

From "*A Call to Resurgence: Will Christianity Have a Funeral or a Future?*"
By Mark Driscoll, p. 45-47. Here he lists the distinctions that Pagan One-ism erases, with no attribution/footnotes.

Consequences of Pagan One-ism

Here are some practical implications of one-ism as practiced in its various forms:

- *There is no distinction between God the Creator and creation.* Radical environmentalism is one example

of this. It exceeds a healthy desire to steward God's creation and results in worshiping the earth because she is our Mother.

- *There is no distinction between God and humankind.* Spirituality does not humbly look outward to God for salvation but arrogantly looks inward for enlightenment and morality.
- *There is no distinction between good and evil.* All we have are perspectives, opinions, and culturally embedded subjective values. There's no such thing as timeless moral truths that apply to all peoples, times, and places. We're left with shifting situational ethics, building a moral house on sand.
- *There is no distinction between angels and demons.* All spirits and spiritualities are considered good, which leaves people vulnerable to demonic influences masquerading as angels of light.*
- *There is no distinction between mankind and animals.* Radical activists advocate for the rights and rescue of animals, often while supporting the murder of unborn children, contrary to the Bible's teaching that mankind is uniquely made in the image of God and that the created order places human life above animal life.
- *There is no distinction between men and women.* Oneism replaces God-given gender with culturally created

* See 2 Corinthians 11:14.

STANDING KNOCKOUT

gender: transgenderism, bisexuality, homosexuality, cross-dressing, and the like.

- *There is no distinction between religions.* One-ism usually results in a vague pagan spirituality. As a result, a Christianity that makes distinctions (such as those listed above) is considered a fundamental threat to the entire worldview of one-ism.

Perhaps the most tragic implication of new pagan one-ism is that it results in hopelessness. Functional one-ism may in part explain why the largest category of prescription drugs is antidepressants and why many people self-medicate their pain with drugs, alcohol, sex, gambling, high-risk behavior, and food. Speaking of the ancient implications of one-ism, N. T. Wright explains, "When everything (including yourself) shares in, or lives within, divinity, there's no higher court of appeal when something bad happens. Nobody can come and rescue you. The world and 'the divine' are what they are, and you'd better get used to it. The only final answer (given by many Stoics in the first century, and by increasing numbers in today's Western world) is suicide."¹¹

See below: "*Gospel Truth/Pagan Lies*" by Peter Jones, p. 49-54. Here, Dr. Jones explains the distinctions that pagan One-ism erases (his original thoughts).

CAN YOU TELL THE DIFFERENCE?

GOSPEL TRUTH

PETER JONES

PAGAN LIES

Gospel Truth
Pagan Lies:
Can You Tell the Difference?

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Creator/Creature

Monism destroys the distinction between God, who existed always, and creation, which had a beginning. If the world is divine, having created itself through evolution, then we human beings can create ourselves too, evolving into a better race, with no need for a Creator. This is the major distinction which must be eliminated so that the elimination of the other distinctions can proceed without real opposition.

God/Man

As in many world religions, monism believes that man is God, or at least that the sum total of all human endeavor and value equals God. Man owes no worship or obedience to a God outside creation who reveals himself to his creatures, loves them, and communicates to them in objective truth.

Animals/Humans

What child does not love his pet? Animals hold a special place in our life and the nature in which we live is beautiful and striking. Monists rightly notice that humans often mistreat animals and destroy nature. They offer a salutary program: eliminate the distinctions between animal, plant and human life, since everything is divine. Witches take the deification of nature to an extreme, by adopting familiars, pets that help them communicate with the spirit world.

Right/Wrong

On the monistic circle, all points are relative. If you realize that your own evil is not really *evil*, you will know freedom. I once met a long-time church member who discovered *A Course in Miracles*. In it he read that sin did not exist and that guilt was an illusion. He testified to "walking on air." Many people classified as sinful, (such as pro-abortionists and homosexuals) can find a guilt-free place in society. The spiritual and mystical experience of monism frees you from a guilty conscience because your own evil is *good*.

Life/Death

Monists almost revere death for its necessary place in the circle of life. Their strong sense of the oneness of the universe is sometimes tied to a notion of reincarnation, in which the natural process of death brings them closer to perfection. Medicine now emphasizes "dying with dignity." Some believe that a little baby spirit knocks on the door of his mother's womb. If he hears her say, "Not just now," he bounces back to the world of spirit to await a more welcoming womb. The baby spirit giggles, the birds twitter, and everyone is deliriously happy!

Heaven/Hell

"Imagine there's no heaven...[and] no hell below us," sang my old school chum, John Lennon, as he led the Sixties generation into Eastern spirituality. Monists have no sense of a heavenly world, God's own domain, whose values and realities are beyond what we experience now. The only hell is a man-made state of judgmentalism. They blame Christians for spoiling the party with their distinctions, which stir up hatred and cause suffering.

Christ/Satan

Monism claims that Satan and Christ are like twins. Like the Yin and the Yang we saw earlier, they express different sides of the same reality. Because of this, monists do not value Jesus Christ's historical birth, death, resurrection and ascension, which give Christ too specific an identity. To them, the spirit of Christ is anything helpful, whether healing techniques, sexual satisfaction, or meditation. Christ and the antichrist become one and the same.

Sin/Holiness

The very word *sin* has gone out of style. Even some Christian groups have begun to cringe when they find themselves using it. Monists prefer words like *wholeness* to *holiness*. They want to avoid conflict at any cost. Measuring behavior against God's objective standards is too constraining. We will have a better chance at peace if we make up our own, less rigid standards. As long as everyone is happy about an action, it can't be wrong.

The Bible/Other Scriptures

You will soon notice compilations of Scriptures from all the world's religions on the book store shelves. Don't be surprised. As our world goes global and as monistic thinking gains ground, you may have a hard time explaining why you trust the Bible and not other Scriptures. Since there should be no distinctions, according to monism, and since all religions are ultimately one, no revelation can claim absolute authority over us. Beside, the god within has no need of Scripture. He/she/it specializes in *direct* revelation.

Orthodoxy/Heresy

Even some supposedly Christian scholars want to expand the Scriptures, adding books like the Gnostic *Gospel of Thomas*. They believe there is no true or false Christian doctrine. Those who impose doctrinal standards are narrow-minded and petty. Often monists can confuse Christians by seeming to accept Christian beliefs like love and tolerance and the rejection of bigotry.

Christianity/Paganism

Monists believe the distinctions between Christianity and paganism are short-sighted, mean-spirited and intolerant. Only a deep communion between all forms of spirituality—Christianity, Buddhism, Hinduism, witchcraft, nature worship, worship of the body as a self-healing, godlike organism—can bring the world together and promote a common spirituality for the good of all.

Male/Female

Seeing such injustices as the mistreatment of women throughout the world, and violence done to homosexuals, monists propose two solutions:

1. eliminate our definition of humans as male or female, which is really a way of maintaining old-fashioned patriarchy, and
2. tolerate all sexual choices, emphasizing androgyny (being both male and female) as the ideal expression of monistic spirituality.

From *"A Call to Resurgence: Will Christianity Have a Funeral or a Future?"*
By Mark Driscoll, p. 39. Here, Driscoll explains the terms "One-ism" and "Two-ism" with one generic endnote (5) that cites no specific page of reference and further explains Jones' original thoughts from his book, *"One or Two: Seeing a World of Difference,"* without citation. Note that in his explanation of "One-ism," he references *"a single circle."*

served the creature rather than the Creator, who is blessed forever!"

This passage draws a line between two competing world-views: the truth, what is often referred to as "two-ism," and the lie, or "one-ism."⁵ Two-ism is the biblical doctrine that Creator and creation are separate—like two separate circles—and that creation is subject to the Creator. We were created to worship our Creator by enjoying and stewarding his creation. One-ism removes the line between Creator and creation, as if the two coexist within a single circle. Interestingly, the single circle appears as a sacred motif throughout pagan traditions: Hinduism (the yantra circle), Buddhism and Taoism (the mandala circle of dharma and the yin-yang), Wicca (the sun cross), and Native American spirituality (medicine wheels and dream catchers).

Pagan religions differ greatly in their specific beliefs, but all adhere to the basic principles of one-ism that Paul warns us about in Romans 1. Besides a fresh coat of paint, there's nothing new about new pagan one-ism. But many of its modern manifestations have gained broad acceptance, even within some churches. It's important to understand common varieties of "new" paganism in order to identify attempts—blatant and subtle—to exchange the truth of God for a lie.

Atheistic One-ism

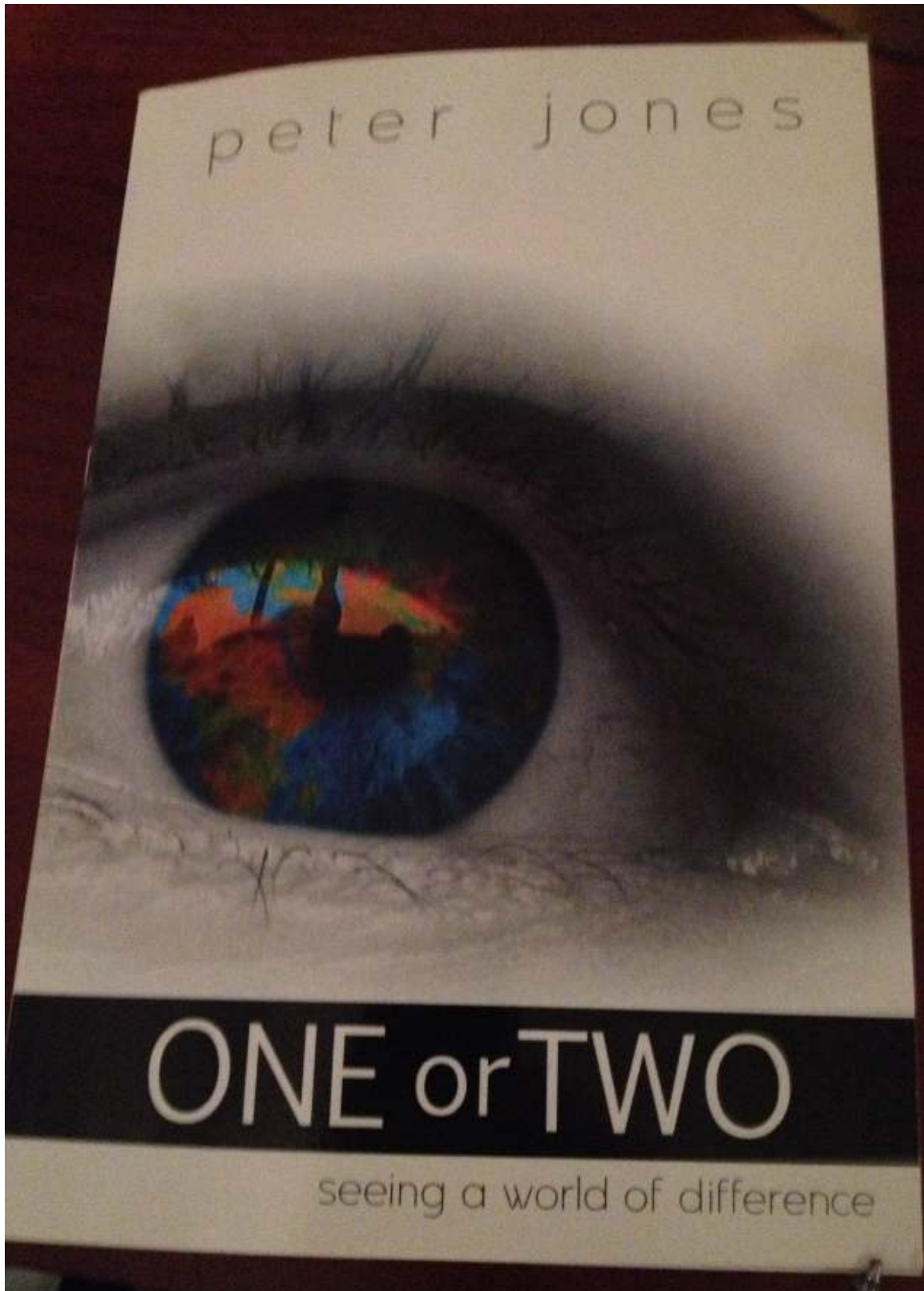
Atheistic one-ism results in the belief that there is nothing and no one beyond physical matter. There is no God who made us or is coming to rescue us; we are here for no

- www.gallup.com/poll/159785/rise-religious-nones-slows-2012.aspx. Diana Butler Bass, *Christianity After Religion: The End of Church and the Birth of a New Spiritual Awakening* (New York: HarperCollins, 2012).
23. Amy Sullivan, "The Rise of the Nones," *Time*, March 12, 2012, www.time.com/time/magazine/article/0,9171,2108027,00.html.
 24. Karen Valby, "Jodie Foster: Unbreakable," *Entertainment Weekly*, August 31, 2007, www.ew.com/ew/article/0,,20054140_3,00.html.
 25. Katherine Ozment, "Losing Our Religion," *Boston*, January 2013, www.bostonmagazine.com/2012/12/losing-our-religion-non-religious-parenting.
 26. Ibid.
 27. See Patricia O'Connell Killen and Mark Silk, eds., *Religion and Public Life in the Pacific Northwest: The None Zone* (Lanham, MD: AltaMira Press, 2004).
 28. Dickerson, *The Great Evangelical Recession*, 117–120.

CHAPTER 2. STANDING KNOCKOUT: HOW WE GOT OUR BELL RUNG

1. Mark Noll, "Where We Are and How We Got Here," *Christianity Today*, September 29, 2006, www.christianitytoday.com/ct/2006/october/16.42.html.
2. See Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Eerdmans, 1989).
3. "Does Satan Exist? Part 6 of 10," www.youtube.com/watch?v=TiqUUB3VMrA.
4. Ibid.
5. See, for example, truthxchange.com or Peter Jones, *One or Two: Seeing a World of Difference* (Escondido, CA: Main Entry Editions, 2010).
6. Quoted in Henry F. Schaefer III, *Science and Christianity: Conflict or Coherence?* (Watkinsville, GA: The Apollos Trust, 2003), 82.
7. Larry Alex Taunton, "Listening to Young Atheists: Lessons for a Stronger Christianity," *The Atlantic*, June 6, 2013, www.theatlantic.com/national/archive/2013/06/listening-to-young-atheists-lessons-for-a-stronger-christianity/276584.
8. Heather Clark, "Episcopalian 'Bishop': Paul Bigoted for Not Embracing Diversity in Demon-Possessed Girl," *Christian News*, May 31, 2013, <http://christiannews.net/2013/05/31/episcopalian-bishop-paul-bigoted-for-not-embracing-diversity-in-demon-possessed-girl/>.
9. Neela Banerjee, "Use of Wiccan Symbol on Veterans' Headstones Is Approved," *New York Times*, April 24, 2007, www.nytimes.com/2007/04/24/washington/24wiccan.html?_r=0.

On page 17 of Peter Jones' book, *"One or Two: Seeing a World of Difference,"* he explains the terms "Two-ism" and "One-ism" and notes: **"I take responsibility for coining these terms."** He further explains the terminology on p. 88, referencing *"one big circle"* as a way to explain "One-ism."



to my dear friends sister
with the Lord's blessing
on your work
(Signature)

ONE OR TWO

Seeing a World of Difference

Romans 1 for the Twenty-first Century

Peter Jones

**MAIN
ENTRY**

One or Two: Seeing a World of Difference
Romans 1 for the Twenty-first Century
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Editor's Note:

Bible translations are taken from the English Standard Version, unless otherwise indicated. Any parenthetical reference without book and chapter is from Romans 1. Biblical references use the briefest Chicago Manual of Style abbreviations. Most are clear, but several may be confusing. Jo is the abbreviation for Joshua, not Job, for example.

The usual preface for internet sites (<http://www>) has been eliminated (e.g. truthXchange.com), unless the webpage does not use the usual preface.

The author's preference to capitalize pronouns referring to God but not those referring to Jesus is meant to emphasize the incarnation, not to evidence any lack of confidence in the deity of Jesus Christ.

ARE YOU A ONE-IST OR A TWO-IST?

One and Two refer to two antithetical worldviews—One-ism or Two-ism. The “ism” part makes the word into a distinctive system, or theory. So One-ism is the theory of oneness. Two-ism is the theory of twoness. Now, while I take responsibility for coining these terms, I take no credit for inventing the meanings they convey.

One-ism believes that “all is one” and shares the same essential nature. Theologians use the term “consubstantiality.” As you probably know, “con” means “with” in Latin, and you know what “substantial” means — “substance” or “essence.” In One-ism, everything shares *the same essence*. In a word, everything is a piece of the divine.

Two-ism believes that while all of *creation* shares a certain essence (everything apart from God is created), the *Creator* of nature, namely God, is a completely different being, whose will determines the nature and function of all created things.

Everything you do and think is affected by how you answer the question, “Are you a One-ist or a Two-ist?” The apostle Paul clearly describes these two options (and there are only two) in one of the most staggeringly simple and ideologically profound verses

The choice we make affects the way we read our world. An esoteric read will deliver very different conclusions than an exoteric read. Does the world create itself, or is there a Creator, different from the world? Is reality One or is it Two?

One-ism (*all-is-one*) is an esoteric read on reality. It maintains that everything can be explained by everything else. There are no qualitative distinctions to be found in the universe. The world creates itself and humans are “co-creators” along with everything else. In this system, reality is One. Think of one big circle. Everything is contained within it: rocks, trees, planets, human beings—even God, as a kind of energy. Everything is connected to everything else. There is nothing outside the circle.

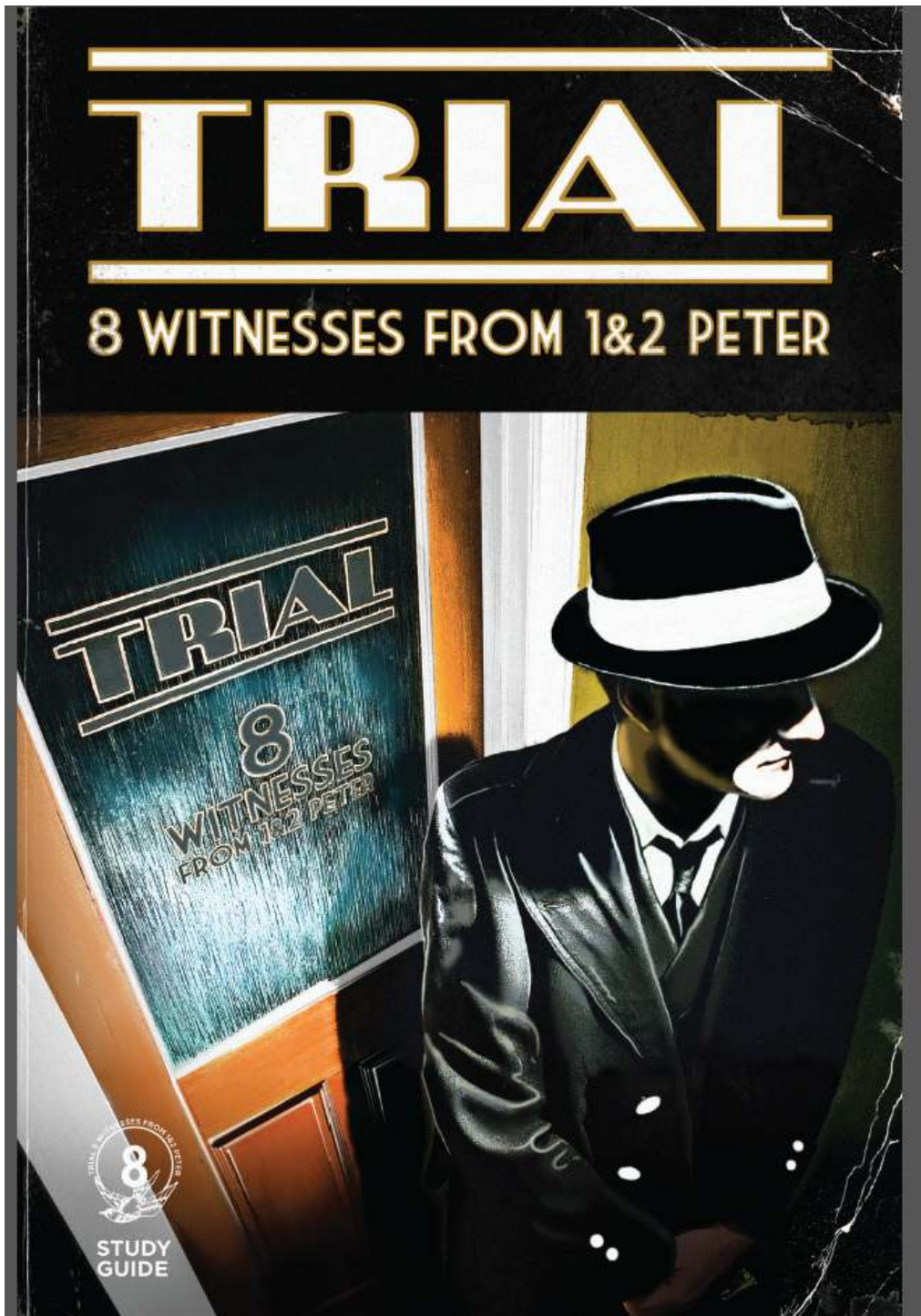
Two-ism (*All-is-two*) is an exoteric read on reality. It maintains that the world is made by a Creator who is uncreated and radically different from his creatures. There are *two* forms of existence: the created and the one who created it. The two, while deeply related, are qualitatively distinct. Think of two circles, connected but distinct and essentially different.

Into the middle of our muddle comes a Word from the outside, from the upper circle, in language we understand. Quite mysterious—too good to be true. This Word/Truth makes sense to us. It claims to be the Word of the One who, from the outside, made everything—things we know about and a lot of things we know nothing about. This Word proposes a worldview model different than all the other options, for it contains the objectivity or “outside perspective” for which we crave. As such, it makes sense of our deepest human longings for meaning and significance by giving an overview of the whole.

One hint of the truth of this Word from the outside is its uniqueness. All other explanations come from inside reality, and find their source in subjective Oneness. The bright hope of a Word from outside propels our interest in space travel and our extravagant spending on research projects sponsored by the Search for Extraterrestrial Intelligence (SETI). However, eventual messages

Following are pages from Mark Driscoll's book, *"Trial: 8 Witnesses From 1&2 Peter."* On p.7-8, under the heading *"Where and When were 1 and 2 Peter Written?"*, Driscoll reproduces, **word for word**, virtually all of a three-paragraph segment from p. 1370 of *New Bible Commentary, 21st Century Edition, 1 Peter*. Contributing Editors: D.A. Carson, R.T. France, J.A. Motyer and G.J. Wenham, Inter-Varsity Press.

Note that while Driscoll cites two footnotes (citations 10 and 11) in this section, he's only *duplicating the two references cited in the original paragraph he reproduces*. Nowhere does he footnote the *New Bible Commentary* as his source for the word-for-word material, nor does he set it off with quotes, showing that it's an exact reproduction.



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8 WITNESSES FROM 1 & 2 PETER

INTRODUCTION

BY PASTOR MARK DRISCOLL

8 WITNESSES FROM 1&2 PETER

article 2

introduction

“This epistle of Peter is one of the grandest of the New Testament, and it is the true, pure gospel. For Peter . . . inculcates the true doctrine of faith—how Christ has been given to us, who takes away our sins and saves us.”
— Martin Luther

Peter’s two letters are a mere 166 verses. Nonetheless, they are packed with keen wisdom from a seasoned pastor about how to live amidst life’s trials in light of the person and work of Jesus, who also suffered unjustly.

As the opening lines of 1 Peter indicate, he is writing to a multi-campus church scattered over a wide geographic region. The ancient cities of “Pontus, Galatia, Cappadocia, Asia, and Bithynia” were located in modern-day Turkey.

Bible commentator Karen Jobes says, “This is a vast area of approximately 129,000 square miles. . . . (As a comparison, the state of California covers about 159,000 square miles.)”⁸ She goes on to say,

The residents practiced many religions, spoke several languages, and were never really assimilated into the Greco-Roman culture. . . . And yet this untamed region became the cradle of Christianity. . . . We may surmise that, in no small part because of this letter [1 Peter] and the faithfulness of those who received it, well-established churches flourished in all five of these regions by AD 180. Their bishops attended the great councils of the second through the fourth centuries, where the doctrines were forged that Christians hold dear yet today.⁹

Where and when were 1 and 2 Peter written?

In 1 Peter 5:13 Peter says he is writing from “Babylon.” This seems like a reference to the local church in Babylon, but it is unlikely that Peter would have gone to the former capital of Nebuchadnezzar’s empire. This is because by Peter’s time it was a sparsely inhabited ruin (fulfilling Isaiah 14:23). In Revelation 16:19 and 17:5, “Babylon” is used as a cryptic name for Rome, and Colossians 4:10 and Philemon 24 (most likely written in Rome) show that Mark was there with Paul.

In 2 Timothy 4:11, Mark is in Asia Minor, and Paul sends for him to come, most probably to Rome. The fact that neither Peter nor Paul mentions the other in the list of those sending greetings from Rome merely suggests that they were together at the time of writing their letters. All this points to the theory that Peter

~7~

was writing from Rome, which is supported by the evidence of Tertullian¹⁰ and Eusebius.¹¹

Regarding when 1 and 2 Peter were written, a date in the reign of Nero (AD 54–68) would seem best. Since Peter makes no reference to Paul's martyrdom, which is thought to have taken place during the outburst of persecution in Rome in 64, the letter was probably written before then (see also 1 Peter 2:13). Links with other writings are thought to suggest a date after 60. So far as we can draw any conclusions from the evidence, the letters were probably written c. 63–64.

Why were 1 and 2 Peter written?

The churches and Christians who received Peter's letter would have been tremendously honored and encouraged at the willingness of such a noteworthy Christian leader to take the time, although he had never even met them, to speak into their life with practical pastoral affection. Also, the fact that Peter took the time to pen not one but two letters indicates that there were serious concerns that had escalated to the point of urgency.

The original audience of 1 Peter was a suffering audience. What was the nature of this suffering? Jobes writes, "Virtually all commentators understand the persecutions referred to in 1 Peter to be sporadic, personal, and unorganized social ostracism of Christians with varying intensity, probably reinforced at the local level by the increasing suspicions of Roman officials at all levels."¹²

Bible commentator Paul Achtemeier agrees that the persecution in 1 Peter is:

due more to unofficial harassment than to official policy, more local than regional, and more at the initiation of the general populace as the result of a reaction against the lifestyle of the Christians than at the initiation of Roman officials because of some general policy of seeking out and punishing Christians. That does not rule out the possibility that persecutions occurred over large areas of the empire; they surely did, but they were spasmodic and broke out at different times in different places, the result of the flare-up of local hatreds rather than because Roman officials were engaged in the regular discharge of official policy.¹³

Peter's underlying concern was about what we today call tolerance, diversity, and religious pluralism. Subsequently, the letters, although a few thousand years old, are incredibly timely to our current culture in which Christians are welcome to love Jesus so long as they agree that other religions and spiritualities are equally valid, do nothing to discourage others from patronizing their spiritualities and religions by speaking against them or evangelizing people, and are willing to actively participate as requested with practitioners of other religions and spiritualities so as to be loving, tolerant, and non-judgmental in the eyes of the world. One wonders if they also had an ancient great-grandmother of Oprah on their televisions in Bithynia.

Christianity spread to the region where Peter's letter was originally sent as

- “And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.” (1 Pet. 5:10)
- “His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence.” (2 Pet. 1:3)
- “But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.” (2 Pet. 3:18)

Trials come to all Christians. Trials come without warning. Trials do not necessarily come one at a time, and sometimes it feels like we’re at war on every front for the simple reason that we are. Trials can repeat, which means that just because you’ve lived through it does not mean that it is over. Trials range in severity and duration from momentary annoyance to lifelong anguish.

Still, as Peter will show us, every trial is either from God’s hand or through God’s hand. Thus, if we embrace trials as an opportunity from God, they can and do result in his glory and our good.

Trial: Eight Witnesses from 1 and 2 Peter is a theme taken directly from the two books. Peter uses the theme to teach that a trial is an opportunity God uses in our life to help us become Christians, or grow in maturity as Christians. Through trials we can learn about Jesus and grow to be more like him. The trials that we will cover as we study 1 and 2 Peter fit within the eight categories of temptation, submission, marriage, suffering, humility, faith, doctrine, and perseverance. How we respond to each trial is a witness to whether or not we are Christians, and how closely we are walking with Jesus. Furthermore, for Christians, each trial that we face is a witness to the genuineness of our faith, to reassure us that God has saved us, and to reveal to others the difference that salvation makes.

Peter’s own words serve as a matchless closing exhortation, which is the purpose of this entire series. In 1 Peter 5:12 he says, “I have written briefly to you, exhorting and declaring that this is the true grace of God. Stand firm in it.”

NOTES

8. Karen H. Jobes, *1 Peter* (Grand Rapids: Baker, 2005), 19.

9. Karen H. Jobes, *1 Peter* (Grand Rapids: Baker, 2005), 22–23.

10. *Against Heresies*, 36.

11. *Ecclesiastical History*, 2.25.8; 2.15.2; 3.1.2–3.

12. Karen H. Jobes, *1 Peter* (Grand Rapids: Baker, 2005), 9.

13. Peter Achtemeier, *1 Peter* (Minneapolis: Fortress, 1996), 35–36.

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Taken all in all, none of these objections is conclusive. The majority of the evidence, both external and internal, would appear to support the traditional view that Peter the apostle wrote this letter.

Where and when was the letter written?

In 5:13 the writer sends greetings from 'she who is in Babylon, chosen together with you'. This seems like a reference to the local church in Babylon, but it is unlikely that Peter would have gone to the former capital of Nebuchadnezzar's empire. By Peter's time it was a sparsely inhabited ruin (fulfilling Is. 14:23). In Rev. 16:19 and 17:5 'Babylon' is used as a cryptic name for Rome, and Col. 4:10 and Phm. 24 (most likely written in Rome) show that Mark was there with Paul.

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In view of what was said above about Christians being persecuted, a date in the reign of Nero (AD 54-68) would seem best. Since Peter makes no reference to Paul's martyrdom, which is thought to have taken place during the outburst of persecution in Rome in 64, the letter was probably written before then (see also 2:13). Links with other writings are thought to suggest a date after 60. So far as we can draw any conclusions from the evidence, the letter was probably written c. 63-64.

To whom was the letter written?

Peter answers the question in 1:1. The region described was in the Roman provinces in Asia Minor (modern Turkey) north of the Taurus mountains. It is difficult to be precise as the place-names can refer to both ancient kingdoms and contemporary Roman provinces, and the two did not always have the same boundaries. The map illustrates the theory of Colin Hemer (ExpT 89 [1978], pp. 239-243, *The Address of 1 Peter*) about the most likely route to have been followed by a messenger taking this letter to the main churches in these areas, where it would have been copied for distribution to the smaller centres of Christian witness (see Col. 4:16).

The social status of the recipients probably reflected that of most of the churches of the day, as a cross-section of the community. There



Suggested route taken by the bearer of Peter's first letter from Amisus to Chalcedon.

were husbands and wives (3:1,7), slaves (2:18 — but no reference to masters as in Eph. 6:5-9; Col. 3:22-4:1), younger men (5:5) and an eldership giving pastoral care (5:1-4). Some of the women appear to have been able to afford a comfortable life-style (3:3). The description of the readers' pre-Christian manner of life (4:3-4) suggests that some of them might have been involved in the local pagan trade-guilds. Peter calls them 'strangers in the world' (1:1; 1:17; 2:11) and this technical term has led John H. Elliott in *A Home for the Homeless* (SCM, 1982), to develop the theory that they were 'resident aliens'. But the case is far from proven and the wording could be being used figuratively to reflect the way in which their Christian life-style had distanced them from their pagan neighbours. It also picks up the OT language of David and Solomon as they saw their life on the earth in the light of eternity (see Ps. 39:12 and 1 Ch. 29:15).

The religious background of the original readers appears to have been both Jewish and Gentile. We know from Acts 2:9 that there were Jewish visitors from Asia Minor in Jerusalem for Pentecost, and those among them who were converted at that time would have taken the gospel message back with them. Converts at Pisidian Antioch and Iconium came from the synagogue (Acts 13:43; 14:1), and Luke specifically mentions in the latter case that the church was formed both of Jews and Gentiles. So Peter's writing reflects such a mixed gathering of believers. He uses the OT to prove his points (1:24-25; 2:6, 7-8, 22-24; 3:10-12).