

Conclusion

An attempt has been made to respond to the Koreri/Manseren movement of the Biak/Numfor people. The movement is based on the myth of Manarmakeri, their ancestor, who will return to inaugurate a golden age for his people. An initial effort to refute the myth was begun by comparing the biblical concept of revelation with the legend. The Biak and Numfor people accept the myth as revelation also.

The movement is economically oriented amid the problems of poverty and sickness in the Biak/Numfor society. Suggestions were given to care for the physical needs of the people. The spiritual solution to economic hardships was presented in the form of developing a mind-set of wholeness in an individual, and a sense of self-worth centered in Jesus Christ. The believer's relationship with Him negates the individual's feeling of inferiority that grows from low worldly status.

Tribal solidarity is evident among the people. In the Koreri movement, the konoor (prophet) rallies the cultists in anticipation of utopian bliss. Effort was made to show that corporate solidarity is also a biblical concept, both in the Old and New Testaments. Application of solidarity was suggested in practical ways that believers might express in their relationships as members of the body of Christ.

A main presupposition is that the myth of the Biak and Numfor people is the root of cargoism, and of the Koreri

hope. For an animistic society, solutions were offered to show that this myth has a relationship with the demonic. Proofs were given to establish the fact of demonic involvement in the people's lives. A biblical study of demonism was undertaken from both the Old and New Testaments. Application was made in identifying the demonic in the culture, showing that, through resources of spiritual warfare and the believer's position in Christ, demon influences are overcome.

The Koreri movement was shown to have an element of imminency in its teaching. The imminency depends on the appearance of the konoor who calls the cultists to prepare for the appearing of the savior, Manarmakeri. An effort was made to offset this teaching by comparing the person of Manarmakeri with the person of Christ, and the nature of the Koreri movement with the nature of the kingdom of God.

In summary, the Biak and Numfor people entertain a hopeless dream of a future golden age which will never happen. How wonderful to know that a truly glorious age is imminent with the coming of the Lord Jesus Christ to reign upon earth. While appreciating the cultural heritage of the people, the need to establish a truly biblical answer to the people's material and spiritual needs is the main purpose and thrust of this project.

The project is a beginning effort, and is by no means complete. As I continue to study the subject, and God willing, return to Irian Jaya, necessary changes in approaching the

subject along with conclusions will be made. One thing, however, is obvious if any inroads are to be made in this, or any cargoistic movement in Melanesia; a serious effort must be made to understand the traditional beliefs under consideration of each culture. Better educated Melanesians believe that Westerners do not understand, nor take the time to study the theology of Melanesian cargo beliefs. Learning local culture, including the mythology, must be a priority and challenge to missionaries working in this area of the world. When they study the legends and the reasons cargoists believe them, and examine the world view behind these myths, missionaries will be able to contextualize the Gospel more effectively in that culture. It is hoped that the project will contribute to a more fruitful ministry among the Biak/Numfor people, and will also whet other missionaries' appetites to study cargoism.