

Know the Word
The Book of First Corinthians
Lesson 1 – Introduction

Lesson Schedule

DATE	BOOK	INSTRUCTORS	Remarks
July 3	1 Corinthians Lesson 1	Pamela Abeysundra	Intro to 1 Corinthians
July 10	1 Corinthians Lesson 2	Stephen Chong	Paul's Response to Report (Chaps 1 - 6)
July 17	1 Corinthians Lesson 3		
July 24	NO KTW (Discipleship Hour)		
July 31	1 Corinthians Lesson 4	Pamela Abeysundra	Paul's Response to Letter (Chaps 7 - 10)
August 7	1 Corinthians Lesson 5	Alfred Chan	Concerning Worship (Chaps 11 - 14)
August 14	1 Corinthians Lesson 6		Concerning Resurrection & Close (Chaps 15 - 16)

The City of Corinth



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Summary of 1 Corinthians

- Corinth was a flourishing seaport, notorious for its moral laxity and crude ways
- It was nicknamed the “Vanity Fair” of the Roman Empire.
- The Corinthian church contained some Jews, but more Gentiles
- There were 2 main issues: the superstition of the one, and the sinful conduct of the other
- Two parties were the result; one contending earnestly for the Jewish ceremonies, the other indulging in excesses contrary to the gospel
- This epistle was written to rebuke disorderly conduct and to give advice
- Thus the scope applied by the writer of this letter was twofold:
 1. To apply suitable remedies to the disorders and abuses that prevailed among the church.
 2. To give satisfactory answers on all the points upon which his advice had been desired.
- Paul, the apostle, the writer of this letter states the truth and the will of God, as to various matters, with great force of argument and animation of style.

Author, Date and Place of Writing

- Paul is acknowledged as the author by the letter itself (1:1–2; 16:21)
- Also by the early church fathers -- his authorship was attested by Clement of Rome as early as A.D. 96
- The letter was written in A.D. 55 toward the close of Paul’s three-year residency in Ephesus (see 16:5–9; Ac 20:31). This was during his third missionary journey.

Theme, Purpose and Occasion

- The letter revolves around the theme of problems in Christian conduct in the church.
- Two events prompted the writing of 1 Corinthians:
 1. The bringing of oral reports by the household of Chloe regarding contentions in the Corinthian church (1:11)
 2. The coming of a delegation from the Corinthian church – Stephanus, Fortunatus and Achaicus – both with an offering (16:17) and with a letter asking the judgment of Paul on various problems, which Paul takes up successively with the introductory phrase, “Now concerning” or “Now ...” (7:1, 25; 8:1; 12:1; 16:1)
- It is clear that, although the church was gifted (see 1:4–7), it was immature and unspiritual (3:1–4). Paul’s purposes for writing were:

(1) to instruct and restore the church in its areas of weakness, correcting erroneous practices such as divisions (1:10—4:21), immorality (ch. 5; 6:12–20), litigation in pagan courts (6:1–8) and abuse of the Lord’s Supper (11:17–34);
(2) to correct false teaching concerning the resurrection (ch. 15); and
(3) to answer questions addressed to Paul in the letter that had been brought to him

- 1 Corinthians thus has to do with progressive sanctification and the continuing development of a holy character.

Corinth



Position

- Corinth was an important city. It was on an isthmus connecting the mainland of Greece and an almost circular peninsula extending south and west from the mainland.
- It was the capital city of the region called Achaia.
- It had two harbours and it was on a crossroads for travellers and traders. The two harbours were: (1) Cenchrea, six miles to the east on the Saronic Gulf, and (2) Lechaion, a mile and a half to the north on the Corinthian Gulf.
- Goods were transported across the isthmus on the Diolkos, a stone road by which smaller ships could be hauled fully loaded across the isthmus, and by which cargoes of larger ships could be transported by wagons from one side

to the other. Trade flowed through the city from Italy and Spain to the west and from Asia Minor, Phoenicia and Egypt to the east.

- The journey would otherwise have been over two hundred miles round a very dangerous part of the sea.

Development

- The city began to develop around 1000 BC. It grew in influence by colonization and trade throughout the Mediterranean.
- Corinth reached its peak of prosperity and influence between 350 and 250 BC when it was the most influential and prosperous city of Greece.
- The city, now called "Old" Corinth, was destroyed by the Romans in 146 BC and the site was abandoned for a century. Julius Caesar had Corinth rebuilt in 44 BC as a Roman colony.
- All the ingredients for building a city were present at the location of Corinth. It possessed an unusually strategic commercial location. It sat at the foot of the northern slope of Acrocorinth, a "mountain" looming almost 2000 feet in elevation above the city. Acrocorinth provided both natural defence and a set of springs that yielded a good supply of drinkable water.



Population

- Strabo, a Greek historian and geographer, stated that Corinth was repopulated with "freedmen" from Rome. This class of people was slightly above the slaves of Rome, but far below the aristocracy. They would have been eager to make quick financial gain in Corinth and that happened.
- Corinth quickly regained its prosperity and experienced a great influx of people from both Rome in the west and a variety of places to the east. The Roman population controlled the city with Roman law, culture, and religions finding prominent expression in the "new" city. However, Rome itself had been strongly influenced by Greek culture. Thus an amalgamation of cultural influences, religious ideas, and morality marked the city to which the Apostle Paul came.
- As a "new" city Corinth had no history of wealthy aristocrats who controlled the city. There were no "high ranking" families. This fostered a spirit of independence and vigorous self-assertion. Corinthians of the "new" Corinth were aggressive and confident that they could shape life the way they wanted it.
- The prospect for prosperity brought entrepreneurs, tradesmen, and artists and philosophers in search of wealthy patrons who would support them.
- Though we do not know the exact population it is clear that Corinth was the largest city Paul had ever set foot in when he arrived there to begin the ministry described in Acts 18:1-18.

A Strong Economy

- Corinth was prosperous enough to be named as one of the three economic centres of Greece by Plutarch, a writer of the second century. The historian Strabo wrote, "Corinth is called 'wealthy' because of its commerce, since it is situated on the Isthmus and is master of two harbours, of which the one leads straight to Asia, and the other to Italy; and it makes easy the exchange of merchandise from both countries that are so far distant from each other."
- The Corinthian economy was more wide-ranging than that of many other Roman colonies. In addition to agriculture, Corinth was known for manufacturing and trade, especially of bronze, and the Isthmian games.
- Not surprisingly the city derived income from its control of the isthmus. A charge was imposed for boats or cargo hauled on a platform across the isthmus on the "Diolkos," a paved road.

Character and Conduct

- New Corinth was no monastery and the sexual looseness that would characterize any international port city was certainly prevalent in the city in Paul's time. Sexual freedom was partly a product of religious diversity and partly a product of sexually oriented religions from the east.
- The city's location at the crossroads of international trade meant a constant flow of all kinds of people, ideas, and morals passing through Corinth.
- The reputation for sexual license at Corinth was widespread. The Greek author, Aristophanes (approx. 450-385 BC) coined a new Greek verb - *to corinthianize* - meaning participation in immoral sexual practices.
- The cross-cultural and multi-racial nature of the city, the reputation for sexual immorality, the religious diversity, and lack of commitment could have caused Paul to enter the city with eager anticipation. It is also possible that the complexity and wickedness of Corinth lay behind his comment in 1 Corinthians 2:3 that he came with much fear and trembling.

Religiosity

- There was a temple to Aphrodite, the Greek female god of love. There were thousands of prostitutes in the city. Many of them belonged to this temple. Corinth became well-known for bad sexual behaviour. To live 'like a Corinthian' meant to become a drunk often or to visit prostitutes.
- By New Testament times there were at least 26 separate sacred places in Corinth. Many were temples of the gods of the Greek and Roman pantheons. Others were worship centres for the mystery religions. In addition there was also a Jewish synagogue as archaeologists have discovered. This religious diversity probably lies behind Paul's reference in 1 Corinthians 8:5 to "many gods" and "many lords." The diverse religions and the variety of philosophers seeking patronage made Corinth a place in which any idea claimed the right to be heard.

General

- The Isthmian Games took place near Corinth. They were famous and only second in importance to the Olympic Games.
- The Isthmian games were a big event. They were held every two years on the isthmus in honour of Greek god Poseidon, god of water and sea, horses and earthquakes. When Paul was in Corinth, however, the games may have been held in the city (the games moved back to the isthmus about 50-60 A.D.).
- Both men and women competed in these popular pan-Hellenic games. For those more interested in the arts or who wanted a mix of physical and intellectual competition, musical and oratorical contests were held at the same time in a theatre on the isthmus.
- Paul may have witnessed the Games during his eighteen months in Corinth. In his letter, he referred to “race all the runners run” “competes in the games” “strict training” “get a crown” (9:24-25)

Paul’s first visit to Corinth Acts 18:1-17

- On his second missionary journey to take people the good news about Jesus, Paul arrived in Corinth from Athens. He had only very little success in Athens and he did not stay there for very long.
- But he stayed in Corinth for 18 months after the Lord spoke to him in a vision (vv. 9-10). He spent longer there than in any other city apart from Ephesus. He stayed with Aquila and Priscilla, who were tent makers like himself.
- He preached first in the synagogue. When the Jews opposed him, he used the home of Titius Justus. Titius Justus lived next door to the synagogue.
- Paul preached very successfully. Crispus, the ruler of the synagogue, and his entire household became Christians. When a new *Roman ruler arrived, the Jews took Paul to him. They said that Paul was teaching ‘against the law’. But the ruler refused to listen to the Jews. This happened in about AD 51.
- “Many of the Corinthians who heard him (Paul) believed and were baptised” (vs 8)

Paul’s letters to Corinth

1. The ‘previous’ letter. Paul said, ‘I have written you in my letter not to associate with sexually immoral people’ (1 Cor 5:9-11). This letter could have been lost.

2. 1 Corinthians. When Paul was in Ephesus, he received news about troubles in the church at Corinth. This news came from people who were living in Chloe’s house (1 Corinthians 1:11), and from Stephanas, Fortunatus and Achaicus (1 Corinthians 16:17). A letter also came from the Christians in Corinth. They asked for Paul’s advice about various problems. Paul wrote 1 Corinthians during his third missionary journey, near the end of his three-year ministry in Ephesus (Acts 19:21–22).

3. The second 'painful' visit. Paul heard that problems in Corinth were worse. So he made a second visit. There is no record about this. But Paul writes about it when he visited Corinth for the 'third' time (2 Corinthians 12:14; 13:1-2). So there must have been a second visit.

4. The 'severe' letter. Paul's visit was not successful. So he wrote a letter when he was feeling very hurt (2 Corinthians 2:1-4). Some writers believe that chapters 10-13 in 2 Corinthians are the 'severe' letter.

5. 2 Corinthians -- The letter to show that the Christians at Corinth and Paul were friends again. Paul was so worried about his 'severe' letter that he went to meet Titus. Titus had taken the severe letter to Corinth. Paul met Titus in Macedonia and learned that all was well with the Corinthian church. Titus gave an encouraging report. So, Paul wrote chapters 1-9 in 2 Corinthians to commend the believers and to encourage them. It is possible that someone put the severe letter and the next letter together in the wrong order.

Makeup of the Congregation at Corinth

Jews and Gentiles

- Paul states in 1 Corinthians 12:13 that the church at Corinth included Jews, Greeks, slaves, and freedmen. The names found in Acts 18:1-18; Romans 16:23; 1 Corinthians 1:14 and 16; and 1 Corinthians 16:15-17 reflect this diversity.
- Aquila, Priscilla, and Crispus were Jews although their names are Latin in form.
- Fortunatus, Quartus, Gaius, and Titius Justus appear to have been Romans. (Some scholars believe Gaius and Titius Justus to have been one person whose full name was Gaius Titius Justus.)
- Stephanas, Achaicus, and Erastus may have been Greeks by their names.
- Though Aquila and Priscilla spent some time in Corinth (compare Acts 18:2 with Romans 16:3-4), the Jewish influence in the Corinthian church was quite small.

Rich and Poor

- The implication of the passages mentioning these people is that Stephanas, Erastus, and Gaius (and) Titius Justus were relatively well-to-do financially.
- On the other hand, 1 Corinthians 1:26 points out that not many of the congregation were of noble birth (meaning that few came from well off families). Many scholars now suggest that the conflict described in 1 Corinthians 11:18-22 separated the church along economic lines.
- Some scholars argue that the division was between rich and poor while others believe it was a conflict between two or more of the wealthy members of the congregation. Paul assumed that the church would have enough financial resources to participate in the offering for the impoverished believers in Jerusalem (1 Corinthians 16:2; 2 Corinthians 8:1-6).

- The discussion of 1 Corinthians 7:20-24 shows that both slaves and freedmen shared in the life of the church at Corinth.

Jewish and Pagan

- 1 Corinthians 6:10-11; 8:7; and 12:2 indicate that Paul's readers had a background in pagan idolatry and thus were Gentiles. The whole discussion found in 1 Corinthians 8-10 of eating meat offered to idols makes no sense in a Jewish context.
- The questions and attitudes regarding marriage found in chapter 7 reflect a Gentile culture.
- The practice of going before city magistrates for due legal process mentioned in 1 Corinthians 6:1-11 was customary for Greeks and Romans, but was not allowed by Jews.
- The denial of the resurrection (1 Corinthians 15:12) and the claiming of a right to go to prostitutes (1 Corinthians 6:12-20) are evidence of pagan Greek backgrounds.

Key Themes

1. Since the church is the dwelling place of God's Spirit, the people who make up the church should work for unity by building each other up.	<u>1:10–4:21</u> (esp. <u>3:10–16; 14:12</u>)
2. Christians should build up the church in four practical ways:	
a) they should be sensitive to those of fragile faith.	<u>8:1–9:18; 10:28, 33</u>
b) they should win unbelievers through culturally sensitive evangelism.	<u>9:19–23; 10:27, 32–33</u>
c) they should conduct worship services in such a way that unbelievers present might come to faith.	<u>14:16, 23–25</u>
d) their corporate worship should use spiritual gifts not for personal display, or evaluating who has a better gift, but to build up the church.	<u>11:2–16; 12:12–30; 14:1–35</u>
3. Sexual relations form a union between man and woman as profound as the union of the believer with Christ, and so sexual activity should be confined to marriage.	<u>5:1–13; 6:12–20; 7:5, 9, 36</u>

4. Baptism and the Lord's Supper are important, but both are subordinate to personal trust in the gospel and to living in the way that God commands.	<u>1:14–17; 10:1–5;</u> <u>11:17–34; 15:29–</u> <u>34</u>
5. The bodily resurrection of Jesus (and of his followers) from the dead is a critical component of Christian faith and practice.	<u>6:14; 15:1–58</u>

Literary Features

First Corinthians is a pastoral letter to a spiritually troubled church. Like other NT Epistles, it is an “occasional” letter, and one can quite readily piece together the things that occasioned 1 Corinthians by noting signals in the text

The letter is highly relevant today, as it deals with such issues as the relationship between Christians and their surrounding pagan culture, divisions within the church, the ordering of church practices such as the Lord's Supper, and the use of spiritual gifts. The letter also deals with matters of personal morality, such as sex, marriage, celibacy, and the virtues (esp. love).

The contents of 1 Corinthians are governed by the specific situation in the Corinthian church. The body of the letter is taken up with situations and questions from the Corinthian church that Paul addresses. The rhetorical modes of exhortation and instruction dominate the letter.

The book makes extensive use of rhetorical techniques such as contrast, repetition, and analogy. It draws sharp contrasts between truth and error, and between moral good and evil. Because Paul regards the Corinthian Christians as being out of line in a number of areas, the letter exhibits a strong corrective tone.

Relevance

This letter continues to be timely for the church today, both to instruct and to inspire. Christians who are still powerfully influenced by their cultural environment

Most of the questions and problems that confronted the church at Corinth are still very much with us—problems like immaturity, instability, divisions, jealousy and envy, lawsuits, marital difficulties, sexual immorality and misuse of spiritual gifts.

Yet in spite of this concentration on problems, Paul’s letter contains some of the most familiar and beloved chapters in the entire Bible—e.g., chap. 13 (on love) and chap. 15 (on resurrection).

Outline

- Introduction (1:1–9)
- Divisions in the Church (1:10—4:21)
 - The Fact of the Divisions (1:10–17)
 - The Causes of the Divisions (1:18—4:13)
 1. A wrong conception of the Christian message (1:18—3:4)
 2. A wrong conception of Christian ministry and ministers (3:5—4:5)
 3. A wrong conception of the Christian (4:6–13)
 - The Exhortation to End the Divisions (4:14–21)
- Moral and Ethical Disorders in the Life of the Church (chs. 5–6)
 - Laxity in Church Discipline (ch. 5)
 - Lawsuits before Non-Christian Judges (6:1–11)
 - Sexual Immorality (6:12–20)
- Instruction on Marriage (ch. 7)
 - General Principles (7:1–7)
 - The Problems of the Married (7:8–24)
 - The Problems of the Unmarried (7:25–40)
- Instruction on Questionable Practices (8:1—11:1)
 - The Principles Involved (ch. 8)
 - The Principles Illustrated (ch. 9)
 - A Warning from the History of Israel (10:1–22)
 - The Principles Applied (10:23—11:1)
- Instruction on Public Worship (11:2—14:40)
 - Propriety in Worship (11:2–16)
 - The Lord's Supper (11:17–34)
 - Spiritual Gifts (chs. 12–14)
 1. The test of the gifts (12:1–3)
 2. The unity of the gifts (12:4–11)
 3. The diversity of the gifts (12:12–31a)
 4. The necessity of exercising the gifts in love (12:31b—13:13)
 5. The superiority of prophecy over tongues (14:1–25)
 6. Rules governing public worship (14:26–40)
- Instruction on the Resurrection (ch. 15)
 - The Certainty of the Resurrection (15:1–34)
 - The Consideration of Certain Objections (15:35–57)
 - The Concluding Appeal (15:58)
- Conclusion: Practical and Personal Matters (ch. 16)

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With reference to the given notes discuss the following:

1. What aspects of the city of Corinth did you find most interesting? Why? What modern city or combination of cities came to your mind as contemporary parallels of Corinth?
2. What do you think is the church's responsibility in modern cities like Corinth? What are the first steps we need to take to fulfill that responsibility?
3. Write or say a brief prayer asking the Holy Spirit to use this study of 1 Corinthians to increase your hunger to follow Christ and your ability to do so in the world in which you live.

Appendix 1

Paul's Relationship with the Corinthian Christians

by Felix Just, S.J., Ph.D.

The Main Stages of Paul's Interactions with the Christians in Corinth

The Edict of Claudius: Roman Emperor Claudius expels the Jews from the city of Rome (probably ca. AD 49):

- This decree is mentioned in **Acts 18:2** as the reason why "a Jew named Aquila... and his wife Priscilla" had recently come to Corinth from Italy.
- The expulsion probably happened shortly before Paul first came to Corinth; it is also mentioned briefly by the Roman historian **Suetonius**.
- Suetonius says that the expulsion happened as a result of some disturbances "at the instigation of Chrestos," i.e. probably due to some Jewish-Christian missionaries encountering opposition from other Jews in Rome when they preached that "Jesus is the Christ."
- See below for the Latin text, an English translation, and some further comments about this Edict of Claudius.

The Initial Mission of Paul, Silvanus/Silas, and Timothy in Corinth (ca. AD 50-52):

- **Paul, Silvanus (a.k.a. Silas) and Timothy** work together at the beginning of their mission in Corinth (see Acts 18:5; 2 Cor 1:19; *Silas* is not mentioned later in Acts, since he probably left Paul and became a missionary associate of Peter - cf. 1 Peter 5:12).
- They meet **Aquila and Prisca/Priscilla**, Jewish "tentmakers" (a married couple?) who came to Corinth from Rome (Acts 18:2; cf. Rom 16:3-4).
- Paul and his associates **stay in Corinth over 1½ years** (Acts 18:11, 18), building up a small Christian community that includes *some* wealthier people and even some religious and civil officials (Acts 18:7, 8, 17; 1 Cor 1:26; Rom 16:23).
- During this time (or maybe later) they also establish Christian communities in nearby towns, such as *Cenchreae* (Rom 16:1).
- From Corinth, Paul also sends letters and messengers back to the churches in Macedonia (1 Thess 2:17—3:10; 2 Thess 2:2, 15).

- Paul is put *on trial in Corinth before the proconsul Gallio in AD 51*, but the case is dismissed and Paul is released (Acts 18:12-17).
- Some time later, Paul and several associates depart Corinth and go to Ephesus (Acts 18:18).

While living in **Ephesus**, Paul maintains regular contact with the Christian community in Corinth (ca. AD 53-57):

- Paul sends a series of letters and representatives back to Corinth, and also receives letters and visitors from Corinth.
- In *one letter, now lost* (but mentioned in 1 Cor 5:9), Paul tells them not to associate with immoral people (bad Christians, that is!).
- Other Christian missionaries also visit and preach in Corinth, especially **Apollos** (1 Cor 1:12; 3:4-6, 22; 4:6; Acts 18:24—19:1), and possibly also **Peter** (a.k.a. *Cephas*; 1 Cor 1:12; 3:22; 9:5) and **Barnabas** (9:6), or at least some of their associates.
- Paul sends **Timothy** to visit (see 1 Cor 16:10-11); Timothy is already on the way when Paul writes 1 Cor, but he expects this letter to arrive before Timothy does, so evidently Timothy is taking the longer land-route over Macedonia.
- Paul receives an *oral report from Chloe's people about disunity in Corinth* (1 Cor 1:11); these are not necessarily full-blown *factions* yet, but at least groups with *allegiances* to different teachers.
- Paul receives a letter from the Corinthians containing various practical and theological questions (1 Cor 7:1ff); this letter is probably delivered to him by *Sosthenes* (1 Cor 1:1), or possibly by *Stephanas* (1 Cor 16:15-18).

Paul writes what is now called the "**First Letter to the Corinthians**" (ca. AD 54):

- This is actually *not* the "first" letter Paul writes to the Christians in Corinth, since he refers to a "previous letter" in 1 Cor 5:9.
- The canonical "First Letter" is written in response to the above-mentioned crisis reported by Chloe's people (see 1 Cor 1:10)
- Using various arguments, Paul's response stresses that maintaining the unity of the church is essential (1 Cor 1-4).
- He also answers questions and rebuts arguments presented in the letter he received from Corinth (1 Cor 7:1).
- Paul's letter is probably delivered to Corinth not by Timothy, but by Sosthenes (1 Cor 1:1).

Paul and his associates visit and write to the Christians in Corinth several more times (ca. AD 55-57):

- Paul sends Timothy and Titus to Corinth several more times (2 Cor 1:1; 2:13; 7:5-16; 8:6, 16-24; 12:18).
- *Other Jewish-Christian missionaries* arrive in Corinth and evidently *criticize Paul* and his preaching (2 Cor 11:4-5, 12-15, 22-23).
- Paul himself visits Corinth *a second time*, but encounters serious problems (2 Cor 2:1-11; 7:12; 13:2).
- Paul intends to visit the Corinthian Christians *a third time* (2 Cor 12:14; 13:1).
- Paul writes and receives several other letters (see below), including what we call the "**Second Letter to the Corinthians**".

After leaving Ephesus, Paul visits Corinth one last time (ca. AD 58):

- Paul spends three more months in "Greece" (Acts 20:2-3), almost certainly staying in Corinth for most of this time.
- From Corinth, Paul writes his longest and most theologically developed letter to the Christians living in Rome (cf. Rom 16).

After Paul's death (ca. AD 64-64), the Christian community in Corinth continues to flourish:

- Some of Paul's associates remain influential in the church at Corinth (see 2 Tim 4:20).
- Paul's influence on the Christian Church in Corinth is well known and honored in the early 2nd century (see *1 Clement*).

Appendix 2

The Edict of Claudius

Near the middle of his biography of the Emperor Claudius (reigned AD 41-54), the Roman historian Suetonius (ca. AD 120) makes very brief mention of an incident involving the Jews of Rome, probably around the year AD 49:

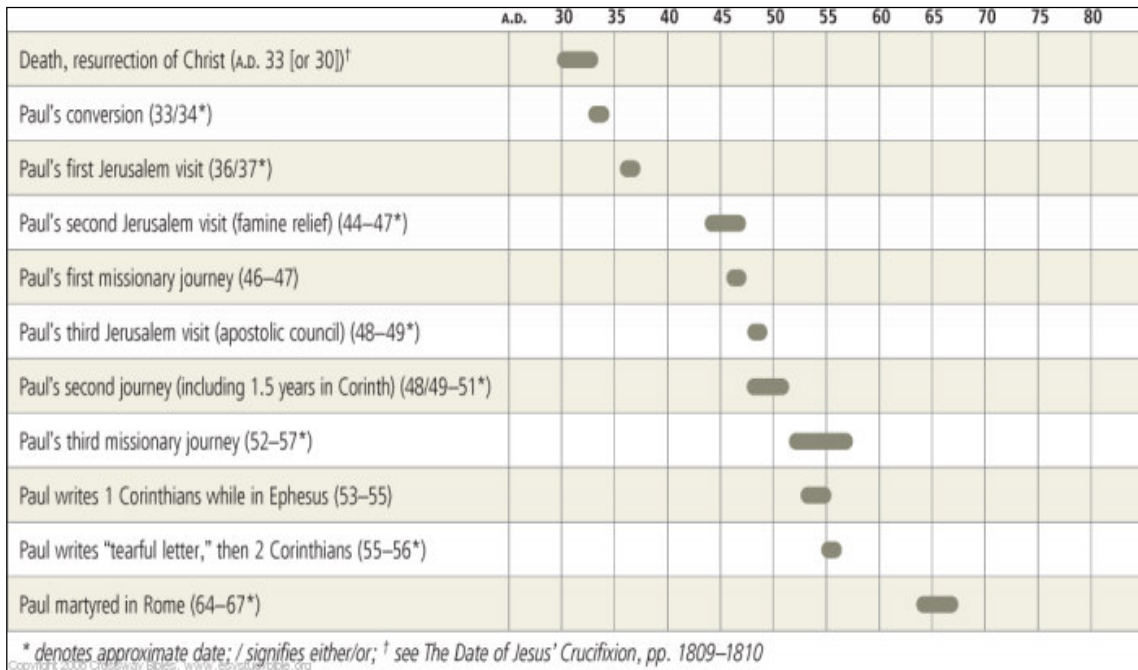
- *Iudaeos impulsore Chresto assidue tumultuantis Roma expulit* (G. Suetonius Tranquillus, *De Vita Caesarum* 5.25.4).
- "Since the Jews were constantly causing disturbances at the instigation of Chrestus, he [Claudius] expelled them from Rome" (Suetonius, *Lives of the Caesars*, Claudius 5.25.4).

Comments:

- "Chrestus" is possibly a variant spelling for "Christus" or "Christ."
- Most scholars agree that this statement does not refer directly to "Christ" or to an individual named "Chrestus," but most likely refers to early "Christian" preachers who caused a disturbance by proclaiming that "Jesus is the Christ."
- It is debated how many "Jews" would have been expelled from the city of Rome as a result of this edict: (a) all Jews and Christians; (b) all Jews, including Jewish Christians but not Gentile Christians; (c) only those Jewish-Christian preachers and/or other Jewish leaders involved in the public disturbance.
- In any case, the edict would have gone out of effect at the death of Claudius in AD 54; since the following emperor (Nero) did not renew the edict, those expelled could have returned to Rome after AD 54.

Appendix 3

Timeline (Ref: ESV Study Bible)



Appendix 4

Reference: International Standard Bible Encyclopaedia & Bible Atlas



Roman Corinth was a bustling city of merchants and mariners and attracted wealth and whores to a prodigious degree.

Reputedly a "thousand" sacred prostitutes serviced the sanctuary of Aphrodite perched on top of the 1,800 feet high *Acrocorinth*. But a four-mile climb to the summit at least suggests that most of the more profane ardour took place in the town below.

"Aphrodite, as she was worshipped at Corinth, was none other than 'Ashtoreth, the abomination of the Sidonians', and was imported along with the Tyrian purple from Phoenicia."



Temple of Aphrodite, Acrocorinth

*"The **temple of Aphrodite** was so rich that it owned more than a thousand temple slaves, courtesans, whom both men and women had dedicated to the goddess.*

Therefore it was also on account of these women that the city was crowded with people and grew rich; for instance, the ship captains freely squandered their money."

– Strabo, *Geography* (8.6.20)



Cenchræe (Kenchreai) on the Saronic Gulf received the riches of the east on its way to Rome.

A traveller bound for Piræus or Ephesus would have embarked from here. There is evidence of a Christian basilica – but no earlier than the 4th century.

*"In Cenchræe are a temple and a stone statue of **Aphrodite**, after it on the mole running into the sea a bronze image of **Poseidon**, and at the other end of the harbour sanctuaries of **Asclepius** and of **Isis**. Right opposite Cenchræe is Helen's Bath. It is a large stream of salt, tepid water, flowing from a rock into the sea."*

– Pausanias, 2.2.3.



Corinth – the imposing Roman capital of Greece and centre of a vibrant pagan culture.

The city was refounded as a Roman colony by Julius Caesar – *Colonia laus Iulia Corinthiensis* – after a century of near desolation which followed the retribution of another Roman general, Leucius Mummius.



The spectacular Peirene fountain, fed by springs, was the major source of water in Roman Corinth.

Here a wide colonnaded street, lined with shops, terminated the road from the port area of Lechaëum.