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Dr. Taipisia Leilua FS

Faia'oga o le Mata'upu Silisili

Dr. Arthur Wulf FS

Faia'oga o le Feagaiga Tuai

Dr. Samasoni Moleli Alama FS

Faia'oga o le Feagaiga Tuai

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UPU TOMUA

“Sa i le amataga le Upu, sa i le Atua le Upu, o le Atua foi le Upu. O ia sa i le Atua i le amataga. Na ia faia mea uma lava e leai foi se mea e tasi na faia e le i faia e ia. Sa ia te ia le ola; o le ola foi o le malamalama lea o tagata. Ua pupula mai foi le malamalama i le pouliuli, a e le i manumalo i ai le pouliuli” Ioane 1:1-5.

O le mau a Ioane ua mautinoa ai o Iesu Keriso o le Upu lava a le Atua na i le amataga, na foafoaina mea uma, ma Ia faatumauina mea uma. O le Upu o le ola ma le malamalama ua oo mai e faamalamalamaina le lalolagi. A o le mau a le aposetolo o Paulo i lana tusi i le Ekalesia i Kolose (1:15-20), na faia e Ia mea uma, na faia lava mo Ia. Ua Ia faaleleia foi mea uma lava i le lagi ma mea i le lalolagi e ala i le toto o lona satauro. O le Upu lea na liutino tagata ia Iesu Keriso, na faalogoina lava talu mai le amataga, ua afio mai ma mau faatasi ma tagata, ua maluu ma toe tu manaumalo mai le oti ma le tuugamau, ua afio a’e ae afio ifo le Agaga Paia e faaauau ma faatumauina le molimau i lea lava Upu, e ala i le galuega tala’i a le Ekalesia e oo mai lava i le asō.

O le faamoemoe lea o le susuga i le Pule ma le Kolisi o Malua e ala i lenei Tusiga. O le molimau faaauau i le Upu na i ai talu le amataga. O le mau e uiga i le Atua soifua o loo afio tumau i lana Ekalesia ma ona tagata faatuatua ma ana mea uma na fai, e oo mai i o tatou lava taimi, se ia oo lava i le faavavau. O le Upu o le ola, o le Upu alofa, o le Upu faapalepale, o le Upu faamagalalo, o le Upu faamalosi’au, ma le Upu faamanuia. O le Upu lea na mafua ai le Ekalesia Faapotopotoga Kerisiano Samoa, na mafua ai le Kolisi o Malua, ua valaauina i ai lana ‘au faigaluega e auauna ma galulue ai, e le gata ina ia a’oa’oina le Upu a ia faasoatu mo le mamalu o le Ekalesia ma le fanau a le Atua i soo se tafa o le soifuaga, ina ia tatou tau fai molimau faatasi ai i le Alofa ma le Agalelei o le Atua ua faaalitoina i lana Upu.

O tusiga a Faia’oga na faafogaina i le Fono Tele ma le Mafutaga Faafouina o le 2019, ma nisi o tusiga na faia mo fonotaga, lea ua tuufatasia mo le Tusiga i lenei tausaga. O le tatalo a le susuga i le Pule ma lenei Kolisi, ia aoga se faasoaga mo le faalateleina o le molimau i le Upu a le Atua, ao ni mafaufauga faatauvaa a le ‘au faigaluega, ina ia faatamaoigaina ai le soifua faaleagaga o lana Ekalesia ma ona tagata. Tau ina ia faamanuiaina lau faitau atoa ai ma lau molimau i le Upu soifua a le Atua e ala i lou soifua faatuatua ma lou soifua auauna mo Ia e ala i le Talalelei.

Soifua: Rev. Dr. Taipisia Leilua

O le Atua ma Malo Faalelalolagi (Manu Uigaese) oi le Mataupu e Fitu o le Tusi a Tanielu

Arthur J. Wulf

Faatomuaga

O le autu o lenei pepa “O le Atua ma Malo Faalelalolagi oi le Mataupu e Fitu o le Tusi a Tanielu.” E tusa ai ma le molimau a le Tusi Paia, e faaogaina e le Atua malo faalelalolagi e aofia ai ma Isaraelu lona nuu filifilia e faaaliga ai lona mana ma lona silissiliese. O le manatu foi lea o loo taumolimoli mai i le mataupu e fitu o le tusi a Tanielu lea e faaautu iai lenei suesuega. O le tala i le “Faaaliga o le mana o le Silisiliese” tauala mai i le faaaliga na vaaia e Tanielu i lana miti ao taoto i lona moega i le po. O le miti e uiga i le tulai mai ma le faatoilaloina o manu feai e fa e fotuai mai le sami tele ma faaleaga i le au faatuatua ona taualuga lea i le faatuina e le Atua o le malo o le au faatuatua.

E tusa ai ma le faamatalaina o le miti a Tanielu, o nei manu tetele e fa o tupu ma o latou malo o lea tutu mai i le lalolagi (v.17). O le faauigaina masani lava o le faaaliga na vaaia e Tanielu o le faatoilaloina lea e le Atua o malo faalelalolagi na faaleagaina le au faatuatua ma toe faatuina ai le malo o le au faatuatua i le lalolagi nei. I lea vaaiga o malo faalelalolagi o malo a le tiapolo o taumafai pea e faaleaga le malo o le Atua. Ae a tatou faitau totoa i le mataupu lenei e fitu o le Tusi a Tanielu, e iai lava nai vala o aumaia ai se ata o nei manu poo malo faalelalolagi na faatuina mai ma o loo faatonutonuina e le Atua. O le manulauti foi lea o tusitusiga ia faaapokalupisa¹ e iai le mataupu e fitu agai atu i le mataupu e sefululua o le tusi a Tanielu. O le taumafaiga ina ia tulei mai le mataupusilisili o loo faatonutonuina e le Atua le talafasolopito ma le gasologa o mea uma o le lalolagi. E aofia ai ma le tulai mai ma le toe mou atu o faigamalo. Ia ae leo se lagona na tupu fua pe patino nao tusitusiga faaapokalupisa. O le mataupusilisili o loo atagia i le Feagaiga Tuai atoa lava. Amata mai lava i le amataga na faaogaina ai e le Atua malo faalelalolagi e aofia ai ma Isaraelu lona nuu filifilia mo lona faamoemoe. Mo le faapupulaina atili la o lea manatu o le a agai muamua ai e sailiili le faaogaina e le Atua o malo faalelalolagi i le Feagaiga Tuai. E aoga foi e fai ma faamalama, e faaogaina mulimuliane e faitau ai le Tanielu e fitu ma faapupula atili le fesootaiga a le Atua ma manu feai poo malo faalelalolagi o iai.

¹ O tusitusiga faaapokalupisa e aofia ai le mataupu e fitu i le sefululua o le tusi a Tanielu i le Feagaiga Tuai ma le tusi o Faaliga i le Feagaiga Fou. E eseese tusi ua taua o apokalupisa ma apokalifa. O apokalifa e faatatau I tusi faaopopo o le Kanona a le Ekalesia Katoliko Roma. Mafua ona taua o apokalifa ona e leo aafia I totonu o le Tusi Paia Eperu ma e iai le manatu o le uluai Ekalesia o nei tusi sa natia. Mo nisi faamatalaga silasila i tuistusiga a: James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, Vol. 1: *Apocalyptic Literature and Testaments*, Gsrden City, New York: Doubleday & Co., 1983; John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*, The Biblical Resource Series (Grand Rapids: Eerdmann, 1998); Stephen L. Cook, Stephen L., *The Apocalyptic Literature: Interpreting Biblical Texts* (Nashville: Abingdon Press, 2003); Mitchell G. Reddish, *Apocalyptic Literature: A Reader* (Peabody, Massachusetts: Hendrickson Publishers, 1998).

O le Atua ma Malo Faalelalolagi i le Feagaiga Tuai

E tele auala na faaogaina ai e le Atua malo faalelalolagi e aofia ai ma Isaraelu oi le Feagaiga Tuai. O lea ua manatu ai e autala le Feagaiga Tuai ma faailoa nisi o auala na faaogaina ai e le Atua malo faalelalolagi. E leo le faamoemoe ia faailoa uma auala na faaogaina ai e le Atua malo faalelalolagi aua e le lava le avanoa e faailoa uma ai, ae tau lava ina ilo mai nisi o auala e fai ma faataitaiga.

i. Galuega Foafoa

E tusa ai ma le molimau a le Feagaiga Tuai na faaogaina e le Atua malo faalelalolagi e faataunuu ma faaalua ai ana galuega i le foafoaina o le lalolagi. Manino lea mea pea tatou vaavaai i le malo na tau amatamata i Senara po’o Papelu mulimuli ane (Kenese 11:1-9). O lea malo na faaogaina e le Atua mo le foafoaina o gagana eseese faapea le faatagataina o le lalolagi e ala lea i le faataapeapeina o tagata ma soloia ai lea malo.

ii. Faamasinoga

Na faaogaina foi e le Atua malo faalelalolagi e faaalua ai lana faamasinoga tonu. O le faataitaiga o lea mau o loo maua i le tala i le faatamaiaina o Sotoma ma Komoro ona ua matua tele lava a latou agasala ua aofia ai tagatanuu uma o nei malo (Kenese 18-19). O le isi faataitaiga oi le Numeru 15: 39-45 lea na faaogaina ai e le Atua Amaleka ma Sa Kanana e fasia Isaraelu i le taua i Horema ona oa latou agasala. E faapea foi le faaogaina e le Atua o malo o sa Kanana i le vaitau o faamasino. A agasala le nuu ona faatulai lea e le Atua o le malo e faataunuuina lana faamasinoga mo ona tagata ona oa latou agasala. E tusa ai foi ma le mau a le perofeta o Ieremia na faaogaina foi e le Atua le malo o Asuria ma Papelonia e faatamaia Isaraelu ona oa latou amioletonu.

iii. Galuega Faaola

E faaogaina foi e le Atua malo faalelalolagi mo lana galuega faaola. Manino lea manatu pea tatou vaavaai i le faaogaina e le Atua o malo o Metai ma Peresia e tauala mai ai lana faaolataga mo lona nuu na nofosala i faiga a le malo o Papelonia (Isaia 13: 17-19 & Ieremia 51:11-58). O la a le perofeta o Ieremia ua faaosoina e le Alii loto o Metai e faataunuuina lana faamasinoga ia Papelonia ona oa latou faiga faalealofa i lona nuu.

iv. Faaalia ai lona Alofa

O le isi auala na faaogaina ai foi e le Atua malo faalelalolagi ina ia faaalua ai lona alofa. E faapei la ona manino i le tala i le perofeta o Iona. Na faatonuina e le Atua Iona ina ia alu i Nineva e folafola iai le malaia o lea oo mai pea le salamo mai ia latou ala amioletonu. O le faailoga o le alofa le faatuaioia o le Atua ina ia faasoina mai le malo mai le malaia. Fetalai le Atua ia Iona “O a’u foi ou te le alofa ea i Nineva le aai tele....”

v. *Faaalia ai lona mana silisiliese*

Na faaogaina foi e le Atua malo faalelalolagi e faaalia ai lona mana silisiliese. Manino lava lea mea pea tatou manatunatu i le va feagai ai o le Atua ma Isaraelu lona nuu filifilia. A tatou tagatagai i le talaaga o le malo o Isaraelu maoae ma tetele vavega na faia e le Atua mo lona nuu. O nei vavega ua faalitino ai le mana o le silisiliese i le va ma isi malo aemaise le va ma atua faapaupau. O le faataitaiga mo lenei mau e maua mai tala o le faasaolotoina mai e le Atua o Isaraelu oi le Tusi o Esoto. Faamaaa e le Atua le loto o Farao ma faatele ona faaailoga ma ona vavega i le nuu o Aikupito e faailoa ai lona mana ma lona silisiliese. E le gata i le va ma Aikupito ae faapea foi ma le va ma ona atua faapaupau.

O le Atua ma Manu Feai (Malo Faalelalolagi) e Fa oi le Tanielu e Fitu

Faapei ona taua i luga, o manu feai poo malo faalelalolagi o taua i le mataupu e fitu o le tusi a Tanielu, e afua mai ma o loo faatonutonuina e le Atua. O pine nei e lagolagoina ai lea manatu;

1. “*O matagi e fa mai le lagi ua pesi tetele atu i le sami tele. Ona o ae ai lea mai le sami o manu feai...*” (ff. 2-3)

O lenei vaaiga o loo atagia ai le tulaga o le foafoaga i le amataga. I le taimi na ufitia ai mea uma i le sami tele ma le Agaga o le Atua na fegaoioiai ai le fogatai. Manino lea mau pea tagai i le upu Aramaika² lea o le רוּחַ (Ruwach). O lea upu o loo faaliliuina i le Tusi Paia Samoa o le matagi ae mafai foi ona faauigaina o le Agaga poo le manava ola. E faatatau i le Agaga poo le manava ola mai le Atua na pogai ai le ola o mea uma o le foafoaga. O loo atagia foi i le fuaiupu o matagi e mai le lagi. E uiga lasi foi le upu Aramaika lea o le שְׁמַיִן (Shemayin) e le gata e faatatau i le vanimonimo ma mea o iai ae faapena foi ona faatatau i le nofoaga e afio ai le Atua ma agelu. O lona uiga e mafai foi ona faapea o Agaga poo le manava ola mai le nofoaga o le Atua na pesi atu i le sami ona o ae ai lea o manu feai e fa. E tusa ai foi ma le molimau a le Kenese 1: 21 o manu feai o isi ia galuega foafoa a le Atua. Ona faamausali atili ai lea o le manatu o manu feai e fa na afua mai le Atua. Pe mafai foi ona faapea o manu feai poo malo faalelalolagi na tulai mai o le faaaliga lava lea o galuega foafoa a le Atua. Ia aemaise o lona mana ma lona silisiliese, ina ua faagaoioi e lona mana mea o le foafoaga e aofia ai ma manu feai poo malo faalelalolagi.

2. “*sa faatuina i ona vae, pei se tagata, ma ua foaiina atu i ai le loto o le tagata.*” (f. 4)
E leo taua poo manino mai i lenei fuaitau poo le mataupu e fitu o le Tusi a Tanielu poo ai tonu lea e faia le faatinoga lea o le fatuina o le manu i ona vae pei se tagata ma foaiina atu iai le loto o le tagata. O le le taua o le o faia le faatinoga, o le isi lea metotia faatusitala e pue atu ai le tagata faitau ina ia auai atu lona mafaufau i le faamatalaina o le tala. O le avanoa mo le tagata faitau na te faatumuina ai le vala lea mai lona faitauina o le tala. E tusa ai la ma lau faitau i le tala e mafai ona faapea o le o loo faia le faatinoga i le uluai manu feai faapei ona taua, o le Atua lava. E ui lava e leo taua le Suafa o le Atua i le mataupu lenei e fitu o le tusi a Tanielu. Ae o loo faalupe le Atua e faaogaina ai nisi o suafa ua nao le Alii e faasino iai. E faapei la o faaupuga Aramaika ia o le יְהוָה

² O le vaega lenei o le tusi o Tanielu o tusia i le gagana Aramaika. O le gagana lea a le au Iutaia amata mai le 500 tausaga ao lumanai le Mesia se ia oo mai le vaitau o le Mesia.

עֲתִיק (‘*atiq yomin*) ua faaSamoaia i le Tusi Paia o le “Le ua mai anamua ona aso” (f. 9) ma le עֲלִיִן (‘*elyôn*) faaliliuina i le Tusi Paia Samoa o le “Silisiliese” (18, 21, 25 & 27). O loo manino lava i le tala, o Le mai anamua ona aso poo le Silisiliese o loo faia faatinoga ia o le tuuina atu ma le tuuina ese o mea mai manu feai. Ua toe atagia ai foi i ia faatinoga le faaogaina e le Atua o malo faalelalolagi e faaalua ai ana galuega foafoa ma lona mana silisiliese.

3. “*ua latou faiatu ina Tulai ia, ina e ai tino e tele*” (f. 5). O lenei faatonuga o loo aumaia i le numera tele (pulurale) ma e leo manino foi poo ai latou ia na faatonuina le manu feai lona lua e Tulai ma ai tino e tele. Ae o loo atagia i lenei faatonuga, faatonuga pulurale oi le Kenese 1: 26 faapei ona fetalai ai le Atua “*Ina tatou faia ia o le tagata i lo tatou faatusa*” faapea le faatonuga a le Atua oi le Kenese 11: 6 “*O mai ia, ina tatou o ifo ia ma ia tatou faaeseeseina i lea mea a latou gagana.*” Ia e tele lava se finauga poo ai tonu lea e faasino iai le numera tele o faia ia faatonuga. Ao le mau faaEperu o nei faatonuga o atagia ai le iai o se saofaiga a atua. O lona uiga o lea e faatonu e le Atua silisiliese atua o le saofaiga ina ia faataunuu ana fuafuaga mo le foafoaga. O le saofaiga foi lea o atagia i le vaega mulimuli o le miti a Tanielu (v.9-10). I le faatulagaina lea o nofoalii ma nofoia le faamasinoga e faamasinoina manu feai. Atagia ai foi ii le faaogaina o nei manu feai poo malo faalelalolagi e faataunuuina ma faaalua le faamasinoga a le Atua.
4. “*o le tasi pei o le nameri...ua tuuina atu iai le pule*”(f. 6). Atagia foi i ia upu galuega foafoa a le Atua pei ona atagia i le vaega mulimuli o le fuaiupu. O le tuuina atu o le pule o atagia ai le pule na tuuina e le Atua i le tagata e tusa ai ma le tala oi le Kenese 1:28. O le pule o le mea e patino i le Atua e tusa ai ma le mau faaFeagaiga Tuai. Ua nao le Atua la e mafai ona tuuina atu ma tuuina ese le pule mai manu feai poo malo faalelalolagi. Le pule lea na tuuina atu i Le e pei o le atalii o le tagata (f. 14). O le faailoga manino lea o le soloia e le Atua o malo faalelalolagi ae faatu le malo o le au faatuatua. O le fuaitau Aramaika lea o le בַּר אֵנוֹס (bar-‘enos) ua faaSamoaia o le ‘atalii o le tagata’ i le Tusi Paia e faatatau i soo se tagata. o lona uiga o le pule, o le viiga ma le malo o lea tuuina e le Atua i se tagata na te taitaia ma o lona malo e le faaumatiaina i le lalolagi. Manino lelei i lea vaaiga le mana o le Atua na te pulea ma faamasino ai malo faalelalolagi.
5. “*ua fasimatea le manu feai...Ao isi ua aveesea la latou pule...*”(ff. 11-12). O le fuaiupu e 11 ma le 12 o le mataupu e fitu o le Tusi a Tanielu o loo faamatalaina mai ai le iuga o manu feai poo malo faalelalolagi. E leo taua foi poo ai lea e faia faatinoga e faapei ona taua pau le mea lea e mautinoa o le iuga o manu feai e fa o le faamasinoga a le Atua. O le fuaiupu e 11 o loo faamatalaina ai le iuga o le manu lona fa. O le manu feai lea e matautia lona tulai mai, o le manu pito sili lea ona leaga pea faatusatusa ma isi manu e tolu. Ae o lona iuga foi ua le gata ina fasimatea, ae ua faaumatia foi lona tino ma lafoaina i le afi. Foliga mai ua matua faaatoatoaina lava ona faatamaiaina lea manu. Ao isi manu e tolu ua tuuina ese la latou pule ma faafualoa lo latou ola. Foliga mai e mama le faasalaga o isi manu e tolu. Atagia ai le faaogaina o malo faalelalolagi e faaalua

ai le tuu avanoa o le faamasinoga a le Atua. I lona aotelega la o le faamasinoga a le Atua ua manino ai le mana o le Silisiliese. Aua e leai lava se malo faalelalolagi e sao mai lana faamasinoga. E faatuina e le Atua malo ma tuuina iai le pule, ae a soonafai ma faausili o le iuga lava o le lafotuina. O le iuga foi o malo faalelalolagi ua faaalua ai foi le alofa o le Atua. E ala lea i le faatoilalolaina o malo na fai ma fili o ona tagata.

6. *“o le malo o le au paia a le Silisiliese”* (f. 18) I le fuaiupu e 18 o le mataupu e fitu o le tusi a Tanielu o loo faamatalaina ai le faatuina e le Atua o le malo lona lima i le lalolagi. O le au paia e faasino lea iai latou ua tutumau i le faatuatua. E tusa ai ma le faamalamalamaina o lea malo oi le fuaiupu e 27-28 o le mataupu lava e fitu o le tusi a Tanielu, o le malo lea o lea tuuina atu iai le pule atoa ma le mamalu ma e auauna ma usiusitai iai isi pule poo isi malo ma e faavavau foi lona tulai mai. Foliga mai o le malo o le au faatuatua poo le Silisiliese o lea tulai mai i le lalolagi nei, e sili atu lona matautia ma e leai se isi malo e faatusaliaina. Faaalitino lava i le ata o le faatuina o lea malo le mana o le Silisiliese, o lana Afio lava o iai le pule aoao i mea uma lava.

I lenei autalaga o le mataupu e fitu o le tusi a Tanielu ua manino ai le faaogaina e le Atua o malo faalelalolagi mo lona faamoemoe ma faaalitino mai ai ana foafoaga, o lana faamasinoga, o lona alofa, o lana faaolataga ma lona mana silisiliese. O le mana foafoa o le Atua na faatulai mai ai malo faalelalolagi ma tuuina atu iai le pule. O lana faamasinoga foi e toe aveesea ai lana pule mai malo faalelalolagi. O lona alofa na te saunia ai le faaolataga moi latou ua olopalaina i faiga a malo faalelalolagi. O ia faiga faaleAtua ua faaalitino mai ai lona mana ma lona silisiliese. Aua o lana Afio lava o iai le pule aoao e faatonutonuina ai le gasologa o malo faalelalolagi.

Upu Faaiu

Ua faailoa mai i lenei suesuega o le mataupu e fitu o le Tusi a Tanielu le faaogaina e le Atua o malo faalelalolagi e faaali mai ai lona finagalo paia. O se faamanatu taua foi lea mo le Ekalesia ma ona tagata lotu aua e ala eseese mai le finagalo o le Atua ma o loo aafia pea le Ekalesia i malo ma latou faiga i lenei foi talutalufou. E ao la i le Ekalesia ona silasila totoa i ia faiga a malo faalelalolagi po’o lea se feau faaleAtua o taumolimoli mai ai. E taua lo tatou manino i le finagalo taumolimoli mai o le Atua tauala mai i faiga a malo faalelalolagi e tapenaina ai lo tatou lotoifale faaleEkalesia ma toe fuataina ai la tatou galuega talai i le lalolagi nei; o le faailoaina atu lava lea o le mana o le Silisiliese.

E aoga foi le feau o lenei suesuega mo faigamalo. Aua e le taumate e iai nisi o le tatou Ekalesia o mau tofi i lo tatou malo. Ua manino i le sailiiliga le faaogaina e le Atua o malo faalelalolagi e fai ma ana meafaigaluega mo lona faamoemoe. O le valaauina e ao ina faia faaleAtua, aua ua tuuina mai le pule ina ia atagia i la tatou faigamalo le mana o le Silisiliese.

E iai ea se (faa)olataga i le Feagaiga Tuai? Is there any salvation in the Old Testament?

Samasoni Moleli Alama

Faatomuaga

O le fesili ua faaulutala iai lenei pepa, na afua ina ua faailoa e se tasi o Faafeagaiga i le tausaga e 2015 se manatu aoao e agai iai aoga autalavou i le pulega a Melepone i Saute e faapea: “O le faaolataga i le Feagaiga Tuai.” Mai lea manatu aoao, na afua ai ona laga ni manatu ma oo ai ina tulai mai se fesili taiala faapea: E iai se faaolataga i le Feagaiga Tuai? Ae faapefea ona malamalama le fanau i le uiga o le upu “faaolataga” ile Tusi Paia?

Ua mautu le taofi, ua nofofale i aai o finagalo o lenei mafutaga le tali o lenei fesili. E mafai foi ona tali faapuupuu lenei fesili: ioe, leai. Ae atonu e taua foi lenei fesili faigofie aua tupulaga lalovaoa faapea tagata lotu i totonu o ekalesia. Pei lava ona silafia, o le upu faaolataga (salvation) pei e tele ina tatou maua mai ile F.Fou. E masani ona faasino ia Iesu le faaola – o lona soifua, ma lona maliu male toetu – ua faalupe lava o le faaolataga mo le lalolagi agasala. E masani foi ona taua e le aporetolo o Paulo ma isi aporetolo lea faaolataga i a latou foi tusitusiga.

E le afea e lenei pepa nisi talitonuga¹, ae fia ave le faamuamua ile gagana a le F.Tuai (linguistic study) e uiga i lenei fesili, aemaise o se vaaiga mai nisi o le au suesue o le F.Tuai (scholarly perspective). Ae o le atoaga o lenei suesuega, e faamoemoe e maua ile faasoa ma finagalo faaalua o lenei mafutaga mamalu.

Upu galue: “faaola” [ישע] i le Feagaiga Tuai

Ile faasologa a le Tusi Paia, o le taimi muamua lava oloo taua ai le veape “faaola” [ישע] e maua ile Esoto 2:17 ma le Esoto 14:30 pei ona taua i lalo:

ysh‘a	ישע	“faaola” “save”	ἐρρύσατο
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(1)	Esoto 2:17 וַיִּבְרָאוּ הָרְעִים וַיִּגְרְשׁוּם וַיִּקְרָא מֹשֶׁה וַיִּשְׁעַן וַיִּשָׁק אֶת־צִנָּאָם:	NRSV A ua omai leoleo mamoe ma tutuli ia te i latou; ona tulai lea o Mose , ma laveai	LXX παραγενόμενοι δὲ οἱ ποιμένε' ἐξέβαλον αὐτὰ' ἀναστὰ' δ'ε'
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¹ For instance, “Salvation” to other doctrines may refer to either going to heaven when you die or is a synonym for what theological tradition has called “justification,” being made right with God thru the forgiveness of sins. I argue however that the theme salvation is much wider than that in the OT where it may not be limited to forgiveness of individual sins. E fai si tele ma lavelave le mataupu e uiga i le faaolataga ile F.Tuai ma e aafia ai le soifuaga atoa faaletagata soifua ma lona siosiomaga uma.

(rescue/defence)² **ia te i latou**; ma faainu lo latou lafu mamoe.

*Μωυση” ἔρρύσατο
αὐτᾶ’ καὶ ἠ’ντλησεν
αὐται” καὶ ἐπότισεν
τᾶ πρόβατα αὐτῶ”*

I le vaega muamua lea (Esoto 2: 17), ua fai Mose ma faaola i fafine Mitiana, ina ua ia tutulieseina leoleo mamoe na faitaua iai latou. Lona uiga o le faaola mai sauaina o tina ma tamaitai (salvation from male sexual violence). E tutusa lava ma le uiga o le faaola o loo faaogaina ile Teu 22:25, 27³ ma le 2 Tupu 6:26-28⁴, e ui na eseese siosiomaga o ia tusi.

(2) **Esoto 14:30**

NSRV

LXX

וַיִּשַׁע יְהוָה בְּיָוִם הַהוּא
אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם
יָרָא יִשְׂרָאֵל אֶת־מִצְרַיִם
מֵת עַל־שַׁפַּת הַיָּם:

Sa faaola e le Alii i lea aso ia Israelu nai lima o Aikupito; ua iloa foi e Israelu tagata Aikupito i le matafaga, ua oti.

καὶ ἔρρύσατο κύριος
τὸν Ἰσραηλ ἐν τῇ ἡμέρᾳ
ἐκείνῃ ἐκ χειρὸς τῶν.
Αἰγυπτίων καὶ εἶδεν
Ἰσραηλ τοὺς
Αἰγυπτίους τεθνηκότας
παρὰ τὸ χεῖλος τῆς
θαλάσσης

I le Esoto 14:30, ua fai le Alii ma faaola ia Israelu mai le pologa i pulega a Aikupito. Ua tutusa foi lea ma le uiga o le faaola o loo ile Iosua 10:6⁵ ma le Faamasino 12:2-3⁶. O le faaola mai pulega faafitafita (salvation from military violence/threat).

Nauna ישעה i le Feagaiga Tuai

Yshu‘ah ישעה

“olataga”
“salvation”

σωτηρία

O le taimi muamua na taua ai le nauna “(faa)olataga” e maua ile Kenese 49:18, faasolo mai ai ile Esoto 14 ma le 15 ma isi tusi o le F.Tuai.

² **NIV**: “...Moses got up and came to their **rescue**...”; **NRSV**: “...Moses got up and came to their **defence**...”. The verb **evrruvsato** in LXX also means “to deliver”: aorist tense, indicative in mood, but middle in voice which is reflexive, literally translated as “Moses rescued them himself.”

³ **Teu 22: 25,27** Ae afai e maua ile vao ese tane se teine ua faufautane, a toso faamalosi foi le tane ia la momoe ma ia, ia oti lava tau ole tane na momoe ma ia...aua na maua o ia ile vao, na alaga foi le teine ua fautautane a ua leai se tasi e laveai (**yasha**‘) ia te ia.

⁴ **2 Tupu 6: 26-28** Ua ui ane le tupu o Israelu I luga ole pa, ona valaau lea o le tasi fafine ia te ia, ua faapea atu, Le alii e le tupu, fesoasoani/faaola mai ia (**yasha**‘). Ona tali mai ai lea o ia, a le fesoasoani (**yasha**‘) le Alii ia te oe, ou te fesoasoani atu ia te oe ini a?...

⁵ **Josh 10:6** And the men of Gibeon sent to **Joshua** at the camp in Gilgal, saying, Do not abandon your servants, Come up to us quickly and save us (**yasha**‘). Help us because all the Amorite kings from the hill country have joined forces against us.

⁶ **Judges 12:2-3** Jephthah said to them, “My people and I were engaged in conflict with the **Ammonites** who oppressed us severely. When I called you, you did not deliver me (**yasha**‘) from their hand. When I saw that you would not deliver me (**yasha**‘), I took my life in my hand and crossed over against the Ammonites...”

(1) **Kenese 49:18**

NRSV⁷

LXX

לְיִשׁוּעָתְךָ קָנִיתִי יְהוָה:

Le Alii e ua ou faamoemoe
i le **olataga** mai ia te oe.

τὴν σωτηρίαν περιμένω
κυρίου

O le tatalo lea a Iakopo ile Atua aua ua na iloa o le a oo mai faigata e feagai ma ana fanau pei ona faailo mai ele ituaiga o Tanu (f.17).

(2) **Esoto 14:13**

NRSV⁸

LXX

וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם

Ona tali atu lea o Mose

εἶπεν δὲ Μωϋσῆς πρὸς

אֶל-תִּירְאוּ הַתִּנְצְבוּ וְרֵאוּ

ile nuu, Aua tou te

τὸν λαόν θαρσεῖτε

אֶת-יְשׁוּעַת יְהוָה אֲשֶׁר-

fefefe, a ia outou lau-

στήτε καὶ ὀράτε τὴν

יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר

lau tutu ma vaai atu ile

σωτηρίαν τὴν παρὰ τοῦ

רְאִיתֶם אֶת-מִצְרַיִם הַיּוֹם

olataga mai le Alii, o le

θεοῦ ἦν ποιήσει ἡμῖν

lo לֹא תִסְפוּ לְרִאֲתָם עוֹד

a faia e ia mo outou ile

σήμερον ὃν τρόπον γὰρ

עַד-עוֹלָם:

aso nei, aua o Aikupito

ἔωράκατε τοὺς

ia tou te vaai atu iai ile

Αἰγυπτίους σήμερον ου

aso nei, tou te le toe

προσθήσεσθε ἔτι ἰδεῖν

iloa lava i latou e

αὐτοὺς εἰς τὸν αἰῶνα

faavavau.

Χρόνον

Esoto 15:2

NRSV

LXX

עֲזִי וּזְמַרְתָּ הָיָה נִהְיִי לִי
לְיִשׁוּעָה

O le Alii, o lo'u malosi ia
ma la'u pese, ua fai o ia
mo'u olataga.

βοηθὸς καὶ σκεπαστῆς
ἔγένετό μοι εἰς
σωτηρία

Lona uiga ole olataga ile Esoto 14-15, o le aveese mai e le Atua o Isaraelu mai le pologa i Aikupito.

Ua na o ni faataitaiga faigofie ia e mafai ai ona tatou faapea, ioe e iai le faa(olataga) ile gagana a le Feagaiga Tuai.

⁷ I wait for your salvation, O LORD.

⁸ And Moses said to the people, Do not be afraid, stand firm, and see the **deliverance [salvation]** that the LORD will accomplish for you today; for the Egyptians whom you see today you shall never see again.

O le vaaiga lautele i le faaaogaina o le upu “olataga” [saviour/salvation] poo le veape “faaola” [save] i totonu o le Tusi Paia o loo faaali atu ile kalafi o loo i lalo:

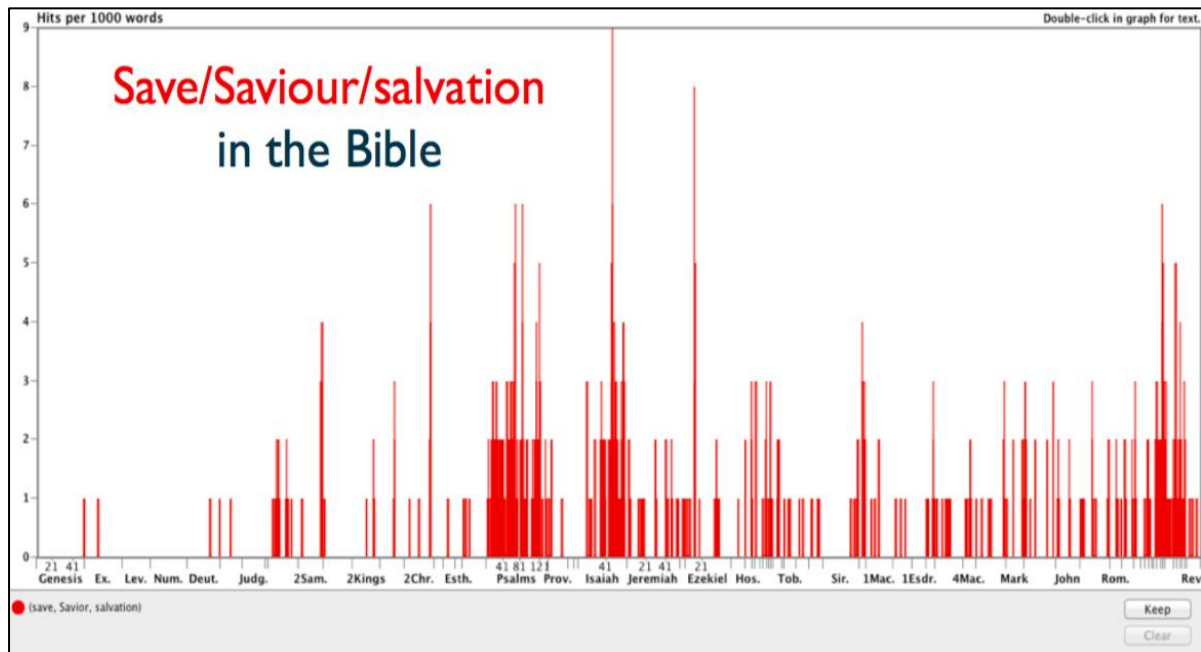


Figure 1: Faaola, (Faa)olataga ile F.Tuui & F.Fou⁹

E foliga mai e tele atu ona faaaoga e le tusi o Salamo, Isaia (ma le tusi o Faaaliga ile F.Fou) le upu olataga/faaola nai lo isi tusi. Peitai o le tusi o Isaia ile F.Tuui oloo maualuga ai le faaaogaina o lenei upu ile mataupu e tasi (Isa 45)¹⁰. O le Isaia 45 o loo talanoa ai ile silisili ese o le Atua mai isi atua ma malo uma (Aikupito ma Peresia); o le Atua e toatasi e maua ai le olataga mo Isaraelu.

I lenei suesuega, ua iloa ai foi, o le 99% o le faaaogaina o le veape “faaola” [ישע] ile F.Tuui atoa, pe a fua ile gagana faasino upu (tense), e faamaite (causative verb– hifil). E ui ina matafelefele talitonuga (traditions) o loo i tua o tusi taitasi o le F.Tuui o loo taua ai lea upu, ae ua tafa tasi lona faaaogaina (hifil). E mafuli lenei faaaogaina (hifil) i le Atua atoa ai ma nisi latou te faamaite galuega faaola; pe fai foi ma faaola, ile tele o tusi o le Feagaiga Tuui.¹¹

⁹ Talu ai e eseese le tetele o tusi ole T.Paia, o loo faaaogaina ai lenei sailiga le sue o le upu “salvation” “saviour” “save” (faaolataga, faaola) i totonu o le 1000 upu muamua. O laina taitasi mumu (horizontal axis on bottom) oloo faasino i mataupu (chapters) o tusi taitasi; a o numera o loo agai i luga ile itu agavale (vertical axis on left side) o le aofaiga ona ta’u le upu (number of occurrences) i totonu ole mataupu e tasi.

¹⁰ Isa 45: 8, 13, 15, 17(x2), 20(x2), 21, 22.

¹¹ Faaitaiga Esoto 14:30; Teu 20:4; Faamasino 2:16; 1 Sam 9:16; 2 Sam 8:6; 2 Tupu 6:26; Isaia 25:9 Iere 2:27; Salamo 34:18; Iopu 5:15; 2 NT 32:22. Mai tusi uma, oloo atagia ai lava le Atua ma tagata o e na faamaite galuega faaola ma le laveaiina o Isaraelu. The verb in all of these texts are in the causative *hifil* form which simply means Yhwh and other people are the actual agents who sanction, propel and enact the deliverance of Israel.

A toe faaupu le uiga ole faaolataga i tusi nei ona faapea lea:

O le “olataga” o loo taua i luga e faasino ile Atua (Kenese 49, Esoto 14, 15:2) poo ni tagata pei o Mose, Iosua, Iefata (Esoto 2:17; 14:30; Iosua 10:6; Faamasino 12:2-3) latou te faia ni galuega laveai mo nisi o loo fia maua se fesoasoani: pei o tina sauaina ma e o loo taotaomia i pulega faafitafita.

O isi tusi e le o taua i luga oloo atagia ai lava le eseese o le uiga ole faaolataga. Faaitaiga, o le olataga ile 1 Sam 7:8 o le laveaiina e le Atua o Isaraelu mai le malosi o Filisitia; ole olataga ile Isaia 35 o le toe faafoisia o le malosi ole tagata ma'i/mafatia [soifua maloloina – health]; olataga ile Isaia 45 ole Atua lava e toatasi; ole olataga ile Isaia 65/66, o le toe faafoi o le nuu nai le tafeaga Papelonia (new exodus) i le nuu folafolaina.

O lona uiga e fai si lautele ole upu “faaolataga” ma e le tasi foi se uiga ma se auala e faamatala ai lenei mataupu ile F.Tuai. E fua ia eseese i mea na tutupu ma talitonuga [traditions] i le gasologa o le tala faasolopito o Isaraelu. E le gata i lea, e le tasi foi se upu Eperu e faasino ile olataga.¹²

O le faaolataga e aofia ai le faamaloloina mai ma'i ole tino; faasaoloto mai pulega faafitafita; faaola mai pulega sau a malo; faaola mai pulega a le fili male tiapolo; ina ia toe faaola/faasaoloto ma fausia ia atoatoa le tagata/nuu ma lona siosiomaga atoa – eternal life¹³. Peitai, o le faaogaina taatele o veape pei o le faaola (to save); aumai (deliver) ma le togiaola (redeem) e maua uma ile tala ile esoto- ina ua aveese e le Atua Isaraelu mai le pologa i Aikupito e ave i Kanana le nuu folafolaina.

E manatu le pepa, mai uiga eseese o le upu “faaolataga” ile gagana ale F.Tuai, o le taiala ile malamalamaina o lea upu/mataupu, e maua i le laveaiina o Isaraelu mai le pologa i Aikupito (Esoto 3:8; 6:6; 14:30; 15:13).¹⁴ O le tala foi lea e manino ai o le Atua lava ma lona faamoemoe alofa na ia toe faaola ai le mafutaga ma lona nuu (Esoto 15:2).

I le aotelega pe a fua ile gagana faaogaina, e vaavaalua le faaolataga e maua ile galuega faaola e faia ele tagata mo le isi tagata (human action)¹⁵ ma le galuega faaola ale Atua mo le tagata (Divine action).¹⁶

¹² Faaitaiga: “faasaoloto” [cy] - “Yhwh **brings out...**” (Esoto 13:3; cf. 12:41; 14:8; Teu 16:3,6);

“laveai” [lcn] – “**Yhwh delivers...**” (Esoto 3:8; cf. 5:23; 6:6; 18:9);

“aumaia” [lcn] – “**Yhwh redeems...**” (Esoto 6:6; cf. 15:13; Salamo 106:10). See Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*, (Minneapolis: Fortress Press, 2005), 174-76.

¹³ O le finauga lea oloo atagia ile va o isi sikola pei o Jon D. Levenson ma Richard Middleton. E taofi Middleton o le malamalamaina o le mataupu ile olataga, e maua ile tala ile esoto- ina ua faasaoloto ele Atua Isaraelu mai Aikupito. Peitai e taofi Levenson o le esoto, ua na ose vaega o le olataga na fuafuaina e le Atua mo le lalolagi.

¹⁴ See the discussion between J. Richard Middleton, *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*, (Grand Rapids: Baker Academic, 2014), 79-80; and Jon D. Levenson, “Exodus and Liberation” in *Horizons in Biblical Theology* (Cambridge: Brill, 1991): 134-74.

¹⁵ Human action as recorded in 1 Sam 14:45; Deut 22:25,27; Exod 21:7-8; and Exod 13:12-13; and Divine action as noted in Exod 14:30; 15:1-2; Deut 7:7-8.

¹⁶ In fact, the human experience of salvation invests the language of God's salvation with meaning.

A manatu foi ile F.Fou, na iai lava le gagana ole faaolataga a o lei maliu ma toetu Iesu. Lona uiga e le o faasino le faaolataga ile maliu male toetu o Iesu. O loo faasino le faaolataga i galuega laveai e faia lava ile ola nei- ole faamaloloina o mai; o le faasaolotoina mai malosi o temoni ma agaga leaga; faamagaloina o agasala; faapea le faasaolotoina o tagata mai pulega le tonu a le malo o Roma i ia vaitau. O le manulauti ole olataga ia fausia ma faaola le tagata/sosaiete/lalolagi i lona atoatoa lelei pei ona faia ai e le Atua le lalolagi ile amataga.

(Faa)Olataga ma le Toe Faatauina – Salvation and Redemption

I le F.Tuai pei ona silafia, e ese le mataupu ile toe faatauina (redemption), ese le mataupu ile faaolataga (salvation).¹⁷ Ae iai foi taimi e foliga e mafai ai ona faamatala faatasi le faaolataga ma le toe faatauina (redemption) mai le vaai faakerisiano.¹⁸

I le vaaiga lautele ile upu “faatau” (redeem or redemption) i le Tusi Paia atoa (veape ma nauna):

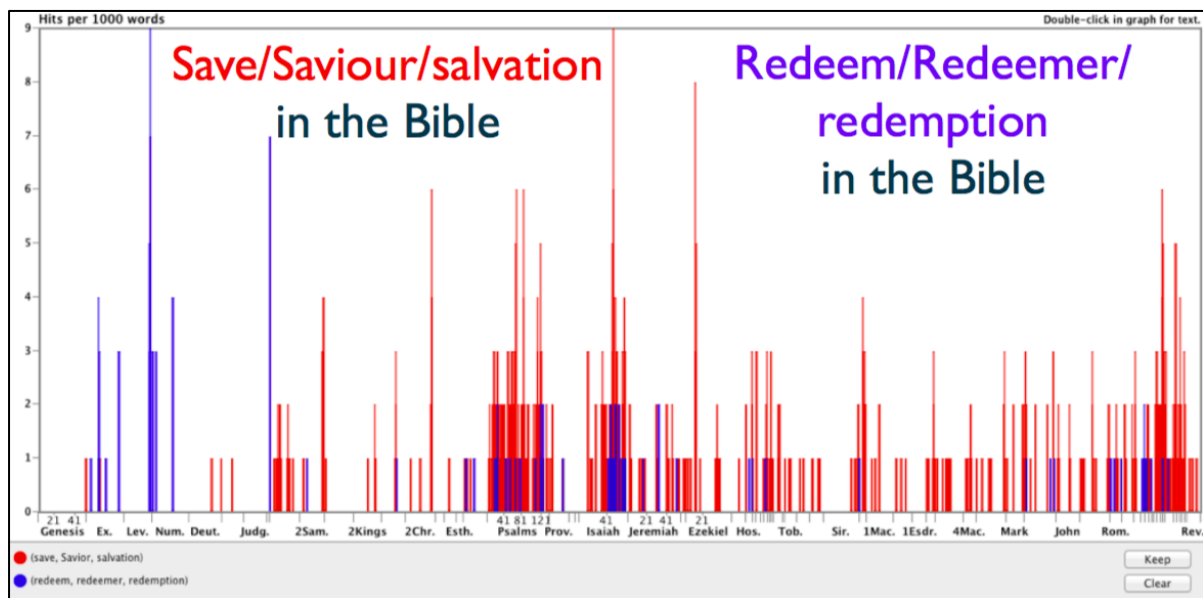


Figure 2: Faatau (redeem/redeemer) ile F.Tuai & F.Fou

I le F.Tuai, ole tusi o Esoto, Levitiko, Numera, Salamo ma Isaia oloo fiafia e faaaoga le upu “faatau” [redeem - גָּאַל] poo le “suia/faatau” [redeem - פָּדָה].¹⁹ Peitai o le tusi o Levitiko oloo maualuga ai le faaaogaina o lea upu (ga’al) ile mataupu e tasi (Lev 25).²⁰ Pei lava ona silafia o le Lev 25 o loo manino ai tulafono ile toe faasaolotoina o fanua ma pologa ina ua atoa le 50

¹⁷ Mark Brett: Redemption and salvation are 2 separate themes in the Old Testament.
¹⁸ E afua lea manatu ona e tele ina fiafia le talitonuga Iutaia (Jewish tradition) e faaaoga le upu redemption ae fiafia le talitonuga kerisiano (Christian tradition) e faaaoga le upu faaolataga (salvation) pe a talanoa i galuega laveai.
¹⁹ Tusi o Esoto ma Numera o loo tele ina faamauiina ai tulafono i le toe faatauina/faaoloina mai o ulumatua tagata ma manu eseese (e.g., Num 18:15-17; Esoto 34:20; Levitiko 25:25 o le toe faatauina o fanua; Esoto 13:13 male 21:7-8 o le toe faatauina o afafine i totonu o aiga.
²⁰ Lev 25:24 (g’l), 25 (g’l), 26(g’l), 29(g’lx2), 32(g’l), 48 (g’l), 49(g’l x3), 51(g’l), 52(g’l).

tausaga (iupeli). A o loo taua foi i isi tusi le toe faatauina [**padah**] o fale, o auauna, o ulumatua faapea afafine, ina ia toe aumai i totonu o mafutaga faaleaiga.²¹

Faaitaitaiga:

- (1) **Esoto 21:7-8:** *Afai e faatau e se tagata i lona afafine e fai ma auauna fafine, aua le alu ese ia, pei ona alu o auauna tane. Afai e leaga ia ile manatu o lona matai na faufautane ai, ia tuu atu ia toe faatauina ia (פְּדוּתָא- redeem); e le toe pule ia iai ona faatau ise nuu ese aua ua ia oleole ia te ia.*

Lona uiga o le toe faatauina ina ia toe maua mai le afafine ile aiga.

- (2) **Esoto 13: 13** *A o le uluai fanauga a asini uma, ia e sui ai (פְּדוּתָא- redeem) ise tamai mamoe; afai foi e te le suia (פְּדוּתָא- redeem), ia e vavae lona ua; o ulumatua uma lava a tagata i lau fanau, ia e avatu ai sona sui (פְּדוּתָא- redeem).*

Pei ona silafia o ulumatua uma (manu ma tagata) e o le Atua lea. O le fesili: O lona uiga ea e finagalo le Atua e osi atu le taulaga (sacrifice) i ulumatua tagata Israelu? O le tali e Leai. Peitai e tataua ona toe faatau (sui) ina ia toe maua mai le ulumatua. Lona uiga ua le na ose faiga e sola ese mai ai (escaping) i faasalaga (pologa/taulaga/oti) ae o le toe faatauina ina ia toe faafoi (restore) le tagata ile mafutaga faatasi ma le aiga.²²

Ua faapea le mea na tupu ina ua pologa Israelu i Aikupito (Esoto 6:6) faapea Papelonia ile vaitau o le tafeaga (Isa 52:3).²³ E leai se tau na totogi e Israelu ae o le finagalo alofa o le Atua ia Israelu na afua ai le toe faatauina. O le uiga o le toe faatauina, ia toe faaola ma faafoisia le nuu ile mafutaga mafana faaleaiga pei ona iai ile amataga (Teu 7:7-8).²⁴

(Faa)Olataga ma le Leleiga/Togiola – Salvation and Atonement

E mafai ona malamalamaina le uiga o le upu peretania “atonement” pe a talepe i vaega e 3: atone-ment.²⁵ Foliga o le tuuafaatasia (unification) o ni vaega se lua e fai ma vaega e tasi (making one). E mafai foi ona fesootai lona uiga ma le upu faaleleiga (reconciliation). A o le uiga o le

²¹ E.g., Lev 25:24 (land), 25:29,32 (houses/cities); 25:48,51 (human). See also Brenda B. Colijn, *Images of Salvation in the New Testament*, (Illinois: InterVarsity Press, 2010), 145-46. Colijn describes the concept of “manumission” –i.e., the payment of money to free a slave. This is a familiar practice in the first century according to Colijn. In addition to that, I suggest that there is a mixture of sources in Exodus story (P and Non-P) with regards to the prize of redemption. To my understanding, the price of redemption is not stated in the non-P history (eg. non-P texts as Exod 13:11-16). But the P history provides precise economic guidelines. For instance, human redemption costs 5 shekels as in Num 3:46-48; etc.

²² The core meaning of redemption is not merely escaping from slavery/death/sacrifice but to redeem or to pay for the life of that first born. By all means he/she is restored back into family –life together [restoration].

²³ For thus says the Lord, You were sold for nothing, and you shall be redeemed [I]g] without money (Isa 52:3).

²⁴ Teu 7:7-8 E le ona ua sili ona toatele outou i nuu uma na manao ai le Alii ia te outou ma na filifilia outou, aua na sili ona toaitiiti outou i nuu uma lava; a e peitai ona ua alofa lava le Alii ia te outou ona o lona tausii foi ole tautoga na ia tauto ai i o outou tama ua aumai ai outou e le Alii ile aao malosii, na ia faaolaina [padah] foi oe nai le mea sa nofo pologa ai ai le lima o Farao le tupu o Aikupito.

²⁵ Pei ona silafia o lenei upu (atonement) e le se upu Eperu poo se upu Eleni o le upu Peretania. Na faauigaina e le alii Peretania o John Wycliffe (ca 1450) ile tasi (***echad**) e faatatau i le tuuafaatasia o laau e 2 (Iuta/Israelu ma Iosefa/Efaraima) o loo ile Esekielu 37:17 e fai ma laau e tasi (onement). Lea na toe faalautele e isi sikola mulimuli pei o William Tyndale.

upu togiola (atone - *kipper*) lava ia o le ufiufi (purge or cover or remove) pe totogi foi le tau (pay ransom-*kopper*).²⁶ O le upu o loo faamatalaina ai taulaga e faia mo agasala pei ona faamauina ile tusi o Levitiko. O le togiolaina ma le ofoina o taulaga nei e faatino uma e le ositaulaga (Lev 4:20, 26, 31, 32; 5:10, 13, 18; 6:7).

Ose vaaiga lea o le faaaogaina o lenei upu ile Tusi Paia (NRSV and KJV):

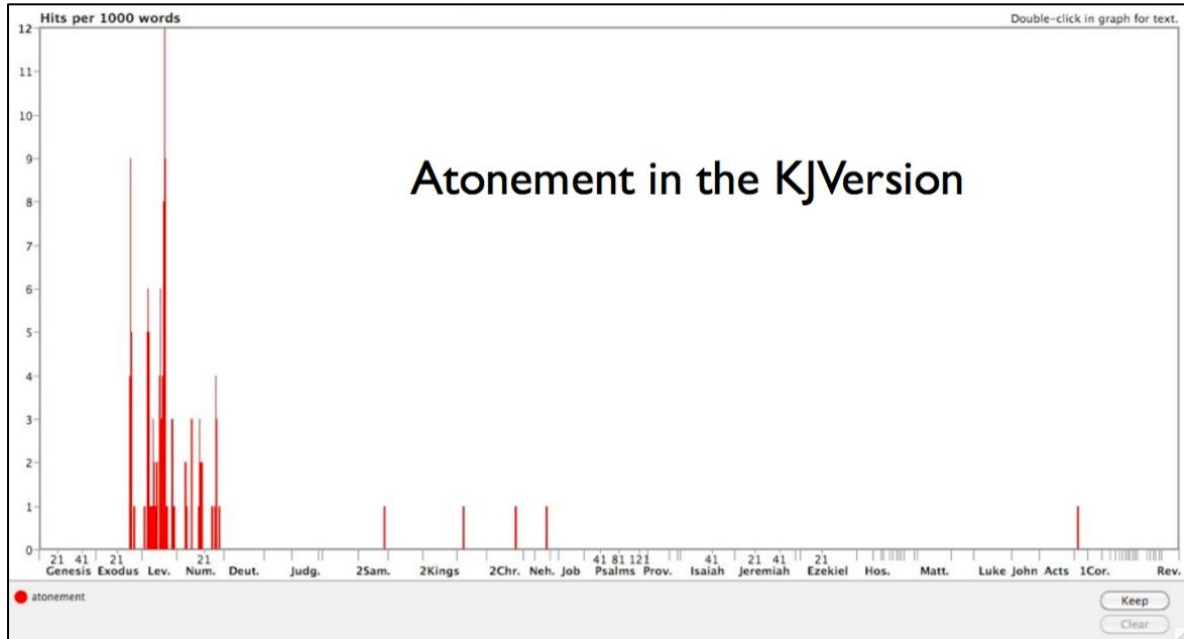


Figure 3: Togiola (Atonement) i le KJVersion

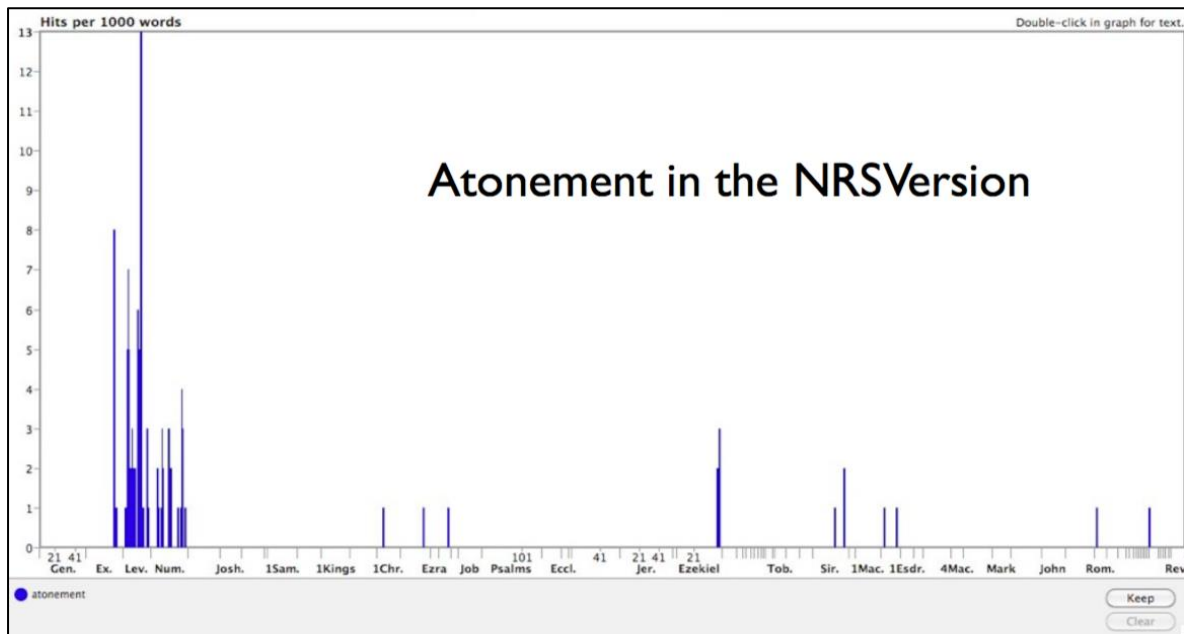


Figure 4: Togiola (Atonement) i le NRSVersion

²⁶ Peter Enns ed., *The Baker Illustrated Bible Dictionary* Tremper Longman III, (Grand Rapids: BakerBooks, 2013),143.

Tatou te iloa mai kalafi oloo i luga (NRSV, KJV), e le tele ni tusi o loo taua ai le upu lea. Peitai e tele ina taua e le tusi o Levitiko le upu togiola nai lo isi tusi. Levitiko pei ona silafia, oloo faamatala ai faiga o taulaga eseese (sacrificial offerings) pei ona taua i lalo:

- | | | | |
|----|---------------------------------------|------------------------|-------|
| 1. | Taulaga mu (burnt offering) | <i>'olah</i> | Lev 1 |
| 2. | Taulaga i meaai (cereal offering) | <i>minchah</i> | Lev 2 |
| 3. | Taulaga faafetai (wellbeing offering) | <i>zebach shelamim</i> | Lev 3 |

O taulaga nei e masani ona fai ile lotofuatia ifo o le nuu (voluntary). O isi taulaga:

- | | | | |
|----|---|------------------|---------------------|
| 1. | Taulaga o le faamamaina (purification offering) | <i>chatta'at</i> | Lev 4; 5:13 |
| 2. | Taulaga mo le sese (reparation offering) | <i>'asham</i> | Lev 5 ²⁷ |

O taulaga ia e fai mo agasala e lei fuafuaina (unintentional sins).²⁸ O taulaga nei e masani ona faataunuaina i sauniga faitele (public worship) ile falefetafai. O se leleiga e tele ina faamaligiina ai le toto o se manu lelei (mamoe/povi poa) ia ae mafai foi ona togi tupe (Lev 5:15, 18; 6:6). I le Lev 16 o loo faamatala ai taulaga togiola (atonement) e faia e le ositaulaga (Arona) mo le leleiga o ia lava ma lona aiga (f. 6); ona sosoo ai lea o le taulaga mo agasala ale nuu. E aofia ai i lea taulaga togiola le isi oti ola lea e faaee iai lima e 2 o Arona i luga o lona ulu ma ave iai agasala uma ale nuu ona tuli lea ile vao (Lev 16:21-22).

Ise aotelega ole togiola (atonement)- o le leleiga e faia e ala i taulaga i toto o manu e sufi ai le va o le nuu/tagata ma le Atua ona o le agasala. Ma ua fai foi lea ma aso faamanatuina e Isaraelu (Lev 16:29-34). Foliga o le agaga moni o le togiola (atonement) o le tuufaatasia lea o le tagata/nuu ma le Atua, e ala i le faamamaina lea mai agasala ma mea sese ina ia toe faafoi le nuu ile mafutaga ma le Atua.

Faaiu

Pei lava ona tau faaata atu ile amataga, o le mataupu ile faaolataga e fai si lautele toe lavelave ma e le gafataulimaina foi e lenei suesuega ona tafa uma. A ao faatasi le mataupu ile faaolataga, le toe faatauina (redemption) ma le togiola (atonement) e auga lava ile faamoemoe e tasi – o le laveaiina, faafoisia, faatauina, faamagaloina ma le faaatoatoaina o le tagata ma lona siosiomaga uma. Ese mai le faaolataga ile gagana a le F.Fou, o le faaolataga ile gagana a le F.Tuai e faataua ai galuega laveai mo isi o loo manaomia le fesoasoani ile ola nei.²⁹

Mo le ekalesia, o le a le faaolataga i nei aso?.

²⁷ Also mentioned by Anna Suk Yee Lee, “Forgiveness and Reconciliation in Old Testament Sacrifice” *MJTM* 13 (2012): 24-44, esp. 25.

²⁸ O agasala e faia faamoemoe pei ona faamauina ile Num 15:30-31 e le togiolaina. See Lee, “Forgiveness and Reconciliation” p. 25. O loo taua foi e le alii o Milgrom o loo amanaiaina foi e tusiga faaositaulaga (Priestly texts) se tautinoga (confession) e faia ei latou ua molia pei ona maua i Lev 5:5; 16:21; 26:40; Num 5:6-7. See Jacob Milgrom, *Leviticus 1-16: A New Translation With Introduction and Commentary*, (NY: Doubleday, 1991), 301-02. Peitai o se mataupu lava o loo finauina e sikola i nei aso.

²⁹ E manatu nisi o le au suesue e fesooteai le uiga ole olataga/faaolataga ma le uiga ole upu “filemu” [shalom MwOI#f] ile F.Tuai. Ua faasino ile manuia male filemu o mea uma e aofia ai le ola lelei ma le soifua malolo lelei ole tagata (personal shalom); manuia o aga fesooteai o tagata (social shalom) pei o le faia ole amiotonu ma tausii le va nonofo (justice and good relationship); o le sololelei o atinae eseese (economical welfare), seia oo atu lava ile manuia o le lalolagi atoa uma [cosmic shalom] – nonofo lelei, uluola ma fanafanau (fertility). See For James Dunn, *NT Theology*, 71, Salvation “has long been established as the summary word to refer to the range of human dependence on God.” For Joel B. Green, *Salvation*, St. Louis, Chalice, 2003, 9, “Simply put, salvation is the comprehensive term for all of the benefits that are graciously bestowed on humans by God.”

Cultic worship with *nōkrî* according to 1 Kings 8:41-43

Samasoni Moleli Alama

Abstract:

1 Kings 8:41-43 describes the *nōkrî* as one who is “not of your people Israel”; “comes from a distant land” (cf. Josh 9:6, 9); to “pray toward this house”. They are non-Israelites who travel occasionally or reside abroad. Many scholars have long suggested that this mentioning of *nōkrî* is so unusual within Deuteronomistic literature that this passage may possibly be part of a later redaction during the post-exilic period. But how could this favourable view of non-Israelites sit comfortably within Deuteronomistic theology? I argue that the changing role of the temple in the post-exilic context may have been a factor in the inclusion of this *nōkrî* text. I want to test the hypothesis that the association of King Solomon’s prayer (1 Kgs 8:22-53) and a temple open to “all” mirrors a strong political movement supporting the inclusion of “others” despite of the Deuteronomistic History’s restricted boundaries. As a Samoan, I will conclude this paper with an interpretation of how the coming of Christianity as a foreign tradition to Samoa has over the years redefined the role of the *matai* (chief) system in Samoan society.

Introduction

The scholarly assumption about the whole dedicatory prayer of Solomon (1 Kgs 8:22-53) as Deuteronomistic in the style and theology hardly does clear justice to the incisive words of the following verses about *nōkrî*:⁴

41 Likewise when a foreigner (*nōkrî*), who is not of your people Israel (*lo’ mē’amēkā yisrā’ēl*), comes from a distant land (*bā’ mi’eres r^ehōqāh*) because of your name **42**—for they shall hear of your great name, your mighty hand, and your outstretched arm—when a foreigner (*nōkrî*) comes and prays toward this house, **43** then hear in heaven your dwelling place, and do according to all that the foreigner (*hanōkrî*) calls to you, so that all the peoples of the earth (*kāl ‘amēy hā’āres*) may know your name and fear you, as do your people Israel, and so that they may know that your name has been invoked on this house that I have built (1 Kgs 8:41-43).

Of the sevenfold petitions of Solomon’s prayer,⁵ this particular request is highly ironic. Where else in the Deuteronomistic History (hereafter, DH) do we find foreigners worshipping together with Israelites? This question becomes the basis of my engagement in relation to the motif of

⁴ Among many scholars, see Sara Japhet, *I & II Chronicles* (London: SCM Press, 1993), 584; Thomas Römer, *The So-Called Deuteronomistic History: A Sociological, Historical and Literary Introduction* (London: T & T Clark International, 2005), 148-9. Also see Joachim J Krause, "Aesthetics of Production and Aesthetics of Reception in Analyzing Intertextuality: Illustrated in Josh 2," *Biblica* 96, (2015): 416-27(423). From the Chronistic version of this prayer (2 Chr 6: 3-42) which is transposed almost verbatim from 1 Kings 8:22-53, Sara Japhet seems to agree that this prayer is comprised with two passages (vss. 3-11; and vss.12-42) and both are Deuteronomistic in style and theology; Thomas Römer’s argument refers to 1 Kings 3-8 as part of the Deuteronomist’s revision of the older account during the exilic period.

⁵ (1) 1 Kings 8: 31-32; (2) vv.33-34; (3) vv.35-36; (4) vv.37-40; (5) vv.41-43; (6) vv.44-45; (7) vv.46-50.

nōkrî in the Deuteronomistic literature and the identity of Israel in the post-exilic period. For our purposes, this paper covers the following sections:

1. Negative treatment of *nōkrî* in the Deuteronomistic literature
2. 1 Kings 8:41-43 and Commentaries: A Later Redaction
3. Allusion to Genesis 12:1-3
4. Synthesis: Alternative Theological Solutions
5. Post-exilic temple vs *Matai* system in Samoa

1. Negative treatment of *nōkrî* in the Deuteronomistic literature

Joachim Krause's recent study of "Hexateuchal Redaction in Joshua" provides a useful starting point for our discussion. On one point, Krause argues that the association of Israelites with foreign women in Numbers 25:1-5 is a contrasted illustration of the "Deuteronomistic stereotype, according to which contact with foreign women leads to apostasy."⁶ Needless to say, this faithful ideology is presented in a number of different cases throughout Deuteronomistic literature where *nōkrî* are ordered to be utterly destroyed.⁷ This simply implies *nōkrî* is associated with impurity, and failure to execute them would result in being punished by God whether an individual or an entire nation (e.g. 1 Sam 15).

Thus, the Deuteronomistic prohibition of foreigners can be seen as a core principle of the monarchy or the so-called "law of the king" as depicted in Deuteronomy 17.⁸ As Thomas Römer states, "the prohibition of a foreign king in Deut 17:15 alludes to the foreign (Phoenician) influences in the Northern kingdom, which according to the Deuteronomists, hastened the fall of Samaria."⁹ Here, the mingling with foreigners, in whatever format, is an abomination in the eyes of the Deuteronomists. The same principle is being applied during Solomon's reign: "...the LORD had said to the Israelites 'You shall not enter into marriage with them (*lo' tāvo 'û vāhem*) neither shall they with you (*lo' yāvo 'û vākem*); for they will surely incline your heart to follow their gods'" (1 Kgs 11:2a). The repetition of this phrase with the negative particle (*lo'*) has strengthened the Deuteronomistic attitude against foreigners in this single law.¹⁰

In line with this exclusive tendency of Deuteronomistic tradition, the word *nōkrî* is mentioned eleven times throughout the DH and in most cases, *nōkrî* is presented wholly

⁶ Joachim J Krause, "Hexateuchal Redaction in Joshua," *Hebrew Bible and Ancient Israel* 5, (2016): 1-20(6). See n.19. Against the exclusion of foreign women, Krause continues to argue that the "stick out" story of Rahab appears to be a contradiction with "the leading principle of the Deuteronomistic conquest account."

⁷ For instances, see Deut 7:1-5; 20:16-17; Josh 7:21-26; 11:10-15; Judges 7:25; 1 Sam 15; etc.

⁸ Jozef Tiño, *King and Temple in Chronicles: A Contextual Approach to Their Relations* (Göttingen: Vandenhoeck & Ruprecht, 2010), 76-107.

⁹ Römer, *The So-Called Deuteronomistic History*, 139. Römer clarifies this law of the king as "not meant to prescribe how to choose the best king" but a kind of summary that "resumes the ambiguous Deuteronomistic attitude towards the royal institution."

¹⁰ This worldview of D about the abomination of intermarriage with foreigners seems to be adopted by Ezra 9-10 in the Persian period. See Diana Lipton, *Longing for Egypt and Other Unexpected Biblical Tales* (Sheffield: Sheffield Phoenix Press, 2008), 243.

negatively.¹¹ Marvin Sweeney’s argument appears to combine the motif of *nōkrî* (foreigner) and *gērîm* (resident aliens) as one “common theme in Deuteronomy” (notably in Deut 1:16; 10:18; 16:11).¹² A closer look into these texts reveals that all of them describe *gēr* in various contexts, and they are not highlighted in any closer sense to *nōkrî*. The main distinction between *gēr/gērîm* and *nōkrî* in this particular case is marked by their residential places: *gērîm* often reside with Israelites in the land, whereas *nōkrî* is described as “not of your people” and “comes from a distant land” (e.g., Deut 1:16; 1 Kgs 8:41).

Judging from the above findings, 1 Kings 8:41-43 seems to be extremely unfitting to sink in this negative pool, and scholars therefore have suggested it as a later redaction that belongs to post-exilic ideology.¹³ This suggestion appears to be a very persuasive view and the below findings strengthen my lean towards this stance.

2. 1 Kings 8:41-43 and Commentaries: A Later Redaction

Leading the charge is Volkmar Fritz who believes that all of the seven petitions in this prayer, including the fifth petition on behalf of foreigners (1 Kgs 8:41-43) are “shaped by postexilic Deuteronomic-Deuteronomistic theology; most likely they do not belong to the original literary layer of the Deuteronomistic history but are additions of a later redactor; just as vss. 44-53 represent further additions.”¹⁴

More precisely, Mordecai Cogan has pointed out the “images of YHWH’s mighty acts” depicted in 1 Kings 8:41-43. These images are evinced by words such as “great name”, “mighty hand”, and “outstretched arm”. According to Cogan, these descriptions “appear often in Deuteronomy and later Deuteronomistic writing; cf. Deut 4:34; 5:15; 7:19; 11:2; 26:8; Jer 21:5.”¹⁵ At first glance, most cases in these references describe Yhwh’s power against Pharaoh in the context of exodus. Within that context, a slightly different image of God is portrayed by the language of these texts of D (which some are late) compared to what is depicted in the earlier account in Exodus 6:1 by JE. For instance, one of the MT duplicated descriptions “strong/mighty hand” (*ûbēyād ḥāzāqāh*) in Exodus 6:1 is substituted by an “outstretched arm” (*wbẓrw’ nṭwyh*) in Deut 7:19; 11:2; 26:8 as well as in 1 Kings 8:42.¹⁶

In addition to Cogan’s argument, the verb “outstretch” or “stretch out” [h+n] appears more than ten times in the exodus story (Exod 6-15) as a simple *qal*

¹¹ For instances, Deut 14:21 refers to the law of prohibited food as in Exod 23:19; 34:26 but here in Deuteronomy, these forbidden deadly corpses of animals (*nēvālāh*) can be sold to a foreigner; Deut 15:3 records the oppression of a foreigner; Deut 17: 15 describes the Lord God’s approval of a king who was to be an Israelite and not a foreigner; Deut 23:21/20 mention foreigners who are required to pay interest on the top of their debts during the sabbatical year; Deut 29:21/22 refers to a warning for posterity that even “the foreigner” from afar would see the devastation of the land; and both references in Jud 19:12 and 2 Sam 15:19 describe foreigners as people who do not belong to Israelites.

¹² Marvin A Sweeney, *I & II Kings*, The Old Testament Library; a Commentary (Louisville: Westminster John Knox Press, 2007), 135.

¹³ Note that these are the only positive instances of *nōkrî* in the whole of DH: 1 Kings 8: 41, 43; as well as in 11:1, 8; where Solomon seems to be tolerant with foreign women.

¹⁴ Volkmar Fritz, *I & 2 Kings*, A Continental Commentary (Minneapolis: Fortress Press, 2003), 98.

¹⁵ Mordechai Cogan, *I Kings*, A New Translation with Introduction and Commentary, vol. 10 (New York: The Anchor Bible Doubleday, 2001), 286.

¹⁶ Cogan, *I Kings*, 286. Also see Thomas B Dozeman, *Commentary on Exodus*, Eerdmans Critical Commentary (Cambridge: Eerdmans, 2009), 108-114. where Dozeman refers to Exodus 3:1-6:1 as “Non-P History.”

(perfect/imperfect/imperative) form: “stretched out/stretch.”¹⁷ With references to Yhwh (Exod 6: 6; Deut 7: 19; 11: 2; 26: 8), the verb is in passive participle form [hy?w@+n;] so that Yhwh is not merely an agent who sanctions the exodus of Israel but it also expresses a continuous saving act of Yhwh for the delivery of Israel. This divine image is reflected in the post-exilic context in which the divine “outstretched arm” may imply an open temple for the scattered post-exilic Israel.¹⁸

Moreover, a number of commentators refer to Isaiah 56:6¹⁹ as evidence that this is a kind of theology expected from post-exilic period.²⁰ The commitment of these foreigners “to join themselves to the LORD; to minister to him; to love the name of the LORD; and to be his servants,” has alluded to the attraction of a foreigner in 1 Kings 8:41 who “comes from a distant land” (*vā’ mē’eres rehōqāh*) in order (*l^ema’an*) to know God’s name and fear God. Such activity illustrates the higher worship of Yhwh in the post-exilic period, where all are drawn to serve the LORD as proclaimed in Isaiah 56:6-7.²¹ At this point, foreigners’ prayers are now elicited not by cause, but by effect. They are drawn to worship in the temple because (*l^ema’an*) of “great name”, “mighty hand” and “outstretched arm” of Yhwh.²²

So the primary theological intention of 1 Kings 8:41-43 is to define the nature of Yhwh and to define the changing role of the temple in the post-exilic community. Clearly, Yhwh’s sovereignty is of great importance. Although the placing of God’s name in a particular place is typical to Deuteronomistic theology (as described by von Rad, followed by others like William Morrow),²³ Sandra Richter contends that this old view continues with limited use in some DH later texts and post-exilic texts,²⁴ where Jerusalem is specifically mentioned as a city that God chooses.²⁵ Like Richter, Sara Japhet’s description, based on the Chronicist version (2 Chr 6: 12-33), stresses the possible link between the idea of “God in heaven”/“God from heaven” and God’s name in the temple in Jerusalem. As she states “only in Chronicles do we find this emphasis as part of the divine response: ‘then I will hear from heaven’” (2 Chr 7:14).²⁶ So even in the context of post-exilic, the redactor of 1 Kings 8 did not remove D’s language of “this place” or “this house” throughout the whole prayer (as in 1 Kgs 8: 27, 29 (twice), 30, 31, 33, 35, 38, 42, 43). This reflects the overview of post-exilic writers (the Chronicler and the redactor

¹⁷ See Exodus 7: 5, 19; 9: 22, 23; 10:12, 13, 21, 22; 14: 16, 21, 26, 27; 15:12).

¹⁸ Römer, *The So-Called Deuteronomistic History*, 170-183. Here, Römer provides an important number of DH texts (e.g., Deut 7: 9: 1-6; 12:2-7; 14; etc.) as redactional layers added in the Persian period.

¹⁹ Isaiah 56:6 “And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant—”

²⁰ G.H. Jones, *1 and 2 Kings*, The New Century Bible Commentary, vol. 1 (Grand Rapids: Eerdmans, 1984), 204; John Gray, *1 & II Kings*, Old Testament Library (London: SCM Press Ltd, 1977), 225; Japhet, *1 & II Chronicles*, 598.

²¹ Gray, *1 & II Kings*, 225; Jones, *1 and 2 Kings*, 204.

²² Japhet, *1 & II Chronicles*, 597-8; Terence E. Fretheim, *First and Second Kings* (Louisville: Westminster John Knox Press, 1999), 51; Cogan, *1 Kings*, 286.

²³ Gerhard von Rad, *Studies in Deuteronomy*, Studies in Biblical Theology 9 (London: SCM Press, 1953), 38-39; William Morrow, "To Set the Name in the Deuteronomistic Centralization Formula: A Case of Cultural Hybridity," *Journal of Semitic Studies* LV/12, (2010): 365-83. Von Rad clarifies that “Deuteronomy never speaks of the city of Jerusalem but only of the place” for the name of Yhwh to dwell.

²⁴ 1 Kings 8:16//2 Chr 6:5-6; 1 Kings 8:29//2 Chr 6:20; 1 Kings 9:3//2 Chr 7:16; 1 Kgs 14:21//2 Chr 12:13; 2 Kgs 21:4//2 Chr 33:4; 2 Kgs 23:27//2 Chr 33:7; etc.

²⁵ Sandra L Richter, *The Deuteronomistic History and the Name Theology* (Berlin: W. de Gruyter, 2002), 50-52.

²⁶ Sara Japhet, *The Ideology of the Book of Chronicles and Its Place in Biblical Thought* (Frankfurt am Main: Verlag Peter Lang, 1989), 82.

of 1 Kings 8:41-43) in hosting the notion of God's sovereignty, believing that God's distant place "in heaven" is then related to the dedication of the temple – "the place" where the prayers of all would be answered "from heaven".

William Morrow claims that this "Deuteronomic (Dtn) centralization formula" is derived from the Assyrian ideas.²⁷ However, I argue that this nationalistic formula is not merely modelled on Assyrian claims but it is also witnessed in other biblical texts in the context of conquest (e.g., Josh 9: 27; 22: 11). With this point, Rainer Albertz argues that these texts (Josh 9:27; 22:11) are also contemporary texts that are parts of P additions to the Deuteronomistic material in the post-exilic period.²⁸ In Josh 9:27 for example, Albertz argues that the editor (P) wants to offer a better explanation with regards to the older law of annihilation in Deut 20:16. That probably means P wants to propose that these foreigners (Gibeonites) should not be executed by the Israelites, for they did not cheat them in the first place. Thus, they deserve to be accepted and treated well. So it is not just a theological idea of placing the name of God in the temple but it is also a very refined part of old D's military ideology.

Crucial to our discussion is the rule for the peoples/nations far (*rhq*) from Israel in this context of war:

6 They went to Joshua in the camp at Gilgal, and said to him and to the Israelites, "We have come from a far (*r^ehōqāh*) country; so now make a treaty with us." **9** They said to him, "Your servants have come from a very far (*r^ehōqāh*) country, because (*l^ema'an*) of the name of the LORD your God; for we have heard a report of him, of all that he did in Egypt (Josh 9:6, 9).

15 Thus you shall treat all the towns that are very far (*hā r^ehoqat*) from you, which are not towns of the nations here. **16** But as for the towns of these peoples that the LORD your God is giving you as an inheritance, you must not let anything that breathes remain alive (Deut 20:15-16).

Despite the fact that both texts have different treatment of those from a far (*r^ehōqāh*), Gerhard von Rad has long described Deut 20:15-16 as an older part of D which is often said to be a model of curses in the 7th century.²⁹ That is, if they are in a distant land (*hā r^ehoqat*), offer them peace (vs.10), but for those who are in the land, "you must not let anything that breathes remain alive" (vs.16b). In respect of this old tradition, the redactor of 1 Kings 8:41-43 seems to offer another view beyond Deut 20:15-16, as well as Josh 9: 6, 9, in favour of those from afar. That is, not only to make peace with them but to allow them to also pray toward the temple where the name of Yhwh dwells.

In sum, the most obvious conclusion to draw from the research above is that the access of the *nōkrī* to the temple in 1 Kings 8: 41-43 provides a turning point behind the dedication of the temple in the post-exilic context. Likewise, the peaceful treatment of those from afar

²⁷ Morrow, "To Set the Name in the Deuteronomic Centralization Formula," 365-83 (366). Here, Morrow argues that the Deuteronomic centralization formula is derived from the Akkadian phrase *šuma šakānu*." With his reference to "the concept of hybridity used in post-colonial studies" that Deuteronomic formula is used as "part of a polemical rejection of Neo Assyrian claims in favour of YHWH, the God of Israel."

²⁸ Rainer Albertz, "The Canonical Alignment of the Book of Joshua," in *Judah and the Judeans in the Fourth Century B.C.E.*, ed. Obed Lipschits, Gary N Knoppers, and Rainer Albertz (Winona Lake; Ind.: Eisenbrauns, 2007), 293, 298.

²⁹ Rad, *Studies in Deuteronomy*, 38-40; Peter C Craigie, *The Book of Deuteronomy*, New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1976), 270-76.

highlights the wider land concept found in the book of Deuteronomy and Joshua and thus regards it as post-exilic ideology. We can assume therefore that 1 Kings 8: 41-43 serves as a model for the redactor who inserts the inclusion of foreigners as a development of the aforementioned themes: the changing role of the temple; the wider concept of land; and Yhwh’s sovereignty in the post-exilic period. I would like to take this view further. My interest is firstly drawn to the allusion of 1 Kings 8: 41-43 to Genesis 12:1-3.

3. Allusion to Genesis 12:1-3

The association of 1 Kings 8:41-43 and Genesis 12:1-3 is firstly depicted by some very similar wordings of phrases between them.

1 Kings 8: 41-43	Genesis 12: 1-3
<p>“Likewise when a foreigner, who is not of your people Israel, comes from a distant land because of your name 42 —for they shall hear of <u>your great name</u> [גְּדוֹלַת שְׁמִי], your mighty hand, and your outstretched arm—when a foreigner comes and prays toward this house, 43 then hear in heaven your dwelling place, and do according to all that the foreigner calls to you, so that <u>all the peoples of the earth</u> [כָּל־מִי הָרֶצֶץ] may know your name and fear you, as do your people Israel, and so that they may know that your name has been invoked on this house that I have built.</p>	<p>Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. 2 I will make of you a great nation, and I will bless you, and make <u>your name great</u>, [גְּדוֹלַת שְׁמִי] so that you will be a blessing. 3 I will bless those who bless you, and the one who curses you I will curse; and in you <u>all the families of the earth</u> [מִן־פֶּהַת הָרְמוֹהַ] shall be blessed.”</p>

The citation “your great name” is presented in both texts. The difference is that Genesis 12:2b is about the promise of God to Abram that he will have a great name (*gad^elāh š^emekā*); while in 1 Kings 8:42a, it is Yhwh’s name that is great (*šim^ekā hagādōl*).

Second, the plural citation of “all the peoples of the earth” (*kāl ‘amēy hā’āres*) in 1 Kings 8: 43b resonates to “all the families of the earth” (*kol mišepəhot hā’ādāmāh*) in Genesis 12:3b. The plural language in both phrases refers to all the peoples/nations, in contrast to the phrase ‘*am hā’ārēs* (people of the land) as a single nation.

Thus, there seems to be a word play between Genesis 12:1-3 and 1 Kings 8: 41-43. That is, “Abram” is described as the father of the great nation (*gōy gādōl*); he has a great name (*gad^elāh š^emekā*); and “all the families of the earth” (*kol mišepəhot hā’ādāmāh*) will be blessed. In comparison, 1 Kings 8:41-43 heralds the “Temple” as the place through which all the prayers of “the peoples of the earth” (*kāl ‘amēy hā’āres*) would be answered by Yhwh. The idea behind “Abram” and “Temple” as sources of blessings for all is once again related in terms of universal divine blessings in both accounts. So although Genesis and Kings are not in the same historical tradition, this is one example to assert that these texts (Gen 12:1-3; 1 Kgs 8:41-43) are post-exilic texts and they are interacting with each other, at the level of the Primary History or “Enneateuch” – to use Konrad Schmid’s terminology, because the wordings portray a common set of interests.

For Genesis 12:1-3, interpreters have long recognised it as a crucial connecting text between the primeval history (Gen 1-11) and the history of Israel (Gen 12-50).³⁰ From this view, Genesis 12:1-3 may then be regarded as a very early text which corresponds with the old critical model of the four sources that refers to Gen 12:1-3 as the key text of J.³¹

But not all scholars agree with that argument. In particular, Jean-Louis Ska's recent study shows that the connection between J and Gen 12:1-3 does not exist anymore and it is more likely that Gen 12:1-3 is a post-exilic piece of editing. For Ska, Genesis 2-11 has its own history and it has no connection to the rest of the Pentateuch. This is because "the world of Genesis 2-11 is a world of sedentary groups, composed of fathers, shepherds, and city dwellers"; whereas the world after Genesis 11 deals with "a family seeking a land, their migration, oppression and freedom...and landless people." In short, Genesis 12:1-3 contains Israel's "birth certificate" which is most likely a late post-exilic insertion. From here, Ska states, "it is possible to show in a convincing way that the narrative attributed to the Yahwist was actually composed of a series of post-Priestly traditions."³² He agrees with Konrad Schmid that the unity of the early J is not proven.³³

So there are a lot of reasons to think that Genesis 12:1-3 is exilic or post-exilic text whether we have an early J or not. The idea proposed by this post-P that Abram as the father through whom the blessing would flow to all the peoples of the earth corresponds to the post-D's (redactor of 1 Kgs 8) understanding of the inclusive role of the temple in the post-exilic context.

4. Synthesis: Alternative Theological Solutions

With these post-exilic texts, there would seem to be a parallel model of divine blessings, which will flow through both Abram and the temple on to all the nations of the earth. Perhaps both Abram (and his great name) and the temple (which houses God's great name) are regarded as models of universal blessing, which belong to the post-exilic ideology. Such an inclusive aspect is viewed as a possible idea that serves to be the Israelites' political respect for their foreign rulers. Israelites have probably realized that even their own worship taboos are now being threatened by foreigners. How would the latter's presence be possibly incorporated in the Israelites' way of thinking? Perhaps, it is by including them into their own system of worship and way of life. So the amendment of this text to include foreigners is therefore appropriate in the post-exilic context. Israelites have now come to accept the fact that God has also appointed foreign Persians to rule them. I would like to extend this conclusion by offering three

³⁰ Among many scholars, see Gordon J Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Waco: Word Books, 1987), 274; Odil Hannes Steck, "Genesis 12:1-3 Und Die Urgeschichte Des Jahwisten," in *Probleme Biblischer Theologie*, ed. Gerhard von Rad (München: Chr. Kaiser, 1971), 525-54; David M Carr, *Reading the Fractures of Genesis: Historical and Literary Approaches* (Louisville: Westminster John Knox Press, 1996), 213-15.

³¹ Martin Noth, *A History of Pentateuchal Traditions* (Chico, CA: Scholars Press, 1981), 236-37; Claus Westermann, *Genesis 12-36: A Commentary* (Minneapolis: Augsburg, 1985), 146-49; E A Speiser, *Genesis / Introduction, Translation, and Notes* (Garden City: Doubleday, 1964), 86-7; Konrad Schmid, *Genesis and the Moses: Israel's Dual Origins in the Hebrew Bible* (Winona Lake, Ind.: Eisenbrauns, 2010), 59.

³² Jean-Louis Ska, *Introduction to Reading the Pentateuch* (Winona Lake, Ind.: Eisenbrauns, 2006), 203.

³³ Schmid, *Genesis and the Moses*, 50-60.

alternative theological solutions to also support the point that 1 Kings 8:41-43 is fitting for the post-exilic context.

First is a possible solution based on the study of linguistic interpretation. I argue that the names “Yhwh” and “Solomon” are providing legitimation for the foreigners’ cause.³⁴ So when most recent commentators above have agreed that this text is a later addition and it belongs to the post-exilic theology, the redactor had probably utilized the *inclusio* of divine names, starting from “LORD, God of Israel” [*yhwh ’elohēy ys’rā ’ēl*] (vs.23) and ending with the “Lord GOD” [*’ādonāy yhwh*]³⁵ (vs.53). Such divine *inclusio* might have helped in making the enquiry for foreigners more realistic; for putting the text under the framework of God’s name makes it authoritative.³⁶ The combination of Yhwh’s divine authority and the royal identity of Solomon as king imposes an even more substantial authoritative weight to the text itself.

As the narrative begins, “Solomon stood (*ya ’āmod*) before the altar of the LORD, in the presence of all the assembly of Israel, and spread out his hands to heaven” (vs. 22). Linguistically, the status of Solomon as an honoured person is extensively defined here by the nuance of the verb *’āmod*. This verb is often used of being in attendance at the cultic place of worship (e.g., 1 Kgs 10:8). However, Solomon’s attendance at the cultic place here is presented not only before the LORD but also before “all assembly of Israel.” This level of Solomon’s authority within Israel’s society deserves respect. From the above, I suggest the post-D redactor may have employed a fusion of a prayer to Yhwh and Solomon’s identity as an effective means to ease the *nōkrî* inclusion into the post-exilic community.

Second is a solution based on the contemporary sociological context. Here I refer to the changing role of the temple in the post-exilic period. This point emerges from these questions: Why did the inclusion of foreigners appear in this particular temple text? Is it because of inaccessibility of the temple from afar (people including Israelites away from Jerusalem)? Or is it because there was no temple at the time for those who resided in the land? The precise definition of *nōkrî* who is “not of your people Israel”; “comes from a distant land” clearly reflects the fact that a foreigner must come from a far land for there is no foreigner in the land of Israel. In that regard, the value of the post-exilic temple is no longer confined in the land of Israel itself or has limited economic resources for the people of the *Golah* but has a wider aspect for the northerners, as well as non-Israelites.³⁷ To hear this prayer, all these residents both near and far have then recognized that “this house” (*bayit hazeh*) (1 Kgs 8: 27, 29, 31, 33, 38, 42, 43); or “this place” (*māqôm hazeh*) (vs.29, 30, 35)) is now widely opened for all. Even people who have no blood connections are also welcome in this particular case. This raises an interesting question about the relation of this post-D text with P’s imagination of the temple as a “geographical unbound unit.”³⁸

³⁴ See {Beaulieu, 2011 #386@245-66(246-8)} of how “personal names when viewed as linguistic utterances are purely indexical.”

³⁵ Note that in Chronicles this *’ādonāy yhwh* is read as *yhwh ’ēlohîm* (vs.42).

³⁶ Cogan, *1 Kings*, 286.

³⁷ John W Wright, "Those Doing the Work for the Service in the House of the Lord," in *Judah and the Judeans in the Fourth Century B.C.E.*, ed. Obed Lipschits, Gary N Knoppers, and Rainer Albertz (Winona Lake, Ind.: Eisenbrauns, 2007), 361-84(379-81). Here, Wright contends that the post-exilic temple serves as a source of power and wealth for “the cultural and economic life of Yehud.”

³⁸ Konrad Schmid, "Judean Identity and Ecumenicity: The Political Theology of the Priestly Document," in *Judah and the Judeans in the Achaemenid Period: Negotiating Identity in an International Context*, ed. Obed Lipschits, Gary N Knoppers, and Manfred Oeming (Winona Lake: Eisenbrauns, 2011), 3-26(4).

The last solution is based on the political implication of this text. This option also requires viewing in its social context. In context, foreigners are actual political rulers over Israel in the post-exilic period. So the inclusion of foreigners can be a form of control that served the interest of the Persian Empire. In perspective, the positive portrayal of King Cyrus edict at the climax of Chronicles (2 Chr 36:22-23),³⁹ appears to highlight a gateway for foreigners to Israel's Yahwistic identity during the post-exilic context under the jurisdiction of God. This approach brings this late addition in Kings (1 Kgs 8:41-43) closer to Chronicles.

5. Parallels between 1 Kings 8:41-43 and 2 Chronicles 6:32-33

1 Kings 8: 41-43	2 Chr 6: 32-33
<p>41 Likewise when a <u>foreigner</u> [לִ-הַנְּכָרִי], who is not of your people Israel, <u>comes from a distant land</u> [וּבְמִרְצֵ רְחוֹקָה] because [לְמַנְּ] of your name -</p> <p>42 for they shall hear of <u>your great name</u> [תִּזְמַנְּ הַגָּדוֹל], <u>your mighty hand</u>, [תִּיָּדְכָּ הַחֲזָקָה] and <u>your outstretched arm</u> [זְרֹקְ הַנְּטוּיָה]—</p> <p>when a foreigner comes and prays toward this house 43 then hear <u>in heaven</u> [הַשָּׁמַיִם] your dwelling place, and do according to all that the foreigner calls to you, <u>so that</u> [לְמַנְּ] <u>all the peoples of the earth</u> [כָּל-בְּנֵי הָאָרֶץ] may know your name and fear you, as do your people Israel, and so that they may know that your name has been invoked on this house that I have built.</p>	<p>32 Likewise when <u>foreigners</u> [לִ-הַנְּכָרִי], who are not of your people Israel, <u>come from a distant land</u> [בְּמִרְצֵ רְחוֹקָה] because [לְמַנְּ] of <u>your great name</u> [תִּזְמַנְּ הַגָּדוֹל], and <u>your mighty hand</u>, [יָדְכָּ הַחֲזָקָה] and <u>your outstretched arm</u>, [זְרֹקְ הַנְּטוּיָה] when they come and pray toward this house</p> <p>33 may you hear <u>from heaven</u> [מִן-הַשָּׁמַיִם] your dwelling place, and do whatever the foreigners ask of you, <u>in order</u> [לְמַנְּ] that <u>all the peoples of the earth</u> [כָּל-בְּנֵי הָאָרֶץ] may know your name and fear you, as do your people Israel, and that they may know that your name has been invoked on this house that I have built.</p>

It may well be the above plausible solutions that I suspect also drive the Redactor's overall treatment of the temple as an open worship facility in the post-exilic context. Certainly, the principle agenda of this late redactor has pushed the significance of the temple to another level— not merely a mountain of God “established as the highest of the mountains” (e.g., Isa 2:2a); not only “a house of prayer for all peoples” (e.g., Isa 56:7c); including those “from a distant land” (1 Kgs 8:41b/2 Chr 6:32b); but through this temple which houses the name of God, all the prayers of both near and far would be answered.

If the wording in Kings is so similar with the Chronicles and for the fact that this text is out of place in Kings (i.e., opposite to Deuteronomistic theology), we might even need to contemplate the possibility that the additional 1 Kings 8:41-43 was made on the basis of

³⁹ Note that these closing verses of Chronicles appear in almost identical form as the opening verses of Ezra 1:1-3. William Dumbrell in particular has suggested this connection as the sign of continuity between the two works. See William J Dumbrell, "The Purpose of the Books of Chronicles," *JETS* 27/3, (1984): 257-66.

Chronicles. The reason is that cultic worship with *nōkrī* makes no sense in Kings, but it is essential in Chronicles as the Chronicler says positive things about foreigners all over the place. This line of interpretation provides a possible description of why the Chronicler wants to drop this text on Kings where foreigners are positively recorded along with the temple open worship in this very late stage.⁴⁰

Unlike the exclusive vision in Ezra-Nehemiah, the Chronicler's attempt is more inclusive where the promises of God are not limited to only the returnees but include all peoples in Israel.⁴¹ Such a wider motivation of Chronicles corresponds to the plural translation of *nōkrī* ("foreigners") in 2 Chronicles 6:32-33; in contrast to its singular translation in 1 Kings 8 (at least this is the understanding of the early translations of the LXX: ἄλλοτριῶν = a stranger). With this difference in translations, Japhet argues that the "Chronicler makes explicit the collective meaning of the singular foreigner- each and all of the non-Israelites who come to pray in this house."⁴²

Now, foreigners appear to be understood in their access to God; they do not have to be integrated into the circle of the chosen people of Israel in order for their prayers to be heard.⁴³ As Fretheim argues the new identity of Israel and their faith is now "ecumenical" because it "understands its God not only to be active in lives of such outsiders but also eager to attend to their prayers."⁴⁴ Simon De Vries adds that it is "the most marvellously universalistic passage in the Old Testament."⁴⁵ From this universal point, I now turn to my own Samoan context where the inclusion of foreigners is part and parcel of the Samoan cultural respect. I want to draw possible analogies between the changing role of the temple and the open role of the *matai* system (chiefly system) in Samoa supported by foreign Christian tradition.

6. Post-exilic Temple vs *Matai* system in Samoa

Like D's national ideology, the Samoan tradition is basically exclusive in its own right. It is a tradition that is strongly rooted in its structured society where everyone has their place and role to play as in the Samoan phrase - *atunuu tofi*.⁴⁶ Every aspect of life has already been *tofi* (divided) or set by their ancestors. Part of this set tradition points to the appointment of *matai* or chiefs as rulers of Samoa.⁴⁷ In pre-Christianity times, these *matai* were seen as not merely rulers, but they were also honourable and powerful people in society. They were treated as local sacred gods and guardians who had been appointed by the "anthropomorphic Supreme Being *Tagaloālagi*" to rule Samoa.⁴⁸

⁴⁰ Note that this is the only mention of *nōkrī* throughout the whole of Chronicles (2 Chr 6: 32-33).

⁴¹ See especially Ehud Ben Zvi, "When the Foreign Monarch Speaks," in *The Chronicler as Author: Studies in Text and Texture*, ed. M. Patrick Graham and Steven L. McKenzie (Sheffield: Sheffield Academic Press, 1999), 209-228. Zvi describes five foreign monarchs in the Book of Chronicles.

⁴² Japhet, *I & II Chronicles*, 598.

⁴³ Fretheim, *First and Second Kings*, 51.

⁴⁴ Fretheim, *First and Second Kings*, 51-52.

⁴⁵ Simon J. De Vries, *1 Kings*, Word Biblical Commentary (Waco: Word Books, 1985), 126.

⁴⁶ These two Samoan words (*atunuu, tofi*) relate to the Samoan adage: "E tala tau Toga, ae tala tofi Samoa" meaning that "Tongan traditions are those of war and those of Samoa are about divisions."

⁴⁷ This set authority is affirmed by some of the Samoan active lyrics, translated as "Like ancient Israel; With chiefs and servants; This is why Samoa is respectable; Because no one is allowed to run wild."

⁴⁸ Tamasa'ilau Suaalii-Sauni, "The Samoan Fa'amatai-Reflections from Afar," in *Changes in the Matai System: O Suiga I Le Faamatai*, ed. Asofou So'o (Apia: National University of Samoa, 2007), 33-60(36).

In comparison to the changing role of the temple proposed by the post-exilic redactor, the understanding of *matai* as representatives of local gods has been changed and modified by the post-Christian Samoa, or Samoa mainly after the “Mau Movement” in 1927.⁴⁹ This movement is often viewed as a non-violent attempt for independence. It was a memorial event in the history of Samoa and it was strongly supported by the early missionaries (LMS church).⁵⁰ As a point of argument, this could be one factor that contributes to the changing role of *matai* and the *matai* system since the early twentieth century. Since then, Christianity has become more authoritative in Samoa. Early missionaries seemed to have worked together with Samoan chiefs (*matai*) in dealing with political issues and at the same time establishing the value of the Bible in Samoan societies, through *matai* and the *matai* system.⁵¹ The missionaries may have been aware that every Samoan ought to follow their leaders as a sign of their cultural respect (*faaaloalo*) and service (*tautua*) to their chiefs.⁵²

As a result, the privileges and honour that have been bestowed on *matai* are now being shared with church ministers (*faiifeau* or *feagaiga*). This sharing is driven by the aspect of cultural respect, which originates from the *matai* system. Church ministers are then seen as *tagata ese* or “representatives of God” residing in villages which are ruled by *matai*. Guided by that cultural respect, *faiifeau* (ministers) are now position on top of the hierarchical structure of the *matai* system. As Suaalii-Sauni states, “ascribing the name *susuga* to *faiifeau* or ministers of religion makes some sense in that the minister intercedes between people and God.”⁵³ It advocates the position occupied by the *faiifeau* as a much “more pre-eminent role and rank” in the Samoan society.⁵⁴ Here, the *matai* system seems to be vulnerable in accepting foreign tradition but at the same time serving the purpose of the new role of the post-exilic temple, where foreigners are also accepted.

Today, Christianity and the *matai* system are complementary to each other; the *matai* system and church ministers (*faiifeau/feagaiga*) are co-existent institutions.⁵⁵ These institutions are embedded in the Samoan fundamental principle of *va-tapuia*⁵⁶ (sacred social space), which simply emphasizes “the sacred space between different entities.”⁵⁷ The impact of *va* gives way to Christianity and Samoan culture as co-existent entities - a sign of the Samoans’ high-regard

⁴⁹ Featunai Ben Liuaana, *Samoa Tula'i: Ecclesiastical and Political Face of Samoa's Independence, 1900-1962* (Apia: Malua Printing Press, 2004), 193.

⁵⁰ LMS: London Missionary Society.

⁵¹ Ama'amalele Tofaeono, *Eco-Theology: Aiga – the Household of Life: A Perspective from Living Myths and Traditions of Samoa*, vol. 7 (Neuendettelsau, Augustana-Hochsch: Erlanger Verlag für Mission Und Ökumene, 2000), 85. Tofaeono describes the first engagement between John Williams and the Samoan *matai* named Fauea as the starting point of Christianity in Samoa.

⁵² There are different kind of services in Samoa: *Tautua upu*: serving with integrity of your word; *Tautua le pao*: serving with integrity is a privilege; *Tautua matavela*: serving with integrity of hospitality; *Tautua toto*: serving with integrity until death

⁵³ Suaalii-Sauni, "The Samoan Fa'amatai," 33-60(44).

⁵⁴ Galumalemana Alfred Hunkin, "Faamatai in New Zealand: A View from Wellington," ed. Asofou So'o(Apia: National University of Samoa, 2007), 61-71(63).

⁵⁵ Tamasa'ilau Suaalii-Sauni, "The Samoan Fa'amatai-Reflections from Afar," ed. Asofou So'o(Apia: National University of Samoa, 2007), 33-60(44).

⁵⁶ The notion of *va tapuia* often associates with other Samoan principles such as *va fealoai*, or mutual respect, *tofa mamao* and *faautaga loloto* or wisdom.

⁵⁷ Saleimoa Vaai, *Samoa Faamatai and the Rule of Law* (Canberra: Australian National University, 1995), 54.

for the Christian God. As John Garret puts, “Christ is the Pacific Prince, chief of chiefs come from afar.”⁵⁸

With today’s impact of mobility/migration, the Samoan *matai* respect has even been shared with some *palagi*⁵⁹ in recognition of their *tautua* (service) and contribution to the Samoan community.⁶⁰ This emerges from the traditional understanding of *matai* title as honour bestowed because of one’s service in the community. In that regard, *tautua* qualifies one even a foreigner be a rightful heir (*suli*) to a *matai* title. This is based on the subdivision of *suli* (heir) in the Samoan context.⁶¹ One of these heirs is allocated to foreigners depending on their performance or *tautua* (service) and relationship with the local Samoans (or the so-called *suli tupea*).

This modification of *matai* system highlights a huge turning point in Samoan perspectives towards foreigners. The *matai* title is no longer a restricted privilege only for local Samoan status and identity.⁶² Instead, the honourable title is now open to include *matai palagi* (foreign *matai*) in accordance to their service. The same attitude is applied to the relationship between *matai* and *faiifeau* (minister) described above. These changes may be described as redactions (*taeao*) within the Samoan culture today.⁶³ Like the changing role of the temple to be an inclusive universal institution in the post-exilic context, this paper has argued that the modifications of the Samoan *matai* system have also been introduced to cater for the changing national and international contexts shaping Samoan identity as its people adopt foreigners and their beliefs over time.

⁵⁸ John Garrett, *To Live among the Stars: Christian Origins in Oceania* (Suva, Fiji: Oikoumene, World Council of Churches, 1985), xi.

⁵⁹ For Samoan people, the word *palagi* (literally means “bursting of sky”) is often given to the so-called “white people” who are coming into Samoa from afar or nowhere.

⁶⁰ Among many foreign *matai*, some include: *Tupai* Murray McCully (NZ Minister of Foreign Affairs); *Tupua* Ban Ki-moon (Secretary General of UN); *Amomuaaletuimanua* Pascal Lamy (Director General of WTO); *Toleafoa* Joseph Blatter (President of FIFA); *Tauaaletoa* Len Brown (NZ Political Mayor); *Tupuivao* Steve Hansen (NZ All Blacks Head Rugby Coach. For more, see www.3news.co.nz/general/foreigners-receiving-samoan-chiefly-titles).

⁶¹ There are different kind of *suli* (heir) in Samoa: *suli tupolata-* or *suli moni* (heir through genealogy); *suli sa'otā* or *suli tamafai* (heir through adoption); *suli tupolo* or *suli faiava/nofotane* (heir through marriage); *suli tupea* or *suli tagata ese* (heir through service).

⁶² Malama Meleisea and Penelope Schoeffel, "Land, Custom and History in Sāmoa," *The Journal of Sāmoan Studies* 5, (2015): 22-34.

⁶³ The term *taeao* often refers to a new leaf/morning or a “new epoch in the religio-cultural heritage of Samoa” since the arrival of Christianity. See Tofaeono, *Eco-Theology: Aiga – the Household of Life: A Perspective from Living Myths and Traditions of Samoa*, 81.

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Enlarging Borders and Territory: Contrasting Texts from the Pentateuch, Amos, and Chronicles

Samasoni Moleli Alama

This paper aims to compare and contrast the employment of border-related terminologies in the Hebrew Bible, focusing on Deut 12:20; 19:8–9; Amos 1:13 and 1 Chr 4:9–10. The discussion includes a detailed examination of these selected texts that speak about the expansion of territory. In relation to the issue of ancestral inheritance, the paper will briefly describe other related texts, such as Prov 22:28 and 1 Kings 21. With the discussion of the prayer of Jabez in 1 Chronicles 4, it will be necessary to include comparisons with the theology of land in the Priestly traditions of Genesis and Leviticus. While the differences between the characteristic terminology for landholdings in Deuteronomy (גְּחִלָּה) and Priestly traditions in Genesis and Leviticus (אֲחֻזָּה) are well known, I will also seek to describe a different set of tensions between competing political theologies—between, on the one hand, divinely given land allocations framed by covenantal law in the Pentateuchal traditions, and, on the other hand, the attitude to land allocations in Amos, which can be understood more in terms of natural law.¹ In 1 Chr 4:9–10, the author has selected elements from the earlier texts, and combined them in subtle ways.

The combination of a verbal form of רָחַב with the noun גְּבוּל (enlarge/expand border or territory) occurs nine times in the Hebrew Bible, and this is the most common lexical choice for speaking about expanding borders.² Out of these occurrences, the examples in the book of Deuteronomy and Amos are the central focus of this paper.³ Another example in 1 Chr 4:10 is interesting for a number of reasons,⁴ and in this context I will show how its choice of another verb to speak about “enlarging” territory (רָבַח) resonates more with the Priestly traditions. The very late date of the material Chronicles implies that the scribes were reflecting on the wide range of inherited land theologies, Deuteronomistic and Priestly, and synthesizing them in the context of new challenges.

¹ See especially John Barton, *Understanding Old Testament Ethics: Approaches and Explorations* (Louisville, Ky.: Westminster John Knox, 2003), 32–34; Reinhard Achenbach, “*Mishpat Haggoyim, Mishpat Laggoyim* and the Early Development of Measures for International Human Rights in the Hebrew Bible,” *Transversalités* 133 (2015): 9–21.

² The first example in the canonical order, Exod 34:24, is often taken to be Deuteronomistic, as argued for example by John Van Seters, *The Life of Moses: The Yahwist as Historian in Exodus-Numbers* (Louisville: Westminster, 1994), 356. The nine examples are Exod 34:24; Deut 12:20; 19:8; Ezek 43:13, 17; 45:1; 48:8, 13; Amos 1:13; cf. 1 Chron 4:10, which will be discussed below. Note that Isaiah 26:15 also implies enlarged borders but uses another verb instead of רָחַב to speak about Yhwh’s enlargement of Judah. Isaiah 26 deserves another discussion, since it presents a number of quite different exegetical problems.

³ Another five combinations of רָחַב and גְּבוּל appear in Ezekiel (43:13, 17; 45:1; and 48:8, 13), but in these cases both words are nouns. The implications of the noun רָחַב in Ezekiel are not directly relevant to the verbal forms discussed in this paper, although Ezek 45:1 suggest a very large land allocation for the temple.

⁴ Samasoni Moleli Alama, “Jabez in Context: A Multidimensional Approach to Identity and Landholdings in Chronicles,” PhD diss., University of Divinity, 2018.

1. Deuteronomy

The most common term for land allocation in Deuteronomy is “inheritance” (נחלה), which appears no less than twenty-five times in the book. Yhwh is depicted as the original owner of the land, with Israelites themselves also being a part of Yhwh’s own נחלה.⁵

Deu 4:20 But Yhwh has taken you and brought you out of the iron-smelter, out of Egypt, to become a people of his very own possession (להיות לו לעם נחלה), as you are now.

The majority of the uses of נחלה in Deuteronomy, however, refer to land rather than people, often in a very similar sequence of words along the lines of “the land that Yhwh your God is giving you as a נחלה” (e.g., Deut 4:21, 38; 12:9; 15:4; 19:10, 14; 20:16; 21:23; 24:4; 25:19; 26:1).

The combination of a verbal form of רחב (“enlarge, expand”) along with the noun גבול (“border, territory”) appears twice in Deuteronomy, when referring to expected behaviour within the borders of the promised land:

Deut 12:20 When the LORD your God enlarges your territory (כִּי־יִרְחִיב יְהוָה אֱלֹהֶיךָ (את־גְּבוּלְךָ), as he has promised you, and you say, ‘I am going to eat some meat’, because you wish to eat meat, you may eat meat whenever you have the desire.

Deut 19:8–9 If the LORD your God enlarges your territory (וְאִם־יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת־גְּבוּלְךָ) as he swore to your ancestors—and he will give you all the land that he promised your ancestors to give you,⁹ provided you diligently observe this entire commandment that I command you today, by loving the LORD your God and walking always in his ways—then you shall add three more cities to these three.

Both examples indicate the singular *hip'il* form of the verb “enlarge” (רחב), followed by the singular noun “territory” (גבול) with direct object markers (את).⁶ The rendering of גבול as “territory” (as in the NRSV) is less common than “border” or “boundary” according to Rogerson, but this translation issue is not crucial to our argument.⁷ In this context, Deuteronomy 19 considers the number of cities of refuge that should be allocated within the borders of the promised territory, and vv.8–9 indicate at least two different possibilities for the extent of the land promised to the ancestors. The point is made that divine’s enlargement of borders is dependent on Israel’s loving Yhwh and obedience by walking ever in his ways. The

⁵ Although the word נחלה in Deut 4:20 is translated as “possession” (NRSV), “inheritance” is the semantic dimension of this word.

⁶ This is similar to the construction in the case of Chronicles (1 Chr 4:10).

⁷ John W. Rogerson, “Frontiers and Borders in the Old Testament,” in *In Search of True Wisdom: Essays in Old Testament Interpretation in Honour of Ronald E Clements*, ed. Edward Ball (Sheffield: Sheffield Academic Press, 1999), 116-26, esp. 117.

key word here is “if” (אם), which implies a conditional deal, and v.9 makes the covenantal commands explicit. The cities of refuge are provided so as to prevent the shedding of innocent blood, which would defile the land (v.10).

Ancestors and ancestral land (נחלה) are associated with concepts of sacredness and taboos not only in Deuteronomy (e.g., Deut 19:14) but also in other parts of the Old Testament such as Prov 22:28. From these texts, we find landmarks (גבול) set up by ancestors for protection of their lands from strangers. The story of Naboth’s refusal to give his vineyard (כרם) to Ahab refers to land as an inheritance (נחלה) from Yhwh or God.⁸ However, Deut 4:19–20 and 6:4 clarify that Yhwh is our/your God. Perhaps, Deuteronomy presents Israel with a new understanding of their land as a gift from Yhwh God through their ancestors, rather than a direct inheritance from ancestors (Deut 6:10). I will return to this point later.

The eastern border is usually not clarified in Deuteronomy, although the Euphrates is mentioned in Deut 1:7 and 11:24, a very large border indeed. Once Israel’s promised lands are taken into Israel’s possession, and the many different settlements are widely dispersed, it would be quite legitimate to eat meat wherever and whenever the people like (Deut 12:15–16, 20).⁹ Thus, instead of coming to the central place to sacrifice, meat can be consumed away from the central place where Yhwh dwells. But if the people want to make a sacrifice, they are still required to come to that one place.¹⁰ Such an activity reinforces the fact that the Deuteronomy addresses the significance of cultic centralization within Yhwh’s land allocation.¹¹ Yet the allowance of meat consumption away from the central place is still permitted as long as the people remain as servants of Yhwh through prayer, worship and law observance.

Locating these texts within the national imagination of Deuteronomy,¹² commentaries seem to put weight on the importance of גבול as a device to establish the Israelites’ uniformity and identity within territory given by Yhwh. A divine contribution will be explicitly reflected in Israel’s military success, which is conditional on general obedience to covenant stipulations.¹³ This military ideology is presented in a number of different ways throughout the Deuteronomistic history, where the prior inhabitants of the land are to be utterly destroyed (חרם).¹⁴ Deuteronomy’s use of חרם is different, for example, from Exod 23:27–30 (גרש) and Lev 18:25–28 (קיא). The enlargement of territory in Deuteronomy 19 seems to assume an observance of the law in 20:16–17, where “everything that breathes” (כל נשמה) must be destroyed. Without חרם, the land cannot be possessed (ירש). Deuteronomy also offers an

⁸ Note that the LXX version of 1 Kgs 21:3 uses the word “God” (παρὰ θεοῦ μου) instead of “Lord.”

⁹ Contrast the law of sacrifice at the tent of meeting in Lev 17:3–7 and the timing of consumption in Lev 19:5–8.

¹⁰ Peter C. Craigie, *The Book of Deuteronomy: The New International Commentary on the Old Testament* (Grand Rapids: Eerdmans, 1976), 218–219.

¹¹ Note that Yhwh’s land allocation in Ezekiel (45:1; 48:8, 13) seems to assume the same motive behind the Deuteronomy’s land allocation (12:20; 19:8) for Yhwh. Both Deuteronomy’s and Ezekiel’s references for land allocation emphasise the sacred land allocation for the temple.

¹² See Samasoni Moleli, “Deuteronomy’s National Imagination – Yhwh the Landowner as reflecting the Samoan Pulega a Alii ma Faipule,” paper given at a meeting of the Oceania Biblical Studies Association (OBSA) in Suva (2013). Here, I considered four concepts under the heading of “national imagination”: centralization, ancestral inheritance, limitations on the monarchy, and the ban.

¹³ As is also the case in Exod 34:24. See Walter Brueggemann, “The Book of Exodus,” in *The New Interpreter’s Bible One Volume Commentary*, ed. Beverly R. Gaventa and David Peterson (Nashville: Abingdon Press, 2010), 677–981, 950.

¹⁴ For instance, see Deut 7:1-7; 20:16-17; Josh 7:21-26; 11:10-15; Judg 7:25; 1 Sam 15.

interpretation on **חרם** which suggests that even Israelites who are proven disloyal to Yhwh shall be punished (Deut 13:16).

In line with such an exclusivist tendency within Deuteronomistic tradition, the verb **ירש** is mentioned more than thirty times throughout the book of Deuteronomy, and in many cases, this verb is associated with violence.¹⁵ The martial element is a distinctive part of Deuteronomistic theology, which is also implied in Deut 12:20 and 19:8–9, but it is not shared with Priestly theology of land in Genesis and Leviticus.¹⁶ The uniformity and identity of the cultic community, as well as the relationships with the promised territory, are formed in different ways in the Priestly traditions, as we shall see.¹⁷

2. Amos

The combination of verbal form of **רהב** with the noun **גבול** in Amos 1:13 presents a very different set of issues.

Amos 1:13 Thus says the LORD: ‘For three transgressions of the Ammonites, and for four, I will not revoke the punishment; because they have ripped open pregnant women in Gilead in order to enlarge their territory (**למען הרחיב את-גבולם**).’

This time, the *hip ‘il* infinitive form of the verbal root “enlarge” appears for the first time after the preposition **למען**: “in order to.” The preposition stands in between the disgraceful action of “ripped open,” and the motivation of that action “to enlarge their territory.” The text alludes to war between the Ammonites and the people of Gilead with the explicit purpose of expropriating land. Thus Amos 1:13 suggests the possibility of enlarging borders by means of wrongful violence as a result of greed. By contrast, enlarging borders in Deuteronomy is linked with “right” violence as the means of entering the divinely promised land.¹⁸

Another contrasting point, of course, is that Deuteronomy’s conception is embedded within a covenant that specifically regulates the relationship between Yhwh and the people of Israel. Amos 1:13 on the other hand, is located within the oracles against the surrounding nations of Israel (Amos 1:3–2:16).¹⁹ Within these oracles, the indictments of foreign “war

¹⁵ See particularly Deut 4:26; 7:1; 9:1–6; 12:1–29; 15:4; 28:21–63.

¹⁶ Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2011), 582. The theme of warfare returns in the later Priestly traditions of Numbers, as argued by Reinhard Achenbach, “Divine Warfare and Yhwh’s Wars: Religious Ideologies of War in the Ancient Near East and in the Old Testament,” in *The Ancient Near East in the 12th–10th Centuries BCE: Culture and History*, ed. Gershon Galil et al., AOAT 392 (Münster: Ugarit-Verlag, 2012), 1–26.

¹⁷ See especially Nili Wazana, *All the Boundaries of the Land: The Promised Land in Biblical Thought in Light of the Ancient Near East*, trans. Liat Qeren (Winona Lake, IN: Eisenbrauns, 2013), 11–57; 85–96, Julia Rhyder, *Centralizing the Cult: The Holiness Legislation in Leviticus 17–36*, FAT 134 (Tübingen: Mohr Siebeck, 2019).

¹⁸ For instance, see Deut 7:1–3; 20:16–17.

¹⁹ M. Daniel Carroll R., “Amos,” in *The Prophets*, ed. Gale A. Yee, Hugh R. Page and Matthew J.M. Coomber (Minneapolis: Fortress, 2016): 845–856, at 846–847.

crimes” provide no challenge to Israel at all.²⁰ In fact, they may have had the function of lulling Amos’ audience into a false sense of security before Amos turns his attention to Israel.²¹ While Carroll admits that it is difficult to identify the specific events that lie behind these indictments by foreign nations, as no specifics are given,²² Houston notes that they do at least refer to the various kinds of violence: the selling of entire populations into slavery (1:6, 9); breach of covenant (1:9); violence against pregnant women (1:13); and the treatment of the dead with indignity (2:1). For Ammon particularly, the crime indicted in v.13 is not detailed here, but commentaries suggest that such assaults on pregnant women are often featured in ancient warfare, “especially when an army wanted to terrorize and decimate the local residents.”²³

The crimes of these foreign nations were not assessed by Israel’s covenant laws, since these nations had no covenant with Yhwh, but rather on the basis of broader moral expectations. So we need to reflect further on the ethical foundations implied by the prophetic critiques in Amos 1.²⁴ Considering the wider literary context of Amos, there are some analogies to notice: the judgement against Damascus in 1:5 (“and the people of Aram shall go into exile to Kir”) corresponds with Amos 9:7 where the Arameans had their own “exodus” from Kir. There is also a judgement on Gaza (1:6–8), an old Philistine city, and the Philistine “exodus” is also mentioned in 9:7—with even more shocking effect, since the Philistines were apparently given their land on the western edge of Israel’s own territory, with the blessing of Yhwh. The judgement against Tyre presumes that a “covenant of kinship” has been broken (1:9), perhaps implying kinship obligations rather than a legal covenant. Carroll argues that the Ammonite barbarity of ripping open pregnant women in 1:13 corresponds to events described in the books of Kings (2 Kgs 8:12; 15:16).²⁵

The reference to Judah’s torah in Amos 2:4–5 seems to be out of place in the oracles against the foreign nations in Amos 1:3–2:16. The reference is directly to the laws of Moses, even though Moses’ name is not mentioned.²⁶ Along with many other scholars, John Barton argues that this oracle against Judah was added after the fall of the northern kingdom, towards the end of the eighth century, and it anticipates the new position of Deuteronomy in seventh century Judah. Accordingly, Amos 2:4–5 is often said to be “Deuteronomistic” redaction, while the earlier prophetic material of the eighth century arguably contains ethical assumptions that could be better characterized in terms of natural law.²⁷ Amos assumed that his audience knew

²⁰ Walter J. Houston, *Amos: An Introduction and Study Guide: Justice and Violence* (London: Bloomsbury T&T Clark, 2017), 38.

²¹ There are three other Old Testament references to this kind of God’s judgement; all in the 9th and 8th centuries BCE. Elisha and Hosea have predicted this fate for Israel itself (2 Kgs 8:12; Hos 13:16) and Menahem does this to a town that resisted his rule (2 Kgs 15:16).

²² Carroll, “Amos,” 847.

²³ For example, see Craig S. Keener and John H. Walton (eds.), *NIV Cultural Backgrounds Study Bible: Bringing to Life the Ancient World of Scripture*, (Grand Rapids, Mich.: Zondervan, 2016), 1482. See also Carroll, “Amos,” 848.

²⁴ Houston, *Amos: An Introduction*, 36–38.

²⁵ Carroll, “Amos,” 848.

²⁶ Many scholars have noted the absence of citations of Mosaic law from the book of Amos. For instance, Houston argues that Amos never quotes a law or accuses people of breaking the law. See Houston, *Amos*, 41. Cf. the alternative view in Gene M. Tucker, “The Law in the Eighth-Century Prophets” in *Canon, Theology, and Old Testament Interpretation*, ed. Gene M. Tucker, David L. Petersen, and Robert R. Wilson (Philadelphia: Fortress Press, 1988), 202.

²⁷ Barton, *Understanding Old Testament Ethics*, 32–34.

the “natural order of things.”²⁸ When he introduced his dramatic focus on social justice, he wants his audience to see that exploitation of the poor is as evil as the war crimes committed by surrounding nations.²⁹

In sum, the acquisition of territory is fraught with a tension: when measured against “natural” or intercultural norms, taking territory by violence is unambiguously wrong. On the other hand, Yhwh can define the fundamental exception in Deuteronomy: violence is mandated when taking possession of divinely giving lands.

3. *Chronicles and Priestly Theology*

The prayer of Jabez in 1 Chr 4:10 speaks specifically about the enlargement of borders using language that is reminiscent of Deuteronomy: “Jabez called on the God of Israel, saying, ‘Oh that you would bless me and enlarge my border, and that your hand might be with me’.” But there is a different verb form here, and perhaps even a wordplay: רבה rather than רחב.³⁰ Even though this sounds like Deuteronomic idea, the wording of the prayer has a curious combination of the terminology of blessing and “multiplying” (רבה) more familiar from the book of Genesis.³¹

In Genesis, the combination of blessing and multiplying comes *without* the covenantal obligations familiar in Deuteronomy. But why would the Chronicler fail at this point to invoke law observance as possible grounds for the petition? Jabez appears in this genealogical chapter without genealogical links, interestingly, and commentators have suggested therefore that he may be a foreigner. This would make the invocation of Genesis material in 1 Chr 4:9–10 especially relevant. The universal Priestly blessing in Genesis 1 is directed firstly to all humanity (1:28), a point which is restated after the flood in the address to Noah and his descendants in Gen 9:1, 7.³²

²⁸ Houston, *Amos: An Introduction*, 34.

²⁹ Generally speaking, it seems that the 8th century prophets did presuppose traditional law and concerned with upholding social justice (e.g., Amos 5:15; Isa 5:23), but it was not their socio-religious role to enforce it. Also, some of the prophetic words are directed against foreign nations (e.g., Amos 1) with whom there was no covenant, and some are judgements against Israel (e.g., Amos 2:4-5). In this case, Amos sometimes focused on Israel’s special responsibilities before Yhwh, while at other times he assumed what we might call “natural law” which binding on all nations.

³⁰ The similarity between the consonants in these two verbs might be taken as a wordplay that trades on familiarity with the Deuteronomic phrase. If so, the Chronicler would be twisting Deuteronomy’s terminology for a purpose. Jabez could not aspire to an enlarged territory by warfare, as assumed in D theology. He is entirely reliant on the divine “hand,” i.e., “power,” “strength” and “authority” (BDB). But this reference to “hand” might also be something of a wordplay. Jabez’s direct prayer to God is perhaps an attempt to by-pass the expected ancestral bond to land, reflected in the “hand” monuments mentioned in 2 Sam 18:18 and Isa 56:5. See Francesca Stavropoulou, *Land of Our Fathers: The Roles of Ancestors Veneration in Biblical Land Claims*, (NY: T&T Clark International, 2010), 16–17. On “hand land” in the Murašû texts, cf. Matthew W. Stolper, *Entrepreneurs and Empire: The Murašû Archive, the Murašû Firm and Persian Rule in Babylonia* (Leiden: Nederlands Historisch-Archaeologisch Instituut Te Istanbul, 1985), 24–26.

³¹ From the many occurrences of רבה in Genesis, I refer specifically to Gen 1:22, 28; 8:17; 9:1, 7; 16:10; 22:17; 26:4; 26:24; and 35:11.

³² See, e.g., Christophe Nihan, *From Priestly Torah to Pentateuch: A Study in the Composition of the Book of Leviticus*, FAT 2 (Tübingen: Mohr Siebeck, 2007), 62.

- Gen 1:22 God blessed them, saying (לאמר), “Be fruitful and multiply and fill (פרו ורבו ומלאו) the waters in the seas, and let birds multiply on the earth.”
- Gen 1:28 God blessed them and God said to them, “Be fruitful and multiply and fill (פרו ורבו ומלאו) the earth and subdue it....”
- Gen 9:1 Then God blessed Noah and his sons, saying to them, “Be fruitful and multiply and fill (פרו ורבו ומלאו) the earth.”

According to Claus Westermann, the imperative language in these texts “has the effect of conferring something” rather than being just a command.³³ Here, the blessing of multiplication and fruitfulness becomes effective at the same time when God pronounces it. So the insertion of לאמר followed by the blessing in the imperative in the Priestly formula, describes the universal blessing that has already been conferred by God. The two verbs for “multiply” and “be fruitful” usually occur in the context of blessing, and in these particular texts, the verb to “fill” (ומלאו) seems to imply that the land was not yet occupied; it was not yet full. It is perhaps worth noting here that when these traditions were edited in the Persian period, the population of Yehud was dramatically reduced from the levels in pre-exilic times,³⁴ so an expansion of the population was evidently a key element in theologies of hope. But the Priestly vision of blessing seems not to be focussed exclusively on the life of a single nation. In Genesis 17, all the descendants of Abraham are blessed.

The Priestly promise of increase in Genesis 17 appears twice (17:2a, 20), and for P this implies that Abraham will be the father of many nations (המון גוים in Gen 17:4, 5). The use of המון is particularly relevant to our discussion. It denotes the inclusive extension of the promise from the seed of Abraham (Gen 17:7a) to nations outside of Israel including the descendants of Ishmael who was also the “father of twelve princes” (Gen 17:20). Gen 17:8 raises a question, however, about the extent of land allocations among Abraham’s descendants: a promise of “all the land of Canaan as an eternal holding” (כל־ארץ כנען לאחזת עולם) is very different from a vision of all the land extending to the Euphrates mentioned in Deut 1:7 and 11:24. (The Euphrates map does appear in Gen 15:18, however, evidently stemming from a non-Priestly tradition.³⁵)

To sum up the discussion so far, we have seen that Genesis regards land allocations as a matter of divine blessing for humanity as a whole, within which Israel is of course included,

³³ Claus Westermann, *Genesis 1-11: A Commentary* (Minneapolis: Augsburg, 1984), 138.

³⁴ Avraham Faust, “Settlement Dynamics and Demographic Fluctuations in Judah from the Late Iron Age to the Hellenistic Period and the Archaeology of Persian-Period Yehud,” in *A Time of Change: Judah and Its Neighbours in the Persian and Early Hellenistic Periods*, ed. Yigal Levin (London: Continuum, 2007), 23–51. John W. Wright, “Remapping Yehud: The Borders of Yehud and the Genealogies of Chronicles,” in *Judah and the Judeans in the Persian Period*, ed. Obed Lipschits and Manfred Oeming (Winona Lake: Eisenbrauns, 2006), 67–89.

³⁵ Building on a number of earlier studies, Mark Brett attributes these three texts to hexateuchal redactions in Brett, “Yhwh among the Nations: The Politics of Divine Names in Genesis 15 and 24,” in *The Politics of the Ancestors: Exegetical and Historical Perspectives on Genesis 12–36*, ed. Mark G. Brett and Jakob Wöhrle, FAT 124 (Tübingen: Mohr Siebeck, 2018), 113–130. Contrast Rachel Havrelock, *River Jordan: The Mythology of a Dividing Line* (Chicago: University of Chicago Press, 2011), 17–39.

but so are non-Israelites (like Jabez, according to the Chronicler). In Genesis 17, when the land is given to Israel as a “landholding” (אֲחֻזָּה), there is no focus on covenantal obligations as we find in Deuteronomy. Within the Priestly traditions, the covenantal obligations arise especially in the Holiness Code, where traditional landholding as an אֲחֻזָּה is mentioned many times.³⁶ One could therefore raise a specifically Priestly version of the question already articulated: why would the petition of Jabez not make reference to covenantal observance as it is understood in the Holiness material?

In Genesis, we find the idea that an אֲחֻזָּה is a “landholding,” rather than a matter of outright land ownership.³⁷ This is explicitly articulated in Lev 25:23 as well, within the Holiness Code: “The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants.” Accordingly, within the Priestly traditions of Genesis, the ancestors are seen as sojourners, a point to which we will need to return.³⁸ But in order to understand the conception of אֲחֻזָּה landholding, it is important to include some consideration of the story of Joseph and his family in Genesis 47. In Gen 47:11, we read that Joseph “granted them a holding (אֲחֻזָּה) in the best part of Egypt.”³⁹ The Priestly note in Gen 47:27b says that Israel “gained possession (וַיִּשְׁחָזְקוּ) in it, and were fruitful and multiplied exceedingly,” reiterating the very familiar terminology for blessing and multiplying. Nevertheless, the Israelites had claimed only that “they have come to reside as aliens in the land” (Gen 47:4a). They were able to reside there without the need to conquer or colonize the land.

Philippe Guillaume argues that wherever the Genesis narratives seem to describe a land purchase, as in Gen 33:19–20 and 34:10, this implies a use of money to secure rental and cultivation rights, rather than outright purchase. Accordingly, any grant of an אֲחֻזָּה to Jacob’s sons allows them tenure and usufruct.⁴⁰ The economic conditions that obviously apply in Egypt are extrapolated in the Priestly texts of Genesis and Leviticus to apply even to the descendants of Abraham who live in the promised land.

Regardless however, of the differences among the land theologies in Deuteronomistic and Priestly literature—and regardless of whether the preferred terminology is נַחֲלָה or אֲחֻזָּה—Guillaume argues that these covenantal streams of tradition converge on the idea of “possession” rather than on outright ownership.⁴¹ Deuteronomistic texts suggest that inherited land is possessed conditionally, but never owned in a way that would make the land alienable.⁴² Priestly texts (especially the Holiness Code in Lev 25:23) suggest that the sole owner of the land is God and that the Israelites are only tenants. In contemporary terms, this kind of

³⁶ This specific terminology for landholding occurs 20 times in Leviticus, overwhelmingly in the HC: Lev 14:34 (twice); 25:10, 13, 24, 25, 27, 28, 32, 33 (twice), 34, 41, 45, 46; 27:16, 21, 22, 24, 28. Both Genesis and Numbers have 9 references, while Deuteronomy has one (Deut 32:49).

³⁷ Note that the words “landholding” and “possession” are used interchangeably by the NRSV throughout Genesis for the Hebrew word אֲחֻזָּה.

³⁸ See especially Nili Wazana, “Natives, Immigrants and the Biblical Perception of Origins in Historical Times,” *Journal of the Institute of Archaeology of Tel Aviv University* 32 (2005): 220–245. Here, Wazana has mentioned particularly some of the Priestly texts such as Gen 17:8; Num 34:2 describing Israel as “non-indigenous people” or “outsiders” from the beginning.

³⁹ Cf. David M. Carr, *Reading the Fractures of Genesis: Historical and Literary Approaches* (Louisville: Westminster John Knox Press, 1961), 112.

⁴⁰ Philippe Guillaume, *Land, Credit and Crisis: Agrarian Finance in the Hebrew Bible* (Sheffield: Equinox, 2012), 19.

⁴¹ Guillaume, *Land, Credit and Crisis*, 9–13.

⁴² For instance, see Deut 4:21, 38; 12:9; 15:4; 19:10, 14; 20:16; 21:23; 24:4; 25:19; 26:1.

landholding might perhaps be closer to a leasehold tenure. Regardless of the theological nuances, however, there seems to be a substantial measure of agreement between the two main traditions.

Parenthetically, we might also note an overlap between Deuteronomistic and Priestly traditions even in the story of Naboth's vineyard in 1 Kings 21. This text has been another focus of recent debates about land, and there is no consensus either on the date of the text or its theological influences.⁴³ Against an older presumption for dating the Naboth story to the pre-exilic period,⁴⁴ Knauf and others argue for the Persian period.⁴⁵ Also advancing a later date, Alexander Rofé discusses the connection between Naboth's נחלה and the Priestly tradition, rather than Deuteronomistic literature.⁴⁶ Rofé suggests that Naboth's claim to an ancestral נחלה in 1 Kgs 21:3b alludes to Num 36:7–9 where the same terminology is found in the context of a late Priestly law prohibiting transfer of land from one tribe to another.⁴⁷ There is no need to adjudicate here between the various approaches to the Naboth story, but we might take this ongoing debate as potentially supporting the idea that many of the later texts seem to be mixing both Deuteronomistic and Priestly concepts and terminology. This is what I have argued in relation to the Jabez prayer in 1 Chr 4:9–10, where the word-play between רבה/רחב + גבל initially sounds Deuteronomic, but the “extending border” in 1 Chr 4:9–10 also appears to have resonances with Genesis.

4. Concluding Reflections

The idea of expanding borders found in Deut 12:20 and 19:8 sits inside the larger national vision of that book, which requires the conquest of previously occupied lands (as does the Deuteronomistic addition in Exod 34:24). From Deuteronomy's point of view, this is violence sanctified by Yhwh's command, and it can override any previous existing rights of occupation.⁴⁸

While Deuteronomy is clearly more militaristic than the Priestly traditions of Genesis, all the Pentateuchal traditions share a conviction that אהיה is more a matter of landholding than

⁴³ See especially, Stephen C. Russell, “The Hierarchy of Estates in Land and Naboth's Vineyard,” *JSOT* 38.4 (2014): 453–461.

⁴⁴ For instance, see Dagmar Pruin, “What Is in a Text? Searching for Jezebel,” in *Ahab Agonistes: The Rise and Fall of the Omri Dynasty*, ed. Lester L. Grabbe (London: T&T Clark, 2007), 208–35, at 212; Nadav Na'aman, “Naboth's Vineyard and the Foundation of Jezreel,” *JSOT* 33.2 (2008): 197–218, at 199–200.

⁴⁵ Ernst Axel Knauf, “Inside the Walls of Nehemiah's Jerusalem: Naboth's Vineyard,” in *The Fire Signals of Lachish: Studies in the Archaeology and History of Israel in the Late Bronze Age, Iron Age, and Persian Period in Honor of David Ussishkin*, ed. Nadav Na'aman and Israel Finkelstein (Winona Lake, Ind.: Eisenbrauns, 2011), 185–94.

⁴⁶ Alexander Rofé, “The Vineyard of Naboth: The Origin and Message of the Story,” *VT* 38.1 (1988): 89–104.

⁴⁷ Rofé, “The Vineyard of Naboth,” 89–104, esp. 101.

⁴⁸ Such an over-riding of natural rights was commonly endorsed in the history of colonialism. See, e.g., John Cotton, *God's Promise to His Plantations* (London: William Jones, 1634), 5: “Indeed no Nation is to drive out another without special Commission from Heaven, such as the Israelites had; unless the Natives do unjustly wrong them, and will not recompence the wrongs done in peaceable sort, and then they may right themselves by lawful War, and subdue the Countrey unto themselves.”

outright ownership. And Yhwh retains the landowner's right to evict the tenants, a point that is emphasized in Priestly theology by configuring Israelites as sojourners rather than landowners. The expansion of territory within the covenantal traditions assumes the jurisdiction of a divine sovereignty (rather than a human king), whether that divine sovereignty is conceived in Deuteronomistic or Priestly terms. One possible implication of these shared assumptions in the Pentateuch was drawn out quite explicitly in modern European history when the Priestly command to subdue the earth in Gen 1:28 was commonly taken as a warrant for colonialism—regardless of whether the land was previously occupied or not.⁴⁹

The expansion of borders spoken about in Amos 1:13, on the other hand, is taken to be a breach of natural law or intercultural norms that respect previously established borders. It is associated with the heinous crime of ripping open pregnant women. The ethical and political assumptions of the oracles against the nations in Amos have the character of a natural or intercultural law.⁵⁰ In this respect, Amos foreshadows later developments in international law.⁵¹ The judgment on Damascus in Amos 1:5 (“and the people of Aram shall go into exile to Kir”) corresponds with Amos 9:7, where the Arameans are said to have experienced their own “exodus” from Kir, so the exile of the Arameans is a case of “poetic justice.” By analogy, Israel is threatened with exile in similar terms, except that it is the scale of their social injustice that is deserving of exile. Once again, divine sovereignty is preserved in this prophetic theology, but under conditions that are presumed to be understood interculturally. Many nations share the experience of exodus and exile, and Amos insists that Israel is not unique in this regard.

There is a considerable tension between Deuteronomy and Amos on the issue of borders. Natural law would suggest that, once established, borders should not be moved.⁵² This point is made very clearly in Prov 22:28 where the traditional advice is: “Do not move an ancient boundary (גבול עולם), which was established by your ancestors.” Interestingly, this text in Proverbs was repeatedly invoked by Bartholomé de Las Casas when defending the natural rights of the Indians in the sixteenth century. It was also a favourite text of Eddie Mabo, the Australian Aboriginal land rights campaigner who took his case to the High Court of Australia, and who tragically passed away before its successful resolution in 1992.⁵³ The Deuteronomistic theologians seem to have been aware of the ancient advice given in other texts such as Proverbs 22, and they reframed it in specifically Yahwistic terms: “Do not move your neighbor's boundary marker (גבול), which was established by prior generations, on the נחלה that will be allotted to you in the land that the Yhwh your God is giving you to possess.” This is, once again, a covenantal vision that is characteristic of the Pentateuch's traditions, but it stands in tension with the tradition of natural rights that can be found in Amos (Cf. Prov 22:28).

⁴⁹ See, e.g., Peter Harrison, “‘Fill the Earth and Subdue it’: Biblical Warrants for Colonization in Seventeenth Century England,” *Journal of Religious History* 29/1 (2005): 3–24.

⁵⁰ In addition to the works of Barton and Houston already cited, see H. G. M. Williamson, *He Has Shown You What is Good: Old Testament Justice Then and Now* (Cambridge: Lutterworth, 2012), 64–89.

⁵¹ Achenbach, “*Mishpat Haggoyim, Mishpat Laggoyim*,” esp. 16–19.

⁵² See, for example, Bartholomé de Las Casas, *In Defense of the Indians*, trans. Stafford Poole (DeKalb: Northern Illinois University Press, 1992), 47, 84.

⁵³ Graham Paulson and Mark Brett, “Five Smooth Stones: Reading the Bible through Aboriginal Eyes,” in *Voices from the Margin: 25th Anniversary Edition*, ed. R.S. Sugirtharajah (Maryknoll: Orbis, 2016), 61–76, at 65.

Finally, one could suggest that the prayer of Jabez in 1 Chr 4:10 has woven together some of the competing traditions that have been described in this paper. Most likely a foreigner, Jabez prays to the “Elohim of Israel” rather than to Yhwh, adopting the universalistic terminology characteristic of the Priestly traditions in Genesis. In 1 Chr 4:9, the narrator offers a possible basis for the petition of Jabez: that he was “honoured above his brothers.” A Samoan reader such as myself could fill in the gaps here: honour is accrued on the basis of service (*tautua*),⁵⁴ whether or not this service is understood in the terms prescribed in the Pentateuch. We can infer that the service offered by a non-Israelite to the Creator would not be measured according to the specifics of Israelite covenants and laws. Nonetheless, it seems that this exemplary foreigner, Jabez, established a legitimate claim to land.

⁵⁴ Moleli Alama, “Jabez in Context,” 230–264.

O le Tofi o le tagata: O se toe faitauga o le tala ia Iosefa i le tusi o Kenese.

Melepone Isara

Faatomuaga

O leni taumafaiga o se toe va'iliga o le tala ia Iosefa mai le tusi o Kenese i le Feagaiga Tuai ma sona fesootaiga ma le mataupu e uiga i fanua ma elelee o Samoa. O le a aga'i se su'esu'ega i le tāua o fanua i tagata Samoa, ma le ogaoga o aafiaga pe afai o le a tuu ese'eseina le tagata ma ona fanua - o lona faasinomaga ma lona tofi.

Faafitauli

O le faafitauli o loo ogatotonu i le su'esu'ega o leni pepa, o le ave'esea lea o le aiā poo le faiā a le tagata mai lona fanua. O lona lea faasinomaga ma lona tofi mai le Atua. O le tanu o le pute (tuloa) o le pepe i le ele'ele o le faailoga o le sootaga o le tagata ma le ele'ele ma fanua o ona āiga. O le tofi e tuu faasolo mai lea tupulaga i lea tupulaga i lalo o le pule faamalumu a le matai o le āiga.

O le tuufaatasiga foi o le ulua'i faavae (constitution) o le malo tutoatasi o Samoa i le 1962, o loo manino ai e na o le pau le auala e mafai ai ona aveesea fanua tau Samoa (*taking of customary land*), pe a faaaogaina e le malo mo ana galuega ma ana atina'e mo le manuia o tagata lautele. O leni faiga e faatoa mafai ona faataunuuna, pe a pasia e le 2/3 o le palemene. E le mafai ona faatauina atu ni fanua tau Samoa (*alienation of customary land*) ina ia umia saoloto (freehold), ae mafai pe a faaoga mo se lisi (lease). A mae'a le taimi o le lisi, ona toe faafoi lea o le fanua i le āiga e ana le fanua ma le elelee.

Talu ai ona o le tele o fanua ma elelee e lē faaaogaina, o le ala lea na taumafai ai le malo e fai se faiga ina ia tosina mai ai tagata faipisinisi mai fafo e faatutū ni a latou pisinisi i totonu o le atunuu. Ma o le auala na mafaufau iai le malo, o le fai lea o se faiga e mafai ai ona faaoga fanua tau Samoa (*customary land*) mo leni faamoemoe. Na tofia ai se komiti faapitoa latou te faatautaia se galuega ina ia mafai ai ona faaoga fanua tau Samoa e ati a'e ai ni pisinisi. A tele le pisinisi, ua tele foi le tamaoaga o le atunuu.

Peita'i, o le popolega tele i leni faiga, ona e moomia le ioega a lē e ana le fanua. Mo fanua lava ia tau Samoa, e iai le aiā a suli uma o le āiga i lo latou fanua. O le tulafono fou e pei ona fautuaina e le komiti faapitoa na tofia ma ua pasia foi e le palemene o Samoa, e moomia ai le resitalaina o fanua i lalo o le suafa o le matai o le āiga. O atugaluga o le toatele, o le a avea le faiga lea ma ala o le a ave uma ai e le matai le pule i le fanua, ae o le a le toe iai se aiā a isi suli o le āiga. O lea lava ua oo i le faamasinoga leni mataupu, e pei ona faagasolo ai i le fale faamasino.

Su'esu'ega

O le faafitauli ua tā'ua i luga, o se gasegase lava e lepeti ai le nofo fiafia, nofo filemu ma le nofo fealofani o tagata. Mo le tagata faatuatua, e moomia lava le faasinoga a le Agaga o le Atua e aumaia le filemu moni i loto lē mautonu. Ona tupu ane ai lea o se fesili: o le a se tala a le Tusi Pa'ia i mataupu faapea?

O fanua ma eleele o le nuu o Kanana, o le tofi lea o Isaraelu mai le Atua e pei ona tauto ai o Ia ia Aperaamo (Ken 12:7). E fia faaaogaina la lenei mau e faitauina ai le va fesootai o tagata o isi malo ma o latou fanua ma eleele. “O o latou ele'ele ma fanua, o latou tofi foi na.”

Tala ia Iosefa

O le ala lea o le faaaogaina o le tala ia Iosefa (Kenese 37 – 50) e fai ma ta'iala o lenei su'esu'ega. O le tala malamalama ae ao ona tatou toe asia ina ia faamanino ai itu o loo finau ai lenei pepa. O Iosefa o le atalii o Iakopo, o le lona sefulu ma le tasi o lana fanau. Na agaleagaina e ona uso matutua ma faatau atu ai o se pologa i Aikupito. Na tuua'ifuaina e le avā a lona matai, ma tuuina atu ai i le fale puipui. Ae na saunia e le Atua le auala e toe faaeaina ai, ina ua Ia tuuina ia Iosefa le malamalama na te faamatalaina ai ma faauiga miti a Farao. Na faapaleina o ia, ma avea ai ma pule o le malo uma o Aikupito, e lona lua ia Farao.

E fia faatāuaina e le pepa le fautuaga a Iosefa ia Farao i le mea e ao ona fai a o lei oo mai le oge, faatasi ai ma le mea na tupu ina ua oo mai le oge i Aikupito. O le a taoto le vaega o le tala lea na faamanuiaina ai Iakopo ma ona tagata ina ua o mai i Aikupito ma aumau ai i le fanua aupito sili ona lelei. Ae o le a faapito augafa se faamatalaga i le vaega lenei o le suesuega, i se faitauga o le Kenese 41 ma le 47, mai le vaai a le tagata Aikupito.

O loo faamatalaina i le Kenese 41:25-32 le faauigaina e Iosefa o miti a Farao. A o le 41:33-36 o loo faamauina ai le faatonuga a Iosefa ia Farao, i le mea e ao ona faia:

“³³O lenei, ia saili e Farao se tagata mafaufau ma le potu, ma ia tofia o ia e pule i le nuu o Aikupito. ³⁴Ia fai lea mea e Farao, ia tofia foi matai i le nuu, ma ia avae lona lima o fua o le fanua o Aikupito i tausaga mau e fitu. ³⁵Ia latou faaputu foi i le mea e 'ai uma i ia tausaga lelei o le a oo mai, ma ia tuu ai saito i le pule a Farao, ma ia latou teua mea e 'ai i aai. ³⁶E fai foi lea mea e 'ai ma mea e teu ma le nuu i tausaga e fitu o le oge e iai i le nuu o Aikupito, ina ia le fano le nuu i le oge.”

Ina ua oo mai le oge, ona faatau atu lea e Iosefa o saito i tagata mo a latou meaai, e pei ona faamauina i le Kenese 41:53-57. Ua oto'otoina atu i lalo nisi o fuaiupu:

“⁵³Ua mavae foi le fitu o tausaga mau na i le nuu o Aikupito. ⁵⁴Ona amata ai lea ona oo mai o tausaga e fitu o le oge, faapei ona fai atu ai Iosefa; ua iai foi le oge i nuu uma, a o le nuu uma o Aikupito sa iai mea e 'ai... ⁵⁵...ona alalaga mai lea o le nuu ia Farao i le mea e 'ai; ona fai atu ai lea o Farao i tagata uma o Aikupito, Ia outou o atu ia Iosefa; o le mea e fai atu ai o ia ia te outou, ia outou faia. ⁵⁶Ua i ai foi le oge i le nuu uma, ona talai ai lea e Iosefa o mea uma na faaputuina ai saito, ma na

faatau atu i tagata Aikupito; sa velavela foi le oge i le nuu o Aikupito. ⁵⁷Ua o mai foi nuu uma i Aikupito e faatau saito ia Iosefa; auā sa velavela le oge i nuu uma lava.”

O le faatau atu lea o saito i tagata Aikupito na mafua ai ona oo le nuu i fefaataua'iga o loo faamatalaina i le Kenese 47:15-27. O le fefaataua'iga lea na i'u ai lava ina faaaoga e tagata Aikupito o latou fanua e faafesuia'i mo ni mea e 'ai ma latou:

“¹⁹Ai lava a matou oti i ou luma, o i matou lava, a e tuufua lo matou fanua. Ia e faatauina atu i matou ma lo matou fanua i mea e ai, ona fai ai lea o i matou ma auauna a Farao, o i matou ma lo matou fanua; ma ia e foaiina mai ni mea e toto ina ia ola i matou, ne'i oti i matou a e lē āina le fanua.”

Faatalanoaga

E fia faatalanoaina nisi o itu tāua o le tala lenei ia Iosefa:

1. *Umia toatasi le Pule* (Centralization of Authority)

Ina ua mae'a ona faamatalaina e Iosefa miti a Farao (Ken 41:25-32), ona ia tuuina atu lea o se fautuaga ia Farao i le mea e ao ona fai. Ae peitai, o le upu ua faaliliuina “ia saili” (ye-re) i le fuaiupu e 33, o loo aumai o se faatonuga. O le faatonuga ina ia vaai mai se isi e umia toatasi le pule (*tofia o ia e pule i le nuu o Aikupito*). O ai lea tagata? O se tagata “mafaufau ma le potō.”

O le fuaitau lenei ua faaliliuina “mafaufau ma le potō”, ua na o le tala lava ia Iosefa o loo ta'ua ai i le tusi atoa o le Kenese. O loo amata ai lava le fautuaga/faatonuga a Iosefa i le vaega lea. O le laasaga muamua lea o le fuafuaga alualu mamao (proposal) a Iosefa ua faataatia atu nei i luma o Farao. E talitonu nisi o le au su'esu'e o le Feagaiga Tuai, na faaaoga e Iosefa lenei fuaitau ma le mautinoa e na o ia lava e agavaa ona ta'ua, o se tagata e iai le “mafaufau ma le potō.” O lona uiga, na ave mālū lava le faatonuga, e foliga o se fautuaga, ina ia tuuina mai ia te ia (Iosefa) le pule o loo moomia.

2. *Sailiga o se Polofiti* (Seeking Profit)

A toe faitau le fuafuaga faataatia a Iosefa i le Kenese 41:33-36, e leai ma se mea o tā'ua ai le faatauina atu o saito i tagata pe a oo mai le oge. O loo manino i le f36, “*E fai foi le mea e 'ai ma mea e teu ma le nuu i tausaga e fitu o le oge e iai le nuu o Aikupito, ina ia le fano le nuu i le oge.*” Ae peita'i, ina ua oo mai le oge i le nuu, o loo manino i le f56, “*ona talai ai lea e Iosefa o mea uma na faaputuina ai saito, ma na faatau atu i tagata Aikupito...*”

O le fesili e tulai mai, aiseā ua faia ai e Iosefa lea tulaga? E tusa ai ma se mau a se alii e suafa ia Adam Smith, “o le natura lava ia o le tagata soifua, o le taunapa lea i mea e manuia ai ia lava” (self interest is key to human nature). Atonu o le mafuaaga lea na

sua ai le fuafuaga a Iosefa, auā ua ia iloa e mafai ona maua ai se mea faasili (profit) pe a faatau atu saito i tagata.

Ae peitai, o le itu e faanoanoa ai ona ua faaoga e Iosefa le pagatia ma le mafatia o tagata mai le oge, e su'e ai ana mea faasili. O se itu lē lelei lea mo Iosefa, auā o itu aso faigata ia e iloa ai le ituaiga tagata e iai Iosefa, pe a alofa i tagata mafatia ma pagatia e sulufa'i atu ia te ia. Peitai, ua sili le naunau i mea faasili nai lo o le alofa i tagata mafatia.

3. *Mai le Togi-lafoga, i le Togi-lisi (From Tax to Rent)*

O le fuafuaga a Iosefa ina ia “*ava’e lona lima o fua o le fanua o Aikupito i tausaga mau e fitu,*” ua le ese lea ma se lafoga e 20% e totogi e tagata agai ia Iosefa ma lana faigamalo i Aikupito (Ken 41:34). E ui ina sa faatulafonoina e Iosefa le 20% mo le lafoga, ae sa usita'ia uma e tagata. O loo manino i le f49 o le mataupu lava leni e 41, “*e pei o le oneone o le sami*” le tele o le saito, ma “*ua iu ina tuua o le faitau, auā ua le masino lava.*”

Ae peita'i, e oo mai i le mataupu e 47, e ui ina faaauau pea le totogiina o le 20%, a ua totogi o se lisi, ae le o se lafoga. Auā o le lafoga na totogi muamua, na fai ao pulea e tagata o latou fanua. A o le 20% lea ua totogi mulimuli (Ken 47:24), ua lē o toe pulea e tagata o latou fanua, a ua i lalo uma o le pule a Farao. O lona uiga, o lea ua nofo lisi tagata Aikupito i fanua o Farao.

E pei ona tā'ua muamua, o leni faatalanoaga o loo taumafai e silasila mai le itu a le tagata Aikupito. O le faatalanoaina o itu e tolu ua ta'ua i luga, ua atagia ai itu faalē lelei o Iosefa. Auā e tele fesili e tulai mai: aiseā na lē tufa fua ai saito i tagata Aikupito e aai ai i le taimi o le oge? Aiseā na faatali ai lava Iosefa sei oo ina fefaataua'i fanua ona faatoa tufa lea o fatu saito e totō? Afai o tagata uma o Aikupito na o ia Iosefa i le fia ola, o lona uiga e aofia ai ma tamaiti ma tagata matutua. Na sua ai le mafaufau o Iosefa mai lana fuafuaga na fai? Leai. Aiseā na le mafai ai ona nonō atu meaai i tagata sei toe totogi mai pea mae'a le oge? O fesili uma nei na tutupu a'e i le faatalanoaga o le tala, ua fesoasoani tele lea e faamalamalama ai le isi itu e lē masani ona talanoaina o leni tala e uiga ia Iosefa.

Faatatau

Tofi: Afai o Kanana, o le tofi lea o le Isaraelu mai lona Atua, e mafai foi la ona faapea, o ele'ele ma fanua o Aikupito, o le tofi lea o le tagata Aikupito mai lona atua. O lona lea faasinomaga, e au iai lana fanua ma tagata o lona āiga. O le fesootaiga lea e mafai ai foi ona tatou faapea, o ele'ele ma fanua o Samoa, o lona lea tofi mai le Atua ua ia tapua'i iai.

Oge: Atonu ua mafai ona atagia ni fesoota'iga i le va o leni tala ma le faafitauli i fanua o loo ta'ua i le amataga o le pepa. Pe lē o le taimi ea leni o le oge ua iai nei si o tatou atunuu? Ina nei ave le fia taumamafa ma le galala e ala i le mativa ma le lē tagolima, e fai ma ala e faatauina ai le tofa ma le faautautaga ina ia faatau ese atu lo tatou tofi i isi tagata pe a vaivai le tamāo'āiga.

Ta'ita'i: *E afua mai mauga le manuia o se nuu.* E lē fesiligia le sa'o o leni fuaitau, auā o le tōfa poto ma le utaga loloto o loo i ta'ita'i e manuia ai le atunuu, nuu, ekalesia ma āiga. Ua

aumai i lenei tala se faamanatu tāua mo e uma o loo tulai mai i tulaga ta'ita'i, ina ia ta'ita'i ma le alofa. E pei e mālie i le faitau le ave uma o fanua o tagata Aikupito ma Farao, ae lē aofia ai fanua o le au ositaulaga. Silasila foi i le Kenese 47:22, “...*auā sa iai i ositaulaga o le vaega o mea e 'ai mai ia Farao.*”. O lona uiga, e maua mea e 'ai a ositaulaga mai ia Farao. Pe lē o le mafuaaga lea o le leai o se leo faaperofeta a nei ositaulaga e faaleo lagona mafatia o tagata, ona o loo maua a latou meai mai ia Farao?

O le faamalosia au a le pepa mo le mamalu o le mafutaga, ia tatou faamoemoe pea i le fesoasoani mai o le Agaga o le Atua, na te faamalosia ma faasino i tatou i ala e fafaga ai le oge faale-agaga o lana lafu mamoe, ina ia taunuu le malaga i le tofi ua saunia mo tagata uma.

Motugaafa mo Upu Faaiu o ni faatasiga poo ni mafutaga - Upu mai le Feagaiga Fou ma le Aganuu (Mavaega)

Vaitusi Nofoaiga

I. Afuaga o le pepa:

E mātauina i saunoaga faaiu a Tama o le Ekalesia, i ni faatasiga poo mafutaga faa-le-ekalesia, faa-le-pulega, faa-le-matagaluega, lo latou faaaogaina ai o ni upu taumavae mai le Tusi Paia, ni muagagana poo alagaupu a Samoa, e faaiu ai a latou saunoaga.¹ O ni saunoaga taua tele, e faagalogata i le tagata faalogologo, ona o ni saunoaga e aumai ai se faamalosi, se faamafanafana, se faalaeiau, se lu'itau i le soifua galue ma le soifua auauna o tagata auai, mo le agai i luma o le galuega a le Atua.

E faapea foi i faiga lotu, e taitaia e faafeagaiga i sauniga faapitoa i totonu o aiga, nuu ma ekalesia. E pei o faaipoipoga, maliu, aso fanau, saofai, faamavaega ma fanau talosia sauni malaga i aoaoga, ma isi. E tauluga ai saunoaga a faafeagaiga i upu taumavae – upu mai le Tusi Paia. O nisi o taimi e tuu faatasi ma ni muagagana poo ni alagaupu mai tala tuu faa-Samoa. O upu e malie i le faalogo. E aumai ai ni feau taua mo le tagata faalogologo. .

O le faamoemoe o leni pepa, o le toe asia o nisi o fuaitau o le Feagaiga Fou, e iai se lagona, e mafai ona faaaogaina i upu faaiu poo upu taumavae i faatasiga e pei ona ta'ua i luga. O le a faaaogaina faatasi ma nisi o muagagana ma alagaupu faa-Samoa. O le taliaina o o latou faaaogaina ma le faalateleina, o le a taoto atu pea i le paia o le au-faigaluega.

E tala lasi Samoa, o le mea lea, o le faamoemoe o le faaaogaina o nisi o mau i tala tuu ma upu a le atunuu i leni pepa, o ni mau mai i matua,² ae ua faasoa atu o ni motugaafa, ae e i lo outou mamalu lo latou faaaogaina pe talafeagai.

II. 'Taalala Faitau o Tusiga' (Interpretational Method) faaaogaina i leni Pepa:

E tusa ai ma le taimi faatulagaina, o le a le tele ai se faamatalaina o le 'taiala faitau ai tusiga' ua faaaogaina, e faauiga ai fuaitau mai le Tusi Paia o loo talanoaina i leni tusiga. Ua na o le faailoa poo le a lea taiala ona e taua. E iai le talitonuga, e atagia i faauigaga o ni fuaitau filifilia mai le Tusi Paia, le taiala o loo faaaogaina.

O le 'taiala faitau o tusiga' ua faaaogaina e ta'ua o le: "Suesue Agafesootai i Fatua'igaoupu (SAF)."³ O leni taiala na afua mai i le 'taiala o faitauga' na tuufaatasia e se tagata suesue o le Tusi Paia mai Amerika e suafa ia Vernon K. Robbins.⁴ E tolu ni itu taua ua filifilia ai leni taiala.

¹ O se faataitaiga, ou te manatua ai se tasi o Tama o le Ekalesia, ua fai i lagi le folauga – O le Susuga i le Toeaina Malolo Manumalo, o Tavita Taulealo.

² O nei mau, o ni mau faamauiina e Lealaiauloto Nofoaiga Kitona, e lei lolomiina.

³ Ua ou faapuupuuiina leni 'taiala o faitauga' i le SAF.

⁴ O tasi nei e lua a Vernon K. Robbins, faamatala auiliili ai le faaaogaina o leni taiala. Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to the Socio-Rhetorical Interpretation* (Harrisburg: Trinity Press International, 1996); Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London: Routledge, 1996). E mafai ona silasila i le faaaogaina o leni taiala, i se vaai faa-Samoa, e pei ona faaaogaina i tusiga nei: Vaitusi Nofoaiga, *A Samoan Reading of Discipleship in Matthew* (Atlanta: SBL

1. E autu le faauigaga o le tusiga i le ‘anotusiga’ (the world in the text)
2. E faatauaina e lenei taiala le siomaga o le tusitala (the world behind the text)
3. E faatauaina foi e lenei ta’iala le lalolagi o le tagata faitau i le taimi nei (the world of the reader now)

O lona uiga, e mafai e lenei taiala faitau o tusiga, ona aumai i totonu so ta iloa o le soifuaga ma le olaga i le taimi nei, i le faitauga o se tusiga. E le ina ia autu iai le faitauga, ae ia avea ma mafuaaga e faaosofia ai le tagata faitau, e fai ni fesili e toe asia ai ni fuaitau o le Tusi Paia, mo ni tali. Ua manino ai, o le autu lava o le faitauga o se tusiga o le anotusiga (It is not an exercise to impose the reader’s location on the text but to explore the text, seeking in the text answers to one’s questions. Thus, attention focuses on the text itself).

E lima ni vaega o lenei taiala, ae o le a faailo atu na o vaega e fa e faaaogaina.

1. *Mamanu o le ‘anotusiga* (inner textual)⁵
2. *Mamanuina mai fafo* (inter textual)⁶
3. *Mamanu faaagafesootai o le tusiga* (social and cultural texture)⁷
4. *Mamanu o manatu aloaia o tusiga* (ideological texture)⁸

O le taiala lea ua ou faaaogaina e faauiga ai fuaitau ua faaaogaina e lenei pepa. E pei ona ou ta’ua, e tele se taimi e manaomia e faamatalaina ai le faaaogaina o vaega taitasi o lenei taiala. O le mea lea, o le a taoto le faalauteleina o lenei taiala, ae o le a agai loa i fuaitau ua filifilia ma so latou faaaogaina, faatasi ma nisi o alagaupu ma muagagana faa-Samoa.

III. Nisi o fuaitau mai le Feagaiga Fou e ono faaaoga e fai ma upu faaii poou upu taumavae

E tolu ni upu e faaaogaina e le Feagaiga Fou e atagia ai le uiga o le faaiuga o se mea, o le faamavae ma le faatofa. O nei upu e faaaogaina mai o latou uiga faa-soo (discipleship perspectives). O upu e momoli atu ai se feau, e iai le taua ma le faamoemoe o le faamavae ma le faatofa. E le o se faamutaina o se mafutaga poo se faatasiga, ae o le faaaauaina. E atagia ai, o faamavaega, e iai ona uiga taua, e le gata mo le tagata o le a nofo, ae mo le tagata foi o le a alu ese atu. O upu nei:

Press, 2017); Vaitusi Nofoaiga, “Jesus the Fiaola (Opportunity Seeker): A Postcolonial Samoan Reading of Matthew 7:24-8:22,” in *Sea of Readings* (Atlanta: SBL Press, 2018).

⁵ O le suesueina o *mamanu o le anotusiga* (world in the text) e suesue ai *tagata auai* (characters); *faasologa o upu ma faaupuga* (progression and narration); *mamanuina o fatuaigaoupu* (word patterns); *auivi o le tusiga* (structure of the text); *faatulagaina o le tusiga* (placement of the text); *lotoitusiga* (world encoded in the text); ma le *siomaga faalotoifale o le tusiga* (text as a literary unit).

⁶ O le suesueina o *mamanuina mai fafo* e suesue ai poo le a le faaaogaina e le tusitala o upu sii, e pei o ni upu sii mai le Feagaiga Tuai, e pei o perofetaga.

⁷ O le suesueina o *mamanu faaagafesootai o le tusiga* e suesue ai: *tagata auai o tagata o aiga* (characters as family members); *fatuaiga tausii* (family roles and responsibilities); *agafesootai o aiga* (family systems and relationships); *pulega a malo* (authorities and governments); *talitonuga faaletapuiga* (religious systems); *tu ma agafesootai* (social and cultural values).

⁸ O le suesueina o *mamanu o manatu aloaia o tusiga* o le suesue lea o: *manatu aloaia faa-Roma* (Imperial Roman ideologies); *manatu aloaia faa-Iutaia* (Jewish understanding of living life in relation to God); *manatu aloaia faa-Eleni* (Greek ideologies as embedded in their language and culture); *manatu aloaia faa-le-Malo o le Atua* (God – Theology).

1. ἀποτάσσω to take leave of, say farewell to – o le faamavae poo le faatofa o loo atagia ai le tagata ua alu ese e agai atu i le lelei. O le tagata lea ua vavaeeseina faapitoa ia lava (mai lona lava loto fuatiaifo lelei e galue mo le lelei ma faaauuina ona fai le lelei)
2. πορεύομαι to go (or travel) on a divine mission, to proceed to lead – o le alu malaga e faatino se valaauina e pei ona valaauina ai le ausoo, malaga e taitai ma tautino atu.
3. ὑπάγω to depart – o le tagata ua toe foi ma se feau lelei e manuia ai ni tagata o loo faatali mai

Atagia i le faaaogaina o nei upu le mautinoa ole puipuiga malu a le Atua i le soifua ma le ola o le tagata alu, poo le tagata malaga. E le gata i lena o le filifiliga a le tagata alu.

O nisi o fuaitau mai le Feagaiga Fou, o loo atagia ai le puipuiga malu a le Atua, ma le filifiliga a le tagata ua alu poo le tagata malaga, e mafai ona ou faaaogaina e fai ma upu faaii, ni upu taumavae, poo ni upu faatofa.

1. Mataio 2:1-2 *Ua fanau Iesu i Peteleema i Iutaia i ona po o Herota le tupu, faauta, ua oo mai ai makoi mai sasae i Ierusalem, ua faapea mai, “Po o fea o i ai le ua fanau mai o le tupu o tagata Iutaia? Aua ua matou vaaia lona fetu i sasae, ua matou omai ai e ifo ia te ia.”*

Faaugaga:⁹

O se tasi o suesuega e faapea: o le fetu lena i sasae na iloa e makoi, e taunuu ai le perofetaga a Palaamo ia Palako, i le fetu o Iakopo o loo ta’ua i le Numera 24:14-25. O se perofetaga o loo atagia ai o ni upu taumavae a Palaamo ia Palako e pei ona ta’ua i le Numera 24:14 (*O lena, faauta mai, a a’u alu i lo’u nuu ina maluu mai ia, so’u faaali atu ia te oe mea e faia e lena nuu i lou nuu i ona po amuli*). O upu ia a Palaamo ia Palako, ina o le a toe foi Palaamo. Upu faamavae a Palaamo o loo ta’u atu ai ia Palako, a o lei alu, o le a ona ia ta’uina atu le mea e fai e tagata Isaraelu ia Moapi (Numera 24:15-25). O Palaamo o le tagata o le Atua. Ua ia faailoa atu le mea o le a tupu i le lumanai ia Moapi. E iai le taimi e iloa ai le fetu mai le aiga o Iakopo ma le tootoo e na te matua sasaina itu e lua o Moapi, poo tuaoi o Moapi. O tuaoi e taofia mai ai Moapi mai le avefa o ia ma isi o tagata, ua aofia i le faaolataga a le Atua, o le a sasaina. Lea ua taunuu i le afio mai o Keriso na faailoa mai e le fetu. Le Keriso na te sosofaina tuaoi o loo taofia soo se tagata mai le manuia o le faaolataga.

Faaaogaina: O se fautuaga mo tupulaga talavou.

Le tala na faitauina, e iai le taimi e iloa ai le fetu mai le aiga o Iakopo na te sosofaina tuaoi e taofia le tagata mai lona maua o manuia o le Atua. Ia avefa outou ma fetu, o nisi o le aiga o Iakopo. O le aiga o Iakopo o le aiga na filifilia e le Atua mo se faamoemoe faapitoa. E leai sona eseese ma outou. O outou o tagata auai o le aiga o le Atua i totonu o le tatou aulotu ma le nuu. O le fai ma fetu, ina ia avefa ma fetu taiala, e taialaina nisi tupulaga i le lelei ma le manuia. Ae le o le leaga ma le malaia. Avefa outou e fai ma fetu pupula e sosofaina ma lepetia tuaoi faa-

⁹ Atagia i le faauigaga lena le faaaogaina o le vaega lona lua o le taiala faitau o tusiga e pei ona ta’ua i luga – o le suesueina o le ‘*mamanuina mai fafo*’ o le tusiga. O le faauigaga ta’ua i luga, o se famatalaina o le faaaogaina e Mataio o le fetu na ilia e Makoi. E iai le manatu o nisi o le au suesue, o le faauigaga lea e Mataio o le fetu o Iakopo, o le fetu Lea na faailoa I makoi le tupu o le a afio mai – O Iesu Keriso e sau mai le aiga o Iakopo.

le-lalolagi, o loo taotaomia ai le ola taumafai o tupulaga o lou aiga, lou nuu, ma lau aulotu, mo le Atua ma lona finagalo. E manatua ai upu a le tamaitai o Tapuitema na fai i lona tuagane o Toiva. O le a ou alu, a ou tu mai le afiafi, o le taimi lena e te malolo ai. A ou tu mai i le taeao, o le taimi e te ala seu ai. Fai oe ma tagata e mapu iai lou aiga, ia fai foi oe ma tagata e ola ai lou aiga.

2. Mataio 2:12 *Ua faailoa ia te i latou i le miti, aua nei foi atu ia Herota, ona latou o atu ai lea ile isi ala.*

Faaugaga:

O le taua o le auala na toe foi ai makoi ia ua uma ona ave meaalofa i le tupu. O meaalofa na o le tupu lava e ave iai. O ia faiga meaalofa, na iloa ai, o le ata lea o ala o le Atua o le a savalia e makoi. O le ave o mea sili mo le Atua. O meaalofa e gata ai meaalofa. Na o tupu e ave iai. E pei o le auro. E pei o le pulu lipano ma le pulu muro. O suauu sili ia ona taugata, e fai mai i fua o le laau o le lipano ma le muro. Na o tupu lava e ave iai suauu taugata nei. Ao lea ua foai mo Keriso, le pepe ua fanau mai. Le fai mea sili lea na manino ma iloa, i le filifiliga a makoi mulimuli ane, i le ala e toe foi ai. E lei foi i le ala e pei ona manao ai Herota. O le ala e oo ai i puapuaga. Ae na foi i le ala na faailoa iai latou i le miti, o ala o le Atua.

Faaaogaina: Fai ai se upu faaiu o se faafetai i se faiga-taulaga poo se faamoemoe ua maea lelei.

Faafetai ua iu manuia le faamoemoe. Malo le galulue, malo le tautua. Tou te lei faataga faia lenei faamoemoe. O lea lava ua outou ave le mea sili. O le auro. O suauu e sili ona manogi. E pei o le manogi o suauu e silisili ona matagofie, ole pulu muro ma le pulu lipano. O suauu manogi na o tupu e ave iai. E faapena la'u molimau, i lo outou punonou ai i le faamoemoe lea ua tu mai. Lea ua outou ofoina mo le Atua. Malo fai-taulaga, Malo fai mea sili. O ata ia, o ala o le a outou uia pea i le lumanai, aua lava le galuega a le Atua lea o loo outou tautua ai – o ala lava o le Atua.

3. Mataio 15:21-28 “...*Le Alii e, e moni a oe; a e ui i lea ua aai e uli o momoi mea ua pauu i laulau a o latou taula....*”

Faaugaga:

Tala i le Tina na saili ia Iesu mo se fesoasoani mo lana tama. Mamafa upu na lafo iai. E le tataua ona ave mea e 'ai a le fanau, ma lafo i uli. Ae tali le Tina, pe itiiti mea e pauu mai mo uli ua lava lea mo a'u, ou te talisapaia. Faatauaina e le Tina o le avanoa ua maua. Pau lava lea o le avanoa e maua ai le manuia mo si ana tama, lea ua ia apoina, tusa lava poo le a le maulalo ma le tiga. “*Funa e, ua tele lou faatuatua, ia faapea ona faia e pei ona e manao ai.*” I se isi faaupuga, ua faapea mai le Alii, “*Funa e, sau ina alu, o lou faatuatua, ua e talia ai si avanoa itiiti lava e te maua, e maua ai le manuia lea ua e talisapaia. Le manuia mo lau tama, poo le manuia mo ou tagata, tagata o lou aiga.*”

Faaaogaina: Faamalosi ai i fanau aoga

O aso nei ua le maua gofie avanoa. Ua faigata ona maua. O lona uiga, a e maua loa se avanoa, o loo iai le manuia e manuia ai oe, ma lou aiga, apoapo loa ma faapelepele iai, tusa lava pe faatauvaa lona mauaina. Tusa lava pe amata mai lalo lona mauaina, ia talisapaia. O avanoa tatou te maua, e le maua gofie. Toatele latou te fia maua. Ae manaia le auala na talia ai e le fafine le avanoa. Pe maulalo le tulaga na ia maua ai ae na ia ave lava ona o lona naunau ina ia manuia lona aiga.

4. Mataio 8:20 *E fai lua o alope, e fai foi mea e momoe ai manu felelei; a o le Atalii o le tagata, e leai se mea e moe ai.*

Faaugaga:

Ua alu le aso atoa o galue Iesu i le faamaloloina o ma'i. Ua oo mai le afiafi o le a po, o fai lava le galuega faaola a Iesu (Mataio 8:16). E ui ina ua leva le aso, e lei taofia ai le faaauau pea o le galuega faaola a Keriso. Silafia e Iesu, o loo toatele pea o loo fia maua le fesoasoani, o loo i le isi itu vai. Naunau ai le Alii e alu pea le galuega faaola, na mafua ai ona fetalai Iesu i upu ia, i le tusiupu, na fai ane e fia mulimuli ia Iesu. O se isi ona uiga, e mafai ona faapea: 'E fai ma malolo le alope, a o le atalii o le tagata poo le tagata ua ofoina lona soifua mo le Atua, o le soo moni o Keriso, e le malolo. Aemaise pe a oo ina manaomia lana fesoasoani e tagata.'

Faaaogaina: Faafetai e faaiu ai se galuega lelei

Matauina i lenei faamoemoe, lo outou le faalogologotiga. Lea ua tau lau, ua matagofie. Mafua i se a? Ona o lo outou naunau, i le ao ma le po. Lo outou le malolo. Malo faafetai. Na outou faia le faiva o le soo moni. Soo e le malolo. Nisi o outou na ona manava mai lava i galuega feagai ai aua le tausiga o aiga, sau sa'o iinei. Mafuaaga lea o upu a Iesu: "E fai lua o alope, e fai mea e momoe ai manu felelei; a o le Atalii o le tagata e leai se mea e moe ai." E faigofie i le alope ona ulu i lona nofoaga e malolo ma moe ai i soo se taimi. Ae a lo outou soifua auauna i le taumafaiga o lenei faamoemoe, musu e taoto, musu e malolo, ona o le naunau ina ia tau-o-manu lenei faamoemoe. Tiga lo outou vaivai, na outou onosai. Uiga lea o upu a Iesu, o ona soo moni, o ana auauna moni, o ē e le faalogologotiga.

5. Mareko 6:7-8 *Ua valaau atu o ia i le toatinoagafulu ma le toalua, ona aau atu lea ia te i latou e taitoalua...ma na fetalai atu ia te i latou, aua latou te ave se mea ia latou malaga tau lava o le tootoo e tasi.*

Faaugaga:

Ua auina atu e Iesu ona soo e faataitai ona faatino le galuega o le ave ma soo. O le galuega faa-soo i le faamamafa a Mareko e faataua ai totonu – le lotoifale o le tagata. Ona e manatu Mareko, e ala ona faigata ona faatino ma faaauau le galuega faa-soo, o le vaivai o le faatuatua o le loto ma le agaga o le soo. E atagia lea faamamafa a Mareko, i le amata o le faamatalaina e Mareko o faamalologa a Iesu, i totonu o le sunako (Mareko 1:23-26). Ona o totonu o le sunako e iai le saofaiga a taitai Iutaia. I le talitonuga o le au-suesue, na afua mai ai le tuuaiga na ala ai ona sauaina Kerisiano i le uluai senituri. E ese mai le faamamafa a Mataio, e amata i le aumai o le tagata o loo fafo i totonu. O loo atagia i le amataina o le galuega faamalolo a Iesu i le faamaloloina o le lepela (Mataio 8:1-4). Le tagata sa i fafo ae ua toe aumai i totonu o le

mafutaga. O le isi faaitaiga, o le faamaloloina e Iesu o le tama a le fafine na finau ma Iesu ina ia malolo lana tama. I le tusi a Mareko, o le faamalologa lea na fai i totonu o le fale (Mareko 7:24-30), a o Mataio na fai i fafo (15:21-28). Mai i lea faamamafa a Mareko, ua mafai ai ona vaai i le tootoo, na fetalai Iesu, pau lea o le mea e ave i le galuega faa-soo, o le ata lea o le faatuatua. Na o le faatuatua i le Atua, e fai ma toomaga o le soo, e mafai ai ona fai le galuega.

Faaaogaina: E mafai ona ou faaaogaina i le faapaiaina o ni nofo.

O upu o le mavaega nai le lagituaiava a Tagaloalagi ma Tagaloalenu, na faamanuia ai Tagaloalagi ona o le tautua lelei o Tagaloalenu e faapea: “To mea a le lagi ia Tagaloalenu. Fue – o le oti poo le Ola. Tootoo – o le tapuaiga o le lauga. Ia mamao ni tootoo faataalolo ma ni fue lafo. Aua nei solo le fue pe gau le tootoo i faleupolu.” O upu ia o loo faa-fagogo tagiao i upu faamatafi o lauga a matai. E ave ai le faamanuia i matai, ina ia manatua le taua o le isi lea o a latou nafatausi, aua le tausiga o aiga, nuu ma ekalesia. O la’u foi lea faamanuia mo outou uma. Ae ou te fia faaopopo iai ma le upu lenei a Iesu na fai i ona soo, ina o le a o e fai le galuega o le ave ma soo. Fai mai Iesu aua nei ave se mea e tasi, ae tau lava o le tootoo. O le a le tootoo lea? O le faatuatua. E taua isi mea e faatino ai le galuega faa-matai, ae ia sili ai ona taua lou ola faatuatua i le Atua. O le tootoo lena e faamuamua, e manuia ai lau tautua, e mau ai lau tofa ma lau faautaga, e manuia ai lau lauga aua aiga ia, le nuu, ma le ekalesia.

6. Faaaliga 1:12-16 “...*Ua i totonu foi o tuugamoli e fitu...le atalii o le tagata...ua i lona aao fetu e fitu....*”

Faaugaga:

O le faaaliga muamua lea na iloa e Ioane i Patamo. O le ata o ekalesia e fitu, e ogatotonu ai Keriso. Le Alii Faaola e uu i lona aao taumatau, fetu e fitu. O fetu e fitu, o faifeau ia o loo latou taitaia ekalesia e fitu i Asia Ititi, o le a ave iai le feau faamalosiā a le Atua. O le faaugaina o le fitu ekalesia, o le faatauaina lea o le ave o le ekalesia ma autu o le ola faaleagaga o le tagata molimau i le Atua. O lona uiga, o le iai i totonu o le atalii o le tagata i tuugalamepa nei e fitu, o le ata lea, o le taua o le ave o Keriso ma ogatotonugalemu o le galuega a le ekalesia.

Faaaogaina: Upu faaii e faamalosiā i le ekalesia i se galuega o feagai ai.

O le ekalesia manuia, o le ekalesia na te faaogatonu Keriso. E pei ona faailoa mai e le faaaliga muamua na iloa e Ioane i Patamo. O Keriso o loo tu i le ogatotonu o tuugalamepa e fitu. Fai pea Keriso ma ogatotonu o lo outou soifua galue, e pei ona ou molimauina, i lenei galuega. E mautinoa ai le manuia o le faamoemoe o loo tatou punonou ai. O le ata manino lea o le moni ma le faamaoni o le soifua faa-le-agaga o le tatou aulotu ma le ekalesia. Ae ua iloa ai foi, ua i aao o Keriso lo outou soifua i lenei faamoemoe. O outou o fetu pupula o le Talalelei ua uumauina e Keriso i lona aao taumatau. O lo outou soifua ma le ola auauna i le galuega a le Atua, e leai se mea e lilo i le silafaga a le Atua. Faamalo le onosai, malo le tausili mo mea lelei aua le Atua ma lona finagalo.

7. Faaaliga 2:17 “...*O lē manumalo ...ou te avatu foi ia te ia le maa sinasina, ua tusia foi i le maa le igoa fou, e le iloa e se tasi, na o le ua ia maua.*”

Faaugaga:

O le maa sinasina ua ave i le tagata ua manumalo, le tumau o lana molimau i le Atua. O le tau lea o le tagata e faalogo ma usitai i le Atua, e pei ona tautala iai le tusi na ave i le ekalesia i Perekamo. O Perekamo o le nofoaga lea o le ofisa tutotonu o pulega a Roma i Asia itiiti (seat of Roman administration for all of Asia Minor). E iai foi ma le malumalu tele e ta'ua o le malumalu o Seu (Zeus), le atua o tagata Eleni. Ma o se tasi o aai, ua fai lava a latou faigamalo i lalo o le faamalumaluga o pulega a Roma. O le mafuaaga lea e ta'ua ai e Keriso, ia Perekamo, o le "nofoalii o Satani." Fai mai Keriso, ua na iloa le mea lea e nonofo ai tagata Kerisiano o Perekamo. O le nofoaga o loo nonofo ai ma tagata ua tosina i le malosi ma faiga faa-pulega Roma, ma talia ai le malosi o ia pulega, o ni malosi faa-le-atua. A o i latou, o ē e le talia ia faatosina, e ta'ua o e ua manumalo le latou molimau ia Keriso. Ua faatusaina le tagata manumalo, i le tagata ua ave iai le maa sinasina. I faamasinoga a le Malo o Roma, e faaogaina ai le maa uli ma le maa sinasina o se tasi o auala, e faailoa ai le tagata lelei, ma le tagata le lelei. Ia poo le tagata e le faalavelavea lona ola faatuatua i faiga fou ua ofi mai i totonu o se siomaga o tagata Kerisiano.

Faaaogaina: E fai ai ni upu faaii, poo se faamalosiua i se aso fanau e pei o le 21 tausaga

O lenei ki ua ofoina atu, o se faailoga ua aulia le 21 tausaga. O tu ia ma aga o le soifuaga ua tatou ola ai. E faailoa ai ua oo lou soifua ma le ola i le isi laasaga o le olaga. Fai mai nisi, o le faailoga lea ua ia te oe le saolotoga e tuua ai ou matua ma fai soo se mea e te manao ai. Manaia le faamanatu mai o le tusi na faitauina, fai le ki lea o se tasi o maa sinasina i lou olaga. E faamanatu ai ia te oe, o le 21 o ou tausaga, e le o le saolotoga e pule ai oe, ae o le faaauaina lea o le ave o oe ma tama lelei, e faalogo ma usitai. E fai le amio lelei, ma toaga i le lotu. E iloa ai le talavou e tumau pea lana molimau i le alofa ma le agalelei o le Atua. O le ave foi lea o oe ma maa sinasina i lou aiga, ma lau aulotu.

8. Faaaliga 5:1-7 '*...Ona ou tagi ai lea, ina ua le maua se tasi e tatau ai ona fofolaina e ia ma faitau le tusi taai , pe vaai iai...Ona fai mai lea ia te a'u o le tasi toeaina, "Aua e te tagi,; faauta, ua manumalo le Leona o le ituaiga o Iuta"na a'u iloa foi faauta..ua tu mai i le va o le nofoalii o le Tamai Mamoe e peiseai na fasia...."*

Faaugaga:

O le tagi a Ioane, ina ua ia iloa, e leai se isi e tatau ai ona fofolaina ma faitau le tusi taai. E leai se isi e tatau ai e mafai ona ia iloa le finagalo o le Atua. O le tagi ua lagonaina lona faatauvaa, ona ua leai se faamoemoe e na te iloa ai poo le a ea le finagalo o le Atua. Peitai, na faailoa iai e le tasi o toeaina, e iai le tagata e tatau ai. O le tagata lea, o ia o le Leona mai le ituaiga o Iuta. O ia foi o le Tamai Mamoe e peiseai ua fasia. E ala ona iloa le finagalo o le Atua, e le o se malosi faa-tagata soifua ua tulaga ese, ae ona o le tagata e pei ose Tamai Mamoe ua fasia – Faatusa iai le tagata loto maulalo, ua ofoina o ia e fai ma auauna. Le tagata lea e tatau ai, e fofolaina ma faitau le tusi taai, le tusi o loo faailoa ai le finagalo o le Atua.

Faaaogaina: O se faamalosiā e faaiū iai se faaleleiga.

Tatou te maua malo i le alu i lalo. O nei aso, e le o toe iloa se tagata tau, i le matautia o sona malosi. Ae o lona loto maulalo, ma lona loto faamagalō. Le tagata ua faatusa i le Tamai Mamoe peiseai ua fasia. E le faigata ona avea i tatou uma ma Leona. Ae e le o le finagalō lea o le Atua.

9. Faaaliga 8:3-4 *Ua sau foi le tasi agelu, ma tu mai i le fata faitaulaga, ua ia te ia le ipu auro e faamu ai mea manogi; ua avatu ia te ia mea manogi e tele, ina ia avatu ai atoa ma talosaga a le au paia uma i luga o le fata auro ua i luma o le nofoalii. O le asu foi o le mea manogi, ua i le lima o le agelu ua alu ae, atoa ma talosaga a le au paia, i luma o le Atua.*

Faaugaga:

O upu nei o se vaega o le faamatalaina o le tatalaina o le faamaufaailoga lona fitu – o pu e fitu ua iliina. O faamaufaailoga o loo faamauina ai le finagalō o le Atua mo e molimau tumau i le Talalelei o le Faaolataga, ma e ua liliu ese. E faailoa ai le mamalu ma le silisiliese o le Atua, o lona alofa ma lana faamasinoga tonu. Ae na iloa ai i le tatalaina o le faamaufaailoga lona fitu lenei, le isi natura o le Atua. O le Atua e tali mai i tatalo a ona tagata faatuatua. O le ipu auro e faamu ai mea manogi, e leai sona eseese ma le ipu auro e ave ai le malala ola e faamu ai le taulaga osi i le Atua i le malumalu o Ierusalemā. I totonu o lea ipu auro e tuu ai ma mea manogi, e pei o fugalaau manogi. A alu a'e le asu o le taulaga e alu a'e faatasi ai ma le manogi lea i luma o le Atua. A faamuina le taulaga mai le afi mai le lagi, o le ata lea ua oo a'e i luma o le Atua le manogi ma le lelei o taulaga osi. I le tusi a Faaaliga, ua faatusa iai le oo ifo i luma o le Atua o talosaga a ona tagata faatuatua. Ua iloa ai, poo le a le umi, e le tuulafoaina e le Atua a tatou tatalo. E iai lava le taimi e tali mai ai.

Faaaogaina: Faafetai ai i se tapuaiga

E lei fai fua lenei galuega. Na o faatasi lava ma le soifua tatalo o o tatou tagata. Lea ua tali mai le Atua. Ua oo a'e i luma o le Atua le manogi lelei o lo outou soifua tapuai. O faatinoga ua o faatasi ma lo outou soifua faa-le-agaga. Faamalo. Faafetai.

IV. Upu Faaiū: Faaaoga ai se tasi o fuaitau mai le tusi o le Galuega a le Au Aposetolo:

A taape lenei mafutaga, ia alofa le Atua, puipui le toe talii atu i aulotu ma aiga. Ou te manatua upu a le atunuu pe a folau ona tagata. A agi le savili malu ua to'a le matagi i le folauga ona sisi lea o le lafala, ae tuu i lalo le laafa. Ae a agi le matagi malosi, ona tuu lea i lalo o le lafala ae tuu i luga le laafa. A o le tala a Luka i le tusi a Galuega a le au aposetolo, i se tasi o malaga i le vasa na iai Paulo, na afatia i le matagi. Fai mai ua agi le matagi ona malepe ai lea o le taumuli o le vaa, ae sisi le la taumua. Sala ese taula, tatala fusi o le vaa e faaopeopea, ma le leiloa o loo i luma atu Melita na to'a iai lo latou vaa. E le tuulafoaina e le Atua ana auauna. A matagitogaina le folauga, pe malepe ai le taumuli o lou sa, sisi le la taumua, le la o le faatuatua ma le mautinoa, e te to'a i Melita – O Melita o le motu e tumu i manuia o le Atua. Folau i lagi ma, aua nei laga se peau vale, a ia laga peau matamataloloa, e pei o upu o le mavaega a Lilomaiava ma Tuitele.

EKALESIA GALULUE FAATASI

Vaitusi Nofoaiga

Faatomuaga:

Ua nofo-fale le uiga o le ‘Ekalesia Galulue Faatasi’, aua o le tasi lea o ta’iala faa-le-Talalelei o le galuega o le avea ma soo, e pei ona taulamua ai Keriso. O se tasi o ta’iala i le galuega tala’i a le Ekalesia, na oo mai i lafanua o Samoa, ma faatalaleleiina ai Samoa e pei ona iloa i lona tala-faasolopito. Ua toe fia asia e lenei faasoa lenei lava ta’iala, i ni molimau a le Tusi Paia i le ekalesia galulue faatasi, faapea ni faaitaiga mai le talafaasolopito o le Usoga a le EFKAS ma le EFKS, e avea pea e fai ma ogatotonugalemu o le mafutaga a lenei Usoga, mo nei ma ā taeao. Ua vaevaeina lenei faasoa i vaega e 5:

1. O le upu ekalesia
2. Fausiaina o le ekalesia, o lona faavae, ma lana galuega fai, i le molimau a fai-Evagelia
3. O le taua o Tamā o le Ekalesia i totonu o le galuega a le Ekalesia, i le molimau a le Tusi Paia
4. Vaaiga i le Talafaasolopito o le Usoga a le EFKAS ma le EFKS, i faaitaiga o le ‘Galulue Faatasi o le Ekalesia.’
5. Upu Faaiu

O vaega muamua e lua o le pepa e pei ona ta’ua i luga, o le a faaaogaina ai le tusi a Mataio. E mafua ona ave le faamamafa o le suesuega o vaega nei e lua i le tusi a Mataio, ona e faatauaina e le tusitala o Mataio, le upu ‘ekalesia’.

O le vaega lona tolu, o le a vaai ai i le faatulagaina o tusitusiga a Tamā o le Ekalesia (Eperu, Iakopo, 1 Peteru, 2 Peteru, 1 Ioane, 2 Ioane, 3 Ioane, Iuta) i le faasologa o tusi o le Feagaiga Fou mai ia Mataio e oo i le Faaaliga. O le a suesueina foi e le vaega lona tolu le faatauaina e Paulo o Tamā o le Ekalesia, i lona valaauina, ma lana galuega tala’i.


O le vaega lona fa, o le a toe tepa ai i le galulue faatasi o le Usoga a le EFKAS ma le EFKS i lona talafaasolopito, i le talaiina o le finagalo o le Atua i atunuu o le Pasefika.

O le vaega lona lima, o le taaofaiga o vaega e fa, ua ta’ua i luga.

Vaega 1: O le upu ‘Ekalesia.’

O le upu ‘ekalesia’ (church)¹ e pei ona faaaogaina i le Feagaiga Fou (Mataio 16:16-18; 18:15-17), o le upu mai le gagana Eleni, e faauigaina, ‘o le faapotopotoga o tagata ua valaauina e galulue faatasi mo se galuega faapitoa.’ O lea upu mai le gagana Eleni, e faamatala ai le upu ‘faapotopotoga’ (assembly)² o loo faaaogaina e le Feagaiga Tuai (Teuteranome 9:10, 18:16, 23:1-3; 1 Tupu 8:14). E faaaogaina i le Feagaiga Tuai, e faamatala ai le valaauina o le nuu o Isaraelu e le Atua, e avea o i latou ua filifilia, e aumai le faaolataga i le lalolagi. A o le filifilia o Isaraelu, e le o se filifiliga na tuuaunua i le faitalia o le tagata Isaraelu lava ia. Na faia lava i le taitaiga mana a le Atua – ma o le faavae lea. O lea valaauina o Isaraelu, na tofofi ai e le Atua ni Tamā latou te taitaia le nuu – e ta’ua o ‘Augatama o Isaraelu,’ poo ‘Tamā o le Faapotopotoga

¹ O le upu Eleni – ekklesia

² O le upu Eperu - 

o tagata Isaraelu.’ E pei o Aperamo, Isaako, Iakopo, Mose, Arona ma isi. Le faapotopotoga o Isaraelu e tau-ala mai ai le faaolataga, e taitaiina lava e le faasinoga a le Atua, e pei ona valoia e perofeta o le Feagaiga Tuai, e pei o Isaia.

Molimau Isaia 11:1-2, 10, 12 – o le valoaga o le Mesia o le a afio mai: “*A e tupu mai le la laau i le pogai o Iese, e tupu ae foi ona tatupu i ona aa. E afio mau ia te ia le Agaga o le Alii.....e tu mai..e fai ma tagavai o le nuu...ma nuu ese, ma faapotopotoina e ua tulia o Isaraelu, ma aofai e ua faataapeapeina....*”

Isaia 42:1 “*Faauta i la’u auauna, ou te taofia o ia i luga; o le na a’u filifilia ua fiafia i ai lo’u loto; ua ou tuuina atu lo’u Agaga i ona luga....*”

O upu a le perofeta o Isaia, o loo manino ai, o le faamoemoe o le Mesia o le a afio mai, mai le aiga o Iese, e le gata na te faaola tagata uma, ae na te faapotopotoina foi i latou e fai ma nuu e tasi, pe fai ma faapotopotoga e tasi. Le faatinoga lea fai mai le perofeta o Isaia, e faatinoina e le Mesia, e afio tumau i luga ia te ia le Agaga o le Alii. Le Mesia lea o loo faamatalaina e fai-Evagelia i le Feagaiga Fou, e pei o Mataio. O le Mesia afio mai o Iesu Keriso, e na te faapotopotoina Isaraelu ma nuu ese, e avea ma faapotopotoga o tagata faatuatua. Le faapotopotoga lea, e ta’ua e fai-Evagelia o le ‘Ekalesia’ (church).

A toe faamatala la le uiga o le Mesia ua afio mai, e fesootai ma le Ekalesia ona faapea lea: ‘O le Mesia, ua afio mai, e na te faaola le lalolagi ma fausia le Ekalesia, e faaauauina le galuega o le faaolataga i le ola nei.

O lona uiga, e taua tele le galuega a le Ekalesia, ona o le galuega na valoia, e fai ma mea-faigaluega a le Atua, e faaauau le faailoa atu, o le galuega faaola e pei ona faia e Keriso. Fausia faapefea? E iai se faavae o lea Faapotopotoga poo lea Ekalesia na tuufaatasi e Keriso? O tali o fesili nei o le a taumafai le vaega o le a sosoo ai e faamatala.

Vaega 2: Fausiaina o le Ekalesia, o lona Faavae, ma lana galuega fai i le molimau a fai-Evagelia

O Keriso na fausiaina le ekalesia, e pei ona faamatalaina e Mataio. O ia foi na faailoa i ona soo le faavae o le Ekalesia, ma le faatinoga o le galuega a le Ekalesia.

O le afio mai o le Mesia, e pei ona ta’ua i luga, o ia o le Mesia ua liutinotagaga, e i ona luga le Agaga o le Atua. O le faavae foi lea, e finagalo Keriso e fausia ai le Ekalesia ma taitaiina ai le galuega fai a le Ekalesia. O le a faalatele i luma atu le manatu lea.

Ae mo le faamatalaina o le taua o le \bar{o} faatasi o faatinoga fai, ma le faalagolago i le Agaga o le Atua, na faailoa mai i le amataga o le galuega a Iesu. Na faailoa mai e le Atua, i le auina ifo o le Agaga e faatasi ma lona Alo pele, i le galuega o le Faaolataga, i le taimi o le Papatīsoga o Iesu.

Ae i le filifiliga o le ausoo, e le gata o i latou ia ua filifilia e taitaia le Faapotopotoga, poo le Ekalesia o tagata faatuatua o le Malo o le Atua, ae faapea foi le faatinoga o le faiga o le galuega faa-soo, e pei ona faia e Keriso. O ala ia e limataitaina ai le fatuaiga tausi a le Ekalesia.

O le faatinoga e Iesu o le galuega faaola (e pei ona ia aoaoina ai ona soo) o le galuega lea a le Faapotopotoga, poo le Ekalesia a tagata faatuatua e fai. O le galuega lea na fetalai ai Iesu ia Peteru (Mataio 16:15-18):

‘Ona fetalai atu ai lea o ia ia te i latou, “A o outou, pe se a la outou upu ia te au, po o ai?” Ona tali mai ai lea o Simona Peteru, “O oe o le Keriso, o le Alo o le Atua soifua.” Ona tali atu lea o Iesu ia te ia, “Amuia oe Simona Paiona; aua e le se tagata na ia faaali atu ia te oe,

a o lo'u Tama o i le lagi. Ou te fai atu nei a'u ia te oe, O Peteru oe, ou te ati ae foi la'u ekalesia i luga o lenei papa, e le mafai foi e faitotoa o Seoli ona manumalo iai."

E tele faamatalaina eseese o le faauigaina o le felafolafoaiga lea a Iesu ma le soo o Peteru. E manatu nisi, o Peteru o le papa lea³ o loo fetalai ai Iesu. Peitai, i le suesuega a lenei pepa, o le papa o loo fetalai Iesu e faavae ai le Ekalesia, e le o Peteru ae ole Agaga o le Atua. O loo fetalai Iesu ia Peteru, o le Tamā o i le Lagi, na ia faaali atu ia te oe, o Iesu, o le Keriso. Faaali faapefea? Faaali iai e le Agaga. Le Agaga lea na mau i luga o Keriso, e pei ona valoia e le perofeta o Isaia (ta'ua i luga). Agaga o le Atua, na iai faatasi ma le Atua ua liutinotagata, na ia faailoa ia Peteru o Iesu, o le Keriso. Le Agaga o le Atua, na fetalai Iesu ia Peteru, e faavae ai le Ekalesia.

E taitaiina ai le galuega fai a le Ekalesia, i lalo o le taitaiga a soo filifilia, e ala i a latou faaiuga fai, e pei ona faalautele i le mataupu e 18 o le tusi a Mataio. O loo ta'ua i le Mataio 18:18-20: *"E moni ou te fai atu ia te outou, O mea uma tou (Ekalesia i le taitaiga a soo filifilia) te fusifusia i le lalolagi, e fusifusia i le lagi; o mea uma foi tou te talā i le lalolagi, e tatalaina i le lagi...Aua o le mea e faapotopoto ai se toalua, poo se toatolu i lo'u igoa, ou te iai faatasi ma i latou."*

O le galuega a le Ekalesia i le taitaiga a e ua filifilia, e faalagolago i le Agaga o le Atua. O loo fetalai Iesu i ona soo, o i latou ia na ia filifilia, e taitaia le Ekalesia ma le faamoemoe, e faaauau le taitaiga lea, pe a oo mai ona toe taimi i le ola nei, i Ierusalem.

Tele taimi e luina ai le galuega a le Ekalesia, e pei ona iloa i le Talafaasolopito o le Ekalesia. Ae ua faailoa mai i fetalai a Iesu, e le tuulafoaina e le Atua lana Ekalesia. Le Ekalesia, o Keriso o le Ulu o le Ekalesia, a o ona soo, o i latou ua tofia e taitaiina le Ekalesia. Na faaauau e soo le latou nafa tausii lea, ina ua afio Keriso i le lagi. Na ta'ua ai soo o Iesu, o Tamā o le Ekalesia, e pei o le galuega na faia e augatama o Isaraelu i le amataga. O i latou o Tamā o le faapotopotoga o tagata, o le nuu filifilia o Isaraelu.

I le galuega a le aposetolo o Paulo, na iloa ai le taua tele, o le faataua o le taitaiga a soo o Iesu – Tamā o le Ekalesia. O le a faamatalaina i le vaega o le a sosoo ai, le taua o Tamā o le Ekalesia, e pei ona ta'ua i nisi o mau o le Tusi Paia.

Vaega 3: Taua o Tamā o le Ekalesia i le galuega a le Ekalesia i le molimau a le Tusi Paia
Mai lava i le tala faasolopito o Isaraelu, e oo i le galuega a soo o Iesu, ma le galuega a le aposetolo o Paulo, o loo faailoa ai le taua tele, o le galuega o le avea ma ta'ita'i, a Tamā o le Ekalesia. O le latou taitaiga, e agai tonu ai le fetalai a Keriso: *'O mea uma tou te fusifusia i le lalolagi, e fusifusia i le lagi; o mea uma foi tou te talā i le lalolagi, e tatalaina i le lagi....'* E lua ni faataitaiga e fia faamatalaina o loo manino ai le taua o Tamā o le Ekalesia i le galuega a le Ekalesia e pei ona molimau le Tusi Paia.

I. Faasologa o tusi o le Feagaiga Fou

O le faasologa o tusi o le Feagaiga Fou o loo atagia ai le taua o Tamā o le Ekalesia.

1. Evagelia Mataio, Mareko, Luka, Ioane – Faamatala ai poo ai Iesu

³ O le faaaogaina e Mataio o upu Eleni o le Petros ma le Petra. O le Petros o le igoa Eleni lea o Peteru o lona uiga o le papa. Ae o le upu lea e faaoga e Iesu o le petra, e faavae ai le ekalesia, o le isi lea upu Eleni o le papa. A o le upu e fesootai ma le faaali mai o le Atua, e ala I lona Agaga. Lea na fetalai Iesu, o le papa lea na faailoa ia Peteru, o ia o le Keriso. O lona uiga o le papa e faavae ai le Ekalesia o le Agaga o le Atua, na ia faaali ia Peteru le finagalo o le Atua, na auina mai ai Keriso.

2. Galuega a le Au-aposetolo – Faamatala ai le galuega a le Ekalesia, taitaia e soo o Iesu, ina ua afio Iesu i le lagi. Galuega a le ekalesia na avea ai Paulo ma aposetolo i nuu ese
3. Tususiga a Paulo (Roma – Filemoni) – O tusi a Paulo i Ekalesia i nuu ese ua oo iai le Talalelei
4. Tususiga a Tamā o le Ekalesia – Soo matutua: Eperu, Peteru, Ioane, Iakopo, Iuta
5. Tusi a Faaaliga

O se tasi o fesili na tulai mai i le tuufaatasiga o le faasologa o tusi o le Feagaiga Fou – “Pe aisea na le amata ai le Feagaiga Fou, i tususiga a Tamā o le Ekalesia, aemaise Peteru, o le soo matua, e pei o ia lea na taitaia le galuega a le Ekalesia i le amataga?” Peitai, fai mai le molimau a le au suesue, e tele le taua na mafua ai ona tuu tususiga a Tamā o le Ekalesia e lata i le faaiuga, e sosoo ma le tusi mulimuli o le Tusi Paia, o Faaaliga. A o lei oo i le faaiuga, e taua lava le toe aumai o se lagona o Tamā o le Ekalesia i le uiga o le Talalelei, ae lei faaiuina le Tusi Paia.

I tususiga mulimuli a Tamā o le Ekalesia, ua toe aumai ai e Tamā o le Ekalesia le taua o le soifuaga o aso uma. O le latou fautuaga faa-Tama, e le aoga le tele o le iloa e faamatala ai le uiga o le faatuatua, ma le Malo o le Atua, ae le o ola ai. E pei ona faamanatu mai e Iakopo, e leai se aoga o le faatuatua, ae leai ni faatinoga poo ni galuega. O le faataua ma le toe faamanatu mai e Tamā, o le faa-Kerisiano moni e faavae i le alofa, e ola ai i aso uma. E pei o le ola tatalo, o le alofa i le aiga, ma isi (1 Peteru 1:13-25). Atagia ai i le faataotoga o le Feagaiga Fou, le taua o le toe fesili ma le toe faalogo i le taua o se fautuaga faa-Tamā o le Ekalesia, i le ola faatuatua.

II. Faatauaina e Paulo o Tamā o le Ekalesia

O loo iloa foi le faataua o le tofa faasoa mai o Tamā o le Ekalesia, i le galuega a Paulo. I le tusi o Galuega a le Au-aposetolo, o loo ta’ua ai, ina ua maea le valaauina o Paulo i le ala i Tamaseko e fai ma aposetolo i nuu ese, na toe foi lava Paulo i Ierusalem, e fesili i Tamā o le Ekalesia mo so latou finagalo i le taliaina o ia, e fai le galuega tala’i (Galuega 9:26-30). Ae le gata i lea o se latou faamanuia. E pei ona iloa i le tala, sa talanoaina e Tamā o le Ekalesia le mataupu e pei ona talosaga ai Paulo, ma taliaina. Ina ua taliaina Paulo, ona toe foi lea o Paulo i lona aiga, ma agai ai loa e fai le galuega e pei ona valaauina ai. A avea ai Paulo o se tasi o toa o le Ekalesia i nuu ese, i le amataga o le galuega a le Ekalesia.

O le faatauaina o Tamā o le Ekalesia, o se tasi lea o faasinoga o Paulo i le galuega. Soo se mea lava, e fesili lava i Tamā o le Ekalesia. Faaitaiga: Ina ua vevesi le mataupu o le peritomeina i le Ekalesia i Anetioka Suria (Galuega 15:1-5), i le uma ai o le malaga muamua faa-misionare a Paulo, na o ai ma Panapa i Ierusalem, e fesili i Tamā o le Ekalesia mo so latou finagalo. Na faamanino ma faamatala iai e Tamā o le Ekalesia, le faamamafa ma le faatauaina o le peritomeina ua agai iai le feau o le Talalelei o le Faaolataga e ala ia Iesu Keriso (Galuega 15:12-21). O le peritomeina i le Agaga. O le ogatotonugalemu lea o le mataupu silisili o le galuega tala’i a Paulo.

Ina ua toe foi Paulo ma Panapa ma le la aumalaga i Anetioka Suria, na o ma ave se tusi mai i Tamā o le Ekalesia i Ierusalem, o loo faamatala ai aoaoga faa-le-faatuatua e tatau ona mulimuli ai le talaiga o le Talalelei ia Iesu Keriso (Galuega 15:22-29):

‘...ua tusi atu nei upu ia ave e i latou, “O loo alolofa atu le au aposetolo, ma toeaina, atoa ma le au uso o tagata nuu ese o i Anetioka, ma Suria, ma Kilikia. Ua matou faalogo atu, ua faatupuina lo outou atuatuvaale e nisi e na o atu sa ia te i matou, i a latou upu... O le mea lea ua matou aau atu ai ia Iuta ma Sila, la te ta’u atu...Aua ua lelei i le Agaga Paia ma i matou nei, ia le faaee atu se tasi avega...na o nei mea tatau: ia faamamao outou i mea fasia mo tupua, ma le toto, ma mea titina, ma le faitaaga....”’

O le faaluteleina o ia aoaoga, o loo faamatalaina e Paulo i ana tusitusiga i Ekalesia na ia ave iai le Talalelei amata mai i le tusi a Roma e oo i le tusi ia Filemoni.

E taua tele Tamā o se Ekalesia ma le latou fatuaiga tausi i totonu o le galuega a le Ekalesia. O le latou tofa, e fusifusia ma tatala ai mataupu talanoaina mo le manuia o le Ekalesia. Mafuaaga lea o le fetalaiga a Keriso: *‘O mea uma tou te fusifusia i le lalolagi, e fusifusia i le lagi; o mea uma foi tou te talā i le lalolagi, e tatalaina i le lagi....’* O i latou ua tofofi e le Atua mo le taitaiga o le faailoaina o lona finagalo i le ola nei. Ae o se galuega e le mafaia e se toatasi, e faamoemoe lava i le Agaga o le Atua, faatasi ai ma le faatauaina o le galulue faatasi. Sa iloa i le tatou talafaasolopito, le galulue faatasi o Tamā ma Tinā o le tatou Ekalesia, i le faatinoga o le tala’i atu o le finagalo o le Atua i nuu ese. O le a faamatala e le vaega o le a sosoo ai, ni faaitaiga o le galulue faatasi o le Usoga (EFKAS ma le EFKS), i lona talafaasolopito i le galuega tala’i o le Talalelei.

Vaega 4: Faaitaiga o le Galulue Faatasi o le Usoga a le EFKAS ma le EFKS i le talaiina o le Talalelei, i le Talafaasolopito.⁴

1. Galuega Tala’i i Niu Kaletonia
 - 1840 Mataio mai Manono
 - 1840 Pagisa mai Pagopago Tutuila
2. Galuega Tala’i i Loyalty Islands (E latalata i Niu Kaletonia)
 - 1841 Taniela mai Tutuila
 - 1841 Mataio mai Sapapalii
3. Galuega Tala’i i Tuvalu
 - 1865 Ioane Esekielu ma lona Faletua mai Ta’u o Tutuila ma Manu’a:
O le Faifeau muamua lea na o ma lona Faletua i le galuega i Tuvalu i Nukulaelae. Na aoga Ioane i Malua i le tausaga e 1862 ona faauu ai lea i le 1865 ma tuuvaa ai loa ma lona Faletua i Tuvalu mo le galuega a le Atua. Na toe taliu mai i Samoa i le 1888 o se faifeau malolo manumalo. Na tuumalo i le aso 4 o Mati 1901. E 13 tausaga na galulue ai i Tuvalu.

⁴ O nei faaitaiga, o se vaega o ni faamaumaga na tuufaatasia e se suesuega sa faatinoina e le Susuga i le Faifeau Fomai Faiaoga Latu Latai.

4. Galuega Tala'i i Torres Strait (O motu e lata i Papua Niu Kini)

- 1892 Iotamo Iosefa ma Olana:
O le Faifeau o Iotamo ma lona Faletua e omai i nuu o Manu'a ma Fagatogo. Na a'oa'oina i Malua i le 1888-1891. Na galulue i Torres Strait i le tausaga e 1892 i le 1897. Na foi manuia mai le galuega i Samoa ma o la alo e toatolu.

5. Galuega Tala'i i Papua Niu Kini

- 1893 Mataese ma Filitusa:
O le Faifeau ma lona Faletua e omai le nuu o 'Ofu i Manu'a. Na faauuina mai Malua i le tausaga 1893. Sa galue i le motu o Killerton i Papua Niu Kini i le 1893. Na tuumalo i le aso 1 o Me 1899. E viia e le misionare o Charles Abel le galuega a Mataese, o se faiaoga lelei. O se faanoanoaga mo lenei Faifeau ma lona Faletua, ona sa maliu ai i le la galuega si o la alo tama teine, e tolu tausaga le matua.
- 1898 Naite ma Sose:
Na faauuina i Malua i le tausaga 1897. E sau mai le Ituotane i Savaii. Na galue i Kwato Papua Niu Kini amata mai i le tausaga e 1898. Na tuumalo le Faletua o Sose i le galuega i Papua Niu Kini i le aso 26 o Aperila 1905 i le faama'i o le malaria. Na faaauau pea ona galue ai Naite i Papua Niu Kini seia oo i le tausaga e 1911.
- 1898 Reupena ma Malama:
Na a'oa'oina i Malua. E omai le motu o Manu'a. Na galulue i Tutuila ina ua iu mai i Malua, ona ave ai lea e le galuega faa-misionare i Papua Niu Kini i le 1898. Na tuumalo ona o gasegase faafuasei i le aso 1 o Me 1901.

Vaega 5: Upu Faaiu

E le tauiloina le galuega tala'i e pei ona ta'ua i luga, na fitaituga ai tuua o le Usoga a le EFKAS ma le EFKS. O i latou na amata asaina le ave-ma-soo i atunuu o le Pasefika. Sa o latou tapuaaoina le galuega a le Ekalesia e pei ona fausia ai e Iesu Keriso. Le faamoemoe o le Ekalesia na finagalo ai Keriso o le faailoa atu o le Talalelei o le Faaolataga, e taitaia e Tamā o le Ekalesia, e ala lea i le faamoemoe tasi i le Agaga Paia. O le Ekalesia ua valaauina, e galulue faatasi – e pei ona iloa i lenei mafutaga.

Mataupu Silisili Fa'aevagelia mo le Ekalesia Fa'apopotoga Kerisiano Samoa¹

[An Evangelical Theology for the Congregational Christian Church Samoa]

Imoamaua Setefano

Faatomuaga

O le faamoemoe maualuga o lenei pepa ia faatupu manatu, auā lo tatou feagai ai ma le tautuaina o le finagalo o le Atua i Lana feau ma Lana galuega. A o le fa'aleleina, fa'alauteleina ma fa'aatoaina, e faalagolago lava i lo outou fa'asoa ma fesoasoani fa'a-Tamā, i le faatasi mai o le Agaga o le Atua i so tatou vaivai ma fa'atauva'a.

O le ulutala o lenei pepa: **“O se mataupu silisili fa'aevagelia mo le Ekalesia Faapopotoga Kerisiano Samoa [An evangelical theology for the Congregational Christian Church Samoa].”** O mafuaaga ua ou filifilia ai lenei mataupu:

1. O se vaivaiga o loo i ai, o le mataupu silisili fa'aevagelia, e o gatasi ma le faatuatuga faakerisiano a le EFKS, i le faatāuaina o le Tusi Paia, ae maise le Tala Lelei ia Iesu Keriso, atoa ma le galuega faamisionare, po'o le talaiina o le Tala Lelei o le Alofa Tunoa a le Atua, e ala i le galuega folafola, ma le pulela'a (*Evangelical theology is synonymous with the CCCS emphasis on the Holy Bible and missionary work, through the preaching of the Gospel*).
2. O le manatu maualuga, o loo faatāuaina foi e le EFKS le fanaufouina o le tagata agasala (*rebirth*), ma le soifua fesootai a le tagata lava ia ma le Atua (*personal relationship with God*), pe afai e malamalama ai i ia vaega i se vaaiga faaSamoa (*Samoaan understanding of 'personal' needed*). E pei ona silafia, o le tagata Samoa lava ia, o le tagata e soifua i le vā fesootai ma le Atua, o lana siosiomaga, faatasi ma le isi ona uso a tagata, e pei ona i ai le upu o le atunuu: “O le tagata ma lona faasinomaga.”
3. O se faamanatu tāua, o le ogatotonu o le galuega a le Ekalesia, ma lana valaauina, o le galuega faamisionare i le lalolagi (*The church is called to a mission-centred approach*).² E ao la ona galulue uma tagata o le Ekalesia, mo le talaiina o le feau a le Tala Lelei i tua atu o le lio a le EFKS (*All believers are missionaries*). O lona uiga: Ia faatāua le fesootai atu, ma le mafuta faatasi ma le lalolagi, i le faamoemoe ia faapena

¹ E mafai foi ona ta'ua lea Mataupu Silisili, o le “Matupu Silisili Fa'aTala Lelei”, e pei ona faaogaina le upu Tala Lelei i Tusi a le Au Fai-Evagelia, e.g. “O le Tala Lelei na tusia e Mataio”

² Mission-centred approach is to be understood in the context of God initiating, leading and fulfilling the Mission. So in many ways, it is a “God-centred” approach with a special emphasis on what God is doing in the Mission of the Church.

ona faatalaleleina i latou, e ala i la tatou molimau ma galuega fai, i aso fai so'o (*Mission is being in relationship with the world, and bearing witness to the Gospel*).

O le Tusi Paia, ma le talaiina o le Tala Lelei

O le tasi lea o talitonuga faavae o le mataupu silisili fa'aevagelia.³ O le Tusi Paia lava Ia o le Upu o le Atua, e maua ai e le tagata soifua le tala i le Alofa Tunoa o le Atua, ma lona faaolataga e ala ia Iesu Keriso. O le Tusi Paia foi, e ao ona faitau pea ma mafaufau loloto ai le tagata soifua, auā le finagalo o le Atua mo lona soifua. Na te faitau ai i aso uma, ma faapena ona saili ai i le Atua, faatasi ma le tatalo faatuatua, ia faapena ona musumusuina e ia e le Agaga Paia o le Atua, auā lana folauga i lea aso, ma lea aso. O upu o le Ola! O upu o le Alofa! O upu o le Manuia!

I totonu o le Tusi Paia, e maua ai e le tagata faatuatua lana valaauina, ia faapena ona avea ma molimau a le Tala Lelei, i soo se mea na te alu i ai. Ia talai le Tala Lelei ua ia maua ai le mafutaga māfana ma le Atua, auā o le Tala mo le lalolagi atoa, ae lē o se Tala mo na'o ia ma lona aiga, ma ana uo. O le Tala Lelei a talaiina, e faatupuina ai lona faatuatua, ma lona talitonu i le Atua, auā na te molimau tino ai i vavega alofa o le Atua, e ala i le soifua ma le ola o ē na te molimau i ai. E tupu ai foi lona faamoemoe, pe a fetaia'i ma faigata o le soifuaga, auā ua ia faitau ai i le faatasi atu o le Atua ia te ia, i mea uma, ma taimi uma.

O le luitau o le mataupu silisili fa'aevagelia: Ia faapena ona tumau le ogatotonu o le Tusi Paia, ma le Tala Lelei i le Alofa Tunoa o le Atua, e ala ia Iesu Keriso, la tatou galuega talai, ma galuega folafola. O lona uiga:

- i.** Tatou te suesue pea ma le totoa ma le faaeteete i le Tusi Paia, auā e pei ona aoaoina ai i tatou, e manaomia le tāpena lelei i ai, auā lona faauigaina.
- ii.** Tatou te faamalalosi i le faitauina o isi tusi, e faamalalamalama atili ai tusi eseese o le Tusi Paia (*commentaries, concordances, bible dictionaries, bibleworks, etc*).
- iii.** Tatou te fiafia e faasoa ma faatalanoa a tatou faauigaga o le Tusi Paia (*open to dialogue and engage with others*).
- iv.** Tatou te fiafia foi e faaoga aga o fesootaiiga faanei ona po, aua le talaiina o le Tala Lelei (*open to use technology, i.e. email, website, social media, etc for preaching/ministry*).

³ E taofi eseese le 'Au Suesue i vaega tetele o faapena ona faatāuina e le mataupu silisili fa'aevagelia. O nisi ua mafai ona vaevaeina lea itu-aiga mataupu silisili i ni vaega se fā: **(1)** O le Tusi Paia, o le faavae lena o a'oa'oga uma, ma faatinoga e talafeagai mo le tagata Kerisiano (2 Timoteo 3:16). Ia faitauina foi le Tusi Paia i lana ia lava lotoifale, ma siosiomaga, na faapena ona tusia ai tusi taitasi. **(2)** E tāua le fanaufouina o le tagata toatasi. E tatau ona lagona ma faailoa e le tagata le faaolataga ua ia taliaina (Ioane 1:12, 3:3; Roma 1:16). **(3)** E tāua le galuega faamisionare o le Ekalesia. Ia faapena ona talai le Tala Lelei i le lalolagi, ma ia manino le eseese o le Kerisiano, o ia o le "masima" ma le "malamalama" o le lalolagi (Mataio 5:13-16). **(4)** O le ogatotonu o le faatuatuga faakerisiano, o le maliu ma le toetu manumalo o Iesu mai le oti ma le tuugamau (1 Korinito 15:3-7). Ua faamagaloina agasala a le lalolagi e ala i le taulaga na osia e Iesu i luga o le Satauro, ma faapena ona tulimata'i e le tagata faatuatua le soifua faapaiaina. Ae e mafai foi ona faaopoopo ai nisi vaega e faaatoaina ai se manatu, e pei o le **(5)** E tāua le mafutaga tatalo (*praying in groups*) **(6)** E faigofie ona mulimulitai i tapuaiga, poo lotu faitele (*simplicity in worship*) **(7)** E tāua le tausisi pea i faavae faaleagaga o le Ekalesia e pei ona talia lautele e le Au Kerisiano i le lalolagi (*doctrinal and moral conservatism*). Mo le suesueina atili, silasila ia, Bruce Hindmarsh, "What Is Evangelicalism?," in *Evangelical Dictionary of Theology*, ed. Daniel J. Trier and Walter A. Elwell (Grand Rapids, Michigan: Baker Academic, 2017).

- v. I le ma le vaega mulimuli, tatou te tuuavanoa foi i le aoao mai, ma le fesoasoani mai a nisi e tusa ma mataupu tau le Tusi Paia (*open to critique and correction of our own interpretations*).

O le Fanaufoina o le tagata agasala, ma le soifua fesootai i le Atua

O le tasi lea o fa'amamafa a le mataupu silsili fa'aevagelia - o le fanaufoina o le tagata agasala, ma le soifua fesootai atu o le tagata lava ia i le Atua (*rebirth and a personal relationship with God*). I se vaaiga faigofie, o le naunautaiiga ina ia fanaufouina le tagata agasala ia avea ma tagata fou i le Alii, o se mataupu e manino lava lana faasinoga mai le Tusi Paia.⁴ O lea o loo i ai le taofiga i le toatele o tagata faatuatua, e tatau lava ona i ai se taimi, e tautino ai le tagata faatuatua i sana molimau manino e tusa ma lana talitonuga. O nisi, e fai mai e tatau ona fai le tatalo, ua tā'ua 'o le tatalo o le tagata agasala' (*the sinners prayer*).⁵ Ae, e manatu isi, o le tatalo lea, o le isi lea vaega taua i le gasologa o le soifua faatuatua o le tagata, a o sauni e fai ma itu-tino o le Ekalesia, e ala i le Papatisoga, ua ta'ua 'o le papatisoga o le tagata talitonu' (*believer's baptism*). O le manatu mauuluga o loo faatāuaina, o le Atua lava Ia, e ala ia Iesu Keriso, tatou te maua ai le fanaufouina o tatou tagata, ae maise le tagata agasala, o lea faatoa talitonu ia Iesu Keriso, ma lona faaolataga.

E talitonu, e leai lava se eseese 'o le tatalo o le tagata agasala' ma a tatou tatalo o le Faatoesega, ae maise o tatou tatalo pe a foaiina o tatou taulaga mo le Alii ma lana galuega. O le tatalo tauave, ma le talitonuga, o le fanaufouina o le tagata, o le galuega faifai pea e le Agaga o le Atua (*ongoing process of sanctification by the Holy Spirit*). Tatou te agasala pea, ae tatalo i aso ma taimi uma, ina ia faamamāina i tatou e le Atua, e ala i le toto paia o Iesu Keriso, i le mana o le Agaga Paia. Tatou te tatalo foi ina ia talia mai, faapaia, ma faamanuia mai le Atua i a tatou taulaga, faatasi ma o tatou tagata atoa, ina ia faaaogaina pea e le Atua i lana galuega. O lona uiga, i totonu lava o le lotoifale o le tapuaiga, tatou te tauaveina ai pea le tāua o le fanaufouina o le tagata agasala, ia avea ma tagata fou mo le Atua ma lona finagalo (*rebirth is a central aspect of both private devotion and communal worship of the CCCS*).

O le soifua fesootai o le tagata i le Atua, ua tele ona faamamafaina ai le va nonofo o le tagata toatasi ma le Atua, ma faapea ai, o le uiga moni lea o lea fuaitau (*emphasis on individual relationship = personal*). Ae, a tatou mafaufau ai i le tulaga o le tagata Samoa, e leai lava se taimi e faapea ai le tagata Samoa, ua na'o ia lona lalolagi. E leai! O le tagata Samoa lava ia, e soifua i le soifuaga e faavae i le ola fesootai, ma le ola feofoofota'i. O le tagata Samoa, o le tagata e soifua i le vā fesootai ma le Atua, i le la vā-tapuia, atoa ma le vā-fealoha'i ma isi ona uso a tagata. Na te tausia foi le vā nonofo lelei ma lana siosiomaga. O le mea lea e le galo ai

⁴ Ioane 1:12; 3:3; Roma 1:16.

⁵ O le tatalo lea e tautino ai le tagata agasala lona taliaina o le faaolataga ia Iesu Keriso. Mo le tagata faapaupau ua faatoa talitonu i le Tala Lelei, e mafai ai ona ia faapea, o le taimi lava lena ua avea ai ia ma tagata kerisiano. O le vaivaiga lava o lea talitonuga, ua faamamafa ai loa le filifiliga ua fai e le tagata, ae ua faatuatuanai le galuega faaola o le Atua, ae maise le galuega laveai a le Agaga o le Atua, ua mafua ai ona mafai e le tagata faapaupau ona molimau. E pei ona tuuina atu se manatu i le pepa, tatou te tatalo pea mo le faamagaloina o agasala, auā o tatou lava o tagata agasala. O le faamamafa ia tauave pea, o le Alofa Tunoa o le Atua ua mafua ai ona tatou maua le Faaolataga. E leai lava so tatou lelei, se atamai, poo se malosia ua mafua ai.

e le Samoa lona tupuaga, lona aiga, ma lona nu'u, o lana aganu'u ma lana gagana, e pele pea ia te ia. O lona uiga, o le tagata toatasi i se vaaiga fa'aSamoa, o le tagata e iloa ona soifua ma ola i le vā fesootai ma le Atua, le siosiomaga, faatasi ma isi tagata (*A Samoan understanding of an individual person is always a person-in-relationship with God, the environment, and others*). A tu'u i se isi faaupuga faigofie, o le tagata Samoa e soifua fesootai i le Atua, e fesootai lava ma le mautinoa, na te tauaveina pea le tausaiaina o le vā nonofo lelei ma le siosiomaga, atoa ma isi ona uso a tagata.

O le luitau o le mataupu silisili fa'aevagelia:

- i. Ia faapena ona faamanino la tatou talitonuga i le fanaufoina o le tagata agasala, o le galuega faifai pea a le tagata, ma le faalagolago i le faatasi mai o le Agaga Paia o le Atua, ia faapena ona avea ia ma tagata fou ia Keriso.
- ii. Ia faapena ona tumau ia i tatou, le agaga maualalo i luma o le Atua, e pei ona tatou faatoese pea i lo tatou faatauva ma le lē atoatoa i ona luma.
- iii. Ia tatou faamalolosi foi e faamatala ma le manino i tagata, o le soifua fesootai o le tagata Samoa i le Atua, o le soifuaga e tauaveina faatasi ma le tausaiaina o le vā nonofo lelei o le tagata ma lana siosiomaga, atoa ma isi ona uso a tagata.

O le Ekalesia ma Lona valaauina: Ia o atu i le lalolagi, ma fai ma molimau i le Tala Lelei i le Alofa o le Atua.⁶

O le mataupu e uiga i le Ekalesia ma lana valaauina, e le o se mataupu fou. Auā mai lava i le faavaeina o le Ekalesia, o le tasi lea o fesili tele e feagai pea ma i tatou: O le a tonu la tatou valaauina? E tele lava vaeveaga e mafai ona tatou vaavaai ai i lea mataupu. E mafai ona tatou vaai ai i le tulaga faatalasolopito o le Ekalesia. Atonu, o iina e manino mai ai se tali? Ae e mafai foi ona tatou saili tonu i le Tusi Paia, i le Feagaiga Tuai, ma le Feagaiga Fou, poo le a tonu le valaauina o le Ekalesia o loo taoto ai totonu o tusi taitasi, atoa ma le Tusi Paia atoa. E i ai le manatu, o i tonu tatou te maua ai se aotelega o le galuega faaola, ma le galuega laveai a le Atua mo le lalolagi agasala.

E pei ona silafia, o le Tala Lelei i le Alofa Tunoa o le Atua, e ala ia Iesu Keriso, o le tala lava i le faaolataga mo le lalolagi uma. O le tala ua manino ai, le saunia e le Atua Soifua, le togioa mo agasala a le lalolagi, e ala i le soifua, maliu, ma toetu manumalo o lona Alo Pele, o Iesu Keriso. O le Tala Lelei lea a le Au Fai-Evagelia a Mataio, Mareko, Luka ma Ioane. I le ma lea: o tagata uma ua latou taliaina lea Tala Lelei, e faaolaina i latou. E avea i latou ma tagata fou ia Keriso. Ua faitauina faatasi i latou i totonu o le Aiga o le Atua, le tino o Keriso, po'o le nu'u o le Atua!

O le Tala Lelei lea na talaiina e le 'Au Aposetolo i atunu'u uma o le lalolagi. Ae maise Paulo, ua ta'ua o le Aposetolo o Nu'u Ese. O le Tala Lelei na faapena ona tapenaina e le Atua mai lava i taimi anamua, e ala i ana Perofeta, ma ana Auauna na faapena ona ia valaauina. O le Tala Lelei i le toefuataina o le vā fesootai o le tagata agasala, le lalolagi agasala, ma le Atua na faia mea uma o i le lagi, ma le lalolagi. O le Tala Lelei i le mafutaga mafana, le mafutaga

⁶ Mataio 10:18, 24:14; Mareko 13:9; Luka 21:12-13; Ioane 15:27; Galuega 1:8; 1 Timoteo 6:12.

vāvā lalata o le tagata soifua ma le Atua Soifua. O le Tala Lelei e faanofu filemu aiga, nu'u, ma atunu'u i le va nonofo lelei e faavae i le alofa fetausia'i, le alofa fefaamagaloa'i, ma le galulue felagolagoma'i.

O le luitau o le mataupu silisili faaevagelia, o le valaauina lava o le Ekalesia, o le o atu i nu'u uma, ma fai i latou ma so'o o Iesu, ma aiga o le Atua, ma nu'u o le Atua o le lagi ma le lalolagi.⁷
O lona uiga:

- i.** Tatou te le nofonofo i le manuia ua tatou maua, ae tatou te fiafia e o atu i tua atu o le lio o le tatou Ekalesia, ma faapena ona talai atu, ma tufa atu le manuia o le Atua mo i latou – o le Tala Lelei lava lea i lona Alofa Tunoa, e ala ia Iesu Keriso (*Church work is focussed on 'going out' to the people/community beyond the church*).
- ii.** O se galuega, e le na'o o le faifeau ma lona faletua, pe na'o le Aufaigaluega galulue i faifeau a'oa'o fesoaoani, ma tiakono, ae o le feau ma le galuega mo tagata uma o le Ekalesia. Ia faapena ona latou o atu i o latou mafutaga i tua atu o le lotu, ma talai atu ai le Tala Lelei (*Proclaim the Good News in one's neighbourhood, school, workplace, and other fellowships*).
- iii.** E taua tele le avea ma molimau faamaoni o le Tala Lelei i soo se mea tatou te o i ai. E le gata i le upu, ae maise foi i le amio. E ui e manatua e tagata o tatou lauga manaia, ma a tatou faamatalaga matautia, e talitonu le taofi, e sili ona manatuaina e tagata o tatou amio faaalua i aso fai so'o. O le molimau pito sili lea ona leo tele, o le soifua faaalua o le tagata, e o gatasi lana talaiina o le Tala Lelei, ma lona olaina (*Preaching and life must go hand in hand*).

⁷ Mo nisi mafaufauga ua faapena ona faatāuina e le 'Au Suesue e uiga i le Galuega Faamisionare o le Ekalesia, mai lava i se vaai faamataupu silisili, seia oo i se vaai mai le Tusi Paia, ma le Tala Faasolopito o le Ekalesia, silasila ia, David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 10th ed. (Maryknoll: Orbis Books, 1996).; John Driver, *Images of the Church in Mission* (Pennsylvania: Herald Press, 1997).; Mo se vaaiga i le Galuega Faamisionare i le Pasifika ma Samoa, silasila ia, Doug Munro, "The Covenant Makers: Islander Missionaries in the Pacific," ed. Doug Munro and Andrew Thornley (Suva: Pacific Islands Theological College and The Institute of Pacific Studies at the University of the South Pacific, 1996).; Richard Lovett, *The History of the London Missionary Society 1795-1895*, vol. I (1899).; *The History of the London Missionary Society 1795-1895*, II vols., vol. I (1899).; Norman Goodall, *A History of the London Missionary Society 1895-1945* (London: Oxford University Press, 1954).; Raeburn Lange, *The Origins of the Christian Ministry in the Cook Islands and Samoa*, ed. Bill Willmott and Ueantabo Neemia-Mackenzie, Macmillan Brown Working Paper Series (Christchurch: Macmillan Brown Centre for Pacific Studies, 1997).; *Island Ministers: Indigenous Leadership in Nineteenth Century Pacific Islands Christianity* (Canberra: Pandanus Books, 2005).; Mo se vaaiga mai le mataupu silisili e faatatau i le Ekalesia, silasila ia, Donald G. Bloesch, *The Church - Sacraments, Worship, Ministry, Mission* (Downers Grove: Inter-Varsity Press, 2002).; Mo se vaaiga lata mai i se tulaga ua tataua ona silasila ai le Faatuatua Faakerisiano i le Galuega Faamisionare, silasila ia, Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today* (Maryknoll, New York: Orbis Books, 2004).

Upu Faaiu

E lagona le vaivai ma le faatauva'a pe a mae'a se taumafaiga, e le i maea lelei ona auiliiliina ona tulaga uma. Ae, e talitonu, e pei ona talanoa atu i le amataga o lenei pepa, ua na o se amataga, po o ni manatu faatupu manatu, auā se fesootaiga o le mataupu silisili fa'aevagelia ma la tatou foi Ekalesia. O le upu moni, e pei ona suesueina, ua leva ona tatou faatinoina vaega taua o lea itu-aiga mataupu silisili, ae o le fesili: Po o ua silafia e o tatou tagata lotu, ma tagata lautele i tua atu o le lio o le EFKS lea fesootaiga tāua ma lelei? O le talitonuga maua luga, o se sao faatauva'a lea o lenei pepa mo la tatou mafutaga i lenei tausaga, ae maise le alualu i luma o suesuega i le mataupu silisili i totonu o lo tatou Ekalesia. O se fesili, e fai ma faamalosi'au i le Aufaigaluega a Keriso, auā le feagai ai ma le talaiina o lana Feau ma lana Galuega.

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O IESU MA LE TULAFONO O LE FAAMĀMĀINA MATAIO 9:18-26.

Apela Ah Him

Fa'atomuaga

“Aua ne’i outou manatu ua ou sau e tatalaina le tulafono po’o le au perofeta; ou te lei sau e tatalaina , a ia faataunuuina”¹.

O nisi ia o upu a Iesu, o lana lauga faa’amuia i luga o le mauga, o lo’o faamauina i le tusi o Mataio 5:17, o lo’o tele iai fesili ma tuuaiga a le au faresaio, ma taitai lotu Iutaia ia Iesu. Auā i le mātau ma le vaai a le au-faresaio, e atagia ai le tuufaafegai o upu nei a Iesu, ma lana galuega o loo faatino. E le o atagia lona faataunuuina (**fulfil**) o le tulafono o loo lima taita’ina ai le sosaiete ma lana tapuaiga.

O le faamoemoe o lenei pepa, o le suesuega, i faamalologa e lua, o loo tuufaatasia i le evagelia a Mataio 9:18-26, I le faamaloloina e Iesu o le fafine na maua i le mai punatoto, ma le faatulai o le afafine o Iairo mai le oti, ma le tulafono o le māmā (**pure**) ma le lē māmā (**impure**) a Iutaia. E fia tulimatai i lenei suesuega, le faamoemoe o Iesu, na ia lē faatinoina ai ala o le tulafono, i taimi e tau le māmāina ai. Auā e manino lava I tusitusiga a Mataio i le tala lenei, e lei faatinoina e Iesu ma ona soo, ala o le tulafono, ina ua uma ona faamalolo le fafine punatoto, ma faatula’i le afafine o Iairo² mai le oti.

Tulafono o le Māmā ma le lē Māmā

O le faamāmāina (**purity**) poo le māmā (**pure**), o le tasi lea o tulafono, e matuā tāua tele i le soifuaga o le tagata, ma le tapuaiga a Isaraelu. E tusa ai ma tulafono o loo faamauina i le tusi o Esoto, Levitiko ma Numera, o loo faataoto ai tulafono ma alafua, faatasi ma o latou aiaiga uma e faatino, pea a fai e iai se tagata e ta’u le māmāina i totonu o le sosaiete. O le faamoemoe o ia tulafono, ina ia tausia pea e Isaraelu lo latou tulaga ta’u māmāina. O lea aganuu o le māmā (**cultic purity**), e mafai ona faamatalaina o le mama a’ia’i (**moral purity**). E afua le faamamafa, ma lona faamamaluina, i le faatonuga a le Atua, o loo faamauina i le tusi o Levitiko 19:2, e faapea, *“Fai atu ia i le faapotopotoga uma o le fanauga a Isaraelu, ia faapea atu ia i latou, Ia paia outou; auā o A’u o le Alii lo outou Atua, e paia lava a’u.”*

O loo atagia foi, i isi tusitusiga mulilmuli ane, i le tusi o Salamo ma le au perofeta. I le tusi a le perofeta o Isaia 1:4, o loo faailoa mai ai, o le tausia o le tulaga māmā o le tagata, e manaomia e le Paia o Isaraelu (*Purity is demanded by the Holy one of Israel*), i le manatu o Chilton “O le

¹ Matthew 5:17 Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil.

² E le o faailoina e Mataio le suafa o le tāmā, ao Mareko 5:22 o loo aumai le suafa o le tama o Iairo.

Atua, o le faamaoniga ma le punavai o le Paia” (Chilton, 2000: 877)³. O loo tautala foi iai, le tusitala o Salamo 24:3-4⁴, (18:21; 24:3-6; 26:4-7).

I tulafono nei o loo faataoto i totonu o le Esoto, Levitiko, ma Numera, o lo’o aofia ai i totonu ma tulafono e faatatau i maliu (*death*) ma gasegase tau tamaita’i (*sexual discharge*) e talafeagai lelei ma le tala o loo faamauina e Mataio 9: 18-26 o lenei suesuega.

Tulafono o Maliu

I le tusi o Numera 5:2⁵ ma le mataupu e 19:11⁶, o loo manino ai le aveesea mai le sosaiete, i latou o e maua i le mai lepela, o le gau, atoa ai ma le tagata ua le māmā i le pai i le tino o le tagata maliu. I le manatu o Hayes, o le tagata e pai i le tino o le tagata ua maliu, poo tagata foi e auai faatasi (*associate*) i se mea o iai se tagata ua maliu, e tau le māmāina ai i latou. (Hayes, 2007:747). E tusa ma aia’iga o le tulafono, e fitu aso e nofo ese ai le tagata poo tagata foi mai le sosaiete, seia oo i le taimi e faatinoina ai lo latou faamāmāina. Aua i lalo o aiaiga o le tulafono e tau le māmāina le tagata mo aso e 7 i maliu, aepeitai o manu ua mamate, e mafai ona tau le māmā mai le taeao seia oo le afiafi (Levitiko 11:27; 28: 39-40).

Tulafono o le Māmā, i ma’i tau tamaitai

I le tusi o Levitiko 12, o loo faataoto ai foi tulafono ma aia’iga uma, e faatatau i mai tau tamaitai (*sexual discharge*). O aso e nofoese ai le tamaitai poo le tina mai le sosaiete. O ma’i tau tamaitai i masina taitasi (*menstrual period*), o loo faataoto e fitu aso e taulemāmāina ai, e faapena foi i tina e fananau, e fitu foi aso e nofo ese ai. A maea aso ia e nofo ese ai ona faatino lea o tu ma aga o le tulafono o le faamaāmāina. Peitai, mo le tamaitai poo le tina, e le utu le palapala/eleele (*blood*) mo ni aso se tele, o aso uma lava e alu ai le palapala, e le māmā ai a o ia, o le umi a foi lena e nofoese ai (Levitiko 15: 25-30).

Faatuai ona faatinoina o le Faamāmāina

E le faatagaina i lalo o le tulafono, le faatuai ona faatinoina e le tagata ua ta’u le māmāina lona faamāmāina. O lo’o ua taoto foi faatinoga ma auala eseese e faatinoina, e fua lava i le mafuaaga ua ala ai ona tau le māmāina. E pei o le taele (**bathing**), o mea e osi ai le taulaga (**sacrifices**) ia poo le tulaga o le faasalaina foi (**punishment**) ina ia faamāmāina ai. O le faatuai o le faatinoina, e vavaeeseina ai lea tagata mai le sosaiete, (Levitiko 18:24-30; Numera 19: 13, 20).

E tusa ma molimau a nisi o le au suesue o le Tusi Paia, (Malina & Rohrbauch, 2003: 296), o tulafono nei, na faa’auau mai lava e oo mai I le taimi o Iesu. Lea e manino i le faataoto a Iesu, o loo faamauina i le tusi o Luka 10:25-37, o le mafuaaga lea, na faatafatafa ma ui ese ai le ositaulaga ma le sa Levi, ina ua la tau atu i le tagata manua, o taoto mai le ala

³ God is the ideal manifestation and source of holiness

⁴ “O ai ea se e alu ae I le mauga o le Alii? O ai ea se e tumau i lona afioaga Paia?. O le ua iai lima mamā, ma le loto mama, o le ua le naunau lona loto i le mea faatauva; ma ua le tauto faoleole.”

⁵ “Ina fai atu ia i le fanauga a Isaraelu, ia latou aueseina i le togālauapi o e lepela uma, ma i latou uma o iai le gau, ma o latou uma ua leaga o le tagata oti.”

⁶ “O le pai atu o le tino o se tasi lava tagata oti, e leaga o ia i po e fitu”.

E tusa ai la ma le tulafono, ma le taimi o le galuega a Iesu, e manino ai, e lei faatāuaina e Iesu lona tausaiaina o le tulafono o le faamāmāina, e pei ona faia e Iutaia. O le fesili; Aisea? Ae faapefea ona faafesootai le uiga lea o Iesu, ma lana fetalaiga i luga o le mauga? (Mataio 5: 17-19).

I le manatu o le faipepa, o le faamoemoe o Mataio, e fautuaina ona tagata faitau, se faaliliuga patino o le faamāmāina i tulaga o le sootaga ia Iesu. Mo Mataio, o le afio mai o Iesu, o tulafono nei, ua iai o latou uiga fou, (*Matthew apparently intends to advise his readers of a specific interpretation of purity laws in terms of their relation to Jesus. With the coming of Jesus these laws got new meanings*). I le molimau a Morris ma Talbert, o le lauga a Iesu i luga o le mauga ma lana galuega faamalolo, e mafai ona faamatalaina lona aotelega i faamalologa o loo taua i le Mataio 4:23-24⁷ ma le Mataio 9: 35⁸. (Morris, 1992: 186; Talbert, 2010: 109).

I faamalologa nei e lua, o loo saunoa ai Iesu e faatatau i le Malo o le Lagi, (*Kingdom of Heaven*). I le Mataio 4: 17 o taoto ai le folafolaga a Iesu: “*Ina salamo ia outou; aua ua latalata mai le malo o le lagi*”, O le malo o le lagi, e iai lona sootaga ma Iesu Keriso. O le oo mai o le malo o le Lagi, e le gata e faaalua ai le pule aoao a le Atua ua oo mai, ao aga galuega foi, e faa’alia ai o Ia lava o loo iai le pule.

O le fetalaiga a Iesu, ua latalata mai le malo o le lagi, o loo faailoa ai, o lea ua amata faagasologa, o le iloaina o le pule aoao a le Atua, ao lona faataunuaina, o loo taoto i le lumanai, pe a oo mai le faamasinoga a le Atua. O le fetalaiga a Iesu, “*ua latalata mai le malo o le lagi*”, o loo manino ai, o le malo o le lagi lea o loo faatali lona faataunuaina i le lumanai, ua taunuu. (*Jesus states that the future Kingdom of heaven is already present/here*). O le oo mai o le malo, lea ua amata faatuina e Iesu. O lana lauga i luga o le Mauga (**Sermon on the Mountain**) ma ana faamalologa (**Healing Miracles**) o se vaega, o le iloaina o faamanuiaga (*blessings*) e o faatasi ma le oo mai o le malo o le lagi.

O tulafono o le māmā, e faamanatu ai i tagata o le Atua, le aafiaga mata’utia o le agasala ma le leaga e faaleagaina ai le sootaga ma le Atua, afeitai o vavega (*miracles*) ua faatoilalo ai e Iesu le leaga o le agasala ma toefuatai le sootaga lea i le va o le tagata ma le Atua, atoa ai ma lona mana faamāmāina (*purifying power*) na te faamāmāina mea uma, ma faamautu le malo o le lagi.

Mataio 9: 18-26

I le tala i le faamaloloina e Iesu o le fafine na maua i le mai punatoto, ma le faatuina o le afafine o Iairo, o loo faamauiaina foi i le evagelia a Mareko 5: 21-43. A vaili tala nei e lua, e manino ai le tēle o le eseese o le faamatalaina e Mataio, ma le tusitala o Mareko. E toetoe a o le tolu kuata o le tala ua aveesea e Mataio mai le molimau a Mareko.

⁷ Ua faatamilo Iesu I Kalilaia uma, ua ia a’oa’o I o latou sunako, ua ia tala’I atu foi le talalelei o le malo, ma faamalolo e ia o mai uma ma mai tiga uma o le nuu. Ua oo atu ai lona logo I Suria uma, ona latou au mai ai lea ia te ia o e ua mamai atoa uma, o e ua iai mai eseese, ma e puapuagatia, ma e uluitinoina e temoni ma e ua mai māliu, atoa ma e ua mai I le supa, ona faamaloloina lea oi latou e ia.

⁸ Ua faatamilo Iesu I aai uma ma faoa aai, ua a’oa’o I o latou sunako, ma tala’I I le talalelei o le malo, ua ia faamalolofoi I ma’I uma, ma ma’I tiga uma o le nuu.

Suiga e aofia ai le laasia e Iesu o le vai, o le motu o tagata na lolofi ane, atoa ai ma le tele o togafitiga na saili fofo iai le tina, ma isi lava suiga na faia e Mataio. E atagaia mai i le faapuupuuna e Mataio o le tala lenei lona naunautaiga i le feau o loo ia manao e faailoa mai. Mo Mataio, o le “faatuatua” ia Iesu ma lona “mana faamalolo” o loo ogatotonu i le tala lenei (*In Matthew, faith in Jesus and his healing power occupies the centre stage of the story*).

Mo lenei pepa, ua ou aumaia na oni suiga na faia e Mataio, e fesootai ma le faamoemoe o lenei suesuega .

Mataio 9:18-26	Mareko 5:21-43
F18:[Ua...;] ua sau le alii , ua ifo mai ia te ia, ua faapea mai, Ua oti nei lava lo’u afafine...	F22[...;] ua sau le tasi o e pule i le sunako , o Iairo lona igoa, ua na iloa o ia, ona faapau fao ai lea o ia i ona vae ; f 23 [...;] ua mātua aoi ma foi ia te ia, ua faapea mai, “ O le a oti nei lava si ou afafine... ;
F22[...;] ua alu ane ia i ona tua, ua pai ane i le tuupao o lona ofu... ;	F27[Ua...;] ona alu ane lea o ia i tua ua pai ane i lona ofu... ;
V19[...] ua mulimuli atu ia te ia o ia ma ona soo	V24[.]ua mulimuli atu foi ia te ia le motu o tagata e toatele

Tusitusiga ma Aganuu (Textual and Cultural context)

I le faamatalaina e Mareko o le tala lenei, o loo faamauiina ai, “e lei oti ae ua latalata ina oti”, peitai o Mataio ua “oti le afafine o Iairo”. Mo Mataio, o loo manino ai le talitonu ma le faatuatua o le alii/ tāma, e mafai e le **mana faaola** o Iesu ona faatulai lona afafine mai le oti. Aepeitai mo Mareko, o lona faamoemoe e mafai e Iesu ona laveai lona afafine mai le oti. E manino ia Mataio lana faamamafa, o le talitonu ma le faatuatua o le alii ia Iesu Keriso.

O le gagana Eleni o lo’o faaaogaina e Mareko o le **εις των αρχισυναγωγων**⁹ e faailoa ai, o le Iairo, o le tasi o e pule i le sunako, ao Mataio o le **αρχων**¹⁰, o le “alii”. I tusitusiga a Mataio o atagia ai lona aveesea lea o sootaga e faasino i sunako. O le manatu mauualuga o Mataio, o lona faatusatusaina lea o le feitagai o taitai lotu Iutaia o faa’alia i totonu o sunako, ma le uiga lelei o le ekalesia ma ona tagata faatuatua.

E manino foi le suia e Mataio o le gaoigaga a le tāma “**πιπτει προς τους ποδας αθτου**”¹¹ I le **προσεκυνει**¹² O le faaaogaina e Mataio o le veape “ifo” i luma o Iesu, e faamatalaina o se

⁹ One of the rulers of the synagogue

¹⁰ A ruler

¹¹ He fell before his (Jesus) feet

¹² He knelt before him

faatinoga o se tapuaiga. Faa'aoga e Mataio le **προσκυνειν (to worship)** e faasino i le tapuaiga I le Atua (**worshipping God**) (Mataio 4: 10). O le ifo a le alii i luma o Iesu, e faailoa ai lona faatuatua ma le talitonu o Iesu o le Faaola (**Savior**) o lona mana faaola e manumalo i le oti. O loo atagia le faamomoe lea i le saunoaga a Iesu i le fafine punatoto, **η πιστις σου σεσωκεν σε, (your faith has healed you)**

Faaopopo a Mataio (addition by Mathew)

E tulaga ese i le tala leni le faaopopoina e Mataio, o laei o Iesu. Aua o Mareko o loo faamauina ai ua na o le ofu (**garment/cloak**) na laei e Iesu, ae o Mataio e le gata o le ofu (**garment/cloak**) faatasi ai ma le tuupao (**tassels- tzitzit**), (**του κρσπεδου του ιματιου αυτου**) [...] ua pai ane I le tuupao o lona ofu. O le faamoemoe o le fafine, e le o le pito ofu o Iesu (**garment/cloak**) ao le tuupao o lona ofu (**tassel**) e pai ai ona malolo ai lea. O vaega ia o laei o loo faamauina i le Numera 15: 38-41; Teuterenome 22: 12. O tuupao nei, o le faailoga e faamanatu ai i le Iutaia, le tausia ma usitaia o le tulafono. I le faaaogaina e Mataio, o loo manino mai ai le tausia ma le faamaoni e Iesu o le tulafono (Torah), e oo lava i ona laei (Hagner, 1993; 249).

E manino foi le suia e Mataio o le **ουσα εν ρυσει αιματος [..ua ia te ia le punatoto]** I le **αιμορροουσα [..o le fafine na iai le punatoto]**. O le faaaogaina e Mataio o le veape lea, o loo faaaogaina i le LXX o le Levitiko 15: 33 (Luz 2001; 42)¹³ e faamatalaina ai tulaga le mama ma le faaleagaina.

E manino lelei i le manatu o Mataio, le tausia ma le faamaoni e Iesu o le tulafono (**Torah**) aepitai e lei popole i le pai atu o le fafine, mulimuli ane o le a ia pai foi i le teine ua oti. Fai mai le manatu o Wainwright ua ou faasamoaina “o le teine ma le fafine, e mafai ona faamatalaina ua feoti uma i laua, o le isi o le va fealoai ma le lotu, ma le isi faaletino”.¹⁴ Ma o loo iā laua uma foi le malosi e gafatia ai ona faaleagaina ai le Iesu.

E mafai e le tina ma le teineititi leni i o la tulaga le māmā, ona faaleagaina ai Iesu, aepitai o loo ia Iesu le mana faaola e faamalolo ai i laua. O le ata o le faatuatua o loo ogatotonu i tala nei. O le faatuatua o le tāmā na alu ane ua **ifo** ia Iesu ma le faatuatua o le fafine. O le mana faamalolo o Iesu, na te toe faafoi le tagata i le atoatoa ma le toe faaleleia. (**wholeness and restoration**), e aofia ai le ola ma le mamalu (**meaning of life and honor**)

I le faamatalaina e Mataio o le tala leni o loo manino ai, se ata e faatatau i le Malo o le Lagi lea ua faatu e Iesu. O tulafono o le māmā ma le lē māmā, ua iai lo latou faauigaga fou e ala i aoaoga ma faamalologa. O lona mana faaola ma lana galuega faamalolo, ua faamautu ai e Iesu le uiga moni o le tulafono.

Aotelega

O le fetalaiga a Iesu, “*Aua ne’i outou manatu ua ou sau e tatalaina le tulafono po’o le au perofeta; ou te lei sau e tatalaina , a ia faataunuuiina*” lea ua taoto lona faamoemoe i le tala na suesueina. O le faatulaiina e Iesu o le afafine o Iairo ma le faamaloloina o le fafine na ia te

¹³ A passage in which sexual impurities and contamination are explained.

¹⁴ “both the girl and the woman can be considered dead, one socially and religiously, the other physically.

ia le punatoto, o lo’o faamatalaina ai le faataunuuina e Iesu o le tulafono o le māmā. O le lauga a Iesu i luga o le mauga ma lana galuega faamalolo e iai lona sootaga vavalalata. O le lauga i luga o le mauga o loo faamatalaina ai aoaoga o le tulafono, ao lana galuega faamalolo o loo faamatalaina ai lana tulafono. Ua tuuina e Iesu se uiga fou (*new meaning*) i le tulafono.

O le fesili na faatupu manatu o lenei pepa, Aisea na afua ai ona le faia e Iesu ala o le tulafono o le faamāmāina e pei ona faia e Iutaia? O Iesu o le Paia e toatasi o Isaraelu (Holy One), o ia foi o le Faaola (Savior) aua o le Agaga Paia o le Atua, na afio ifo luga ia te ia, ma faalupe ai o ia o le Alo o le Atua (Mataio 3:13-17), o lona pai atu i le tagata, e le gata e malolo ai, ae faamāmāina ai le tagata, e aunoa ma lona tau le māmāina ai. (*As the Holy One, he touches people and purity flows from him to them while he himself does not become impure*)

O le avea ai o Iesu ma Faaola (**Saviour**) e le gata e faamāmāina ai le tagata mai le agasala ae e faamāmāina ai foi i latou uma o e tailonu ma faatuatua ia te ia. O le faamoemoe lava lea o le faatuina o le malo o le lagi e Iesu, e leai se mai, poo le oti, poo se tagata e tau le māmāina e toe iai.

Tusi Faa’ogaina i le Suesuega

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‘Atalii (*huios*), Tamafai (*huiiothesia*) ma le Tofi (*kleronomia*)

(Kalatia 3:15 - 4:7; Roma 8:14–25)’

A āu le tamafai, e faapefea le atalii moni? A pale le tagata ese, e faapefea le tofi o le tagata o le elelee? (Does one’s adoption mean the dispossession of another’s inheritance?)

Rev. Karanita Petaia

Faatomuaga

O lenei pepa o se taumafaiga e fai se suesuega i tusi a Paulo i Kalatia ma Roma, e uiga i mataupu tau le vaetamaina e avea ma atalii¹ (*adoption*) ma le tofi² (*inheritance*) i tusi o Kal. 3:15–4:7 ma le Rom. 8:14–25 ma ni o la fesootaiga. E eseese lava faauigaga e tagata suesue o ia mataupu: o nisi ua manatu o se mafaufauga faa-mataupu silisili e faatatau i le faaolataga o le tagata; o le faasaolotoina o se tagata faa-le-tulafono; faapea foi le faaolaina o le tagata e ala i lona faatuatua. O le upu Eleni o le *huiiothesia* lea ua faaliliu i le upu *adoption*, e na o tusitusiga lava nei a Paulo e maua ai i le Feagaiga Fou. O isi faaaogaina, ua na o tusitusiga a Eleni ma Roma e i ai. E le faamatalatalaina e Paulo lona faauigaga o le upu, ae foliga mai na ia manatu e malamalama ē na ave i ai lana tusi, i le uiga na ia tusia ai.

O le faamoemoe o le pepa, e fia saili mālama mai le Tusi Paia, e ono sulugia ai se faafitauli e foliga o se mea ua leva i lo tatou lotoifale, ae ono i ai ona aafiaga e tataua ona mataala i ai, e le gata ia i tatou faifeau, a o soo se tagata Samoa.

Faafitauli

Ua i ai iuga o faamasinoga o Fanua ma Suafa e talitonu le toatele e le sa’o, ona ua pale le tagata e le o se suli moni i se suafa matai; e ala i le tautua a sona tuua, po o se tasi ua faasuafa e aiga a o lona tuua o se ‘tamafai’. Ou te talitonu o lea manatu e faavae i le talitonuga o Samoa, o le tofi o le Samoa, e faaauau i le gafa, e ‘sosolo i le toto’³ pei o lea faaupuga. Ae foliga mai e toatele foi ua latou talia lea faiga, ma ua pine lea mau i faaiuga a le Faamasinoga; e au loa se isi i se suafa, ua tutusa lava ma le suli – po o le tautua po o se tamafai – ua i ai le pule i fanua ma tagata ua faasino i lea suafa.

A faaipoipo se tagata mai se isi atunuu i se tamaitai Samoa, ona mafai foi lea ona maua lona sitiseni Samoa, ma ua i ai alii faapea ua mau paolo i aiga Samoa, ma ua faamatai e aiga o o latou taitoalua. A sitiseni se tagatanuu-ese e mafai ona ia faatauina fanua umia saoloto (*freehold land*), ae a matai le tagata sitiseni ona mafai foi lea ona ia pulea ma fanua Samoa faatasi ma tagata o lea faasinomaga.

O Samoa e faavae i le Atua ma ua tusia foi i lona faavae e “taitaiina i aoaoga faa-Kerisiano ma tu ma aga a Samoa.” O le tele o tagata mai atunuu i fafo ua ulufale mai i Samoa ona o galuega, e ono avea ma tagatanuu Samoa. Ua avanoa foi fanua Samoa e lisi i tagata ma pisinisi

¹ O le faa-gasologa (process) lea o le avea o se tasi ma tamafai

² O le faamanuiaga lea e maua e le tagata e tasi pea i se feagaiga poo se maliliega, poo ni tu ma aga foi a se nuu poo se faapotopotoga o tagata.

³ Le Tagaloa, Fanaafi A. *Motuga Afa* (Apia Samoa: Le Lamepa Press, 1996.)

tetele mai fafo. Atonu e lelei mo atinae, ae ua avanoa ai foi Samoa mo isi talitonuga eseese e le Kerisiano, o tu ma aga e le faaaloalo ma le alofa.

Suesuega

O se tasi o autu malosi o loo i le tala o le Tusi Paia e aofia ai le lagona, e faatasi a le Atua ma e ua ‘tuulafoaiina’⁴ – faoa fanua/faasinomaga, leai se leo/aia, leai se pule – po o i latou foi ua leai se tofi i le aiga, ma le sosaiete. O lē ua ‘tuulafoaina’ o le tagata lea ua leai se tofi, po o lē ua leai se tofi, seiloga e finau se tasi mo ia. Peitai e foliga mai o i latou ia “e fai mo latou tofi le nuu” (Mat. 5:5). O tusi a Paulo i Kalatia ma Roma o loo malosi ai manatu ia, aemaise i le Kal. 3:23-4:7 ma Rom. 8:14-25. O le Rom. 4:13 ua tatou iloa ai, o Aperamo ma lana fanau e fai mo latou tofi le lalolagi uma. I le suesueina o nei tusi i le mataupu faatatau i le avea o se tasi ma atalii/fanau; po o se tamafai ma o latou tofi, o fesili ia e ono tulai mai: O ai e mautofi? O le a le tofi e maua?

E mafai ona faauiga tusi ia aemaise le Kal. 3:26-28 i le tala o le faaolataga. Peitai o loo i ai ni mau i tusi i Kalatia ma Roma e iloa ai, o le ‘tofi’ (*inheritance*) o loo talanoa i ai Paulo, ua le na o le maua o le faaolataga na faia e le Alii, ae i ai foi mea tāua mo le olaga ma le va fesootai o tagata (*social*) i totonu o sosaiete, faapea le Ekalesia. E i ai foi le manatu o le ‘tofi’ e aofia ai vaega uma o le soifuaga o le Kerisiano ma le foafoaga atoa a le Atua, o vaega uma ia o le tofi poo manuia o le Atua e maua e i latou e āu i le tofi.

E tāua le silafia o le siosiomaga/lotoifale (*context*) o le tusi i Kalatia mo le faauigaina o le 3:26-28 ma le tau faamatalaina po o le ā le ‘tofi’ lea e talanoa ai Paulo. E pei la o le tala i le finauga a Paulo ia Peteru (Kefa) i Anetioka (2:11-14) e faaāta mai iina le faauigaina o le 3:26-28 ma le tāua i aso nei. O le 3.28⁵ pe a fua i ai le ‘tofi’ ma le ‘mautofi’ e foliga mai ai e aofia ai tagata uma – Iutaia, Eleni (atunuu) alii, tamaitai (ituaiga) mauoa, mativa (tulaga). E atagia mai ai foi le manatu e le tataua ona i ai se tagata e tuulafoaiina (*inclusive nature*).

Feteenaiga o le Gagana (Paradox)

E pei ona ta’ua i luga e foliga e mafuli ni mau mai tusi o Kalatia ma Roma i le manatu e aofia tagata uma i ē saofagā mo ē maua tofi. Ae a tagai i le gagana o loo faaaogaina e Paulo i tusi ia e foliga e feteenai, e pei la o le faaaogaina o upu Eleni *huios* (atalii) ma le *huiiothesia* (vaetamaina e fai ma atalii). E faapito le gagana (*exclusive language*) ona o le *huios* ma le *huiiothesia* e faasino i atalii, a o lea e talanoa i tagata e saofagā (*inclusive*) i le tofi (*inheritance*) o fanau a le Atua o loo ta’ua i le Kal. 3:26. E ui lava la ina faapito le gagana a Paulo i ‘alii’, ae manatu pea isi o le faiga lea a Paulo ua malosi ai le talitonuga o tagata i le i ai faatasi uma o ‘alii’ ma ‘tamaitai’ i e saofagā i le tofi.

Ona o loo ta’ua e Paulo le feagaiga a le Atua ma Aperamo, e tataua ai ona suesue pe o gatasi le faaaogaina o le tuutuuga o lea feagaiga, ma upu a Paulo i lana tusi i Kalatia ma Roma. O le mea ua iloa mai i suesuega a isi, e leai se upu e uiga tutusa ma le *huiiothesia* i le Feagaiga Tuai, e faapena foi i le LXX poo le *Septuagint* (Faaliliuga i le gagana Eleni o le Feagaiga Tuai). E

⁴Walter Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith* (Philadelphia: Fortress, 1977), 191. Faaaogaina e Brueggemann le upu peretania o le ‘dispossessed’ e faamatala ai le tagata ua ‘tuulafoaiina’.

⁵“...e le o i ai se Iutaia poo se Eleni, e le o i ai se tane poo se fafine; aua ua tasi lava outou uma ia Keriso Iesu.”

manaomia ai se suesuega ese mai i lenei pepa, i le gagana ma le fesootaiga o le Feagaiga Tuai, ma le gagana ma le faauigaga e Paulo o le Feagaiga na faia a Aperamo ma le Atua.

“Ia Keriso Iesu”

O le avea ma atalii poo fanau a le Atua, e afua mai lona faavae ia Keriso Iesu⁶ aua o le tagata faatuatua ia Iesu ma tumau ai, o ia foi lena e avea ma atalii. O le faaigoaina e Paulo o Iesu “o le Alo o le Atua” (Rom. 1:4; 2 Kor.1:19; Kal. 2:20) ma le faaupuga o “lona lava Alo” (Rom. 8:3) ma le “o lona Alo” (Kal. 4:4) e tulaga ese ai lava le faamatalaina e Paulo o le tulaga o Iesu o le Atalii. E faamoemoe le avea o le Kerisiano ma atalii ia “Keriso Iesu” i le Kal. 4:4-5, “...ona auina mai lea e le Atua o lona Alo ... ia avea i tatou ma atalii.” E faapea foi i le Kal. 3:26 “aua o atalii o le Atua outou uma lava i le faatuatua ia Keriso Iesu.” O le faatasiga lea i le faatuatua o le Kerisiano ma Keriso Iesu (Rom. 6:1-4) lea e mafai ai e soo se tagata faatuatua (Iutaia poo le Eleni) ona avea ma fanau a le Atua. E foliga mai o le auga lea o le finau a Paulo i le tusi i Kal. 3-4, e ogatotonu Keriso i se toe faauigaina o le feagaiga a le Atua ma Aperamo.⁷ O le faamoemoe ia avea le Kerisiano ma atalii o le Atua e ala i le faatuatua ia Keriso, le Alo o le Atua, ona avea ai lea ma fanau a Aperamo. O le tāua o Keriso le Alo, i le finau a Paulo, o le sootaga lea o le Alo i le Atua e matala ai le avanoa mo e faatuatua e avea ai ma atalii tamafai (*huiiothesia*) o ona faamanuiaga (tofi) e tetele atu i lo faamanuiaga sa mafaufauina. O manuia e aofia ai tagata uma, “... aua o atalii outou uma ...” (Kal. 3:26).

Saofagā Uma (*All - Inclusive*)

E manino mai le Kal. 3:26 & 3:28 i le upu “outou uma” (*pantes*) le feau o Kal. 3-4 e faatatau mo tagata uma. O le fesootaiga o tagata uma e saofagā i le tofi poo manuia ua folafolaina mai, o fanau uma i latou a le Atua. O le Iutaia poo le Eleni; alii poo le tamaitai; o le faatuatua lava ia Keriso Iesu le ala e avea ai ma fanau a le Atua. O e uma foi ua avea ma fanau a le Atua ia Keriso, o i latou foi e maua o latou tofi (*inheritance*) aua ua tau le gafa i le Atua.

O e faatuatua ia Keriso Iesu, o i latou ia e saofagā uma e avea ma fanau a le Atua, e faapena foi ona saofagā i le tofi e pei ona folafolaina mai e le Alii. O le tofi foi o e ua avea ma fanau a le Atua, e aofia uma ai ma le lalolagi ma le foafoaga atoa a le Atua. (Rom. 8:22-23) O le eleele e pei ona faaaogā i le Feagaiga Tuai e faasino i ai le tofi o le Isaraelu, e manatu foi ni isi o mea uma ia e aofia i le faamanuiaga po o le tofi o le tagata faatuatua i le Feagaiga Fou. O le eleele ma fanua, e tataua ona faasoa i suli uma o le ‘feagaiga’ e oo lava ia i latou e leai so latou malosi e fai ai. O e ua tuulafoaina (*dispossessed*) ua le atoa o latou tofi ua na o le Tama e mafai ona maua ai. O le avea ma tamafai (vaetamaina) e mafai ai ona avea le pologa e fai ma atalii, ma avea ai ma suli poo e mautofi. (Kal. 4:7, Rom. 8:15–17)

O Iutaia ma tagata o nuu ese ua saofagā uma i latou i le tofi ua folafola mai e le Alii, aua ua avea ma fanau a Aperamo (Kal. 3:29). E faapena foi i le Rom 8:17 ua faailoa ai, “Afai foi o fanau i tatou, o suli foi, o suli lava o le Atua, o suli faatasi ma Keriso.”

Faatusatusaga ma Samoa

O le a le uiga mo Samoa ma le Ekalesia? Ua lagonaina lava le feau a Paulo ina ia aiā tutusa tagata uma i le avanoa e avea ai ma fanau a le Atua. Afai e aofia tagata uma, o lona uiga la o

⁶ J.D.G. Dunn, *Jesus and the Spirit* (SCM, 1975) 25.

⁷ Trevor J. Burke. “Adoptive-Sonship” (*IBS 17*, January 1995) 71.

le a faamanuiaina ma maufōfi tagata uma, pe o le a i ai ni isi e faoa lo latou tofi? O le faaaogāina e Paulo o le upu *huiiothesia* e foliga mai e mafuli le manatu o nisi, e faaaogā faa-mataupu silisili (*theological abstraction*). Ae o loo finauina foi e ni isi, o le tofi, e aofia ai ma fanua ma mea uma o le foafoaga, i manuia mo le fanau a le Atua,

A o le tofi ma le faasinomaga o le Samoa, o le Atua; Eeleele; Gafa (suafa/aiga/tagata), faapea lana tu faaaloalo ma le alofa fēoeoea'i ma le fiafia. Pe mata e faaaogāina e le tagata ese ia mea?

O le vaetamaina o se tamaititi, e mafai ona aveā ma se aga e lelei, pe afai e faia i le alofa moni. Ae mafai foi ona faaaogā i ni mafuaga le lelei. Ua le ese lea ma e ua saili e mau paolo mai i Samoa pe saili o latou sitiseni, ina ia mafai ai ona latou faatauina fanua ma isi mea i Samoa. Tatou mataitū pea ma mataala, ina nei fāoa lo tatou tofi, a o tatou tutū i le foe.

Faasoā

1. Pe tatau ona tatou ola faatasi ma nisi tagata ese?
2. E mafai e le Ekalesia ona ola ma le tagata le talitonu?

Tusi na faaaoga

Caroline Schleier Cutler, "New Creation and Inheritance: Inclusion and Full Participation in Paul's Letters to the Galatians and Romans" *Priscilla Papers* Vol. 30, No. 2 Spring 2016, 21.

Walter Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith* Philadelphia: Fortress, 1977.

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J M Scott. "Adoption, Sonship" *Dictionary of Paul and his Letters: A Compendium of Contemporary Biblical Scholarship* V15-18. Edited by Gerald F. Hawthorne, Ralph P. Martin, Daniel G. Reid. Downer's Grove: InterVarsity Press, 1993.

Trevor J. Burke. "Adoptive-Sonship" *IBS* 17, January 1995

MALO O LE ATUA

Taipisia Leilua FFA

Faatomuaga:

Ua matauina pea le tele o se eseese o faauigaga o le Malo o le Atua ona o le ala o loo molimauina ai e le Tusi Paia, aemaise lava i a’oa’oga a le Alii Faaola a o soifua ma faia lana galuega tala’i. O le faamoemoe o lenei taumafaiga, ina ia i ai se ta’otoga manino e mulimulita’i i ai le a’oa’oina ma le laugaina o lenei lava mata’upu, mo le nofo silafia e le mamalu lautele o le Ekalesia i nai o tatou tagata lotu.

O nisi o fesili taua e ta’ita’iina ai mafaufauga a o faatalanoaina lenei mataupu e faapea: O le a ea le uiga tonu o le malo o le Atua? Ua iinei ea le malo o le Atua poo ta’oto mai i le lumana’i? E tutusa ea le malo o le Atua ma le malo o le Lagi? O ai ea e tatau ona ulu atu i le malo o le Atua? Atoa ma isi lava mau fesili o loo tuufesili ai pea le toatele o tagata lotu.

1. O le Malo o le Atua ma lona Uiga:

(a) **I le Feagaiga Tuai:** E le o ta’ua le “O le Malo o le Atua”, a e o loo ta’ua le faaupuga “O le Malo o le Alii”. Peita’i o le upu ‘malo’ (kingdom) o loo faaaogaina i nisi o taimi e faatatau i le Atua. Faata’ita’iga – “Lou malo”; faapea foi “lona malo”. O loo ta’ua foi le faaupuga “o lo’u malo” o loo sau mai le fofoga o le “Alii o ‘au”. I le tusi a le perofeta o Opetaiia 21 ma le Salamo 22:28, o loo faaupuina “o le malo” e a “le Alii”; i le fuaitau “E ou le malo, le Alii e,” o loo ta’ua i le 1 Nofoa’iga a Tupu 29:11; i le vaega o le tusi o Tanielu 4:3, 34; 7:27 o loo ta’ua ai “o lona malo”, a o le Tanielu 2:44 o loo ta’ua ai le “Atua o le lagi” o loo faatuina le “malo”. O nei mau eseese e faatatau i le ‘malo’ e pei ona ta’ua i luga, a faasino i le Atua, ua faapea ona manino lo latou uiga faavae, ua faatatauina i le ‘pule-faatupu’, ‘mamalu-faatupu’, ma le ‘nofoa’iga-faatupu’ a le Atua.

(e) **I Tusitusiga a Iutaia mulimuli ane:** I tusitusiga faa-apokalifa o loo ta’ua ai le “malo o le Atua”, ma faapea foi ona ta’ua “lona/lou malo”. O loo molimauina foi lea tulaga i tusitusiga ua ta’ua o Pseudepigrapha (tusitusiga e ese mai le Tusi Paia ma le Apokalifa ae faitauina lava faa-le-Tusi Paia). I tusitusiga mulimuli ane e pei o le Targum (o le faaliliuga faa-Aramaika o ni vaega o le Feagaiga Tuai) o loo molimauina ai le faaaogaina soo o le faaupuga o le “malo o le Atua” aemaise lava le “malo o le Lagi”. I le Targum, e tutusa lava le uiga o le “malo o le Atua” ma le “malo o le Lagi”. O le mafuaga ona o le faaaogaina e tagata Iutaia o le “Lagi” e sui ai le suafa o le Atua. I nei tusitusiga uma o loo faamamafaina ai lava le uiga o le “malo o le Atua/Lagi” o le “pule faa-tupu” poo le “nofoa’iga faa-tupu” a le Atua.

(i) **I le Feagaiga Fou:** O loo faaaogaina soo o le “malo o le Atua” ma le “malo o le lagi”. Peita’i ua na o Mataio o loo faaaogaina le “malo o le lagi” ona o le malosi o lona sootaga faa-Iutaia, ua faaaogaina ai le “Lagi” e sui ai le suafa o le Atua. A o loo faaaogaina foi e Mataio le “malo o le Atua”. O loo maua foi i Evagelia a le ‘au Sinopi isi faaupuga e pei o “lou malo”;

“lona malo”; “o le malo”; “o le malo o le Tama”; “malo o lo’u Tama”. I nei mau uma ua ta’ua i luga, o loo faatatauina le “malo” i le Atua poo le Tama. A e fia ta’ua foi isi mau o loo faatatauina ai le “malo” i le “Atalii o le tagata”, poo “Iesu” lava ia.

I le Evagelia a Ioane o loo ta’ua faalua ai le “malo o le Atua”, ma le faaupuga “o lo’u malo” mai le fofoga o Iesu lava ia. i le tusi o Galuega ma tusi a le aposetolo o Paulo, e oo lava i le Faaaliga o loo ta’ua ai lava le malo e faasino i le Atua atoa foi ma Iesu.

I mau uma o loo ta’ua i luga mai le Feagaiga Fou e uiga i le “malo”, o loo faaaogaina ai le upu Eleni o le *basileia*. O le uiga faavae o lea upu o loo faamatalaina ai le “malo” o le “nofoaiga-faatupu” poo le “pule-faatupu” a le Atua.

2. Talitonuga faa-Iutaia:

E ui ina le taatele le faaaogaina o le “malo” e faatatau i le Atua i totonu o le Feagaiga Tuai, peita’i o loo taatele foi le faaaogaina o le talitonuga o le Atua o le Tupu, o se manatu o loo fai ma faavae o le a’oa’oga e uiga i le “malo o le Atua”.

(a) **O taimi i luma atu o Perofeta:** O taimi tau amata o le talafaasolopito o le tapua’iga faa-Iutaia, na talitonu ai Iutaia i le pile-faatupu a le Atua i lona nuu o Isaraelu, e faapei foi ona faia e isi nuu ma o latou atua. A o le pile-faatupu a ia atua e gata lava i tua’oi o nuu atoa ma tagata o loo tapua’i ia i latou. Na faapea ona talitonu ai tagata Iutaia, a tuua e se tagata eleele o Isaraelu, ua faapea foi ona tuua le pile-faatupu a le Atua ma faigata ai ona toe tapua’i ia te Ia. I lea talitonuga, na faapea ona faatapulaaina ai le aafiaga o atua i le ola o tagata. O le uiga foi lea o le pile-faatupu a le Atua ia Isaraelu, sa talitonuina e i ai ona tapulaa. Peita’i i totonu o ia tapulaa uma, sa i ai le atoatoa o le pile a le Atua ia Isaraelu: “Aua nei faia ni atua ese i o’u luma”.

(e) **O le aafiaga o perofetaga a Perofeta:** Na ese lava le talitonuga na atia’e e Isaraelu e uiga i le pile-faatupu a le Atua, na mafua ai ona ese ai lava o ia mai isi nuu. O le mafuaga o lea tulaga, ona o le galuega a perofeta o le seneturi e valu (8) TLM ma faagasolo mai ai, na tafua ese ai tapulaa e pei ona ta’ua i luga i le pile-faatupu a le Atua. Na suia atoa e le tala’iga a perofeta le vaaiga i le natura ma uiga faaalua o le Atua, ae le gata i lea, ua faapea ona molimaaina ai le pile-faatupu a le Atua ua aofia ai mea uma – tagata ma nuu ma mea uma o le lalolagi. Ma o le afio mai o le Atua, ina ia avea o Ia ma leoleo o le amiotonu ma le alofa i le va tagata o le tasi i le isi, atoa ma le faamasinoga tonu i mea sese uma ma le ola saisaitia o tagata, ua mapuna a’e ai le manatu o mea uma e tutupu i le olaga faa-le-tagata, atoa ma le va-tagata ua tataua ona ‘au mai i lalo o le pulega ma le ta’ita’iga a le Atua.

O le talitonuga o perofeta, e pile a’oa’o le Atua e le gata o Isaraelu, ae aofia ai nuu uma o le lalolagi. O le mafuaga lea o le talitonuga o Amosa (1&2) e faapea, o nuu uma o le lalolagi e tutu i luma o le faamasinoga tonu a le Atua. I le Amosa 9:7 o loo faamanino ai e le Atua ia Isaraelu e tutusa lava i ona luma i latou ma Aitiope, Filisitua ma Suria.

O le tafeaga i Papelonia na vaai i ai perofeta o se faasalaga o Iuta ona o a latou agasala i luma o le Atua. O lea talitonuga na atili faalauteleina ai ma faamallosia atili ai le talitonuga i le pule ma le nofoaiga-faatupu a le Atua. I le vaega o Isaia ua ta'ua o le 'Isaia lona lua' (40-55), o loo laualuga ai le manatu e mafai e le Atua ona faaaogaina nuu malolosi o le lalolagi i fafo atu o Isaraelu e faataunuuina ai ana fuafuaga. O le aga'i ane la o Peresia e pulea le lalolagi o ia taimi, na talitonuina o le finagalo lava o le Atua, ma faapea foi ona ta'ua Kuresa o le 'leoleo mamoe' ma le ua 'faauuina' e le Atua.

O le tuputupu a'e la o lenei talitonuga i le Atua e to'atasi, ua matua aveeseina ai tapulaa uma e faatatau i le pule-faatupu a le Atua, ma ua le faamutaina na o Isaraelu ma ona pulega-faatupu, a ua avea ma pulega i mea uma e aofia ai le amio ma le aoao o mea uma. I totonu o lea taofiga, ua vaaia ai le Atua o le tupu faavavau i nuu uma ma mea uma; o "lou malo o le malo lea e faavavau lava" e "pule aoao foi lona malo".

(i) O taimi ua toe foi le tafeaga: O le talitonuga i le malo faavavau ma le pule faavavau a le Atua o Isaraelu i nuu uma ma mea uma e pei ona tupu a'e mai a'oa'oga a perofeta, ua feagai nei ma faafitauli. Ua manino le le taliaina lautele o le pule tutasi a le Atua i nuu uma o le lalolagi, atoa foi ma totonu o Isaraelu lava ia. Ma o le taumafaiga ina ia fo'ia lea faafitauli, na amata mai ai le mataupu i "su'esu'ega i mea e tutupu i aso gataaga" poo "mea e tutupu i le lumana'i" (eschatology). O le talitonuga i le Atua o le tupu e faavavau ma lona malo e faavavau, ua manatu ai ua le mafai ona faaalua ma molimauina i le olaga o le taimi nei. O le mafuaga lea o le tupu a'e o le talitonuga i le pule-faatupu a le Atua o se faamoemoe lelei o ta'oto mai i le lumana'i.

Na amata mai talitonuga faa-apokalupisa ina ua taumafai e faafesootai le faatuatuaga i le pule-faatupu a le Atua o mea lelei ma le matagofie, ma le olaga o mea tiga ma le mataga i le lalolagi. O le taumafaiga e fofu lenei faafitauli na tupu mai ai le talitonuga maumaututu i malosiaga e lua o loo ola faatasi, e ala lea i le malo faaleagaga o le tiapolo ua ta'ita'ina e Satani, o loo vatau ma le malo poo le pule-faatupu a le Atua.

O le taimi ma le natura o le faaaliga atoatoa o le malo ma le pule-faatupu a le Atua, o loo faapea ona eseese uma ai manatu o tusitusiga faa-apokalifa. O isi o loo taga'i i se malo faa-auro e molimauina i le lalolagi, ao isi o loo taga'i tasi lava i le faatuina o le malo faavavau i le lagi. O se tasi o tulaga sili ona taua ua fai ma faavae o le talitonuga o le Feagaiga Fou i le 'malo o le Atua', o le faaaliga e pei ona ta'ua i le Tanielu 7, lea o loo faaalua ai le aveeseina o le pule mai malo o le lalolagi faasolo mai i le taimi o le tafeaga, ma tuuina atu i le "au paia a Le Silisili ese, e fai foi mo i latou le malo e faavavau, e faavavau lava", ua faaalua mai e ala i "Le e pei o le Atalii o le tagata...ua foaiina atu ia te ia le pule, ma le viiga, ma le malo, ina ia auauna ia te ia o nuu uma, ma atunuu, ma gagana eseese; o lana pule o le pule e faavavau lea, e le mavae atu ia, o lona malo foi e le faaumatia".

O i latou na taliaina le talitonuga i le faamoemoe i aso gataaga poo le lumana'i, na faapea ona lauga i ai Ioane le Papatiso i le 28-29 TA. Ua faapea ona manino i le mau

a Mataio upu mai le fofoga o Ioane: “Ina salamo ia outou, aua ua latalata mai le malo o le lagi” (3:2). O ia upu a Ioane ua faapea foi ona sau mai le fofoga o le Alii o Iesu. Peitai o le mamafa o le fe’au faa-perofeta a Ioane o le faalauiloaina o le latalata mai o le aso o le Alii, ma le tatalo i tagata ina ia salamo e tapena ai mo lea aso, ma ia fai ma faailoga o le salamo le papatisoina. O le vaega fou i le tala’iga a Ioane i aso gataaga, o le talitonuga o le oo mai o le Mesia e le mo le lavea’iga o Isaraelu, a o le faamasinoga mo Isaraelu ma nuu uma o le lalolagi. O lona uiga a le salamo e le faasaoina; e le toe faalagolago se Iutaia i lona sau mai le gafa o Aperamo (Mat. 3:7-10; Lk. 3:7-9). A e ui lava i lea tulaga faigata o le tala’iga a Ioane, a e sa to’atele lava tagata na salamo ma papatisoina i le vaitafe o le Ioritana (Mareko 1:5). O lona uiga, e amata ane le galuega tala’i a le Alii, ua leva ona i mafaufau o tagata le oo mai o le taimi e faaatoatoaina ai le malo ma le pule-faatupu a le Atua.

(o) **O a’oa’oga a le ‘au Rapi:** E moni lava sa faapea ona talitonu foi Rapi (tagata faaaloologia ma maualuluga i le sosaiete, na ave i faiaoga i le vaitaimi o le Alii) i a’oa’oga e uiga i le mataupu o aso gataaga, a e sa i ai lava le itu na naunau tele i ai e uiga i le pule-faatupu a le Atua. Na faapea ona latou manatu o le pule-faatupu a le Atua o se a’oa’iga faa-le –Atua e ao ona taliaina e tagata ta’ito’atasi i le usita’i faamaoni ma faia le finagalo o le Atua. I nei tusiga a le ‘au Rapi, o le malo o le Atua/lagi ua ta’ua i isi taimi e faapea ona “mauaina” e se tagata lava ia mo ia. Ma ua faapea ona ta’ua ai le mauaina e Isaraelu o le malo o le Atua i le mauga o Sinai. O i latou foi o nuu ese ua talia le tulafono ma tu faa-Iutaia ua faapea ona latou “mauaina mo ia le malo o le lagi”. Mo Iutaia, o le ta’uta’uina o le tulafono (Shema – Teuteronomie 6:4-5) i aso uma ua talitonuina o le faaauuina lava lea i taimi uma o le “mauaina mo le tagata lava ia o le amo o le malo o le Atua”. I lea talitonuga, ua iloa ai o le “malo o le Atua/lagi” ua taliaina o se tulaga o loo tupu lava i le taimi nei i taimi uma e taliaina ai le pule-faatupu a le Atua i le usita’i atoatoa i le tulafono ma faia le finagalo o le Atua.

3. O A’oa’oga a Iesu Keriso:

Ua faailoa manino mai e le ‘au fai-evagelia “o le malo o le Atua” o le mataupu ogatotonu o le tala’iga a Iesu i taimi o lana galuega i Kalilaia. O le su’esu’ega o tusi a le ‘au Sinopi ua iloa ai le faaogatotonuina o le manatu i le malo i mafaufauga ma a’oa’oga a Iesu Keriso. O le faaupuga “malo o le Atua” poo isi faaupuga e fesootai, ua lagonaina pea mai fofoga o le Alii i evagelia taitasi a le ‘au Sinopi. O le manatu foi i le masani o le faalogo a tagata i le a’oa’oga i le “malo o le Atua” i le taimi o Iesu, o loo manino i le faamatalaga o le aafiaga o tusitusiga a le apokalifa faapea ma le ‘au Rapi e pei ona ta’ua i luga. Ua faapea foi ona silafia lava e le Alii ala eseese ua talitonuina e mafai ona maua ai e le tagata le “malo o le Atua”. O nei talitonuga uma o loo aliali i a’oa’oga a le Alii, peita’i o loo faamamafaina lava le faamoemoe i le lumana’i i aso gataaga.

O le faaaitaui faigata o le tau faamalamalamaina o a’oa’oga a Iesu e uiga i le lumana’i ma aso gataaga na afua mai i ni itu se lua e faapea, e ui o le taumafaiga e autilo i le “malo o le Atua” o le a oo mai i se taimi latalata mai i le lumana’i, a o loo i ai foi saunoaga a le Alii o loo faaalua manino ai le “malo o le Atua” ua faapea ona faaalua i le tagata o Iesu Keriso ma lana

galuega tala'i. Ua tele se taumafaiga ina ia faafealofani nei itu e lua o le a'oa'oga i le "malo o le Atua" i se tulaga maoti se tasi e a'oa'oina ai: poo le autilo i le faamoemoe o ta'oto pea i le lumana'i (futuristic), poo le talitonuga i le faamoemoe o i le lumana'i ua faataunuina (realized). O taumafaiga uma i lea tulaga ua manino ai le faigata tele ona o le oo ai ina faauiga sese le tele o saunoaga a le Alii. Ma ua faapea ona talia lautele se talitonuga e ta'oto pea i le tulaga o i ai e tusa ma a'oa'oga a le Alii, a e taumafai e malamalamaina le fesootaiga o le tasi i le isi, ina ia iloa tonu ai le finagalo o le Alii e tusa ma le "malo o le Atua/lagi".

(a) O le latalata mai o le malo: E tusa ai ma le tala a Mareko, na amataina le galuega tala'i a le Alii i Kalilaia i lana saunoaga: "Ua oo mai ona po, ua latalata mai le malo o le Atua; ina salamo ia, ma faatuatua i le talalelei." Ua o gatasi foi ma le fe'au a le Alii i ona soo ina ua auina atu i latou e tala'i: "A outou o, ia outou tala'i atu, ia faapea atu, Ua latalata mai le malo o le lagi". O lona uiga, na amataina le galuega a le Alii i le folafola atu o le "malo o le Atua" ua latalata mai, ma ua faapea ona auina ona soo e tala'i le folafolaga lava e tasi.

O lea foi le faamamafa i le "malo o le Atua" o se mea e tupu i le lumana'i e pei ona vaaia i le saunoaga taua a le Alii, "E moni, ou te fai atu ia te outou, o loo tutu mai nisi iinei, e le oo ia te i latou le oti, se'ia latou vaaia le malo o le Atua ona oo mai ma le mana". O lenei perofetaga a le Alii ua manatu nisi na faataunuina i le gasologa o mea tutupu i le talafaasolopito. Peita'i ua mafuli manatu i le talitonuga e faapea, o loo fetalai le Alii e faatatau i le faaatoatoaina o le malo o le Atua i le lumana'i. O loo faaalua lea tulaga i le ala o loo suia ai e Mataio le saunoaga a le Alii e faapea: "E moni ou te fai atu ia te outou, O loo tutu mai iinei nisi e le oo ia te i latou le oti, se'ia latou vaaia le Atalii o le tagata ua sau i lona malo" (Mat. 16:28). Ua o gatasi lea tulaga ma le isi mau a Mareko e faapea: "Ona iloa atu lea e i latou o le Atalii o le tagata ua sau i ao ma le mana tele ma le mamalu" (Mareko 13:26). O lona uiga o le oo mai o le malo o le Atua ma le mana e pei ona fetalai ai le Alii i le Mareko 9:1, e ao ona faamatalaina faatasi ma le 'toe afio mai' o le Atalii o le tagata i lona mamalu i le lumana'i.

O loo faaalua foi lea faamamafa a le Alii i le lumana'i o le malo o le Atua i lana fetalaiga i le talisuaga mulimuli ma ona soo: "E moni ou te fai atu ia te outou, ou te le toe inu lava i le fua o le vine, se'ia oo i lea lava aso ou te inu ai le uaina fou i le malo o le Atua" (Mareko 14:25 cf. Lk. 22:18). O ia fetalaiga a le Alii i le talisuaga faai'u ma ona soo o loo faaalua ai le ogatotonu i le finagalo o le Alii o le faaatoatoaina o le malo o le Atua a o aga'i atu o ia i lona maliu i le satauro, ma faapea ai se lagona ai lava o le finagalo o le Alii e avea lona maliu ma ala e aga'i atu ai i le faaatoatoaina o le malo i le lumana'i.

O le isi vaega o faata'oto o loo faamamafaina ai 'auala o le tuputupu a'e (growth). E fa ia faata'oto e fesoota'i lelei ma le malo o le Atua: (i) Mk. 4:26-29 – o saito na totoina ma tupu fua faalilolilo i le eleele; (ii) Mat. 13:24-30 – o le saito ma le titania; (iii) Mat. 13:31-32; Mk. 4:30-32; Lk. 13:18-19 – o le fatu sinapi; (iv) Mat. 13:33; Lk. 13:20-21 – o le mea faafefete. E mafai lava ona tupu se lagona o nei faata'oto o loo faatatau i le i ai o le malo o le Atua i le taimi nei, peita'i ane o loo faamatalaina nei faata'oto ma le vaai aga'i i le lumana'i i le faaatoatoaina – o le tupu a'e o le saito ma taunuu i lona seleselega, o le tutupu faatasi o le saito ma le titania ma faatali se ia seleseleina ona tuu eseeseina ai lea, o le totoina o le fatu sinapi ma tuputupu a'e ma avea ma laau tele, atoa ai ma le faafefeteina atoatoa o le falaoa. O lona uiga, o loo laualuga i le faamoemoe o le Alii le faaatoatoaina o le malo i le lumana'i.

(e) O le Malo o le Atua i le taimi nei: O le talitonuga i le malo o le Atua ua i ai i le taimi nei ua faaalua manino i fetalaiga a le Alii o loo ia faamatalaina ai le uiga loloto o ana galuega mamana. O se tasi o fetalaiga taua a le Alii, “A e afai o le aao o le Atua ou te tulua ai temoni, ua oo mai lava ia te outou le malo o le Atua”. O lea fetalaiga a le Alii ua iloa ai le fesaga’i ai o le Alii ma le malosi faa-temoni ma faaalua ai le faataoilaloina o temoni, o se faailoga o le oo mai o le malo o le Atua. O loo ta’ua uma e Mataio, Mareko ma Luka le fetalaiga “E mafai faapefea se tasi ona ulu atu i le fale o le tagata malosi, ma vetea ana mea? Se’ia mua’i fusifusia le tagata malosi, i le vete ai lona fale”. I lenei fetalaiga ua manino ai o le tagata malosi o loo faasino ia Satani, ma o le talitonuga faa-Iutaia e oo mai le i’uga ona saisaitia lea o Satani. A o le vetea o le fale o Satani ua faaalua ai le faatinoina e Iesu o le amataga o lea faamoemoe sa manatu o loo ta’oto i le lumana’i.

E faapea foi le faamatalaina o le uiga loloto o le tali a le Alii i le fesili a Ioane le Papatiso: “Ina o atu ia oulua, ma faailoa atu ia Ioane o mea ua oulua vaai i ai, ma faalogo i ai; ua pupula tauaso, ua savavali pipili, ua faamamaina lepela, ua logo tutuli, ua faatutuina e na oti, ua folafolaina le talalelei i e matitiva”. E ui ina le o ta’ua le faaupuga “malo o le Atua” i le tali a le Alii, peita’i ua faatatauina e Iesu ana vavega ma galuega tetele ua faia i se gagana o loo lagonaina ai valo’aga faaperofeta e uiga i aso o le afio mai o le Mesia. O loo i ai foi le tele o fetaliga a le Alii e ui ina le o faatatauina i le malo, peita’i o loo molimauina ai le faamoemoe o aso gataaga mo Isaraelu ua faapea ona faataunuuna i upu ma galuega a Iesu Keriso. E pei foi o le folafolaina o faamanuiaga i soo o le Alii, atoa foi ma le mau e faapea: “o iinei le sili”.

E oo lava foi i faata’oto e faatatau i le tuputupu a’e, e ui ina aga’i i le faaatoatoaina o le malo o le Atua i le lumana’i, a o loo faapea lava ona faatatau i le oo mai o le malo i le taimi nei. O le galuega faatino a Iesu o loo faatatauina i le luluina o le fatu saito, i le totoina o le fatu o le sinapi, i le tuuina o le mea faafefete i le paluga, ma o le mataupu taua o ia faataoto o le galuega lilo a le silisili ese e oo ai i le faaatoatoaina. Peita’i o le malo o le Atua o loo faatatauina i le totoina ma le luluina faapea foi le faafefeteina, o taaviliga ua uma ona amataina, ma ua manino ai lona faatatauina i le faaaliga o le malo i le taimi nei.

O faataoto nei o le tuputupu a’e ua faailoa mai ai le ala tonu e mafai ona fo’ia ai le faafitauli o le tau tuufaatasiga poo le faafealofaniga o manatu eseese e lua poo faamamafa eseese e lua ua matauina i a’oa’oga a Iesu e uiga i le malo o le Atua/lagi. E tusa ma su’esu’ega, na faapea ona i ai uma lava ia talitonuga e lua i le mafaufau o le Alii a o feagai ma lana galuega tala’i, ma faapea ona faamamafaina le tasi i isi taimi a o le isi i isi taimi. Peita’i i faata’oto o le tuputupu a’e, ua faafaigofie ai ona malamalamaina le va-feagai o talitonuga e lua. Ua faapea ona faaalua manino i le soifua ma galuega tetele ua faia e Iesu Keriso, le oo mai o le malo o le Atua poo le pule-faatupu a le Atua, o se fatu poo se mea faafefete, o le faailoga o le amataina o le taimi o le mesia, peita’i e le i oo i lona tulaga e faaatoatoaina ai ona o loo faapea ona tuputupu a’e. O lona uiga, o loo faatalitali pea i le taimi e faaatoatoaina ai i le lumana’i.

O lona uiga e matua tele se eseese o le talitonuga o Iesu Keriso i le faamoemoe o le aso gataaga i le lumana’i, ma le talitonuga faa-apokalupisa o tagata Iutaia. Mo Iesu, o mea o aso gataaga e le oo mai ma se faaaliga o le silisili ese mo le iuga o le lalolagi, a e oo mai ma le ola fou e faafouina ai mea uma i le faaalua mai o le mana silisili ese o le Atua. O lona afio mai ua sosofa ai e le mana o le “olaga o taimi o le lumanai” le “olaga o le taimi nei” ma faapea ona tumau ai. O lona uiga o lea ua amata le pule-faatupu a le Atua i le lalolagi i lona uiga loloto. I

se isi faaupuga, o le malo o le Atua i le vaaiga faa-aso gataaga, lea ua amataina i le taimi nei. O le faagasologa o aso gataaga lea ua amataina, ma o le faapea ona faaatoatoaina i le lumana'i e ala i le faaali mai o le mana silisili ese o le Atua.

(i) O le faaaliga o le tumu atoatoa o le Atua ma lona Malo: Na iloga ona ta'utino e le Alii lona le silafia o le aso e faaatoatoaina ai mea uma i le lumana'i (Mk. 13:32). Peita'i e mafuli sa'iliga i le manatu na faamoemoe lava le Alii e taunuu i se taimi lata mai a e le o le faaumiumi.

(o) O le Malo o le Atua ma le Satauro: E leai se fetalaiga a le Alii e faatatau i le fesoota'iga o le oo mai o le malo o le Atua ma lona maliu i le satauro. Peita'i e i ai lava le manatu na silasila lava le Alii i lona maliu ma lona toetu o le taunuuga o lana galuega faa-mesia. Ua manino mai ai le tataua lava ona i ai se fesoota'iga o le Satauro ma le talitonuga i le malo. E le tataua lava ona tuueseeseina le satauro mai le galuega tala'i a le Alii; ma o le avea ai o le Satauro e fai ma taunuuga o le galuega faa-mesia, o lona uiga o le Satauro o le vaega taua o le faaaliga o le mana silisili ese o le Atua ua amataina ai le gasologa o aso amuli poo le gataaga.

(u) O tagata (nuu) o le Malo: O le pule-faatupu poo le nofoa'iga mamalu a le Atua, lea ua faauigaina ai le malo o le Atua, e le o se malo e faatautaia i se gaogao. O lona uiga e tataua ona i ai se li'o o tagata poo se nuu e faatinoina ai lea pule-faatupu a le Atua. O lea mafauauga o loo atagia i le tele o a'oa'oga a le Alii e uiga i le malo. O mau e uiga i le la'o'ai i le talisuaga a le Mesia/Alii o loo faatatauina i se li'o o tagata; e faapea foi ma isi faata'oto o loo atagia ai le o mai faatasi o ni tagata e talia ma fiafia ai. I ia fetalaiga ma faata'oto, e foliga o loo faatatauina i se nuu i le lumana'i, o le faaatoatoaina lava lea o le malo. Peita'i e mafai foi ona faamatalaina e faatatau i le nuu o tagata ua talia le pule-faatupu a le Atua i le taimi nei, ma ua faapea ona tuputupu a'e mo le faaatoatoaina o le malo i le lumana'i.

O loo faamamafaina e le Alii i nisi o ana fetalaiga le ulufale o tagata i le malo o le Atua. I le tele o ia mau o loo faaaogaina le taimi lumana'i e foliga ai o loo faatatau i le faaatoatoaina o le malo i le lumana'i. Peita'i o le ala e ulufale ai ma tulaga e tataua ona faatinoina, o loo faia uma i le taimi nei. O ni faata'ita'iga o lea tulaga – o le usita'i i le finagalo o le Atua (Mat. 7:21), o le faaaliga o le amiotonu e sili atu nai lo tusiupu ma faresaio (Mat. 5:20) ma isi lava faata'ita'iga.

I lea talitonuga i le li'o o tagata poo se nuu o e ua talia le pule-faatupu a le Atua o loo faaaliga lava i le galuega a le Alii, ua mafua ai ona i ai le faafesoota'iga i le va o le malo o le Atua ma le Ekalesia. Ua vaaia ai le Ekalesia e le o le malo o le Atua, peita'i o le li'o o tagata poo le nuu ua talia le malo, o tagata lava e mafai ona i totonu o le Ekalesia.

(f) O le olaga e tataua i le malo o le Atua: O le malo o le Atua o le meaalofo o le alofa tunoa o le Atua ua ofofuaina mai mo i latou uma e fiafia e talia. Peita'i o le taliaina o le malo, o le ofoina lava lea o le ola i ala tataua e manaomia ai le atoatoa ma le tafatasi o le loto ma le agaga. O lona uiga, o le malo o le Atua e pito i sili ona taua mo le tagata e mafua ai ona sa'ili ina ia maua, nai lo se isi lava mea. O faata'oto e lua i le 'oa sa natia ma le penina tautele o loo

i le Mat. 13:44-46, ua faamamafaina ai le tatau i le tagata ona aveeseina uma mea ua faatauaina i lona ola, ina ia maua le malo o le Atua. Faapena foi le a'oa'oga i le Mk. 9:43-47, i le faatauaina o le malo o le Atua e sili atu i lo le ola lava ia. O le mea ua mautinoa, o le olaga tatau ma le malo o le Atua e ao ona ola ai le tagata ua fia maua le malo, a o lea olaga e amata i le faatuatua e taliaina ai le pule-faatupu a le Atua i le ola. O le fasiotia lava lea o tuinanauga uma o le ola, a e faaulufale le Alii o le ola e fai ma tupu i le loto ua faafouina ia te ia. O le faavae o lea ola ua faalia i le tulafono faa-auro – Ia alofa i le Atua, ma alofa i le tua'oi (Mk. 12:28-31; Lk. 10:25-37). O le alofa le faatuaioia o le Atua ua ola ai le tagata, ua faapea ona atagia ai le pule-faatupu a le Atua i lona ola i aso uma ma taimi uma. E le na o le faailoa o le tulafono e ao ona ola ai, a o le olaina i le atoatoa e tatau ai, e oo lava i le afaina ai o lona lava ola.

4. O le Malo o le Atua i isi tusi o le Feagaiga Fou:

O se tulaga ofoofogia le utiuti o faamatala e uiga i le malo o le Atua i isi tusi o le Feagaiga Fou, a o se mata'upu ogatotonu i a'oa'oga a le Alii a o soifua ma galue o ia e pei ona ta'ua i luga. Peita'i o le mata'upu tau'ave i a'oa'oga a le ulua'i Ekalesia i taimi o le 'au aposetolo, ua le o le malo o le Atua, a o le Keriso lava ia. I le sa'iliga i a'oa'oga a le Alii na aliali ai le loloto o le fesoota'iga o le mata'upu i le malo o le Atua ma le soifua o le Alii ma lana galuega. O le talitonuga, ua le faaaluina le taimi o le 'au aposetolo e toe faaluaina a'oa'oga a le Alii e uiga i le malo, a ua tuuina la latou faamamafa i le taua ma le uiga loloto o le afio mai o Iesu, o le Mesia na maliu a ua toetu (cf. 1 Kor. 1:23; 2:2; 15:3-4), o ia foi o le a toe vave ona afio mai i lona mamalu (cf. 1 Tesa. 1:10; 2 Tesa. 1:7). O le tala'iina o mea na tutupu i le soifua, maliu ma le toetu o le Alii, ua o gatasi ma le faalauiloaina o le i ai o le malo o le Atua faatasi ma tagata, atoa ai ma le faamoemoe o le toe afio mai o le Alii e faaalua atoatoa le malo o le Atua e tusa ma ona lava taimi i le lumana'i.

Upu Faai'u:

Ua umi lenei pepa, a ua taumafai lava ina ia oo oo lava i se tulaga e tuu malie ai le talanoaga i lenei mata'upu taua ma ogatotonu i la tatou galuega tala'i ma a'oa'o atu. O le mafuaga lea o le tauasaina o le Feagaiga Tuai ma isi tususiga taua i luma atu o le afio mai o Iesu Keriso, ina ia maua ai se atoaga o lea talitonuga i le malo ma lona uiga. Ua vavala mai ai se taunuuga e mafai ona avea ma ala e limataitaina ai le laugaina, a'oa'oina ma le talanoaina o le mataupu i le Malo o le Atua i avanoa uma e mafai ona maua.

O le Malo o le Atua, o le pule-faatupu poo le nofoa'iga mamalu a le Atua i le soifua o tagata uma ua faapea ona talia fiafia le Alii ma lona malo i le faatuatua, ma le ola ua tafatasi i le Atua. Peita'i o le olaga i lea malo o loo ua feagai pea ma faigata ma puapuaga e tele atoa ma le taua faifaipea ma le tiapolo ma lona foi malo, ma o le mafuaga lea e faatalitali ai pea ma le onosa'i le fanau a le Atua ua pule-faatupu ai le Atua, se'ia faaalua le tumu atoatoa o le malo o le Atua e oo mai ma le silisili ese o le mana faaola o le Atua e tineia ai le tiapolo ma ana 'au, ae faatumauina lona malo e faavavau, e faavavau lava.

O nei mea uma o loo tutupu poo le a lava le ogaoga o le aafia ai o le soifua o le fanau faatuatua a le Atua, o e ua talia le pule-faatupu a le Atua ma soifua ai, ua soifua ma le mautinoa le manumalo faatasi ma le Atua i le taimi e faaatoatoaina ai lona malo e faavavau, i ona lava taimi e finagalo ai o ia.

**TAFATOLU [three-sides]:
O SE TA'IALA MO SU'ESU'EGA AGAI NI GALUEGA
FESOASOANI A LE EFKS
[A Samoan Research Methodological Framework towards an
EFKS Counselling and Social Services]**

Alesana Palaamo

FAAMATALAGA O LENEI PEPA

[ABSTRACT]

O se ta'iala mo su'esu'ega ua fa'aulutalaina *Tafatolu*, o le taumafai lea e tuufaatasi ni vaega se tolu ua ou manatu e taua mo so'o se su'esu'ega agai se tusitusiga, po'o ni mafaufauga (Pala'amo, 2018). O le vaega muamua, o ni mafaufauga ua tele ona talia e nisi agai suesuega (a contemporary academic approach to research). Lona lua, o se muagagana, po'o se aganuu, o se tū poo se aga fo'i, a lē o lo'o faia le suesuega (a cultural approach). Ma le vaega lona tolu, o se sao lea o lo'o aumai e lē o lo'o faatinoina le suesuega, agai le galuega o fai (the 'self' in the process of research). O le *Tafatolu* i lona fa'aaogaina i le itu tau su'esu'ega, o le tuufaatasia lea o vaega nei e tolu. O lenei pepa ua fa'aaogaina ai le Tafatolu e avea ma ta'iala mo le su'esu'ega o lo'o fai, ina ia tuufaatasia ai vaega nei e tolu: (i) O le Mataupu Silisili o le laualo (se'i tulou) [Theology of the Intestines]; (ii) O se faitau ua faapea: 'o le fa'aliliuina o le Mataupu Silisili ma Mafaufauga agai ni fa'atinoga' [Translating Theology and Theory into Practice]; (iii) O se sao o lenei suesuega mo ni galuega fesoasoani a le EFKS [EFKS Counselling and Social Services]. O le tuualalo a lenei suesuega, i lona faaaogaina ai o le *Tafatolu* e fai ma taiala, ina ia faavaeina ma faamautu se Galuega Fesoasoani a le EFKS e mafai ona fa'aulutalaina faapea, 'EFKS Counselling and Social Services' auā le tele o luitau o feagai ma o tatou tagata, aemaise foi le faaaogaina o A'oa'o Malua ma Faletua ua i'u mai le Kolisi, ma nisi o le Aufaigaluega Paia a le Atua.

FA'ATOMUAGA

Tafatolu (three-sides) Samoan research methodological framework (Pala'amo, 2018), o se ta'iala ua limataitaina ai lenei suesuega. E tele faauigaina o le upu tafatolu, po'o ni mafaufauga foi agai le tafatolu, o lo'o nofo ma le paia o lenei mafutaga. E pei o lenei, o le tafatolu o le tagata (body, mind, and spirit), i la le tino, le mafaufau, ma le agaga (Clinebell, 2011). E le gata i lea, ae mai lava i uluai misionare a le LMS sa lauiloa ai le Tafatolu a iinei i Malua, o le tafatolu lea o le Falelomitusi sa lomai ai le uluai Tusi Paia Samoa, le Kolisi Faafaifeau i Malua,

ma le Kolisi i Leulumoega. O le faailogaina o le 150 tausaga o le faavaeina o le Kolisi Faafaifeau i Malua i le tausaga 1994, sa fausia ai se maa faamanatu, ma e fa'atafatolu lona fausaga. I le ma lenei, e tele alo ma fanau a Faifeau ma Faletua, faapea le Aufaigaluega Paia a le Atua, o lo'o suafa ia Tafatolu, e afua atu i le faatauaina o le igoa Tafatolu iinei i Malua.¹ Mo le faaaogaina o le igoa Tafatolu e faaulutala ai le taiala mo lenei su'esu'ega, o lea ua vaevaeina ai ona itu e tolu e pei ona faailoa atu i lalo (Figure 1):

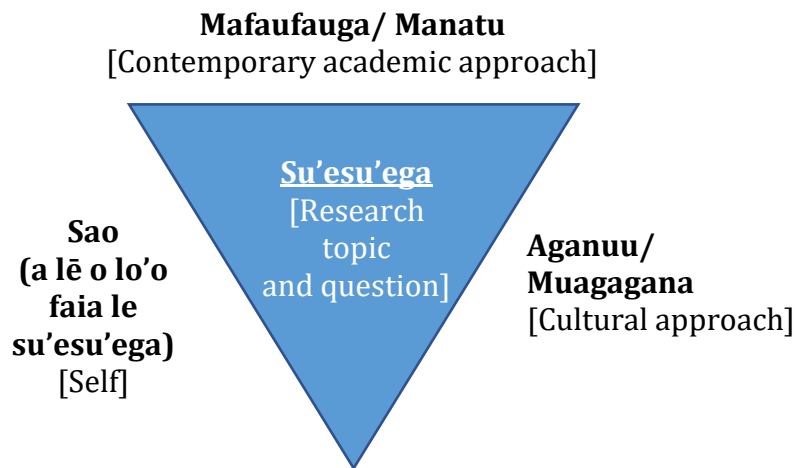


Figure 1. Tafatolu methodological framework (Source: Author)

Ua vaevaeina lenei pepa i ni vaega se tolu e fa'amatala auiliili ai itu e tolu o le Tafatolu o loo faaaogaina e lenei susesuega:

1. Mafaufauga/ Manatu = Mataupu Silisili o le laualo [Theology of the Intestines]
2. Aganuu/ Muagagana = o le fa'aliliuina o le Mataupu Silisili ma Mafaufauga agai ni fa'atinoga [Translating Theology and Theory into Practice]
3. Sao (a lē o lo'o faia le su'esu'ega) = EFKS Counselling & Social Services

O le tuufaatasia o itu nei e tolu o le Tafatolu mo le faaaogaina i lenei susesuega, o le naunautaiga ina ia aofia ai manatu eseese, ina ia tini ai le susesuega i se mafaufauga ma se sao o loo tau sailia e le galuega o loo faia.

I VAEGA MUAMUA: MATAUPU SILISILI O LE LAUALO [THEOLOGY OF THE INTESTINES]

A Theology of the Intestines (Louw, 2015) e pei ona faaliliuina mo lenei pepa o le Mataupu Silisili o le laualo, poo le manava, poo le totaga o le tagata (sei tulou), o se mafaufauga sa le'i faigofie ona taliaina e lenei sui sa auai atu i se fonotaga i Malaysia i le amataga o lenei masina. E lē gata mo a'u, ae faapea foi isi sui auai mai atunuu eseese o le lalolagi. Ae ina ua faitau ma

¹ O le taimi nei i Malua, e toatolu latou o lo'o suafa ia Tafatolu, ma o fanau uma o Faifeau; e toalua A'oa'o, ma se tasi o alo o Faifeau Faiaoga.

tau malamalama atili agai le mafaufauga lenei o lea tagata su'esu'e o le Mataupu Silisili (Prof Daniel Louw, South African Theologian), ua ou taliaina ai ma taumafai e faafesootai ma le tatou lotoifale o le tagata Samoa.

O lo'o faavaeina lea mau agai le upu Eleni τὰ σπλάγχνα (Strong's Greek 4698) *ta splanchna* e pei ona faamauina i nisi o tusi mai le Feagaiga Fou. O lenei upu e mafai ona faaliliuina o le *compassion*, po'o *loving kindness* (Louw, 2019). E i ai foi lona faaliliuina o loo taua ai totoga o le tagata, e i ai le fatu, mama, ma isi vaega taua i totonu o le tagata (heart, lungs, bowels, intestines). O le faaaogaina o le upu *ta splanchna* i le *compassion* ma le *loving kindness*, ou te manatu e faigofie ai ona taliaina lea mataupu silisili e le paia o lenei mafutaga, agai se Galuega fesoasoani a le EFKS.

O loo faamauina i le Kolose 3:12 lenei lava upu eleni ma ua faaliliuina i lo tatou gagana, o le 'alofa mutimutivale'. Faapena foi ma le faataoto i le Ui'i faamaumauoa (Luka 15:20), ina ua iloa atu e le Tama le toe fo'i atu o lona atalii, ona 'mutimutivale lona alofa'. Ma le I Ioane 3:17, o loo faaliliuina ai le *ta splanchna* o le 'loto alofa'. O se upu uiga tutusa mai le Feagaiga Tuai **חסד** *hesed* ua mafai ona faapea o le *mercy*, *kindness*, poo le *loving kindness*, ma o loo faaliliuina o le 'alofa' e faatatau i le alofa o le Atua ona o le feagaiga na ia osia mo Isaraelu (2Sam 9:1; 1Sam20:15).

O le vaega muamua la lenei o le tafatolu, e faatauaina ai le **loto alofa**, le **alofa mutimutivale** o le Atua, e luitauina ai tatou o le Auaigaluega galulue a le Atua, ina ia tatou maua le *compassion* poo le *loving kindness*, *ta splanchna*, lea o loo atagia mai le faamatalaina o le Mataupu Silisili o le laualo.

II VAEGA LUA: O LE FA'ALILIUINA O LE MATAUPU SILISILI MA MAFAUFAUGA AGAI NI FA'ATINOGA **[TRANSLATING THEOLOGY AND THEORY INTO PRACTICE]**

'Translating theology and theory into practice' o le mau lenei a se Faifeau Fomai mai Papua New Guinea (Kola, 2019) i lana pepa sa fai i se fonotaga sa ou i ai i Nadi Fiti i le masina o Iuni tausaga nei. O lea fonotaga sa faaulutalaina GET po'o le Gender Equality Theology, ma sa fa'afoeina e le Uniting World, o se fa'alapotopotoga tumaoti (NGO, Non-Government Organisation) a le Uniting Church of Australia. O le faamoemoe o le fonotaga, ina ia silasila toto'a sui auai o le fono, i vasega o loo a'oa'o i le taimi lenei i kolisi faafaifeau i le Pasefika, poo atagia ai se Gender Equality Theology. O lona uiga, po'o tutusa ai se vaai agai itupa o alii faapea ma tamaitai, pe a fua i le Mataupu Silisili ma le faitauina o le Tusi Paia, o loo aoaoina ai ali'i, ma tamaitai, i kolisi faafaifeau i le Pasefika. Ua ou aumaia lenei faitau e fai ma se tasi o itu o le tafatolu, e pei ona talanoa i ai lenei pepa.

I le galuega a lea faifeau mo lana Ekalesia i Papua, sa ia faailoa ai le tele o faafitauli o loo feagai ma tagata lolotu. E tele le fasioti tagata, ona e tele ni laau malolosi (fana eseese) o loo mafai ona tagolima i ai nisi pe a tulai mai ni feeseeseaiga i va o nuu ma itumalo, faapea ma

totonu lava o a latou aiga. E tele foi laau faasaina, e pei o le marijuana, ma le pia ua gaosi lava e tagata (home-brew), ua tele ona faaleagaina ai aiga ma nuu. E o’o foi i le faitau tusi ma fuainumera (literacy and numeracy) a tagata o lana Ekalesia, e toatele nisi latou te le’i ausia ia tulaga o le aoaoina i totonu o aoga. O le taumafai o lenei faifeau, faapea ma isi faifeau o le Ekalesia ina ia faaliliuina (translate) o le Mataupu Silisili i ni faatinoga, lea e i ai polokalame e tele ua faapea ona latou faia:

- (i) Amnesty (e lē faasalaina) for the return and destruction of firearms, marijuana, and home-brew;
- (ii) Literacy and Numeracy;
- (iii) Plantations;
- (iv) Tok-tok houses;

[Silasila ane i ata o lo’o faailoa atu ai ia faatinoga]

E tele foi o a tatou faatinoga o le faaliliuina o le Mataupu Silisili, o loo faia e le paia o lenei mafutaga. Mo iinei lava i le kolisi o lo’o aafia ai faatinoga nei:

- (i) o le Galuega Faamasani i Aulotu o le Ekalesia a A’oa’o ma Faletua o le Tausaga Tolu i tausaga taitasi
- (ii) o faigalotu i le Maketi i Fugalei i Aso Faraile taitasi
- (iii) o asiasiga a Aoao ma Faletua o le Tausaga Tolu i nofoaga eseese, e pei o Mapuifagalele, le Toese, Maota gasegase i Mootootua
- (iv) togalaau aina
- (v) loiloi
- (vi) faasoasoina o le saumolia mai Felaugaiga a le kolisi
- (vii) faamuli a Aoao ma Faletua

O nisi ia o faataitaiga o le faaliliuina o le Mataupu Silisili ma mafaufauga agai faatinoga. Ae o loo i ai pea le avanoa mo le faalauteleina ma le faaopoopoina pea o nisi o Galuega Fesoasoani e mafai ona faavaeina, aua le soifua manuia o le Ekalesia mo ona tagata lolotu. E faapitoaugafa se faamatalaga, o ni Galuega Fesoasoani a le EFKS o loo atagia ai le alofa mutimutiavale, ma le loto alofa o le Atua, i a tatou faatinoga.

III VAEGA TOLU: FAATATAU—FAATUINA O SE GALUEGA FESOASOANI A LE EFKS

[THE SETUP OF ‘EFKS COUNSELLING AND SOCIAL SERVICES’]

O le Aso Tofi 29 Ianuari 2015, sa faavaeina ai le EFKS NZ Trust i Niu Sila, aua ni galuega fesoasoani a le Ekalesia mo le toatele o le Ekalesia o loo galulue ma nonofo i Niu Sila (Tauafiafi, 2015). A o le faatatau ma le tuualalo o lenei pepa, ina ia faavaeina se Galuega Fesoasoani a le EFKS iinei lava i Samoa, e tali ai i faafitauli ma le tele o suiga ma luitau ua i ai nei Samoa (Pala'amo, 2019). O se faataitaiga o se Galuega fesoasoani e pei o lenei—EFKS Counselling and Social Services.

I se sailiga sa ou faia i le tausaga 2015, sa maua mai ai ni faamaumauga e faasino i Aoaou ua i'u mai le Kolisi Faafaifeau i Malua (1994-2015), faatasi ma le Aufaigaluega faaaogaina mo ia tausaga:

Aulotu i le tausaga 2015

	Aulotu	Matagluega	Pulega
Savaii	59	2	7
Upolu	142	7	19
NZ	70	3	8
Aust	66	4	10
USA	24	2	6
Others	2	0	0
Totals	363	18	50

O ni faatupu manatu mai lea sailiga:

- (i) Ua na'o se ata faaitai i tausaga ua tuuina atu e lenei pepa, ona o lo'o sailia pea fainumera mai tausaga i tala atu ma tala mai o tausaga ia 1994-2015
- (ii) Mo le vaitau lea ua faailoa atu, e 447 Aoaou na i'u mai Malua
- (iii) E o'o mai i le 2015, e 129 latou e leai ni galuega o le Ekalesia o galulue ai

O loo i ai nisi o faalapotopotoga tumaoti e mafai ona fesootea ma faipaaga ma le EFKS, e faaaogaina ai nisi o le Aufaigaluega a le Atua o le tatou Ekalesia. O galuega counselling poo faatalanoaga ma fetufaa'iga, faapea ma ni social services e galulue ai ma ia faalapotopotoga. O social services e aofia ai Tamaiti aoga ma le Tupulaga talavou, pepa malaga mo atunuu i fafo (immigration services), fualaau faasaina ma le ava malosi (drugs and alcohol), sauaga i totonu o aiga.

[Silasila ane i ata o lo'o faailoa atu ai se tasi o ia faalapotopotoga-Soul Talk Samoa Trust
<https://soultalksamoa.ws/>]

O ni Galuega Fesoasoani a le EFKS e pei ona taumafai i ai lenei pepa, ina ia atagia ai le alofa mutimutiavale, ma le loto alofa o le Atua, i a tatou faatinoga. Ia mautinoa ai le *compassion* poo le loto alofa ma le alofa mutimuitvale e sau mai le ogatotonu o le tagata, mai lona loto, i tatou galuega uma. E lē gata mo i latou o loo feagai ma luitau o lenei olaga, ae faapea foi le faaaogaina o le Aufaigaluega a le Atua o loo avanoa i le taimi nei.

UPU FA'AI'U

E leai se manatu o lenei pepa, o loo i ai se atoatoa mo le su'esu'ega ma le sailiga sa taumafai i ai. A o le faamoemoe lava ia, atonu o lo'o maua atu ai ni faatupu manatu mo le faavaeina o ni Galuega fesoasoani a le EFKS, mo le manuia o a tatou tagata. O le taumafaiga sa mulimulita'i i ai lenei pepa, ina ia faaliliuina Mataupu Silisili ma Mafaufauga agai ni faatinoga o lo'o atagia ai le *compassion*, le loto alofa, ma le alofa mutimutivale o le Atua, *ta splanchna* i o tatou galuega ua valaauina ai i tatou e le Atua.

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Tapueina ma le Aoaoina o Fanau (Disciplining of Children)

Filemoni Crawley

Faatomuaga ma le Vaaiga Taulai

E leai lava se agatonu poo se atoa i lou faatauvaa i lenei mataupu, aua o se mataupu e lautele ma lavelave e faigata ona autalaina. Ae ua na o se faatupu manatu e faasoa ai finagalo, i lenei mataupu taua ma le maaleale. Ua matauina pea ma le loto mafatia le faatupulaia o ripoti i Samoa nei i luga o nusipepa, leitio ma televise, i le aafia o fanau iti i sauaga matautia ma le matuia, ma ua fano ai lava le soifua o nisi o le fanau. Ao fanau o le lumanai o aiga, nuu ma ekalesia. E ui o le upu sauaga e tele ona tafa, e pei o le sauaina o lagona (emotional abuse), sauaga mataga (tulou) (sexual abuse) ma isi; ae e fito-i-tonu lenei tusiga i sauaga faao'o-lima (physical abuse), e iai le fasi ma le sasa. O le mea ua mautinoa, o nei sauaga faaoolima e aafia ai le sasa ma le fasi, e le gata e aafia ai le tino o fanau, ae iai foi o latou aafiaga i o latou mafaufau, lagona, ma lo latou ola faale-agaga. O nei aafiaga, e aafia ai foi le soifua tuputupu ae o le tamaitiiti, e le gata o le soifua maloloina ae o le atinaeina o lona mafaufau. O fanau e mua ma vaivai o latou tino, ma e ono mao ai le sasa i vaega maaleale o le tino, ma tutupu ai faafitauli e lei mafaufauina.

O le agaga o lenei tusiga, o le faatupu manatu ae o se sailiga manogi aua lava le soifua manuia o fanau o le atunuu ma le ekalesia, nei ma a taeao. Ae o se faamanatu foi i le taua o le soifua o fanau, ma ia aua nei maumau lo latou ola, ona o le ita ma le sau. Sei soalaupule ma tatou faasoa i le aoaoina o fanau, pe talafeagai le faaoga o le sasa, pe faaoga upu e aoai ai, poo sesi faiga talafeagai i lenei taimi ma suiga o Samoa ua iai. Ae o le a foi le mafuaaga e sasa ai le tamaitiiti, ma ona aafiaga. E leai se agaga o le pepa e aia i le pito laau a matua, ae na ona vaili lava o nai vala laiti e manatu e taua, i la tatou pito laau faa-matua i le aoaoina o fanau. O le a agai foi lenei tusiga i vaega o le aganuu faapea le mataupu silisili, e saili mai ai se fesoasoani mo le mataupu e pei ona taua i luga.

Faamatalaga

O au o matua fanau. O se faalagiga ua masani ai le faalogo, ae o se faaupuga o loo anoafale ai le pele ma le mafanafana o le mafutaga a le matua Samoa ma lana tama, poo lana fanau. O se mafutaga e faavae i luga o le alofa. Le alofa lenei e eseese lona faauigaina e matua ma aiga. Ma o le alofa faamatua lenei o loo faaogaina e fatuafatu ai le mau ala eseese, e tapue ma aoaoina ai fanau. Mo nisi, o le alofa le faapelepele o le fanau ma tausii faapepe. Mo nisi, o le alofa le fai lava o le mea e lotu iai le tamaitiiti, tusa lava pe sese. Mo nisi, o le alofa le faatonu o le fanau i le ala e tatau ona ola ai, e ala lea i le talanoa ma le faasoa o faafitauli. Mo nisi, e na o ia lava e faataga ona sasaina lana tama, le ala lea o le fulufulu-lele pe a sasa e faiaoga poo le faifeau. Ae mo nisi, e leai lava seisi ala e aupito vave ona tapue ma aoaoina ai fanau, na i loo le sasa i meafaitino(tulou) pei o seevae, fusipau, laau, salu ma isi; faatasi ai ma le faaogaina o lima ma vae sei tulou. Lona uiga, e taga eseese le faatinoina o le alofa faamatua i le aoaoina ma le tapueina o fanau.

Ua oo foi i le Malo ma ana matagaluega o loo nafa ma le vaaia o fanau, ua vaaia foi le feteenai ma le le mautonu i le limaina o lenei mataupu. E iloa i le feteenai o a latou tulafono

ma faiga faavae o loo limataitai'ina ai le aoaoina o amio a fanau, i nai tausaga ua tuanai atu agai mai i leni tausaga. I lalo o le Matagaluega o Tina ma Tamaitai, Atinae o Nu'u ma Agafesootai, o loo uunaia malosai ai i lalo o ana tulafono ma faiga faavae, le taofia ma le taumafai e tafiese le sauaina o fanau, a ia tapena se siosiomaga saogalemu mo fanau a Samoa. O nei manulati a le Matagaluega o Tina ma Tamaitai, o loo piama lava i le Feagaiga Faava-o-malo mo faamanuiaga faavae mo Fanau (Convention on The Right of the Child) i lalo o Malo Au-faatasi(United Nations) lea na sainia e Samoa i le tausaga 1994. O leni feagaiga ua tele feteenaiga ua faaleo ai, ona o le faaupuga 'Aia tatau a fanau', ae o le faaupuga talafeagai, o 'faamanuiaga faavae' mo fanau. E ui i lea, ua mafai ona faatino ai nisi o faiga faavae lelei, pei o le faiga faavae mo le Faa-aogaina Uma o Fanau (Education for all policy) lea ua fesoasoani ai le Malo mo pili aoga i aoga a le Malo. Faatasi ai ma le faasaina o le sasa i totonu o aoga ona o le Family Safety Act 2012. E ui i lea, o le tausaga nei 2019, na saunoa ai le Palemia i le toe suia e le Malo o ana faiga faavae ma pasia a le faiga faavae o le 'Reasonable Force' i lalo o le Matagaluega o Aoga, lea ua toe faataga ai le sasa o fanau i totonu o aoga. Ua atagia ai le faigofie i le Malo o le mataupu leni o le aoaoina o fanau, ma le faiga e fai ai. E iloa i le fesuiiai solo o ana faiga faavae.

Suesuega i le sauaina o fanau

I se faatalanoaga ma le tamaitai Sinia o le Matagaluega o Leoleo o loo nafa ma mataupu tau sauaga (Domestic Violence) ia Siaopo Tautalafua. Na ia faaalai ai le matauina o le faaogaina pea o le sasa e faatonu ai fanau, ma iu ai lava ina aafia fanau i aafiaga matuia, o nisi ua faataotolia i falemai, nisi ua sulufai i faalapotopotoga tumaoti (Non Governmental Organisation) pei o le Samoa Victim Support Group; i le ma le tulaga faigata ua iai lava fanau ua uma ai lava o latou soifua. I le tausaga ua tuanai, na iai fanau na maimau soifua i le sasa. I leni foi tausaga, o le faanoanoaga o loo tupu pea, ma o loo faagasolo foi suesuega i le taimi nei i se tasi o fanau ua maumau le soifua ona o leni lava tulaga. Faaalia e Tautalafua, o le tele o nei sauaga e faatino e matua ma aafia ai fanau, e afua lava ona o le ita ua le mafai ona taofiofi'ina. O le tele foi o nei mataupu i le matau a le Matagaluega o Leoleo, e le o ni faatinoga na fuafuaina e matua, ae ona o le ita i lea taimi e mafua ai; e toe salamo ane ua tuai. O le agaga lea o leni tusiga, e taua le soifua o fanau. A ia aua nei maumau ona o le ita ma le faaogaina o le sasa soona fai.

I suesuega a le Matagaluega o Tina ma Tamaitai o loo nafa ma mataupu tau Fanau, o loo faamauiina ai le maualuga pea o le faaogaina o le sasa e aoaoina ai fanau. I le suesuega o le tausaga 2004 na faamauiina ai e 89% o fanau na suesueina sa aafia i sauaga faaoolima. I le suesuega o le 2006 na maua ai le maualuga o le faaogaina i le atunuu o le sasa o le auala e aoaoina(discipline) ai fanau. Tausaga 2015-2016, e 65% o fanau na suesueina na sauaina. I nei suesuega o loo faamauiina ai o i latou o faaogaina le sasa e aoaoina ai fanau o matua, faiaoga, aiga(uncles ma aunties) ma faifeau. I suesuega a Elizabeth Gershoff, ma maua ai o le faaogaina o le sasa e aoaoina ai le tamaititi e aoga mo na o sina taimi puupuu(short term), e le tumau mo se taimi umi (long term) ona o loo usitai i le fefe (ola faafoliga). E oo foi i le ita o le lē o loo sasaina, o le tele lava o le taimi e sasa ai le tamaititi, o le faatupulaia foi lea o le matuia o le sasa e faaoga. I suesuega o loo taua i luga i Samoa nei, e maua ai o le tele o le ita mai isi mea o tutupu i galuega ma le aiga e ono masua uma i le tamaititi pe a sasa.

E fou nei suesuega, ae o le olaga sa ou ola mai ai foi, o le sasa lava sa faatonu ai. Ma sa talia lautele lava, aua e fasi mai le faifeau ae toe fasi atu e matua i le fale pe a iloa. Ae o le faiga lea sa amata mai ai le galuega ina ua tuulima mai e misionare i faifeau Samoa i lona amataga pei ona faamauina i tusiga a Ruta Sinclair 1982. O faifeau sa nafa ma le aoaoina o amio a fanau, e aofia ai ma faasalaga ma soo se ala e faaogaina e le faifeau e faatonu ai fanau, ma sa talia lautele i ia aso e le pulega a alii ma faipule, o matua e oo lava i le fanau. Ao nei aso ua tele suiga, aua o suesuega e pei ona taua i luga na fanau mai ai tulafono pei o le Samoa Family Safety Act lea ua faasalaina ai soo se tasi e faaoolima i fanau i soo se ala; vagana ai faiaoga lea ua iai le faiga faavae e pei ona taua i luga. Ae o le suiga lea ua iai nei, ua iai tulafono e lima taitaina ma puipuia ai fanau, ona o tulaga ua tutupu mai. Ua avea le sasa aoai ma le sasa alofa ua oo atu ai lava nisi o fanau i manuaga matuia ma le ogaoga. E ao foi la ona silasila matua i se ala talafeagai ma lenei vaitau e tapue ai le soifua o fanau, na i loo le sasa poo le fasi.

I asiasiga faamasani a le Tausaga Tolu (Lagolago) i tausaga e tolu ua tuanai i le nofoaga mo fanau sauaina i le SVSG, e matauina ai le siisii o le numera o fanau i lea nofoaga. O loo tauave pea e le toatele o i latou nei aafiaga o sauaga faaoolima i o latou foliga ma o latou tino. O le faaso mai a fanau nei i aafiaga i o latou tino ma mafaufau, e lagona ai lava le mafatia o le loto. A oo ina faatino pesepesega, pese faitaga, tatalo ma upu faamalosiau/faamafanafana a aoao ma faletua; e vaaia le maligi o loimata o nei fanau. O se vaaiga faigata i tausaga taitasi, ae lagona le faamalieina ma le faafetai i le Atua pe a matou vaaia lo latou fiafia (a smile in their faces).

Alafua (models) a le au suesue(scholars) ma le vaai Faa-Samoa

I suesuega a i latou popoto faapitoa i mataupu tau agafesootai o matua ma fanau, e oo mai lava i le taimi nei o loo laualuga lava le alafua (parenting style model) na tuufaatasia e Diana Baumrind (psychologist). Talitonuga o Baumrind, soo se sosaiete lava, e tolu lava ituaiga faiga e mafai ona vaevaeina ai le aoaoina e matua o a latou fanau - (1) Authoritarian (2) Authoritative (3) Permissive. E o gatasi lelei lava ma faiga faa-Samoa pei ona ou taua i le amataga o lenei pepa. O le ala lea ua ou faa-Samoaina ai nei metotia e tolu (1) Authoritarian – Tasi le Upu (2) Authoritative – Talanoa (3) Permissive – Tuufau. Lea o le a ootoo atu i lalo faatasi ai ma le vaai faa-Samoa.

Authoritarian – Tasi le Upu

O le Authoritarian poo le Tasi le Upu, o le ituaiga matua lea e le moomia lava se upu a le fanau, e tautala tasi. E tasi lava le ala o fesootaiga (one way communication), o matua e faatonu ao fanau na o le faatino, lona uiga e sa le tali upu. Pe sao pe sese faatonuga a matua, e leai se aia poo sina avanoa e fesili pe fautua ai fanau. O le tiute o fanau, tau lava o le faalogo ma aoao mea uma o loo faatonu ma faatino e matua. O faaiuga uma e fai e matua e aunoa ma se leo poo sina aia o fanau. O le ituaiga faiga lenei e leai ni faaso poo ni feutagaiga a matua ma fanau. E maualuga i matua le usitai o fanau i le mea o loo mananao ma talitonu iai. A le usitai le fanau, ona taumafai lava lea o matua i soo se faiga ina ia usitai ma gauai ai le fanau; ma o le ala lea o le fasi ma le sasa. O le vaivaiga lea o lenei faiga, aua e tele lava ina tua i le sasa. A sese sasa. E pulea e le fefe le va o fanau ma matua. E leai se avanoa e fesili ma malamalama ai le fanau i le uiga o mea fai ma le mafuaaga o le gasologa o le olaga. E tele ina usitai fanau ona o le fefe i le sasa. Ua avea le sasa ma ala e aafia ai lona mafaufau i taaviliga o

sauaga (influence of violence), ma avea le sasa ma le fasi ma ala e aoai ma faatonu ai se mea sese. Ma o le a tumau i le mafaufau o le tamaititi, o le sasa o le auala e faatonu ai se sese. O le a avea o se mea lelei le sasa, fasi ma lona faaoolima i isi. Ma e mafai ona faaauau (becomes a cycle) i le olaga tuputupu ae o lenei tamaititi lea faiga. E ono fai i nai ona tei laiti ma isi tamaiti I le aoga, faapea foi pe a avea ma tagata matua pe fai foi lona aiga. O se faiga e mafai ona faaauau pea(continuous cycle of violence) mai lea tupulaga i lea tupulaga.

Authoritative – Talanoa

O le ituaiga matua lea e faasoa ma soalaupule (two way communication) ma fanau i soo se mataupu poo se faafitauli. E amanaia e matua le leo o fanau i faaiuga fai. E maua le avanoa o fanau e fesili ai i ni vaega e fia malamalama ai i le gasologa o le olaga. E taua le malamalama o fanau i le manao o matua, faapea matua i fanau. E faasoa lagona o fanau i matua, faapea foi matua ma fanau. E iai le mafanafana o le alofa i le va o matua ma fanau, ma e faigofie foi ona faasoa fanau i matua i mataupu maaleale e moomia ai le fesoasoani; aua e faigofie ona fesootai e le o iai se fefe. E ui e iai le talanoa ma le faasoa, e faamanino lava e matua le va tapuia ma le va-tagata. E manino foi fanau i tulaga e le fiafia ai matua. A oo ina le usitai fanau, ona talanoa lea iai o matua; ma ave iai galuega faa-faasalaga e faatino pe a faigata; ma faaauau pea le talanoa iai e alo ese ai mai le faaogaina o le sasa/fasi. E o faatasi ma le faaupuga, “aua nei pa le aoai” (tulou). Lona uiga aua nei fiu e faatonu ma aoai le fanau. O se nafa ma se tiute tauave ma faifai pea le aoai ma faatonu o fanau i upu talafeagai. E faigofie foi ona liliu le loto o le tamaititi aua ua mafana le va ma matua. E o gatasi ma le talitonuga o Samoa o ‘Tama tagata e fafaga i upu ma tala, ao tama manu e fafaga i fuga o laau’. O se faaupuga sa tuutaliga mai auga-tupulaga(oral tradition), lona uiga o se faiga sa soifua ai nai o tatou tagata, sa aoai lava i le upu, sa faatonu i le upu.

Permissive – Tuufau

O le ituaiga mulimuli, o matua ia e tuufau lava le fanau e fai le mea e manao ma loto iai. O le ituaiga matua lea e alofa faavalea, e vivii a latou fanau, e faamalie le loto o le tamaititi e aunoa ma se faatonuga ma se faasinoga i fanau. O matua nei e le manao lava e upu tetele pe soona fai e seisi lana fanau. O le ala lea o le fulufulu-lele pe a upu tetele pe sasa foi e se tasi lana fanau. O matua e faamalie ma faia soo se mea e mananao iai le fanau. E faataua e matua nei le fai mea fou ma le sogasoga (creativity) o fanau, faapea le mafanafana o lo latou mafutaga. I le talitonuga o Baumrind, o fanau nei e fai si ulavavale ma faigata i totonu o sosaiete. Aua foi o fanau e tuufau e le faatonuina ma aoaoina i amio ma le va tapuia e matua. Molimau Filifilia Tamasese i ana tusiga, “...e iloa gofie fanau e tuufau e iuvale”. A oo ina le faatonuina le fanau i upu ma aoaiga talafeagai, ae faapelepele ma tuu iai le aia tatau e fai ai le mea e loto iai. Ona sauni lea o matua e feagai ma amioga faigata a fanau e faalumaina ai i le nuu ma le va feagai ai ma isi tagata.

Mataupu Silisili

I le Teuteronome 6:7 o se vaega lea o loo faavae ai aoaoga faakerisiano (Christian Education – Teuteronome 6:1-2, 4-9) “Ia e matua aoao soo ai i lau fanau, ma ia e tautalatala a’i, pe a e nofo i lou fale, pe a e savali foi i le ala, pe a e taoto, pe a e tulai foi”. O poloaiga a le Alii mo Isaraelu ina ia tausisia e manuia ai mai lea tupulaga i lea tupulaga. Ao loo manino ai

foi le taua o fanau ma lo latou aoaoina e matua, ina ia latou iloa le Atua ma savavali i ona ala. Faavae lea o le ola talitonu ma le faatuatua o Isaraelu o loo poloai le Atua ia aoaoina ai fanau, o le iloa ma le matatau i le Atua. Na le fiafia Iesu i ona soo ina ua latou vavao tamaiti na tuuina atu ia te ia (Mareko 10:13-16), ma faatusa ai e Iesu i tamaiti latou o i le malo o le Atua. Ona siitia lea e Iesu tamaiti ma faaee ona aao i luga o i latou ma faamanuia i ai latou. O le ata o le maualuga o le silasila ma le taua o fanau i le Alii Faaola. Ae o le ata vaaia o le moomia e tamaiti o le taitaiga alofa a matua.

Ua tele ina faalogo soo i le faaupuga ‘spare the rod spoil the child’, o se faaupuga mai se solo sa tusia e Samuel Butler i le 17 Seneturi (17th century). Ae e laina tutusa ma nisi o faaupuga o loo i le Tusi o Faataoto 13: 24 “O le ua tuuna lana sasa, ua inoino o ia i lona atalii; ao le ua alofa ia te ia, ua saili le aoaiga mo ia”. O le upu ‘sasa’ poo le ‘rod’ o loo faamanino i le “Theology of Children” a le Susuga Faafeagaiga ia Nove Vailaau, e sau mai le upu Eperu *Shebet*, o lona uiga o le ‘sceptre or staff’ o le laau poo le tootoo o le leoleo mamoe. O le upu Eperu mo le sasa/fasi (beating) o le *Muwcar*. Ao le BDB Lexicon o loo aumai ai foi le ‘*Shebet*’ o le ‘scion’ poo le laau savali, leoleo, pulea ma taitai’ina ai. E o gatasi lelei ma le aoga o le tootoo o le leoleo mamoe. Lea o loo faaogaina e le Salamo 23, vaega fuaiupu 4“...o lau laau ma lou tootoo e faamafanafanaina ai au”. O le ata o le tootoo e mafanafana ai, ma puipuia le lafu mamoe mai fili. O lona uiga o le tootoo e mafanafana ai le lafu mamoe, ae sasaina ai le fili. Faalatele i tusiga a le Susuga Rev. Vailaau, o le upu ‘rod’ o loo faaogaina faa-ata-faatusa i tulafono a le Alii o loo limataitaiina ai lona va ma lona nuu. A tuumai i le faaogaina i le Faataoto, lona uiga o matua o leoleo mamoe o a latou fanau. Latou te faaogaina le tootoo e leoleo mai ai le fanau mai fili. Latou te tapueina ma aoaoina fanau i tulafono ma poloaiga a le Atua ina ia ola ma savavali ai, pei ona faamaite e le Teuteronome 6 o loo faamatala i luga. E leai se leoleo mamoe na te sasaina mamoe i lona tootoo, aua e taape ai. Ao le leoleo mamoe lelei, na te taitai, puipui, ma leoleoina le lafu mamoe ina ia saogalemu ma manuia.

Upu Faaiu

O le agaga lea o lenei tusiga, e taua le soifua o fanau; aua lava nei maumauina i le ola fefe ona o le sasa ma le fasi soona fai. A oo ina aafia le tino, e aafia foi le mafaufau. I le ma lenei, aua nei maumau le soifua o fanau ona o le sasa ma le ita ua le taofiofi’ina. O lo tatou tiute le tapue o fanau i ala o le Alii ina ia ola manuia. Sa ou ola mai foi i se siosiomaga sa aoai i le fasi ma le sasa. Ae talitonu, ua ese foi nei vaitau ma ua tele suiga; ma moomia ai le aoaoina o fanau i upu ma tala o le alofa na i loo le sasa. Le alofa o loo talanoa ai Paulo fai mai e le ‘faaitaitagofie’ 1 Korinito 13:7 “O le alofa e lavatia mea uma, e leai se mea e gata mai ai lona faatuatua, ma lona faamoemoe ma lona onosai”.

O se taumafaiga lea mo lenei mafutaga, tau ina ia fesoasoani mai le Agaga o le Atua ma faamalamalama nisi o vaega e lei oo i ai le taumafai. O se fati ua le tau-tamalii i le faafofoga a le mafutaga, magalo ia i le alofa tunoa o le Atua le auauna. Manuia tele le Taitai, lau Susuga Toeaina, faapea le mafutaga i Tamā o le ekalesia ma le paia o le Aufaigaluega tofofi a le Atua, faamanuia le Atua i le Ekalesia ae ou maloloina i lona alofa. Soifua ma ia manuia.

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