

## **MAFUTAGA FA'AFUINA A FAIFEAU MA A'OA'O TAUSINU'U**

### **KOLISI FA'AFAIFEAU I MALUA - AOKUSO 2025**

#### **SUESUEGA I LE FEAGAIGA FOU**

### **O Le Malamalama o Paulo i le Tulafono Faa-Roma ma le Sao Tāua i le faataunuina o Lana Misiona - Paul's Knowledge of Roman Law and its Significant Contribution to the Success of His Mission**

#### **Upu Tomua**

E muamua lava ona ou faatalofa atu i le paia o le Mafutaga Faafouina o lenei tausaga; i le susū o lau Susuga i le Ta'ita'i o le Mafutaga, susū foi le saofaiga a Toeaina; Tamā Penisione malolo, faapea le mamalu tele o Faafeagaiga taulagi, tainane foi le Alii Pule ma faiaoga. Malo le soifua maua ma le lagi e mamā i lenei taeao fou.

#### **Faatomuaga**

O le molimau o le Tusi o Galuega, mataupu e 9, na valaau Iesu iā Paulo i le ala i Tamaseko, e avea o ia e fai ma aposetolo i tagata o nuu ese. O lenei feiloa'iga na suia ai le olaga o Paulo, ma ua avea ai o ia e fai ma so'o o Keriso, ma na ofoina ai lona ola mo le folafolaina o le Talalelei, aemaise lava i tagata o nuu ese.

O le sini autu o malaga faamisionare a Paulo, o le folafolaina lea o le Talalelei iā Iesu Keriso faatasi ai ma le faavaeina o le Ekalesia Kerisiano i itumalo eseese o Roma. O lana galuega e le gata o le liliuina o tagata e avea ma tagata Kerisiano, ae o le a'oa'oina ma le faatupuina o le ola faaleagaga o tagata Kerisiano. O le manuia o malaga faamisionare a Paulo, na mafua mai ona o lona faatuatua iā Keriso ma lona faalagolago i le Agaga Paia.

A'o se tasi foi o vaega tāua na fesoasoani tele i le misiona a Paulo, o lona malamalama i le tulafono a Roma, ma ou te talitonu sa telē le sao o lea malamalama faaletulafono, i le faataunuina manuia o lana misiona. A o lenei foi vaaiga, e seāseā ona talanoaina e le au su'esu'e o le Tusi Paia. O le faamoemoe la o lenei pepa, o le vaaiga i le malamalama o Paulo i le tulafono a Roma, ma le sao tāua o lea malamalama faaletulafono i le manuia o lana misiona.

**E Tolu vaega tāua o le a taumafai ai lenei pepa e faamatalaina e tusa ai ma le malamalama o Paulo i le tulafono a Roma ma le sao tāua o lenei malamalama faaletulafono i le manuia o lana misiona.**

1. O le malamalama o Paulo i le tulafono a Roma na mafai ai ona ia faaaogaina nisi o vaega o le tulafono e pei o le vaetamaina/tamafai (adoption) ma le pologa (slavery) i ana tusitusiga i se auala faafatusa (metaphorically) e faamatala ai le mafutaga i le va o tagata Kerisiano ma le Atua, aemaise lava i mataupu e faatatau i le faaolataga (salvation). Talitonu foi sa malamalama lelei ē na mauaina tusi a Paulo i nei aiaiga faaletulafono, ona sa latou ola ma nonofo i lalo o le pulega a Roma.
2. O le malamalama o Paulo i le tulafono a Roma na faasaoina ai foi o ia i le tele o taimi mai faasalaga mamafa o pulega a Roma. E le gata na mafai ona puipuia o ia mai tuuaiga faasaga iā te ia, ae sa mafai foi ona ia faasa'oa ai i latou e le'i mulimulita'i i taualumaga talafeagai, e tusa ai ma le tulafono a Roma (those who did not follow proper legal procedures in accordance with Roman law).
3. O le malamalama o Paulo i le tulafono a Roma na mafai ai ona ia malaga sa'oloto i itumalo eseese o Roma. O se mea tāua tele lea mo ana malaga faamisionare, auā na mafai ai ona ia faatūina le Ekalesia Kerisiano i itumalo eseese o Roma, ma tala'i atu fo'i le Talalelei i le to'atele o tagata.

### **O Le Faaaogaina e Paulo o le Tulafono i ana Tusi – Paul's Use of Law in His Epistles**

O le malamalama o Paulo i le tulafono o loo atagia i ana tusi (epistles) faapea fo'i i le tusi o Galuega. E masani ona faaaogaina e Paulo le tulafono e faamalamalama ai sona manatu po o se lagona. O se faata'ita'iga, e tele ona faaaogā e Paulo nisi o manatu faaletulafono i ana tusitusiga, e pei o le pologa (slave), faaipoipoga (marriage), vaetamaina (adoption), sulii (heir) ma le tofi (inheritance). I se vaaiga i tusi taitasi a Paulo, e tele na ia faaaogaina le upu “tulafono/law” po o le “νόμος” i le Gagana Eleni.

E tusa ma le 119 taimi o loo faaaogaina ai e Paulo le upu “νόμος” i ana tusiga. E tele na ia faaaogaina nei upu i lana tusi i le Ekalesia i Roma (72), soso'o ai ma lana tusi iā Kalatia (32). E tusa ai ma le mau a James Dunn, a tautala Paulo i le “tulafono,” o loo ia faasino i le tulafono faa-Iutaia, po o le Torah. Peita'i, fai mai Harm Hollander, e mafai fo'i ona faasino le faaaogaina e Paulo o le upu “νόμος” i isi mea, e pei o le “tulafono lautele (law in general), se tulafono faapitoa a se atunuu (national legal code), le tulafono faale-natura (law of nature) po o le tulafono a le Atua (God's Law).”<sup>1</sup>

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<sup>1</sup> See H.W. Hollander, “The Meaning of the Term ‘Law’ (ΝΟΜΟΣ) in 1 Corinthians,” *Novum Testamentum* 40.2 (1998): 119. Hollander gives examples found in 1 Corinthians, which suggests that Paul may have been referring to general law rather than Jewish law. In 1 Corinthians 14:34, Paul speaks about women remaining silent in the

## Le Malamalama o Paulo i le Tulafono a Roma – Paul’s Knowledge of Roman Law

E manino mai le tusi o Galuega, sa a’oa’oina Paulo i le tulafono a Iutaia i lalo o le vaaiga a Kamalielu (Galuega 22:3). Afai na a’oa’oina Paulo i le tulafono a Iutaia, e iai foi lo’u talitonuga, sa iai fo’i sona malamalama i le tulafono a Roma. E le o faailoa mai i le Tusi Paia pe sa a’oa’oina Paulo i tulafono a Roma, ae e iai lo’u talitonuga, na maua e Paulo se malamalama i tulafono a Roma, e ala mai i ana malaga faatamilo i itumalo eseese o Roma. O Paulo foi o le tagatanuu Roma (Roman citizen), o lona uiga, e tatau ona iai sona malamalama i tulafono a Roma. O loo atagia mai fo’i i ana tusi, sa iai sona malamalama i tulafono a Roma. Mo se faata’ita’iga, pe a tilotilo i le faaaogāina e Paulo o le vaetamaina poo le upu “tamafai” (adoption) i ana tusi, o se tasi nei o vaega sa masani ai tagata Roma i lea vaitaimi, aemaise lava i lalo o le tulafono faa-Roma. Na faaaogaina e Paulo lea manatu, e fai ma faatusa e faamalamalama ma a’oa’o atu ai i lana au faitau, nisi o mataupu tāua e faatatau i le faaolataga, aemaise mo le tagata ua talitonu ma faatuatua iā Keriso.<sup>2</sup>

O le talitonuga a Francis Lyall e faapea, o le faaaogaina e Paulo o le upu “tamafai” i ana tusi nei o Roma, Efeso, ma Kalatia, o se faasinoga faapitoa e fetau ma talafeagai ma le tulafono a Roma.<sup>3</sup> O le faaaogaina e Paulo o le upu Eleni “*ῥιθοθεσία*” ua faaliliuina o le “tamafai,” e sili ona taatele i lana tusi i Roma. Talitonu Francis Lyall, o le faaaogaina e Paulo o lea manatu faaletulafono ma ata faatusa, sa faapitoa lava i le Tulafono a Roma, ma e iai foi le talitonuga, sa iloa e Paulo e ono malamalama lelei lana au faitau i nei manatu faaletulafono sa ia faaalua i ana tusitusiga,<sup>4</sup> auā o tusi uma a Paulo, sa tusia i tagata sa i lalo tonu o le pulega a le tulafono a Roma.

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churches as the law says. Hollander believes Paul could have actually been referring to Hellenistic laws, which existed in the Graeco-Roman world, as there is no concrete evidence which connects this paragraph to the Old Testament.

<sup>2</sup> Mo nisi faata’ita’iga i tusi o loo talanoaina ai Paulo e uiga i le vaetamaina, tagai ane i le tusi a Paulo iā Kalatia 4:4-7; Roma 8:15-17; 22-23; 9:4.

<sup>3</sup> Francis Lyall, “Roman Law in the Writings of Paul: Adoption”, 88.4 *Journal of Biblical Literature*. (1969), 458-466. Francis Lyall is one scholar who strongly argues that when Paul uses legal metaphors in his epistles, he is referring to these concepts as they were known in Roman law. These legal concepts include the slave and the freedman, aliens and citizens, adoption and inheritance, the father’s household, trusts, and redemption. See Francis Lyall, *Slaves, Citizens, Sons: Legal Metaphors in the Epistle* (Grand Rapids, MI: Zondervan Publishing House, 1984).

<sup>4</sup> Francis Lyall, “Roman Law in the Writings of Paul – Aliens and Citizens”, 48.1 *Evangelical Quarterly*. (1976), 3-14. Heim similarly states that Paul’s audiences in both Rome and Galatia would have been almost certainly familiar with the conventions of Roman adoption as it was commonly practised among the Romans, especially to continue a lineage, as evident from its use by early Roman emperors. See Erin M. Heim, *Adoption in Galatians and Romans: Contemporary Metaphor Theories and the Pauline Huiiothesia Metaphors* (Leiden: Brill, 2017), 139.

O le faamatalaga a Paulo e uiga i le pologa (slave/δούλος) i ana tusi (mo se fa'ata'ita'iga, i ana tusi nei 1 Korinito 7:21-23; Roma 6:16-22), talitonu nisi o le au su'esu'e na ia faaaogaina ai lona malamalama i lea vaega, e tusa ai ma le tulafono a Roma. A talanoa Paulo e faatatau i le pologa i ana tusitusiga, o loo talanoa tonu Paulo i lona malamalama ma sona ia iloa, e tusa ai ma le olaga o le tagata pologa i lona ia taimi (slavery). I ana tusiga, e masani ona talanoa Paulo i le va feagai o le pologa ma lona matai. E faaaogā fo'i e Paulo ni upu e masani ona faaaogaina i le pisinisi o le faatauina o pologa (slave trade), e pei o le αγοραζω (faatauina/brought), o le τιμῆς (tau/price), o le ππρασκω (faatau atu/sold), ma le ελευθερος (sa'oloto/free/freedman).

O se faata'ita'iga, i le tusi 1 Korinito 7:22, fai mai Paulo, *“auā o lē ua valaauina i le Alii ina o fai ma pologa, o le **sa'oloto** ia a le Alii; e faapea foi lē ua valaauina ina o **sa'oloto**, o le pologa ia a Keriso - for he who was called in the Lord as a slave is a **freedman** of the Lord. Likewise, he who was **free** when called is a slave of Christ.”*<sup>5</sup> I le fuaiupu e 23, faimai Paulo, *“Ua **faatauina** outou i le **tau**, aua ne'i avea outou ma pologa a tagata - You were **bought** with a **price**; do not become slaves of human masters.”*<sup>6</sup> I le tusi a Paulo iā Roma 7:14, fai mai le aposetolo, *“Auā ua tatou iloa o loo i la le Agaga le tulafono, a o a'u ou te i la le tino, ua **faatauina atu** a'u e fai ma tagata o le agasala - For we know that the law is spiritual; but I am of the flesh, **sold** into slavery under sin.”*<sup>7</sup>

O tusitusiga nei a Paulo e faatatau i le tagata pologa, o loo atagia mai ai sa iai se malamalama o le aposetolo, e le gata i le tulaga o tagata pologa i lona taimi, a'o tulafono foi a Roma e faatatau i le pologa. I lo'u manatu, sa malamalama lelei le au faitau i upu sa faaaogaina e Paulo, o lo o faatatau i le tagata pologa, aemaise lava pe a mafaufau i tusi uma a Paulo o lo o ta'ua ai le tagata pologa. O nisi foi o tagata na tusi atu i ai Paulo o tagata pologa. Na tusia e Paulo ana tusi i se taimi na taatele ai le faiga faapologa, ona o le faiga lea sa faavaeina ma taliaina lautele e tagata o le sosaiete o Roma.

## **O Le Malamalama o Paulo i le Tulafono a Roma ma lona Sitiseni Roma – Paul's Knowledge of Roman Law as a Roman Citizen**

E pei ona iai le manatu, sa iai se malamalama o Paulo i le tulafono a Roma e pei ona atagia mai i ana tusitusiga. O se tasi o vaega o loo lagolagoina ai lea mau, O Paulo, o ia o le

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<sup>5</sup> 1 Corinthians 7:22 (NRSV).

<sup>6</sup> 1 Corinthians 7:23 (NRSV).

<sup>7</sup> Romans 7:14 (NRSV).

tagatanuu Roma.<sup>8</sup> Pe a talanoaina le sitiseni Roma o Paulo (Roman citizenship), e leai ni faamaumauga mai ana tusi e faamaonia ai, o ia o se tagatanuu Roma.<sup>9</sup> Ua na o le tusi o Galuega o lo o faamaonia ai e Luka le tusitala, o Paulo o le tagatanuu Roma. O se faata'ita'iga, i le tusi o Galuega 22:25, ua fesili atu le alii e pule i 'au iā Paulo, poo ia o se tagatanuu Roma, ae tali atu o ia, *“O lea lava.”* O loo faamalamalama atili e Paulo lona sitiseni Roma i le fuaiupu 28, fai mai, *“O a'u na fanau ai – I was born a citizen.”*<sup>10</sup>

I Filipi, na pu'e faapagota ai Paulo ma Sila ona o le faalavelave i le pisinisi a lē ona se auauna teine ua i ai le aitu vavalu (Galuega 16:16). Sa sasa faasolitulafono Paulo ma Sila ma lafo atu i la'ua i le falepuipui, e aunoa ma le mulimulita'i o faamasino i auala masani faaetulafono. Na fa'aalia le lē fiafia o Paulo i faamasino ina ua fai atu le leoleo o le falepuipui iā te ia, *“ua aauina mai e faamasino ia tuuina atu oulua ia o”* (Galuega 16:36), ae tali atu Paulo i le fuaiupu e 37, *“Ua sasa mai i latou iā te i ma'ua nei i luma o le nuu a o lei faasalaina, o i ma'ua o tagata Roma, ona latou tuu mai lea iā i ma'ua i le fale puipui - They have beaten us in public, uncondemned men who are Roman citizens and have thrown us into prison.”*<sup>11</sup>

I le tusi nei o Galuega, e le gata na faamaonia ai e Paulo o ia o le tagatanuu Roma, ae sa ia iloa foi, ua solia e faamasino le tulafono a Roma, ina ua latou faia se gaoioiga lē tonu ma e lē tusa ai ma le tulafono, o le sasa o i la'ua e aunoa ma le faia muamua o se faamasinoga. O le tali atu a Paulo i le leoleo na auina atu e le au faamasino e tatalaina i la'ua, faimai, *“latou te tuu lemu atu nei ea iā te i ma'ua? Aua lava; a o i latou, se'i o mai lava i latou e avatu iā te i ma'ua i fafo - and now are they going to discharge us in secret? Certainly not! Let them come and take us out themselves.”*<sup>12</sup>

Na momoli e le leoleo upu a Paulo i faamasino, ma ua fefefe ai i latou, ina ua lagona, o Paulo ma Sila o tagatanuu Roma, auā sa latou iloa ua latou solia le tulafono a Roma.<sup>13</sup> E tusa

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<sup>8</sup> There has been much debate surrounding the subject of whether Paul was, in fact, a Roman citizen. The likes of Lüdemann and Stegemann believe that Paul was not a Roman. However, the majority of scholars are adamant that Paul was a Roman citizen.

<sup>9</sup> The possible reason for Paul not disclosing his Roman citizenship in any of his letters could be that there was no real purpose in acknowledging his Roman citizenship. In Philippians 3:19-20, Paul emphasises heavenly citizenship when he says, *“ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει* (but our citizenship is in heaven).” Hengel adds that Paul’s “mention of his possession of Roman citizenship would have been more of a hindrance,” considering Paul’s “proclamation of the *Kyrios Iesous* crucified by the Roman authorities.” Trebilco also suggests that modesty may have meant that Paul did not mention his citizenship “since the majority of his addressees would not have been citizens.” See Martin Hengel, *The Pre-Christian Paul: in Collaboration with Ronald Deines* (London: SCM Press, 1991), 7; Paul Trebilco, “Paul among Jews, Greeks, and Romans”, in Matthew V. Novenson & R. Barry Matlock (ed.), *The Oxford Handbook of Pauline Studies* (Oxford: Oxford University Press, 2014), 11.

<sup>10</sup> Galuega 22:27-29. Mo nisi o mataupu o loo faailoa ai e Paulo o ia o le tagatanuu Roma, tagai ane i le Galeuega 16:37-38; 23:27.

<sup>11</sup> Acts 16:37 (NRSV).

<sup>12</sup> Acts 16:37 (NRSV).

<sup>13</sup> Acts 16:38-39 (NRSV).

ai ma le faamatalaga a John Polhill, i lalo o le Tulafono a Roma, e fai si matuiā o le faaaogā sesē o le pule, aemaise pe afai ua faasala le tagatanuu Roma, e aunoa ma le faia muamua o ni su'esu'ega poo le faamasinoga, ma e mafai ona aveesea foi ma o latou tofi.<sup>14</sup> O le tulafono lava lea sa puipuia ai tagatanuu Roma mai faasalaga mamafa, e aunoa ma le faia muamua o le faamasinoga. Ina ua latou iloa ua latou sesē, ona latou o atu ai lea ma faato'ese iā Paulo ma Sila.

Pe a iloiloaina atili le tusi o Galuega 22:22-29, o loo atagia mai ai le malamalama o Paulo i le tulafono a Roma. I le mataupu lenei, o loo ta'u mai ai se mea na tupu iā Paulo i Ierusalem. Na amata ona faatupu faalavelave tagata Iutaia i le motu o tagata, a o iai Paulo i le malumalu. Sa auai le alii e pule i 'au a Roma, ma ua ia faatonuina fitafita e ave Paulo i le 'olo e noanoa ma faasala ai i le sasa. Ina ua noanoa iā te ia i fusi, ona fesili atu lea o Paulo i le ta'ita'i o le toaselau, "*E le ua sã ea iã te outou ona sasa le tagata Roma ua lē faasalaina? - Is it legal for you to flog a Roman citizen who is uncondemned?*"<sup>15</sup> O lenei fesili, o loo faaalua mai ai le malamalama o Paulo i le tulafono a Roma. E tusa ai ma le tulafono a Roma, e faasaina ona fusifusia pe sasaina se tagatanuu Roma, e aunoa ma le faia muamua o se faamasinoga. O lenei malamalama, na mafai ai e Paulo ona faaaogā lona *civitas* (sitiseni/citizenship) e puipuia ai o ia mai le faasalaga, auā sa ia iloa lelei o lana mataupu, o se mataupu e le'i su'esu'eina (*res incognita*).<sup>16</sup> O le faamatalaga a John Stott i le mea lea na tupu iā Paulo i Ierusalem, faimai, o le tulafono a Roma, na puipui ma lavea'i ai Paulo mai le faasalaga o le sasa.<sup>17</sup> E mautiloa sa iloa lelei e Paulo, o lo o puipuia tagatanuu Roma mai gaoioiga faasolitulafono.

Fai mai le tala o Sean Adams, "O le sitiseni Roma i le lalolagi anamua, o se mea tāua tele auā e tele faamanuiaga na maua mai ai."<sup>18</sup> Sa iai tulafono a Roma na mafai ona faalagolago i ai le *civis Romanus* (tagatanuu Roma) pe a mana'omia, e pei o le *Lex Valeria* ma le *Lex Porcia*.<sup>19</sup> Na fuafuaina nei tulafono e puipui ai tagatanuu Roma, mai so'o se ituaiga o faasalaga ma le faalumaina.<sup>20</sup> O le *Lex Iulia de vi Publica*, o se tulafono e faatatau i sauaga faalauaitele, na faatūina muamua e Iulio Kaisara (45-40 T.L.M.) ma na toe faamausaliina e Emeperoa

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<sup>14</sup> J.B. Polhill, *Acts* (Nashville: Broadman & Holman Publishers, 1992), 357.

<sup>15</sup> Acts 22:25 (NRSV).

<sup>16</sup> Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary*, vol. 31 (New Haven; London: Yale University Press, 2008), 712.

<sup>17</sup> John R.W. Stott, *The Message of Acts: The Spirit, the Church & the World* (Downers Grove, IL: InterVarsity Press, 1994), 348-349.

<sup>18</sup> Sean A. Adams, "Paul the Roman Citizen: Roman Citizenship in The Ancient World and Its Importance for Understanding Acts 22:22-29", in S.E. Porter (ed.), *Paul: Jew, Greek, Roman* (Netherlands: Brill, 2009), 326.

<sup>19</sup> Valentina Arena, *Libertas and the Practice of Politics in the Late Roman Republic* (Cambridge, U.K.: Cambridge University Press, 2013), 50.

<sup>20</sup> Frederick F. Bruce, *The Book of the Acts* (Grand Rapids, MI: William B. Eerdmans, 1988), 319.

Aukuso (19-16 T.L.M.).<sup>21</sup> O nei tulafono sa puipuia ai le aiā tatau o tagatanuu Roma, aemaise lava i le vaitaimi o Paulo. E le gata na puipuia ai e le **Lex Iulia** tagatanuu Roma mai faasalaga faalumaina, ae na mautinoa ai fo'i lo latou avanoa ina ia fofogaina muamua ai a latou mataupu, i luma o le faamasinoga a o le'i faasalaina. Sa iai foi ma le avanoa mo tagatanuu Roma i lalo o le tulafono, e fai ai ma le tagi/talosaga apili (*appellatio*).

E tusa ai ma le tusi o Galuega, o loo atagia mai ai, sa iai se malamalama o Paulo i le Tulafono Roma o le **Lex Iulia**, lea o loo mafai ai e se tagatanuu Roma ona faia se tagi apili, ina ua ia faaaogaina lea tulafono, e “puipuia ai o ia mai le lē mautinoa o le faamasinoga i Kaisareia ma Ierusalema.”<sup>22</sup> I le tusi o Galuega 25:9-12, ina ua latalata ona faamasinoina Paulo i luma o le faamasinoga a Feso le kovana Roma o Iuta, na ia teena ai le toe foi i Ierusalema e faamasinoina ai o ia, ae na ia apili atu i le faamasinoga a le emeperoa, e ave iai lana mataupu.<sup>23</sup> I le tulafono a Roma, e ta'ua leni tulafono o le *provocatio*, lea o loo tuu ai i le tagata Roma le avanoa, e toe apili ai lana mataupu i le Emeperoa o Roma.<sup>24</sup> E le gata o le taumafaiga lea a le aposetolo e puipui ai lona ola, a o se avanoa tāua foi mo Paulo e tala'i atu ai le Talalelei i le fatu o le malo o Roma.

## Upu Faai'u

O le malamalama o Paulo i le tulafono faa-Roma, sa iai le sao tāua i le faataunuuina o lana misiona. O le avea o Paulo ma tagatanuu Roma, sa ia faailoa ai lona malamalama i le tulafono a Roma. Sa tāua tele le malamalama o Paulo i le tulafono i lana galuega faamisionare, aemaise lava i le feagai ai o ia ma lu'itau ma pulega sauā a Roma. O le malamalama o Paulo i le tulafono a Roma ma lona tomai, na faasaoina ai lona ola i le tele o taimi. O le malamalama o Paulo i le tulafono, sa mafai ai fo'i ona ia taofiofi le solitulafono o nisi o ta'ita'i Roma, ma na ia faasa'oa ai foi i latou, aemaise lava i taimi na faia ai e i latou ni gaoioiga lē tonu ma lē tusa ai ma le tulafono a Roma. Na malamalama Paulo sa iā te ia le aiā tatau e apili atu ai iā Kaisara, mo le puipuiga o lona ola mai togafitiga lē tonu. O le avea foi o Paulo ma tagata nuu o Roma na mafai ai ona ia malaga sa'oloto i totonu o itulagi o Roma e tala'i atu ai le Talalelei

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<sup>21</sup> Rosanna Lauriola, *Brill's Companion to Episodes of 'Heroic' Rape/Abduction in Classical Antiquity and Their Reception* (Leiden: Brill, 2022), 31.

<sup>22</sup> Boyd Reese, “The Apostle Paul's Exercise of his Rights as a Roman Citizen as Recorded in the Book of Acts”, *47.3 Evangelical Quarterly: An International Review of Bible and Theology*. (1975), 143.

<sup>23</sup> Manatua sa 'alofia e Paulo le toe alu atu i Ierusalema e fofogaina ai lana mataupu, ina ua ia maua le tala o lo o taupulepule ta'ita'i Iutaia e fasiotia o ia (Galuega 23:12-15).

<sup>24</sup> Sherwin-White describes *provocatio* as protection from “summary punishment, execution or torture without trial from private or public arrest, and from actual trial by magistrates outside Italy.” See Adrian N. Sherwin-White, *Roman Society and Roman Law in the New Testament* (Oxford: Oxford University Press, 1963), 58, 68.

iā Iesu Keriso, ma faatuina ai foi Ekalesia Kerisiano, i itumalo eseese i totonu o le malo o Roma.

**O Fesili Faatupu Manatu:**

1. Pe tāua ea mo i tatou ona iai se malamalama lautele i tulafono, o loo pulea ai i tatou i totonu o sosaiete i nei ona po? Is it important for us to have a general understanding of the laws that govern us in today’s society?
2. Pe iai se aafiaga (lelei po o le lē lelei) o tulafono o nei ona po i la tatou galuega valaauina, ma le tala’iina o le talalelei iā Iesu Keriso? Does the law of today have any impact (positive or negative) on our calling and mission to spread the Gospel of Jesus Christ?
3. E mafai ea ona tatou taofiofi ma faasa’oa pulega maualuluga, pe afai latou te le mulimuli i le tulafono? Can we hold higher authorities accountable and correct them when they do not abide by the law?
4. O le ā se mea e mafai ona tatou faia, aemaise i taimi e fete’ena’i ai tulafono ma a tatou lava talitonuga faaKerisiano? What can we do in situations where laws contradict our own Christian beliefs?

Ia manuia tele le mafutaga,

Soifua

Mariota Seiuli