

Corinth



Diolkos



Photos from Carl Rasmussen's site at - <http://holylandphotos.org/browse.asp?s=1,4,11,28,74,239>



Acrocorinth

Wall of the Acrocorinth





Bema in the Agora

Bema with Acrocorinth in back





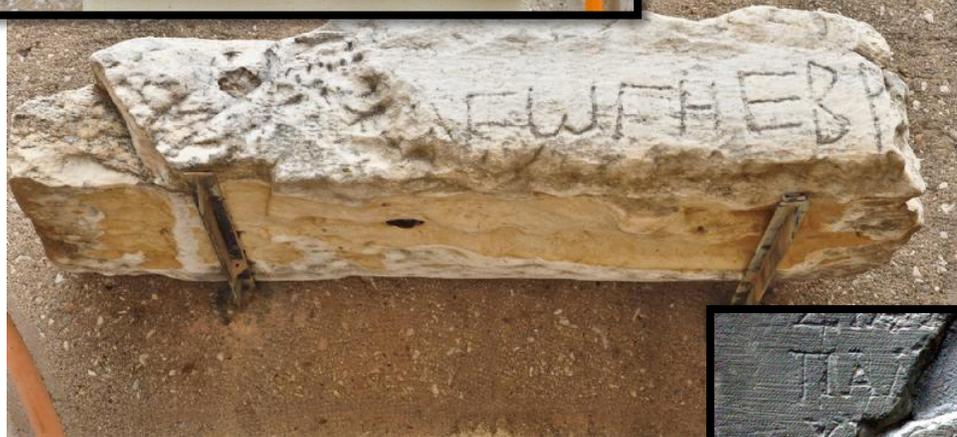
Erastus Inscription-

According to this inscription Erastus was the aedile of the city in charge of financial matters and was very wealthy. This pavement was laid about 50 AD. In Romans 16:13 Pauls says that “Erastus, the city treasurer greets you....” This inscription says:

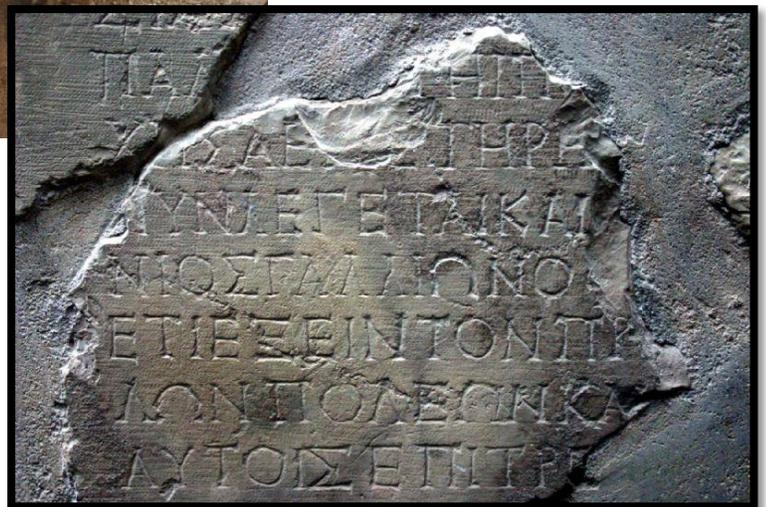
“Erastus in return for his aedileship laid (the pavement) at his own expense.”



Menorah Relief



Synagogue Inscription - “The Synagogue of the Hebrews”

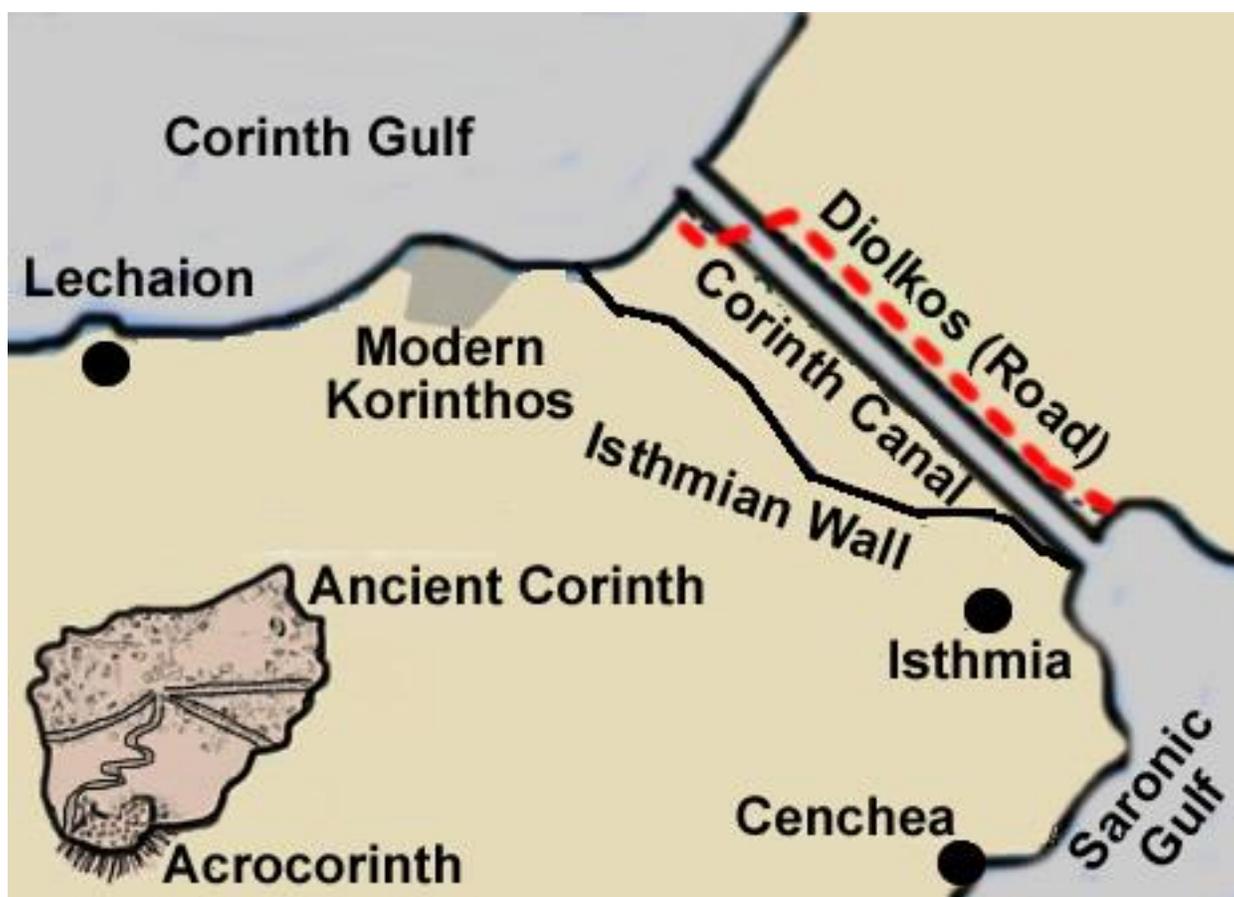


Gallio Inscription – found in Delphi mentioning Gallio (fourth line ΨΑΛΛΙΩ is GALLIO or γαλλιο). The inscription dates between April and July of 52 AD inferring that Gallio was proconsul of Achaia in 51 AD. Paul was in Corinth for 18 months from the fall of 50 AD until the spring of 52 AD.

Acts 17:26-18:22

Paul's OT basis for message in Athens to the Greek philosophers:

24- God made the world and everything in it	Gen. 1-2; Isa. 42:5; Jeer 10:12, 16
24 – Lord of heaven and earth	Ex. 20:11; Is. 42:5
24 - God does not live in temples built by hands	1 Kings 8:27; (2 Cor. 5:1)
25 – God does not need anything form the people he has created	1 Chron. 29:14; Ps. 50:7-15
25 – God as the source of “breath”	Gen. 2:7; Is. 42:5
26- God appointed the eras for the successive nations	Deut.32:8; Dan. 2:36-45; (Lk 21:24)
26 – Good established national boundaries	Deut. 32:8; Ps. 74:17
27 – God desires that people would seek him	Ps. 14:2; Prov. 8:17; Is. 55:6; 65:1; Jer. 29:13
27 – God is not far away	Ps. 145:18; Jer. 23:23-24
29 – God is not like an image made out of gold, silver, stone	Deut. 5:8; Ps. 115:2-8; Isa. 37:19; 44:9-20
30 – God has overlooked such ignorance	(Rom. 1-3)
30 - God calls men now to repent	Is. 59:20; Jer. 15:19; Ezek. 14:6; 18:30, 32;
31 – God will judge the world	Ps. 9:8; 96:13; 98:9; Is. 66:16; Jer. 25:31
31 God has appointed a man who will judge	(John 5:22, 27: 30)



Corinth – was the seat of the Roman Government for the Province of Achaia.

18:1 – Paul arrived in Corinth in the fall of 50 AD (he would leave 18 months later in the spring of 52 AD)

18:2- Aquila, a man of Jewish birth, from Pontus (a province north of Galatia) and his wife Priscilla.

The “Chrestus” uprising in Rome referred to by Tacitus in 120 AD when he said:

“As the Jews had again increased in numbers, but could with difficulty be banished from the capital without a tumult because of their number, Claudius did not actually expel them, but forbade them to meet in accordance with their ancestral customs.”

Then Suetonius (69-122 AD) says:

“As the Jews were making constant disturbances at the instigation of Chrestus, he (Claudius) expelled them from Rome.”

18:3 – Tent makers were leather workers. Made military tents, leather worker and display tents for merchants coming in from the sea.

In Judaism it was not proper for a scribe or a rabbi to receive payment for teaching. This kept the teachers pure and on topic. The theory was they were less likely to succumb to the whims of men. Most rabbi's had a trade in addition to study and teaching. Gamaliel III (220 AD) commended the study of Torah in combination with a secular occupation. He said:

“All study of the Torah which is not combined with work will ultimately be futile and leads to sin.”

Paul's policy was to work: Acts 20:34; 1 Cor. 9:3-18; 2 Cor. 11:7; 1 Thes. 2:9; 2 Thes. 3:8)

18:5 – Silas and Timothy bring an offering from Macedonia and Paul teaches full time (this offering may be mentioned in 2 Cor. 8:1-7)

18:6 – Titius Justus name (the nomen and the cognomen) suggest he was a Roman citizen and his family may have been originally placed in Corinth by Julius Caesar in 44 BC. His praenomen would be Gaius making him the man Paul refers to in 1 Corinthinas 1:14 and in Romans 16:23. One of the few baptized by Paul. Gaius Titius Justus was wealthy with a large house for the church to meet in.

18:8 – Crispus along with Gaius were the only ones baptized by Paul 1(Cor. 1:14)

18:9 – Vision said “no harm” in Corinth unlike Philippi, Thessalonica, Berea. Paul came to Corinthin “fear and trembling” according to 1 Cor. 2:3.

18:12 – There were attacks, but no harm. A decision by civic magistrates such as in Thessalonica would affect only their jurisdiction. But a decision by a Roman governor (like Gallio, proconsul of Achaia) would affect his whole province and be followed by other governors thorough out the empire.

18:13 – Jewish religion was accepted by Rome due to its antiquity.

18:14-16 – Gallio's ruling was that Paul's “new religion” was still under the Jewish “old religion. The disputed needed to be handled in the synagogue.

Gallio was the son of Seneca a famous rhetorician (50 BC-40 AD) and a brother of Seneca the younger (3 BC-65 AD) a Stoic philosopher and a member of the imperial court. Seneca described his brother Gallio with these words: “No mortal is so pleasant to any one person as Gallio is to everybody.” Gallio left Achaia with a fever and took a cruise. He died with the rest of his family by Nero's execution.

18:17 – Anti-jewish demonstrations were obviously common since Rome had expelled them for rowdy synagogue services

Silas and Timothy remain in Corinth.

18:18 – Hair was cut for a Nazirite vow Paul had taken. Maybe concerning prayer for his safety with a vow. A church was planted in this eastern port city of Cenchrea. Phoebe, a woman who was a deaconess of this church, carried Paul's letter from Corinth (57 AD) to Rome.

18:19 – Priscilla and Aquila left Corinth with Paul and went into Ephesus