

ARTICLES AND BOOKS RELEVANT TO MELANESIA

“Mi les long yupela usim flag bilong mi’: Symbols and identity in Papua New Guinea” – Andrew J. Strathern and Pamela J. Stewart, *Pacific Studies* 23 (March/June 2000), pp. 21-49. “The death of *moka* [a nexus of competitive exchanges] coincides with the birth of Christian ways, but these ways are then adapted, so as to reproduce many of the essential patterns of the *moka*. What begins as the development of new forms of custom and identity, tied in with national-level concerns, is, once more, transformed back into local agendas.”

“Religion and politics in Papua New Guinea (1997-2000)” – Philip Gibbes, *Point* 24 (2000), pp. 155-174. “Traditionally, in Melanesia, spiritual power helps one avert misfortunes, and discover ways to prosperity and well-being. Many people continue to think this way. That is why calls to separate religion and politics so often meet with incomprehension and resistance, on the part of the general populace in Papua New Guinea, for, in Melanesian terms, religion has a political function.”

“How do we identify Melanesian Christians?” – Henry Paroi, *Catalyst* 30-2 (2000), pp. 153-184. “As a Melanesian, I have a feeling that, although we have many good and committed Christians, we still have to challenge ourselves, whether we are truly, and in all honesty, loyal to the message of Christ. I think that many of us are Christians *long skin nating*. I have encountered quite a number of times, when people did something not good. They said that what they had done had nothing to do with their belief in God. What they did was outside the church. They really believe that they could do whatever they wanted to do, but they still considered themselves as good Christians. I see, here, that their conscience is not properly formed.”

“Who makes it rain?: a question of biblical authority” – Kevin Cain, *EMQ* 37-3 (July 2001), pp. 320-329. “Scripture informs us of Satan’s power. But scripture does not tell us precisely what he can do, how he is

able to influence us with his lies, the extent of his power, and how he blinds the minds of unbelievers. So where should we look for answers?"

“Bible translation and endangered languages: some general reflections” – Joseph Hong, *The Bible Translator* 52 (April 2001), pp. 210-215. “Working on Bible translation, over the years, particularly in the area of minority languages, I often have to confront the issue of safeguarding the languages, for which we translate the Bible. By ‘minority language’, I don’t mean, simply, a language, spoken by a minority group, in the presence of another language, spoken by a majority of the general population. . . . A language, spoken by millions of people, for example, may be considered a ‘minority’ in countries with very large populations, like India or China, but surely not in a region, like the South Pacific, or a country, like Papua New Guinea.”

“Daniel 10 and the Notion of Territorial Spirits” – David E. Stevens, *Bibliotheca Sacra* 157 (October-December 2000), pp. 410-431. “Several factors, related to the use of the term שַׂר (*sar*) in Dan 10:13, 20, confirm the view that the designations, ‘prince of Persia’ and ‘prince of Greece’, refer to angelic (demonic) beings. These were not mere human princes, nor were they ‘territorial spirits’, they were powerful national angels, or ‘empire spirits’, who opposed God’s carrying out His purposes, through His people Israel.”

Pentecost – today?: the biblical basis for understanding revival – Iain Murray, Edinburgh UK: Banner of Truth Trust, 1998, 226 pp. “If revivals consist of *more* of what Christians already possess, then these characteristics of character and conduct will be eminent in every true revival. So it has been proved. But, where the priority of these things is passed by, and other signs are introduced as *proof* of revival, perhaps, ‘miracles’ – tongues, revelations, public confessions of sin, or forms of physical excitement – then, mistaken assessments become a near certainty.”