenance. They have a place no money can buy, reserved seats in His innermost court.</p> <p>John Phillips Commentary What the church does so imperfectly in its earthly sanctuaries shall there be done in supreme perfection. No weakness shall hinder, no fault shall mar, no disturbance shall interrupt it. That service will be our highest delight, and all who are privileged to join in it have begun to do so by joining their fellow slaves on earth ("fellow slaves" in 6:11). The word "sanctuary" is just as symbolical as the word "throne" and does not make this a temple scene. The word ναός is properly chosen, for in this service there are no priests, no Levites, no people, and no courts for these and for</p>

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				<p>those, all are equally "before the throne," in direct relation to God.</p> <p>Lenski's Commentary on the New Testament The presence of a temple in heaven is frequently mentioned in Revelation (11:19; 14:15, 17; 15:5, 6, 8; 16:1, 17; cf. 22:3, "and his servants will serve [λατρεύσουσιν] him").</p> <p>Word Biblical Commentary (WBC)</p>
<p>Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων Ἔγειρε καὶ μέτρησον τὸν ναόν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.</p> <p>καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα καὶ δύο.</p>	<p>(Revelation 11:1-2) And a reed like a rod was given to me as he said: "Get up and measure the temple sanctuary of God and the altar and those worshipping in it. ² But as for the courtyard that is outside the temple sanctuary, leave it out and do not measure it, because it has been given to the nations, and they will trample the holy city underfoot for 42 months.</p>	<p>Then I was given a measuring rod like a staff and was told, "Go and measure the temple of God and the altar, and count the number of worshipers there. ²But exclude the courtyard outside the temple. Do not measure it, because it has been given over to the nations, and they will trample the holy city for forty-two months.</p>	<p>Naos is clearly the inner sanctuary as opposed to the outer courtyard.</p>	<p>The word is not ἱερόν, "the Temple" (our versions), for this includes all the courts; but ναός, "the Sanctuary," the one building that contained the Holy and thfi Holy of Holies where God is present. Only this word is used in the symbolism describing the church. The courts of the priests, of the men, of the women are very likely included in the term "the Sanctuary of God," thus leaving "the outside court," the court of the Gentiles, to symbolize all who are open to the world. This fits the purpose of the symbolism very well; for these courts were separated from the outer court by a wall on which an inscription was found that forbade every Gentile, on pain of death, from passing within.</p> <p>Lenski's Commentary on the New Testament</p>
<p>καὶ ἠνοίγη ὁ ναός τοῦ θεοῦ ὃ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ</p>	<p>(Revelation 11:19) And the temple sanctuary of God in heaven was opened, and the ark of his covenant was seen in his temple sanctuary. And there were flashes of lightning and voices</p>	<p>Then the temple of God in heaven was opened, and the ark of His covenant appeared in His temple. And there were flashes of</p>	<p>Clearly the scene is set in heaven.</p>	<p>The opening of God's temple in heaven represents a problem for those who want to place the sounding of the seventh trumpet at Christ's parousia, since John finds no such temple in the new Jerusalem (Rev. 21; 22)</p> <p>Understanding the Bible Commentary Series</p>

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φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη.	and thunders and an earthquake and a great hail.	lightning, and rumblings, and rolls of thunder, and an earthquake, and a great hailstorm.		
Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλη τῷ καθημένῳ ἐπὶ τῆς νεφέλης Πέμψον τὸ δρέπανόν σου καὶ θερίσον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμός τῆς γῆς.	(Revelation 14:15) Another angel emerged from the temple sanctuary, calling with a loud voice to the one seated on the cloud: "Put your sickle in and reap, because the hour has come to reap, for the harvest of the earth is fully ripe."	Then another angel came out of the temple, calling in a loud voice to the One seated on the cloud, "Swing Your sickle and reap, because the time has come to harvest; for the crop of the earth is ripe."	The scene is in heaven as an angel appears from the heavenly sanctuary.	Yet, this angel came out of the temple where God dwells (cf. 7:15; Dan. 7:14b) with a message that the time to reap has come. Understanding the Bible Commentary Series
Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἔχων καὶ αὐτὸς δρέπανον ὀξύ	(Revelation 14:17) And still another angel emerged from the temple sanctuary that is in heaven, and he also had a sharp sickle.	Then another angel came out of the temple in heaven, and he too had a sharp sickle.	Another angel also appears from the heavenly sanctuary.	The temple: this is the temple in heaven, as in verse 17, below. It will be helpful in many languages to make this information explicit and say "the temple in heaven," as this is the first mention of this temple since 11.19. UBS Handbooks for New Testament
Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἐξῆλθαν οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι	(Revelation 15:5-8) After this I saw, and the sanctuary of the tent of witness was opened in heaven, ⁶ and the seven angels with the seven plagues emerged from the sanctuary, clothed with clean, bright linen and with	After this I looked, and the temple—the tabernacle of testimony—was opened in heaven. ⁶ And out of the temple came the seven angels with the seven plagues, dressed in clean and	All the settings are in heaven.	We are now to be taken into the Holy of Holies in the heavens and given a description of divine splendor such as is rarely surpassed even in this closing book of the Bible. Even God's wrath ministers to His glory. John Phillips Commentary The temple of the tent of witness: there is some uncertainty as to what this compound genitive phrase means. A literal rendering, such as rsv and nrsv, is quite ambiguous, but the average reader probably

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<p>λίθον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς.</p> <p>καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσαῖς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.</p> <p>καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.</p>	<p>golden sashes wrapped around their chests. ⁷ One of the four living creatures gave the seven angels seven golden bowls that were full of the anger of God, who lives forever and ever. ⁸ And the sanctuary became filled with smoke because of the glory of God and because of his power, and no one was able to enter the sanctuary until the seven plagues of the seven angels were finished.</p>	<p>bright linen and girded with golden sashes around their chests. ⁷Then one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. ⁸And the temple was filled with smoke from the glory of God and from His power; and no one could enter the temple until the seven plagues of the seven angels were completed.</p>		<p>understands that it means that in the tent of witness there is a temple. There are three possibilities: (1) the tent of witness is in apposition to the temple: "the temple, that is, the Witness Tent" (at, njb, spcl, niv, rnab); (2) "the Witness Tent in the Temple" (tev, frcl, brcl); (3) "the sanctuary of the Witness Tent" (tnt, reb, Brc, Phps). In favor of the last interpretation--which is the one that is recommended--is the fact that the word translated temple (naos) is used in a specialized sense of the inner sanctuary of the Temple, as contrasted with the large worship area (hieron). The inner sanctuary (in which the Covenant Box was kept) was separated by a heavy curtain from the worship area, in which were located the altar of incense and the table on which were placed daily the loaves offered to God. This was also the arrangement of the Covenant Tent, the "Tent of Meeting" (see Exo 40.1-33). It seems best, then, to translate here "the sanctuary (or, most Holy Place) that was in the Witness Tent." The name "Witness Tent" (also Acts 7.44) was sometimes applied to the Tent of Meeting, or Covenant Tent, that the Hebrews carried with them in their forty years of wandering through the wilderness. A translation should use here the name most often used in the Old Testament and in Acts 7.44. UBS Handbooks for New Testament</p>
<p>Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις Ὑπάγετε καὶ</p>	<p>(Revelation 16:1) And I heard a loud voice out of the sanctuary say to the seven angels: "Go and pour out the seven</p>	<p>Then I heard a loud voice from the temple saying to the seven angels, "Go, pour out</p>	<p>The voice is from the heavenly sanctuary</p>	<p>A loud voice from the temple: the voice comes from the temple, or sanctuary, in heaven. Since 15.8 says that there was no one in the temple now, this</p>

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
ἐκχέετε τὰς ἐπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.	bowls of the anger of God on the earth."	on the earth the seven bowls of God's wrath."		command comes from God (10.4). See 14.15 on other ways to translate loud voice. UBS Handbooks for New Testament
Καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα Γέγονεν·	(Revelation 16:17) The seventh one poured out his bowl on the air. At this a loud voice came out of the sanctuary from the throne, saying: "It has come to pass!"	Then the seventh angel poured out his bowl into the air, and a loud voice came from the throne in the temple, saying, "It is done!"	The voice is from the heavenly sanctuary	Next, he is precise in the choice of prepositions: the voice comes out of the temple and from the throne. That is, the voice proceeds from the very presence of God and comes from the area of God's throne. Third, the translation "It is done" is not derived from the verb to do but from the verb to become. Some versions, therefore, try to express the concept that the command to pour out the bowls has been fulfilled; they read "it is over" or "the end has come" New Testament Commentary Series Hendriksen-Kistemaker
Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον.	(Revelation 21:22) I did not see a temple in it, for Jehovah God the Almighty is its temple, also the Lamb is.	But I saw no temple in the city, because the Lord God Almighty and the Lamb are its temple.	God Almighty and the Lamb are the temple or sanctuary.	22. no temple ... God ... the temple--As God now dwells in the spiritual Church, His "temple" (Greek, "naos," "shrine"; 1Co 3:17; 6:19), so the Church when perfected shall dwell in Him as her "temple" (naos: the same Greek). As the Church was "His sanctuary," so He is to be their sanctuary. Means of grace shall cease when the end of grace is come. Church ordinances shall give place to the God of ordinances. Uninterrupted, immediate, direct, communion with Him and the Lamb (compare Joh 4:23), shall supersede intervening ordinances. Jamieson Faussett Brown Commentary John tells us next of some of the distinctives of the city. The city is distinctive not only for the things that are there, but for the things that are missing. In that city there will be no sanctuary. John says, And I saw no

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
				<p>temple therein: for the Lord God Almighty and the Lamb are the temple of it.</p> <p>John Phillips Commentary Now the Lord God, the Almighty, is this city's Sanctuary, he and the Lamb. The eternal union is immediate, absolutely complete. God and the Lamb are not a Sanctuary in the center of this city, to which those in the city must go in order to commune with them. The whole city is the Sanctuary, the whole city filled with the glorious Presence, God and the Lamb are the Sanctuary, we are in union with them, a union to which nothing can be added in all eternity.</p> <p>Lenski's Commentary on the New Testament The really striking feature of this passage is the affirmation that God (and the Lamb) is/are the temple of the New Jerusalem. While the Johannine Jesus speaks of his physical body figuratively as a ναός, "temple" (John 2:19, 21), there are few parallels to the conception of God as temple</p> <p>Word Biblical Commentary (WBC) Throughout the Apocalypse, John has mentioned the presence of a heavenly temple. He repeatedly depicted the temple as the very place where God dwells, but now when God takes up residence in the new Jerusalem, John writes that the holy city itself has become the temple. The Holy of Holies in Solomon's temple was constructed in the form of a cube (1 Kings 6:20); now the holy city itself is a cube where God dwells and which he fills completely with his sacred presence. The saints in this city are never outside his</p>

Westcott and Hort Greek Text	Translation NWT	Berean Study Bible	Context	Commentary
				<p>presence, for God never departs from his people. They have immediate and direct access to him and no longer need Christ as the intermediary (Heb. 9:24). Christ's mediatorial role as the Lamb has come to an end, for now he functions as bridegroom in a marital relationship with his people (19:7).</p> <p>New Testament Commentary Series Hendriksen-Kistemaker</p>

Use of the word 'hieron' in the NT

Strong's Concordance

hieron: temple.

Original Word: ἱερόν, οὔ, τό

Part of Speech: Noun, Neuter

Transliteration: hieron

Phonetic Spelling: (hee-er-on')

Short Definition: a temple

Definition: a temple, either the whole building, or specifically the outer courts, open to worshippers.

HELPS Word-studies

2411 *hierón* (from [2413](#) /*hierós*, "sacred") – the entire Temple complex, i.e. all its enclosures (precincts, courtyards) and the central sanctuary.

NAS Exhaustive Concordance

Word Origin
see [hieros](#).

Thayer's Greek Lexicon

STRONGS NT 2411: *ἱερόν*

ἱερόν, *ἱεροῦ*, τό (neuter of the adjective *ἱερός*, *ἱερά*, *ἱερόν*; cf. τό ἅγιον) (from Herodotus on), a sacred place, temple: of the temple of Artemis at Ephesus, [Acts 19:27](#); of the temple at Jerusalem twice in the Sept., [Ezekiel 45:19](#); [1 Chronicles 29:4](#); more frequent in the O. T. Apocrypha; in the N. T. often in the Gospels and Acts; once elsewhere, viz. [1 Corinthians 9:13](#). τό *ἱερόν* and ὁ ναός differ, in that the former designates the whole compass of the sacred enclosure, embracing the entire aggregate of buildings, balconies, porticos, courts (viz., that of the men or Israelites, that of the women, that of the priests), belonging to the temple; the latter designates the sacred edifice properly so called, consisting of two parts, the 'sanctuary' or 'Holy place' (which no one except the priests was allowed to enter), and the 'Holy of holies' or 'most holy place' (see ἅγιος, 1 a.) (which was entered only on the great day of atonement by the high priest alone); (cf. Trench, Synonyms, § iii.). *ἱερόν* is employed in the N. T. either explicitly of the whole temple, [Matthew 12:6](#); [Matthew 24:1](#); [Mark 13:3](#); [Luke 21:5](#); [Luke 22:52](#); [Acts 4:1](#); [Acts 24:6](#); [Acts 25:8](#); [1 Corinthians 9:13](#), etc.; or so that certain definite parts of it must be thought of, as the courts, especially where Jesus or the apostles are said to have gone up, or entered, 'into the temple,' to have taught or encountered adversaries, and the like, 'in the temple,' [Matthew 21:12, 14](#); [Matthew 26:55](#); [Mark 14:49](#); [Luke 19:47](#); [Luke 21:37](#); [Luke 22:53](#); [Luke 24:53](#); [John 5:14](#); [John 7:14, 28](#); [John 8:20](#); [John 18:20](#); [Acts 3:2](#); [Acts 5:20](#); [Acts 21:26](#), etc.; of the courts and sanctuary, [Matthew 12:5](#); of the court of the Gentiles, out of which Jesus drove the buyers and sellers and money-changers, [Matthew 21:12](#); [Mark 11:15](#); [Luke 19:45](#); [John 2:14ff](#); of the court of the women, [Luke 2:37](#); of any portico or apartment, [Luke 2:46](#), cf. [John 10:23](#). On the phrase τό περὺγιον τοῦ ἱεροῦ see περὺγιον, 2.

Strong's Exhaustive Concordance

temple.

Neuter of [hieros](#); a sacred place, i.e. The entire precincts (whereas [naos](#) denotes the central sanctuary itself) of the Temple (at Jerusalem or elsewhere) -- temple.

see GREEK [hieros](#)

see GREEK [naos](#)

Forms and Transliterations

ἱερον ἱερόν ἱερόν ἱερου ἱεροῦ ἱερω ἱερω̄ hiero hierō hierōi hierōi hieron hierón hieròn hierou hieroû iero ierō ieron ierou

An Expository Dictionary of New Testament Words with their Precise Meanings for English Readers by W.E. Vine, M.A.

hieron (ἱερόν, 2411), the neuter of the adjective hieros, “sacred,” is used as a noun denoting “a sacred place, a temple,” that of Artemis (Diana), Acts 19:27; that in Jerusalem, Mark 11:11, signifying the entire building with its precincts, or some part thereof, as distinct from the naos, “the inner sanctuary” (see No. 2); apart from the Gospels and Acts, it is mentioned only in 1 Cor. 9:13. Christ taught in one of the courts, to which all the people had access. Hieron is never used figuratively. The Temple mentioned in the Gospels and Acts was begun by Herod in 20 B.C., and destroyed by the Romans in A.D. 70.

Mounce’s Complete Expository Dictionary of Old and New Testament Words

Noun: ἱερόν (hieron), GK 2639 (S 2411), 72x. In Greek literature, hieron often refers to the general structure of a temple and its shrines. In the LXX it is almost exclusively reserved for pagan shrines (Ezek. 45:9; 1 Chr. 29:4; 2 Chr. 6:13). In the NT, however, hieron refers primarily to the Jerusalem temple and only occasionally to temples of pagan deities (cf. “the temple of the great goddess Artemis” in Ephesus [Acts 19:27]).

The Jerusalem temple had a long history stretching back to the time of Solomon, who built it about 1000 B.C. His father David had wanted to build a “house for the Name of the Lord” (1 Chr. 22:8-10; 2 Chr. 6:20), but his son was the one who did the construction. More than 500 years later, Nebuchadnezzar destroyed that temple. It was rebuilt about fifty years later at the time of the return of the exiles, and Herod the Great embarked a rebuilding project in 20 B.C. This is the temple spoken of in the NT.

The Jerusalem temple was comprised of magnificent buildings (Mt. 24:1) built with “massive stones” (Mk. 13:1). It was the center of Jewish religious life, but it was also politicized since it was under the jurisdiction of the high priest and the Sanhedrin, who were political appointees of Rome. Jesus was concerned about unscrupulous economic activity going on in the temple during the Passover Feast and claimed the Jewish leaders were turning it into a “den of thieves,” whereas God intended it to be a “house of prayer” (Mt. 21:13; cf. Jn. 2:14-15). Jesus performed miracles there, and children shouted praises to him there (Mt. 21:14-15). Jesus also taught in its courts (Mt. 26:55; Jn. 7:14; 8,20), as the apostles did after him (Acts 2:46; 5,24-25, 42). It was also the scene of confrontations between Paul and his opponents (Acts 21:26-30).

Just before his crucifixion, Jesus predicts the destruction of the temple (Mk. 13:1-4). One of the accusations against him during his trial is a claim that Jesus said he would destroy the temple and rebuild it in three days (Mt. 26:61; 27,40, where naos is used, not hieron). Jesus himself was not referring to Herod’s temple in this statement, however, but to his body (cf. Jn. 2:20-22). In other words, Jesus represents in himself all that the temple was supposed to symbolize, especially since in him all the fullness of Deity lives (cf. Col. 2:9). Indeed, Jesus shows himself to be greater than the temple (Mt. 12:6), since three days after his crucifixion he comes back to life. See NIDNTT-A, 262-65.

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
<p>Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἕστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,</p>	<p>(Matthew 4:5) Then the Devil took him along into the holy city, and he stationed him on the battlement of the temple</p>	<p>Then the devil took Him to the holy city and set Him on the pinnacle of the temple.</p>	<p>This is clearly outside the sanctuary. The temple refers to the entire structure.</p>	<p>To this city the devil by God's sufferance has brought Jesus, and has set him on the very pinnacle (literally wing) of the outer wall of the entire temple complex. The exact spot is not given. It may have been the roof-edge of Herod's royal portico, overhanging the Kedron Valley, and looking down some four hundred fifty feet, a "dizzy height," as Josephus points out (Antiq. XV.412). This spot was located southeast of the temple court, perhaps at or near the place from which, according to tradition, James, the Lord's brother, was hurled down. See the very interesting account in Eusebius, Eccl. Hist., II.xxiii. New Testament Commentary Series Hendriksen-Kistemaker</p>
<p>ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασις οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε.</p>	<p>(Matthew 12:5-6) Or have you not read in the Law that on the Sabbaths the priests in the temple violate the Sabbath and continue guiltless? ⁶ But I tell you that something greater than the temple is here.</p>	<p>Or haven't you read in the Law that on the Sabbath the priests in the temple break the Sabbath and yet are innocent? But I tell you, something greater than the temple is here.</p>	<p>The work of the priests was in the sanctuary and also in circumcising, teaching etc. The temple here possibly refers to the entire edifice.</p>	
<p>Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν</p>	<p>(Matthew 21:12) Jesus entered the temple and threw out all those selling and buying in the temple, and he overturned the</p>	<p>Then Jesus went into the temple courts and drove out all who were buying and selling</p>	<p>This would have most probably been in the Court of Gentiles</p>	<p>The part of the temple that had become "a den of thieves" (21:13) was the court of the Gentiles. It was separated from the environs of the sanctuary by a stone partition. The general Jewish contempt for Gentiles led the priests to sanction the</p>

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
<p>κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς,</p>	<p>tables of the money changers and the benches of those selling doves.</p>	<p>there. He overturned the tables of the money changers and the seats of those selling doves.</p>		<p>commercialization of their court and doubtless added to the Lord’s wrath. The granting of concessions to merchants and money-changers was financially rewarding to the Jewish authorities.</p> <p>Oxen, sheep, and doves were in constant demand for the general offerings. As Passover time drew near and each family required a lamb, the demand for lambs increased. According to Josephus it was not unusual for two hundred thousand lambs to be required for the Passover feast. Even if we allow for exaggeration, this figure gives some idea of the kind of traffic that had overtaken the court of the Gentiles.</p> <p>Then too, on the twenty-fifth day of the month Adar (eighteen or nineteen days before Passover), tax officers set up business in that court to collect the annual half-shekel temple tax. Coins bearing a heathen inscription or a heathen monarch’s image could not be paid into the temple treasury, so money-changers also set up business to convert foreign money or other coins into half-shekels - at a price. Every Israelite who had not already paid the tax in his hometown had to pay the collector in the temple, so business was brisk. The money-changers profited from converting secular money into sacred money and perhaps from arranging loans for the poor.</p> <p>John Phillips Commentary</p>

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
<p>Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυεὶδ ἠγανάκτησαν</p>	<p>(Matthew 21:14-15) Also, blind and lame people came to him in the temple, and he cured them. ¹⁵ When the chief priests and the scribes saw the marvelous things he did and the boys who were shouting in the temple, “Save, we pray, the Son of David!” they became indignant</p>	<p>The blind and the lame came to Him at the temple, and He healed them. ¹⁵ But the chief priests and scribes were indignant when they saw the wonders He did and the children shouting in the temple courts, “Hosanna to the Son of David!”</p>	<p>This would have most probably been in the Court of Gentiles.</p>	<p>In quoting from the prophet Isaiah, the Lord had used only one sentence, but the temple authorities were versed enough in the Scriptures to know the whole context: "Mine house shall be called an house of prayer for all people [all nations]. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him" (Isaiah 56:7-8). And so He did. Then and there in that cleansed Gentile court, the Lord gathered to Himself the outcasts of Israel, as in the millennial age He will gather all nations to worship in the rebuilt temple. John Phillips Commentary</p>
<p>Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθαν αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;</p>	<p>(Matthew 21:23) After he went into the temple, the chief priests and the elders of the people came up to him while he was teaching and said: “By what authority do you do these things? And who gave you this authority?”</p>	<p>When Jesus returned to the temple courts and began to teach, the chief priests and elders of the people came to Him. “By what authority are You doing these things?” they asked. “And who gave You this authority?”</p>	<p>Jesus is probably in the Court of Gentiles.</p>	<p>Jesus was teaching, no doubt, in one of the “porches,” “porticos” or “halls” of the temple. These porches were beautiful and huge. They were covered colonnades that ran all around the inside of the wall of the vast temple complex. Or, to put it differently, these halls were bounded on the outside by the temple wall, on the inside by the Court of the Gentiles. Most splendid and widest of them all was “the Royal Porch” (Stoa Basilica)—built where according to tradition the palace of Solomon used to be—consisting of four rows of columns, 162 in all, forming three vast halls, on the south side of the temple complex. Famous also was Solomon’s Porch on the east side (John 10:23; Acts 3:11; 5:12).</p>

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
<p>Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενοι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.</p>	<p>(Matthew 24:1) Now as Jesus was departing from the temple, his disciples approached to show him the buildings of the temple.</p>	<p>As Jesus left the temple and was walking away, His disciples came up to Him to point out its buildings.</p>	<p>This refers clearly to the entire temple and not just one part of it. They are outside admiring the structure.</p>	<p>New Testament Commentary Series Hendriksen-Kistemaker</p> <p>In verses 1–3 the occasion that gave rise to this discourse is described. That occasion was as follows: In harmony with what Jesus had already implied in 23:38 he now, having left the temple, in reply to the disciples' expression of amazement about the grandeur of that building predicts its total destruction. Arrived on the Mount of Olives the disciples ask him when this shall happen and what shall be the sign (note the singular) of his coming and of the end of the age. They evidently think that the end of the temple means the end of the age (or "world").</p> <p>New Testament Commentary Series Hendriksen-Kistemaker</p>
<p>Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμενος διδάσκων καὶ οὐκ ἐκρατήσατέ με.</p>	<p>(Matthew 26:55) In that hour Jesus said to the crowds: "Did you come out to arrest me with swords and clubs as against a robber? Day after day I used to sit in the temple teaching, and yet you did not take me into custody.</p>	<p>At that time Jesus said to the crowd, "Have you come out with swords and clubs to arrest Me as you would an outlaw? Every day I sat teaching in the temple courts, and you did not arrest Me.</p>	<p>Being a non levite and from the tribe of Judah, Jesus would not have entered the sanctuary area. He taught either in the court of Israel or the court of gentiles or both.</p>	<p>The two phrases Day after day and in the temple are each placed in an emphatic position in the Greek sentence. Whereas both Matthew and Mark (14.49) state that Jesus was teaching in the temple, Luke is more general: "was with you ... in the temple" (22.53). But Matthew emphasizes Jesus' role as a teacher even further by the observation that he sat, since Jewish teachers sat down while giving instruction. As elsewhere with teaching, some kind of object may be required; for example, "teaching people" or "teaching about God."</p> <p>UBS Handbooks for New Testament</p>

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
<p>Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα ὅψε ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.</p>	<p>(Mark 11:11) And he entered Jerusalem and went into the temple, and he looked around at everything, but since the hour was already late, he went out to Beth'a'ny with the Twelve.</p>	<p>Then Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, He went out to Bethany with the Twelve.</p>	<p>He must have looked at all the goings on in the temple.</p>	<p>What happened at the very moment when the Lord entered Jerusalem, and perhaps shortly afterward, is related in Matt. 21:10, 11; see on that passage. Mark takes up the story again when it was already late in the day, that is, late Sunday evening. He makes mention of only a brief visit to the temple. For Jesus' presence there see also 11:15 f., 27; 12:35; 13:1, 3; 14:49. Although the word used here for "temple" is all-inclusive—it may embrace the entire temple complex—, this does not mean that Jesus actually entered every part of it. The reference here is probably to the spacious court of the Gentiles and its adjoining porches. New Testament Commentary Series Hendriksen-Kistemaker</p>
<p>Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερὰς κατέστρεψεν καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ,</p>	<p>(Mark 11:15, 16) They now came to Jerusalem. There he entered the temple and started to throw out those selling and buying in the temple, and he overturned the tables of the money changers and the benches of those selling doves, ¹⁶ and he would not let anyone carry a utensil through the temple.</p>	<p>When they arrived in Jerusalem, Jesus entered the temple courts and began to drive out those who were buying and selling there. He overturned the tables of the money changers and the seats of those selling doves. ¹⁶And He would not allow anyone to carry</p>	<p>This is probably in the court of Gentiles and maybe even the court of Israel.</p>	<p>Here follows a brief description of Herod's temple complex. It should be studied in connection with the diagram. The entire huge area on which it stood—a square measuring not much less than a thousand feet on each side—was enclosed by a massive outer wall. Those coming from the north—for example from the suburb of Bethesda—could enter by the north gate. The east wall overlooked the Kidron Valley. By way of what in later years was called the Golden Gate one was able from the temple area to cross the brook, and thus go to the Garden of Gethsemane, Bethany, and the Mount</p>

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
		merchandise through the temple courts .		New Testament Commentary Series Hendriksen-Kistemaker
Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι	(Mark 11:27) They came again to Jerusalem. And as he was walking in the temple , the chief priests and the scribes and the elders came	After their return to Jerusalem, Jesus was walking in the temple courts , and the chief priests, scribes, and elders came up to Him.	This is probably in the court of Gentiles or possibly in the court of Israel.	Jesus had entered the temple on the Sunday evening after the triumphal entry (verse 11), and again on Monday (verse 15), when he cleansed it. And now, Tuesday morning, Jesus, having arrived in Jerusalem, again enters the temple. We find him perhaps in the Stoa Basilica or (as in John 10:23) in Solomon’s Porch. See the diagram. He is surrounded by a group of people and is teaching them. Then he walks a little farther, when another group is ready to be instructed. Or, he may even have taught as he walked. Cf. Zeno and Aristotle. While this teaching and walking was going on his opponents were approaching. Did they wait until he was through teaching? One thing is certain: these men are in an angry mood. New Testament Commentary Series Hendriksen-Kistemaker
Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυεὶδ ἐστίν;	(Mark 12:35) However, as Jesus continued teaching in the temple , he said: “How is it that the scribes say that the Christ is David’s son?”	While Jesus was teaching in the temple courts , He asked, “How can the scribes say that the Christ is the son of David?”	See	See previous points on teaching in the temple for possible locations.
Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν	(Mark 13:1) As he was going out of the temple , one of his disciples said to him:	As Jesus was leaving the temple , one of His disciples said to	This is similar to Matthew 24:1-2 and Luke 21:5-6	Again, while according to Mark, the attention of Jesus was called to “huge stones and magnificent buildings,” and according to Matthew, to

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
αὐτοῦ Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.	“Teacher, see! what wonderful stones and buildings!”	Him, “Teacher, look at the magnificent stones and buildings!”		<p>“buildings,” Luke mentions “goodly stones and votive offerings,” as the objects that gave rise to the disciples’ enthusiastic exclamations. Certainly all these objects of wonder must have been included.</p> <p>As to these “huge stones and magnificent buildings” that formed the temple complex, after what has already been said about these in connection with the explanation of 11:15—see The Description of the Temple—nothing need be added.</p> <p>New Testament Commentary Series Hendriksen-Kistemaker</p>
Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ’ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἄνδρέας	(Mark 13:3) As he was sitting on the Mount of Olives with the temple in view, Peter, James, John, and Andrew asked him privately:	While Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately,	<p>Sames as Matthew 24:3 and Luke 21:7</p> <p>From the Mount of Olives, looking across the Kidron Valley, they could see the entire temple structure on Mount Moriah.</p>	<p>Also, Mark here as often is the most descriptive. He not only states, as does Matthew, that Jesus and his disciples were sitting on the Mount of Olives, but adds the little touch, “facing the temple.”</p> <p>Sitting there, we can imagine how, looking across the valley, a truly fascinating view disclosed itself to the eyes of the little company. There was the roof of the temple bathed in a sea of golden glory. There were those beautiful terraced courts and also those cloisters of snowy marble which seemed to shine and sparkle in the light of the setting sun. And then to think that all this glory was about to perish! The minds of the disciples reeled and staggered when they pondered that mysterious and awesome prediction.</p>

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				<p>All this glory! “Beautiful for elevation, the joy of the whole earth, is Mount Zion ... the city of the Great King.... Walk about Zion, and go round about her: count her towers. Mark well her bulwarks. Consider her palaces” (Ps. 48:2, 12, 13). This surely was true no less with respect to the greatly enlarged and lavishly adorned temple which King Herod I had started to build. See above, in connection with 11:15. “Nor has there been, either in ancient or modern times, a sacred building equal to the temple, whether for situation or magnificence.” Rabbinic literature is not particularly favorable to Herod. Nevertheless, concerning Herod’s temple it states, “He who never saw Herod’s edifice has never in his life seen a beautiful building.”</p> <p>New Testament Commentary Series Hendriksen-Kistemaker</p>
<p>καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.</p>	<p>(Mark 14:49) Day after day I was with you in the temple teaching, and yet you did not take me into custody. Nevertheless, this is to fulfill the Scriptures.”</p>	<p>Every day I was with you, teaching in the temple courts, and you did not arrest Me. But this has happened that the Scriptures would be fulfilled.”</p>	<p>Jesus refers to the many time that he taught in the temple either in the Court of Israel or Gentiles.</p>	
<p>καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ</p>	<p>(Luke 2:27) Under the power of the spirit, he now came into the temple, and as the parents brought the</p>	<p>Led by the Spirit, he went into the temple courts. And when the parents</p>	<p>In Herod’s temple this would be in the Court Of Women as Mary would not have been</p>	<p>The τὸ ἱερόν is the entire Temple area and in this connection the court of the women beyond which Mary and Anna could not go. Luke uses ἐν τῷ with the infinitive freely as a temporal clause</p>

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ	young child Jesus in to do for him according to the customary practice of the Law,	brought in the child Jesus to do for Him what was customary under the Law,	able to go beyond this point.	and the infinitive with τοῦ as a purpose clause. The aorist "in the bringing in the child" is punctiliar to designate the moment when Jesus was brought in-at that very moment Simeon was there to see the child. Lenski's Commentary on the New Testament
καὶ αὕτη χήρα ἕως ἑτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν.	(Luke 2:37) and she was a widow now 84 years old. She was never missing from the temple, rendering sacred service night and day with fasting and supplications.	and then was a widow to the age of eighty-four. She never left the temple, but worshiped night and day, fasting and praying.	In Herod's temple this would be in the Court Of Women as Anna would not have been able to go beyond this point.	See Commentary on Luke 2:27
καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς.	(Luke 2:46) Well, after three days they found him in the temple, sitting in the midst of the teachers and listening to them and asking them questions.	Finally, after three days they found Him in the temple among the courts, sitting among the teachers, listening to them and asking them questions.	This would have been outside the sanctuary area as Jesus was not a priest.	The beautiful and very spacious "porches" of the temple provided ample opportunity for teaching. See Mark 12:41–44; Luke 19:47; John 10:23; also on Mark, p. 448 f. It was in one of these places that Joseph and Mary now found Jesus. He was sitting "in the midst of" the teachers, listening to them, and at times directing questions to them. New Testament Commentary Series Hendriksen-Kistemaker
Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω.	(Luke 4:9) He then led him into Jerusalem and stationed him on the battlement of the temple and said to him: "If you are a son of God, throw yourself down from here,	Then the devil led Him to Jerusalem and set Him on the pinnacle of the temple. "If You are the Son of God," he said, "throw		See commentary on Matthew 4:5

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
		Yourself down from here.		
Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.	(Luke 18:10) “Two men went up into the temple to pray, the one a Pharisee and the other a tax collector.	“Two men went up to the temple to pray. One was a Pharisee and the other a tax collector.	Neither of them would have been able to enter the sanctuary area	Just where, in this temple complex, does the Pharisee stand? We are not told, but a comparison with verse 13 may indicate that he stands as close as possible to the actual sanctuary, with its Holy Place and the Holy of Holies. New Testament Commentary Series Hendriksen-Kistemaker

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας,	(Luke 19:45) Then he entered the temple and started to throw out those who were selling,	Then Jesus entered the temple courts and began to drive out those who were selling there.		Jesus, then, has entered the temple area; that is, the Court of the Gentiles. What a sorry spectacle greets his eyes, ears, and even nostrils! He notices that the court is being desecrated. It resembles a market place. Business is booming, lucrative too. Some men are selling oxen and sheep. At this time of the year, with Passover so close at hand and pilgrims crowding into the court from everywhere, there are many buyers. They pay high prices for these sacrificial animals. True, a worshiper can bring in an animal of his own choice. But if he does that he is taking a chance that it will not be approved. The temple merchants have paid the priests generously for their concession. Some of this money finally reaches the coffers of sly, wealthy Annas and of clever Caiaphas. It is therefore understandable that the tradesmen and the priestly caste are partners in this business. As Jesus enters he notices the hustle and bustle of all these buyers and sellers; also the noise, filth, and stench produced by all the animals. Could this, in any sense whatever, be called worship? New Testament Commentary Series Hendriksen-Kistemaker
Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν	(Luke 19:47) He continued teaching daily in the temple. But the chief priests and the scribes and	Jesus was teaching at the temple every day, but the chief priests, scribes, and	Either in the Court of Israel or Gentiles.	The event is to be located in the outer court of the temple, called the Court of the Gentiles. Those who sold may require an object and/or a locative qualification, e.g. "those who were

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αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ,	the principal ones of the people were seeking to kill him;	leaders of the people were intent on killing Him.		selling things there" (Goodspeed), 'those who were trading there/in-it' (cp. Rieu, Sranan, several Indonesian languages); elsewhere the phrase is rendered by a noun 'the merchants' (e.g. in Toba Batak). UBS Handbooks for New Testament
Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέρους,	(Luke 20:1) On one of the days while he was teaching the people in the temple and declaring the good news, the chief priests and the scribes with the elders came	One day as Jesus was teaching the people in the temple courts and proclaiming the gospel, the chief priests and scribes, together with the elders, came up to Him.		On Sunday evening after the triumphal entry Jesus had entered the temple (Mark 11:11). He entered it again on Monday and cleansed it (Mark 11:15; cf. Luke 19:45, 46). And now, probably on Tuesday morning, though Luke is very indefinite ("one day"), Jesus enters it once more. We find him perhaps in the Stoa Basilica or (as in John 10:23) in Solomon's Porch. He is surrounded by a group of people and is teaching them. While this teaching is going on his opponents are approaching. Do they wait until he is through teaching? We don't know. One thing is certain, however: these men are in an angry mood. New Testament Commentary Series Hendriksen- Kistemaker
Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ , ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν	(Luke 21:5) Later, when some were speaking about the temple , how it was adorned with fine stones and dedicated things,	As some of the disciples were remarking how the temple was adorned with beautiful stones and consecrated gifts, Jesus said,		Matthew (24:1) and Mark (13:1) point out that Jesus left the temple, and that it was while the little band—Jesus and The Twelve—was in the process of walking away from that magnificent building complex that the remarks recorded here in Luke 21:5 and parallels were made. "One of Christ's disciples" (Mark 13:1), deeply impressed with the size and beauty of the temple, was unable to suppress an exclamation.

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				Others followed until probably all joined in (Matt. 24:1; Luke 21:5). They made remarks to Jesus about its huge stones and magnificent buildings. Luke's report has "goodly stones and votive offerings." New Testament Commentary Series Hendriksen-Kistemaker
Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠύλιζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν· καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.	(Luke 21:37-38) So by day he would be teaching in the temple, but by night he would go out and lodge on the mountain called the Mount of Olives. ³⁸ And all the people would come to him early in the morning to hear him in the temple.	Every day Jesus taught at the temple, but every evening He went out to spend the night on the Mount of Olives. ³⁸ And early in the morning all the people would come to hear Him at the temple.	Either in the Court of Israel or Gentiles.	
καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκοτόυς.	(Luke 22:53) While I was with you in the temple day after day, you did not lay your hands on me. But this is your hour and the authority of darkness."	Every day I was with you in the temple courts, and you did not lay a hand on Me. But this hour belongs to you and to the power of darkness."		In reality he was and had been a quiet, peaceful Prophet, sitting day by day in the temple, teaching the people. His life had been an open book. Had he been guilty of any crimes, those in charge of law and order would have had every chance to seize him. New Testament Commentary Series Hendriksen-Kistemaker
καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.	(Luke 24:53) And they were continually in the temple, praising God.	praising God continually in the temple.	This is where the disciples are waiting and praying. Acts of the Apostles shows how	Luke began his book with a temple scene (1:5–23). He ends it similarly. He began with songs: of Elizabeth, of Mary, of Zechariah, of angels, of Simeon. So he ends, most appropriately, with

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			regular they were in the temple.	praises to God, for “of him and through him, and to him are all things. To him be the glory forever.” New Testament Commentary Series Hendriksen-Kistemaker
καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς τραπέζας ἀνέτρεψε,	(John 2:14, 15) He found in the temple those selling cattle and sheep and doves, and the money brokers in their seats. ¹⁵ So after making a whip of ropes, he drove all those with the sheep and cattle out of the temple, and he poured out the coins of the money changers and overturned their tables.	In the temple courts He found men selling cattle, sheep, and doves, and money changers seated at their tables. ¹⁵ So He made a whip out of cords and drove all from the temple courts, both sheep and cattle. He poured out the coins of the money changers and overturned their tables.	In verses 19-22 we see the use of the word ‘naos’ for use of his body as the temple	Hence, to save trouble and disappointment, animals for sacrifice were bought right here in the outer court, which was called the court of the Gentiles because they were permitted to enter it. Of course, the dealers in cattle and sheep would be tempted to charge exorbitant prices for such animals. They would exploit the worshippers. New Testament Commentary Series Hendriksen-Kistemaker
Μετὰ ταῦτα εὕρισκε αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ Ἴδε ὑγιής γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν σοί τι γένηται.	(John 5:14) After this Jesus found him in the temple and said to him: “See, you have become well. Do not sin anymore, so that something worse does not happen to you.”	Afterward, Jesus found the man in the temple and said to him, “See, you have been restored. Stop sinning, or something worse may happen to you.”		In the Temple is the translation favored by most, but NAB has “in the Temple precincts. ” Temple is the same word used in 2.14 (see the comments there). UBS Handbooks for New Testament

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<p>Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.</p>	<p>(John 7:14) When the festival was half over, Jesus went up into the temple and began teaching.</p>	<p>About halfway through the feast, Jesus went up to the temple courts and began to teach. 15The Jews were amazed and asked, “How did this man attain such learning without having studied?”</p>	<p>Again probably in the Court of Gentiles or Israel.</p>	<p>Temple is the same word used in 2.14; it refers to the outer precincts, not to the Temple proper. UBS Handbooks for New Testament</p>
<p>Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων Κάμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·</p>	<p>(John 7:28) Then as he was teaching in the temple, Jesus called out: “You know me and you know where I am from. And I have not come of my own initiative, but the One who sent me is real, and you do not know him.</p>	<p>Then Jesus, still teaching in the temple courts, cried out, “You know Me, and you know where I am from. I have not come on My own accord, but He who sent Me is true. You do not know Him,</p>	<p>Same as above.</p>	<p>See John 7:14</p>
<p>Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.</p>	<p>(John 8:2)</p>	<p>Early in the morning He went back into the temple courts. All the people came to Him, and He sat down to teach them.</p>	<p>Not in NWT. If account is true Jesus is teaching in the Court of Gentiles.</p>	

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ἤραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.	(John 8:59) So they picked up stones to throw at him, but Jesus hid and went out of the temple.	At this, they picked up stones to throw at Him. But Jesus hid Himself and slipped away from the temple area.	The sanctuary had been completely built. This must be in the outer courts.	The word for "stones" literally means "heavy stones." There were plenty of these at hand. Herod's workmen were still employed in the temple reconstruction. John Phillips Commentary
καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.	(John 10:23) and Jesus was walking in the temple in the colonnade of Sol'o·mon.	and Jesus was walking in the temple courts in Solomon's Colonnade.		Solomon's porch, or colonnade, was the covered portico that ran along the east side of the outer court of Herod's temple. It was a popular spot. It is referred to in Acts 3:11 as the place where Peter healed the lame man and in Acts 5:12 as a meeting place for Christian believers. Because "it was winter" the Lord was walking in this area that provided some shelter. It was there that another challenge came. John Phillips Commentary
ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;	(John 11:56) They were looking for Jesus, and they were saying to one another as they stood around in the temple: "What is your opinion? That he will not come to the festival at all?"	They kept looking for Jesus and asking one another as they stood in the temple courts, "What do you think? Will He come to the feast at all?"		"Where is he?" (see on 7:11), so now the question, "What do you think, that he will certainly not come to the feast?" was being bandied back and forth by the Jews who were standing group by group in the temple-courts. New Testament Commentary Series Hendriksen- Kistemaker
ἀπεκρίθη αὐτῷ Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται,	(John 18:20) Jesus answered him: "I have spoken to the world publicly. I always taught in a synagogue and in the temple, where all the Jews	"I have spoken openly to the world," Jesus answered. "I always taught in the synagogues and at		Jesus has always taught openly. Even though his teaching had often been cast in the form of parables and parables (see on 16:25), nevertheless, he had kept back no central truth. His speaking had been open and non-secretive. Whoever wanted to listen, whether at synagogue

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καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν·	come together, and I said nothing in secret.	the temple , where all the Jews come together. I said nothing in secret.		or in the temple, was welcome. What a contrast between his open teaching and the strictly executive sessions and secret plottings of the Sanhedrin! For the meaning of the adverb openly see also on 7:26. Jesus had spoken to the world (the general public; cf. the use of the word in 7:4 and in 14:22; and see Vol. I, p. 79, footnote, probably meaning 3). Of course, though attendance at the meetings in the court of the Gentiles of the temple was not entirely restricted to the Jews, yet Jesus is thinking especially of them; note: “where all the Jews are in the habit of congregating.” New Testament Commentary Series Hendriksen- Kistemaker
καθ' ἡμέραν τε προσκατεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ , κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας,	(Acts 2:46) And day after day they were in constant attendance in the temple with a united purpose, and they took their meals in different homes and shared their food with great rejoicing and sincerity of heart,	With one accord they continued to meet daily in the temple courts and to break bread from house to house, sharing their meals with gladness and sincerity of heart,	This is a follow on from Luke 24:53 as the disciples made themselves available at this part of the temple for paryers and teaching.	They meet in the temple courts, presumably the area called Solomon’s Colonnade (3:11; 5:12), for prayer and praise. New Testament Commentary Series Hendriksen- Kistemaker
Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην, καὶ τις ἀνὴρ χλωδὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων	(Acts 3:1-3) Now Peter and John were going up into the temple for the hour of prayer, the ninth hour, ² and a man who was lame from birth was being carried. Every	One afternoon Peter and John were going up to the temple at the hour of prayer, the ninth hour. ² And a	The exact location is uncertain but see the commentary.	Scholars are unable to say with certainty where the temple gate called Beautiful was located. Records about the temple area after Jerusalem’s destruction in a.d. 70 are lacking. Says Kirsopp Lake, “There was not only a complete destruction of buildings, but an absolute dislocation of

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<p>ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν, ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν ἠρώτα ἐλεημοσύνην λαβεῖν.</p>	<p>day they would put him near the temple door that was called Beautiful, so he could ask for gifts of mercy from those entering the temple. ³ When he caught sight of Peter and John about to go into the temple, he began asking for gifts of mercy.</p>	<p>man who was lame from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those entering the temple courts. ³ When he saw Peter and John about to enter the temple, he asked them for money.</p>		<p>tradition in Jerusalem.” Nevertheless, scholars present three theories about the location of the Beautiful gate. They are:</p> <ol style="list-style-type: none"> 1. The so-called Shusan gate in the outside wall east of the temple. This gate was close to Solomon’s Colonnade (3:11) on the outside of the Court of the Gentiles. 2. The Nicanor gate located east of the Court of Women. It provided access to the Court of Women from the Court of the Gentiles. Because its doors were made of Corinthian bronze and “far exceeded in value those plated with silver and set in gold,” Peter’s remark about not possessing silver or gold (3:6) was quite appropriate. 3. The Nicanor gate situated between the Court of Women and the Court of Men. (This information comes from rabbinic literature.) However, this gate can hardly be the same as the gate called Beautiful. Luke reports that after the invalid was healed, he accompanied the apostles into the temple courts (v. 8). <p>Most scholars accept the second theory and consider the gate called Beautiful to be the Nicanor gate made of Corinthian bronze. An Alexandrian Jew named Nicanor donated the beautiful bronze-covered doors to the temple.</p>

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
				New Testament Commentary Series Hendriksen-Kistemaker
καὶ ἐξαλλόμενος ἕστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν.	(Acts 3:8) and leaping to his feet, he began walking and went with them into the temple, walking and leaping and praising God.	He sprang to his feet and began to walk. Then he went with them into the temple courts, walking and leaping and praising God.	Exact Location uncertain.	See Acts 3:1-3 commentary
ἐπεγίνωσκον δὲ αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.	(Acts 3:10) And they began to recognize him, that this was the man who used to sit waiting for gifts of mercy at the Beautiful Gate of the temple, and they were completely astonished and ecstatic about what had happened to him.	they recognized him as the man who used to sit begging at the Beautiful Gate of the temple, and they were filled with wonder and amazement at what had happened to him.		See Acts 3:1-3 commentary
Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς οἱ ἀρχιερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,	(Acts 4:1) While the two were speaking to the people, the priests, the captain of the temple, and the Sadducees came up to them.	While Peter and John were speaking to the people, the priests and the captain of the temple guard and the Sadducees came up to them,	Probably in the Court of Gentiles	

Westcott and Hort Greek Text	NWT	Berean Study Bible	Context	Commentary
<p>Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς.</p>	<p>(Acts 5:20, 21) “Go and take your stand in the temple, and keep on speaking to the people all the sayings about this life.” ²¹ After hearing this, they entered the temple at daybreak and began to teach. Now when the high priest and those with him arrived, they called together the San'he-drin and the entire assembly of elders of the sons of Israel, and they sent out to the jail to have the apostles brought before them.</p>	<p>“Go, stand in the temple courts and tell the people the full message of this new life.”</p> <p>²¹At daybreak, the apostles entered the temple courts as they had been told and began to teach the people. When the high priest and his associates arrived in the Council, they called together the full assembly of the elders of Israel, and sent to the jail for the apostles</p>		<p>He instructs the apostles to go to the temple courts, most likely Solomon’s Colonnade, to “speak to the people in the temple all the words of this life.” Their task of preaching and teaching the people must continue in Jerusalem. The apostles are released from prison to proclaim the word of life.</p> <p>New Testament Commentary Series Hendriksen-Kistemaker</p>
<p>ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο. Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι ἴδου οἱ ἄνδρες οὓς</p>	<p>(Acts 5:24, 25) Well, when both the captain of the temple and the chief priests heard these words, they were perplexed about what would come of this. ²⁵ But someone came and reported to</p>	<p>When the captain of the temple guard and the chief priests heard this account, they were perplexed as to what was happening. ²⁵Then</p>	<p>Probably by Solomon’s Colonnade.</p>	<p>See Acts 5:20-21</p>

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ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.	them: "Look! The men you put in prison are in the temple, standing and teaching the people."	someone came in and announced, "Look, the men you put in jail are standing in the temple courts, teaching the people!"		
πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.	(Acts 5:42) And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus.	Every day, in the temple courts and from house to house, they did not stop teaching and proclaiming the good news that Jesus is the Christ.	Probably by Solomon's Colonnade.	Never for a moment did the apostles cease their blessed work. "Every day" they continued, and this openly "in the Temple" where the Sanhedrin and the Temple police could see and hear them, and, of course, also κατ' οἶκον, which is distributive, "from house to house," and not merely adverbial, "at home." Lenski's Commentary on the New Testament They teach in the temple courts, presumably Solomon's Colonnade, and do so in the knowledge that the high priest is unable to stop them. In the temple courts they daily meet the crowds and engage in mass communication. But they direct their evangelistic efforts also to individual people and therefore teach families from house to house. New Testament Commentary Series Hendriksen- Kistemaker
οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν,	(Acts 19:27) Moreover, the danger exists not only that this business of ours	There is danger not only that our business will fall	Probably the entire temple structure in Ephesus.	

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<p>ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερόν εἰς οὐθὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.</p>	<p>will come into disrepute but also that the temple of the great goddess Ar·te·mis will be viewed as nothing, and she who is worshipped in the whole province of Asia and the inhabited earth will be deprived of her magnificence.”</p>	<p>into disrepute, but also that the temple of the great goddess Artemis will be discredited and her majesty deposed— she who is worshiped by all the province of Asia and the whole world.”</p>		

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<p>τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῆ ἔχομένη ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσήει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά. Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον καὶ ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας, κρίζοντες ἄνδρες Ἰσραηλεῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῆ διδάσκων, ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον. ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν</p>	<p>(Acts 21:26-30) Then Paul took the men the next day and cleansed himself ceremonially along with them, and he went into the temple to give notice of when the days for the ceremonial cleansing would be completed and the offering should be presented for each one of them. ²⁷ Now when the seven days were about to end, the Jews from Asia, on seeing him in the temple, stirred up the whole crowd, and they seized him, ²⁸ shouting: “Men of Israel, help! This is the man who teaches everyone everywhere against our people and our Law and this place. And what is more, he even brought Greeks into the temple and has defiled this holy place.” ²⁹ For they had previously seen Troph'i-mus the</p>	<p>²⁶So the next day Paul took the men and purified himself along with them. Then he entered the temple to give notice of the date their purification would be complete and the offering would be made for each of them. ²⁷When the seven days were almost over, some Jews from the province of Asia saw Paul at the temple. They stirred up the whole crowd and seized him, ²⁸crying out, “Men of Israel, help us! This is the man who teaches all men everywhere against our people and against our Law and against</p>	<p>This would most probably be in the Court of Israel</p>	

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<p>ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.</p>	<p>E·phe'sian in the city with him, and they assumed that Paul had brought him into the temple.³⁰ The whole city was in an uproar, and the people came running together and seized Paul and dragged him outside the temple, and immediately the doors were closed.</p>	<p>this place. Furthermore, he has brought Greeks into the temple and defiled this holy place.”²⁹For they had previously seen Trophimus the Ephesian with him in the city, and they assumed that Paul had brought him into the temple.³⁰The whole city was stirred up, and the people rushed together. They seized Paul and dragged him out of the temple, and at once the gates were shut.</p>		

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Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν ἐκστάσει	(Acts 22:17) “But when I had returned to Jerusalem and was praying in the temple, I fell into a trance	Later, when I had returned to Jerusalem and was praying at the temple, I fell into a trance,	Being from the tribe of Benjamin he was probably in the Court of Israel.	Although Paul had been converted to Jesus, the Temple was still the holy place of prayer to him. This prayer must have been offered at the regular hour for Jewish prayer. Paul was in his place with other Jewish worshippers. Desecrate the Temple (21:28)-that was unthinkable to him. Lenski’s Commentary on the New Testament
ὃς καὶ τὸ ἱερὸν ἐπέιρασεν βεβηλώσαι, ὃν καὶ ἐκρατήσαμεν,	(Acts 24:6) He also tried to profane the temple, so we seized him.	and he even tried to desecrate the temple; so we seized him.	The charges are false as no Gentiles were brought into the Court of Israel.	Tertullus says Paul tried to desecrate the temple, “but we arrested him.” At best, the statement is a half-truth, because the Jews were intent on killing Paul when they seized him in the temple New Testament Commentary Series Hendriksen-Kistemaker
καὶ οὔτε ἐν τῷ ἱερῷ εὔρον με πρὸς τινα διαλεγόμενον ἢ ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν,	(Acts 24:12) and they found me neither arguing with anyone in the temple nor stirring up a mob, either in the synagogues or throughout the city.	Yet my accusers did not find me debating with anyone in the temple or riling up a crowd in the synagogues or in the city.	Paul did not break any law.	James, though a Christian, was held in good report of all the Jews. Where are you, James? Come forward and explain why Paul was in the Temple in the first place. And you others—you four men with the vow. Come and tell how Paul paid your expenses so that you could properly terminate your vow. John Phillips Commentary
ἐν αἷς εὔρον με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,	(Acts 24:18) While I was caring for these matters, they found me ceremonially cleansed in the temple, but not with a crowd or causing a disturbance. But there were some Jews from the province of Asia	At the time they found me in the temple, I was ceremonially clean and was not inciting a crowd or an uproar. But there	All of this would have been away from the sanctuary area. If Paul had gone into the sanctuary area, he would have broken the Law because as a Benjaminite he could	Why were not his real accusers present at the trial? It was a telling point. They had made themselves scarce. Obviously they knew they had nothing with which to substantiate their charge, and certainly they had every cause to fear an impartial investigation into Paul’s activities and their riotous behavior. So much for the affair in

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		are some Jews from the province of Asia	not go beyond the court of Israel.	the Temple court. He was innocent. John Phillips Commentary
τοῦ Παύλου ἀπολογουμένου ὅτι Οὐτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἤμαρτον.	(Acts 25:8) But Paul said in defense: "Neither against the Law of the Jews nor against the temple nor against Caesar have I committed any sin."	Then Paul made his defense: "I have committed no offense against the law of the Jews or against the temple or against Caesar."		He declared simply that he had done nothing against either the specifics of the law, the sanctity of the Temple, or the sovereignty of the emperor. If and when they could produce some kind of corroborating evidence, then he would answer the specific charges. In the meantime, he simply and effectively denied their accusations. John Phillips Commentary
ἔνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι.	(Acts 26:21) This is why the Jews seized me in the temple and tried to kill me.	For this reason the Jews seized me in the temple courts and tried to kill me.	The account shows that it was not in the sanctuary area but in the outer courts. Most likely the Court of Israel.	But "on account of these things," Paul tells Agrippa, "Jews," (no article), when they found an opportunity, seized him in the Temple and were trying to beat him to death with their hands (21:27, etc.). Yes, "Jews"-the last people on earth who should have wanted such blessed work stopped! Here Agrippa has the true facts of Paul's case, what was really behind all this business of trials, accusations, etc Lenski's Commentary on the New Testament
οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται;	(1 Corinthians 9:13) Do you not know that the men performing sacred duties eat the things of the temple, and that those regularly serving at the altar receive a share from the altar?	Do you not know that those who work in the temple eat of its food, and those who serve at the altar partake of its offerings?		Paul is referring here to the Jerusalem temple and the Levitical service. The priests were entitled to some share of the various sacrifices that were offered on the altar. Moreover, in the division of the Promised Land among the tribes, the tribe of Levi was given no territory. Instead the Levites were given cities here and there within the other tribes and the tithes and offerings of the general population were to be their portion. They

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				ministered in holy things and administered the ritual side of the Law and were, consequently, supported by the other tribes. John Phillips Commentary