

ARTICLES AND BOOKS RELEVANT TO MELANESIA

Showdown of the Gods – Victor Schlatter, Mobile AL: Gazelle Press, 2001, 162 pp. “I didn’t understand it all in the beginning, but, over the years, as we stood back and weighed our own cultural assumptions, along with many of theirs, the pluses and minuses became abundantly clear. We found a people, preserved from antiquity, who had never been tainted with the Hellenistic mindset, which had, long before, goaded ensuing generations in Europe and westward, to gear down to far greater matters than honouring God!”

“Possessed or Obsessed?” – Agnieszka Tennant, *Christianity Today* 45 (September 3, 2001), pp. 46-63. “Biblical passages, describing demonisation, don’t say if the demonised were Christians or non-Christians (though some scholars argue that some cases imply the demonised professed allegiance to Christ). For all it has to say about demons, the Bible doesn’t say definitely that modern Christians can be demonised. Neither does it say they cannot.”

“The Great Commission Revisited: The Role of God’s Reign in Disciple-Making” – Paul Hertig, *Missiology: An International Review* XXIX (July, 2001), pp. 343-353. “In our mission, rather than prioritise the saving of a person’s soul, and then, if funds allow, add additional charitable or social service, we should respond, in love, at every level, whenever possible and practicable.”

“Faith and Works in Paul and James” – C. Ryan Jenkins, *Bibliotheca Sacra* 159 (January-March, 2002), pp. 62-78. “The historical situation, that seems to have prompted James to write his epistle to the Jewish-Christian church, involved a strain of antinomianism that greatly concerned James. This is commensurate with the proposal that his purpose in 2:14-26 was to stress the validating nature of works for those who professed faith in Christ, especially in opposition to those, who lacked such works.”

“Poetry, Singing, and Contextualisation” – Mark. J. Hatcher, *Missiology: An International Review* XXIX (October, 2001), pp. 475-487. “Such functions suggest that poetry and singing are a significant means for forming, expressing, and diffusing an understanding of God, the gospel, and Christian life, that speak powerfully to a people’s contemporary situation. In other words, they facilitate the contextualisation of theology.”

“Pacific Islander Pastors: Historiographical Issues” – Doug Munro and Andrew Thornley, *Pacific Studies* 23 (September/December 2000), pp. 1-31. “Quite simply, the contagious euphoria of the pioneering phase of missionisation has a superficial glamour that attracts historians (as it often did missionaries, themselves) in ways that the dull routine of ongoing consolidation does not. The dearth of post-World War II religious history in Papua New Guinea is a particular, glaring manifestation of a Pacific-wide historiographical lacuna, but by no means the only one.”

Encountering the Book of Genesis – Bill T. Arnold, Grand Rapids MI: Baker Book House, 1998, 234 pp. “In reality, Israel offered a window on a completely different world, or, at least, a completely different way of looking at the world. Israel was not a mirror that simply reflected the culture of the ancient Near East. Rather, Israel represented a window, providing the ancient Near East with a different view on the world.”

“How Are We Doing at Developing National Leaders?” – James Stamoolis, *Evangelical Missions Quarterly* 37 (October, 2001), pp. 488-495. “Ministerial training systems produce scholars, not leaders. A study, funded by the Murdock Charitable Trust, demonstrated the dissonance between what should be the ministerial priorities, as viewed by laity, pastors, and seminary professors. . . . There are several problems in the standard academic models for training leaders.”