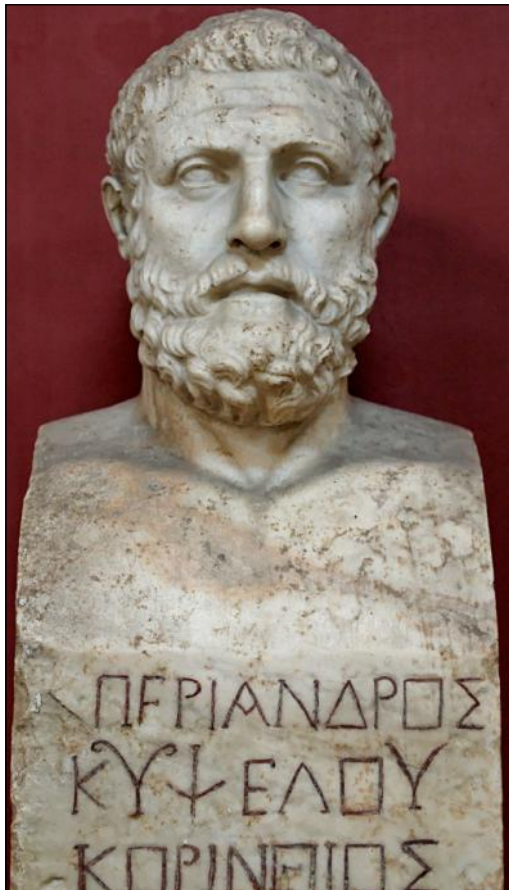


# CORINTH & VICINITY

The ancient city of Corinth was located about fifty miles west of Athens. Apparently, it was one of the first parts of Greece to be inhabited around the fourth millennium B.C., but it was overrun by invaders about 2000 B.C. The city remained in decline during much of the second millennium. Around 1350 B.C., Corinth was reestablished, and the city continued to experience a rise in commercial and military strength over the next several centuries. It became a producer and exporter of bronze items as well as high-quality pottery. In 734 B.C., Corinth expanded its sphere of influence by establishing the colonies of Corfu (an island off the northwest coast of Greece) and Syracuse (on the island of Sicily); other colonies were established later on. The rule by hereditary kings shifted to the aristocracy and then to tyrants. Its glory and prosperity increased during the rule of Cypselus (657-629 B.C.) and reached its high point under his son Periander (629-585 B.C.). These men were the first of the tyrants.



Periander, Son of Cypselus, the Corinthian  
(Vatican Museums, Rome)  
(Public Domain via Wikimedia Commons)

A long period of warfare resulted in the decline of Corinth, as the city sided with Sparta in their struggle against Athens during the Peloponnesian Wars (431-404 B.C.), and later with Athens against Sparta in the Corinthian War (395-386 B.C.). During the reigns of Philip II and his son Alexander the Great, Corinth was a part of the Hellenic League (or League of Corinth; 338-322 B.C.) under Macedonian control as preparations were made for war with the Persians. Later, about 280 B.C., Corinth and other Greek cities formed the Achaean League and fought to gain their independence from Rome. Unfortunately, as head of the League, Corinth received the full force of Rome's attack in 146 B.C. by consul Lucius Mummius and was destroyed, leaving only a few structures in the city standing. The Romans looted Corinthian artwork and dedicatory offerings and took some of it to Rome (Pausanias *Description of Greece* 2.1.2; Strabo *Geography* 8.6.23; Vitruvius *On Architecture* 5.5.8).

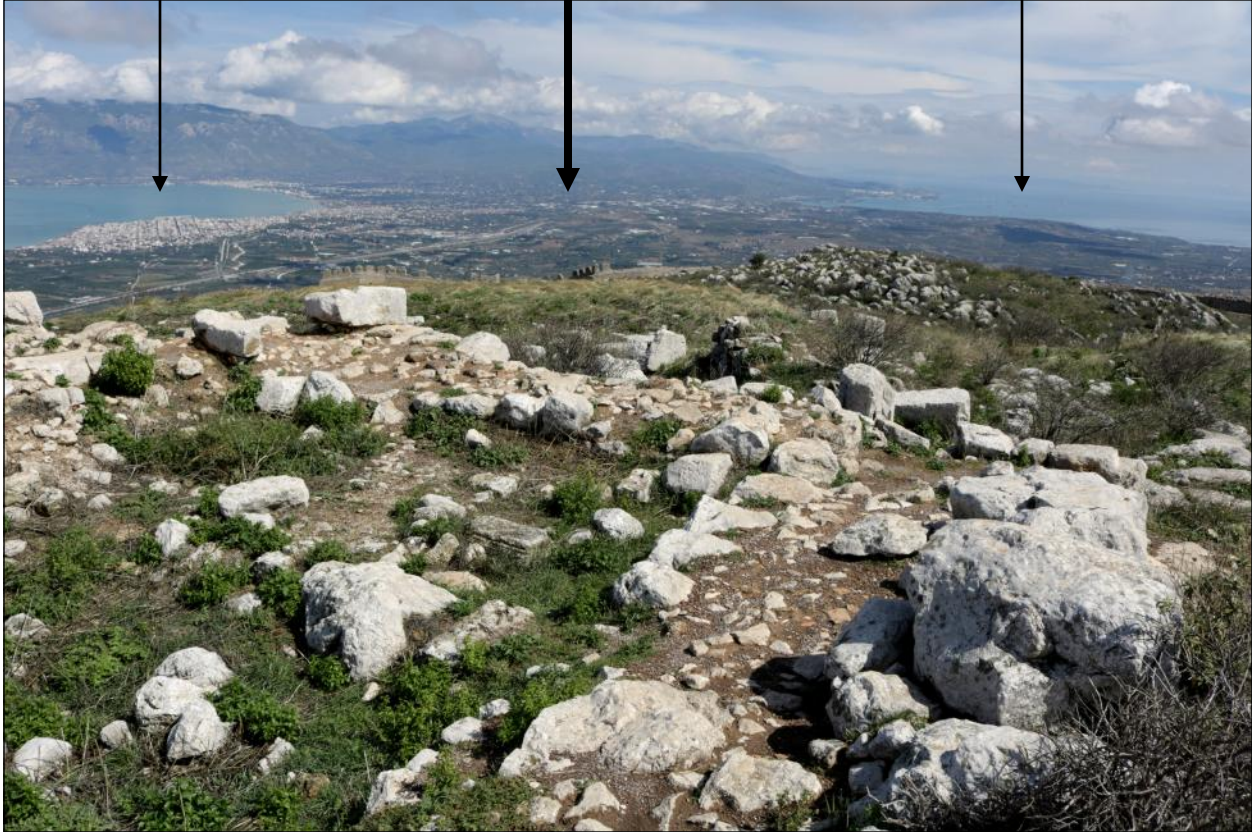
The city of Corinth lay in ruins for a hundred years, although some inhabitants lived there during this period (Cicero *Tusculan Disputations* 3.22 [53]).

Julius Caesar decreed in 44 B.C. to build a Roman colony on the same site. He named it *Colonia Laus Iulia Corinthiensis*, which is translated “Colony of Corinth, the Praise of Julius.” The layout of the streets of Corinth, the ceremonial platform (*bēma*, or *rostrum*), and the reconstructed theater all followed the Roman pattern. The new colony was almost a hundred years old when Paul visited, and reconstruction was still underway. Perhaps construction scenes in the city would make Paul’s metaphors even more vivid to his readers. He referred to himself as an “expert builder” laying a foundation (having preached Jesus Christ) and then cautioned the Corinthians to take great care in the materials they used in building on this foundation (whether “gold, silver, costly stones, wood, hay or straw”). Their work would be exposed on the day of judgment (1 Cor. 3:10-15).

A good portion of the Corinthian population was Greek, so the Greek language would have been commonly spoken among the inhabitants of the city. This is evident from the fact that Paul’s letters to the Corinthians were written in Greek, as were all of the New Testament books. Roman settlers, including military veterans, were mixed among the population; this number also included freedmen of various backgrounds (Appian *History* 8.136; Strabo *Geography* 8.6.23). Since Corinth was a Roman colony, Latin was the official language in the administration of city affairs. This fact explains why the overwhelming majority of the city’s inscriptions were written in Latin. Corinth was made the capital of the Roman province of Achaia in 27 B.C.

The archaeological remains of Corinth illuminate our understanding of Paul’s visit there on his second missionary journey (Acts 18) as well as his subsequent letters to the church he had planted (1, 2 Corinthians). After having a very limited response in Athens, Paul traveled west to Corinth to preach the gospel there. He spent a year and a half working in that city (Acts 18:11). Corinth possessed four characteristics which were common to thriving ancient cities: (1) an abundant water supply, (2) fertile land, (3) a strong defense, and (4) commercial trade. These characteristics contributed to Corinth’s economic and political strength.

Corinth possessed a strategic location, controlling the narrow isthmus connecting the Peloponnesian peninsula (southern Greece) with the mainland (central Greece). This location led to the city’s commercial success, for it controlled trade—east and west by sea, and north and south by land. Concerning the advantages of Corinth, Cicero wrote, “. . . all the products of the world can be brought by water to the city in which you live, and your people in turn can convey or send whatever their own fields produce to any country they like” (*On the Republic* 2.4 [9]). Strabo wrote, “Corinth is called ‘wealthy’ because of its commerce, since it is situated on the isthmus and is master of two harbors, 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” (*Geography* 8.6.20). Corinth was known as *Corinthus bimaris*, that is, “Corinth of the two seas” (Horace *Odes* 1.7.2). In the first century A.D., it was a large sea-port with two good harbors, Lechaion on the west (on the Corinthian Gulf by the Ionian Sea) and Cenchrea on the east (on the Saronic Gulf by the Aegean Sea). The names of the harbors



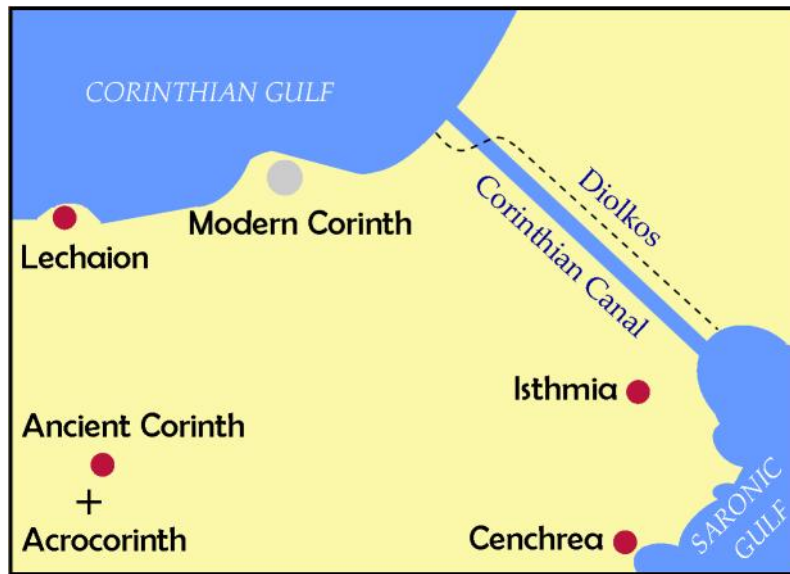
View of the Isthmus and Two Gulfs from the Acrocorinth  
(Corinthian Gulf on the West, Saronic Gulf on the East)

have been explained according to Greek myth: “They have applied to the coastal Corinthians the names of Leche and Cenchrias, legendary children of Peirene and Poseidon” (Pausanias *Description of Greece* 2.2.3).

Sailing around Cape Malea on the Peloponnesian peninsula was extremely dangerous, especially during the winter season with its strong winds, and resulted in many shipwrecks. Sailors quoted a proverb, “But when you double Malea, forget your home” (Strabo *Geography* 8.6.20). The Antikythera Mechanism, a type of ancient computer, was found near the shipwrecks south of Cape Malea. It is kept at the National Archaeological Museum in Athens.

Rather than sailing around the southern part of Achaia, some took a different approach. Owners of larger ships often chose to unload their cargo at one harbor, transport it across the four-mile isthmus, and then reload it onto ships at the other harbor. Smaller ships were pulled across the isthmus overland by means of rollers (see Thucydides *Peloponnesian War* 3.15; 8.7-8; Polybius *Histories* 5.101.4; Strabo *Geography* 8.6.22). The *diolkos* was a road paved with stone built across the isthmus—perhaps in the seventh or sixth century B.C. during the reign of Periander—to accommodate this commercial traffic (see the photos in McRay, 314; DeVries, 361). It connected the Corinthian and Saronic Gulfs. This road was still in use during Paul’s day. The road varies in width, but the parallel channels that guided the wheels of

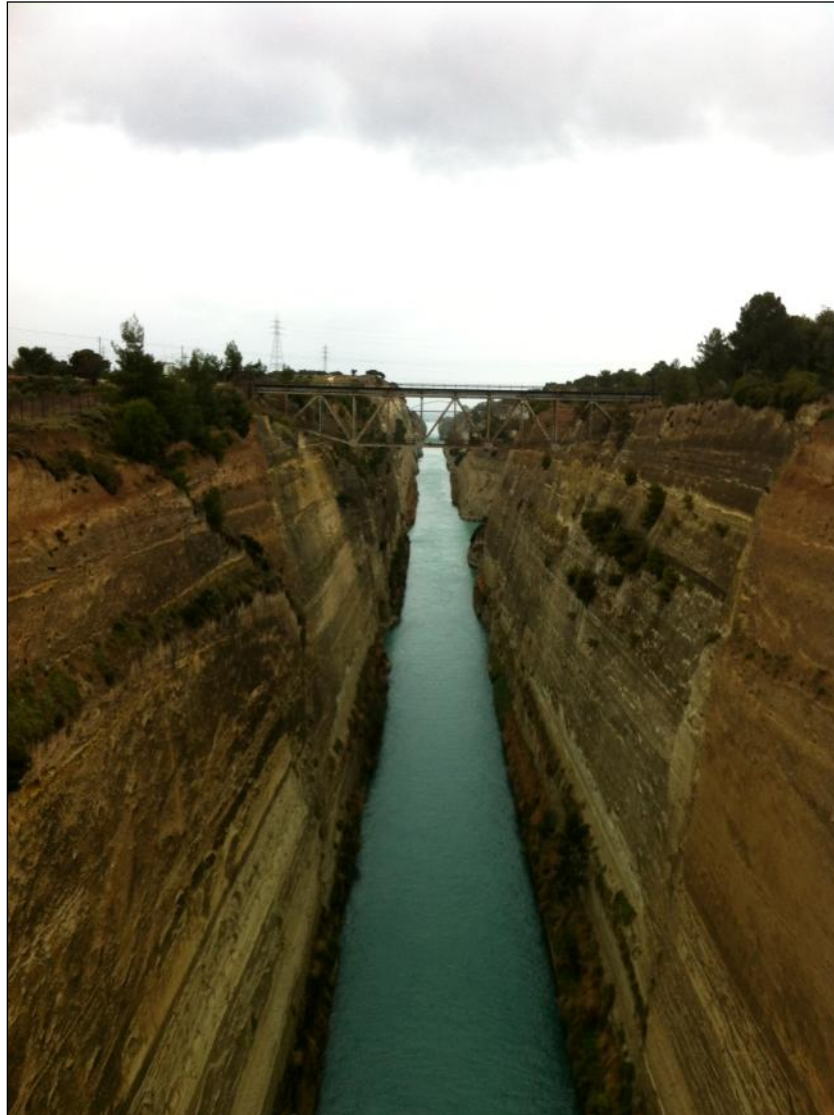
the wooden platform (*holkos*) were only 5 feet apart. Perhaps the cargo loads were pulled by oxen. Since there was no means of passing, the traffic only went one way at a time; so there must have been a means of signaling that a load was coming east or west. A wide stone deck for loading and unloading was discovered at the west end of the road (at the Corinthian Gulf / Lechaion side). Corinth profited from the duties on exports and imports of the Peloponnese (Strabo *Geography* 8.6.20).



Periander (c. 629-585 B.C.) is credited with first having the idea of cutting a canal through the isthmus to allow ships to pass through (Diogenes Laertius *Lives of Eminent Philosophers* 1.99). Demetrius I Poliorcetes of Macedonia (336-283 B.C.) wanted to cut through but never got started (Strabo *Geography* 1.3.11). Julius Caesar, Caligula, and Nero all wanted to dig the canal, but they failed to execute the project (Suetonius *Julius* 44; *Caligula* 21; *Nero* 19). Julius Caesar and Caligula were both prevented by death from initiating the project. Nero began to dig a canal in A.D. 67, utilizing 6,000 Jewish slaves that Vespasian had captured during the Jewish Revolt (Josephus *Wars* 3.10.10 [540]). Some was dug on both ends, but the project was abandoned (Pausanias *Description of Greece* 2.1.5; Philostratus *Life of Apollonius of Tyana* 4.24; 5.19); then Nero committed suicide in A.D. 68. Pliny the Elder wrote that “successive attempts were made by King Demetrius, Caesar the dictator and the emperors Caligula and Nero, to dig a ship-canal through the narrow part—an undertaking which the end that befell them all proves to have been an act of sacrilege” (*Natural History* 4.4 [10]).

It was nearly two millennia later that the Corinthian canal was successfully finished, after more than a decade of construction by a French company (1881-1893). The canal connects the Corinthian Gulf (Ionian Sea) with the Saronic Gulf (Aegean Sea). The walls of the canal are 170 feet high, and its width at sea level averages about 75 feet. It was dug through at sea level and has no locks. Today, the canal has two railroad bridges across, two conventional road bridges, and two submersible bridges (one at either end of the canal).

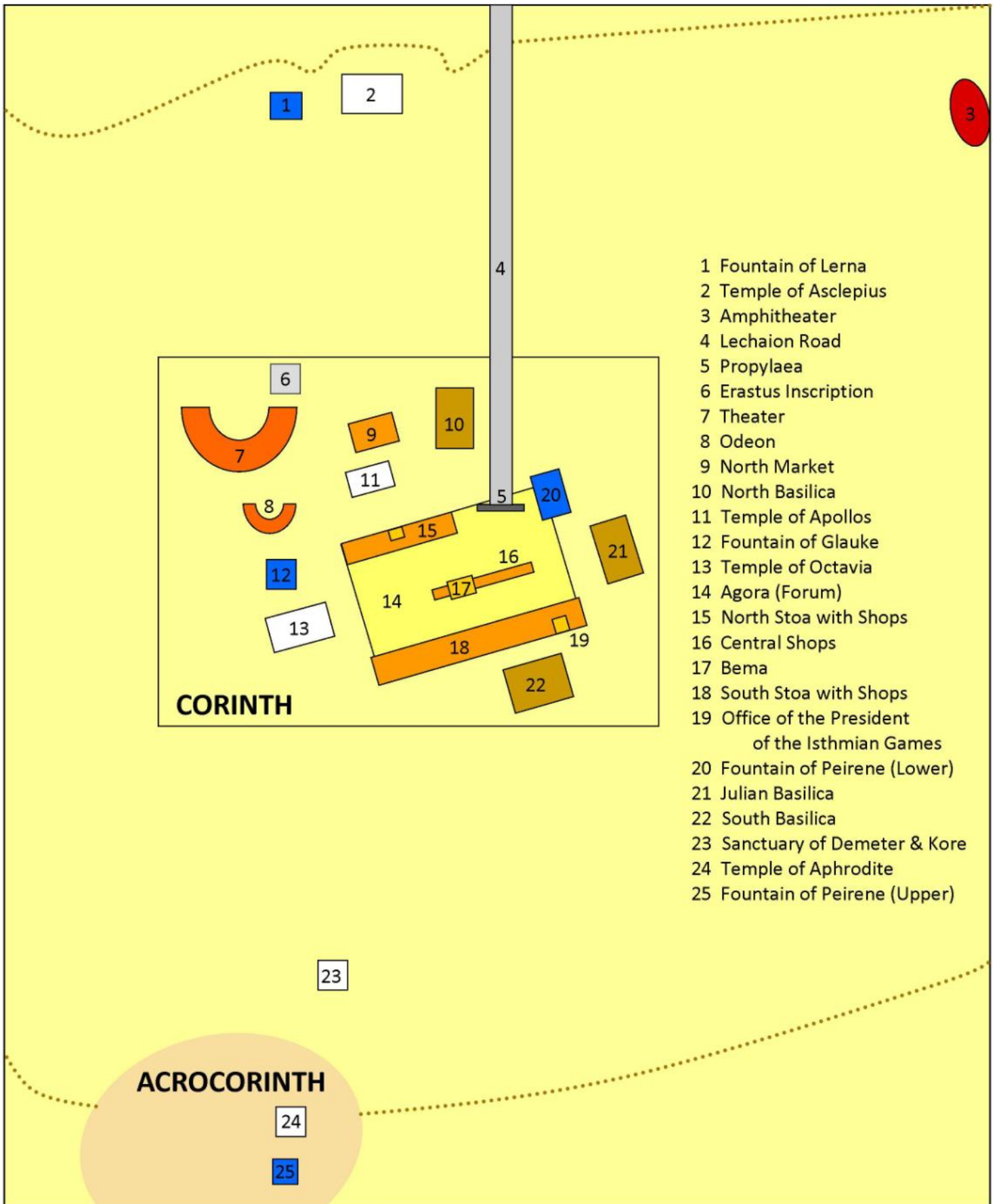




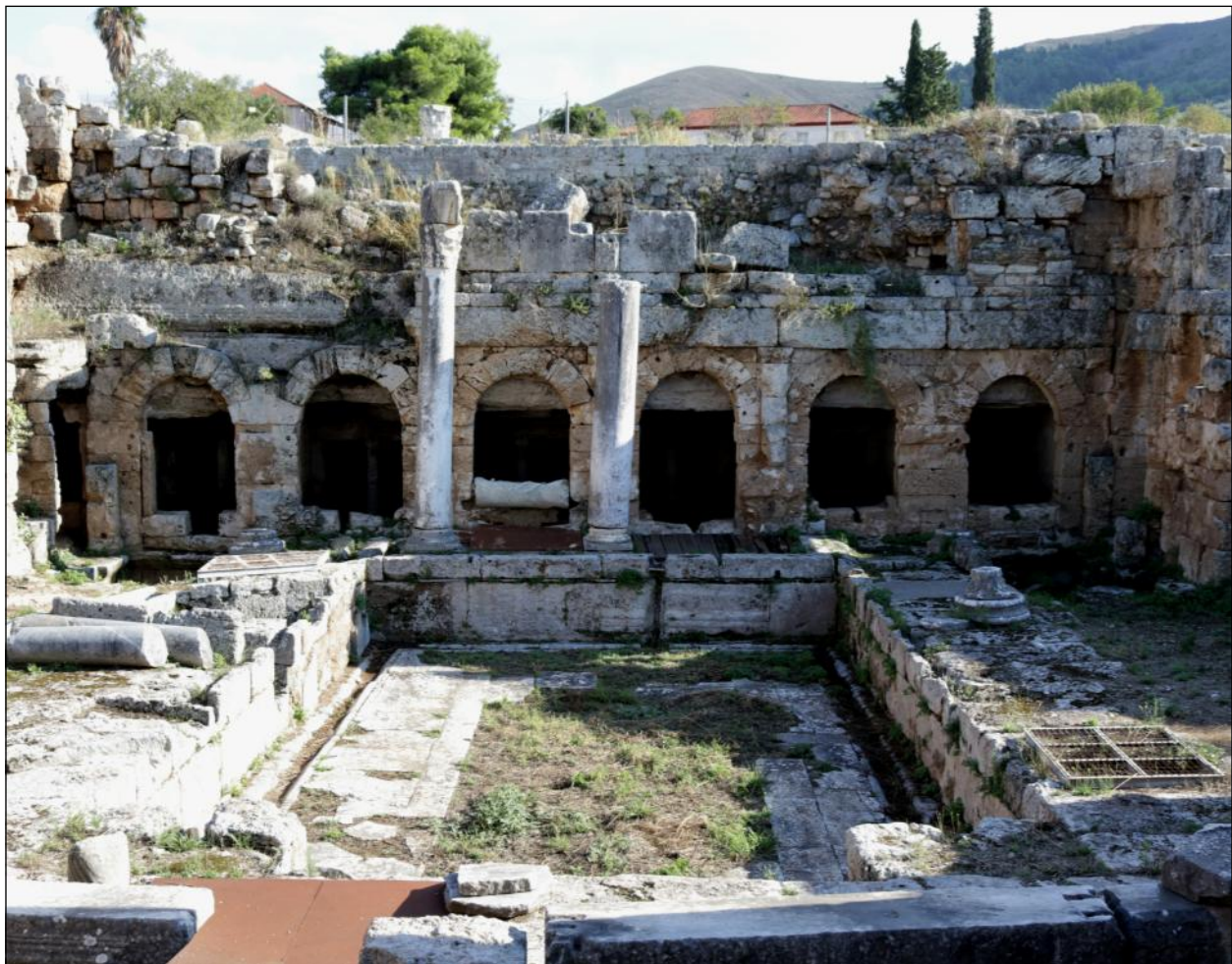
The Corinthian Canal

Cicero commented that maritime cities experience “a certain corruption and degeneration of morals” because of the various exchange of foreign languages, customs, and merchandise that pass through them. Such also brings the allurements of foreign lands, enticing the inhabitants to travel far from home (*On the Republic* 2.4 [7]).

Corinth was situated on a plateau overlooking the isthmus (to the northeast) with the Acrocorinth behind it (to the southwest). The coastal plain to the north of Corinth was rich and fertile (see Cicero *On the Agrarian Law* 1.2 [5]; 2.19 [51]). Despite a low annual rainfall, when rains do come, they wash the rich topsoil down on the coastal plain and increase its fertility for orchards, vineyards, and a variety of crops. (The name of the raisin-like “currant” is a corrupted medieval form of “Corinth.”) However, some of the region to the northeast (toward the isthmus) was rough and unproductive, resulting in the proverb, “Corinth is both beetle-browed and full of hollows” (Strabo *Geography* 8.6.23).



The Fountain of Peirene (the lower Peirene) served as a major water supply for the city. It predated the Roman invasion in 146 B.C., but it was not destroyed because the conquerors needed water. There are six arched openings. Behind these are four reservoirs, which were fed by natural springs. The reservoirs had an 80,000 gallon capacity. There was a tradition that Pegasus, a winged horse, was caught drinking there (Strabo *Geography* 8.6.21). The flying horse became a symbol used on the city's coinage. The name Peirene is derived from Greek myth, wherein Peirene turned into a spring of water due to the tears she cried when her son Cenchrias was accidentally killed by Artemis (Pausanias *Description of Greece* 2.3.2). The fountain was remodeled during the reign of Augustus.



The Fountain of Peirene

The Fountain of Glauke was not as prominent as the Fountain of Peirene. The name Glauke is derived from a mythological princess—Jason's bride, who was burned by a poisonous garment sent from Medea. Legend has it that Glauke threw herself into the fountain in order to counteract Medea's poisons (Pausanias *Description of Greece* 2.3.6).





The Fountain of Glauke

The *agora (forum)*, or marketplace, was the glory of Roman Corinth and was one of the largest in Greece (246 yards from east to west; 140 yards from north to south). On the northern side of the agora, there was a row of fifteen workshops with Ionic pillars in front. While the colonnaded area is gone, the central and largest shop, which has a vaulted roof, is still standing today.



North Side of Agora with Central Shop (Temple of Apollo in Background)



The south stoa had thirty-three shops and a fresh water supply channeled from the Fountain of Peirene. Greek graffiti discovered in the doorjamb of a shop may read, "Loukios the Butcher." One Latin inscription has the word *macellum* (*JBL* [July 1934]: 134-41), which is equivalent to the Greek word *makellon* used by Paul for the "meat market" (1 Cor. 10:25).

Corinth's role as an industrial and economic hub in the northern Peloponnese is evident from the fact that roads radiated out from the city: "the road to Sicyon to the northwest, the road to [Phlius] to the southwest, the road to Tenea to the south, the road to Mycenae to the southeast, the road to Cenchreae to the east, the road to Isthmia to the northeast, and the road to Lechaion to the north. Each road originated at the agora in the center of the city and moved out from there like spokes in a wheel to the city wall, through a gateway, and beyond toward its destination" (DeVries, 364; see map in *BA* [Sept 1984]: 150).



Lechaion Road (Looking South Toward the Agora)

The Lechaion Road was paved with limestone and lined with colonnades, shops, and statues. It began at the agora with a monumental arch (*propylaea*) crowned by two gilded chariots, one carrying the sun god Helios and the other his son Phaethon (Pausanias *Description of Greece* 2.3.2). The road went north to Lechaion, the western harbor two miles away.

### **Paul in Corinth (Acts 18)**

As a result of Claudius' edict, the Jews had recently been expelled from Rome, which accounts for Aquila and Priscilla's presence in Corinth (Acts 18:1, 2). Suetonius, a Roman historian, stated that the Jewish expulsion occurred because they "caused continuous disturbances at the instigation of Chrestus" (*Life of Claudius* 25.4). This is most likely a reference to Christ and the disruption caused by unbelieving Jews when the gospel was preached to them. Not distinguishing unbelieving Jews from Jewish Christians, the emperor expelled *all* of the Jews from Rome in A.D. 49. Aquila and Priscilla may have already been Christians at that time, for there is no record of Paul converting them to Christ.

Instead of competing against one another, Greeks and Romans of the same trade often bonded together in guilds under the patronage of some pagan deity whom they worshiped. While Jews could not participate in such guilds for the sake of conscience, they could form their own associations to promote pious business dealings untainted by idolatry. Paul did this with Aquila and Priscilla: “. . . because he was a tentmaker as they were, he stayed and worked with them” (Acts 18:3).

It could be that Paul worked with Aquila and Priscilla in a shop at the agora, or perhaps one along the Lechaion Road, or maybe somewhere else. Wherever they worked, they would have come in contact with many Corinthians as well as foreigners, giving them open doors to share the good news of Jesus Christ. Luke informs us in the book of Acts that they all were tentmakers (Acts 18:3). The Greek word for “tentmaker” (*skēnopoios*) could more generally be translated “leatherworker.” Paul probably made tents and other items from leather and also repaired them.

It was common for Jewish rabbis (as Paul had been) to learn a regular occupation. Paul may have learned tentmaking / leatherworking in Tarsus from his father, according to the Jewish proverb “Whoever does not teach his son a skill teaches him to steal” (Talmud *Kiddushin* 29a). Or, he may have learned this trade while training to become a rabbi in Jerusalem under Gamaliel (Acts 22:3), following the adage “Excellent is the study of Torah together with worldly occupation” (Mishnah *Aboth* 2.2). Paul often supported himself on his missionary journeys with hard labor by his own hands. By doing so, he avoided the charge of preaching for financial gain (that is, “fleecing the sheep”), and he set an example for Christians to imitate (see Acts 20:34, 35; 1 Cor. 4:12; 9:6, 15; 2 Cor. 6:5; 11:23, 27; 1 Thess. 2:9; 2 Thess. 3:8). Paul plied his trade until his coworkers, Timothy and Silas, brought financial gifts from Macedonia (Acts 18:5; see 2 Cor. 11:7-9). While he did not take funds from the Corinthians, he did accept outside support.

It has been suggested that people purchased tents from Paul and his coworkers to use at the nearby Isthmian games. Great crowds attended these competitions, including delegates, athletes, vendors, entertainers, and spectators. Paul’s customers may have also included sailors and other travelers who passed through Corinth. Such people would have needed temporary shelter during their stay in the area.

Dwelling in a tent served as a perfect metaphor for living in a temporary, earthly body—as opposed to a permanent, spiritual body fit for heaven, which the faithful believer will receive at the resurrection. Paul wrote, “Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands” (2 Cor. 5:1). Using similar language, Peter anticipated his death by saying he would soon put aside “the tent of this body,” realizing his soul would live on (2 Pet. 1:13, 14).

Paul reasoned in the synagogue every Sabbath and proclaimed that Jesus is the Christ, until the Jews severely opposed him (Acts 18:4-6). In 1898, a stone was found in the ruins of Corinth with the inscription “Synagogue of the Hebrews.” The stone probably functioned as a



"Synagogue of the Hebrews" Inscription (Archaeological Museum of Ancient Corinth)

lintel (top of the entranceway) in an ancient synagogue. Although the style of lettering is later than Paul's day (second or third century A.D.), it reminds us of the earlier presence of a synagogue and the Jewish population in the city. It uses the term "Hebrews" (see 2 Cor. 11:22; Phil. 3:5) instead of "Jews." In the first century, Philo mentions Jewish colonists sent to Corinth, among other places (*Embassy to Gaius* 36 [281]). Evidence for the presence of Jews at Sicyon, about eleven miles northwest of Corinth, reaches back to 142 B.C. (1 Maccabees 15:23). Because of the decrees of Augustus (A.D. 2-3), the Jews had the right to assemble in synagogues, send money to Jerusalem, and were exempt from civic activity that would violate the Sabbath or their consciences (Josephus *Antiquities* 16.6.2 [162-165]). Later evidence for a Jewish presence in Corinth comes from a fifth century A.D. stone decorated with seven-branched menorahs and palm branches (see the photo in *BAR* [May-June 1988]: 26).

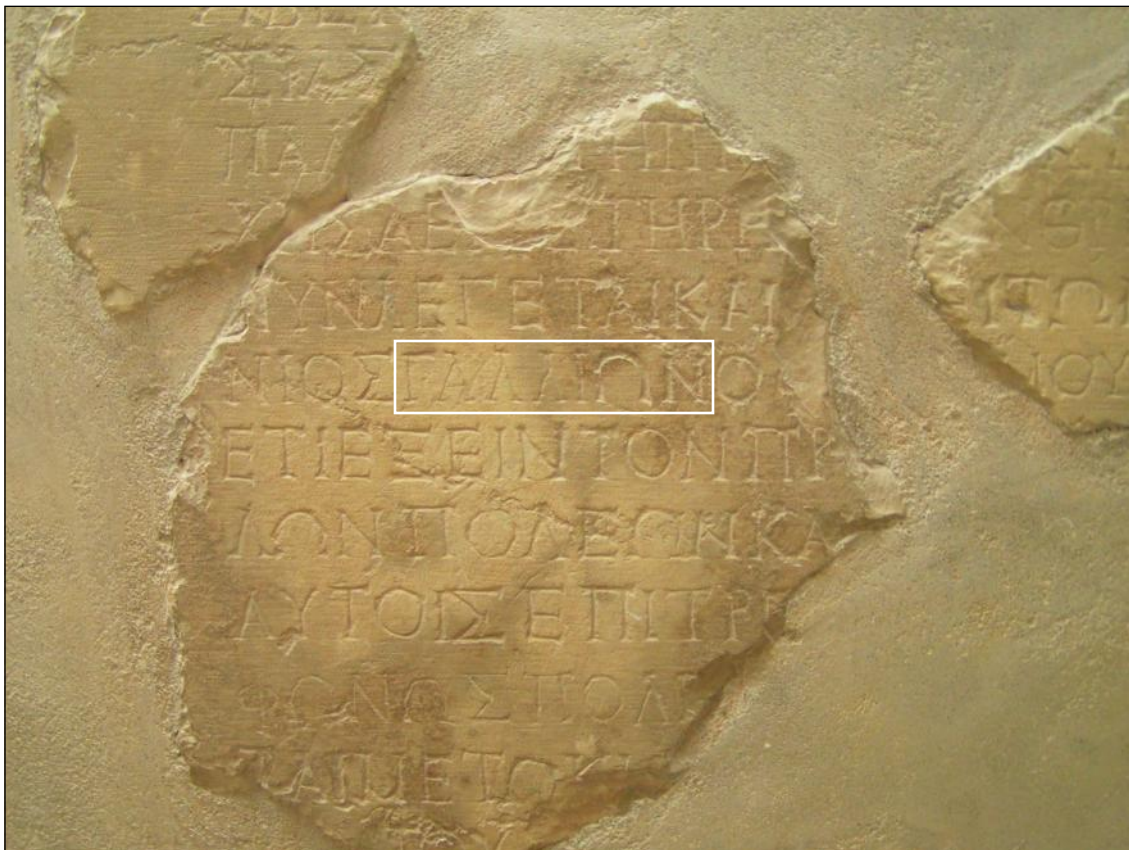
When the Jews rejected Paul, he turned to the Gentiles. He apparently used the home of Titius Justus, which was located next door to the synagogue, as a place to continue preaching Christ. This man is described as a "worshiper of God" (Acts 18:7), which probably indicates a Gentile who feared God but had not become a full Jewish proselyte. Some speculate that his other name was Gaius, whom Paul had taught and baptized (1 Cor. 1:14). The household of Crispus (the ruler of the synagogue!) along with many others believed the good news about Jesus and were baptized (Acts 18:8).

Knowing persecution would come, the Lord appeared to Paul in a vision one night, reassuring him concerning his work (Acts 18:9, 10). Instead of being afraid, the apostle was to continue to proclaim the gospel boldly. The Lord's reference to having "many people in this city" refers prospectively to those who would become Christians in Corinth. Paul stayed there for a year and a half (Acts 18:11), and during this period (A.D. 50-52) he wrote two letters to the Thessalonians (see Acts 17:15; 18:5; 1 Thess. 1:1; 3:1-6; 2 Thess. 1:1). Also, he may have gone himself or sent other men to preach in other cities of Achaia (see 2 Cor. 1:1).



Achaia was first a senatorial province under Augustus (Strabo *Geography* 17.3.25), then an imperial province under Tiberius due to the civic protests in A.D. 15 (Tacitus *Annals* 1.80.1), and then a senatorial province again under Claudius (Dio Cassius 60.24.1). Strabo pointed out that Augustus Caesar (in 27 B.C.) divided provinces in the Roman Empire into two categories: (1) “Provinces of Caesar” (imperial provinces) governed by legati and procurators, and (2) “Provinces of the People” (senatorial provinces) governed by praetors and proconsuls (*Geography* 17.3.25). As a senatorial province during Paul’s day, Achaia was governed by a proconsul at Corinth. Corinth was “the head of the whole province of Achaia” (Apuleius *Metamorphoses* 10.18).

When Gallio was the proconsul of Achaia, having his headquarters in the Roman colony of Corinth, “the Jews made a united attack on Paul” (Acts 18:12). Gallio was the brother of the philosopher Seneca, who in turn was the tutor of Nero. Gallio was admired for his calm disposition and fair judgments (Statius *Silvae* 2.7.32; Seneca *Natural Questions* 4A, pref. 10). The Gallio Inscription found in 1905 at the Temple of Apollo in Delphi, Greece, indicates that Gallio was the proconsul of Achaia in A.D. 51-52. It is a letter from the emperor Claudius to “Lucius Junius Gallio, my friend, and proconsul.” This is an important artifact because it helps us to date Paul’s missionary work in Corinth and his writing of the Thessalonian letters. Paul must have been at Corinth in A.D. 50-52.



The Gallio Inscription (Delphi Archaeological Museum)



The *Bēma* (with Acrocorinth in the Background)

The Jews brought Paul before Gallio’s judgment seat (*bēma*) and brought accusations against him. This was likely the structure pictured above—although the upper portion, which included great pillars and ornamentation, has not been preserved. Constructed of stone overlaid with white marble, it was a raised platform (7.5 feet high) located in the agora where officials would address the public (holding trials, reading proclamations, giving awards, etc.). Below, the accused would stand facing the platform. The Latin word *rostra* (plural of *rostrum*, which is equivalent to the Greek word *bēma*) was found on an inscription near the judgment seat. Roman officials usually performed their administrative duties in the morning.

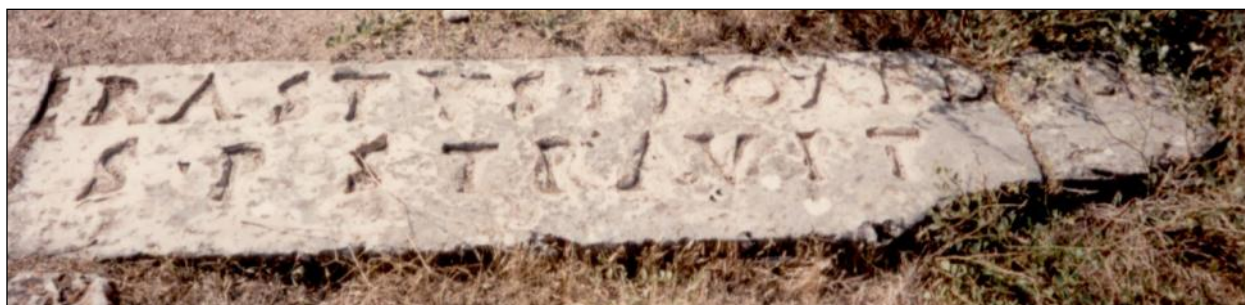
The Jews charged Paul with trying to persuade people to worship God contrary to the law. Their charge could be understood two different ways: (1) They could have been claiming that Paul was violating the law of Moses; or (2) they may have been accusing him of violating Roman law (by advocating an unauthorized religion). Before the apostle could answer their accusations, Gallio threw their case out of his court. He did not believe it concerned *Roman* law, but rather *Jewish* law (“your own law”). At this time, Paul’s religion (Christianity) was viewed by the proconsul as a variant form of Judaism (Acts 18:13-16). Judaism had a protected status as a legal religion in the Roman Empire, but Gallio refused to get involved in the details of it.

After Gallio drove the Jews from the *bēma*, they all turned on Sosthenes (the synagogue ruler, who had apparently replaced Crispus) and beat him (Acts 18:17). This is a curious detail because it is unclear *who* the pronoun “they” refers to and *why* they beat him. Were they Gentiles venting their anti-Jewish sentiments, who did not like the Jews attempting to mistreat an innocent man? (In support of this option, the late manuscripts followed by the KJV read “the Greeks.”) Were they Jews who felt like their synagogue ruler had mishandled the case? Did they view Sosthenes as a Christian sympathizer? Did this man later become a Christian (see 1 Cor. 1:1)? Regardless of the answers to these questions, Gallio made no attempt to stop the beating. As a result of Gallio’s ruling, Paul was able to continue his work in Corinth unhindered (Acts 18:18). No doubt, Luke used Gallio’s throwing the case against Paul out of court as another example demonstrating that Christianity was no threat to the Roman Empire.

When addressing the Corinthians, Paul wrote about another *bēma* of far greater significance than Gallio’s. He stated, “For we must all appear before the judgment seat [*bēma*] of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad” (2 Cor. 5:10).

### **Erastus (Rom. 16:23)**

Later, in the Roman letter, Paul gave greetings from a brother in Christ, Erastus, who was a city official (*oikonomos*, “director of public works”) of Corinth (Rom. 16:23). The name “Erastus” is mentioned two other times in the New Testament, likely referring to the same man (Acts 19:22; 2 Tim. 4:20). In April of 1929, excavators unearthed an inscription in the ruins of Corinth which points to the New Testament Erastus. A paving stone from before A.D. 50 was found *in situ* in a 62 square foot area near the theater’s northeastern corner. (Other portions were found elsewhere at different times.) It retains the Latin inscription ERASTVS PRO AEDILIT[AT]E S(UA) P(ECUNIA) STRAVIT, which is translated: “Erastus for his aedileship laid [the pavement] at his own expense.” The letters had been cut into the limestone and then inlaid with bronze (which no longer exists). This is probably the same Erastus mentioned by Paul for the following reasons: (1) The inscription dates back to the same time period; (2) Erastus was not a common name in Corinth; and (3) the Greek word *oikonomos* in Romans 16:23 describes the work of a Corinthian aedile, or city business manager. The inscription refers to



The Erastus Inscription



Erastus' aedileship, the office of a Roman director of public works (in charge of markets, streets, and public buildings). This artifact demonstrates that Paul had success not only with the poor and downtrodden, but also with those of high standing. In regard to the "influential" and "noble" in 1 Corinthians 1:26, the phrase "not many" does not mean "not any."

### **Paul's Letters (1, 2 Corinthians)**

After Paul left Corinth, he continued to teach and encourage the young church by visits and letters. Two of those letters are found in the New Testament (1, 2 Corinthians), and they imply that he had written two others which have not been preserved (1 Cor. 5:9; 2 Cor. 2:3, 4). The great impact that the gospel had in this corrupt city is captured in these words from Paul:

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. *Such were some of you;* but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God (1 Cor. 6:9-11; NASB95; emphasis added).

Prior to the destruction of 146 B.C., the Greek city of Corinth had gained the reputation of being sexually immoral. Plays entitled *Korinthiastēs* ("Playing the Corinthian" or "The Whoremonger") were written by Poliochus and Philetærus (Athenaeus *Deipnosophistae* 7 [313C]; 13 [559A]). The Greek verb "Corinthianize" (*korinthiazomai*), literally "to act like a Corinthian," meant to "practice fornication" (Aristophanes *Fragment* 354), and "Corinthian girl" (*Korinthia korē*) referred to a prostitute (Plato *Republic* 3.404D).

On top of the Acrocorinth overlooking the city stood the Temple of Aphrodite, the goddess of love and beauty. Strabo commented,

The temple of Aphrodite was once so rich that it had acquired more than a thousand prostitutes, donated by both men and women to the service of the goddess. And because of them, the city used to be crowded with people and became wealthy. The ship-captains would spend fortunes there, and so the proverb says: "The voyage to Corinth isn't for just any man" (Strabo *Geography* 8.6.20).

In its original context, this statement reflects the city's situation prior to its destruction by Rome in 146 B.C. The temple on the Acrocorinth was actually quite small (33 by 52 feet), and the idea that customers would climb the mountain for a sacred prostitute is misleading. Rather, the temple prostitutes were used in the city itself by sailors and other travelers. The practice of private citizens vowing prostitutes to Aphrodite if she fulfilled their petitions is at-

tested elsewhere (Athenaeus *Deipnosophistae* 13 [573E-574A]). Discussing more ancient times, Dio Chrysostom (c. A.D. 40-120) observed that “large numbers gathered at Corinth on account of the harbors and the hetaerae [prostitutes], and because the city was situated as it were at the crossroads of Greece” (*Discourses* 8.5). Was the situation much different in the first century? While less information exists from this time period, numismatic and literary evidence suggests that the worship of Aphrodite and sacred prostitution did continue in Roman Corinth. Thus, Paul instructed the Corinthians, “The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.” He warned them against being joined to a prostitute, explaining that a believer’s body is the temple of the Holy Spirit (1 Cor. 6:13, 15-20).



Ruins of the Temple of Aphrodite on the Acropolis



Head of Aphrodite from a Large Marble Statue,  
Found in the Agora in Athens  
(National Archaeological Museum, Athens)  
(Cross on Forehead, Nose, and Chin  
Believed to Be Incised in the Christian Era)

Because of its strategic position at a crossroads of land and sea, several armies have battled for control of the acropolis of Corinth, or Acrocorinth, from ancient times until the early 1800s. It is located to the south of the ancient city, rising nearly 1,900 feet above sea level. Its rocky terrain and secure water source (the upper Peirene Fountain) allowed inhabitants to withstand siege indefinitely. Today, the remains of several Byzantine, Ottoman, and Frankish structures (walls and fortresses) are still standing there.



Fortifications on the Acropolis

At the northern base of the Acrocorinth was the sanctuary of Demeter and Kore. In Greek mythology, Persephone (also known as Kore, “Maiden”) was the daughter of Zeus and Demeter (the goddess of harvest and fertility). Ritual dining was associated with the sanctuary.

The Temple of Apollo was built in the Doric style in the sixth century B.C. When the Romans ransacked Corinth in 146 B.C., one of the few structures they did not destroy was the Temple of Apollo (some associate it with Athena instead of Apollo). It was mentioned by Pausanias, who stated that it was accompanied by a bronze statue of Apollo (*Description of Greece* 2.3.6). However, centuries of vicious wars and natural weathering have since left it in ruins. One of the most notable architectural aspects of the temple is its monolithic columns (each made from a single stone rather than stacked drums). Of the thirty-eight original columns at the perimeter (six when looking at each facade, fifteen when looking at each side), only seven remain standing today. They are twenty-four feet high and six feet in diameter.





Temple of Apollo

Slave manumission was often connected to pagan temples. Deissmann explained the custom in these words:

The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it in there out of his savings. The slave is now the property of the god; not, however, a slave of the temple, but a protégé of the god. Against all the world, especially his former master, he is a completely free man . . . (Adolf Deissmann, *Light from the Ancient East*, rev. ed. [Grand Rapids: Baker, 1965], 322).

Paul drew from the custom of freeing slaves to illustrate the Christian's relationship to the Lord. Christians were once slaves of sin and death, but are now slaves of Christ and righteousness (Rom. 6:6, 17-23). In this case, the purchase price (ransom) was not paid by the slave (as a pious fiction), but in reality by the Deity. We have been bought with the precious blood of Christ (1 Cor. 6:20; 1 Pet. 1:18, 19). Paul wrote, "For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave. You were bought at a price; do not become slaves of men" (1 Cor. 7:22, 23).

Many other temples and shrines to various gods and goddesses at Corinth are discussed in Pausanias. These include Athena, Artemis, Zeus, Herakles, and Dionysus. Indeed, in the minds of the Corinthians, there were "many 'gods'" and "many 'lords'" (1 Cor. 8:5).

Animal sacrifices would have been made to the many gods worshiped at Corinth. The non-edible parts of the animals were burned on the altar, whereas the edible parts were sold at the meat market. This is the background for 1 Corinthians 8 and 10, which discuss meat sacrificed to idols and the consciences of Christians.

The language of 1 Corinthians 9:24-27 reflects the presence of the games at Isthmia near Corinth. Actually, four Panhellenic Games were regularly scheduled:

- (1) Olympic games honoring Zeus took place every four years at Olympia; victors received a wild olive wreath.
- (2) Pythian games honoring Apollo took place every four years at Delphi; victors received a laurel wreath.
- (3) Nemean games took place every two years honoring Zeus at Nemea; victors received a wild celery wreath.
- (4) Isthmian games took place every two years honoring Poseidon at Isthmia; victors received either a pine wreath or a wilted celery wreath.



In the fourth century B.C., Isocrates wrote of the unifying aspect of the games:

Now the founders of our great festivals are justly praised for handing down to us a custom by which, having proclaimed a truce and resolved our pending quarrels, we come together in one place, where, as we make our prayers and sacrifices in common, we are reminded of the kinship which exists among us and are made to feel more kindly towards each other for the future, reviving our old friendships and establishing new ties (*Panegyricus* 4.43).

The Corinthians were in charge of the Isthmian games, except for a long period after the city was defeated by the Romans in 146 B.C. Pausanias explained, “The Isthmian games did not lapse even when Mummius devastated Corinth; as long as the city was uninhabited Sicyon took over the games, and when Corinth was resettled [44 B.C.] this honor came back to the present settlers” (Pausanias *Description of Greece* 2.2.2). When Paul was in Corinth, the Isthmian games would have been held under Corinth’s supervision in the spring of A.D. 51 (McRay, 318). Some think Paul may have gone to these games, as there would have been numerous prospects for evangelism. Dio Chrysostom wrote about all those who came to the Isthmian games in an attempt to influence others, even if from less than noble motives:

And at that time it was that you could hear in the area around the Temple of Poseidon any number of luckless sophists shouting and abusing each other, and their notorious students wrangling among themselves, and many authors reciting their silly compositions, poets declaiming their verses to the applause of their colleagues, magicians showing off their marvels, soothsayers interpreting omens, tens of thousands of lawyers twisting lawsuits, and no small number of hucksters peddling whatever goods each one happened to have for sale . . . (*Discourses* 8.9).

The diverse crowds gathered for the competitions would have given Paul and his coworkers many opportunities for sharing the gospel of Christ.

The games were held in honor of Poseidon on the isthmus of Corinth. He was considered both god of the sea and of subterranean forces (the area was prone to earthquakes). Strabo wrote, “On the Isthmus is also the temple of Isthmian Poseidon, in the shade of a grove of pine-trees, where the Corinthians used to celebrate the Isthmian Games” (*Geography* 8.6.22). The first temple of Poseidon dated to the seventh century B.C., but it was destroyed by fire about 470 B.C. (A sizable marble basin supported by four female figures has been preserved from that era; it is on display at the Archaeological Museum of Isthmia.) Soon after, a much larger temple was constructed. It was heavily damaged by fire in 390 B.C. The temple was periodically repaired and remained standing until the sixth century A.D. (*BA* [Feb 1962]: 8-9). Pausanias noted,

Worth seeing here are a theater and a white-marble racecourse. Within the sanctuary of the god stand on the one side portrait statues of athletes who have won victories at the Isthmian games, on the other side pine trees growing in a row, the greater number of them rising up straight. On the temple, which is not very large, stand bronze Tritons. In the fore-temple are images, two of Poseidon, a third of Amphitrite [Poseidon’s wife], and a Sea, which also is of bronze. The offerings inside were dedicated in our time by Herodes the Athenian, four





Statue of Poseidon from Milos  
(National Archaeological Museum, Athens)

A trident would have been in the figure's right hand; and a dolphin helps support his right leg.  
The Roman equivalent of Poseidon is Neptune.

horses, gilded except for the hoofs, which are of ivory, and two gold Tritons beside the horses, with the parts below the waist of ivory. On the car stand Amphitrite and Poseidon, and there is the boy Palaimon upright upon a dolphin (*Description of Greece* 2.1.7-8).

The Corinthians had a legend that the king of Corinth instituted the Isthmian games in honor of the Boeotian prince Melikertes who drowned, but whose body was brought to shore on the back of a dolphin (Pausanias *Description of Greece* 2.1.3). He received the name "Palaimon," which means "Wrestler." The contestants in the games had to descend into an underground chamber and take an oath to Palaimon that they would not cheat in order to win the Isthmian crown (2.2.1). Paul pointed out, ". . . if anyone competes as an athlete, he does not receive the victor's crown unless he competes according to the rules" (2 Tim. 2:5). He also stated, "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day . . ." (2 Tim. 4:7, 8). Paul compared the Christian life to an athletic contest (whether a fight or a footrace) in which he had competed by the rules. He would be awarded the victory wreath (a crown of life) by the president of the games (the Lord).

The Isthmian Games included running, wrestling, long jumping, boxing, throwing the javelin, throwing the discus, horse racing, and chariot racing (Dio Chrysostom *Discourses* 8.12; Pindar *Isthmian Odes* 2). Non-athletic contests included singing, music, and poetry. Nero participated in singing competitions at the games throughout Greece. Among other victories, he won the prize at Isthmia “in the contest of singing to the harp and in that of the heralds” (Philostratus *Life of Apollonius of Tyana* 4.24). He usually won because he either intimidated the better competition or bribed them, or he flattered and bribed the judges (Suetonius *Nero* 23-24). Suetonius comically wrote,

While [Nero] was singing no one was allowed to leave the theater even for the most urgent reasons. And so it is said that some women gave birth to children there, while many who were worn out with the listening and applauding, secretly leaped from the wall, since the gates at the entrance were closed, or feigned death and were carried out as if for burial (*Nero* 23).

The theater, located about fifty yards northeast of Poseidon’s temple, was constructed in the fifth or fourth century B.C. It featured musical and poetry competitions. Although musical instruments were not used in the worship of the church, Paul was familiar with those of his day: “Even in the case of lifeless things such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes? Again, if the trumpet does not sound a clear call, who will get ready for battle?” (1 Cor. 14:7, 8). The earlier stadium at Isthmia was close to the temple of Poseidon; it was used for foot races and other activities. The larger stadium, a little farther away, was apparently used for horse and chariot races.

The victor’s crown at the Isthmian Games was made of pine or celery; no award was given for second or third place. At the institution of the games until the fifth century B.C. the crowns were made from pine, but then the material was switched to celery. After a few centuries, pine was reintroduced (Plutarch *Moralia: Table-Talk* 5.3.1-3 [675D-677B]). The archaeological and literary evidence suggests that celery and pine were both used from the second century B.C. to the second century A.D. The celery may have been withered, as opposed to the fresh celery used at the Nemean games (*AJA* [July 1962]: 259-63). A mosaic in the office of the president of the Isthmian Games in Corinth (in the south stoa of the agora) pictures a nude victor wearing a leafy crown, holding a palm branch, and standing before the seated goddess Eutychia, “Good Fortune” (*BA* [Dec 1951]: 93).

The games provided vivid athletic imagery for Paul to use in his letters. He admonished the Corinthian Christians to “run in such a way as to get the prize,” go “into strict training,” and strive for “a crown [*stephanos*, ‘victory wreath’] that will last forever” (1 Cor. 9:24, 25). There is stark contrast between the temporary wreath (perhaps already withered) that would eventually disintegrate and the imperishable crown that lasts forever (a symbol of eternal life). The Greek bronze statue known as “Boxer at Rest,” discovered in Rome, represents an athlete

exhausted from competition, with leather still strapped around his hands and his face scarred from receiving many blows (displayed at Palazzo Massimo alle Terme in Rome). Paul stated, “I do not fight like a man beating the air” (1 Cor. 9:26). The apostle was not a shadow boxer, engaged in an imaginary fight; his competition was very real, although it was a spiritual battle against the forces of evil (Eph. 6:12). As previously noted, near the end of Paul’s life he wrote, “I have fought the good fight, I have finished the race, I have kept the faith” (2 Tim. 4:7).



Statue of Augustus with Head Covering  
(Archaeological Museum of Ancient Corinth)



Nero with Head Covering  
(Archaeological Museum of Ancient Corinth)

The statue of Augustus and the head of Nero were both found at the Julian Basilica in ancient Corinth. In both cases, the rulers have their togas (outer garments) partially pulled up over their heads, which was a common practice among Roman men and women when they prayed or made sacrifices to their gods. This custom is also evident from some denarii featuring Julius Caesar, the Altar of Peace, the Temple of Vespasian altar at Pompeii, Suovetaurilia, and the Column of Trajan. The poet Virgil noted that it was a long-standing Roman custom for men to sacrifice to the gods with their heads covered (Virgil *Aenid* 3.403-9, 545; see Lucretius *Concerning the Nature of Things* 5.1198-1200; Dionysius of Halicarnassus *Roman Antiquities*



15.9.2; Plutarch *Moralia: Roman Questions* 10; Josephus *Wars* 7.5.4 [128]). Juvenal gave an example of a Roman woman doing the same thing (*Satires* 6.390-92). Paul distinguished between male and female, opposing unisex behavior that ignores the principle of male headship (1 Cor. 11:2-16). He instructed men to keep their heads *uncovered* while praying and prophesying, whereas he told women to have their heads *covered* while praying and prophesying. The activity envisioned here in which women also participated may have occurred in small group settings (see Acts 21:8-12), as opposed to the assembly of the whole church. No assembly indicators appear in 1 Corinthians 11—14 until *after* this section (11:17, 18, 20, 33, 34; 14:19, 23, 26, 28, 34, 35). If the activity did occur in the assembly, Paul may have waited until 1 Corinthians 14:33b-36 to correct the situation. The general principle, binding on *all* the churches of the saints, is for women to be silent in the assembly. Men are the ones to lead the church in prayer and give instruction in the Word (1 Tim. 2:8-15). (See Everett Ferguson, *Living and Worshiping as the Body of Christ* [Searcy, AR: Resource Publications, 2019], 128-38; Jack P. Lewis, *These Things Are Written* [Searcy, AR: Resource Publications, 2013], 693-715.)



Votive Offerings for Asclepius  
(Archaeological Museum of Ancient Corinth)

At ancient Corinth, excavators have uncovered a temple dedicated to Asclepius, the god of healing, which was part of a medical center. Other famous Asclepeia existed at Pergamum, Kos, and Epidaurus. The Asclepeion in Corinth may date back to the fifth century B.C. It was refurbished when the city was reestablished as a Roman colony in 44 B.C. The healing center was located near a fresh water spring, which supplied water to the Fountain of Lerna. The Asclepeion was still functioning in the second century A.D. when Pausanias mentioned the temple along with “the statues of Asclepius and Hygeia made of white stone” (*Description of Greece* 2.4.5). In Greek myth, Hygeia (“Good Health” or “Hygiene”) was one of the daughters of Asclepius and his attendant.

Medicine was practiced in the context of pagan belief. In the Asclepeion, there would have been rooms for dining, sleeping, exercising, and bathing—all of which are essential to good health. The sick person often slept overnight at the dormitory of the temple. It was thought that Asclepius either visited the sick person during the night and healed him, or that he recommended a treatment in a dream. In the morning, the patient reported the dream to the priest-physicians (“asclepiads”) to receive a particular cure. After the healing, the patient presented a terracotta votive offering (a replica of the restored body part) in thanks to the god. Aelius Aristides (second century A.D.) wrote, “But some, both men and women, even attribute to the providence of the god the existence of the limbs of their body, when their natural limbs had been destroyed; others list other things, some in oral accounts, some in the declarations of their votive offerings” (*Oration* 42.7). In a dedicatory inscription from Epidaurus, a man named Cutius Gallus offered a marble votive relief depicting a pair of ears with an inscription giving thanks for healing from deafness (National Archaeological Museum, Athens). Some speculate that, in other cases, offerings of body parts were made by patients at the beginning of the process, in hopes of being healed. Perhaps these offerings were painted in a way that indicated the particular disease.

Many life-sized terracotta body parts—arms, hands, legs, feet, heads, breasts, and genitalia—have been excavated at the Asclepeion in Corinth. Archaeologists have dated those artifacts to the fifth or fourth centuries B.C. A large collection of votive offerings would have eventually been removed from the temple to make room for new ones. The old ones would have been buried in a pit next to the temple rather than destroyed, since they were sacred to the god. Even though those votive offerings would have already been buried in Paul’s day, it is still possible that the literal sight of similar objects displayed at Asclepius’ temple in the first century influenced Paul’s metaphorical body imagery in 1 Corinthians 12—where he mentions a foot, a hand, an ear, an eye, a head, weaker parts, and unrepresentable parts. Certainly, the terracotta votives conveyed the importance that each member of the body has, as well as a person’s desire to be completely healthy. As Paul put it, “If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it” (1 Cor. 12:26). Also, the parts of the body that seem “weaker” are still “indispensable” (1 Cor. 12:22). They may not seem valuable until they become diseased and no longer work properly.

The large number of genitalia among the votive offerings have often been associated with the sexual immorality that was prevalent in Corinth. This assessment seems reasonable: A city where all types of immorality were frequently practiced—including fornication, adultery, prostitution, and homosexuality (1 Cor. 6:9-11, 15-20)—would have had many people suffering from sexually-transmitted diseases. Another suggestion is that some of these genitalia may relate to infertility. After all, other votive offerings which have been found at Corinth (breasts) and elsewhere (breasts, uteri, and swaddled babies) seem to relate to conception, pregnancy, birth, and motherhood. It would seem, however, that venereal diseases would have been a much greater problem in Corinth than infertility.

Located some distance south of the Asclepeion, the theater was on the northwest side of the main part of the city. It was originally built during the fifth century B.C., reconstructed in the Hellenistic period, and then later rebuilt in the Roman period. After expansions to 66 rows of seats, its capacity is estimated to have been 18,000 spectators. The theater was used for public assemblies as well as dramas.

South of the theater, the odeon was built in the first century A.D. as an addition to the new Roman colony. According to estimates, this small theater held an audience of 3,000 spectators and was used for musical and speech contests. In the second century, the odeon was renovated; and in the third century, it was converted into an arena.

The amphitheater was constructed in the first century A.D. on the northeast of Corinth. It was Roman custom to build these facilities on the outskirts of their cities. Even though the structure remains unexcavated, its elliptical outline is visible (about 260 by 170 feet). Gladiators, who were often condemned criminals or prisoners of war, fought with wild animals there. Concerning gladiator contests, Dio Chrysostom stated that “the Corinthians watch these combats outside the city in a glen, a place that can accommodate a crowd, but otherwise is dirty and such that no one would even bury a freeborn citizen there” (*Discourses* 31.121). The Corinthians would have had no problem understanding Paul’s metaphor, when he stated that he had “fought wild beasts in Ephesus” (1 Cor. 15:32).

Corinth was a city known for its skilled craftsmanship. Strabo wrote, “The city of the Corinthians, then, was always great and wealthy, and it was well equipped with men skilled both in the affairs of state and in the craftsman’s arts” (*Geography* 8.6.23). Corinthian bronze was well known in the ancient world, and reportedly had a peculiar smell (Martial *Epigrams* 9.59.11). It was prized for the quality of metal as well as the artistry of craftsmanship (Cicero *Against Verres* 2.4.97-98). Pliny the Elder stated that “Corinthian bronze is valued before silver and almost even before gold” (*Natural History* 34.1). Corinthian bronze was the material that Herod used for one of the temple gates (Josephus *Wars* 5.5.3 [201-205]; Mishnah *Middoth* 2.3; Talmud *Yoma* 38a). The “sounding brass” and dimly-reflecting “mirror” mentioned by Paul (1 Cor. 13:1, 12) would have been imagery familiar to the Corinthians. The “sounding brass” (KJV) could refer to bronze vases that were turned upside down and tilted with wedges in a theater. These were used to enhance a speaker’s voice, but they themselves only made a resonant hum (Vitruvius *On Architecture* 5.5.1). If this interpretation is correct, then the terms “sounding brass” and “resounding gong” would be polar opposites (*BAR* [Jan-Feb 1982]: 38-41). Bronze mirrors were commonly produced in Corinth, as well as other places in Greece. Excavators of a bronze foundry in Corinth discovered an oven for heating the metal and a bench for shaping it (*BAR* [May-June 1988]: 17).



Bronze Mirror, c. 460 B.C.  
(National Archaeological  
Museum, Athens)



In addition to bronze, Corinthian pottery was also very popular. An extensive area where pottery was made has been discovered just inside the western wall. Large quantities of broken pottery have been found there. When thinking of pottery, one is reminded of Paul's famous statement about the gospel being carried by human vessels: "But we have this treasure in jars of clay" (2 Cor. 4:7).

The idea that Corinth was wealthier than the cities of Macedonia is implied in Paul's instructions about the collection for the poor saints in Judea. The apostle held up the Macedonians as a positive example, for they had generously given out of their extreme poverty (2 Cor. 8:1-7). Interestingly, Paul refused to take money from the wealthier Corinthians for himself while he ministered in their city. Apparently, he did not want to be obligated to any type of patron-philosopher arrangement that was common in their culture (2 Cor. 11:7-9).

### **Lechaion**

The Lechaion harbor must have been grand in order to serve the thriving city of Corinth. The Lechaion Harbor Project has been involved in underwater investigations, exploring the nature of the harbor. Wooden caissons filled with hydraulic concrete have been discovered along the coastal areas which lack protective features. This construction technology is reminiscent of that used by Herod the Great at the harbor of Caesarea Maritima.

Researchers have struggled to date various parts of the harbor. Major construction may go back to the sixth or fifth century B.C. Between the fifth and third centuries B.C., a destructive earthquake hit the area, and apparently sand had to be dredged from the harbor to make it functional again. A major reconstruction took place in the fourth century A.D.

A sizable church building was excavated at Lechaion in the 1950s and 1960s. It has been dated to the fifth century A.D. and demonstrates a Christian presence in the area some four hundred years after the time of Paul. It is the longest basilica in mainland Greece, measuring 590 feet. Other church buildings have been excavated in the vicinity of Corinth, such as the Basilica of Kraneion.

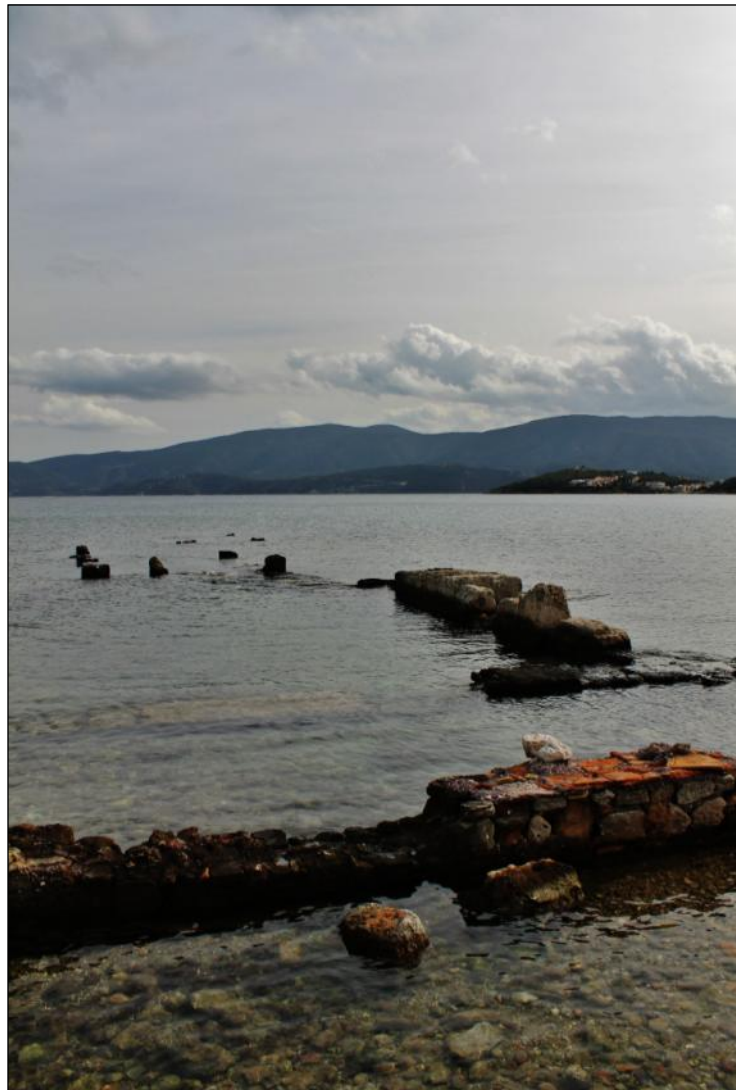
### **Cenchrea**

A road left the east side of the agora in Corinth and went to Cenchrea, which was about six miles away. Paul would have traveled on this road when leaving Corinth. After the apostle arrived at Cenchrea, he shaved his head to fulfill a vow (Acts 18:18). This reflects Paul's Jewish background, as he completed a temporary Nazirite vow (see Num. 6:1-21). Then he sailed on to Ephesus and continued his second missionary journey (Acts 18:19-21).

When Paul wrote the Roman letter from Corinth on the third missionary journey (see Rom. 16:23, 24; 1 Cor. 1:14), he probably sent it with Phoebe to Rome. She was a prominent and highly-respected Christian woman. Paul commended her to the church at Rome and described her as "a servant of the church at Cenchrea" (Rom. 16:1, 2). While the term *diakonos* used to describe her is sometimes translated "deacon" in reference to an appointed office in

the church (Phil. 1:1; 1 Tim. 3:8-13), it probably means “servant” in a non-technical sense here. Also, the word “women” in 1 Timothy 3:11 likely refers to the deacons’ “wives,” not to “deaconesses” as some versions read. While deaconesses were appointed in later centuries of Christianity, there is no indisputable evidence for them in the New Testament. By the third century A.D., deaconesses were appointed in some churches. They served sick women and helped other females prepare for baptism—contexts that were inappropriate for men. However, they did not lead in worship, exercise authority over men, or administer baptism (*Didaskalia* 16).

Many of the archaeological ruins at Cenchrea are underwater, including a Temple of Isis and a fourth-century Christian Basilica. The reason for this situation is that earthquake activity has changed the water level in the harbor, covering the buildings there. Stained glass has been found at Cenchrae that apparently depicts the harbor. It is on display in the museum at nearby Isthmia.



Possible Temple of Isis Underwater at Cenchrea