§ 1] FOR WHAT READERS, &c. [intropuction.   
   
   
   
 SECTION IL.   
 FOR WHAT READERS IT WAS WRITTEN.   
   
   
   
 1. CormtH (formerly Ephyré, which afterwards was its poetic name)   
 was a renowned, wealthy, and beautiful commercial city, and in the   
 Roman times the capital of Achaia Propria, situated on the isthmus   
 of the Peloponnese between the Ionian and Aégean seas, and at the foot   
 of a rock which bore the fortress Acrocorinthus, five miles in circum-   
 ference. It had two ports, of which the western (a mile and a half   
 distant) was called Lechzon, the eastern (about nine miles distant)   
 Cenchree. The former was for the Italian, the latter for the Oriental   
 commerce. Arts and sciences flourished notably in Corinth. The   
 Corinthian plate was especially celebrated. But these advantages were   
 accompanied by much wantonness, luxury, and gross corruption of   
 morals. These vices were increased by the periodical influx of visitors   
 owing to the Isthmian games, and by the abandoned and unclean   
 worship of Aphrodite, to whose temple more than a thousand priestesses   
 of loose character were attached. The city was taken, pillaged, and   
 destroyed by LL. Mummius 146 3.c.,—but re-established (as the colony   
 Julia Corinthus) by Julius Cwsar, B.c. 44,—and soon recovered its   
 former splendour, and was accordingly in St. Paul’s time the seat of the   
 Roman proconsul of Achaia (Acts xviii. 18).—An interesting description   
 of the present remains of Corinth will be found in Leake’s Morea, vol.   
 iii, ch. xxviii.   
 2. The Christian church at Corinth was founded by St. Paul on his   
 first visit, related in Acts xviii. (1—17). He spent there a year and a   
 half, and his labours seem to have been rewarded with considerable   
 success. His converts were for the most part Gentiles (1 Cor. xii. 2),   
 but comprised also many Jews (Acts xviii. 8: see too ver. 5, and note);   
 both however, though the Christian body at Corinth was numerous   
 (Acts ib. 4, 8, 10), were principally from the poorer class (1 Cor. i. 26 ff.).   
 To this Crispus the ruler of the synagogue (Acts xviii. 8; 1 Cor. i. 14)   
 formed an exception, as also Erastus the chamberlain of the city (Rom.   
 xvi. 23) and Gaius, whom the Apostle calls my host and of the whole   
 church. And we find traces of a considerable mixture of classes of   
 society in the agapa or love-feasts (1 Cor. xi. 22). :   
 38. The method of the Apostle in preaching at Corinth is described by   
 himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them   
 only the cross of Christ, without any adventitious helps of rhetoric or   
 worldly wisdom. ‘The opposition of the Jews had been to him a source   
 of no ordinary anxiety : see the remarkable expression Acts xviii. 5, and   
 note there. The situation likewise of his Gentile converts was full of   
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