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**Towards a Samoan postcolonial reading of discipleship in
the Matthean gospel**

by

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**A thesis submitted in fulfillment of the requirements for the degree of Doctor of
Philosophy in Theology, The University of Auckland, 2014.**

ABSTRACT

The characteristics of traditional discipleship taught and practiced in Samoan society reflect the consideration of the church's needs and demands which are more important than family. For example, one characteristic of becoming a disciple is that he or she is expected to abandon his or her family and follow Jesus. However, public criticism of this tradition is beginning to emerge among the Samoan people, in particular the new generation, who consider it to be one of the main causes behind the increase in domestic problems such as poverty among local people. As a result, the church is heavily criticised, in particular its leaders and the ministers, for their persistent assertion of this traditional interpretation. As a Samoan reader of the Bible, I consider the voicing of that concern important, not only for the new generation which is beginning to question the relevance of traditional discipleship, but also for members of the older generation who continue to regard that type of discipleship as an important part of who they are as Samoans. Thus, a biblical understanding of how Jesus dealt with the needs and rights of the local people in a local place, needs attention, and as such, is the focus of this study.

Attention to the world of the reader in biblical interpretation provides a framework for interpreting Matthean discipleship. It brings another dimension into reading the theme of discipleship in the Bible. This thesis presents an interpretation of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν (the kingdom of the heavens) as exemplifying discipleship in the Matthean gospel considered from my own location as a reader in the Samoan world. This location has shaped my sense of identity as Samoan, in relation to the significance of the local Samoan world/s as a local place. Such significance includes social, cultural, economic, political, historical, and religious values shared and lived by the Samoan people in their local context. This location provides a hermeneutic through which I seek to explore Jesus' ministry in Matt 4:12-25 and 7:24-8:22, utilizing the interpretive analytics of socio-rhetorical criticism.

DEDICATION

This work is dedicated to my dear wife, *Mile*, and my lovely children, *Nofoaiga, Aliisolia, Victoria, Samuelu, Rosetta, and Eirenei*. This work is also dedicated to the memory of my dear father, *Lealaiauloto Nofoaiga*, who taught and showed me that GOD is The Way to achieve anything good in life.

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LIST OF ABBREVIATIONS

<i>AThR</i>	<i>Anglican Theological Review</i>
<i>BDAG</i>	W. Bauer, W.F. Arndt, F.W. Gingrich, and F.W. Danker, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
<i>BRev</i>	<i>Bible Review</i>
<i>BTB</i>	<i>Biblical Theological Bulletin</i>
<i>BZNW</i>	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CurTM</i>	<i>Currents in Theology and Mission</i>
<i>Di</i>	<i>Dialog</i>
<i>EBCE</i>	<i>Encyclopaedia of Biblical & Christian Ethics</i>
<i>EPT</i>	<i>Encyclopaedia of Political Theory</i>
<i>ERS</i>	<i>Ethnic and Racial Studies</i>
<i>FTh</i>	<i>Feminist Theology</i>
<i>HvTSt</i>	<i>Hervormde teologiese studies</i>
<i>Isa</i>	Isaiah
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSNTSup</i>	Journal for the Study of the New Testament: Supplement Series
<i>JFSR</i>	<i>Journal of Feminist Studies in Religion</i>
<i>LXX</i>	Septuagint
<i>Matt</i>	Matthew
<i>MSJ</i>	<i>The Master's Seminary Journal</i>
<i>MT</i>	Masoretic text
<i>NCBC</i>	New Cambridge Bible Commentary
<i>NICOT</i>	New International Commentary on the Old Testament
<i>NICNT</i>	New International Commentary on the New Testament
<i>NIGTC</i>	New International Greek Testament Commentary
<i>NIB</i>	The New Interpreter's Bible
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NovTSup</i>	Novum Testamentum Supplements
<i>NRSV</i>	New Revised Standard Version
<i>NTL</i>	New Testament Library
<i>NT</i>	New Testament
<i>NTS</i>	<i>New Testament Studies</i>
<i>OED</i>	<i>Oxford English Dictionary</i>
<i>OT</i>	Old Testament
<i>OTL</i>	Old Testament Library
<i>PJT</i>	<i>Pacific Journal of Theology</i>

RR	<i>Radical Religion</i>
SBL	Society of Biblical Literature
SCM	Student Christian Movement
<i>Semeia</i>	<i>Semeia</i>
SJTG	<i>Singapore Journal of Tropical Geography</i>
SNTSMS	Society for New Testament Studies Monograph
SPCK	Society for Promoting Christian Knowledge
TS	<i>Theological Studies</i>
WBC	World Biblical Commentary
WJK	Westminster John Knox
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

GLOSSARY OF SAMOAN WORDS AND PHRASES

Words:

<i>aga</i>	proper behaviour linked to social roles and appropriate contexts
<i>aiga</i>	family in the context of ‘extended family’
<i>ali’i</i>	paramount or high chief
<i>amio</i>	actual behaviours of individuals as it emerges from personal drives and urges
<i>fa’aaloalo</i>	respect
<i>fa’amatai</i>	chief/ly system
<i>fa’aSamoa</i>	Samoaan way
<i>fa’asino</i>	point or direct
<i>fa’asinomaga</i>	sense of belonging to a place
<i>fale</i>	house
<i>feagaiga</i>	a bond between two people or parties (the sister-brother relationship in <i>fa’aSamoa</i> is known by the title <i>feagaiga</i>)
<i>fealoa’i</i>	interact respectfully
<i>fuatia</i>	hit or touch
<i>ifo</i>	bow
<i>loto</i>	person’s will
<i>maga</i>	a suffix that makes a verb a noun such as the verb <i>fa’asino</i> as a noun, <i>fa’asinomaga</i>
<i>matai</i>	chief
<i>palagi</i>	European
<i>sa’o</i>	a chief chosen by the extended family as the family leader
<i>si’osi’o</i>	to round up
<i>si’osi’omaga</i>	environment
<i>tau (verb)</i>	relate, reach, fight, read or count
<i>tau (noun)</i>	weather, covering of traditional Samoan earth oven
<i>tautai</i>	fisherman
<i>tautua</i>	service/servant/serve
<i>tautuaileva</i>	service in-between spaces
<i>tautuatoa</i>	courageous servant
<i>toa</i>	courageous
<i>tulafale</i>	orator or talking chief
<i>tua</i>	back or back space
<i>tuaoi</i>	boundary
<i>tufuga</i>	builder
<i>umu</i>	the cooking of food in a traditional Samoan earth oven
<i>va</i>	space (space emphasised here is in between two parties, people, or objects)

Phrases:

<i>amio fa'aaloalo</i>	respectable behaviour
<i>fatuaiga tausi</i>	role of a family member
<i>loto fuatiaifo</i>	subjectivity, initiative
<i>loto maulalo</i>	humble, humility
<i>malosi o le aiga ma le nu'u</i>	the strength of the family and village
<i>o le tagata ma lona fa'asinomaga</i>	the person and his or her sense of identity
<i>tamaiti sa</i>	sacred children (in the sister-brother relationship the brother looks upon her sister's children as sacred because she is <i>feagaiga</i>)
<i>tautua fa'asinomaga</i>	social and cultural role of a <i>tautua</i> as his or her sense of belonging to a place or family
<i>tautua i le va</i>	undertaking service in-between spaces or a servant standing in-between spaces
<i>tautua le pa'o or tautua le pisa</i>	to serve with silence
<i>tautua tausi va e iloa le va fealoa'i</i>	a service that respects the space between members of the family
<i>tua atu o i</i>	beyond this point
<i>tulaga maota or laoa</i>	residential place of a chief in the village
<i>va fealoa'i</i>	relationship

INTRODUCTION

1. The study

This study presents an interpretation of Jesus' ministry as exemplifying discipleship in a particular place, namely, the Galilee as it is encoded within the Matthean text. It presents a postcolonial reading of discipleship in the Matthean Gospel employing my Samoan hermeneutic of *tautuaileva*¹ (service in-between spaces);² a hermeneutic that identifies my sense of belonging to place in Samoan society. It is an attempt to make sense of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν in the reality of the world I have experienced – contemporary Samoan society.

2. Reasons for this study

There are several reasons for this study. First, it is prompted by my experience and understanding that some social, cultural, and economic problems occurring in families in the Samoan community are outcomes of our people's utter commitment to fulfilling the belief that caring for church needs is more important than caring for family needs. I have witnessed and heard of family struggles and the blaming of the gospel as a result. Hence, Jesus' teaching on the issue of the prioritizing of family and church (discipleship) needs attention in order to bring forth new insights that can help initiate a critical discussion of this subject in Samoan society.

¹ *Tautuaileva* is my putting together of the Samoan phrase *tautua i le va* to label my hybrid location as reader. I will explain in Chapter Three my coining of this Samoan word and its function in this study.

² I am aware that this phrase is jarred in English but that is the very nature of 'third space' emphasised in this study to identify my location as reader. It does shift me as a reader to a new space. I will explain this shift in details in Chapter Three.

Second, the subject of Jesus' attitude towards the family in relation to discipleship is still a contentious topic in biblical studies. This is because attention has tended to focus on Jesus' ministry in terms of its global function,³ and less on Jesus' connection to family and household at a local level. As Halvor Moxnes suggests:

[h]is (Jesus) origin in terms of place and household has not evoked much interest. The question of his family is mostly relegated to a less important biographical interest. In a similar manner his critical elements about family and household, and about leaving family, become just a topic, and not a very important one, in the overall picture of Jesus' message. This seems to be typical of recent Christian scholarship on Jesus.⁴

Most of the studies on Jesus' attitude towards family in relation to discipleship use traditional methods of interpretation.⁵ This study offers another interpretation that focuses on the interaction between the world encoded in the text and my world as a reader or interpreter of the Bible in contemporary Samoan society.

Third, the contextual study of the Bible and its interpretation in biblical studies and hermeneutics allows me to undertake this study.⁶ Despite contextual and cultural

³ Examples are: Stephen C. Barton, *Discipleship and Family Ties in Mark and Matthew*, SNTSMS 80 (Cambridge: Cambridge University Press, 1994), Martin Hengel, *The Charismatic Leader and his Followers*, trans. James C. G. Greig (Edinburgh: T&T Clark, 1981), 14-15. Gerd Theissen, *The First Followers of Jesus: A Sociological Analysis of the Earliest Christianity*, trans. John Bowden (London: SCM, 1978), 10-14. Ulrich Luz, *Matthew 1-7*, trans. James E. Crouch (Minneapolis: Fortress, 2007), 200-201. I will review these examples in my discussion of situating my proposed reading among other readings of discipleship in Matthew's gospel later in Chapter One.

⁴ Halvor Moxnes, *Putting Jesus in His Place: A Radical Vision of Household and Kingdom* (Louisville: WJK, 2003), 23.

⁵ See footnote 3 for examples of these studies.

⁶ Contextual interpretation of the Bible is one of the more recent ways of reading the Bible, mainly among readers who consider important their worlds as readers such as the African, Asian, and Pacific Islands readers of the Bible. Various and different terms were coined and used by some scholars to define their readings from their worlds as readers. For example, the African scholar Justin Ukpong uses the term, "inculturation hermeneutics." See Justin Ukpong, "Inculturation Hermeneutics: An African Approach to Biblical Interpretation," in *The Bible in a World Context*, eds. Walter Dietrich and Ulrich Luz (Grand Rapids: Eerdmans, 2002), 17-32. Another example is R. S. Sugirtharajah's use of the words, "vernacular hermeneutics." See R. S. Sugirtharajah, "Vernacular Resurrections: An Introduction," in *Vernacular Hermeneutics*, ed. R. S. Sugirtharajah (Sheffield: Sheffield Academic, 1999), 11-17. Ukpong's and Sugirtharajah's terms that define how they see and interpret texts from their worlds as readers seem to have depicted their locations as if readers are not open to changes of the reality of the world we are encountering. Because my use of the contextual dimension in my reading considers my own existence in

peculiarities of my Samoan world, I hope this work might contribute not only to the significant studies undertaken by other scholars on Jesus and family in the gospels, but also to the development of theories and methods of biblical interpretation in Samoa.⁷

Fourth, I have witnessed first-hand the struggle of theology students in Samoa as they strive to understand how to lay out a reading methodology that is contextually relevant to their own Samoan identity when interpreting a given passage. This study is an attempt to provide an example of a reading methodology that could be used, alongside other

today's world, I prefer the terms 'contextual' as it accurately defines the type of reading I am doing. Contextual interpretation of the Bible defined by these words of Nasili Vaka'uta: "[c]ontextualizing interpretation and contextualizing the Bible are two separate tasks. The former is about employing contextual or, more specifically, indigenous categories of analysis for interpretation, whereas the latter is about applying the insights from one's reading to one's situation or tracing correspondence between a text and one's context. One is about methodology; the other is application." (Nasili Vaka'uta, *Reading Ezra 9-10 Tu'a-Wise: Rethinking Biblical Interpretation in Oceania* (Atlanta: Society of Biblical Literature, 2011), 2.) My study here is doing both. I am employing Samoan indigenous references and applying them to a reading of the text. I would like to acknowledge here the leading biblical scholar in this type of reading in Oceania. He is Tongan, Rev. Dr. Jione Havea. Some examples of his works are: Jione Havea, "The Future Stands Between Here and There: Towards an Island(ic) Hermeneutics," *PJT* II, no. 13 (1995): 61-68; Jione Havea, "Shifting the Boundaries: House of God and Politics of Reading," *PJT* II, no. 16 (1996): 55-71; and Jione Havea, "Numbers", in *Global Bible Commentary*, ed. Daniel Patte (Nashville: Abingdon, 2004), 43-51.

⁷ Later on in Chapter Four I will review some of the contextual biblical studies by Samoan scholars in order to clarify my use of my Samoan perspective. I will not include a review of our other Pacific or Oceanic biblical scholars' studies because I believe that despite our being considered Pacific or Oceanic people we do have different cultures. Talking about how I use my culture or situation in comparison to how other Oceanic scholars use their cultures or situations in their studies will not bring further clarification to how I use my culture and situation in my study. For example, Vaka'uta's work that I mentioned above is based on Vaka'uta's perspective as a 'Tu'a' in Tongan culture. According to Vaka'uta, 'Tu'a' is a social and cultural class which he refers to as 'commoner'. According to Vaka'uta, once one becomes a 'Tu'a' he or she will always be a 'Tu'a.' In our Samoan culture we do not have a social and cultural class system. We have a *faamatai* (chiefly system) which is also a hierarchal system. In that system, its lowest rank is called *tautua* which I am using in my study to identify who I am as Samoan. *Tautua* as the lowest rank in the Samoan chiefly system is not a social and cultural class. It is a status which is considered as the beginning stage for a Samoan to make his or her way up the ladder of the chiefly system to becoming a chief to lead the family and village one day. Thus, this example of our different cultures in Oceania underpins my dialogue only with the Samoan biblical scholars in regard to my use of my Samoan perspective as a hermeneutic in my study. There are many biblical and theological studies by Samoans that are considered contextual reading and theological studies of the Bible. But most of those works do not clearly explain how they use their perspectives from their world/s as Samoans in their methodologies. I will mention some of those works later in this study when I come to the discussion of my utilization of my location as reader as a hermeneutic to read the text. However, at the moment two recent biblical studies by Peni Leota and Frank Smith lead the way for the Samoans in Oceania in developing methods of interpretation that are contextual and relevant to the reading of the Bible from a Samoan perspective. Peni Leota, "Ethnic Tensions in Persian-Period Yehud: A Samoan Postcolonial Hermeneutic," (PhD Thesis, Melbourne College of Divinity, 2005). Frank Smith, "The Johannine Jesus from a Samoan perspective: Towards an Intercultural Reading of the Fourth Gospel," (PhD Thesis, University of Auckland, 2010).

methodologies by other Samoan biblical scholars, which utilizes Samoan culture and language. It offers a reading approach that is contextually related to my own Samoan background.

3. Why Matthew's Gospel

Michael J. Wilkins suggests that Matthew's presentation of Jesus' ministry shows more clearly than any other gospel the nature of discipleship and this is manifestly told and shown in both the beginning and ending of his account of Jesus' ministry.⁸ It begins with the calling of the first so-called disciples to leave their families and follow Jesus (Matt 4:18-23), and concludes with the great commissioning of these followers, to go and make disciples of all nations (Matt 28:16-20). This path establishes that discipleship is a major concern in Matthew and is the reason why I have chosen Matthew's gospel.

4. Definition of discipleship for this study

According to Fernando F. Segovia, the many different interpretations and claims of what discipleship means according to Matthew, ultimately lead to two general definitions.⁹ First, discipleship is a tradition of following Jesus in accordance with the historical master-disciple relationship established between Jesus and his followers. Second, discipleship is

⁸ Michael J. Wilkins, *The Concept of Disciple in Matthew's Gospel: As Reflected in the Use of the Term μαθητής* (Leiden: Brill, 1988), 2. Richard A. Edwards thinks so by saying, "[a]lmost all scholars assume that the author or redactor has a unified view of the disciples which is expressed consistently and evenly throughout the book." Richard A. Edwards, "Uncertain Faith: Matthew's Portrait of the Disciples," in *Discipleship in the New Testament*, ed. Fernando F. Segovia (Philadelphia: Fortress, 1985), 47. It is also recognized in my choosing of Matthew's gospel its popular use by church fathers in the history of the church such as Tertullian, Irenaeus, Clement of Alexandria, Origen and Augustine. For a discussion of this common use of the First Gospel by the Church Fathers see, David F. Farnell, "The Synoptic Gospels in the Ancient Church: The Testimony to the Priority of Matthew's Gospel," *MSJ* 10 (1999): 53-86.

⁹ According to Segovia, discipleship has a narrower and a broader definition. "In the former sense, it is to be understood technically and exclusively in terms of the "teacher"/"disciples" relationship with all its accompanying and derivative terminology (for example, "following" or "on the way"). In the latter sense, discipleship would be understood more generally in terms of Christian existence – that is, the self-understanding of the early Christian believers as believers..." Fernando F. Segovia, "Introduction: Call and Discipleship – Toward a Re-examination of the Shape and Character of Christian Existence in the New Testament," in *Discipleship in the New Testament*, ed. Fernando F. Segovia (Philadelphia: Fortress Press, 1985), 2.

the self-understanding of a Christian believer in relation to his or her daily practising of the teachings of Jesus. Segovia's observations of the meaning of discipleship reflect the importance of considering the location of the reader in today's world. I see Segovia's definitions of discipleship to have shown that the First Gospel can be regarded as Matthew's interpretation of the master-disciple relationship tradition structured to consolidate his or her audience's faith and to make sense within their daily lives. In this way, a goal of the present study is to develop a greater understanding of the definition that treats one's self-understanding and experience as a Christian believer as important. My self-understanding of discipleship is based on my enculturation in the *fa'aSamoa* (Samoan way)¹⁰ of *tautua* (service/servant/serve) that is firstly learned and practiced in the family unit and village community. This understanding is expanded by my learning of the inclusive nature of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν. From this perspective, I will explore how the First Gospel presents discipleship as the task of following Jesus, in such a manner that I as a follower should meld and mould my understanding of Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν, to accord with the real world I live in and encounter in order to survive.

¹⁰ *Fa'aSamoa* simply means 'Samoan way'. There are various definitions of *fa'aSamoa* as Samoan way depending on the emphasis of *fa'aSamoa* a particular person is focusing on. *Fa'aSamoa* can be regarded as Samoan cultural practices and rituals such as bestowal of title names, the Samoan social and cultural system such as the Chief system, and the Samoan expected and accepted ways of behaving oneself towards other people such as 'treating other people with respect (*fa'aaloalo*)' regardless of who they are. For this study, I see *fa'aSamoa* to have included all those things based on my understanding that all the cultural rituals, systems, and accepted ways of behaviour show the connection between nature and culture in the Samoan natural, social, and cultural world. And this is shown in the meanings of the word *āmio* and *aga* as described and discussed by Bradd Shore in his article, "Sexuality and Gender in Samoa: Conceptions and Missed Conceptions," in *Sexual Meaning: The Cultural Construction of Gender and Sexuality*, eds. Sherry B. Ortner and Harriet Whitehead (Cambridge: Cambridge University Press, 1981), 192-215. The definitions of the Samoan concepts *āmio* and *aga* as described by Shore are: "Aga refers to social norms, proper behaviour, linked to social roles and appropriate contexts. *Āmio* describes the actual behaviour of individuals as it emerges from personal drives and urges. [Thus] the ... term *āmio* focuses attention on the personal qualities of an act, whereas *aga* emphasises its social dimensions." Reflected in Shore's defining of the concepts *āmio* and *aga* how I see the meaning of *fa'aSamoa*. It is any type of behaviour of a Samoan (*āmio*) which is in accordance with the Samoan social, cultural, and religious norms, roles, and statuses such as being a *tautua* or a *matai* (chief). This is what I look at as *fa'aSamoa* as utilised in this study.

5. Focus of the study

In my observation of various studies of discipleship in the Gospel of Matthew that use traditional methods of interpretations, I found that they tend to focus on the global and ecclesiological functions of the history and story of Jesus' ministry. Some of the main characteristics of these interpretations are that disciples are men who are expected to abandon their families to become disciples to the world. Jerusalem, as the place where Jesus' ministry culminated in Jesus' death, burial, and resurrection, has always been considered the most important place in defining the central message of discipleship. In that way, the importance of Galilee as the place where Jesus' ministry began is drawn into the historical and theological significance of Jerusalem.¹¹ It is my contention that the importance of Jesus' life and ministry in relation to place in Galilee has been given less attention. It is not that Galilee is unimportant, but rather that previous interpretations have not had a particular focus on Galilee as a significant place in defining the meaning of Jesus' ministry.

The consideration of Galilee as another important place in defining Jesus' ministry has recently received some attention,¹² mainly in the studies of the quest for the historical Jesus from historical, archaeological, and sociological perspectives. One such example is

¹¹ One example is reflected in Jack D. Kingsbury's threefold structure of Matthew's gospel: (1) Matt 1:1-4:16 "[P]resenting Jesus to the reader" (2) 4:17-16:20 "[M]inistry of Jesus to Israel" (3) 16:21-28:20 "Jesus' journey to Jerusalem and of his suffering, death, and resurrection." Jack D. Kingsbury, *Matthew as Story*, 2nd edition (Philadelphia: Fortress, 1988), 129. The labelling of these three parts of the structure reflects the consideration of the ministry of Jesus as Son of God that culminated in Jesus' death, burial, and resurrection in Jerusalem as fulfillment of God's continuous love upon Israel. As such, the function of Jesus as a Galilean as encoded in the text does not play a major role.

¹² As Sean Freyne rightly said, "It is somewhat ironic, though inevitable that in an age of globalization recent studies of Jesus have been concerned with the local setting of his public life, thus giving rise to a renewed interest in Galilee also." Sean Freyne, *Jesus, A Jewish Galilean: A New Reading of the Jesus-Story* (London: T&T Clark International, 2004), 1. Sean Freyne is one of the scholars leading the way in the study of the historical Jesus that focuses on the importance and significance of Galilee as a place in which Jesus' ministry took place.

Halvor Moxnes' study on putting Jesus in place in Galilee.¹³ The present thesis considers the importance of the place of Galilee in terms of discipleship. Unlike Moxnes' study, however, I will aim to explore what Jesus' ministry means in terms of its relationship to the place of Galilee encoded in the text. My purpose is to see the location and function of Jesus' ministry in place, in the first century Mediterranean Galilean world, exhibited in the language of the Matthean text. The goal is to uncover how the Matthean presentation of Jesus' relationship to various and different members of the crowd, as local people, reveals other characteristics of discipleship that are pertinent to Galilee, as a local place.

Viewing Jesus' ministry in relation to its place in Galilee is prompted by my sense of identity as a Samoan, and hence my place in Samoan society. The place in Samoan society I am referring to is the place of a Samoan village community where various local families live together sharing similar social, cultural, and religious values and problems. Thus, my sense of identity is social, cultural, religious, and situational, shaped by my experience of life in the local context of Samoan society as a Samoan who has encountered both the margins and the centre of Samoan society. Part of that identity in relation to my sense of place is the realisation of problems occurring in Samoan society, and their contradictions with certain values shared by our people. One example, as mentioned in the abstract, is the impact of the traditional¹⁴ characteristics of discipleship introduced into

¹³ Moxnes, *Putting Jesus in His Place*. Other examples: Halvor Moxnes, "The Construction of Galilee as a Place for the Historical Jesus - Part I," *BTB* 31 (2001a): 26-37; Halvor Moxnes, "The Construction of Galilee as a Place for the Historical Jesus - Part II," *BTB* 31 (2001b): 64-77; Sean Freyne, *Galilee, Jesus and the Gospels: Literary Approaches and Historical Investigations* (Philadelphia: Fortress, 1988). Sean Freyne, *Galilee and Gospel: Collected Essays WUNT 125* (Tübingen: Mohr, 2000).

¹⁴ I would like to identify here a difference between 'traditional' as reflected in the teachings of the missionaries versus 'traditional' according to *faaSamoa* which is significant to this study. 'Traditional' reflected in the missionaries' teachings echoes the global emphasis of discipleship. In *faaSamoa*, the meaning of 'traditional' is reflected in the local emphasis of the Samoan culture defined by the word *aganuu*. *Aganuu* simply means ways and values pertained to a particular local context, such as a local village context, and/or a local context of a nation or country.

Samoa by missionaries.¹⁵ One traditional characteristic of discipleship is to leave the family and follow Jesus as if there is no return. This characteristic implies that the consideration of local family needs and rights are secondary to the globally-emphasised one-directional focus of traditional discipleship on building the church at the global level. Discipleship, as such, contradicts the inclusive nature of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν and egalitarianism in social and cultural values as well as the practice of being a *tautua* (service/serve/servant) in the Samoan social and cultural world. It is an experience and understanding where I consider the arrival of Christianity in Samoa in the 1830s to have come with colonial influences of the major colonial powers at the time such as Great Britain.¹⁶ Thus, when the interpretation of leaving family to go and make disciples of all nations was melded with colonialism, it made discipleship at the same time a social, political, and religious process indefinitely tied to colonialism. In this way, traditional discipleship should be understood as a colonial practice.¹⁷ Discipleship, as such, is

¹⁵ Traditional discipleship as introduced by the missionaries into Samoa in the 1830s has guided the teachings and practice of discipleship in Samoan society. The Samoan people saw in this Christian tradition a change that would benefit and improve their lifestyle. But beside many good results of discipleship there were some failures, such as transforming the traditional and cultural values of the Samoans. See Malama Meleisea, *Lagaga: A Short History of Western Samoa* (Suva: University of the South Pacific Press, 1987), 67-69. One of the changes was the shift in the undertaking of *tautua* which affects how local people consider their roles in relation to their family needs. *Tautua* as a noun means 'service' and 'servant,' and as a verb means 'serve'. For some Samoans in contemporary Samoan society, the family-centered social, cultural, and religious roles of *tautua* are secondary to serving the church. *Tautua* is a very important social and cultural status in the Samoa *Matai* (Chief) system. I will elaborate on the meaning, function, and significance of *tautua* in our Samoan culture and its utilization in Chapter Three of this study.

¹⁶ Meleisea, *Lagaga*, 52-59; 67. Meleisea is a well-recognized Samoan historian. He wrote the history of Samoa from a Samoan perspective. He refers to the arrival of London Missionary Society missionaries in Samoa in the 1830s as having a huge impact on Samoan society. For the arrival of Christianity in Samoa, see also, R. P. Gilson, *Samoa 1830-1900 The Politics of a Multi-Cultural Community* (Melbourne: Oxford University Press, 1970), 65-137. Gilson here sees Samoan history from a European point of view. See also, Oka Fau'olo, *O Vavega o le Alofa Lavea'i: O le Tala Faasolopito o le Ekalesia Faapotopotoga Kerisiano i Samoa* (Apia: Malua Printing Press, 2005). Fauolo wrote the history of Christianity in Samoa beginning from the 1830s from the perspective of a minister and theological teacher. While Meleisea speaks of the arrival of Christianity as a progressive mission, Fauolo sees it as the work of God.

¹⁷ This understanding does not nullify the importance and significance of traditional discipleship. In fact, my study continues to support a traditional interpretation of discipleship. This study's only purpose is to consider other aspects of discipleship which seem to have been overlooked in the interpretations of discipleship because of the predominant focus on emphasising the global purpose of discipleship. In other

saturated with the patriarchal and hierarchical language of the Bible.¹⁸ Patriarchy as a cultural system and androcentrism as a worldview slowly nullified the egalitarian, shared roles of men and women in Samoa; they are the roles that ensure peace and harmony in the community, in which both men and women should act together in relation to the interest of their families.¹⁹

Thus, this study aims to explore Matt 4:12-25 and 7:24-8:22 from my hermeneutic of *tautuaileva* (service in-between spaces), investigating how Jesus' ministry in these texts attends to the needs and rights of local family members in Galilee, as encoded in those texts. Because this study regards the world encoded in the text as central, it treats the following three aspects of the local world of Galilee as significant. First, Jesus' character is considered as a local person, and a servant who has power and authority to help bring out those in need from the colonial and oppressive systems of the local place of Galilee; secondly, Galilee is treated as a local place in the first century Mediterranean world encoded in the text; thirdly, the diverse roles of the crowds will be analysed for the ways they reflect various situations in the place of Galilee that Jesus deals with in his ministry. Thus, anyone from the crowd helped by Jesus, in Galilee, will be considered to have revealed discipleship as a place-based mission. In that way, this study will lay out another interpretation of discipleship that goes beyond the global one-dimensional focus of

words, the purpose of this study is to make sense of the global purpose or interpretation of traditional discipleship in accordance with the reality of my Samoan world.

¹⁸ Wainwright shows how the Bible is patriarchal and androcentric in relation to the Gospel of Matthew. She explains the difference between patriarchy and androcentrism in relation to feminism and how they are used in her work. Patriarchy refers to the socio-cultural system that existed in the biblical period and exists in our time. Androcentrism, on the other hand is part of a worldview in terms of language and ideology. Elaine M. Wainwright, *Towards a Feminist Critical Reading of the Gospel According to Matthew*, BZNW 60 (Berlin: de Gruyter, 1991), 27-28.

¹⁹ I am aware of the impact of the Samoan chief system as a hierarchical system on marginalization of the local people in Samoan local villages and communities. The scope of this study does not allow me to discuss this issue in details. My focus instead is on the negative impact of traditional discipleship on Samoan society and how it contradicts the egalitarian aspects of Samoan culture such as the culture of *tautua*.

traditional discipleship, with its inherent dualistic structure of becoming a disciple: the called/not called, chosen/not chosen, and male/female.

6. Outline

The study is divided into three parts. Part I, 'Towards the reading methodology', includes Chapter One to Chapter Three. In Chapter One, I will situate my reading of discipleship among other interpretations of discipleship in Matthew's gospel. My reading considers important my location as a reader in the Samoan world. The postcolonial element of hybridity shapes and defines that location and will function as my hermeneutic shaping my interpretation of the texts. It will be the task of Chapter Two to define hybridity and its shaping of my location as "third space." Chapter Three will explain that location in light of my experience and understanding of *tautua* in the Samoan world. Location will, therefore, shape the hermeneutic that will guide my reading of the texts. I will lay out in this chapter the categories of my hermeneutic as it informs my selection and analyses of texts. Part II lays out the reading methodology that will best serve this study. In Chapter Four, I will explain how socio-rhetorical criticism will be utilised to interpret and analyse the selected texts. Part III contains the reading of the texts. This part includes Chapters Five and Six. Chapter Five contains the analysis of 4:12-25 and Chapter Six of 7:24-8:22. A conclusion draws out the implications of this study.

PART I: TOWARDS THE READING METHODOLOGY

CHAPTER ONE: SITUATING MY READING

In this chapter, I will first give a review of examples of studies of discipleship that have utilised traditional methods of interpretation. The reason for starting with these examples is to demonstrate that they focus one-dimensionally on the global and ecclesiological aspect of discipleship; that is, spreading the word of God to the world as a mission to build the church at the global and ecclesiological level. This survey will be followed by a discussion of a different group of readers whose interpretations of discipleship are explicitly shaped by their worlds as readers. The review of interpretations from this group will show how their readings are different from the first group. That difference reveals other characteristics of discipleship such as the consideration of women as disciples. The review will set the scene for my proposed reading which is shaped by my own contextual world.

1. Traditional methods and their interpretations

Historical and literary criticisms have established themselves as dominant approaches to biblical criticism. The traditional interpretations of discipleship¹ they produced were and still are considered the most acceptable meaning of discipleship. As Fernando F. Segovia observes:

[s]ince for historical criticism the text as means possessed a univocal and objective meaning and since this could be retrieved via a properly informed and conducted scientific inquiry, the meaning uncovered was for all times and cultures.... In other words, the original meaning of the text, properly secured and established, could

¹ These understandings of discipleship express the colonial ideologies of chosenness and exclusivism. See Musa W. Dube, *Postcolonial Feminist Interpretation of the Bible* (St. Louis: Chalice Press, 2000) 12-13, 17.

dictate and govern the overall boundaries or parameters of the Christian life everywhere and at all times.²

The following four studies of discipleship by male European-American readers³ are examples of interpretations of discipleship in Matthew's gospel that have used traditional methods.

First, Martin Hengel uses historical criticism to study the historical Jesus and the nature of discipleship in the Christian religion. He brings the theme of 'discipleship and family ties' in recent studies to the attention of biblical scholars as they relate to the gospels. Based on his interpretation of Matt 8:18-22, Hengel argues that Jesus' call for disciples to leave their families and follow him, is not a call made in terms of a teacher-pupil relationship or of a prophetic role, but rather in terms of Jesus' messianic work as proclaimer of the impending kingdom of God.⁴ Hengel interprets Jesus' calling the disciples to follow him (see 8:21) as a contrast to the scribe asking to follow Jesus in 8:19-20.⁵ For Hengel, the kind of discipleship Matthew emphasises is not a rabbinical type of discipleship (teacher-pupil relationship) which is portrayed by the scribe's request to follow, but one that is eschatological as exhibited in Jesus' answer to let the dead bury their own dead (8:22), which is more about the spiritual being of the follower. Hengel's interpretation, which emphasises the eschatological significance of discipleship, asserts traditional discipleship. Hengel insists that in calling the disciples, Jesus expected a disciple to leave his family because the discipleship task he was about to undertake was not an easy responsibility. Hengel compares this task to the hardship of Jesus' own messianic work.

² Fernando F. Segovia, *Decolonizing Biblical Studies: A View from the Margins* (New York: Orbis, 2000), 14.

³ I am referring to these scholars as the male European-American readers because they have historically been the dominant voices in biblical studies and who have generally used the traditional methods of interpretation.

⁴ Hengel, *The Charismatic Leader*, 15.

⁵ Hengel, *The Charismatic Leader*, 14-15.

Hengel's interpretation, which is determined by Jesus' messianic character, emphasizes the importance of leaving home as a commitment to the global mission, and to him it is one of the most significant historical events of discipleship in the Christian religion.

Secondly, Gerd Theissen uses a socio-historical approach engaging structural functionalism to demonstrate the historical nature of discipleship. He also emphasizes the global view of leaving home as a commitment to undertaking discipleship. Theissen sees the function of being a disciple in Jesus' ministry as distinct and this is shown in the comparison of the two types of disciples.⁶ One is the group called the 'itinerant charismatics' and the other is the group considered the 'local less faithful.' The itinerant charismatics were a group of wandering disciples who, in following Jesus, abandoned all family ties as they moved around Palestine preaching the kingdom of God. As an example, Theissen points to the twelve sent by Jesus to the mission to Israel in Matt 10:1-45.⁷ According to Theissen, Jesus' answer to the scribe in Matt 8:20 anticipates the type of mission that will be undertaken by the twelve in 10:1-45. It reveals the twelve as the wandering charismatics who will be homeless. Theissen interprets the sending out of the twelve in 10:1-45 to undertake a wandering life in discipleship as showing the loss of family and lack of possessions asked of the twelve as commitments to becoming a disciple of Jesus. Thus, Theissen considers this group the authentic followers of Jesus. The local less faithful is the inactive group which is made up of those who did not want to make the commitment to leaving home. Theissen's use of structural functionalism signifies the function of the called disciples as family members but does not explicitly mention what kinds of situations he was referring to.

⁶ Gerd Theissen, "Itinerant Radicalism: The Tradition of Jesus' Sayings from the Perspective of the Sociology of Literature", *RR*, 2 (1975): 84-93.

⁷ Theissen, *The First Followers of Jesus*, 10-14.

In the third study, Stephen Barton takes a historical approach, undertaking a historical survey of the subordination of family ties in Judaism and in the Greco-Roman world of the first century. He interprets discipleship and family ties in the gospels of Mark and Matthew in light of his survey. He claims that sufficient evidence exists from the first century Mediterranean world to suggest the importance of leaving families in pursuit of a higher and advanced role or household standing.⁸ In his interpretation of the subordination of family ties in Mark and Matthew, Barton interprets the ‘call’ stories in Matt 4:18-22 and Mark 1:16-20 as the disciples’ commitment to Jesus over their own social and cultural world. Barton illuminates that point with reference to Matthew’s gospel by saying, “[t]he in-breaking of the kingdom of heaven and the call to follow Jesus establish priorities which transcend the mundane obligations of occupation and family life.”⁹ Barton’s argument espouses the subordination of family ties seen in Matthew as key to becoming a disciple. He adds that the gospels’ revelation of Jesus’ calling of family members to leave their families has a logical reason that is christologically and eschatologically based. Barton’s conclusion shows that the subordination of family ties in Christian belief is a necessity in order to reach the higher and advanced household of God.

One of the problems of upholding the traditional methods as the authoritative critical approaches to interpreting discipleship is determining what should be the most authentic interpretation.¹⁰ This is evident in this fourth example, Ulrich Luz’s study of disciples in Matthew’s Gospel. Using literary criticism, Luz begins his study by setting out

⁸ Barton, *Discipleship and Family Ties*, 23-56.

⁹ Barton, *Discipleship and Family Ties*, 139.

¹⁰ What I mean by ‘the most authentic interpretation’ is the interpretation considered to have shown the true meaning of the text – the meaning in accordance with the text’s author’s intention for his/her intended readers.

two kinds of interpretations of ‘disciples’ in Matthew.¹¹ One is characterized by the word ‘transparency’ and the other by the word ‘historicizing’.¹² According to Luz, these different interpretations of discipleship are problematic. He challenges studies on discipleship which accentuate the ‘historicizing’ and argues that the problem with historicizing characterization is that it speaks of ‘disciples’ as a historical character group whose function remains in the past.¹³ In contrast, Luz prefers the “transparency” characterization by referring to ‘disciples’ as an ecclesiological term. He claims that this “...ecclesiological dimension evidently belongs to the history of the proclamation and of the ministry of Jesus.”¹⁴ This claim is reflected in Luz’s interpretation of 4:12-22 where he considers Galilee as the “place of the origin of the community.”¹⁵ The community Luz refers to is the church community. In this way, Luz’s emphasis on discipleship as the building of the church asserts that all followers of Jesus are commissioned to the global mission.¹⁶ It is

¹¹ Other literary studies of discipleship in Matthew’s gospel are: Kingsbury, *Matthew as Story*; Richard A. Edwards, *Matthew’s Narrative Portrait of Disciples: How the Text-Connoted Reader is Informed* (Harrisburg: Trinity Press International, 1997). Daniel Patte, *Discipleship According to the Sermon on the Mount* (Valley Forge: Trinity Press International, 1996); Warren Carter, “Matthew 4:18-22 and the Matthean Discipleship: An Audience-Oriented Perspective,” *CBQ* 59, no. 1 (1997): 58-75. Carter uses the audience-oriented approach and it is also relevant for this study because an audience-oriented approach relates to the narrative-critical approach. David B. Howell, *Matthew’s Inclusive Story: A Study in the Narrative Rhetoric of the First Gospel*, JSNTSup 42 (Sheffield: Sheffield Academic, 1990), 53. Howell disagrees with the point that the disciples illustrate a model of discipleship. He says that the disciples fail to obey Jesus’ proclamation, so Jesus is considered the model of discipleship.

¹² Ulrich Luz, *Studies in Matthew*, trans. Rosemary Selle (Grand Rapids: Eerdmans, 2005), 115-17.

¹³ Luz wrote that Strecker’s historicizing interpretation of disciples in Matthew suggests that Matthew identifies the disciples with ‘the twelve.’ He said that Strecker’s interpretation is based on Matthew’s filling out of Mark’s frequent use of δώδεκα (twelve) with μαθηταὶ (disciples). Luz argues that “...this (interpretation) warns us to be careful: if Matthew can omit Mark’s δώδεκα and replace it with μαθηταὶ, this shows not that the number of the disciples was important to him but that he took the number for granted. Above all, he never replaces μαθηταὶ in his tradition with δώδεκα μαθηταὶ (twelve disciples).” Hence, Luz concludes that Strecker’s interpretation does not elucidate the meaning of disciples in Matthew’s Gospel (Luz, *Studies in Matthew*, 116-17.).

¹⁴ Luz, *Matthew 1-7*, 200-201.

¹⁵ Luz, *Matthew 1-7*, 14.

¹⁶ In Luz’s interpretation of the commissioning of disciples in Matt 10 in comparison with Mark and Luke’s versions, he claims that “[w]hat Matthew receives from Mark’s Gospel is a *report* of the commissioning. In Mark the disciples actually are sent out and later return (6:30). Luke constructs the commissioning

apparent that Luz's interpretation, like the other interpretations mentioned above, is based on the one-way global focus of discipleship.

In analysing Hengel's, Theissen's, Barton's, and Luz's studies as examples of interpretations that have used traditional methods of historical, socio-historical, and literary criticism, I find that they all bear the characteristics of traditional interpretations of discipleship¹⁷ and its teachings. In other words, they all conform to the view that it is a mission in which followers of Jesus must leave their families to go and make disciples of all nations. Undoubtedly, those interpretations, considered as traditional interpretations of discipleship in the world Christian community, have served well the global purpose of discipleship. They were interpretations determined by the use of traditional methods. Thus, the use of traditional methods of interpretation based on the world of the author of the text reinforces the importance of traditional interpretations of discipleship.

However, some aspects of those traditional interpretations of discipleship no longer reflect the reality of life encountered by some Christians in the 21st century in already evangelised nations like Samoa. One example is the aspect of leaving the family and following Jesus as if there is no return. This aspect as one of the global focuses of discipleship overlooks the importance of local situations encountered by local families left behind. In terms of the impact of the use of methods of interpretation, the perpetual use of traditional methods in interpreting discipleship in Matthew's gospel will continue to bear

similarly as a report on the seventy disciples.... Matthew expressively did not construct the commission as a report of a singular event in the past. We could overstate this by saying that Jesus instructs his disciples but does not actually send them out." See, Luz, *Studies in Matthew*, 146, 150-51. According to my underscoring of the Matthean story of Jesus' ministry, the commissioning here of the twelve is Jesus' sending them back to their families after they have learned from the Sermon on the Mount and Jesus' healings ways that will help them make better their houses/households. Their meeting with Jesus in the beginning of chapter twelve where they are described by the narrator as hungry disciples shows that their return to their families in chapter ten was not an easy task.

¹⁷ Other examples of studies of the nature of disciples which used the historical approach are: Sjeff Van Tilborg, *The Jewish Leaders in Matthew* (Leiden: Brill, 1972); and Paul S. Minear, "The Disciples and the Crowds in the Gospel of Matthew," *ATHR* 3 (1974): 28-44.

the global focus of that aspect of discipleship. In effect, interpretations of discipleship will continue to overlook the inclusive nature of Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν as it is defined within the various and different situations encountered by local people in the local contexts encoded in the text. And this continues to have a great impact on how Christians practice discipleship in the real world. On this issue, Sugirtharajah writes:

[b]iblical studies is still seduced by the modernistic notion of using the rational as a key to open up texts and fails to accept intuition, sentiment, and emotion as a way into the text. By and large, the world of biblical interpretation is detached from the problems of the contemporary world and has become ineffectual because it has failed to challenge the status quo or work for any sort of social change.¹⁸

As mentioned, traditional interpretations of discipleship as products of historical, socio-historical, and literary criticism are important because they reveal the global function of discipleship. However, they have overlooked how that global function is defined within the local, the social, cultural, economic, political, and religious situations of people in the world encoded in the text, and in the world of the present reader. An analysis of these concerns has however been made possible by the emergence of new methods of interpretation, such as an approach that is shaped by the world of the reader and his or her hermeneutical perspective.

2. Methods that signify the location of readers with their interpretations

Considering the reader's situation to be important, Fernando F. Segovia speaks of the location of meaning as an encounter between text and reader.¹⁹ This differs from the traditional approaches of historical and literary criticism which primarily locate meaning in the world of the text and the world of the author. Such a shift has raised questions regarding

¹⁸ R. S. Sugirtharajah, *Postcolonial Criticism and Biblical Interpretation* (Oxford: Oxford University Press, 2002), 26.

¹⁹ Fernando F. Segovia, "Cultural Studies and Contemporary Biblical Criticism: Ideological Criticism as Mode of Discourse," in *Reading From This Place: Social Location and Biblical Interpretation in Global Perspective*, vol. 2, eds. Fernando F. Segovia and Mary Ann Tolbert (Minneapolis: Fortress, 1995), 1-17.

how the practitioners and proponents of the traditional methods of biblical criticism, who came from a wide range of different social and geographical locations, overlooked the perspectives and agendas of readers whose readings of the text are necessarily affected by their own social, cultural, economic, religious and political locations and situations. Thus, a number of studies based on personal location and situation emerged in the mid-1970s in which new ideological approaches were developed and institutionalized into the mainstream of biblical studies.²⁰ This shift in biblical interpretation also brought changes to the interpretations of discipleship. I look upon these studies as the beginning of a type of exploration into discipleship which pays attention to local situations and local people.

Feminist criticism, as the most prominent among those approaches, is a well-known form of ideological critique which engages the text and challenges influential and dominant methods of interpretation through the filter of the social and political concerns and interests of women.²¹ Feminist readers whose emphasis is on reading for social liberation insist on reading discipleship through a lens that opens up the potential for reading women as also being disciples of Jesus.²² For example, Elaine M. Wainwright's study, using the literary-historical method, constitutes a critical reading of the Matthean Gospel from a feminist perspective, which recognizes the voice/s of marginalized women in the text. Her inclusive interpretation of the crowd's following in 4:25 and its link to the healing of Peter's mother-

²⁰ See Fernando F. Segovia, "And They Began to Speak in Other Tongues: Competing Modes of Discourse in Contemporary Biblical Criticism," in *Reading From This Place: Social Location and Biblical Interpretation in the United States*, vol. 1, eds. Fernando Segovia and Mary Ann Tolbert (Minneapolis: Fortress, 1995), 1-34. Segovia refers to the approach that signifies the world of the reader as 'cultural criticism.' See also R. S. Sugirtharajah, ed., *Vernacular Hermeneutics* (Sheffield: Sheffield Academic Press, 1999). Sugirtharajah considers that approach as 'cultural studies approach or vernacular hermeneutics.'

²¹ An overview of feminist criticism's directions and influence within Matthean studies is shown in Elaine M. Wainwright, "Feminist Criticism and the Gospel of Matthew," in *Methods for Matthew* (ed. Mark Allan Powell; Cambridge: Cambridge University Press, 2009), 83-117.

²² Other examples are: Janice Capel Anderson, "Matthew: Gender and Reading," *Semeia* 28 (1983): 3-27; Elizabeth Schüssler Fiorenza, *Discipleship of Equals: A Critical Feminist Ekklesia-ology of Liberation* (London: SCM, 1993).

in-law (8:14-15) and the woman with haemorrhages (9:20-22), shows a significant difference from the exclusive interpretations of discipleship made by the male European-American scholars. The male studies of discipleship restrict the calling of Jesus' disciples to the twelve, which includes the four fishermen in 4:18-22. Wainwright argues that the crowds following in 4:25 are similar to the four fishermen following in 4:20, except that the crowd does not indicate gender differences.²³ Thus, the crowd's following in 4:25 includes both women and men, who responded positively to Jesus' ministry. Those people include Peter's mother-in-law (8:14-15) and the woman with haemorrhages (9:20-22).

Wainwright's interpretation of Peter's mother-in-law differs significantly from the male European-American interpretations. According to Wainwright, the healing of Peter's mother-in-law (8:14-15) points out another member of the crowd whose mission is to serve Jesus in her household and beyond.²⁴ Thus, Peter's mother-in-law is regarded as another disciple of Jesus.²⁵

Another group of readers that considers the meaning of discipleship in relation to the readers' world is postcolonial readers. They look at the text from a postcolonial point of view. For example, the Botswanan scholar Musa W. Dube, who considers herself a postcolonial feminist, also insists on reading for social liberation as a woman but with a postcolonial emphasis. Dube writes that there has been a problem of colonialism in the spread of Christianity. This has been exclusivist, and is contradictory to the goals of Jesus' ministry. For her, this problem is shown in and through the connection between the missionaries and Bible readers and their Christian institutions. It allows readers in the postcolonial era to take a new ethical approach that is meaningful and appropriate to them.

²³ Wainwright, *Towards a Feminist Critical Reading*, 80-81.

²⁴ Wainwright, *Towards a Feminist Critical Reading*, 83-87.

²⁵ In other words, this woman's serving Jesus makes her a servant or disciple on behalf of Jesus. This is reflected in Wainwright's emphasising of this woman's service as indication of 'going beyond.'

For Dube, such a connection enables readers to illuminate the meaning and implications of the text within a postcolonial context. For example, in Dube's interpretation of Matt 28:19a, she analyses the command *to make disciples of all nations* as part of an ideology that bolsters and encourages imperialism.²⁶ She relates this interpretation to her own situation as a well-travelled African woman scholar.²⁷ Based on that experience, Dube claims that "[t]he command (*to make disciples of all nations*) not only instructs Christian readers to travel to all nations but also contains a 'pedagogical imperative'"²⁸ This means that the commissioning of disciples gives the traveller the authority not only to trespass on other nations but also to proclaim the authenticity of the Christian message they carry as more important than the nation's beliefs. According to Dube, the implication of that command is that on the one hand it requires other nations to listen to the disciples' message, and on the other hand, it suggests that other world views are not worth listening to. She found that in her case as a student, who travelled to Great Britain and the United States for theological and biblical studies,²⁹ the expectation was that she would be "discipled" by them."³⁰ Thus, she considers the imperial sense of the command 'to make disciples of all nations' as conforming to the colonial and imperial expansion of American and European powers. Dube therefore regards the Bible as an imperialist text. She observes that, "the future course and role of biblical criticism must be informed by our own *history*, our own experience, and

²⁶ Dube, *Postcolonial Feminist Interpretation*, 157-95

²⁷ Dube, *Postcolonial Feminist Interpretation*, 130-35. Here Dube interprets other events in Matthew's gospel such as 'tax issues and the trial of Jesus' as illustrating the Matthean text as having an imperial setting.

²⁸ Musa W. Dube, "Go Therefore and Make Disciples of All Nations" (Matt 8:19a): A Postcolonial Perspective on Biblical Criticism and Pedagogy," in *Teaching the Bible: The Discourses and Politics of Biblical Pedagogy*," eds. Fernando F. Segovia and Mary Ann Tobert (Maryknoll: Orbis, 1998), 224.

²⁹ These nations are the United Kingdom where she did her Master degree and the United States of America, where she wrote her Doctor of Philosophy dissertation.

³⁰ Dube, "Go Therefore and Make Disciples of All Nations", 226.

our quest for cultural and economic liberation.”³¹ Dube, unlike other interpreters of discipleship, places colonialism at the centre of the biblical text and biblical interpretation by considering the Matthean text as an imperialist text. The discussion of ‘imperialism and colonialism’ by Dube is in relation to European imperial and colonial expansion into Africa, which she claims was helped by the imperial language of the biblical text.

These readings by Wainwright and Dube signify who they are as readers. Wainwright interprets the text from her perspective as a woman who considers the women characters in the story such as Peter’s mother-in-law as other disciples of Jesus. Dube’s interpretation looks at the text from her position as an African woman in the previously colonized world of Africa. She considers the Bible to be an imperial text whose language and interpretations were contributing factors to the colonization of the people of Africa. The important aspect of these interpretations as examples of interpretations of discipleship in Matthew undertaken from their worlds as readers is their attempt to make sense of the purpose of Jesus’ ministry in relation to who they are as people in their own contexts. This aspect is a crucial factor in my proposed reading.

3. My proposed reading of discipleship

My proposed reading is a postcolonial reading of Matt 4:12-25 and 7:24-8:22 from my hermeneutic, *tautuailava* (service in-between spaces). Like Dube’s and Wainwright’s studies discussed above, my reading identifies my location as a reader or interpreter in Samoan society utilizing the postcolonial approach of hybridity to identify and define that location.³² At least, two different worlds are involved in the context which gave rise to this study: the world of the text, and my Samoan world. There is a third world as well: the

³¹ Dube, “Go Therefore and Make Disciples of All Nations,” 228.

³² One important part of this location is my consideration of the women as *tautua* (servant) like men from my point of view as a brother in the sister-brother relationship in *faaSamoa*. I will explain this point in my explanation of ‘egalitarianism’ in Chapter Three.

scholarly or academic world with which my reading will be brought into critical conversation. There is a need to bring these worlds into a relationship, so that discipleship is explored in conjunction with the reality of my world as a Samoan reader or interpreter. The philosophical approach used to bring these worlds together is guided by Gadamer's aesthetic theory which provides a backdrop of how I approach the text with a postcolonial hermeneutic.

According to Gadamer, we compare the question of meaning to the experience of art. The main question Gadamer asks is: how can we find the meaning of art or the true beauty of art? Gadamer contends that artwork has the world behind it, which is the artist's world, for he or she produces the art. The art is left by itself and it has its own world. When it is experienced aesthetically by a spectator, it is viewed from the world of the spectator. This experiencing of art is called 'play'.³³ The spectator has brought to the artwork his or her pre-understanding of the art, the human experience is general. At the meeting point, the art is transformed into reality at the present moment. Gadamer talks about 'play' as a contemporary movement that brings out the present meaning of the art.³⁴ In connection with the literary text, Gadamer suggests that like the experience of works of art, reading and understanding is also a practice of art in the moment when the 'play movement' occurs. Thus, our task today is to free ourselves from the influence of classical hermeneutics which restricts our interpretation to one direction.³⁵ Encountering a work of art and a text, we are actually experiencing it in relation to our present situation and location.

³³ Hans-Georg Gadamer, *Truth and Method*, trans. Joel Weinsheimer and Donald G. Marshall, (New York: Seabury Press, 1975), 91-102.

³⁴ Gadamer, *Truth and Method*, 112-16.

³⁵ Gadamer, *Truth and Method*, 147.

Relating the theory to my situation, I already have a pre-understanding of discipleship in Matthew's gospel, the so-called traditional discipleship; an understanding based on the Christian tradition of leaving family, as one of the characteristics of becoming a disciple which implies considering church needs more important than family. Growing up in a Samoan church and community that considers church needs more important than family, I have accepted that tradition. However, witnessing the influence of that aspect of discipleship on local families in Samoan society, I began to question some of the passages in Matthew's gospel, ones that seem to show discipleship as a mission where a disciple is literally portrayed as abandoning family to follow Jesus. To find answers, I will have to approach those texts with that pre-understanding of the influence of that tradition of discipleship, and at a moment of 'play', new meaning should be able to emerge—an inclusive meaning that is appropriate to my concerns. But how can that moment of 'play' produce meaning? Gadamer's idea of the 'fusion of two horizons' provides a resolution.

Gadamer's idea of 'play movement' is a very important part of his theory of the 'fusion of two horizons.'³⁶ The 'play' occurs in a dialogue between the text and the reader. Dialogue forms the understanding of the text and that understanding is the converging of the interpreter's horizon and the horizon of the text.³⁷ In other words, Gadamer suggests that at a certain point, understanding brings about fusion between the text's horizon and the reader's horizon. Within my study, there will be a 'play' between the textual and traditional understanding of discipleship, and the horizon of undertaking the role of service in my family and village in *fa'aSamoa* (Samoan way), and in the inclusive nature of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν. Part of this 'play' is my experience of fluctuation

³⁶ Gadamer, *Truth and Method*, 273-81. See also Anthony S. Thiselton, *The Two Horizons: New Testament Hermeneutical Philosophical Description with special reference to Heidegger, Bultmann, Gadamer, and Wittgenstein* (Exeter: Paternoster, 1980), 307-10.

³⁷ Gadamer, *Truth and Method*, 273.

in between the margin and centre of Samoan society in which questions emerged about the impact of traditional discipleship, in my world. It is where I realize that there is contradiction between inequality caused by the impact of traditional discipleship in Samoa, and egalitarianism in the culture of servanthood in the *fa'aSamoa* and Jesus' proclamation of God's kingdom. As such, I consider egalitarianism as the critical element of this 'play movement.' How this experience is utilized in the reading process is best described by the postcolonial element of hybridity which will be the hermeneutical lens that will enable exploration of the marginalized in the text. But, to explore the text another approach is required, namely, a critical biblical methodology.

The reading therefore will be: from who I am as Samoan as defined by the postcolonial element of hybridity. I will explore whether the narrator tells and shows Jesus' ministry in Matt 4:12-25 and 7:24-8:22, as a mission that reveals giving primary attention to the needs and rights of local people in the local world encoded within the text. The methodology to do this reading is that of *tautuaileva* (service in-between spaces), as my postcolonial hermeneutic, and it will be melded with 'socio-rhetorical criticism.' This methodological approach enables analyses of the world encoded in the text³⁸ and as such it allows me as a reader to interact with the characters, events, and social, cultural, political, and religious systems in that world.

The socio-rhetorical approach looks at how language communicates narratively and rhetorically the characters and their relationships to each other and the events they are involved in, in the place encoded in the text. The approach also allows readers to explore how social and cultural aspects, systems and beliefs are encoded in the language of the text. My use of socio-rhetorical criticism therefore will enable me to explore how the texts as

³⁸ I consider this world as an actual-lived-setting because it has its own language and arrangement in terms of its characters and events as encoded in the text.

rhetorical and narrative units can be brought into dialogue with the embodiment and personification of *tautua* where the needs of the local people are recognized and considered. This will be done in and through my exploring of the language, narration, and progression of the selected texts, analysing how the characters as local people relate to each other, and how and why they act and respond positively to Jesus' ministry. That positive response will be examined for the way it reveals the characters' entering the space of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν, a space beyond the spaces they are familiar with, in their search for ways to fulfill their needs and roles as members of local families and households.

I locate myself as a member of the diaspora Samoan crowd that seeks ways to improve the situations of families back home. Thus, like Wainwright's interpretation, I treat the crowd as a collective character group within the text, one that is comprised of everyone who follows Jesus and who has a chance of becoming a disciple of Jesus. That consideration of the crowd represents the inclusion of the colonized and marginalized as pictured in the world encoded in the text, and as participants in the first century Mediterranean world where Christians' lives were a blending together of their environments and the contexts they lived in, with Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν. This interpretation also focuses on the important function of women in the local households of the first century Mediterranean world. Thus, my reading of discipleship in Matthew's gospel as a reader response to discipleship in the Matthean text is a postcolonial reading emerging from my experience as a local member of Samoan society. It is an attempt as a Samoan to seek how the Christians as local people are considered in Jesus' undertaking of discipleship in the real world.

4. Conclusion

This chapter has shown that various interpretations of discipleship are determined by the different methods used by readers or interpreters. While the traditional methods such as historical and literary criticism have tended to dominate scholarship, their interpretations have focussed on certain aspects of discipleship to the neglect of others. This thesis contends that the consideration of discipleship in terms of Jesus' ministry in a particular local place and space in the Matthean story, which has been overlooked by the globally-emphasized focus of traditional methods, needs attention. In fact, the various needs of local people, families, and communities, in the local world encoded in the text have been taken for granted. There are parts of the Matthean story that show Jesus' summoning some of his followers to return to help their families such as the sending of the centurion back to his household (5:5-13). The new methods of approaching the text from the world of the reader enable a richer exploration of discipleship in the Matthean text. As outlined above, my approach is influenced by my sense of identity in relation to my experience and understanding of place in the Samoan social and cultural world. That sense of place is determined by my experience of social, cultural, economic, and religious issues, and my understanding of how people should relate to each other in Samoan culture. The issue that I have experienced which determines the making of this study is the failure of the practice of traditional discipleship to consider the needs and rights of local people. Thus, that issue as a problem evokes for me 'egalitarianism' as the critical element to expose the marginalized in my world, and in the text. But who I am as Samoan is not static. As such, the postcolonial concept of hybridity is employed in order to account for the complex and unique way in which my identity functions. In the next chapter, I will explore the postcolonial phenomenon in more detail, identifying how hybridity specifically shapes and defines my location as it will also inform the reading of the Matthean text.

CHAPTER TWO: HYBRIDITY AND ITS FUNCTION IN THIS STUDY

In this chapter, I will examine postcolonialism as a scholarly discipline focussing on hybridity, one of its categories of analysis in order to define and shape my location as reader. This location will shape the hermeneutic through which I interpret the biblical texts in subsequent chapters.

1. Postcolonialism as a scholarly discipline

Postcolonialism as a scholarly discipline addresses the complex phenomenon of postcoloniality. It is a consequence of, and response to, colonialism. In other words, postcolonialism as a field of study is "...located within the wider concept of 'postcoloniality' and will be seen as the academic response to postcoloniality..."¹ To clarify, I will start with an explanation of postcoloniality. The term defines the postcolonial phenomenon as a discussion of the beginning and consequences of colonization, and reactions to that colonization. It is important to bear in mind that it is not possible to identify one colonial period as the starting point of postcoloniality. The definition of postcoloniality stated here depends to a certain extent on the country and historical period under discussion. For example, my use of postcoloniality in relation to Samoa is twofold. First, it defines the influence of European colonization of Samoa which includes some failures of missionaries' teachings as revealed in this study, focusing on the 18th century as the beginning. Second, it designates the internal colonization of the Samoan people by Samoans' own social and cultural practices and values.

¹ Anna Runesson, *Exegesis in the Making: Postcolonialism and New Testament Studies* (Leiden: Brill, 2011), 25.

The term postcolonialism is grounded in the history of European colonialist and institutional practices.² It has been used to examine reactions to European colonialism. It also designates a post-independence period—a time after a colonial power has formally withdrawn from a nation. From the late 1970s, the term postcolonialism has been utilised by literary and cultural studies scholars to discuss the cultural impact of colonization. It was an attempt to bring a political flavour into other fields of literary studies. Postcolonialism, like poststructuralism and postmodernism, is categorized and defined as a field of study that emerged after modernism.

The prefix ‘post’ in the term is a point of debate amongst scholars. What, for example, does the ‘post’ in postcolonialism actually refer to? The difference between ‘post-colonialism’ and ‘postcolonialism’ will provide an answer to the above question. Despite the hyphenated word being one word, the use of the hyphen incorporates two distinctively defined times, colonialism and after colonialism, as historical periods that seem to have no crossover. The term without the hyphen indicates that postcolonialism is a dynamic period—a historical period full of changes.³ Homi Bhabha prefers this second definition of postcolonialism, accentuating the prefix ‘post’ as indicating and expressing what he calls ‘beyond’.⁴ According to Bhabha, ‘post’ as meaning ‘beyond’ defines the reality of the complex interdependent relationship between the colonizer and the colonized. It is Bhabha’s definition of postcolonialism that is used in this study.

In the development of postcolonialism as a scholarly discipline, three scholars are very important: Edward Said, Gayatri Spivak and Homi Bhabha. Understanding their works is important in the development of my own postcolonial hermeneutic. Postcolonialism as a

² Bill Ashcroft, et al., *Post-Colonial Studies: The Key Concepts* (London: Routledge, 2000), 186-92.

³ Ashcroft, et al., *Post-Colonial Studies*, 186-88.

⁴ Homi Bhabha, *The Location of Culture* (London: Routledge, 1994), 1, 6, 26.

field of study appeared in literary and cultural studies, then later in biblical studies when Edward Said's book *Orientalism* came out in 1978 condemning western depictions of the Orient.⁵ This work of Said is based on Michael Foucault's notion of knowledge and power being used to accentuate the existence of imperialism and the resistance to it. According to Said, Europeans, by formalizing the study of the Orient and its representation in other literary and cultural texts such as novels and travel diaries, asserted particular ways of thinking which continue to drive and reinscribe the colonization of the Orient. Said argues that those colonial discourses show the construction of Europe as the dominant 'self', and the colonized Orient as the 'other.' His analysis is based on the notion of binary opposition between the 'self' as the colonizer, and the 'other' as the colonized. Said relates his exploration to biblical studies by requesting a postcolonial analysis of the Europeans' and Americans' discursive methods used in their interpretations of the Bible.

Spivak and Bhabha were critical of Said's colonial discourse analysis, particularly the notion of binary opposition. In her essay, 'Can the Subaltern Speak?', Spivak talks of difficulties of recovering the voices constructed in colonial texts, such as the voices of women.⁶ According to Spivak, speaking should not be taken literally as talk. Women and natives did speak, but the problem was that there was already a constructed mindset in which the utterances of women and natives were historically categorized. In this way, an analysis of the voices in the notion of binary opposition continues to consider the voices of women and natives within that constructed type of thinking. However, according to Spivak, native cultures are ripped apart by the invasion and colonization by outsiders. Therefore it is only from a shattering of 'in-between' space that the women and natives can speak.

⁵ Edward Said, *Orientalism: Western Conceptions of the Orient* (London: Penguin Books, 1978).

⁶ Gayatri C. Spivak, "Can the Subaltern Speak?" in *Marxism and the Interpretation of Culture*, eds. Cary Nelson and Lawrence Grossberg (Urbana: University of Illinois Press, 1988), 271-314.

Bhabha argues that there is no fixed binary opposition between the colonizer and the colonized because both are caught up in a complicated interdependent relationship, and given the complexity in that reciprocal relationship, it is important to explore what the results are of the crossing over of the colonizer's and colonized's cultures and ideas and how colonialism influenced those results. Bhabha is especially critical of Said's undermining of the ambivalent expression of colonial discourse when read and interpreted from the point of view of the colonized. Said's and Spivak's insights help make postcolonialism a reading strategy and Bhabha's work contributes to make postcolonialism a state or condition of the reader.⁷ The relevance of Bhabha's argument to the current study will be explored later in this chapter.

Postcolonialism as a response to the postcolonial phenomenon is shown in this example: despite the formal withdrawal of colonial powers, colonialism still exists in the so-called independent nations in other forms and shapes. For example, in terms of literary and cultural studies, although the colonial powers have gone, their literature and interpretations continue to have a dominant impact and influence on the education of new generations in the former colonized nations, such as the conservative approach in theological schools in Samoa which uphold western traditional methods and interpretations of the Bible. Postcolonialism, as an academic reaction to that consequence, explores diverse colonial and postcolonial situations, responses and interactions as shown in different scholarly approaches such as liberation theology,⁸ subaltern studies⁹ and postcolonial feminist studies¹⁰ that challenge those traditional methods.

⁷ R. S. Sugirtharajah, "A Postcolonial Exploration of Collusion and Construction in Biblical Interpretation," in *The Postcolonial Bible (Bible and Postcolonialism)*, ed. R. S. Sugirtharajah (Sheffield: Sheffield Academic, 1998), 93.

⁸ For example see Sugirtharajah, *Postcolonial Criticism*, 103-26.

⁹ For example see Guha Ranajit, ed., *A Subaltern Studies Reader, 1986-1995* (Minneapolis: University of

2. Applicability of postcolonialism to biblical studies

The Bible is a work of literature comprised of colonial and postcolonial histories, stories, and theologies. Considering the NT as (a) construction/s and an invention of first century Christians,¹¹ it consists of texts produced by authors and received by readers who were historically and socially conditioned.¹² These constructions and inventions were influenced by colonial and postcolonial societies. For example, first century Mediterranean society was a colonial society under Roman imperial rule. This same society can also be considered a postcolonial society because it continued to be influenced by the Hellenistic world after Alexander the Great until the Roman Empire established its control around the Mediterranean. Thus, because the NT histories, stories and messages came out of the first century Mediterranean world, the effect and consequences of those colonial and postcolonial times and spaces are reflected in its literature. Segovia applies postcolonialism, using the intercultural study approach to explore colonial and postcolonial issues in the biblical text. In doing so, he uses postcolonialism to retrieve unheard voices in the text, opens up spaces to make these voices recognized, examines power relations and their influences which oppress these voices in the text, and considers how these relations define the cultural situations of a certain reader.¹³ Relating the application of postcolonialism to studies of Matthew, Mark Allan Powell writes:

Minnesota Press, 1997).

¹⁰ For example see Dube, *Postcolonial Feminist Interpretation*.

¹¹ I am referring here to Robbins' argument that the New Testament text is an invention of Christian discourse by First Century Christians. See Vernon K. Robbins, *The Invention of Christian Discourse*, vol. 1 (Blandform Forum: Deo, 2009), 21.

¹² Fernando S. Segovia, "Toward Interculturalism: Reading Strategy from the Diaspora", in *Reading From This Place: Social Location and Biblical Interpretation in Global Perspective*, vol. 2, ed. Fernando F. Segovia and Mary Ann Tolbert (Minneapolis: Fortress, 1995), 321-30.

¹³ Fernando F. Segovia, "Postcolonial Criticism and the Gospel of Matthew," in *Methods of Matthew*, ed. Mark Allan Powell (Cambridge: Cambridge University Press, 2009), 207.

[i]n studies of Matthew, postcolonial critics seek to recover “silenced voices” in the history and culture of Gospel interpretation and in the Gospel itself. The process of doing this often involves contesting presuppositions and either exposing or accentuating the political implications of dominant interpretations of the Gospel. For example, postcolonial critics seek to articulate the view that Matthew’s Gospel takes toward imperial power (the Roman Empire) and toward those who were subordinated and dominated by that power.¹⁴

Hence, postcolonialism’s applicability to my study of Matthew’s gospel can be viewed as revolving around discipleship and family ties and their interpretations, as an exploration of power relations in the world encoded in the text, and as an exploration of the story of Jesus’ ministry dealing with the needs of local people in local contexts ruled and controlled by Roman imperial power and other colonial systems. Postcolonialism is a way of defining my location as a reader in the present world. Thus, in this study, it provides a lens on how the narrator of Jesus’ ministry, encoded in the text, tells and shows the ambivalence of the crowds as the colonized, and how they seek survival in the Roman imperial, Jewish religious, and Mediterranean social and cultural colonial worlds. While there are a number of approaches to postcolonial readings,¹⁵ I will concentrate on the hybridity approach as a hermeneutic.

3. Hybridity as the postcolonial approach that defines my location as reader

In postcolonial biblical studies a postcolonial hermeneutic exposes the way in which the European powers used the Bible to legitimise colonial expansion.¹⁶ Postcolonialism emerged to re-examine the texts, histories and cultures of the peoples that were changed by

¹⁴ Mark Allan Powell, “Introduction”, in *Methods of Matthew*, ed. Mark Allan Powell (Cambridge: Cambridge University Press, 2009), 10.

¹⁵ Other approaches are the nativist, resistance, and intercultural. The nativist approach is a reading strategy that allows an indigenous people’s pre-colonial and colonial histories, cultures and contexts to inform their reading practice. Sugirtharajah considers postcolonialism “...as a resistant discourse, which tries to write back and work against colonial assumptions, representation, and ideologies”. (R. S. Sugirtharajah, *Asian Biblical Hermeneutics and Postcolonialism: Contesting Interpretation* (Sheffield: Sheffield Academic, 1998), ix, x. The intercultural approach is cross-cultural which emerged from a diaspora experience. Its leading advocate is Fernando Segovia. His use of this cross-cultural approach is explained in three ways. See Segovia, “Toward Interculturalism”, 321-30.

¹⁶ Sugirtharajah, *Postcolonial Criticism and Biblical Interpretation*, 43-44.

colonization.¹⁷ One of the analytical tools of postcolonial thinking is Homi Bhabha's concept of 'hybridity'. The hybridity approach emphasizes a cross-cultural approach but goes beyond intercultural criticism as a reading strategy as it recognizes the complexities in the interdependent relationship between the colonized and the colonizer. It is a transcultural approach which allows the marginalized or colonized situation of a reader to become a key to an interpretation of the Bible. It does not impose that situation on the text, but rather provides a departure point for seeking in the text an understanding that would define a transformation of that situation.

Hybridity is defined by Bhabha as a mixture of identity or culture in a 'third space' in which colonized people respond to colonial rule.¹⁸ He writes:

[t]hese 'in-between' spaces provide the terrain for elaborating strategies of selfhood – singular or communal – that initiate new signs of identity, and innovative sites of collaboration, and contestation, in the act of defining the idea of society itself.¹⁹

In other words, hybridity is an in-between space in which different cultures and identities meet.²⁰ It is a postcolonial identity that takes place in the relationship between the colonized and the colonizer. This space is defined as ambiguous because it is characterized by resistance and conflict. In this study, hybridity is used to identify my location as a 'reader or interpreter' in Samoan society in terms of who I am in light of my sense of place. I place myself in the 'borderland/s' space to seek not equality but opportunity to survive as

¹⁷ Sugirtharajah, *Postcolonial Criticism and Biblical Interpretation*, 11.

¹⁸ Bhabha, *The Location of Culture*, 163.

¹⁹ Bhabha, *The Location of Culture*, 2.

²⁰ Hybridity will be clarified by the meanings of these two terms that make up this model as explained by Bhabha. First, the term *mimicry* describes the ambivalent relationship between the colonizer and the colonized in colonial and postcolonial discourse. See Ashcroft et al., *Post-Colonial Studies*, 139. Second, the term *ambivalence* describes a persistent fluctuation which occurs through wanting one thing and also the opposite at the same time. See Bhabha, *The Location of Culture*, 121-31; 145-74.

a member of a Samoan family in today's world.²¹ I will elaborate on how I look at hybridity as borderland/s space in Chapter Three during my discussion of the egalitarianism and its pertinence for interpreting discipleship within the Matthean text.

Of course, discussing hybridity as a mixture of identity or culture has its limitations. Robert Young, for instance, suggests that hybridity has prejudiced roots because it is grounded in the racially-biased discourse of nineteenth century evolutionary theory.²² Paul Gilroy similarly argues that it disregards the importance of pure parents giving attention to impure offspring.²³ Steven Engler indicates another weakness of hybridity is an overemphasis of differences in time and space due to the accentuating of historical origins over what is really happening or vice versa. Engler adds that this differentiation can be misleading when a particular tradition or way of thinking at a certain time and space is used in a way that could bring about misleading or invented traditions or ideologies.²⁴ John Hutnyk contributes another criticism of hybridity, arguing that it underemphasizes existing differences by drawing attention to apparent distinctions while ignoring the important ones. According to Hutnyk, hybridity overlooks serious differences and assumes equality where important issues are concealed, such as power and authority.²⁵

²¹ Some references on what 'borderlands' as a space means in defining a particular location of either an individual or a group of people, see Ken A. Grant, "Living in the Borderlands – An Identity and a Proposal," *Di* 49, no. 1 (2010): 26-33; S.N.J.M. Sophia Park, "The Galilean Jesus: Creating a Borderland at the Foot of the Cross (Jn 19:23-30)," *TS* 70 (2009): 419-36; Sherry B. Ortner, "Borderland Politics and Erotics: Gender and Sexuality in Himalayan Mountaineering," in *Making Gender: The Politics and Erotics of Culture* (Boston: Beacon, 1996), 181-212; Elaine M. Wainwright, *Women Healing/Healing Women: The Genderization of Healing in Early Christianity* (London: Equinox, 2006), 17-18, 143-46.

²² Robert Young, *Colonial Desire: Hybridity in Theory, Culture and Race* (London: Routledge, 1995), 6-19.

²³ Paul Gilroy, *Between Camps: Nations, Cultures and The Allure of Race* (London: Routledge, 2004), 105-06, 117, 250-51.

²⁴ Steven Engler, "Tradition's Legacy" in *Historicizing Tradition in the Study of Religion*, ed. Steven Engler and Gregory P. Grieve (New York: DeGruyter, 2005), 357-78.

²⁵ John Hutnyk, "Hybridity," *ERS* 28, no 1 (2005): 96-99.

These criticisms show that hybridity identifies and describes something not ‘pure’. However, from the point of view of those seeking survival in today’s world, the weaknesses of using ‘hybridity’ as a postcolonial approach—its biased roots, impure offspring, overemphasis and underemphasis of distinctions in different times and space—actually suggest the importance of what hybridity, in reality, means. These are the complexities of the reciprocal relationships that various people are engaged in at different levels of spaces and places as a result of colonisation or in a postcolonial context. Thus, hybridity represents the unpredictability of what is really happening to a particular reader in a particular situation, which is no different from what Doreen Massey called “...places and their identities (that are) always unfixed, contested and multiple.”²⁶ That unpredictability asserts what Bhabha describes as ambivalence in the complex relationship between the colonizer and the colonized. In other words, the unpredictability represented by hybridity reflects the ability of the people to act and respond to any situation on the spot according to their own needs. Sometimes the weighing up of mixtures of understandings, cultures and values can be unbalanced and misleading, but no hybridity is absolutely balanced. For example, as a Samoan, I was born in Samoa and most of my education was completed in Aotearoa/New Zealand.²⁷ I am a hybrid myself. When making decisions as a family member in a Samoan family context in Aotearoa/New Zealand, this unbalanced and unfixed situation has many ramifications. It may mean a swing toward the Aotearoa/New Zealand way of life which could affect the Samoan way of doing things or vice versa. Despite this unbalanced fluctuation between these two cultural spaces there will usually be a positive outcome, based on survival within the dominant culture. Thus, the complexity of standing in-between spaces produces a positive outcome beneficial to the person in that situation. It is

²⁶ Doreen Massey, *Space, Place and Gender* (Cambridge: Polity, 1994), 5.

²⁷ My use of Aotearoa/New Zealand reflects the hybridity approach, *tautuailleva* (service in-between spaces), emphasised in this study.

an opportunity to go beyond the boundaries that have been holding back a marginalized, ambivalent and confused person from seeking better ways that will help him or her survive in a particular space or place. Thus, I will utilise ‘hybridity’ to define the space and location in which I place myself as a Samoan reader of the text. Choosing ‘hybridity’ enables the followers of Christ in my world and in the text to respond to the colonial rule portrayed in my world, in the text, and in its history of interpretation.

4. Conclusion

In this chapter I have explored postcolonialism as a field of study that challenges the activities and impact of colonialism. Within the discipline of biblical studies, postcolonialism is used as a reading strategy as well as reflecting the state or condition of a reader. My use of the postcolonial approach is intended to identify my location as a reader and to inform my analysis of discipleship in the Matthean text. It signifies who I was/am as Samoan: someone who was marginalized and colonized but is now reaching a point of realisation of a way to approach life in today’s world. It is where other cultures and values such as the colonizer’s culture/s and value/s are considered important because they have embodied opportunities that will help me survive in today’s world. It allows my local situation as a reader to be defined and analysed within the global importance of God’s message of salvation.²⁸ It appropriates the ideology of survival underlying my reading. In other words, ‘hybridity’ as a postcolonial hermeneutic enables me to identify the expression and structures of the negotiated interdependent relationships between the colonizer and the colonized not only in my context but in the text. It also reveals how the colonized survive in the world encoded in the text and hence can survive in my context.

²⁸ This is different from the intercultural criticism approach which does not consider marginalization and oppression as a key to interpreting the Bible.

CHAPTER THREE: TAUTUAILEVA, MY LOCATION IN THIRD SPACE AS READER

This chapter explains my reading location in a third space which I label *tautuaileva* (service in-between spaces). The entrance to this third space is determined by who I am as a member of a Samoan family and church in Samoan society and I consider myself to be a *tautua* (servant). *Tautua* is not just a social and cultural status of a member of a Samoan family. It is a family- and community-based social and cultural role and practice. Thus, being *tautua* exhibits my role and responsibility to my family and church regardless of my gender, academic achievements, and status as a church minister and a father. As such, *tautua* expresses and depicts my sense of place as a Samoan that determines how and why I enter the third space, *tautuaileva*. The following exploration of my identity as Samoan will begin by defining the concepts ‘identity’ and ‘place’ from a cultural and ethnic perspective, followed by my explanation of *tautua* as shaping that perspective. Part of my role as *tautua* is to identify problems that hamper the fulfillment of that role and realize a pathway to address those problems. In section three of this chapter, I identify the problem that determines how I enter the third space. The overriding problem is marginalization and inequality, which in part, has been caused and exacerbated by the persistent teaching and practice of traditional discipleship in Samoan society. As a result, I decide to enter the third space which will be explained in section four, where I discuss egalitarianism exhibited by *tautua* as a critical element to expose the marginalized in my world, helping me to identify the marginalized in the texts. The chapter concludes by specifying the categories of my location that will be utilised as hermeneutical lenses in the interpretation of the Matthean texts.

1. Concepts of ‘identity’ and ‘place’ and their relationship

According to the *Oxford English Dictionary*, identity means “[t]he quality or condition of being the same substance, composition, nature, properties, or in particular qualities under consideration; absolute or essential sameness; oneness.”¹ This definition speaks of identity as defining how I am the same as, and distinct from, others. In other words, who I can be identified with either in accordance with my individual characteristics or in regard to the characteristics of a group of people to which I belong. Generally, according to this definition, there are different types of identities. However, in this study, I will focus mainly on my social and cultural identity as Samoan in relation to my understanding of Samoa as a local place, one with its own culture, values, spaces, and people. This focus is based on my understanding of the Samoan social and cultural world as the lens which informs my seeing, experiencing, and exploring of everyday life. So to introduce what identity means to me as a Samoan, I use the character of being a servant in Samoan culture, as expressed and pictured in its culture of service (*tautua*), which describes a Samoan who knows his or her role as a member of a Samoan family and village. That is, one who is able to listen to, see, and feel the needs of his or her family and village, and act to fulfill them despite challenges he or she will encounter in doing so. Indeed, identity is not just about identifying the person according to the culture he or she belongs to, but also how he or she puts that culture into action. Thus, identity is action-in-progress that is persistently shaped by the changes I encounter in the world/s I live in. In this way, my sense of identity as *tautua* is not static but dynamic.

But that sense of identity cannot be felt and understood without a sense of place.

The *Oxford Dictionary of Geography* defines place as “a particular point on earth’s surface;

¹ “Identity” *OED* (Oxford: Oxford University Press, 2013), cited 21 Sept. 2013, online <http://www.oed.com.ezproxy.auckland.ac.nz/view/Entry/91004?redirectedFrom=identity#eid>

an identifiable location for a situation imbued with human values.”² What this means is that place is a certain point on earth identified by how a group of people live in that place in terms of their values. This implies that place is not just a location. It is also a space that is identified by the various situations emergent from interactions among people in terms of their human values. Thus, place is a location and a space lived in and controlled by people. It is the environment where I learn how to live and relate to other people. It is also the environment where I experience familiar and unfamiliar situations based on the human values accepted by people who inhabit that place. In this way, understanding the particular place I belong in a society determines how I see and experience other places. More importantly, it shapes how I see other people in other places. Thus, a sense of place is important in defining who I am as a Samoan.

2. *Tautua*: my identity, my sense of place

According to Charles Taylor “we cannot understand another society until we have understood ourselves better as well.”³ For me, in order to understand discipleship as a service that aims to help those in need, I have to understand the culture of service (*tautua*) in my world as a Samoan. **The culture of *tautua*, is a family-based social and cultural status, role, value, and practice, that views the needs, rights, and roles of people in the family and community as primary.** Being immersed in and through that culture, I consider myself a *tautua*. It is the *fatuaiga tausi* (role of a member of the family) of any member of a Samoan family regardless of status and gender. Thus, the fundamental existence of *tautua* begins within the family.

² Susan Mayhew, *A Dictionary of Geography* (Oxford: Oxford University Press, 1997), 327.

³ Charles Taylor, *Philosophy and the Human Sciences: Philosophical Papers* (Cambridge: Cambridge University Press, 1985), 129.

2.1. *Tautua* as a concept

The word *tautua* is both a verb and a noun. As a verb, it means to serve. As a noun, it means service. *Tautua* as a concept has two significant meanings.⁴ First, it identifies the servant status and role of the untitled men in the Samoan chiefly system. Second, it expresses the moral value of serving the family. *Tautua* is made up of two syllables: *tau* and *tua*. Each syllable has different meanings. The definitions of the word *tau* as a verb are: ‘relate, reach, fight, read or count’ and as a noun it means ‘coverings of an *umu*,⁵ and weather.’ The word *tua* is the term for the back part of the human body. It also designates the back space opposite to the front as the place where the serving role of *tautua* begins.

2.2. *Tautua* as sense of place

My identity as *tautua* in terms of belonging to a family, village, and church, including title names, is expressed in Samoan as *fa’asinomaga*.⁶ This word is made up of two parts, *fa’asino* and *maga*.⁷ *Fa’asino*, is a verb meaning ‘point,’ or ‘direct’, which points a Samoan to a particular family and village that he or she belongs or is linked to.⁸ The particular families and villages that a *tautua* belongs to, have title names, customary lands,

⁴ See Ama’amalele Tofaeono, *Eco-Theology: Aiga The Household of Life - A Perspective from Living Myths and Traditions* (Erlangen: Erlangen Verlag für Mission Und Okumene, 2000), 300; G. B. Milner, *Samoan Dictionary: Samoan-English, English-Samoan* (Oxford: Oxford University Press, 1966), 245-48.

⁵ *Umu* is the cooking of food in a traditional Samoan earth oven.

⁶ There is a saying in Samoan, ‘*O le tagata ma lona fa’asinomaga*’ (The person and his or her sense of identity). It expresses the connection a person has to a particular family or who the person is in terms of the family he/she comes from.

⁷ Martin Mariota’s definition of *faasinomaga* considers *maga* to be a position such as the “point where a road splits into two or more different roads.” (Martin W. Mariota, “A Samoan *Palagi* Reading of Exodus 2-3,” (MTh Thesis, University of Auckland, 2012), 50.) Mariota is right that there is a Samoan word *maga* as he explains, but it is not the meaning of the *maga* in *fa’asinomaga*. ‘*Maga*’ in *fa’asinomaga* is a suffix that transforms a verb into a noun. One example is the word *si’osi’omaga*. Like *fa’asinomaga*, *si’os’iomaga* is made of a verb and the suffix. The verb is *si’osi’o* meaning ‘to round up or encircle’. When *maga* as a suffix is added, *si’osi’o* becomes the noun, *si’osi’omaga* which is ‘environment’.

⁸ Milner, *Samoan Dictionary*, 50.

and residential places particular to themselves. The second part, *maga*, is a suffix⁹ that makes *fa'asino* a noun, *fa'asinomaga*. Thus, *fa'asinomaga* is a way of identifying a *tautua* in and through his or her social and cultural links to a Samoan family and village in Samoan society. Part of *tautua's fa'asinomaga* is that it points a *tautua* to his social and cultural status and role. He belongs to a particular family structure within the Samoan *matai* system (chiefly system).¹⁰ The hierarchical structuring of *matai*¹¹ titles is made in

⁹ Milner, *Samoa Dictionary*, 120.

¹⁰ In Samoan tradition and custom, the family to which a Samoan person belongs is identified and considered in accordance with how the chiefly title of that family is recognized in the village and at district and national levels. This custom of belonging indicates that a Samoan is placed in a social and cultural system known as the 'the *matai* system.' The *matai* system is run in the family, village, district and national levels. At each level, certain layers of the *matai* system are identified. People on each layer have certain roles which define how they relate to each other. For example, at the family level, there are three layers of the *matai* system. On the first layer are the *matai* title holders. The second layer is women and children, and the third layer is the untitled men. Each *matai* (*ali'i* or *tulafale*) has his own categorization in connection with a recognized honorific address acceptable to a family, village, district, and at the national level (See Saleimoa Vaai, *Samoa Faamatai and the Rule of Law* (Apia: National University of Samoa Press, 1999), 29-30.). Through this categorization, there are chiefs of paramount status and those of lesser importance in national gatherings. For example, at the national level, a special honorific address as shown below is used to address a traditional National Assembly of Samoa where particular paramount titles and senior orators are recognized.

Tulouna Tupu o Samoa (With respect to the kings of Samoa)
 Tulouna a Aiga ma a latou tama (With respect to the chiefly groups and their paramount issues)
 Tulouna a Tumua ma Pule (With respect to the orator groups of Tumua and Pule)
 Tulouna Ituau ma Alataua (With respect to the orator groups of Ituau and Alataua)
 Tulouna Aiga-i-le-tai am le Vaa-o-Fonoti (With respect to the orator groups of Aiga-i-le-tai and Vaa-o-Fonoti)
 Tulouna a le Faletolu ma tootoo o le Faleula (With respect to the orator groups of Tutuila and Manua)
 Tulouna a le Tapuaiga (With respect to the orator group of Tapuaiga)
 Tulouna Samoa potopoto (With respect to the assembly of Samoa)

See, Lealaiauloto Nofoaiga Kitona and Fuataga L. Tauiliili, *O le Faavae o Samoa Anamua* (Apia: Malua Printing Press, 1985), 8.

¹¹ In general, there are two types of *matai*: 'the *ali'i* (high chief) and *tulafale* (orator or talking chief)' where the *ali'i* is the paramount chief of the two. The *ali'i* is treated with great respect in family activities and also in village meetings. The *tulafale* has his own roles such as making and delivering speeches. In any family or village activity, the *tulafale* will do the talking on behalf of the *ali'i* and the whole family. Thus *tulafale* are called the 'orators or talking chiefs.' Usually, the *ali'i* is chosen to be the head of an extended family. Those with particular *alii* titles in each family are considered leaders. For example, in my mother's family there are two *ali'i* titles, *Tusani* and *La'ititimalu*. In the ranking of these *ali'i* titles in our family, *Tusani* is the paramount chief, so is considered head of the family. But this is not so for other villages and families in Samoa that do not have *ali'i* titles, but have *tulafale* titles. In these cases, the most important *tulafale* in their families and villages is considered the leader of the family. For example, the village of *Faletagaloo Safune* in Savaii does not have *ali'i*. This has no effect on how their village is ranked in the *Safune* District. Traditionally in this district, one of its villages, *Lefagaoolii* (simply translated as the Bay of *Ali'i* or the Seat of *Ali'i*) is where all the *alii*, including those who used to be seated as *ali'i* at *Faletagaloo* are now placed. Thus, the village of *Faletagaloo* is regarded as the seat of *tulafale* only.

accordance with the recognition of a *matai* title¹² in the honorific address of each family, village, church, district, and in Samoa as a nation. The *matai* system is accepted by Samoan people as the central part of their social and cultural traditions. The *tautua* is positioned at the lowest part of the *matai* system. This does not show that the *tautua* is not important but it is to show the difficulty of the task he will face as a *tautua* in providing food and security for the family.¹³ It is why *tautua* is called *malosi o le aiga ma le nuu* (the strength of the family and village).

Fa'asinomaga (sense of belonging to a place) of a *tautua* also points *tautua* to particular relationships he belongs within his family and certain roles he is to carry out to fulfill being part of those relationships. Examples of those relationships are the *tautua*'s relationship to the *matai* and to his sisters.¹⁴ Carrying out his role in those relationships is

¹² At the family and village levels, each *matai* belongs to a residential place and area of land (*tulaga maota*, *tulaga laoa*) in the village, a customary place that belongs especially to the *matai* title. The *matai* elected by the family as a resident of this customary residence is considered the family leader and is known by the term *Sa'o*. *Sa'o* as a concept literally means 'straight or true' and it expresses how he or she should undertake his or her leadership role. That is, *Sa'o* as a family leader is expected to undertake everything such as decision-making, in the right way. *Sa'o* is a *matai* at the top of the family system. The last group in rank is the untitled men, the *tautua*. *Tautua* as the lowest rank is not a place of oppression but a place of seeking knowledge and understanding, of living life as a member of the family.

¹³ The family I refer to here is 'extended family.'

¹⁴ The egalitarian sharing of the *tautua* role is the essence of the sister-brother relationship in *fa'aSamoa*. The sister-brother relationship is a very important part of *fa'aSamoa* and is learned within the family. The *tautua* as a brother plays a very important part in this relationship, as does the sister, whose role is also considered *tautua*. This relationship teaches both the sister and brother their respective roles. They have to exercise their roles in the interest of every member of the family and the community. For example, the sister will learn that her responsibilities, situation and sacredness in the family and community is not an individual matter, it is a result of the will of the family and the community. She will learn to be a craftsperson, a priest, a peacemaker, a healer, a teacher, a chief and a saviour (see Aiono F. Le Tagaloa, *O le Faasinomaga: Le Tagata ma lona Faasinomaga* (Alafua: Lamepa, 1997), 16-20)). How she exercises her roles will bestow importance or honour on her family in the community. As a craftsperson, she will make a variety of colourful and beautiful handicrafts. Their quality and quantity affect the rating of the wealth of her family. As a priest she conducts worship. (See Penelope Schoeffel, "The Samoan Concept of *Feagaiga* and its Transformation," in *Tonga and Samoa: Images of Gender and Polity*, ed. Judith Huntsman (Christchurch: University of Canterbury, 1995), 85-105.) Being a healer, she heals the sick. She has to teach family members the family genealogies, traditions and myths. She is a chief and has her own post in the circle of the family's chiefs. Traditionally, when her family fought a war and lost, one of her tasks was to save her family: she would sacrifice herself and be taken as a wife by the high chief of the victorious side so that her family could live. The sister-brother relationship is known by the title *feagaiga*. *Feagaiga* means a bond between two people. In the Samoan context, both the sister and the brother are specially bonded by shared responsibilities. The title is particularly given to the sister.

demonstrated by the Samoan word *va fealoa'i*. *Va* is a noun meaning space, any space. Not just spaces between people but metaphorical spaces between people and social, cultural, and religious systems in a particular place. This space is relational. The word *fealoa'i* means to interact respectfully. Thus, *va fealoa'i* designates any type of relationship such as relationships in-between people, and between people and the social and cultural systems that function in that society. So, *tautua* is expected to relate to other people and spaces with respect.

These spaces are relational and have boundaries and are described in Samoan as *tuaoi*. *Tuaoi* is the short form of the Samoan phrase '*tua atu o i*' which means 'beyond this point.'¹⁵ It expresses the expectation that respect for other people, owned lands such as customary lands, statuses such as social and cultural status in the chiefly system and relationships such as the chief-*tautua* relationship is expected. The important function of these *tuaoi* is not to mark a dualism between the person in high status as the colonizer and the person in the low status as the colonized. Rather, the boundaries reveal the importance of the social and cultural order in a local Samoan family and community where the young people respect the elders or the untitled men and women respect any person chosen by the family as family leader.¹⁶

A *tautua*'s sense of place as *fa'asinomaga* concerns how he is linked to his family and the space which his family inhabits within a village. Part of that *fa'asinomaga* is the

¹⁵ See Tui Atua Tupua Tamasese Ta'isi Efi's "Keynote Address for Pacific Futures Law and Religion Symposium" (National University of Samoa, Lepapaigalagala, Samoa 3 December 2008), accessed at <http://www.head-of-state-samoa.ws/pages/welcome.html> on 14th July 2013.

¹⁶ What this means is that sometimes families select to be a leader someone young whom they see to have the wisdom or has already proven in and through his serving the family that he or she is the good person to lead the family. It is not that other people who are older than him are not good enough but it is a decision everyone in the family agrees is good for the family.

relationships to which he belongs and his role in those relationships. How to carry out that role is discussed in more detail below.

2.3. *Tautua* in enacted forms

The definition of the word *tautua* given above expresses the role and status of *tautua* in relation to the status of the *matai* as leader of the family and how that role is undertaken. The first syllable *tau* describes the undertaking of the *tautua* as a reaching-out role to serve the family. The second syllable *tua* defines the place where the *tautua* should carry out his role—the back space. *Tua* is the term for the back part of the human body. Its meaning in *tautua* emphasizes the back of the *tautua*'s body that will carry out all the tasks required of the *tautua* role, despite their weight and difficulty. *Tua* also acknowledges the social and cultural spaces in *fa'aSamoa* (Samoan way) where the *tautua* role is to be undertaken—that is the back place opposite the front place where the *matai* sits and dwells. When the *tautua* keeps to the back place in serving the *matai* and other members of his family, this is considered as '*tautua tausi-va, e iloa le va fealoa'i*' (a service that respects the space between members of the family). Because *tua* is the place where the *tautua* carries out his serving role, it is also regarded as his residing place. He builds a small Samoan house behind the main house of the family. In this back house, he keeps all the equipment needed to fulfill his *tautua* role. This placing of the *tautua* at the back depicts the time in which he takes his turn to eat, talk, and rest. This is shown by how he carries out his *tautua* role in serving his sisters, parents and young siblings.

The *tautua* prepares and serves food to his parents and young siblings. At meal times, the *tautua* sits at the back of the *fale* (house), waiting until his parents and young siblings are satisfied. The left-over food will be his meal. If there is none left, he will have to quietly make his way back to his house. As a good *tautua*, he will not worry about his

stomach as long as his parents and his young siblings have something to eat and are satisfied. The good way he serves his parents makes them happy because it is a sign of their son becoming a good leader for the family in the future. For his young siblings, how he fulfills his *tautua* role will be a good example for them to follow.

Such a good *tautua* is called by other names which exhibit imagery that expresses and pictures his being a good servant such as *tautai* and *tufuga*. *Tautai* is a name given to a very good fisherman who despite rough seas and weather always comes to shore with plenty of fish to feed the whole family. *Tufuga* is a person who has good hands in doing anything such as tattooing or building houses. Apparently, the *tautua*'s expected response is 'actions speak louder than words.' It is a type of initiative, attitude, and behaviour embodied in the enacted words that define the *tautua* role such as *tautua-le-pa'o* or *tautua-le-pisa* which simply mean 'to serve with silence.' Silence as a *tautua* behaviour is meant not in the sense of submission to oppression or colonization, but in the sense of respect to a commitment to carry out his service role to the best of his ability, thus ensuring the survival of his family.¹⁷ And that initiative of a *tautua* is exhibited in the Samoan phrase *loto fuatiaifo* which connotes the subjectivity required to initiate good relations and respect with regard to each other's needs and rights regardless of situation, status, gender, race, and colour.¹⁸

Loto fuatiaifo is made up of three parts. *Loto* means the person's will; *fuatia* means hit or touch; *ifo* is bow. Putting the meanings together literally reveals subjectivity in

¹⁷ Unfortunately, this essential undertaking of the *tautua* is abused by those in positions of power. Sometimes, chiefs treat *tautua* with in oppressive ways especially when the *tautua* are distant relatives or adopted members of the family.

¹⁸ Jeannette M. Mageo in her work on theorizing self in Samoa describes subjectivity in the Samoan world in the following way: "[I]n Samoa *loto* (will), 'subjectivity,' is the marginalized element of the self." Mageo does not mention the Samoan word that could have helped elaborate her definition of subjectivity. That word is *loto fuatiaifo*. See Jeannette Marie Mageo, *Theorizing Self In Samoa: Emotions, Genders, and Sexualities* (Michigan: The University of Michigan Press, 1998), 11.

Samoan world as a feeling or emotion in which a person's heart is touched by a moment outside of his or her self, producing an attraction which will make him or her deny his or her own self-needs in pursuit of it. It reveals the emotional element that is very important in defining the subjectivity necessary when undertaking *tautua* in the interests of others as shown in the sister-brother relationship in *fa'aSamoa* (Samoan way). It is where a person of high status undertakes the responsibility of that status as servant to help the needs of others. Thus the approach of a *tautua*, as explained, is to have courage to face challenges for the sake of his family. It is an approach that is to be carried with humility and respect. What this means is that a *tautua* can make his voice heard but in a respectful way.

Identifying who I am as a Samoan in regard to my role and status as a *tautua* to my family and church opens my eyes to challenges now encountered by both Samoan families and churches. One of the challenges the families face is their inability to keep up with fulfilling the demands of the church and family at the same time. For the church, the main challenge is criticism of their ongoing preaching and practicing of traditional discipleship that gives primary attention to church needs. Understanding my role as *tautua* as shown in this section has opened my eyes to problems that hinder the undertaking of that role in contemporary Samoan society. Identifying the problem that determines my entering the third space will be shown in a brief account and analysis of my journey in life as a *tautua*.

3. The problem that determines my entering third space

3.1. As a *tautua* in my family

Considering a life experience as a narrative, Alasdair MacIntyre argues that our individual actions are not isolated acts but are reflections of the larger narratives of our lives.¹⁹ What this means in relation to my study is that my life experience is also part of the

¹⁹ A. MacIntyre, "The Virtues, Unity of a Human Life and the Concept of a Tradition," in *Why Narrative?*,

larger narratives of my life as a follower of Jesus. Thus, it is necessary for me to tell this brief story of my life as it reflects why I have the desire to revisit the subject of discipleship. Melanie Anae, in her attempt to identify who she is as a Aotearoa/New Zealand-born Samoan, says that “the problem of identifying is the problem of arriving at a life story that makes sense....”²⁰ MacIntyre’s and Anae’s points of view remind me of why it is important to define who I am as a Samoan *tautua* in terms of my experience of life in Samoa. It will provide a sense of identity in relation to place in Samoa that will also inform and shape how I view characters like Jesus and the various members of the crowd in the Matthean Gospel.

Understanding Samoa to be a nation founded on God,²¹ the places to which I belong in Samoa are shaped by my experience as both a Samoan and Christian. I regard myself as a member of a Samoan *aiga*²² (family) of Samoan and Chinese descent who has grown up in different places and in diverse cultures, such as in a traditional Samoan village²³ as a young boy, in a place near the town area of Apia as a teenager, and abroad, in Aotearoa/New Zealand as an adult.

ed. S. Hauerwas and L.G. Jones (Grand Rapids: Eerdmans, 1989), 89-110.

²⁰ Melanie S. Anae, “Fofoaivaoese: Identity Journeys of NZ-born Samoans” (PhD Dissertation, University of Auckland, 1998), 136.

²¹ The cooperation of *fa’aSamoa* and Christianity is officially declared in this statement in the Samoan constitution: “The leaders of Western Samoa have declared that Western Samoa should be an Independent State based on Christian principles and Samoan custom and traditions.” See Government of Samoa, *The Constitution of the Independent State of Western Samoa* (Apia: Samoa Printing and Publishing Co. Ltd., 1960).

²² The term *aiga* expresses depicts an extended family unit whose membership either comes from a common ancestor or where the member was adopted into the family (see Lalomilo Kamu, *The Samoan Culture and The Christian Gospel* (Suva: Methodist Printing Press, 1996), 38-44; Feleti E. Ngan-Woo, *FaaSamoa: The World of Samoans* (Auckland: Office of Race Relations Conciliator, 1985), 35-40; Tofaeono, *Eco-Theology: Aiga*, 30-34; Milner, *Samoan Dictionary*, 11). The *aiga* as extended family is the basic social and cultural unit in Samoan society.

²³ Two legal systems run Samoan society. One is the constitutional law implemented by the Samoan national government and the other is the customary law put into action by the village council. Implementing the two systems often creates conflicts at all levels; family, village, districts and nation. A *matai* in a recognized rank in the village is a dominant chief in the implementation of the customary legal system.

Growing up in a Samoan family in a traditional Samoan village, I learned how to be the son of a *matai* (chief), how to be a brother to my sisters, and how to be a servant to my family and the church. As the son of a *matai*, I learned the hierarchical structure of the *matai* system in which my role was, and is, to be a good *tautua* (servant) to my family and village in terms of providing food and security. That service role is part of the *matai-tautua* (chief-servant) relationship. Part of learning the *matai* system (chiefly system) is about how it is implemented at the village and church level. I have experienced then that despite the church having its own structure, the *matai* hierarchical structure plays a very important and effective part in the church system. Part of that experience includes learning to value the church's needs above the family. My parents would not eat until our family gave food to our church minister's family. Every Sunday, we had to cook the best food we could afford for our minister's family. According to our parents, if our minister was satisfied, that would be enough to make them satisfied.

As a brother to my sisters, I was taught in undertaking the sister-brother relationship in *fa'aSamoa* (Samoan way) to respect my sisters by considering their needs and rights to be more important than my own. I have witnessed men of all ages in our family in the traditional village valuing the importance and significance of both the *matai-tautua* (chief-untitled man) and sister-brother relationships. These values of being a male, which I learned in the village in relation to my family, village and church, were carried with me when my family left the village and shifted to live near Apia.

As a member of a family growing up in a place near the town, I found life difficult, especially when my family tried to fulfill both our own needs and the church needs while relying on my father's income. There was no land to grow food on, and it was overcrowded. Nine people had to live in a small open Samoan house. According to my

father, living in such way was all part of the necessary sacrifice to our family and church. We had to endure this way of life in Apia to get access to better jobs, education, and other life opportunities. Unfortunately, in spite of how hard we tried as students, we were not good enough to access the many opportunities afforded to the sons and daughters of the wealthy businesspeople and church ministers. Fortunately, I had a chance to go to Aotearoa/New Zealand. I took with me my responsibilities as a member of my Samoan family—as a son, a brother, and a Christian. Being educated in Aotearoa/New Zealand gave me another look at life in terms of freedom of speech, individuality, and an awareness of diversity in the world. With this freedom, I saw reasons to become a minister in my church. One of these was to give me more opportunities to learn the Bible and how it relates to my Samoan world.

3.2. Realization from my *tautua* experience of the problem of displacement caused by traditional discipleship

The mixture of experiences I have faced in my journey as a member of my family, as shown above, influences how I see and inhabit today's world. And it is from that standpoint that I have come to realize how significantly some of the church- and family-related issues cause uncertainty among Christian followers in Samoan society. One of those issues is consideration of the needs of local family members. According to the examples by Samoans mentioned below, sacrificial commitment to church as a characteristic of traditional discipleship has the potential to displace family members. Poverty, domestic violence, poor health and lack of education have become common issues in local families, in particular poor families.²⁴

²⁴ Giving money to church over attending to the needs of families continues to be an issue that more Samoan people talk about publicly even as a subject of research. A recent article entitled "Hard times in Apia? Urban Landlessness and the Church," reports that in some areas of Samoa households give more attention to church needs than the children's school fees. I agree with this report and as I tried to show in my study,

Traditionally, Samoan people have not felt able to talk openly about these issues, or against the church, because of fear of ostracism and psychological threats from the community. However, people are beginning to speak out without fear, especially the new generation who have witnessed the struggle their parents and families faced as a result of their suffering to meet church demands.

The following letters to the editor, published in one of Samoa's popular newspapers, the *Samoa Observer*, give examples of the kind of feeling now increasing about the relevance of traditional church teachings and practices such as discipleship. These letters criticize the church for causing poverty and failing to help families who are in need in Samoan society.²⁵ I will quote from three such letters.

Letter One²⁶ criticizes a statement made by a minister who wrote a letter to the editor. The minister wrote, "People need to learn to give only what they can afford... and not be pressured into giving more." The author of Letter One's response to this statement is:

[t]here is no doubt that church... obligations are hurting the poor and keeping them poor. They absolutely do cause the marginalized to beg and steal in order to meet their obligations. Denying this phenomenon just shows how out of touch this Reverend is.

at times the people and church are blamed for this type of prioritization. I argue that the root of the problem lies in the interpretation and practice of discipleship that was introduced by missionaries. For the survey, see Alec Thornton, Tony Binns, and Maria Talaitupu Kerslake, "Hard Times in Apia? Urban landlessness and the church in Samoa," *SJTG* 34, no. 3 (2013): 357-72.

²⁵ I look at these criticisms as a good thing in the sense that they can be utilized as departure points into revisiting traditional interpretations of the Bible and their relevance to particular Christian communities such as Samoa. It is not to denigrate the church but to seek how the teachings of the Bible appropriate the reality of life faced by different Christian communities. It is this reason that made me decide to look into the issue raised here and how it is dealt with by Jesus in accordance with the world encoded in the Matthean text.

²⁶ Letter One, "Such a Meaningless Statement from Rev Vaiao Eteuati," *Samoa Observer Newspaper*, 29 January 2012.

Letter Two²⁷ speaks of the problem of poverty in Samoa in relation to church ministers' status in Samoan society. The author of Letter Two says,

[t]he arguments of poverty and the church are more complex than we give them credit for but one thing is for sure, the church (in Samoa) has become an institution whose servants (church ministers) live less like Christ and more like Rock stars.... The membership of the more established churches are leaving because many of its servants (church ministers) do not inspire the true meaning of faith, hope and charity because they themselves do not lead by example nor want to live it but wish to receive it.

Letter Three²⁸ is critical of the church's impact on the struggle encountered by ordinary people. The author of this letter writes,

[e]ven though Christianity in the form of church institutions is old in our country (Samoa), Christians' sufferings in our country are often heard of. The situation is getting worse and worse... (T)hey are really struggling on how to live a Christian life in a Christian church in a Christian nation. ...From what I have realized, people who give (to the church) without hesitating are the ones we (church) always love to praise, treat as kings and are always number one in our eyes. ...They (church members) do know during times of difficulties that on one hand, putting the church first will make their families suffer and on the other hand, considering their family first will give them fear and guilt for not fulfilling their church commitments such as money offering.... As church people, this is their worst fear, 'having nothing to give to church.' They would think of it as a sin. (I)t makes them feel worthless if they cannot find and give anything to church.

These letters direct criticisms at the church for not attending to the true suffering of the poor in their communities. Their criticisms also point towards inequality in Samoan society caused by the emphasis of traditional discipleship where the church is to be given first priority. The authors are not afraid to criticize the sacrifices made to the church which seem to be blamed for many of the problems they encounter in their families.

Another result of the prioritizing of church needs and demands and sacrificial commitments is the division of families. Some family members cannot afford to attend family gatherings or celebrations because their church commitments are considered more

²⁷ Letter Two, "Charity and the Church," *Samoa Observer Newspaper*, 5 February 2012.

²⁸ Letter Three, "Criticism Against the Church," *Samoa Observer Newspaper*, 25 February 2012.

important. Others consider *fa'aSamoa*, which directs how things are to be done in special family activities, to be unchristian. The so-called para-churches, for example, have been inclined to play down social and cultural traditions, asserting personal salvation.²⁹ In other words, looking upon the church as the true family of God makes people's families less important.

While for some people, the problems that are occurring in Samoan families and communities are to be blamed on the church, others point fingers at the missionaries, and some criticize the *fa'aSamoa*. Thus, the true cause of these problems is complex. To find an answer to that uncertainty, I think that it is important to look again at where the culture of considering the church more important than family began and that is when the missionaries arrived in Samoa.

3.3. Root of the problem

The arrival of Christianity that brought with it the traditional interpretation of discipleship coincided with the period in which colonialism was rapidly spreading around the world. It was, in other words, a colonial undertaking.³⁰ Discipleship as taught by

²⁹ According to Manfred Ernst, in his studies of religious groups in the Pacific, para-churches are North American-based evangelical missions that are not willing or able to form or join a church. They are considered not ecumenical or existing side by side with the main churches such as Congregational Christian Church of Samoa, Methodist and Catholic. See Manfred Ernst, *Winds of Change: Rapidly Growing Religious Groups in the Pacific Islands* (Suva: Pacific Conference of Churches, 1994), 3-21.

³⁰ The church-centred ideologies of chosenness and sacrifice were introduced by missionaries in and through the teachings of traditional discipleship and can be seen as having bolstered the views of the colonial powers in the 1800s, either consciously or unconsciously. The global view of discipleship as part of colonial expansion, supported by the Great Commission (Matt 28:19), became prominent in the Constantinian era at the beginning of the Fourth Century (See David J. Bosch, *Witness to the World: The Christian Mission in Theological Perspective* (London: Marshall Morgan & Scott, 1980), 102-103; Louis J. Luzbetak, *The Church and Cultures: New Perspectives in Missiological Anthropology* (Maryknoll: Orbis, 1989), 87-91). When Christianity as a global mission was extended to Europe, it was able later to support the European colonization of Africa, Asia, and eventually the Americas (David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 1996), 274-75; Bosch, *Witness to the World*, 12). In the second decade of the nineteenth century, global missionary growth played a part in the British colonial expansion to India (Bosch, *Transforming Mission*, 307) and the Pacific. For example, the London Missionary Society's (LMS) Pacific mission began by evangelizing Tahiti and the Cook Islands and then extended its influence to Samoa. This expansion was and is seen by

missionaries had a huge impact on Samoan society. According to Meleisea, it took advantage of aspects of the *fa'aSamoa* such as the hierarchical Samoan chiefly system, the central part of the Samoan culture, to enhance and strengthen the global one-directional ideologies of Christianity in Samoan society.³¹ It was where everything that was family-centered shifted to the level of society emphasized by the church: the level of the church itself. For Meleisea, Christianity challenged and transformed the fundamental basis of *matai* authority that had been controlling how the Samoan chiefly system is run within local families and villages in relation to the needs and rights of family members and villagers.³² It is in this way that Meleisea, as an advocate of *fa'aSamoa*, regards Christianity at fault for the changes to the *matai* system. But, for Macpherson,

[i]t is therefore not surprising that the church is not seen as having inserted itself in and dominating Samoan custom. It is seen rather as something that Samoans

some Samoan scholars as bolstering the expansion of British colonial power and civilization to and in Samoa. (In the 1830s the British missionaries arrived in Samoa. See, Meleisea, *Lagaga*, 52-59). Despite the success of missionary works in the early stages of their mission in Samoa, the traditional interpretation and undertaking of discipleship they introduced had negative influences on individual family members and families as a whole in the Samoan community.

³¹ Malama Meleisea, *Change and Adaptations in Western Samoa* (Canterbury: University of Canterbury, 1992), 21-23.

³² For example, chosenness in traditional discipleship influenced as it was by patriarchal and hierarchical elements in its society of origin as well as in the development of Christianity into the 19th century encouraged gendering in all levels of Samoan society such as discouraging consideration of women as *matai*. It emphasized the woman's wifely role which nullified the traditional roles of a Samoan woman. Even though the missionaries have left Samoa, gendering continues to affect the way people make decisions in social, political and religious circles. A first example occurs at the local family level in a village where the job of choosing title holders is predominantly given to men. Traditionally in *fa'aSamoa*, the egalitarian sharing of roles between sister and brother in the sister-brother relationship was the social and cultural model used in choosing family title holders. The sister is considered the *feagaiga* and her children are called *tamaiti sa* (sacred children). A brother who knows his obligations in the sister-brother relationship prioritizes his sister when allocating titles. In the distribution of ceremonial goods such as fine mats among family members, sisters have first choice. The *feagaiga* status of females and their claims also extend to their children. This practice, however, is no longer protocol when selecting a titleholder in today's Samoan families. The main reason is that the males in families vie for power, forgetting their responsibilities to their sisters. On the other hand, instead of a sister returning the favour by respecting her brother's service whereby she gives the title to her brother, the sister considers her children more important by choosing one of her children. It is an act of disrespect and she is usually looked upon as a sister lacking in wisdom and therefore esteem. This process shows that both men and women share chiefly roles even if expressed differently. However the introduction of Christian teachings such as traditional discipleship as the most reliable and authentic teachings about life have had a huge influence on social and cultural processes which in effect encourage making men as main title holders.

inserted into the Samoan hierarchy in ways that ensured they maintained control of both the institution and the hierarchy.³³

Unlike Meleisea, Macpherson considers Samoans responsible for the changes inserted into the hierarchical system in *fa'aSamoa* in relation to the *matai* system.

My observation is that both *fa'aSamoa* and Christianity contributed to the failure to recognize local people's privileges and obligations as family members. One of the important cultural values and practices I have learned from a young age is serving the church and the family. Nobody in our family questioned our parents' consideration of the church's needs to be more important than our family's. It was regarded as a tradition. However, from the persistent criticism of the church by some Samoan people as shown above, I have realized that Christianity has had greater impact than *fa'aSamoa* on how the Samoan people see and live life. Thus, this realization makes me as *tautua* enter a new space, finding a way that will address and expose those marginalized by the impact of traditional discipleship in my world and the world encoded in the text.

4. *Tautuaileva* (service in-between spaces): My location in third space

According to my review of postcolonialism in Chapter Two, hybridity according to Bhabha is an intervening space,³⁴ which is not a new horizon but a location he calls "beyond."³⁵ In this sense, hybridity is a new space or the third space, which gives any person an opportunity to explore the text beyond the norms of the past and the present. Bhabha has considered these intervening spaces because they are where the minority or the colonized interrogate moments and processes brought about by "...the articulation of

³³ Cluny Macpherson and La'avasa Macpherson, *The Warm Winds of Change: Globalisation in Contemporary Samoa* (Auckland: Auckland University Press, 2009), 107-08.

³⁴ Bhabha claimed "(h)ybridity intervenes in the exercise of authority not merely to indicate the impossibility of its identity but to represent the unpredictability of its presence." Bhabha, *The Location of Culture*, 163.

³⁵ Bhabha, *The Location of Culture*, 1-2.

cultural differences.”³⁶ From my point of view as a colonized person,³⁷ hybridity is about occupying or returning to the present to find an awareness and understanding of the causes of cultural differences in order to discover signs of identity fruitful to one’s life or future. Thus, hybridity is an appropriate in-between space to define my situation as the reader and one that will be employed to explore discipleship in the Matthean Gospel.

The norms of traditional discipleship that we have been taught, and have practiced in Samoan culture and society, contradict the inclusive nature of the culture of service in Samoan culture, and Jesus’ vision of ἡ βασιλεία τῶν οὐρανῶν. Thus, I have decided to break away from the familiar and normal spaces of my being a member of a family and church that has been practicing traditional discipleship that gives primary attention to church needs, and to enter an unfamiliar space that I am not comfortable with. It is the

³⁶ Bhabha, *The Location of Culture*, 2.

³⁷ There are other studies by Samoan scholars that identify who they are as Samoans in terms of their experiences of life in relation to family and church. Such experiences made them realise that they are different. Examples include the studies by Samoans born and raised in New Zealand who consider being Samoans caught in-between cultures and understandings, as reflected in the studies of Jemaima Tiatia and Risatisone Ete. Tiatia, in her study, *Caught between Cultures: New Zealand-Born Pacific Island Perspective* (Ellerslie: Christian Research Association, 1998), describes her early twenties as a Samoan born and raised in New Zealand. She stresses that New Zealand-born Samoans have unique experiences based on “the dual conflict between one’s Island upbringing and the westernised or ‘Europeanised’ other self.” Ete in his youth, like Tiatia, raises the same dilemma of being caught between the New Zealand *palagi* and Samoan worlds (Risatisone Ete, “Ugly Duckling, Quacking Swan,” in *Faith in a Hyphen: Cross-Cultural Theologies Down Under*, eds. Clive Pearson and Jione Havea (Adelaide: Openbook Publishers, 2005), 43-48. Unlike Tiatia, Ete is not critical of the *fa’aSamoa* and church. The hybrid of *palagi* and Samoan worlds raised by Tiatia is also seen in Ete’s experience as a New Zealand born Samoan which despite some weaknesses, it has a positive side to it. For Ete, a New Zealand born Samoan in that situation is strength. This is reflected in his look at the changes the New Zealand youth face in New Zealand society as a continuation of their parents’ story of their Samoan world. As Tiatia asserts the Island-born recognition of their youth voice, Ete recognizes the positivity of their being New Zealand-born Samoans as an encouraging and empowering factor to deal with the tension between cultures they face in New Zealand. Other examples see Albert Wendt’s writings and Melanie Anae’s study on her identity as Samoan, “Fofoaivaoese”. Albert Wendt’s novel, *Sons For The Return Home* (Auckland: Penguin, 1973) reflects his Samoan perspective of his involvement as Samoan with a variety of cultures. In this novel he tells a Samoan son’s experiences of life in New Zealand and in Samoa which ends up considering the space in-between New Zealand and Samoa as a space he feels more comfortable with.

space in which I will be critical of the traditional characteristics of discipleship and its practice in Samoan society.

Despite the unfamiliarity of that space, I have decided to enter it in order to fulfill my role as a *tautua* to my family and church in light of the reality of the world I have now encountered. Not only that, but I also seek to make sense of the story of Jesus' ministry in that world. Thus, I consider that third space as *tautuaileva* (service in-between spaces). *Tautuaileva* is the word I have coined as short form of the Samoan phrase '*tautua i le va.*' This phrase means a service that is carried out in-between spaces or a servant standing in-between spaces. It expresses the expectation that the role of undertaking a service in a family or community is a reciprocal responsibility where the needs and rights of everyone are important. My utilization of *tautuaileva* as one word has significance. It shows that my hybrid location as a location in third space – in between my understanding of service in Samoan and Christian cultures – has no gaps in between. As such, it reveals that in times of undertaking my service role to both my family and church units, I negotiate and renegotiate the fulfillment of my needs and roles in relation to both units, depending on which unit's needs are given priority. It is the location where I stand as a servant allowing myself to accept changes and challenges in life and choosing what change and challenge is relevant or mixing them in a way that would help fulfill my role and responsibility to both my family and church. As such, *tautua* is no longer restricted to a particular level, space, culture, and people. It shows that a *tautua* needs courage to face challenges and changes in today's world such as the courage to break away from the expectations considered as traditions in his or her place of belonging and to seek in other spaces other ways that will improve his or her *tautua*. Thus, my location in the third space, *tautuaileva*, is a dynamic location where I move to and from space to space as a *tautua*, and act in accordance with

the reality of life I encounter in my everyday life as a Samoan. This is where I stand as a Samoan and from which I see life in today's world.

As mentioned, my entering the third space is determined by my experience of marginalization which contradicts the reciprocal culture of *tautua* and the inclusive nature of Jesus' proclamation of the kingdom of God. From that realization, I claim egalitarianism as the critical element of my being in that third space to identify and expose the marginalized in the texts. That egalitarianism will be defined in the next sections.

5. Egalitarianism: the critical element of my location in third space

There are many types of egalitarianism.³⁸ In this section, I explain the type emphasized in my location in the third space. I begin by defining the complex idea of egalitarianism. Because there is not only one type of equality, the following section includes examples of some types of egalitarianism leading to the version used within this study.

The *Oxford English Dictionary* defines egalitarianism as a belief in the natural "equality of mankind."³⁹ It explains egalitarianism simply as equality. It has been the main thinking behind some major movements in history which have fought for equal treatment and rights. For example,

³⁸ The scope of this study makes difficult to be able to elaborate on egalitarianism as a philosophy in political and economic disciplines. For this study, I have only discussed egalitarianism in general and its use in biblical studies to bring forth the type of egalitarianism signified in my reading of the Matthean text. For egalitarianism as a political and economic phenomenon consult Nils Holtug and Kasper Lippert-Ramussen, eds., *Egalitarianism: New Essays on the Nature and Value of Equality* (Oxford: Clarendon Press, 2007); Henry Phelps Brown, *Egalitarianism and the Generation of Inequality* (Oxford: Clarendon Press, 1988); Jeremy Waldrom, *God, Locke, and Equality: Christian Foundations in Locke's Political Thought* (Cambridge: Cambridge University Press, 2002).

³⁹ "Egalitarianism" *OED* cited 7 Mar. 2013, online <http://www.oed.com.ezproxy.auckland.ac.nz/view/Entry/59856?redirectedFrom=egalitarianism>.

[i]n the twentieth century, egalitarianism has influenced movements for civil rights, women's rights, and equal opportunities for the disabled, and has promoted the idea that equality is an important moral principle.⁴⁰

While egalitarianism as equality seems like a straightforward matter, in reality, it is in fact far more complex. According to Naomi Choi, from a political point of view, one reason why that complexity occurs is because egalitarianism as “equality is an intrinsically comparative idea.”⁴¹ She adds that comparing two things as equal is not an easy task unless particular aspects of each object thought to be equal are well specified. So egalitarianism as an idea that can define and explain how people in different situations in a context relate to each other is a complicated and provocative exercise. For example, if I talk about egalitarianism from a poor person's point of view in a lower socio-economic situation, a rich person in a higher socio-economic bracket may see it differently. Thus, egalitarianism as a comparative idea shows that there is not one type.

As an example, Susan Kent has established a cross-cultural allocation of types of egalitarianism by comparing gender relations in society. She classifies egalitarianism into six types. I will mention only three to give an example of that comparison. These are: “[h]ighly egalitarian, [s]trongly egalitarian, [m]oderately egalitarian” societies and cultures.⁴² According to Kent, highly egalitarian societies are where gender relations are correlated. In such cultures, there are few societal differences between males and females. Both males and females equally make decisions for the group. The egalitarian societies Kent calls the strongly egalitarian are those where gender differentiation occurs but not in a hierarchical way. In such societies, males and females complement each other's existence. Kent's third type, the moderately egalitarian, defines societies where males and females

⁴⁰ John K. Roth, ed., *International Encyclopaedia of Ethics* (Chicago: Salem Press, 1995), 249-50.

⁴¹ Naomi Choi, “Egalitarianism,” *EPT*: 411-14.

⁴² Susan Kent, “Egalitarianism, Equality, and Equitable Power,” in *Manifesting Power: Gender and Interpretation of Power in Archaeology*, ed. Tracy L. Sweely (London: Routledge, 1999), 37.

complement each other in accordance with the hierarchical structure of that society. For Kent, there are clearly different types of egalitarianism once the issue of gender equality is raised. In her classification, there is no such thing as a purely egalitarian society.

Egalitarianism is also an important and contentious topic in Christian ethics and biblical studies.⁴³ As a Christian ethic, egalitarianism is proposed by the following Christian teachings:

[egalitarianism is shown in] the creation of all men and women in God's image (Gen. 1:27), in the fall of all humans into sin (Rom. 3:23), and in God's love for all the world that resulted in Christ's death on the cross (John3:16).⁴⁴

These teachings present egalitarianism as a general biblical and theological understanding. However, in studying Jesus' movements in Matthew's gospel, Dennis Duling warns about the use of egalitarianism because it has a limited quality.⁴⁵ He refers to peasant egalitarianism in the first century Mediterranean world. He observes that that egalitarianism does not mention women explicitly because women do not challenge it. Duling's warning reflects the complexity of egalitarianism mentioned above by Choi which occurs when considering one meaning of equality to define egalitarianism for all people involved. From a feminist perspective, Wainwright sees equality and hence egalitarianism as a contentious term because it depends on who defines it; it is generally taken to mean 'equal' to the

⁴³ A debate occurred among NT scholars regarding the subject of egalitarianism in the NT relative to the world/s from which the gospel emerged. Elizabeth Schüssler Fiorenza and Mary Ann Beavis are examples of biblical scholars who argue for the occurrence of an egalitarian community or community of equals in the worlds of the NT. See Elizabeth Schüssler Fiorenza, "The Oratory of Euphemia and *Ekklesia* of Wo/man," in *Jesus: Miriam's Child, Sophia's Prophet* (New York: Continuum, 1995), 3-31. See also Schüssler Fiorenza, *Discipleship of Equals* and Mary Ann Beavis, "Christians Origins, Egalitarianism and Utopia," *JFSR* 23 (2007): 27-49, challenges John H. Elliott's view that there is no such community called community of equals in the worlds of the NT. It is an ideal community. Elliott is an example of NT scholars who are against that view of egalitarianism. See John H. Elliott, "Jesus Was Not an Egalitarian: A Critique of an Anachronistic and Idealist Theory," *BTB* 32 (2002): 75-91; and John H. Elliott, "The Jesus Movement Was Not Egalitarian but Family-Oriented," *BibInt* 11, no.2 (2003): 173-210.

⁴⁴ M. Essenburg, "Egalitarianism," *EBCE*: 128-29.

⁴⁵ Dennis C. Duling, *A Marginal Scribe: Studies in the Gospel of Matthew in a Social-Scientific Perspective* (Eugene: Cascade, 2011), 151-52.

dominant power. She utilizes the concept of ‘inclusion’ instead of ‘equality’ by making a clear distinction between “inclusion” and “equality.” She chooses to employ:

the principle of “inclusion” rather than “equality” as a necessary correlative to “liberation” since “equality” can function to hide the distinctive experiences of women and men or the distinctive qualities of those experiences in an attempt to show both that the same experiences have been or should be available to both.⁴⁶

Of course, there is no explanation of egalitarianism that can define or explain equality for all, for many contextual considerations must be taken into account. As a result, in this thesis, egalitarianism is defined and used relative to a particular area or context of life. The kind of egalitarianism I emphasize is morally, ethically, and practically based. It is determined by the meaning and undertaking of service in Samoan culture which designates my location in third space. This type of egalitarianism consciously has in its meaning the Christian values of servanthood as proclaimed and practiced by Jesus in his proclamation of ἡ βασιλεία τῶν οὐρανῶν .

My understanding of egalitarianism is embedded in the reciprocal respect for each other in *tautua*. It signifies chosenness not as a comparative factor of inequality but equality. This understanding considers social, cultural, economic, political or religious status as important for implying a responsibility to be undertaken, as this suggests leadership and consequently a service role which looks after the interest of others. One example is evident in how women and men should relate to each other⁴⁷ in the Samoan

⁴⁶ Wainwright, *Towards a Feminist Reading of Matthew*, 32.

⁴⁷ The sister and brother’s respecting of each other are essential aspects of the sister-brother relationship in *fa’aSamoa*. Being a brother and a sister are seen as chosen roles and undertaking those roles is actually their *tautua* to each other and also to the family. The brother as a *tautua* to his sisters plays a very important part in this relationship, as does the sister, whose role as an ideal role is also considered a *tautua* to her brother. They complement each other’s roles and responsibilities as males and females in the family. For example, the sister learns that her responsibilities, situation and sacredness in the family and community is not an individual matter, it is a result of the will of the family and the community. How she exercises her roles will bestow importance or honor on her. The sister as *feagaiga* has prerogatives which the brother is careful to adhere to. For example, a brother as a *tautua* to his sister should never raise a hand to her. A brother’s failure to fulfill this role brings fear of a curse, which leads to misfortune and death, while fulfilling it brings blessings. Both the sister’s and brother’s roles in the sister-brother relationship

social and cultural world as revealed in the sister-brother relationship in Samoan culture.⁴⁸

Thus, the egalitarianism emphasized in my third space location supposes that being chosen for a higher status is not an excuse to oppress those of lower status. Instead, it should make every person involved in a hierarchy undertake his or her role as *tautua* in relation to the needs and rights of all people involved. Hence, I look at egalitarianism as having two aspects. On the one hand is egalitarianism that eliminates status; on the other is an egalitarianism that regards status as important. Richard Bauckham's definition of egalitarianism from a biblical point of view reflects the first type. He explains it as a form of thinking that opposes hierarchical thought about human relationships in society.⁴⁹

Bauckham writes,

...for egalitarian thought, human beings are fundamentally equal, such that none is entitled to status and privilege above others.⁵⁰

I also regard Kent's explanation of highly and strongly egalitarian societies as the types that I have described as eliminating status, while her views of moderately egalitarian

are to serve each other in accordance with their own roles as male and female. See Le Tagaloa, *O le Faasinomaga*, 16-20.

⁴⁸ Traditionally, in *fa'aSamoa*, the women shared the priestly roles with men. The woman as sister in the sister-brother relationship in *fa'aSamoa* was treated as a person who has special, almost divine powers and status. In a traditional Samoan family, status is primarily a matter of gender, where females have a higher status than males. According to Schoeffel, this belief is not easily perceived, as is seen in the actions of some Samoan males today, but a widely-held view connects this belief with the sacred sister-brother relationship. In this view, the sister has more control of priestly powers than her brothers. Schoeffel is right when such understanding is looked upon as stating males respecting the sacredness of their sisters as their covenants but is wrong when it is considered to assert females having more authority than males. In other words, it reveals another example of females and males complementing each other's roles within the Samoan *matai* system. In this way, while the *matai* system maintains order in the family, every male and female as a family member should relate to each other in a respectful manner as indicated in the sister-brother relationship. This example implies that the hierarchical structures and systems that run and control a society are important because they put in order families and society. See Schoeffel, "The Samoan Concept of *Feagaiga*," 85-106. For Schoeffel, the concept of *feagaiga* has retained only part of its pre-European application to the relation between descendants of a sister and descendants of her brother, its nineteenth century Christian application (God/humans; village/pastor), and its nineteenth-twentieth century acquired meaning of "contract" in business.

⁴⁹ Richard Bauckham, "Egalitarianism and Hierarchy in the Biblical Traditions," in *Interpreting the Bible: Historical and Theological Studies in Honour of David F. Wright*, ed. Anthony N. S. Lane (Leicester: Inter-Varsity, 1997), 259.

⁵⁰ Bauckham, "Egalitarianism and Hierarchy," 259.

societies reflect the type I have described which consider status important. According to Kent, in moderately egalitarian societies, males and females complement each other but in accordance with the hierarchical structure of society. This type explains the egalitarianism emphasized in this study. It is non-gendered and non-elitist. It is about respecting those of high status such as elders and in return those in high status should earn that respect by being good leaders. Such leadership is considered their *tautua*. Also important in that type of egalitarianism is the ability of those in any hierarchy to have wisdom to decide which need in that hierarchy is to be given priority. Thus, enacting *tautua* is responding to help the person in need in accordance with the situation he or she is involved in.

6. Categories of *tautuaileva* as the hermeneutical lenses

As mentioned above, my location in third space of ‘service in-between spaces’ as determined by my sense of identity in relation to place in Samoa is not static. It is dynamic and liable to changes and challenges. It is open to changes from time to time and space to space according to changes and situations occurring in particular places. As such, it exposes the marginalized in my world and in the text. It shows that anyone is a *tautua* regardless of gender, status, color, and race. Accordingly, the following categories of my location in third space, *tautuaileva* (service in-between spaces), are the lenses through which I will interpret the Matthean text: *fa’asinomaga* (sense of belonging to a place) and *tautuatoa* (courageous servant).

6.1. *Fa’asinomaga*: Sense of belonging to a place

As explained above, *fa’asinomaga* (sense of belonging to a place) is a way of identifying a *tautua* in and through his or her social, cultural, religious, political and economic links to a family and village in Samoan society. *Fa’asinomaga* in my third space location is open to new changes and challenges. Therefore who I am as a Samoan is

sometimes identified and defined beyond the social and cultural restrictions of the norms of traditions my family and church have been practicing. In this way, *fa'asinomaga* of a *tautua* can be extended to other spaces and places forming and shaping new *fa'asinomaga* for the sake of making sense of belonging to another place. It is where a *tautua* is able to adapt his or her being Samoan to a new land, home, people, culture, language, and relationships, making that place as his or her own home. It is where a Samoan sees and views the world in light of the variety and diversity of cultures that run and control the locality of the world he or she inhabits. This way makes the undertaking of *tautua* roles go beyond the boundaries of the community and family based original *fa'asinomaga* by seeking new *fa'asinomaga* that would help improve one's service roles to his or her family.

I have also explained that another part of *fa'asinomaga faatautua* (*tautua's* sense of belonging) is the relationships (*va fealoa'i*) he or she belongs to which are not just relationships to people but to the social, cultural and religious systems in the place he or she inhabits. Thus, there are three functions of *va fealoa'i* from my third space location. First, *va fealoa'i* designates various relationships between people. Second, *va fealoa'i* expresses people's relationships to systems that run and control the local spaces they inhabit. Third, *va fealoa'i* is not just a response in silence to another person or other people but making one's voice heard either in or through words or actions. Thus, identifying and defining *va fealoa'i* is in accordance with the locality of the *fa'asinomaga* of those in need, and those who help fulfill those needs. More importantly, the *tautua's* sense of belonging to place enables him or her to identify the problem/s that marginalized him or her as *tautua*.

6.2. Tautuatoa: Courageous servant

Toa as a word added to *tautua* means bravery or courage. It makes *tautuatoa* a category that depicts a *tautua* who is able to go beyond the spaces he or she is familiar with

to seek in other spaces ways to improve his or her role as *tautua*. As mentioned previously, the pathway to see, feel, and listen to other people's inhabiting of the places they belong to is 'egalitarianism.' And this pathway is an action-in-progress. What this means is that it is where a *tautua* is prepared to face challenges and changes choosing what is relevant to his or her *tautua* role that will consider important any need regardless of gender, status, race, and color. It makes a *tautua* a good *tautai* and *tufuga*. As a *tautai*, he is like a fisherman who will go beyond the rough weather in search of fish for the family. As a *tufuga*, despite how high the mountains are, he will search for the best wood to build a strong house for his family. Thus, a *tautua* is someone who has the courage to face any challenge, such as breaking away from the spaces of norms and traditions he or she is familiar with, and entering new spaces where he or she is able to find ways to help fulfill his or her role as a person that belongs to a particular place. And this approach is revealed in the reciprocal value and practice of *tautua*.

Tautuatoa as a category speaks of the action of undertaking service in-between people and spaces by the *tautua* whose places/spaces of belonging to a local context, and the various and different relationships he or she is linked to in that place are explored through the hermeneutical lenses of *fa'asinomaga*. *Tautuatoa* as the second category expresses the actions undertaken by a *tautua* in between those spaces and relationships. It is a relational treatment of each other with *fa'aaloalo* (respect), and *loto fuatiaifo* (subjectivity). *Tautuatoa* as action/s undertaken by a *tautua* in-between spaces and relationships reflect a *tautua's* subjectivity to act in a way that will enable consideration of the needs of those whose needs should be given priority. Thus, *tautuaveva* as action shows that the subjectivity of a *tautua* to respond to a situation of fulfilling a need is important. It shows the creation of new ways to consider various and different needs of local people in accordance with the situations they are engaged in such as ways to break down social and

cultural barriers that have been stumbling blocks to some local people's fulfilling of their needs like the marginalized men and women.

7. Conclusion

In conclusion, *tautuaileva* depicts the consideration of the needs and rights of local people in a Samoan local family or community regardless of who they are. And that consideration is the type of egalitarianism that I have described as not seeking equality among local people but recognition of each other with respect in accordance with each person's status in a local family or community. It is a social and cultural operation where, on the one hand, becoming a leader is not to oppress the people he or she leads but to serve them by caring for their needs. On the other hand, for the people in lower status, their being in such position is not to disrespect the leaders in their families and communities, but to serve their leaders by helping them find better ways to take care of their needs.

According to my location of *tautuaileva*, the leaders' failure to recognize those in need is approached not in an aggressive and violent way but in the Samoan way of *amio fa'aaloalo* (respectable behaviour) and *loto maualalo* (humility). In other words, *tautuaileva* is not to create a revolutionary or subversive type of resistance against those in power. Rather, it is the beginning for those in need to realize ways that would help them move away from the margin. One such way is found in taking advantage of the available understandings, resources, and opportunities he or she is able to have access to in his or her local world/s. It is about seeking survival in accordance with the reality of life a person in need is encountering. In other words, entering the third space of *tautuaileva* involves weighing up the opportunities available and then making a decision on the opportunity that would best fulfill a servant's and his or her family's or household's needs. As mentioned above, the motivation of a family member as a *tautua* to enter the third space of *tautuaileva* is his or her realization of the need to seek in other spaces ways to help fulfill his or her

family's needs. This type of *tautua* is a place-based mission to be carried out in relation to the many changes occurring in a particular local community.

Thus, my location in the third space, *tautuaileva*, is the space I enter by breaking away from the familiar spaces of being a member of a family and church practicing the norms of traditional discipleship. This practice gives primary attention to church needs. However, to undertake a better *tautua* role in the reality of the world I now live in, I need to break away from those familiar spaces and enter other new spaces, described in this chapter as the third space of 'service in in-between spaces' or *tautuaileva*. In this movement to and from space to space, *tautuaileva* is not a fixed third space location but one that is open to changes and challenges. Thus, that sense of identity in relation to my understanding of place evokes for me the categories mentioned above that will be utilised as the hermeneutical lenses to explore Jesus' ministry and its relationship to the place of Galilee encoded in the Matthean text. How those categories inform the reading methodology will be dealt with in Chapter Four.

PART II: READING METHODOLOGY

CHAPTER FOUR: READING METHODOLOGY

This chapter explains how my location in third space, *tautuaileva*, serves as a hermeneutic to inform the analyses of texts. The first section includes a brief review of studies by Samoan biblical scholars who utilise unique cultural hermeneutics in their readings of the Bible. This sets the scene for how I will use my own cultural and social location in third space as a hermeneutic in this study. Section two will explain socio-rhetorical criticism as the interpretational tool that will be used to analyse the Matthean texts.

1. Samoan Perspective as hermeneutic

Many Samoans have developed biblical and theological scholarship from their own cultural perspectives. One of the common problems in these studies is that the use of their Samoan backgrounds are not always clearly stated and explained. The scope of this study means I am not able to review all those studies.¹ Instead I will describe only the recent studies by Peni Leota,² Frank Smith,³ and Martin Mariota⁴ who describe in detail how their Samoan experience and understanding are utilised as part of their reading strategies. Their

¹ Some of those studies include: Fereti S. Panapa, "The Significance of Hospitality in the Traditions of the First Testament and its Parallels to the Samoan Culture of Talimalo," (MTh Thesis, University of Auckland, 2000); Faitala Talapusi, "Jesus Christ in the Pacific World of Spirits," (BD Thesis, Pacific Theological College, 1976); Fa'atauva'a Tapua'i, "A Comparative Study of the Samoan and Hebrew Concepts of the Covenant," (BD Thesis, Pacific Theological College, 1972).

² Leota, "Ethnic Tensions in Persian-Period Yehud."

³ Smith, "The Johannine Jesus from a Samoan perspective."

⁴ Mariota, "A Samoan *Palagi* Reading of Exodus 2-3," ix, 1-5.

approach to the text from their Samoan worlds will help clarify how I understand my own Samoan world, and my location in hybridity, as my hermeneutical lens.

Peni Leota, an OT scholar, engages in a cross-cultural study of the ethnic tensions in the texts of Ezra-Nehemiah and Chronicles and the issue of land tenure behind recent claims of maintaining native culture that are in conflict with human rights in Samoan society. According to Leota, his concerns about contemporary tensions between Samoan 'residents' and 'migrants' in defining identity in Samoan society is a driving reason behind his work. He engages in an analogical interpretation of two different worlds which are socially and culturally based. Leota utilises 'cultural pluralism' as a dialogical approach to engage with the text. He as the reader approaches the text with questions, concerns, and interpretive frameworks and then enters into a reading process. In other words, Leota as the reader consciously has in mind the experience and understanding of his own world, either socially, culturally or politically. The engagement between self and the text evokes for him questions that will shape and form an interpretation of the text and his world. Leota's work depends on the plurality of cultures while acknowledging the distance in worlds; his Samoan world, and the world behind the text. From my postcolonial point of view, Leota's use of the analogical approach does not consider marginalization and oppression as a key to biblical interpretation. Instead, it is a comparison of worlds which are socially and culturally based. Thus, the influence of the social, cultural, and economic systems on the life situation of a reader is not properly considered in the reading process.

Frank Smith, a NT scholar, studies Jesus in John's Gospel from a Samoan perspective. Like Leota, Smith utilises the analogical approach. According to Smith, one of the problems one encounters as a reader of the Fourth Gospel is that the world that shaped the gospel of John is different from the Samoan social and cultural world. As a result,

Smith develops a way to bring these two worlds together. His approach draws on his experience and understanding of the Samoan social and cultural world. He then makes an analogical interpretation of cultural values or practices from imagery formed by certain parts of the text. From my postcolonial perspective, however, Smith's use of the analogical approach exhibits a similar weakness to Leota's study. Through his Samoan experience and understanding as part of an intercultural study, he undertakes a dialogue between the plurality of readers and readings which acknowledges the distance in texts, readers and their experiences. In that way, the intercultural approach does not consider colonization and oppression as a key to biblical interpretation. It is more about comparison of different readings and ideologies which are socially and culturally based. Thus, the impact of the social, cultural and economic systems on the life situation of a reader is not properly accounted for in the reading process.

Martin Mariota, in his reading of Exodus 2-3, utilises the postcolonial approach of hybridity to define his position as a Samoan reader. Mariota considers himself as a Samoan *Palagi* (European), a hybrid location as a reader. Unlike Leota and Smith, this perspective of hybridity is utilized as a hermeneutic to read the character of Moses in Exodus 2-3. For Mariota, that hybrid location is a unique position that gives him access to unique kinds of knowledge. Thus, Mariota says that being in a hybrid location as a Aotearoa/New Zealand-born Samoan is “not a position of marginalization or confusion, but instead a place of empowerment.”⁵ Mariota emphasises the positivity of being a Samoan in a hybrid location in a context outside of Samoa.

The use of my experience and understanding of my Samoan world as a location in third space as part of the reading strategy in this study is different from Leota and Smith but

⁵ Mariota, “A Samoan *Palagi*,” ix.

has some similarities to Mariota's. Both Leota's and Smith's studies emphasise only Samoan social and cultural values whereas Mariota considers his situation as a Aotearoa/New Zealand-born Samoan.⁶ Like Mariota, however, I will also use the postcolonial approach of hybridity to identify my location in third space as a Samoan reader of the Bible.

There are some differences between our approaches that should be briefly noted. First, Mariota identifies and defines his hybrid situation as Samoan from the experience of a Samoan born in Aotearoa/New Zealand. Because I was born and raised in Samoa, I am more focussed on how the cultures and traditions that have been running and controlling Samoan society are connected to domestic and community problems such as poverty and violence. I am more concerned with how the Christian tradition of discipleship in conjunction with the *matai* hierarchical social and cultural system overlooks the needs and rights of local people.

A second difference is how we label our hybrid situations. Mariota labels his hybrid position as "Samoan *Palagi*." I label my position as *tautuaileva* (service in-between spaces). There is a significant difference between these two ways of labelling which clarifies my hybrid location. I see Samoan *Palagi* as a hybrid that highlights the gap between Samoan and *Palagi* where Samoan is one and *Palagi* is the other. Thus, Samoan *Palagi* can perhaps be mistaken for two different identities. My hybrid location as a location in third space, in between my understanding of service in Samoan and Christian cultures which I consider *tautuaileva*, has no gaps in between. In fact, in times of undertaking my service role to both my family and church units, I negotiate and renegotiate the fulfillment of my needs and roles in relation to both units, depending on which unit's

⁶ Mariota, "A Samoan *Palagi*," 1-4.

needs are given priority. Part of this negotiation involves choosing how to act or respond to fulfill those needs, according to other understandings, cultures, and values. Thus, in practice, *tautua* can use any useful culture or material that would improve service to the family and community. It is not necessarily monocultural. Service crosses cultures and borrows from other cultures that would suit the consideration of all needs in the local society. That fluctuation of finding ways to improve service in local Samoan contemporary society is why I call my hybrid position of undertaking service as *tautuaileva*. It is where I as *tautua* go beyond the familiar spaces of my family and village and enter unfamiliar spaces. Thus, *tautuaileva* as my location in third space is not marginalization but an opportunity to seek other ways to help fulfill the needs of the households in Samoa to which I belong. It is in this way that *tautuaileva*, as my hybrid position, is the hermeneutic that will inform the selection and analysis of the texts.

2. Socio-rhetorical approach as the interpretational tool

My consideration of the text in light of Gadamer's aesthetic theory is based on the idea that the text has a world of its own. As such, from my hermeneutic, *tautuaileva* (service in-between spaces), I approach the world/s encoded in the Matthean story of Jesus' ministry as local worlds. It is exploring how the language of the text in certain parts of the Matthean story tells and shows particular events in those parts will reveal the links of Jesus' ministry to the locality of that world. That world is revealed narratively by the people that inhabit that world, their relationships to each other, and how the systems that run and control that world influence those relationships. Because socio-rhetorical criticism as a reading method focuses on the world encoded in the text, I have chosen it as the interpretational tool to be utilized to analyze Jesus' consideration of the needs of local people in the text from my hermeneutic of *tautuaileva*.

Socio-rhetorical criticism was developed by Vernon K. Robbins as an attempt to integrate a social science approach with literary-based advances in biblical studies.⁷ His goal was to develop a rhetorical approach that combined literary, social, cultural, and ideological issues in the interpretation of texts. Socio-rhetorical criticism recognizes that the world is encoded in the text in and through its language.⁸ It provides tools to enable the interpreter to examine how the text's language, intertextuality and encoded worlds help shape meaning and how we as readers compare and contrast them with the world we live in, in order to make meaning relevant to us.⁹ It invites people with different insights from diverse readers' locations to interpret the text.¹⁰ In this way, it is not an approach meant to nullify other interpretations and methods of interpretations but to enter into dialogue with them so that new meanings are produced and made relevant to other readers' worlds and locations. This part of the socio-rhetorical approach is important in two ways. First, it allows my world to be part of the interpretation and analysis of the text. Second, it reflects the fact that my interpretation does not nullify traditional interpretations of discipleship. It is not meant to impose the reader's location and situation on the text but to interact with the text, seeking how the text can define one's questions. In this way, detailed attention is given to the text itself.

⁷ Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to the Socio-Rhetorical Interpretation* (Harrisburg: Trinity Press International, 1996), 1.

⁸ Robbins, *Exploring the Texture*, 1996, 1-2. Elaine M. Wainwright, "Reading Matthew 3-4: Jesus – Sage, Seer, Sophia, Son of God," *JSNT* 77 (2000): 28-29 has explained clearly this combination in her article. She writes, "The extension 'socio-rhetorical' indicates that account is taken of the socio-cultural context of reading and meaning production."

⁹ Robbins, *Exploring the Texture of Texts*, 1.

¹⁰ Robbins, *The Invention of Christian Discourse*, 5, says: "...a socio-rhetorical interpretive analytic applies a politics of invitation, with a presupposition that the people invited into the conversation will contribute significantly new insights as a result of their particular experiences, identities, and concerns. In other words, a socio-rhetorical interpretive analytic presupposes genuine team work: people from different locations and identities working together with different cognitive frames for the purpose of getting as much insight as possible on the relation of things to one another."

Within socio-rhetorical criticism, two questions should be answered in order to determine how I bring myself as reader into the interpretive process. First, how does the socio-rhetorical approach allow my world as a reader, as represented by my hermeneutic of *tautuaileva*, to become part of the interpretive process? Second, when my world as a reader enters the process, how does a socio-rhetorical approach deal with my interaction with the text?

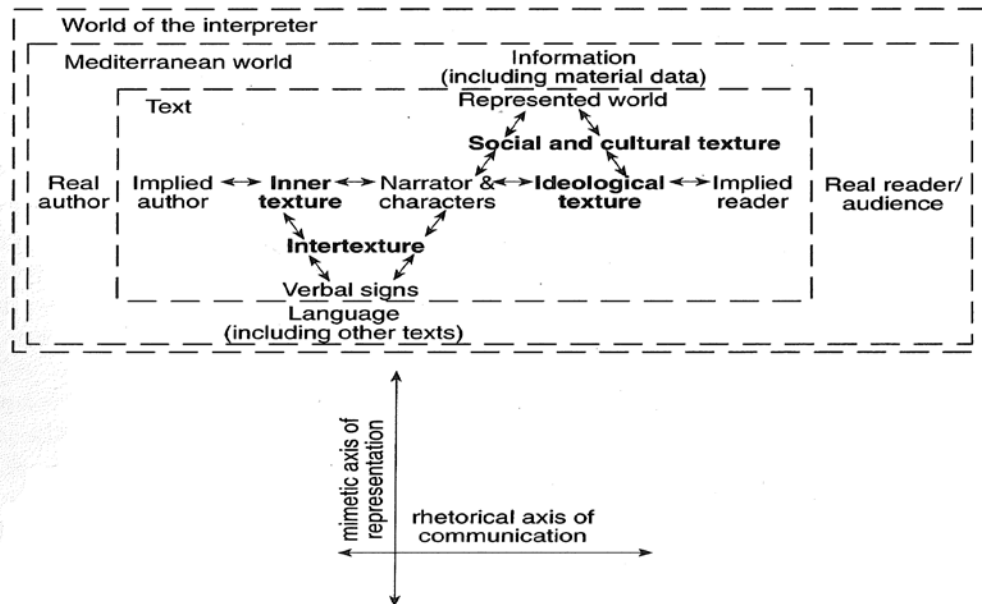
The answer to the first question lies in the meaning of the word socio-rhetorical as explained by Robbins. He holds that the word ‘socio-’ with the hyphen indicates the anthropological and sociological factors and characteristics of socio-rhetorical criticism such as “social class, social systems, personal and community status, people on the margins, and people in position of power...”¹¹ The word ‘rhetorical’ defines how the language in a text is used as a tool of communication.¹² Simply put, the socio-rhetorical approach explores how language reflects and communicates the influences of the social and cultural values and beliefs on the lives of people—whether Christian or non-Christian. It is these values and beliefs that I will analyse from my hermeneutic of *tautuaileva*.

The answer to the second question regarding my interaction with the text is made evident in Robbins’ diagram of the ‘socio-rhetorical model of textual communication’ shown below¹³

¹¹ Robbins, *Exploring of Texture of Texts*, 1.

¹² Robbins, *Exploring of Texture of Texts*, 1.

¹³ See Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (New York: Routledge, 1996), 21.



According to Robbins' diagram, in terms of the interaction between the reader and the text, the outside rectangle represents the world of the interpreter. He speaks of this world as location for the interaction of the interpreter's own personal life and times with "...the historical, social, cultural, ideological and religious worlds (encoded in the text)..."¹⁴ It is a world constructed of diverse ideologies. According to Robbins, there are boundaries that divide the worlds of the interpreter, the text, and the author, but these boundaries are represented by broken lines which allow the interaction/s between those worlds, letting the meaning of the text and the effects of that meaning travel between them.¹⁵ In my utilization of the socio-rhetorical approach, these broken lines allow my experience of the interaction between my Samoan world and Christian teachings about serving the needs of local family members in *fa'aSamoa* and discipleship to travel through to and from the world encoded in the Matthean text and its world. In this way, socio-rhetorical criticism is the relevant approach to facilitate how I as Samoan in my Samoan world with its 'egalitarianism' as a

¹⁴ Robbins, *The Tapestry of Early Christian Discourse*, 24.

¹⁵ Robbins, *The Tapestry of Early Christian Discourse*, 22.

possibility and its marginalization will be a lens through which I will read the world encoded in the Matthean text. More importantly, it provides a way to explore marginality in the world of the author as it is encoded in the text.

Socio-rhetorical criticism as the interpretative tool aims to build a reading framework that can facilitate a consideration of the needs of local family members in the text. It will bring my world as a local person in Samoan society as shown in my hermeneutic, *tautuaileva*, into dialogue with a socio-rhetorical reading of the selected texts as another interpretation of discipleship alongside traditional interpretations of those texts.¹⁶

2.1. Reading Methodology

There are five stages of Robbins' socio-rhetorical method. Shown below are the three stages that I will focus on for the purpose of this study, and the hermeneutical questions that will guide the reading of Matt 4:12-25 and 7:24-8:22.

2.1.1. Three stages: innertexture, intertexture, social and cultural texture¹⁷

First, according to Robbins, innertextual analysis explores the text's use of "word patterns, voices, structures, devices, and modes in the text."¹⁸ For this study, it will explore whether the language, narrative, and progressive texture of Matt 4:12-25 and 7:24-8:22 as rhetorical and narrative units tell and show whether Jesus' ministry in the place of Galilee encoded in the text gives primary attention to the needs, rights, and roles of the various members of the crowd as local people in that place.

¹⁶ Robbins, *The Tapestry of Early Christian Discourse*, 11. Robbins states here that this is one of the goals of socio-rhetorical criticism.

¹⁷ The other two stages are 'ideological texture, and sacred texture.'

¹⁸ Robbins, *Exploring the Texture of Texts*, 7.

Second, Robbins describes intertextual analysis as showing how “...the interpreter works in the area between the implied author and the text, not between the text and the reader.” This means the interpreter looks at how other phenomena speak through Matt 4:12-25, 7:24-8:22 and how these phenomena from ‘outside’ the text are encoded in the text to reveal Jesus’ relationship to the crowd as showing other characteristics of discipleship.

Third, the Matthean text encodes a social and cultural context. Here the reading focuses on an analysis of the text’s “social and cultural nature *as* a text.”¹⁹ The interpreter will examine those echoes in the text of those first century Christians who experienced hardship and oppression under Roman imperial power. The world encoded in the text is that of those Christians who show how their invention of Christian discourse defines and explains their being Christians in that world. It is widely accepted that the Mediterranean world is the context of Matthew’s community. Therefore, the social and cultural values of Matthew’s community in the Mediterranean world will be reflected in this text.²⁰ It is not the purpose of a socio-rhetorical approach to provide a thorough discussion of Matthew’s community and its historical, social and cultural values.²¹ Rather, it focuses only on the social and cultural texture embedded in the language of the texts which will advance the reading being undertaken in this thesis.

¹⁹ Robbins, *Exploring the Texture of Texts*, 71.

²⁰ Bruce J. Malina, “Understanding New Testament Persons,” in *The Social Sciences and New Testament Interpretation* (ed. Richard Rohrbaugh; Peabody: Hendrickson, 1996), 42-43. Here, Malina suggests that to be fair to the writers of the New Testament, it is important to understand how they understood people in their own world. Another question could be raised here regarding the writer or author of Matthew. But, this study assumes that the Matthean Gospel was written sometime in the first century Mediterranean world in the time of the Roman Empire.

²¹ For some details regarding the existence of Matthew’s community in the Roman Empire and its system see Warren Carter, *Matthew and Empire: Initial Explorations* (Harrisburg: Trinity Press International, 2001), 9-53; Robert H. Gundry, “A responsive Evaluation of the Social History of the Matthean Community in Roman Syria,” in *Social History of the Matthean Community: Cross-Disciplinary Approaches*, ed. David L. Balch (Minneapolis: Fortress, 1991), 189-200; L. Michael White, “Crisis Management and Boundary Maintenance: The Social Location of the Matthean Community,” in *Social History of the Matthean Community: Cross-Disciplinary Approaches*, ed. David L. Balch (Minneapolis; Fortress, 1991), 211-47.

2.1.2. Questions

Two categories of my hermeneutic, *tautuaveva* (service in-between spaces), are the hermeneutical lenses that inform my socio-rhetorical reading. The first category is *fa'asinomaga* (sense of belonging to a place). *Fa'asinomaga* focusses on how a person in place is linked to that place in regard to land, family (home/house/household), community, and titles. Through the *fa'asinomaga* lens I will ask the following questions: How do features of a text as a narrative and rhetorical unit reveal the world encoded in the text as a local place? How are characters in the texts linked to land, families, residential places, titles, and communities in the place encoded in the text? How do those links develop new or alternative senses of belonging to place encoded in the text? How does a new or alternative sense of belonging to place express consideration of the needs of the people in local spaces and societies encoded in the text? Are there good and bad potentialities arising from a belonging to place?

Fa'asinomaga is also about different relationships of which local people are a part. These relationships are either old or new. Most importantly, identifying the relationship/s a local person is engaged in, determines how he or she acts the way he or she does in the place he or she belongs to. So, through the *fa'asinomaga* lens in terms of relationships I will ask the following questions of the text. What are the various relationships shown in the texts? Who are the people in these relationships? How are those relationships linked to the local place encoded in the texts? What are the new relationships created in the texts? How do the people in the texts relate to the social, cultural, economic, political and religious systems in the texts? How do those relationships reflect the various needs of people in the texts?

Tautuatoa (courageous servant) as the next category is the other hermeneutical lens and is about actions where a servant leaves the spaces he or she is familiar with, such as

family or household, and seeks in other spaces ways to fulfill his or her needs and roles as a member of that family or household. Breaking away from the spaces he or she is familiar with in *tautuatoa* is done with the purpose of returning to his or her family with a new way of helping to improve his or her family situation/s. Thus, through the lens of *tautuatoa*, I will ask the following questions: How do the actions of the people in the texts show service from and in between spaces? What are the familiar spaces from which the characters in the texts break as members of families and households in the place encoded in the text? What spaces do they enter into? How are they described and shown moving to and from those spaces? Who in the texts benefits from service from and in between spaces? How does service from and in between spaces reflect Jesus' ministry as a place-based discipleship that gives primary attention to the needs, rights, and roles of local people because of the type of situations they face?

3. Conclusion

This chapter has dealt with how my location in the third space of *tautuaveva* as a hermeneutical lens informs my interpretation of the selected texts. The reading methodology is that of the first three stages of Robbins' socio-rhetorical approach and it is this that will guide interpretation of the chosen segments of the Matthean text. It is to the analysis of these chosen texts that I shall now turn.

PART III: READINGS

CHAPTER FIVE: ANALYSIS OF MATT 4:12-25

In this chapter, I will analyse Matt 4:12-25 as a rhetorical and narrative unit, exploring how Jesus' ministry to Galilee¹ encoded in the text, might be read through my lenses of *fa'asinomaga* (sense of belonging to a place) and *tautuatoa* (courageous servant), as giving primary attention to the needs and rights of local people, who in this passage are the Galileans. The first section discusses the inner texture of the text. Section Two deals with the intertextual analysis that will enable me to examine how the Matthean recitation of Isa 8:23-9:1 can lead to a particular interpretation of Jesus' ministry. Section three deals with the social and cultural texture of 4:12-25 which will enable me to explore Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν in the context of the world of Galilee as encoded in the text. I will examine whether Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν makes meaning within the social and cultural world of the first century Mediterranean world with particular attention given to the poor and marginalized. Can it be read as third space; a space where Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν is proclaimed in accordance with the reality of the local world the local Galileans are facing? In combining my hermeneutical lens and methodology, I will assess whether the proclamation of ἡ βασιλεία τῶν οὐρανῶν

¹ As mentioned in my introduction to this study, the importance of the place of Galilee in defining and understanding Jesus' ministry has been predominantly studied from the historical, archaeological, and sociological perspectives. Some examples: Richard A. Horsley, *Sociology and the Jesus Movement* (New York: Crossroad, 1989); Richard A. Horsley, *Galilee: History, Politics, People* (Valley Forge: Trinity Press International, 1995); Richard A. Horsley, *Archaeology, History and Society in Galilee: The Social Context of Jesus and the Rabbis* (Harrisburg: Trinity Press International, 1996); Richard A. Horsley, "Synagogues in Galilee and the Gospels," in *Evolution of the Synagogue: Problems and Progress*, eds. Howard Clark Kee and Lynn H. Cohick (Harrisburg: Trinity Press International, 1999), 46-69; Richard A. Horsley and John S. Hanson, *Bandits, Prophets, and Messiahs: Popular Movements in the Time of Jesus* (Minneapolis: Winston, 1985); Freyne, *Galilee, Jesus and the Gospels*; Freyne, *Jesus a Jewish Galilean*; Moxnes, "The Construction of Galilee as a Place – Part I," 26-37; Moxnes, "The Construction of Galilee as a Place – Part II," 64-77; Moxnes, *Putting Jesus in Place*; Halvor Moxnes, "Landscape and Spatiality: Placing Jesus," in *Understanding the Social World of the New Testament*, eds. Dietmar Neufeld and Richard E. DeMaris (New York: Routledge, 2010). My focus is on Galilee as the local world encoded in the beginning of the Matthean presentation of Jesus' ministry.

in the beginning of the Matthean gospel can be read as consideration of the needs and rights of local people.

1. Innertextual analysis

The following questions from the methodology mentioned in the previous chapter will guide the innertextual analysis: How do literary features of 4:12-25 as a rhetorical and narrative unit show Galilee as the local place encoded in the text? How do literary features of this unit show Jesus the protagonist's sense of belonging to that local place? How do literary features of this unit show other characters as members of the crowd and their sense of belonging to Galilee? How does the narrator in this unit tell and show Jesus' relationship to various members of the crowd as giving primary attention to the needs and rights of those people? How is that relationship linked to the local place encoded in the text?

1.1. Matt 4:12-25 as a rhetorical unit from *tautuaileva*²

The various structures of the Matthean Gospel by which to make sense of the Matthean emphases consider Matthew Chapter Four as the beginning of Jesus' ministry. Some scholars regard it as the beginning of the plot of the Matthean presentation of Jesus' ministry to have begun in verse 17 such as Kingsbury³ and Carter⁴ whereas others consider Jesus' ministry to have begun at verse 12 such as Luz.⁵ The claim that 4:17 marks the

² A rhetorical unit has "a beginning, a middle, and an end" as George Kennedy, *New Testament Interpretation Through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984), 33-34 indicates. The rhetorical unit, 4:12-25, is attributed to Jesus. The narrator, in the beginning of the unit reveals Jesus as the main character.

³ Kingsbury, *Matthew as Story*, 40. For various and different structures of the Gospel of Matthew see David R. Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design* (Sheffield: Sheffield Academic, 1988), 21-56, and M. Eugene Boring, "The Convergence of Source Analysis, Social History, and Literary Structure in the Gospel of Matthew," in *Seminar Papers: Society of Biblical Literature Annual Meeting* (Georgia: Scholars Press, 1994), 587-611.

⁴ Warren Carter, "Kernels and Narrative Blocks: The Structure of Matthew's Gospel," *CBQ* 54, no. 3 (1992): 463-481.

⁵ Luz, *Matthew 1-7*, 194.

beginning of Jesus' ministry does make sense due to the consideration of the saying, *From that time Jesus began...* However, through the lens of my hermeneutic *tautuailleva* which considers important the sense of belonging of a person to a particular place, I suggest that there are two weaknesses in such an understanding of structure. First, it shows that Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν in verse 17 is a separate event from Jesus' dwelling in Capernaum. Second, it isolates Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν from Matthew's recitation of Isa 8:23-9:1 which is the very important Matthean recitation of Isaiah's announcement of hope of salvation as revealed in Jesus' ἡ βασιλεία τῶν οὐρανῶν in verse 17. This announcement suggests that that hope of salvation is for the people of Galilee in this part of Jesus' ministry. Thus, from my hermeneutical lens of *fa'asinomaga* which signifies identifying a person in terms of his or her belonging to a place, I see 4:17 as part of the beginning of Jesus' ministry that starts in Jesus' making his home in Galilee in v. 12.

In the study of Matthean discipleship, Matt 4:18-22 has typically been regarded as a pattern for discipleship. According to Carter, for example, that pericope shows that discipleship starts with Jesus' calling and as such it expresses the difference between the disciples and non-disciples.⁶ Kingsbury agrees by interpreting the calling of the fishermen as a display of the pattern of Jesus' calling of disciples: "Jesus sees, Jesus summons, and at once those summoned leave everything behind."⁷ He speaks of that pattern as an expression of Jesus' authority to choose who should be his disciples. For Kingsbury, these chosen disciples form a new community which Jesus refers to as his church (16:18; 18:17) whose goal is to be fishers of men: the mission that the disciples undertake firstly for Israel and

⁶ Warren Carter, *Matthew: Storyteller, Interpreter, Evangelist* (Peabody: Hendrickson, 1996), 244; Carter, "Matthew 4:18-22," 58-75.

⁷ Kingsbury, *Matthew as Story*, 130-31.

then for the nations (28:19). Carter and Kingsbury are examples of many scholars who consider 4:18-22 the calling of first disciples.⁸ They are examples of the type of discipleship that is defined as a tradition of following Jesus according to the historical master-disciple relationship established between Jesus and his followers. And such a follower needs commitment regardless of the life situation he or she encounters. One example is abandoning one's family to follow Jesus.

However, from my hermeneutic, *tautuaileva*, which signifies the connection of a follower of Jesus to a particular local place, I see that these interpretations have a one-dimensional focus on discipleship that overlooks the various and different crowd members' connections to local families and households they are linked to, and Jesus' relationship to them in relation to the local place of Galilee encoded in the text. For example, the families of the fishermen that are left behind are simply drawn into the interpretation of this passage from the point of view of ecclesiological and global building of the church. If discipleship is based only on Jesus' direct calling of a person to follow him, the function of Jesus' authority revealed in his actions, such as the healing of different members of the crowd, is overlooked as another way of Jesus' calling a disciple. I regard both Jesus' words and actions in the beginning activities of his ministry in the Matthean gospel as important. I look at the Matthean presentation of the beginning of Jesus' ministry as visible in the narrator's telling and showing those actions and words in 4:12-16, where Jesus withdraws from Judea and makes his home in Capernaum, Galilee. This is followed by Jesus' first announcement of ἡ βασιλεία τῶν οὐρανῶν in v. 17. In this progression of events as the first activities of Jesus' ministry in the Matthean gospel, calling the fishermen to follow in 4:18-

⁸ Other examples are: Jack D. Kingsbury, "The Verb *AKOLOUTHEIN* ("To Follow") As An Index Of Matthew's View of His Community," *JBL* 97, no. 1 (1978): 56-73; Barton, *Discipleship and Family Ties*, 128-40; Luz, *Matthew 1-7*, 200-01; Carter, "Matthew 4:18-22 and the Matthean Discipleship," 58-75. Howell, *Matthew's Inclusive Story: A Study in the Narrative Rhetoric*, 53.

22 fits as part of that progression, and it can be interpreted as the first result of Jesus' dwelling in Capernaum. Thus, Jesus' calling of the four brothers to follow him is clarified by its link to Jesus' making his home in Capernaum in Matt 4:12-16, and Jesus' going throughout Galilee in 4:23-25 which culminates in the following of the great crowd in v. 25. In this way, calling someone to follow should include both the functions of Jesus' words and his actions in a particular place, such as his teachings, preaching, and healings in Galilee. In this case, anyone who responds positively to Jesus' teachings, preaching, and healings, should be considered Jesus' disciple. The following analysis will explore from my hermeneutic of *tautuaileva*, how Matt 4:12-25 as a rhetorical and narrative unit, contains that local place-based discipleship that considers anyone as a disciple of Jesus.

1.1.1. Opening and Closing signs of 4:12-25 as a unit from *tautuaileva*

One of the questions from my hermeneutical lens of *fa'asinomaga* (sense of belonging to a place) is how features of a text could tell and show the world encoded in the text as a local place, and the characters in the text as people belonging to that place. In the following analysis, the opening and closing signs of 4:12-25 as a rhetorical unit are interpreted as an *inclusio* that indicate Galilee as the local place encoded in the text, and the characters of Jesus and the crowd as people belonging to that place.⁹ The opening signs of the rhetorical unit are shown in verse 12: Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. They are: first, the conjunction δὲ indicates a rhetorical shift from the previous events (Jesus' baptism and temptation) to the next event (Jesus' withdrawal to Galilee). The shift anticipates the beginning of a new event which is Jesus' dwelling in Galilee and his proclamation of ἡ βασιλεία τῶν οὐρανῶν there. Secondly, v. 12's

⁹ *Inclusio* is "signs of opening and closure." See Kennedy, *New Testament Interpretation*, 34, 82. For an example of how this language device is used in the first gospel see Charles H. Lohr, "Oral Techniques in Gospel of Matthew," *CBQ* 23, no. 4 (1961): 408-10. Lohr claims that Matthew is very fond of this device.

connection to the previous activities, indicates Jesus as the protagonist. Third, Galilee, as the place where Jesus moves to, positions Galilee as the rhetorical space where the audience of the first activities of Jesus' ministry will be found.

The closing indicators of the unit are seen in these words of v. 25: *καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας*. Firstly, *καὶ* as the beginning of v. 25, indicates that the unit is coming to a conclusion. Secondly, the following of the great crowds points out a result of Jesus' withdrawal to Galilee. Thirdly, Galilee as the place where the great crowds come in conjunction with the mention of Galilee in the opening of the unit (v. 12) forms the rhetorical frame that surrounds the presentation of the beginning activities of Jesus' ministry in this part of the Matthean Gospel. Thus, Galilee is the local place encoded in this unit.

The analysis will be based on the following threefold structure of that rhetorical unit that reveals the significance of Galilee as a local place in which Jesus' ministry begins in the Matthean story:

1. Beginning (vv. 12-16): Jesus making his home in Galilee; the home of the first members of the crowd
2. Middle (vv. 17-22): Jesus' ministry to the first members of the crowd near the Sea of Galilee
3. End (vv. 23-25): Jesus' ministry to the rest of the members of the crowd from Galilee

The rhetorical unit begins with the narrator telling readers the reason why Jesus withdraws to Galilee. Jesus' name is not explicitly mentioned in this part (4:12-16). However, the conjunction *δὲ* in verse 12, shows the connection of the event of dwelling in Galilee, to Jesus' temptation (Matt 4:1-11), and the activities of John the Baptist (3:1-17). *Δὲ* as a conjunction has multiple functions in a sentence such as transition, continuity, and

contrast,¹⁰ and in this part of the unit links Jesus' move to Galilee with the events that have gone before in the story. As a transition, it marks the shift of the story from John's arrest to Jesus' dwelling in Galilee indicating the end of John's ministry. As a marker of contrast, it signals the contrast between John and Jesus as proclaimers of ἡ βασιλεία τῶν οὐρανῶν. As an indicator of continuity, it points to Jesus' dwelling in Capernaum as a continuation of the mission of the proclamation of ἡ βασιλεία τῶν οὐρανῶν John has started. Thus, Jesus is the subject of the verb [ἀ]κούσας. As such, Jesus' move to Galilee anticipates the consideration of Jesus' belonging to Galilee.

The connection of 4:12-25 to 4:1-11 is important in providing the backdrop for Jesus' withdrawal and his making of his home in Galilee (4:12-16). This is accentuated by the use of the adverb of time, τότε, in 3:5, 13; 4:1, 5, 10, 11. This use of τότε points to ἐν δὲ ταῖς ἡμέραις ἐκείναις in 3:1 which are the days of John the Baptist. Thus, what is happening in 4:12-25, has significant literary connections to the events that have gone before Jesus' withdrawal to Galilee. This interpretation suggests that Jesus' ministry as the beginning of the plot of the Matthean story as claimed by Kingsbury¹¹ and Carter¹² does not start with 4:17 but 4:12 where Jesus is shown withdrawing to Capernaum and making his home there. Coming to v. 17 Jesus takes up in Galilee the ministry that John had been doing at the Jordan in Judea and so he is extending the location of the vision and proclamation to Galilee.

After Jesus moves to Galilee (4:12-16) the narrator tells Jesus' first public declaration of the message of his ministry (4:17) and his calling the fishermen to follow

¹⁰ See Stephanie Black, *Sentence Conjunctions in the Gospel of Matthew: καὶ, δὲ, τότε, γάρ, οὖν, and Asyndeton in Narrative Discourse* (Sheffield: Sheffield Academic, 2002), 142-78.

¹¹ Jack D. Kingsbury, *Matthew: Structure, Christology, Kingdom* (Philadelphia: Fortress, 1975), 7.

¹² Carter, "Kernels and Narrative Blocks," 463-81.

him (4:18-22). These are the first activities of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν¹³ showing the fishermen as the first people who interact with Jesus in the unit. But for me as the reader who considers the family very important, I am surprised by the immediate response of the fishermen where they leave their families and follow Jesus. Considering that, at the level of narrative, Jesus has no prior contact with the four fishermen, the four brothers' immediate response to Jesus' calling, seems to create a rhetorical hiatus. The narrator tells and shows the immediate positive response of the fishermen early in this part of the story. Thus, questions arise regarding what the function of calling these four fishermen really is in this part of Jesus' ministry. Traditionally, it has been interpreted to indicate the first called disciples of Jesus who are distinctive from the great crowd mentioned in 4:25.¹⁴

However, a close analysis of the calling of the four fishermen as part of the literary development of the crowds as group character mentioned in 4:25 will reveal another role and function. The fishermen's presence in the middle section of the rhetorical unit could be interpreted as an illustration of the kind of people mentioned in the recitation of the prophecy of Isaiah in Matt 4:15-16, as Galileans sitting in darkness having seen a great light. Thus, the following of the fishermen is an illustration of how members that made up

¹³ These words of Eduard Schweizer nicely sums up Jesus' withdrawal to Galilee as asserted in my interpretation: "Jesus' move to 'Galilee of gentiles' demonstrates God's amazing initiative toward those who had never even been considered." Eduard Schweizer, *The Good News According to Matthew*, trans. David E. Green (London: WJK, 1975), 68.

¹⁴ Despite the lack of information about the four brothers, their immediate positive response has been interpreted as reflecting the power and authority of the creative word of God in and through Jesus proclamation of ἡ βασιλεία τῶν οὐρανῶν. For example, Richard A. Edwards argues that Jesus' command is a reason for their immediate following. Edwards, *Matthew's Narrative Portrait of Disciples*, 19-22. See also John P. Meier, *Matthew* (Dublin: Veritas Publications, 1980), 34. But reading the story from the point of view of the members of the crowd who have seen and heard Jesus for the first time, the positive response is problematic. I will show later in the analysis that Matthew's use of Περιπατων as a verbal adjective in verse 18 states that Jesus' walk by the sea is a description of the proclamation of ἡ βασιλεία τῶν οὐρανῶν mentioned in verse 17. In that sense, Jesus' walk beside the Sea of Galilee is not just a walk. It is a proclamation of ἡ βασιλεία τῶν οὐρανῶν. Thus, the immediate response of the four brothers to Jesus' command to follow is a reaction to Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν near the sea.

the crowd mentioned in 4:25 have responded to Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν. In other words, the fishermen are examples of the people from the local place of Galilee who responded positively to Jesus' proclamation of the βασιλεία τῶν οὐρανῶν.

Bringing the lens of *fa'asinomaga* (sense of belonging to a place) to the rhetorical unit, 4:12-25, shows the significance of Galilee, as the local space, in which Jesus' ministry begins, and the place which the first audience of Jesus' ministry, as the first members of the crowd in 4:25, come to. The arrangement begins with the common-place and its description (4:12-16). The place is in Galilee, near the sea in the lands of Zebulun and Naphtali. It is also described as a Gentiles' place beyond Jordan.¹⁵ Jesus' dwelling in Capernaum implies the possibility of Jesus having a sense of belonging to Galilee. It evokes for the reader an expectation that something important will occur in Galilee. It also evokes for the reader the question of what is the motivation of Jesus making his home in Galilee. According to the Matthean story, it is to fulfill what the prophet Isaiah said:

Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of Gentiles – the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned. (4:15-16)

The next part of the arrangement (4:17-22) focuses on the first activities of Jesus' dwelling in Galilee. It begins with the announcement of the message of ἡ βασιλεία τῶν οὐρανῶν (4:17), followed by the calling of the four fishermen to follow (4:18-22). Jesus' command demonstrates the authority he has to bring people into his ministry or to help those in need. Thus, the calling of the fishermen to follow reflects Jesus' motivation to make his home in Galilee in this part of the Matthean story. In itself, it shows that Jesus as

¹⁵ H. Dixon Slingerland claimed that Matt 4:15 is one of the references that show where Matthew's gospel was composed. For Slingerland, it reveals that Matthew's gospel was composed in the east side of Jordan River not in Syria Antioch as many scholars claimed. H. Dixon Slingerland, "The Trans jordanian Origin of St. Matthew's Gospel," *JSNT* 18, no. 3 (1979): 18-28. I will show later in my analysis that Matthew's recitation of Isa 8:23 (MT) in Matt 4:15 is to show a theological significance of 'Zebulun and Naphtali, on the road by the sea, across the Jordan, as showing locations of hope of salvation where the Jews and Gentiles are brought together beginning in Galilee.

a Galilean has authority to make the Galileans sitting in darkness and the shadow of death have a good sense of their being Galileans. The final part of the unit (23-25) is the conclusion. It refers to the following of the great crowd as the climax of the first activities of Jesus' ministry in Galilee.

Coming next in the analysis of the innertexture is elaboration on how the rhetorical arrangement affects the above purposes in the text. Because my analysis aims to explore Jesus' relationship to the crowd as local people in the place of Galilee, I will first discuss the innertexture of the unit as a whole revealing an overall involvement of the crowd in light of the appearances of the various and different kinds of people mentioned in the unit from the beginning (v. 12) to the end (v. 25). These are considered the local people of Galilee whose movements suggest they are breaking away from oppressive and colonial spaces, and entering into liberating spaces such as Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν.

1.1.2. The development of the crowd character in the rhetorical unit: crowd members as *tautuatoa*

The ὄχλοι is mentioned once in this unit (4:12-25), namely in the conclusion (4:25).¹⁶ However, that appearance of ὄχλοι is regarded as the group that is made up of all

¹⁶ This development of the crowd character in 4:25 is based on the consideration of the crowd as a group made up of various and different people as having diverse roles. The identity and function of the crowds have been discussed by a number of Matthean scholars. For example, Kingsbury interprets the crowd in the Matthean Gospel as a group of Jewish leaders. (See Jack D. Kingsbury, *The Parables of Jesus in Matthew 13: A Study in Redaction Criticism* (London: SPCK, 1978).) Van Tilborg sees the crowd differently from Kingsbury. For Van Tilborg, the crowd in Matthew's gospel is not a group of Jewish leaders. The Jewish leaders oppose Jesus' ministry. The crowd is shown in the gospel as a group that responds positively to Jesus' ministry. (See Van Tilborg, *The Jewish Leaders*). Minear joins the debate by interpreting the crowd's function in Matthew as similar to the role of the 'laymen of Matthew's days.' In this way, he considers the disciples' portraying the role of the Christian leaders. As such, Minear therefore says that the Christian leaders have a task of taking care of the laymen and this has to be practised in accordance with Jesus' commanding of his disciples. (See Minear, "The Disciples and the Crowds," 28-44.) Carter adds to the debate by interpreting the following of the crowd in 4:25 to have shown the difference between the followers of Jesus that were explicitly called by Jesus such as the four fishermen and those who follow as just a physical act but not a reply. Wainwright's interpretation of 4:25 is significantly different from Carter's interpretation. For Wainwright, the crowds following in 4:25 are no different from the four fishermen's following in 4:18-22, except that the crowd's following does not indicate gender differences. (See Wainwright, *Towards a Feminist Critical Reading*, 80-81.) The

the people depicted and shown in the progression of this rhetorical unit beginning with v. 12. Part of that progression is shown by the narrator's mention of Galilee in the beginning (v. 12), and end (v. 25) of the unit as an *inclusio*. Concluding the unit with καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ (4:25) indicates the appearance of the great crowd following in this stage of the arrangement of the unit as retrospection.¹⁷ This is shown in the combination of the conjunction καὶ with the verb ἠκολούθησαν. According to Black's study of conjunctions in Matthew's gospel, "Matthew commonly combines καὶ with an unmarked tense-form (aorist), ...reinforcing syntactical structures which guide the audience to process the following element in the discourse as continuous with that which immediately precedes."¹⁸ In verse 25, καὶ's combination with ἠκολούθησαν, a verb in its unmarked tense-form of aorist indicative active indicates that 4:12-25 as the beginning activities of Jesus' ministry (4:12-25) is coming to a conclusion, showing the following of the crowd as a very important event that is related to the previous events in the preceding sentences. This interpretation is different from Kingsbury's which regards the following of the crowd here "to make Jesus the focal point of public attention."¹⁹ The interpretation is based on the use of the verb 'to follow.' For Kingsbury, the verb 'to follow' indicates the following of the crowd in literal sense which is different from its use in a metaphorical

development of various and different characters in this part of the Matthean gospel, 4:12-25, as building up of the crowd group that is culminated in 4:25 in the following of a great crowd, did not play a role in these interpretations. Wainwright's interpretation reflects this development in terms of considering the following of the crowd as inclusive which I look at to have included all people in the local context of Galilee that Jesus dealt with in this part of the story. In this way, the four fishermen are regarded as members of that crowd. This interpretation of the crowd is important. It shows the crowd as having diverse roles reflecting Jesus' dealing with their needs as contextual- and situation-based. From my hermeneutic, *tautuailava*, it reveals that anyone in the crowd is a courageous servant, a *tautuatoa*, if he/she responds positively to Jesus' ministry as shown in the positive response of the fishermen.

¹⁷ Retrospection is a repetitive device to elaborate unifying themes. It is where "the later stages of a narrative are related to what has gone before. This takes various forms in oral literature, such as summaries for recapitulation and repeated words and phrases used for characterisation." Lohr, "Oral Techniques in the Gospel of Matthew", 414.

¹⁸ Black, *Sentence Conjunctions in the Gospel of Matthew*, 112.

¹⁹ Kingsbury, "The Verb AKOLOUTHEIN," 61.

sense to describe the following of the four fishermen. As such, Kingsbury regards the following of the four fishermen as the following of disciples. Kingsbury's interpretation suggests that the function of the crowd following to the crowd character itself is unimportant. However, my interpretation of the crowd following as part of the 'retrospection' of this rhetorical unit turns attention to the crowd as a significant group character made up of the various people mentioned in the unit with the exception of the protagonist, Jesus.

As part of the retrospection of this unit, ὄχλοι, on the one hand, invites the reader/hearer to look back at the previous events involving their following Jesus. On the other hand, it reminds the reader/hearer of Jesus' character appeal to the various and different members of the crowd. Thus, from the point of view of the crowd, the arrangement of the unit develops from the beginning to the end, alongside Jesus' movement in the unit, the crowd character's function in relation to Galilee as local place and also the nearby places where the story of the impact of Jesus' ministry spreads.²⁰ This reveals the significance of Jesus' relationship to the crowd, and also how members of the crowd relate to each other, all of which have significant links to their inhabiting of the place of Galilee.

From the lens of *fa'asinomaga* (sense of belonging to a place), I see the crowd character as having persuaded the reader/hearer to look back at Galilee mentioned in the beginning of the unit as a place of some significance. It not only points to Galilee as the

²⁰ Graham N. Stanton in his study on revisiting Matthew's communities, mention the significance of the initial appearance of the crowd in this part of Matthew's story as showing a group following Jesus made up of Jews and Gentiles. For Stanton the crowd is associated with the Matthean recitation of Isaiah's prophecy in 4:14-16. According to Stanton, the important role of the first appearance of the crowd in this part of Matthew's story, as a group made up of Jewish and Gentiles, has been usually ignored. It is part of Stanton's considering of the Gentiles as members of the crowd to counter Anthony Saldarini's interpretation of the crowd as designation of the Jewish community in Matthew. See, Anthony Saldarini, *Matthew's Christian-Jewish Community* (Chicago: University of Chicago Press, 1994), 37-40; Anthony Saldarini, "The Gospel of Matthew and Jewish-Christian Conflict," in *Social History of the Matthean Community: Cross-Disciplinary Approaches*, ed. David L. Balch (Minneapolis: Fortress, 1991), 38-61; and Graham N. Stanton, "Revisiting Matthew's Communities," *HvTSt* 52 (1996): 376-94.

place where Jesus starts his ministry, but also where the people from Galilee and beyond gather, forming the great crowd that follows Jesus in 4:25. In other words, the crowd as a rhetorical collective group is formed in the local place of Galilee revealing Galilee as the literary context in which Jesus' relationship to various members of the crowd takes place. Thus, Galilee is not only a local place in which its inhabitants seek assistance in Jesus' ministry, but also a local place where people from outside of Galilee come to Jesus for help. These different groups of people following Jesus as a crowd implies that they have left the spaces they are familiar with such as their families and communities in order to seek in Jesus' space a way to help their needs. As such, I see them as *tautuatoa* (courageous servant). How the innertexture of the text, communicates the development of the crowd character in relation to Jesus' character, and the place of Galilee, will be elaborated further in the following analysis of each part of the rhetorical unit.

1.2. Narrative analysis of the rhetorical unit

Through the lenses of *fa'asinomaga* and *tautuatoa*, the narrative analysis of the unit will explore how the language, narration, and progression of 4:12-25 as a rhetorical unit reveals the crowd's sense of belonging within Galilee, and also how Jesus' relationship to the crowd demonstrates the challenges they must overcome in order to fulfill their needs or strengthen their sense of belonging to Galilee.

a. Beginning vv. 12-16

There are various interpretations of why Jesus withdraws to Capernaum. One example is that it reflects Jesus' reaction to John's arrest. Beginning in Capernaum is a way of resistance against the Roman imperial power.²¹ Another interpretation is that Jesus'

²¹ Warren Carter, "Evoking Isaiah: Matthean Soteriology and An Intertextual Reading of Isaiah 7-9 and Matthew 1:23 and 4:15-16," *JBL* 119, no. 3 (2000): 503-20; Fernando Bermejo-Rubio, "(Why) Was Jesus

withdrawal to Galilee is to show that the “rejection of God’s word in one place leads to the proclamation of it to another.”²² These interpretations have shown that Jesus’ return to Galilee is prompted by John’s arrest. In my interpretation from *tautuailleva*, I regard the Matthean depiction of Jesus’ return to Capernaum as revealing the significance of Galilee and its people as the place where Jesus ministry begins, and local people who will be the first recipients of Jesus’ proclamation of ἡ βασιλεία τῶν οὐρανῶν. In other words, it reveals the undertaking of discipleship as a local place-based ministry beginning in Galilee. Thus, Jesus’ withdrawal to Capernaum is prompted not just by John’s arrest but by the will of God as revealed in Isaiah’s prophecy recited by Matthew in 4:14-15. In other words, I interpret Jesus’ withdrawal to Capernaum as fulfilling scripture. The following interpretations elaborate on that claim.

Through the lens of *fa’asinomaga*, vv. 12-16 as the beginning of the rhetorical unit (4:12-25) embody the time and place of the beginning of Jesus’ ministry, the local setting where the first activities of Jesus’ relationship to the crowd will take place. The words, ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη (v. 12) indicate the time of Jesus’ withdrawal to Galilee to begin his ministry. The exact time or day that John was arrested is not mentioned.²³ Rather, John’s arrest indicates that his involvement in this part of the story comes to an end in order to make way for Jesus’ ministry which begins in Galilee. This is indicated by the words ἐν δὲ ταῖς ἡμέραις ἐκείναις in 3:1 which speak of the time when Jesus was living in Nazareth (2:23). They are the days John the Baptist proclaims ἡ βασιλεία τῶν οὐρανῶν in

the Galilean Crucified Alone? Solving a False Conundrum,” *JSNT* 36, no. 2 (2013): 127-54.

²² David Hill, *The Gospel of Matthew*, NCB (London: Butler & Tanner, 1972), 103.

²³ Historically, the time of John’s arrest which is the time that Jesus withdrew to Galilee is the time when Herod Antipas ruled Galilee on behalf of the Roman emperor. See Sean Freyne, “Herodian Economics in Galilee: Searching for a Suitable Model,” in *Modelling early Christianity: Social-scientific Studies of the New Testament in its Context*, ed. Philip F. Esler (New York: Routledge, 1995), 23-46; Peter Richardson, *Herod: King of the Jews and Friend of the Romans* (Columbia: University of South Carolina Press, 1996).

the wilderness of Judea and baptises people in the river Jordan, Jesus being one of them (3:1-17). After baptism, Jesus returns to Capernaum instead of Nazareth. There are various interpretations of Jesus' withdrawal to Capernaum instead of Nazareth where his family lives. One example is Matthew's description of Capernaum as anticipation of the use of Isaiah's quotation which depicts the place where Jesus is to undertake his ministry as near the sea.²⁴ According to Luz, "Why Jesus left Nazareth and chose Capernaum as residence is of no interest to him."²⁵

But, seeing Jesus' return to Capernaum through the hermeneutic of *tautuaileva*, Jesus' making his home there instead of Nazareth where his family lives implies an image of Jesus' entering a borderland space; a space away from his family where he is going to reach out to the people of Galilee in light of his vision of ἡ βασιλεία τῶν οὐρανῶν. The description of the territory in 4:15-16 where, according to Isaiah's prophecy, Jesus as the Messiah will reside in the beginning of his ministry, depicts a picture of a borderland space – a space inhabited by different kinds of people - in particular those considered to be in darkness and shadow of death. But Jesus' dwelling there transforms the borderland space into a place where the people who live there consider it a great place to live in. That space according to the Matthean narrator is a land on the road, by the sea, across the Jordan. It is that space in which Jesus will locate himself and from which he will reach out to those who need help. In this way, Galilee functions as the image of ἡ βασιλεία τῶν οὐρανῶν for those who respond positively to Jesus' ministry. To clarify this interpretation, my consideration of the Matthean use of ἡ βασιλεία τῶν οὐρανῶν as a space, needs attention.

²⁴ See Donald A. Hagner, *Matthew 1-13*, WBC 33a (Nashville: Thomas Nelson, 2000), 72; W. D. Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew I-VII*, ICC (Edinburgh: T&T Clark, 1988), 376-78; Craig A. Evans, *NCBC* (Cambridge: Cambridge University Press, 2012), 88-89.

²⁵ Luz, *Matthew 1-7*, 194

In her study of the kingdom of heaven in Matthew's Gospel, Margaret Pamment claims that the term ἡ βασιλεία τῶν οὐρανῶν in Matthew "refers to a wholly future reality which is imminent." This is reflected in the meaning of ἤγγικεν as "has drawn near and not has arrived."²⁶ Alternatively, Margaret Hannan argues that Matthew's utilization of the perfect tense in 4:17 indicates the proclamation of the imminent arrival of the kingdom of heavens as an event that has already happened in the past but is continuing to the present.²⁷ Thus, the use of ἡ βασιλεία τῶν οὐρανῶν reveals that God rules the past and the present activities but Matthew's use of the second aorist in describing the Kingdom of the Father and the coming of the Father (Matt 10:23, 13:41, 16:27-28) points to an event that has not yet occurred. For Hannan, Matthew's use of these different tenses suggests that Matthew's use of ἡ βασιλεία τῶν οὐρανῶν is to show that the sovereign rule of Jesus as Son of God, in and through Jesus' teaching, preaching, and healing, deals with the reality of present life on earth. Whereas Pamment interprets Matthew's use of ἡ βασιλεία τῶν οὐρανῶν as the future reality, Hannan sees Matthew's use of ἡ βασιλεία τῶν οὐρανῶν as reflecting the continuation to the present of the function of the activities of the sovereign rule of God that was initiated in the past. From my hermeneutic, *tautuaileva*, I see Matthew's use of ἡ βασιλεία τῶν οὐρανῶν like Hannan. Ἡ βασιλεία τῶν οὐρανῶν is a continuation of the activities of God from the past showing the temporal and spatial significances of ἡ βασιλεία τῶν οὐρανῶν. It is about the reality of the world.²⁸ Hence, ἡ βασιλεία τῶν οὐρανῶν can be regarded as a local βασιλεία and this is reflected in Moxnes' interpretation of βασιλεία in

²⁶ Margaret Pamment, "The Kingdom of Heaven According to the First Gospel," *NTS* 27, no. 2 (1981): 211-232. For a further reading of an interpretation of the use of the kingdom of heaven in Matthew that is critical of Pamment's interpretation see, Robert Foster, "Why on Earth Use 'Kingdom of Heaven'?: Matthew's Terminology Revisited," *NTS* 48, no. 4 (2002): 487-99.

²⁷ Margaret Hannan, *The Nature and Demands of the Sovereign Rule of God in the Gospel of Matthew* (New York: T&T Clark International, 2006), 34, 230-32.

²⁸ Those significances will be revealed in my analysis of Matthew's recitation of Isa 8:23-9:1 in 4:16-17. The lands of Zebulun and Naphtali, mentioned in Isa 8:23-9:1 as the lands of darkness and shadow of death, were parts of God's condemnation of Israel and Judah, but these now become a place upon which the light has dawned upon in and through Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν.

relation to the local issues in local families and households in which the kingdom of God is heralded as an “imagined place.”²⁹ For Moxnes, the kingdom of God, as such, is like a third space. This means that ἡ βασιλεία τῶν οὐρανῶν “present(s) visions or plans for alternative ways to use and structure places and material practices.”³⁰

Based on Moxnes’ consideration of ἡ βασιλεία τῶν οὐρανῶν as a third space, from my hermeneutic, *tautuailava*, I see Jesus’ withdrawal to Capernaum as designating an ‘imagined space’ that exhibits a vision of how the local people of Galilee on the margin should deal with the reality of the world they are facing. That is dealing with the world from where they are located in society. Thus, the local people of Capernaum are to live the message of ἡ βασιλεία τῶν οὐρανῶν in accordance with the reality of life in Galilee. As such, ἡ βασιλεία τῶν οὐρανῶν is a borderland space where a local Galilean who enters it has chosen it as the space that will help him or her fulfill his or her role and responsibility as a member of a local family or household. In this way, Jesus’ move to Galilee when John was arrested has Jesus’ return to Capernaum Galilee instead of Nazareth for a particular reason. According to Matthew, it is to fulfill the prophecy of Isaiah regarding God’s promise of hope and restoration for his displaced people in Galilee – the Jews and Gentiles.

Considering Jesus’ withdrawal as one of the motifs that moves the story forward brings another dimension to considering Jesus’ making his home in Galilee as a move made especially for the people in Galilee. This is the view of Deidre Good, who interprets Jesus’ withdrawal to Galilee as part of the motif of withdrawal in Matthew’s gospel which has a threefold pattern: “hostility/withdrawal/prophetic.”³¹ For Good, in a time of hostility (the

²⁹ Moxnes, *Putting Jesus in His Place*, 108-09.

³⁰ Moxnes, *Putting Jesus in His Place*, 109.

³¹ Deidre Good, “The Verb ANAXΩΠΕΩ in Matthew’s Gospel,” *NovT* 32, no. 1 (1990): 2-3.

arrest of John), Jesus departs to Galilee and dwells in Capernaum to fulfill the prophecy mentioned in 4:15-16. According to Good, the “function of this pattern throughout the gospel is to move the narrative along.”³² This interpretation reflects the importance of Galilee not only as a place for Jesus to withdraw to, but also as the place which, according to the prophecy of Isaiah, is where Jesus will begin the work of salvation. Warren Carter’s interpretation of Jesus’ withdrawal adds another dimension. For Carter, Jesus dwells in Galilee not to hide himself from the Romans but to begin there the works of God’s rule in and through his actions, the resistance to the Roman Empire.³³ Thus, the first recipients of God’s salvation are the people oppressed and colonized by the Roman imperial power. From the hermeneutical lens of *tautuatoa*, I interpret Jesus’ withdrawal to Capernaum as a withdrawal of a courageous servant who enters into an unfamiliar space, making a home there to help the local people in need. He enters a borderland space in order to reach out to the local people, helping them gain a good sense of belonging. And part of that borderland space is his vision of ἡ βασιλεία τῶν οὐρανῶν. As such, Jesus as *tautuatoa* attempts to make the people of Capernaum feel more comfortable and confident living in Galilee.

As mentioned above, Jesus makes his home in Capernaum beside the lake in the territory of Zebulun and Naphtali, the actual setting where Jesus’ ministry to the crowd in

³² Good, “The Verb ANAXΩPEΩ,” 1.

³³ See Carter, “Evoking Isaiah,” 503-520. Carter’s interpretation reflects Jesus as a courageous servant who is prepared to take the risk of helping the local people of Galilee who are under the authority of the Roman Imperial power. According to Meier, “Jesus can hardly be seeking refuge as he marches into Galilee, the territory of Herod Antipas, who has just imprisoned John.” Thus, Meier adds, “Jesus is consciously taking up John’s fallen banner and continuing in the teeth of opposition.” (See, Meier, *Matthew*, 32.) Fernando Bermejo-Rubio in his interpretation of why Jesus the Galilean was crucified alone asserts the claim that Jesus’ ministry reflects Jesus’ resistance against the Roman power. Based on that argument he claimed that there might be more people that were crucified with Jesus. In the conclusion of his article, he said, “The widespread notion that Jesus could not be involved in significant anti-Roman activity because his followers were not crucified with him is nothing more than paralogism.” See Bermejo-Rubio, “(Why) Was Jesus the Galilean Crucified Alone?” 127-154. Jesus in this way is a very good example of a *tautuatoa* who is not only departing to Galilee to begin his resistance of the worldly power that arrested his colleague but to fulfill what has been spoken for the place of Galilee. Thus, everything that is happening in this part of the story is for the local people in the local place of Galilee.

Galilee takes place. The importance of Jesus' move to that place is its fulfillment of Isaiah's prophecy of salvation as revealed in a chiasmus³⁴ in verses 13 to 15.

- A. Jesus withdrew to Galilee (v. 12)
- B. Beside the sea in the territory of Zebulun and Naphtali (v. 13)
- C. What had been spoken through Isaiah might be fulfilled (v. 14)
- B'. Land of Zebulun, land of Naphtali, by the sea...Galilee (v. 15)
- A'. The people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death (v. 16)

There is no chiastic structure inherent to parts A and A' but they frame the chiasmus between them. This frame highlights Galilee and its people to whom Jesus is taking the proclamation of ἡ βασιλεία τῶν οὐρανῶν. They are those in Galilee who sat in darkness and the shadow of death. They are also the people who have seen a great light or the light has dawned upon them. Parts B and B' form the first part of the chiasmus. Zebulun and Naphtali near the Sea of Galilee are explicitly mentioned as the place in Galilee to which Jesus has moved. Part C as the centre of the chiasmus speaks of Jesus' dwelling in Galilee as the fulfillment of Isaiah's prophecy. Thus, Galilee the place where Jesus' ministry begins is "the place of light"³⁵ and as such it is a very important place in this part of the narrative of Jesus' ministry. Hence, from the lens of *fa'asinomaga*, Jesus making his home in Capernaum Galilee as fulfillment of Isaiah's prophecy shows Jesus' sense of belonging to Galilee. It implies that Jesus' motivation to help the local people of Galilee in accordance with the various types of situations they are facing is undeniable.

³⁴ Chiasma as a literary form in the Gospels, see James L. Bailey and Lyle D. Vander Broek, *Literary Forms in the New Testament: A Handbook* (Louisville: WJK, 1992), 178-83; Kennedy, *New Testament Interpretation*, 11-12, 28-29, 61.

³⁵ R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Eerdmans, 2007), 139. According to France, Matthew's use of Isa 9:1-2 has theological significance which is to indicate "Galilee as the place of light..." I agree with France and my interpretation will be shown in the intertextual analysis of Matthew's recitation of Isa 8:23-9:1 where Jesus is revealed as fulfillment of the arrival of hope for the people in the place of Galilee which according to the context of Isaiah was punished by God for their disobedience.

b. Middle vv. 17-22 First activity of Jesus' ministry

Through the lens of *tautuatoa*, the innertexture of the middle part of the unit reveals two things: first, it reveals the message of Jesus' ministry and its beginning as a challenge put forward to the local people of Galilee; secondly, it reveals the first courageous members of the crowd as fishermen. A fisherman in my hermeneutic is *tautai* (master fisherperson). It is another name for a courageous *tautua* who brings fish to the family despite rough weather and seas. It is also used as a metaphorical name for a *tautua* whom despite the difficulties of life he or she encounters in the local worlds he or she lives in continues to press forward looking for opportunities to help improve his or her role as *tautua* to his or her family. One way of carrying this out is by entering into unfamiliar spaces where the opportunities are. He or she as a *tautai* who does that is a courageous servant, a *tautuatoa*.

Jesus could be looked at as the first example of that *tautuatoa* as shown in his words and actions in this middle part of the unit.³⁶ Musa Dube's explanation of how we see Jesus has resonances with my own Samoan hermeneutic. She claims that,

[o]ur Christian traditions often name Jesus for us. But which traditions - oppressive or liberating ones? Jesus asks us '*Who do you say that I am?*' and so it is insufficient for us to retain and use only the received Christology. Rather, we must name Christ for ourselves.³⁷

³⁶ Identifying who Jesus is in Matthew's Gospel is a huge topic and the scope of this thesis means I am not able to discuss it in detail. See: Dennis C. Duling, "The Therapeutic Son of David: An Element in Matthew's Christological Apologetic," *NTS* 24, no. 3 (1978): 392-410. Elaine M. Wainwright, *Shall We Look For Another?: A Feminist Rereading of the Matthean Jesus* (Maryknoll: Orbis, 1998); Wainwright, "Reading Matthew 3-4," 25-43; Kingsbury, *Matthew as Story*, 43-58; Ulrich Luz, "The Son of Man in Matthew: Heavenly Judge or Human Christ," *JSNT* 48 (1992): 3-21; Walter T. Wilson, "The Uninvited Healer: Houses, Healing and Prophets in Matthew 8:1-22," *JSNT* 36, no. 1 (2013): 53-72; Bruce J. Malina and Jerome H. Neyrey, *Calling Jesus Names: The Social Value of Labels in Matthew* (Sonoma: Polebridge Press, 1988). Richard Bauckham, "The Son of Man: a 'Man in My Position' or 'Someone'?" *JSNT* 23 (1985): 23-33.

³⁷ Musa W. Dube, "Who Do You Say that I am?" *FTh* 15, no. 3 (2007): 346-67.

On Dube's note, I have chosen to look at Jesus as a courageous servant in my analysis of this text,³⁸ which is clarified by Lidjia Novakovic's consideration of the label 'Servant of God'. For Novakovic:

[t]he label "Servant of God," whether in Greek or Hebrew, is never treated as a title like Christ. It does not appear in Jewish literature in statements like "So and so is the servant of the Lord." Even in the NT, the 'Servant of God' is not treated like a title: Jesus is never confessed to be the 'servant'. The reason for this seems to be quite obvious: the term 'servant' could be applied to many different personalities and had no specific content. Broadly speaking, 'God's servant' was an appropriate term for everyone who has been faithful to God.³⁹

Thus, I look at 'servant of God', a *tautua*, as anyone who is faithful to God. For example, the faithfulness of Jesus, the Son of God,⁴⁰ in proclaiming ἡ βασιλεία τῶν οὐρανῶν in

³⁸ My consideration of Jesus as such is clarified by the debate on Jesus as Son of God and Servant of God by Jack D. Kingsbury, "The Figure of Jesus in Matthew's Story: A Literary-Critical Probe," *JSNT* 21 (1984): 3-36; "The Figure of Jesus in Matthew's Story A Rejoinder to David Hill," *JSNT* 25 (1985): 61-81, and David Hill, "Son and Servant: an Essay on Matthean Christology," *JSNT* 6 (1980): 2-16. Kingsbury argues that Matthew's Jesus should be understood as Son of God. Kingsbury's argument is based on his division of the gospel of Matthew where he considers 1:1-4:16 as an introduction to who Jesus is. He emphasizes narrative criticism in terms of the flow of the story. As such, he regards Matthew's putting emphasis on Jesus as Son of God based on the baptism in 3:16-17. According to Hill, however, Kingsbury's argument is problematic that his use of narrative criticism ignores the importance of other sources used by Matthew such as the OT citations. For Hill, Jesus as Son of God as argued by Kingsbury has limitations. One example according to Hill is that Kingsbury's consideration of Jesus as Son of God based on 1:1-4:16, as the first part of Matthew's gospel where declaration of Jesus as Son of God in baptism is claimed as culmination of that first part, fails to consider 2:15 where the words *Out of Egypt* indicate the climax of the prologue of Matthew. For Hill, that climax is affirmed in 3:16 in the declaration of Jesus as Son of God in baptism. In Hill's consideration of Jesus as Servant of the Lord, he argues that 3:16 has allusions of Jesus as Servant of the Lord mentioned in 8:17 and 12:8-21. The difference exhibited in this debate falls on the difference in the methodology utilized by Kingsbury and Hill. Kingsbury's use of narrative criticism, based on his analysis of the structure of Matthew's story of Jesus as a narrative, determines his consideration of Christology in Matthew as Jesus the Son of God. As such, Kingsbury's argument does make sense. On the other hand, Hill's emphasis on the consideration of other sources of Matthew also makes his argument logical. Hill rightly argues his point about Jesus as Servant of the Lord Christology based on his interpretation of OT citations. However, Hill admits that he is not fully aware of the narrative criticism method. If Hill was as familiar with narrative criticism as Kingsbury, he might have considered Kingsbury's argument differently. Although Kingsbury emphasizes Jesus as Son of God, he does consider Jesus as servant by mentioning in the beginning of his claim that Jesus as Son of God looks at himself as Son of Man who came to suffer. From my hermeneutic, *tautuaveva*, which looks at the role of being in a status of leader as servanthood, I see Kingsbury's consideration of Jesus the Son of God as servant to have implied that Jesus' leadership status as Son of God is carried out by his serving those in need.

³⁹ Lidjia Novakovic, "Matthew's Atomistic Use of the Scripture: Messianic Interpretation of Isaiah 53:4 in Matthew 8:17," in *Biblical Interpretation in Early Christian Gospels*, vol. 2, ed. Thomas R. Hatina (London: T&T Clark International, 2008), 154.

⁴⁰ Jesus as a healer in Matthew's gospel is one important characteristic of Jesus as the Son of God in the First Gospel. As Duling claims that Jesus is the therapeutic Son of David in Matthew's gospel. One of the features of Duling's claim is Matthew's preference of the verb *θεραπεύω*. Duling, "The Therapeutic Son of David," 399. The significance of Jesus as healer, is also reflected in Wainwright's consideration of Jesus as "the holy one of God through whom God, the healer in Israel, heals." Like Duling, Wainwright

Capernaum, a place different from Nazareth, the place where his family lives shows him as a servant of God. The following analysis of the middle section of the unit (vv. 17-22) reflects this attribute of Jesus' characterisation.

In Jesus' first announcement of ἡ βασιλεία τῶν οὐρανῶν (4:17), the narrator's use of [ἀ]πὸ τότε signals the time of his proclamation, namely, when Jesus made his home in Capernaum. It foreshadows continuation of the proclamation of ἡ βασιλεία τῶν οὐρανῶν. Matthew's use of ἤρξατο, an aorist middle verb, to describe Jesus' beginning of his ministry is important. The middle voice indicates the subject of the verb acting upon itself. Thus, Matthew's telling and showing of Jesus' first announcement of his ministry in 4:17, reveals Jesus as the agent of ἡ βασιλεία τῶν οὐρανῶν on earth. It implies that Jesus will take upon himself the responsibility of proclaiming that βασιλεία. This is a characteristic of a courageous servant, a *tautai* (fisherperson). Someone who is prepared to take upon himself or herself the weight and difficulty of a particular service he or she offers or carries out. The imperative sense of the proclamation asserts that Jesus has authority to give that command.

Jesus as the agent of ἡ βασιλεία τῶν οὐρανῶν, as revealed in the use of the aorist middle tense, shows that in and through him, repentance is guaranteed to make a person become a member of the kingdom. But considering Jesus' ministry here as the beginning of the plot of the story as claimed by Kingsbury and Carter, raises questions such as: 'Who would easily accept this kind of proclamation in this early part of Jesus' ministry? The characters could have asked the question of who this Jesus is. Jesus is new to Capernaum, so the fact is that nobody in Capernaum knows who he is.' Thus, believing in Jesus' ministry and accepting his proclamation in this early stage of his ministry is a challenge to

emphasizes Matthew's use of the verb θεραπεύω.

any local Galilean. Any one from Capernaum who responds positively to Jesus' ministry is depicted as having courage. From my lens of *fa'asinomaga*, although Jesus' ministry here is told and shown as his first attempts in proclamation of ἡ βασιλεία τῶν οὐρανῶν, what is certain is that, repentance as part of the first announcement of ἡ βασιλεία τῶν οὐρανῶν is revealed as one significant obligation of making one's sense of belonging to Galilee, as the first local place in which God's work of salvation takes place. Thus, repentance as involving changing one's mind by moving from one space (unbelieving) to another (believing) is another characteristic of a courageous servant. This is depicted in the following description of what repentance means.

The imperative [μ]ετανοεῖτε that begins the announcement is derived from the verb μετανοέω which means to “change one's mind” or to “be converted.”⁴¹ Its combination with the words ἡ βασιλεία τῶν οὐρανῶν exhibits what μετανοεῖτε as repent means in this announcement.⁴² This is reflected in Matthew's use of perfect tense ἤγγικεν indicating that Jesus' proclamation points to God's activities in the past that are continuing into the present, including God's dealing with Israel. Thus as Hannan puts it, it shows repentance in Matthew as more positive than its negative marking of sin. And that positivity “stresses the mutual fidelity of the covenant partners.”⁴³ What this means is that it shows God's persistent revealing of his sovereignty on behalf of Israel. Moreover, it presents Israel as a chosen nation that also includes anyone who accepts Jesus' ministry by living life in accordance with God's will.⁴⁴ In this way, repentance as part of this first announcement of

⁴¹ “Μετανοέω” *BDAG* 640.

⁴² This is the interpretation by Hannan, *The Nature and Demands*, 34, which I consider from my hermeneutic, *tautuailava*, to have explained the meaning of repentance exhibited in this first announcement of ἡ βασιλεία τῶν οὐρανῶν. It shows repentance as a relational phenomenon where one repents not just for the sake of his or her own person but for others – his or her family or community.

⁴³ Hannan, *The Nature and Demands*, 34.

⁴⁴ Hannan, *The Nature and Demands*, 34.

ἡ βασιλεία τῶν οὐρανῶν is hope for the local Galileans to restore their relationship with God. This at the same time enables them to come out of the oppressive ways of living and worldly systems such as under the authority of Roman imperial power.

As a result, the connection between v. 17 and vv. 12-16 shows the characters that Jesus appeals to for repentance are people sitting in darkness and the shadow of death—the Galilee of Gentiles. Calling people to repent opens the way to bring the people of Galilee into ἡ βασιλεία τῶν οὐρανῶν. Jesus’ calling of the fishermen, and his teaching, preaching and healing throughout Galilee, demonstrate how that is underway. The fishermen’s response (4:20, 22) and the bringing of the sick to Jesus by some people in Galilee (4:24), show how the people of Galilee are beginning to respond to Jesus’ ministry. From the lens of *fa’asinomaga*, I see Jesus’ giving primary attention to the local people of Galilee in need in this part of his ministry. This claim will be further supported by the following analysis of how the message of ἡ βασιλεία τῶν οὐρανῶν is narratively and rhetorically linked to the local place of Galilee.

Because Jesus is characterised as a competent speaker, the message of ἡ βασιλεία τῶν οὐρανῶν he proclaims is very important. The importance is reflected in showing that message in the form of a command and presented as an enthymeme:⁴⁵ *Repent, for the kingdom of heaven has come near*. The major premise of this enthymeme in a construction of a rhetorical syllogism namely that ‘ἡ βασιλεία τῶν οὐρανῶν is here’. The implication is that it is here on earth for everyone and what determines its arrival is not known. However, in order for this enthymeme to make sense, the major premise needs to be ascertained. The

⁴⁵ An enthymeme is a rhetorical syllogism that is assumed from general and special truths. See Aristotle, *Art of Rhetoric*, trans. J. H. Freese (Massachusetts: Harvard, 1991), xxxvi-xxxvii. In other words, it is a statement that infers a proposition or shows arriving at a conclusion. See also Burton L. Mack, *Rhetoric and the New Testament* (Minneapolis: Fortress, 1990), 38-39. Kennedy, *New Testament Interpretation*, 16-17.

minor premise to ‘repent’ is the support reason that states why the announcement of ἡ βασιλεία τῶν οὐρανῶν is made, namely, that there is too much sin.⁴⁶ This means that the whole announcement is actually the conclusion of an apparent syllogism which is ‘those who repent will become members of ἡ βασιλεία τῶν οὐρανῶν.’ Presenting this first announcement of ἡ βασιλεία τῶν οὐρανῶν as an enthymeme that follows after the narrator’s inclusion of Isaiah’s prophecy in vv. 15-16 is important. It points out in an emphatic way the purpose of Jesus’ ministry and how it should be received by those sitting in darkness, the members of the crowd from Galilee. From the lens of *fa’asinomaga*, I see that light in the present world of Galilee encoded in the text as not heaven. Rather, it demonstrates how the local Galileans should deal with the reality of life in Galilee which is in accordance with the ways of God. As such, I see Jesus’ proclamation as revelation of the reason why Jesus is shown making his home in Galilee which is to help attend to the various needs of the local people of Galilee as announced by the prophet of Isaiah. The ministry of Jesus as analysed here depicts ἡ βασιλεία τῶν οὐρανῶν as the space that needs to be entered by the local people of Galilee in order to fulfill their needs. Thus, coming out of darkness to enter this space of light is a decision or an action of a *tautuatoa* (courageous servant).

Verses 18-22 then begins to show how Jesus’ proclamation of ἡ βασιλεία τῶν οὐρανῶν becomes the great light that is shone upon the people sitting in darkness.

⁴⁶ As explained above the sin that is reflected goes back to the history of Israel’s relationship with God. Despite God’s persistent mercy and love upon them they continue to sin. (This interpretation will be elaborated in the following intertextual analysis). And this is the major premise which I referred to as the part omitted. I could see the reason for that omission to have shown that what happened in the past is not the most important thing in Jesus’ dwelling in Galilee. It is the arrival of Jesus as the arrival of hope as promised by God. In this way, repentance emphasised in Matthew is not an individual person’s repentance but a repentance of a group of people as a community including its values and systems such as its social, cultural, and political structures. See Davies and Allison, *A Critical and Exegetical Commentary Matthew I-VII*, 306-07. As such, repentance implies the persistent love of God upon his people. Thus, as mentioned in Margaret Hannan’s interpretation of the function of ἡ βασιλεία τῶν οὐρανῶν in Matthew’s gospel, although Jesus’ proclamation of ἡ βασιλεία τῶν οὐρανῶν reflects Israel’s ongoing disobedience, its most important function is to reveal the chance of restoration of the covenant between God and his people which is not just for the Jews but for the Gentiles as well. See Hannan, *The Nature and Demands*, 34.

Considering Jesus as someone who has just made his home in Galilee, his actions of walking and seeing near the Sea of Galilee are interpreted as actions of a *tautuatoa* – a courageous servant. This includes, in particular, his activities near the sea before calling the fishermen to follow which are themselves actual actions of proclaiming ἡ βασιλεία τῶν οὐρανῶν.⁴⁷ This claim is reflected in the language and tenses used in this part of the text. The conjunction δὲ in verse 18 indicates that the event in vv. 18-22 is part of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν in verse 17. It indicates a contrast between proclaiming ἡ βασιλεία τῶν οὐρανῶν in words in v. 17, and in actions as shown in vv. 18-22. It also points out continuation of Jesus' carrying out of his proclamation. Περιπατῶν, as a verbal adjective in verse 18 states that Jesus' walk by the sea is a description of the proclamation of ἡ βασιλεία τῶν οὐρανῶν mentioned in verse 17. In this sense, Jesus' walk beside the Sea of Galilee where the fishermen are, is not just a walk, rather, it is a proclamation of the kingdom to all people beside the sea. Thus, the immediate response of the four fishermen to Jesus' command to follow is not a surprising event as one might think. It suggests that the fishermen understand Jesus' ministry which makes them leave their families and follow him. In other words, from my hermeneutic *tautuailava*, it depicts the four fishermen as family members who are *tautai*, not just fishermen who go out and fish in the sea but who will go out and search for other ways to help improve the colonial and oppressive situations in which their families have been embroiled. This blending of fishing as real fishing and metaphoric fishing is one example of how local Galileans should make sense of the reality of life they are encountering in light of Jesus' proclamation. Thus, such blending is a very good example of the consideration of Jesus' vision of ἡ βασιλεία

⁴⁷ I did mention in the beginning of this analysis that there is a rhetorical problem in 4:12-25 as a unit especially in the telling and showing of the four fishermen's positive response to Jesus' calling to follow without any prior contact with Jesus. However, the interpretation shown here suggests that the immediate response of the four fishermen is a result of their encounter with Jesus reflected in the tenses and forms of the words used by Matthew in this part of the story.

τῶν οὐρανῶν as a third space – a space of ‘service in in-between spaces.’ The verb ἀφέντες in 4:22 as aorist participle is a verbal adjective and it describes the immediate response of the four fishermen to Jesus’ calling.

c. End vv. 23-25

Coming to the end of the unit from an inner textual perspective, v. 23 begins with the conjunction καὶ, linking the end part of the unit (vv. 23-25) to the previous parts and showing the ongoing development of the crowd character mentioned in 4:25. Verses 23-25 show that after Jesus calls the four fishermen he then goes throughout Galilee proclaiming ἡ βασιλεία τῶν οὐρανῶν by teaching, preaching, and healing. Matthew’s use of περιήγεν as imperfect tense⁴⁸ suggests these activities were repeated more than once. Jesus here shows two characteristics of being a proclaimer of ἡ βασιλεία τῶν οὐρανῶν in this part of the story.

First, he goes around multiple times searching for those who need help. In this part of the unit Jesus takes his ministry to another level of the Galilean society by going to the people of Galilee and beyond, from a small to a larger space in Galilee, and from a small to a large group of Galilean people and those from nearby cities. For example, the development of the group of people said to have connected to Jesus’ ministry begins with those metaphorically sitting in darkness (4:15-16) to the great crowd that follows Jesus (4:25). The progression shows that the prophecy in vv. 14-15 affirms the image of the different kinds of people that Jesus will deal with in Galilee. It then moves on to show the kind of response needed by mentioning the four fishermen. The development continues on to show a large group of people in 4:23-25 as those people whom Jesus heals, and to whom

⁴⁸ The meaning of imperfect in Greek is that it “is most closely represented by the English Past Continuous,” J. W. Wenham, *The Elements of New Testament Greek* (Cambridge: Cambridge University Press, 1996), 54.

he teaches and preaches the news of ἡ βασιλεία τῶν οὐρανῶν. It culminates with the mention of the great crowd as a designation of the largest group, thereby bringing together all the people in, around, and even beyond Galilee. In this way, Galilee as a local place is where the people from other cities and places come to seeking help in Jesus' ministry. This being the case, the crowd features as a significant character group within this unit. Another example is the development of the importance of space in Galilee in which Jesus undertakes his ministry. At the beginning of the unit (4:12), Jesus makes his home in Galilee and then the unit moves on to show Jesus walking around Galilee near the sea. Jesus' movement changes from dwelling to walking and then ends with him going throughout Galilee. The development of Jesus' movement in this unit in relation to the space of Galilee displays the locality of Jesus' ministry.

Second, Jesus is also characterized as a healer. According to Duling, Jesus is the therapeutic Son of David in Matthew's gospel as demonstrated by Matthew's preference for the verb θεραπεύω.⁴⁹ Likewise, Wainwright looks at Jesus in the story of Matthew as "the holy one of God through whom God, the healer in Israel, heals." Like Duling, Wainwright points out that Matthew's use of the verb θεραπεύω indicates the significance of Jesus as healer.⁵⁰ Wainwright adds that "[i]n the Matthean context, healing is intimately linked to preaching and teaching and is the work of the holy one of God."⁵¹ I agree with Duling and Wainwright based on the meaning of θεραπεω: 'to heal or restore'.⁵² It also means to serve. In fact, the task of healing in this passage (4:12-25) is actually a work of service and this is what Jesus does in this part of the Matthean story in Galilee.

⁴⁹ Duling, "The Therapeutic Son of David," 399.

⁵⁰ Wainwright, *Women Healing*, 142.

⁵¹ Wainwright, *Women Healing*, 142.

⁵² "θεραπεύω" *BDAG*, 453.

From the lens of *tautuatoa*, I see these characteristics of Jesus as proclaimer of ἡ βασιλεία τῶν οὐρανῶν throughout Galilee as depictions of Jesus as a courageous servant. He, as an outsider who makes his home in Capernaum has courage to go throughout Galilee more than once. It shows his many attempts to leave the space he is familiar with to enter other new spaces in order to help those in need. As a new person to Capernaum, Jesus performs the works of an uninvited person who has courage to seek those in need and help them. Thus, despite Jesus being a new person in Capernaum, how he carries out his ministry in the place of Capernaum encoded in the text, makes Capernaum as Jesus' new *fa'asinomaga*. In this sense, Jesus the Son of God, as declared in Matt 3:16 is looked upon as a courageous servant – a *tautuatoa*.⁵³

1.3. Summary

Using the hermeneutic *tautuaveva*, the analysis of the innertexture has shown how the words, narration, and progression of the text show Jesus' relationship to the crowd needs to be understood in terms of how they belong to the place of Galilee and beyond. This part of the analysis is important because it shows that the purpose of Jesus' dwelling in Galilee is to proclaim ἡ βασιλεία τῶν οὐρανῶν to the Galileans and those beyond Galilee who are constructed as local people oppressed by darkness and the shadow of death. It also reveals Galilee as a local place where other people from outside of Galilee come to, to seek help in Jesus' ministry. Thus, Galilee is an important local place in the narrator's telling of

⁵³ Jesus' encounter with the Jewish leaders, Roman characters, and sometimes with the disciple group character will be characterised as an intervening attempt to resist, cooperate with or transform the oppositional dominant approaches, teachings, beliefs and systems for the sake of the survival of the marginalized. Likewise, the marginalized such as the sick in the crowd from Galilee and beyond who go to Jesus for help will be characterised as those who enter Jesus' space and cooperate with Jesus in order to transform their life from sick to well. These interventions depict the marginalized characters as literary constructs resulting from their responses to Jesus' ministry. David Fishelov describes this understanding as "the constructed level", a character product influenced by the reader's experience and knowledge of his or her world. David Fishelov, "Types of Characters, Characteristics of Types," *Style* 24, no. 3 (1990): 425. See also, Wainwright, *Shall We Look*, 23-24.

the beginning of Jesus' ministry where anyone can come to for help. The connection of each of the three parts of the rhetorical unit, from the beginning to end, displays a development of the crowd's group character in conjunction with Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν. It reveals the calling of the four fishermen as other members of the crowd where they are shown as examples of the local people sitting in darkness but have seen a great light mentioned in 4:15-16. As such, they are looked upon from the hermeneutical lens of *tautuatoa* as courageous servants described in the metaphor of *tautai* as fisherpersons who, despite the struggle and suffering they face in the local place they inhabit, continue to seek ways in other spaces that will help their situations. The fishermen are shown as good examples. It shows that the crowd are made up of the various people from the local space of Galilee and nearby cities. Thus, I see Jesus' ministry in Galilee as a demonstration of place-based ministry that gives primary attention to the needs and rights of the local people. The intertextual analysis will show how Isa 8:23-9:1 affirms that claim in relation to the Matthean presentation of Jesus' ministry in 4:12-25. It will be followed by the social and cultural textual analysis which will show how the text of 4:12-25 reveals Jesus' attention to the needs of local people in Galilee, giving them the honour of ἡ βασιλεία τῶν οὐρανῶν.

2. Intertextual Analysis

The intertextual analysis of 4:12-25 will show how Matthew's recitation⁵⁴ of Isa 8:23-9:1 is a prophetic affirmation of Jesus' sense of belonging to Galilee; the local place encoded in the text where Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν begins. It will show that the reason for Jesus' dwelling in Galilee in the beginning of his ministry is to

⁵⁴ According to Robbins, "[r]ecitation is the transmission of speech or narrative, from either oral or written tradition, in the exact words in which the person has revealed the speech or narrative or in different words." Robbins, *Exploring the Texture of Texts*, 41.

attend to the needs of the people of Galilee. It will show the local people of Galilee as the first targeted audience of Jesus' ministry, as both Jews and Gentiles.⁵⁵

2.1. The Matthean recitation of Isa 8:23-9:1

Intertextually, Matt 4:15-16 is a recitation of Isa 8:23-9:1 in the MT text, which is Isa 9:1-2 in the LXX text.⁵⁶ I will base the analysis on the MT making a comparison with the LXX text. I see the function of Isa 8:23-9:1 in the Matthean presentation of the beginning of Jesus' ministry as twofold. First, the Matthean recitation of Isa 8:23 in 4:15 presents only the words that describe the location of the lands of Zebulun and Naphtali. Second, Matt 4:16 as repetition of Isa 9:1 shows affirmation of Jesus' ministry in Galilee as a mission that did not happen by coincidence. It is part of God's plan spoken in and through his prophet Isaiah.

⁵⁵ This analysis will show a different interpretation from J. Andrew Overman's argument that Gentiles play no major important role in the gospel of Matthew and is evident in not many Gentiles mentioned in the gospel. J. Andrew Overman, *Matthew's Gospel and Formative Judaism: The Social World of the Matthean Community* (Minneapolis: Fortress, 1990), 157. Douglas R. A. Hare is critical of Overman's claim saying: "[t]his argument is faulty on at least two counts: (1) Gentiles are more prominent in Matthew's gospel than in Mark's ... (2) the First Evangelist, like the Second, is writing a gospel, not a history of the early church...." Douglas R. A. Hare, "How Jewish is the Gospel of Matthew?" *CBQ* 62, no. 2 (2000): 264-77. In my analysis, I will show that the Gentiles play a major role in Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν that begins in Galilee as shown in the *faasinomaga* of the local people of Galilee exhibited in Matthew's recitation of Isa 8:23-9:1. Other scholars who consider Mathew's community as a Jewish sect that admitted Gentiles in and through observation of the law are: Amy-Jill Levine, *The Social and Ethnic Dimensions of Matthean Social History: "Go nowhere among the Gentiles..."* (Matt. 10:5b) (Lewiston: Edwin Mellen, 1988); and Saldarini, *Matthew's Christian-Jewish Community*.

⁵⁶ This Matthean recitation of Isa 8:23-9:1 can also be interpreted as 'pesherlike' or prophecy interpretation. *Pesher* is a form of interpretation in Midrash in which prophecy is used as retrospection of activities that have gone before. A *peshet* interpretation as shown in Qumran writings is an interpretation that follows after stating a prophecy. However, the Matthean use of the OT quotations shows another way of doing *peshet* interpretation. See Bailey and Vander Broek, *Literary Forms in the New Testament*, 157-58. In Matthew, the scriptural quotations are used to show the meaning and purpose of Jesus' involvement in the events that have gone before in the story. In other words, after telling and showing words and deeds of Jesus then come the OT quotations to elaborate on the reasons for Jesus' undertakings in the previous parts of the story. For example, Matt 3:1-4:13 is the story of Jesus' relationship to John the Baptist in terms of the proclamation of God's βασιλεία which ends with Jesus' move to Galilee. It is followed by the narrator's use of an OT quotation in Matt 4:15-16 showing affirmation of the meaning and purpose of Jesus' withdrawal to Galilee. That is, Jesus as light's withdrawal to Galilee is to shine upon the people of Galilee sitting in darkness and the shadow of death.

Matthean recitation of Isa 8:23 in Matt 4:15

MT:

Isa 8:23 לא מועץ לְאֶשְׁרַר מוֹצֵק לָהּ כְּעַת הָרְאִי שׁוֹן הַלֵּל אֶרְצָה זְבֻלוֹן וְאֶרְצָה נַפְתָּלִי וְהִאֲחֲרִוּוּ הַכְּבִיד הַרְרָה הַיָּם עֲבָר הַיַּרְדֵּן
לְגִיל הַגּוֹיִם:

LXX:

Isa 9:1 καὶ οὐκ ἀπορηθήσεται ὁ ἐν στενοχωρίᾳ ὢν ἕως καιροῦ τοῦτο πρῶτον ποίει ταχὺ ποίει χώρα **Ζαβουλωνή γῆ Νεφθαλιμ ὁδὸν θαλάσσης** καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες καὶ **πέραν τοῦ Ἰορδάνου Γαλιλαία τῶν ἐθνῶν** τὰ μέρητῆς Ἰουδαίας

Matthean recitation:

Greek:

4:15. γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,

NRSV:

4:15. Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles

I have highlighted in the MT and LXX texts the words recited in Matt 4:15. These describe the geographical place of Galilee in which Jesus' ministry begins. In the text (4:12-25), the narrator attributes the prophecy to Isaiah (4:14) to draw the Matthean audience into Isaiah in order to provide a reason why Jesus withdraws to Capernaum. The arrangement of the rhetorical unit indicates how the recitation functions in the progression of the narration of the prologue of Jesus' ministry.

The recitation, as part of the beginning section of the rhetorical unit, affirms the time and space where Jesus' ministry begins and the people involved in that mission. The recitation also helps make clear the function of vv. 12-16 as the beginning of the first activities of Jesus' ministry, where Isa 8:23-9:1 is presented as a saying chreia.⁵⁷ Chreia as a rhetorical device has long been debated and still no consensus of its meaning and use has

⁵⁷ George Kennedy, *Progymnasmata: Greek Textbooks of Prose Composition and Rhetoric* (Atlanta: SBL, 2003), 15.

been reached. However, it does not take away the significance of its literary function which is to present a statement or action that is attributed to a particular person—a person of importance. The Matthean narrative evokes the significance of Isaiah the prophet.

In attending to the resonances in the cited text, the prophet Isaiah is named evoking Isa 6:1-13, the prophet sent by God as his messenger when king Uzziah died which is the time king Ahaz came to power in Judah, to announce to the people of Judah and Israel God's displeasure at their disobedience (Isa 7:1-8:22). Such description shows Isaiah as a prophet with authority. As such, the Matthean reconfiguration of Isaiah attempts to bring authority to the presentation of Jesus as the Messiah. It also draws the attention of the hearer/reader to Jesus' dwelling in Galilee.

Isa 8:23-9:1 is part of the conclusion of the unit Isa 6:1-9:7,⁵⁸ where hope of salvation is announced to the people of Israel and Judah after their encounter with disasters. The disasters are the result of Israel's and Judah's disobedience to God's command (7:1-8:23). Isaiah delivers God's message to Israel and Judah to not make allies with neighbouring nations such as Assyria. They disobey, which results in Isaiah's deliverance of a message of condemnation. That message ends with words of hope (9:1-7), showing that after all the disobedience of Judah and Israel, God's mercy and love upon the people of Israel continues.

The lands of Zebulun and Naphtali, mentioned in Isa 8:23-9:1 as the lands of darkness and the shadow of death, experienced God's condemnation in the poetry of Isaiah but they are also promised the dawning of new light.

⁵⁸ Isa 6:1-9:7 has been regarded as a distinct literary unit in the book of Isaiah. See Gene M. Tucker, *The Book of Isaiah 1-39*, NIB vol. 6 (Nashville: Abingdon Press, 2001), 99.

Matthean recitation of Isa 9:1 in Matt 4:16

MT:

Isa 9:1 םַעֲהָהֶלְכִים בַּחֹשֶׁךְ וְאֵרָא אֹרֶךְ לִדְגָל יִשְׂרָאֵל צְלֻמֹת אֹרֶךְ נֶגַע עָלֶיהֶם:

LXX:

Isa 9:1 ὁ λαὸς ὁ πορευόμενος ἐν σκότει ἴδετε φῶς μέγα οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς λάμψει ἐφ' ὑμᾶς

Matthean recitation:

Greek:

4:16. ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καίτοις καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

NRSV:

4:16. the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.

Matthew's recitation of Isa 9:1, in Matt 4:16, suggests that Jesus' ministry gives the hope of salvation to the people of Galilee. The first change in the Matthean recitation of Isaiah in 4:16 is the MT's word םַעֲהָהֶלְכִים (having walked) and LXX's translation ὁ πορευόμενος (having proceeded) to ὁ καθήμενος (having sat). I regard the change as having a significant literary link to Jesus' walk by the sea in verse 18. It expresses and pictures the contrast between those who sit in darkness and the walk of Jesus in the sense that getting out of sitting in darkness and the shadow of death is a transformation to walk in the light: the walk of Jesus. In doing so, Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν in verse 17, reveals that repentance is the way to walk in that light.

The other change that I consider important is revealed in Matthew's use of ἀνέτειλεν (caused to rise) which is a verb in its aorist indicative form. This verb is different from the LXX's use of future indicative active in λάμψει (will shine). Matthew's use of ἀνέτειλεν is closer to MT's use of פָּלַךְ as qal perfect. The aorist indicative active form in Greek expresses an event that has already been completed but whose function is still in

effect. This is also the literary function of *qal perfect* in Hebrew language. Thus, Matthew's recitation of the dawning of the light upon those walking in darkness as in the MT text is an event completed in the past but its function is continuing. The LXX's use of the future indicative active suggests that the shining of light is yet to come. In this way, Matthew's recitation exhibits God's dealing with his disobedient nation as revealed in the literary context of Isaiah 7-9 in the MT text which shows the punishment of Israel at the hands of its enemies and God's rescuing them.

Hence, the intertextual effect in 4:15-16 points to Galilee's important place in God's plan of salvation. That plan started with the history of Israel and continues into the time of Jesus' ministry as shown here in this part of Matthew's gospel. Thus, Galilee is not just a place to indicate a departure point for Jesus' ministry which is aimed at its culmination in Jerusalem. Galilee as a place on its own is evoked in relation to Jesus' ministry. Thus, through the lens of *fa'asinomaga*, Jesus' is characterized by way of intertextuality, as belonging to the local place of Galilee where he begins his ministry. Intertextually, Jesus' ministry in the local place of Galilee is characterized as part of God's plan to save. He makes his home in Galilee in order that the prophecy of Isaiah might be fulfilled in the unfolding Matthean text.

2.2. Recontextualisation of Isa 8:23-9:1 as a Christian prophetic message of hope

The Matthean recitation of Isa 8:23-9:1 recontextualizes the message of hope of salvation and functions as a Christian prophetic rhetorlect⁵⁹ revealing the early Christians'

⁵⁹ According to Robbins, "[a] rhetorlect or rhetorical dialect is a form of language variety or discourse identifiable on the basis of a distinctive configuration of themes, topics, reasonings, and argumentations." So Matthew's use of a prophecy from the OT is looked at as a Christian prophetic rhetorlect in accordance with Matthew's recitation, recontextualisation, and reconfiguration of that prophecy to make relevant his or her presentation of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν as shown in this intertextual analysis. See Robbins, *The Invention of Christian Discourse*, 7.

blending of their worlds with the prophecies of the OT. In other words, Isaiah's prophecy is recontextualized as a Christian prophetic message. From my hermeneutic of *tautuaileva*, the recontextualization reflects Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν as a vision made from a third space. This third space can be looked at in various ways. For example, it reveals Jesus' standing in-between the spaces of being a Jew and Gentile where he as Jew proclaims ἡ βασιλεία τῶν οὐρανῶν for both Jews and Gentiles. A further example is that it shows Jesus positioning himself in-between the spaces of being a prophet and a local Galilean where he as a prophet announces to the people of Galilee the will of God as given to the prophet Isaiah, in accordance with the reality of various situations, encountered by local Galileans – Jews and Gentiles. Thus, these positions of Jesus in-between spaces show his ministry as 'service in in-between spaces' particular to certain needs of certain people in particular places.

A prophetic announcement delivers an indictment speech, a request for repentance, and prophecies of promise.⁶⁰ An indictment speech condemns people for their disobedience to God's command. A request for repentance confirms the condemnation and offers hope of salvation as people are encouraged to change from disobedience to obedience. The promise of salvation reveals the unconditional love of God in spite of people's continued disobedience. According to Robbins,

...a prophetic rhetorolect emerges when God decides to create a kingdom of people on earth who have special responsibility to live according to God's will. To initiate a special kingdom, God confronts various people with directions concerning actions God wants them to take to create this kingdom. The actions they must undertake include confrontation of various people to communicate to them the will of God concerning their actions, speech, and beliefs...⁶¹

⁶⁰ Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 1997), 635-39.

⁶¹ Robbins, *The Invention of Christian Discourse*, 219.

The declaration of Jesus as Son of God in Jesus' baptism (3:16-17) reveals God-given authority to Jesus as the Messiah, to create in and through him the βασιλεία of God's people on earth. And Jesus' defeat of the devil's temptation (4:1-11) proves Jesus' messiahship. To establish this βασιλεία, Jesus confronts various people with God's ways. After Jesus' temptation, the narrator speaks of Jesus' move to Galilee and making his home there and then utilises Isa 8:23-9:1 as fulfillment of that movement. The prophecy, according to its placement in the narrative context of the book of Isaiah is a prophecy of messianic hope of salvation. Analysing the movement of Jesus to Galilee (4:12) in light of that meaning of the prophecy, it depicts Jesus as the prophet and the light that will confront people sitting in darkness. That confrontation begins in verse 17, showing Jesus as a prophet who appeals for repentance. This not only suggests God's persistent intervention in his people's affairs but also, in the words of Margaret Hannan, "[i]t demands a response to God's invitation to enter into or renew one's commitment to a relationship of faithfulness to the covenant."⁶² What this means in relation to Jesus' relationship to the crowd members in 4:12-25 is that Jesus' dwelling in Galilee is to help the Galileans (Jews and Gentiles) rebuild their relationship with God.

As discussed above, the call of the fishermen is an example of calling the people of Galilee as crowd members into the prophetic mission of ἡ βασιλεία τῶν οὐρανῶν. The immediate response of the fishermen reveals the kind of submission needed to the prophetic mission of Jesus. How those called into the mission and led by Jesus should confront people is demonstrated by Jesus' ministry throughout Galilee: teaching, preaching and healing.

⁶² Hannan, *The Nature and Demands*, 34.

Considering Jesus' move to Galilee as a hostile action against the people who arrested John the Baptist, the use of the prophecy in 4:15-16 as fulfillment of that movement implies condemnation of those people. Specifically, the dawning of light upon people sitting in darkness (4:15-16) suggests condemnation of the powers and systems in the local place of Galilee which make them sit in darkness and the shadow of death. It reveals that Jesus rules as the Son of God. According to Carter, for example, Jesus' move to Galilee "challenges the Roman vassal's power by asserting that there is a different reign, God's empire."⁶³ There are also other powers and systems besides the Romans in Matthew's story that make people in Galilee sit in darkness such as some Jewish leaders' conservatism and the first century Mediterranean society's patriarchal system. The patriarchal system is regarded as a powerful system on its own whose implementation was asserted by Roman law.⁶⁴ Thus, the Matthean use of Isa 8:23-9:1 as part of a Christian prophetic rhetorolect communicates condemnation of all powers and systems which have been making the people of Galilee live in darkness. The social and cultural analysis will elaborate on that claim in terms of the transformation of honour from the social and cultural systems of the first century Mediterranean world to the people of Galilee who respond positively to Jesus' ministry. It shows the Matthean presentation of Jesus' primary consideration of the needs and rights of the local people of Galilee in this part of the story.

2.3. Summary

The analysis of the intertexture has shown the Matthean recitation of Isa 8:23-9:1, as an affirmation of Jesus' relationship to the crowd in Galilee, to be a relationship that brings the Galileans out from darkness. The recitation functions as a Matthean

⁶³ Carter, "Evoking Isaiah," 514.

⁶⁴ Michael H. Crosby, *House of Disciples: Church, Economics, & Justice in Matthew* (Maryknoll: Orbis, 1988), 27.

recontextualisation of Isaiah's deliverance of the message of salvation in light of Jesus' relationship to the people of Galilee. It also features as a Christian prophetic rhetorolect that makes known the early Christian understanding of how Jesus as the Messiah became the messenger establishing the βασιλεία of God's people in the world which begins in the local place of Galilee. And that Christian understanding reflects blending of the prophecies of the OT with the reality of the world the followers of Jesus face day by day. Such blending is regarded from my hermeneutic, *tautuaveva*, as showing interpretation and implementation of the will of God from third space – 'service in in-between spaces.' As a prophet, Jesus proclaims ἡ βασιλεία τῶν οὐρανῶν by confronting the people of Galilee in and through his teaching, preaching and healing. Thus, the analysis of the intertexture has shown that the Matthean use of Isa 8:23-9:1 affirms Jesus' dwelling in Galilee as the beginning of Jesus' prophetic mission that gives primary attention to the people of Galilee, the members of the crowd following Jesus in 4:25.

3. Analysis of the Social and Cultural Texture: Reversal of honour as a Christian wisdom rhetorolect

In the innertextual and intertextual analysis, I have argued that through the lens of *fa'asinomaga* Matt 4:12-25 reveals Jesus' relationship to the crowd as local people of Galilee as this is encoded in the text. Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν in this part of the story not only marks the beginning of Jesus' ministry but shows Jesus' ministry as a mission that is particularly aimed at dealing with the needs of the people in Galilee. In the analysis of the social and cultural texture, I will use the lens of *tautuatoa* to explore how the social and cultural nature of 4:12-25 implies Jesus' twofold relationship to the crowd in Galilee.⁶⁵ First, it will show how Jesus gives primary attention to the local social and

⁶⁵ According to Morten H. Jensen in his article on the socio-economic situation of rural Galilee in the first century Mediterranean world in relation to the historical Jesus, he says that Galilee in the time of Herod the Great and Herod Antipas was a calm place. For Jensen, as such, it reflects stability in Galilee. Jensen's claim is based on archaeological evidences and Josephus' non-mention of any upheavals to have taken place in Galilee. (See Morten H. Jensen, "Rural Galilee and Rapid Changes: An Investigation of the

cultural needs and rights of the Galileans as giving honour. Second, it will reveal how the various members of the crowd's positive response to Jesus' ministry can be seen as a response of honour. It is to give the local people opportunities to begin, from where they are situated in the local society, to find their way out of marginalization and oppression.

The values of honour and shame were pivotal values of antiquity influencing the way people related to each other socially and culturally in the first century Mediterranean world.⁶⁶ They are social and cultural practices first learned in the family unit but carried into all other levels and spaces of society. The analysis of the social and cultural texture will reveal that 4:12-25 is part of a Matthean presentation of a Christian wisdom rhetorolect in the beginning of Jesus' ministry. Robbins writes that,

Socio-Economic Dynamics and Developments in Roman Galilee," *Biblica* 93, no. 1 (2012): 43-67.) Jensen presents his argument well by showing the evidences he is referring to. However, he fails to include one of the most important sources which is the evangelists' stories of Jesus' ministry in Galilee. Sean Freyne mentions in his latest study (*Jesus, a Jewish Galilean*) the importance of studying Jesus' relationship to the place of Galilee by weighing up the archaeological evidences and the four evangelists' stories. For example, if Jensen considers the historical and theological significance of why Jesus withdrew to Galilee as reflected in Matthew's recitation of Isa 9:1-2 as shown in my intertextual analysis then he would have seen the historical Jesus in Galilee differently. That significance of Jesus in Galilee will be elaborated upon in my social and cultural textual analysis. A very good example of analysing Jesus in Galilee where the historical evidences and the evangelists' stories are brought together is shown in Halvor Moxnes' study in which he seeks the 'identity in Jesus' Galilee' where he emphasises the establishment of that identity in light of his consideration of ethnicity. See Halvor Moxnes, "Identity in Jesus' Galilee – From Ethnicity to Locative Intersectionality," *BibInt* 18, no. 4-5 (2010): 390-416. However, the gospels are rhetorical texts and my analysis is rhetorical rather than historical – I am not making claims about the historical Jesus and Jensen would need to do the type of historical work that Sean Freyne has done to use the gospels as a source for historical Galilee.

⁶⁶ In the first century Mediterranean society, the person with 'honour' was a person with high status either in the external or internal government. He or she had abundance of land and was born to an elite family. People receive and achieve honour when their worth and standing are acknowledged in public in accordance with the public social, cultural, economic and religious expectations. (See, David A. deSilva, *Honor, Patronage, Kinship & Purity: Unlocking New Testament Culture* (Downers Grove: Intervarsity, 2000), 23-94; John H. Elliott, *What is Social-Scientific Criticism?* (Minneapolis: Fortress, 1993), 130, 133-34). On the other hand, a value called 'shame' is the reverse of 'honour'. Despite the sense of negativity entailed in 'shame', it has a cultural acceptance in the Mediterranean world (Halvor Moxnes, "Honor and Shame," in *The Social Sciences and New Testament Interpretation*, ed. Richard Rohrbaugh, 31-33). For example, with regard to gender difference, the man's place was treated as public and woman's as private, with woman's role considered to carrying 'shame' in terms of her housework. Being shameful in that sense was accepted as a normal way of life (Moxnes, "Honor and Shame," 21-22). For the loss of honor in relation to loss of wealth, see Jerome Neyrey, "Loss of Wealth, Loss of Family and Loss of Honor: The Cultural Context of the Original Makarisms in Q," in *Modelling Early Christianity: Social-scientific Studies of the New Testament in its Context*, ed. Philip E. Esler (New York: Routledge, 1995), 139-58.

[e]arly Christian wisdom rhetorolect moves toward its goal (“to produce the fruit of goodness and righteousness in the world”) by blending together human experiences of the household, the geophysical world within God’s cosmos, and the intersubjective body in which people live.⁶⁷

The analysis which follows looks primarily at the Matthean presentation of Jesus’ dwelling in Galilee as the beginning of the proclamation of ἡ βασιλεία τῶν οὐρανῶν. It analyses the social and cultural nature of the text to determine Jesus’ ascribed and acquired honour as the foundation of honour and shame in the household of the kingdom.

3.1. Jesus as a person with ascribed honour

Jesus is presented as a person with ascribed honour in the Matthean story. He comes from the Davidic line which qualifies him as the Messiah according to the prophecies of Israel’s prophets in the OT.⁶⁸ That messianic honour is reinforced by the angel declaring Jesus as Immanuel to Joseph (1:18-25), the three magi’s acknowledgment and recognition of the birth of Jesus as king of the Jews (2:1-13), God’s declaration of Jesus as his son in Jesus’ baptism (3:1-17), Jesus’ victory over the devil’s temptation (4:1-10), and finally, the angels that waited upon Jesus (4:11). These references demonstrate Jesus’ ascribed honour giving him the authority to undertake God’s salvific mission. But an overriding problem with Jesus’ ascribed honour is that it is not always recognized by other characters.

In the first century Mediterranean social and cultural world, one’s honour became convincing and acceptable when acknowledged and recognized publicly.⁶⁹ Thus, in order for Jesus’ ascribed honour to impart the establishment of ἡ βασιλεία τῶν οὐρανῶν on earth,

⁶⁷ Robbins, *The Invention of Christian Discourse*, 121.

⁶⁸ See Jerome H. Neyrey, *Honor and Shame in the Gospel of Matthew* (Louisville: WJK, 1998), 37.

⁶⁹ See Elliott, *What is Social-Scientific Criticism?*, 130, 133-34.

it has to become an acquired honour. In other words, for the people to accept Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν, Jesus needs to acquire the honour of being the one to do that in the eyes of the people. In doing so, Jesus must publicly demonstrate his authority to undertake that mission. The language of this text, 4:12-25, shows the Matthean presentation as a Christian wisdom rhetorolect. It is where Jesus' dwelling in Galilee is told and shown as a blending of early Christian understanding of household wisdom in the first century Mediterranean world with Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν as a proclamation of the household of God on earth.

Household wisdom in first century Mediterranean society was learned from participating in the dominant social and cultural system that ran and controlled people in that society, the patriarchal system.⁷⁰ This social system holds the father or male as the head of the family who exhibits unquestionable authority to control and run the family. It is linked to the system of Roman imperial power, where the Emperor becomes the patriarch and everyone under him are his children, thus providing the imperial system with an ideological justification to control them all.⁷¹ In this way, those close to the Emperor have honour.

However, Jesus' withdrawal to Galilee and his making his home in Capernaum marks a point indicating a transformation of honour in the social and cultural system of the first century Mediterranean world to the household system of God. This is reflected in Good's interpretation of Jesus' withdrawal to Capernaum to fulfill the prophecy mentioned in Matt 4:15-16.⁷² According to that prophecy, Galilee is the place where Jesus will begin

⁷⁰ See Crosby, *House of Disciples*, 26-27; Diane Jacobs-Malina, *Beyond Patriarchy: The Images of Family in Jesus* (New York: Paulist Press, 1993), 1-2.

⁷¹ Carter, *Matthew and Empire*, 9-34.

⁷² Good, "The Verb ANAXΩPEΩ," 1.

the work of salvation. Thus, honour in the household system of God is receiving salvation in and through Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν. I will now explain how the Matthean presentation of Jesus' move to Galilee (4:12) reveals this transformation.

3.2. Jesus transforms honour in light of ἡ βασιλεία τῶν οὐρανῶν

According to the text (4:12-25), Jesus' ministry in the first part of Matthew's gospel is not a violent or aggressive resistance of political, social, and cultural systems that govern and control the local world of Galilee encoded in the text. Rather, it is a ministry that deals with how the local people of Galilee themselves in and through their acceptance of Jesus' proclamation reflect Jesus' resistance of those systems. Jerome Neyrey's consideration of the Matthean narrative of Jesus as an encomium where one's worth is geographically related asserts the importance of Galilee as the place of honour.⁷³ According to Neyrey, Galilee—as the location of Jesus' home,⁷⁴ where his ministry begins—makes Galilee an honourable place.

According to the prophecy (4:15-16), Galilee is a place of darkness and the shadow of death. The narrator's depiction of Jesus' movement reveals in a metaphorical way, that Jesus is the light that will illuminate the place of Galilee so that it becomes a place of honour. It reflects Jesus' actions of showing that light to enable the people sitting in darkness to see, hear, and obey. Thus, the honour of the household of ἡ βασιλεία τῶν οὐρανῶν is acquired by those sitting in darkness and the shadow of death in Galilee.

⁷³ Neyrey, *Honor and Shame*, 90.

⁷⁴ For a description of Galilee as a domestic space in the time of Jesus, see Moxnes, *Putting Jesus in His Place*, 38-43.

In the first century Mediterranean social and cultural world, one way of claiming honour is through the social communication of challenge-response in public.⁷⁵ This is where “messages are transferred from a source (challenger) to a receiver.”⁷⁶ The narrator shows that after Jesus’ makes his home in Galilee as prophesied by Isaiah (4:12-16), Jesus then moves on to announce the appeal for repentance. It is Jesus’ public appeal for repentance that is a challenge to the people of Galilee, and their honour. The challenge is presented in the form of a command: *Repent for the kingdom of heaven has come near*. The announcement is delivered in deliberative language⁷⁷ with an epideictic sense⁷⁸ revealing that the people who repent are those who will receive honour and those who do not repent will obtain no honour. According to Aristotle, a deliberative speech is a speech that points to the future. It is a speech to encourage the audience to do good things and to discourage the listeners from doing bad things. This is reflected in Jesus’ first announcement of ἡ βασιλεία τῶν οὐρανῶν as an imperative. It is a speech that not only reveals the coming of ἡ βασιλεία τῶν οὐρανῶν but also how it is to be received by the people of Galilee. This command as a deliberative speech entails an epideictic message and as such it contains a language of praise and blame.⁷⁹ Aristotle writes that in delivering an epideictic speech,

⁷⁵ Robbins, *Exploring the Texture of Texts*, 80. See also Neyrey, *Honor and Shame*, 44-52.

⁷⁶ Robbins, *Exploring the Texture of Texts*, 80.

⁷⁷ Aristotle writes that “[t]here are three kinds of rhetoric (1) deliberative; (2) forensic; (3) epideictic,” for which he explains: “The business of the deliberative kind is to exhort or dissuade, its time the future, its end the expedient or the harmful: of the forensic to accuse or defend, its time the past, its end the just or the unjust; of the epideictic praise and blame, its time the present (sometimes the past of the future), its end the noble or the disgraceful.” Aristotle, *Art of Rhetoric*, xxxvii.

⁷⁸ An epideictic speech is an expression of praise and blame. Aristotle, *Art of Rhetoric*, xxxvii.

⁷⁹ The first century writers who studied ancient rhetoric in Greek learned to write events, histories and stories using different components of ‘progymnasmata.’ (Progymnasmata is where a student learns the compositions in writing such as styles and forms of compositions. See Kennedy, *Progymnasmata*, ix-xiv. Kennedy in this book has provided a very useful and valuable study and historical account of ‘progymnasmata’ in the introduction.) One of its main elements is called ‘rhetoric of praise and blame.’ This method of writing was commonly used in the Mediterranean world. Neyrey writes that such common use indicates that understanding the ‘rhetoric of praise and blame’ in the text will give us understanding of the social and cultural topic of ‘honour and shame’ in the Mediterranean world. The ‘rhetoric of praise and

[i]ncidentally the orator will be able to produce a certain impression as to his own moral character, the ethical kind of proof...⁸⁰

The Matthean use of rhetoric of praise and blame presents the characterisation of Jesus as ‘ethical’, ‘emotional’, and ‘logical’.⁸¹ Jesus’ ethical character is shown by way of his characterisation as Son of God (cf. 3:17) whose ‘honour’ is displayed in his healing, teaching, and preaching that are recognized publicly by the crowds as reflected in their following of him (4:18-25). Jesus’ emotional character is revealed when he makes his home in Capernaum, a place different from Nazareth where his family lives. His logical character is shown by the narrator’s use of prophecy to underpin his teaching and healing ministry in 4:15-16. Thus, Jesus’ ethical, emotional, and logical characteristics as noted above describe Jesus as the only character in the text to know crowd members who are deserving of praise and honour.

The command to repent for the kingdom of heaven has come near is a message that comes with the sense of praise and blame. The word ‘repent’, for instance, suggests that in doing so one will be praised and the one who does not will be blamed. The importance of the message held by the announcement of ἡ βασιλεία τῶν οὐρανῶν as an epideictic speech should be reflected in the life and character of the speaker. This is why it is important to consider that message in the presence of the speaker in the present time as encoded in the text in relation to the speaker’s life in the past. And Jesus as the speaker of the message as described above authenticates the importance of the message. That consideration is significant as it will make certain the continuity of the importance of the message of that

blame’ is an ‘epideictic speech’ which explains an important subject elucidated by a comparison of praise and blame.

⁸⁰ Aristotle, *Art of Rhetoric*, xxxviii.

⁸¹ Aristotle, *Art of Rhetoric*, xxxvi; writes that “artificial proof in rhetoric has three kinds; (1) ethical, derived from the moral character of the speaker; (2) emotional, the object of which is to put the hearer into a certain frame of mind; (3) logical, contained in the speech itself when a real or apparent truth is demonstrated.”

speech. Such a comparison identifies ‘honour’ and ‘shame.’ It reveals that the way to claim honour is repentance. This announcement implies that the people who are called to repent are in the place of shame because of their sins.

An example of a response expected to answer that challenge is shown by the fishermen in 4:18-22. The fishermen rise to the challenge with an immediate response by leaving their nets, boat and father and following Jesus.⁸² As a result, the fishermen receive God’s honour. The status of fishermen in the first century Mediterranean context is a debatable subject but from what can be determined from the text⁸³ their use of nets and boats shows that the first set of brothers (4:18) are commercial fishermen.⁸⁴ As commercial fishermen in the first century Mediterranean world, they would pay taxes which place them under the control of the Roman imperial system where power is held by the Emperor and his government. Also, as commercial fishermen they supply markets in other places, which sometimes are governed by patron-client relationships⁸⁵ where the fishermen become the client and someone in a recognized status in the political government becomes the patron.

⁸² Robbins, *Exploring the Texture of Texts*, 80, says: “...gift-giving, invitations to dinner...arranging what we might call cooperative ventures for farming, business, fishing, mutual help – all these sorts of interaction take place according to patterns of honor called challenge-response.”

⁸³ Interpretations of fishermen as people of lesser status than those in the imperial government circle see K. C. Hanson and Douglas E. Oakman, *Palestine in the Time of Jesus* (Minneapolis: Fortress, 1998), 106-10 and K. C. Hanson, “The Galilean Fishing Economy and the Jesus Tradition,” *BTB* 27, no. 3 (1997): 99-111. Interpretations of fishing business as showing economic stability and secure lifestyle see Daniel J. Harrington, *The Gospel of Matthew*, Sacra Pagina (Collegeville: Liturgical Press, 2007), 72. Davies and Allison, *A Critical and Exegetical Commentary Matthew I-VII*, 397, and Jerome Murphy-O’Connor, “Fishers of Fish, Fishers of Men,” *BRev* 15, no. 3 (1999): 22-49.

⁸⁴ In a review of Greek Inscriptions and papyri as new documents expressing and picturing early Christian contexts, a small nearly square papyrus of a fishing lease agreement is examined and shows a lessor who provides the nets, boats, and fishermen entering into an agreement to pay a quarter of their catch on the spot to the Roman government. If the two sets of brothers as fishermen that Jesus has called to follow him were working under a lease agreement, their immediate response to follow Jesus shows their abandoning of that lease agreement. If they add on top of the quarter share they give to the property owner a tax of their remaining three quarter then they are badly treated or in other words, they are significantly colonized.

⁸⁵ For explanations on the patron-client relationship, see John J. Pilch and Bruce J. Malina ed., *Handbook of Biblical Social Values* (Peabody: Hendrickson, 1980), 151-55; Neyrey, *Honor and Shame*, 37-39, 47-48, 108-14, 156-61.

Such structures and processes can place fishermen in the realm of shame. What this means is that despite the sense of negativity entailed in ‘shame’, it has a cultural acceptance in the Mediterranean world.⁸⁶ As such, despite the fishermen catching more fish, they will never be able to reach the status of honour ascribed and acquired by those in power, some of whom are patrons.

This is also reflected in Jesus’ calling of the next set of brothers. These brothers are shown sitting mending their nets with their father (Matt 4:21). The tools they use represent fishing as a family affair. The appearance of the father evokes in the social and cultural texture the patriarchal system in which the father is considered the head of the family. It identifies the father as the person in a place of honour in the family who has authority over the nets, boats and fishermen. Thus, it implies that one of the functions of the fishermen in the story is to be representatives of the family which includes women and children but these are hidden in the language of the text. The appearance together of these two sets of brothers reminds the reader of how the patriarchal system controls and runs all levels of the social and cultural world of first century Mediterranean society.

If fishing is the main source of income to serve their families why do the fishermen decide to leave their fishing nets, father, and boats, and follow? Considering the status of these fishermen and their desperate need for survival, would they leave all that behind in search of equality in Galilee? According to the social, cultural, economic, and political worlds they encounter in the local world of Galilee encoded in the text, it is impossible to consider the fishermen’s leaving of their fishing gears and families to follow Jesus, as seeking equality in the local world of Galilee. Considering the possible ‘shame’ which

⁸⁶ Another example is that gender difference which regarded the man’s place as public and woman’s place as private considered the woman’s role as carrying ‘shame’ in terms of housework. Moxnes, “Honor and Shame,” 21-22, 31-33.

depicts their location on the margins of society, survival is the most important thing for them. Thus, leaving their fishing gear and following Jesus reflect their seeking other ways to support the type of fishing they have been relying upon to ensure their survival with their families in the local world of Galilee.

As fishermen, they have no power and authority to resist the power of the Roman imperial system in which they are expected to pay taxes. Thus, they have no choice but to accept the reality of the commercial and family life they live in but with the help of their acceptance of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν which may strengthen them. In other words, the language of the text reflects that resisting those in power is not the answer but dealing with what the fishermen have and where they are placed in the Galilean society is the starting point to leave the margins of society. The four men are fishermen and it is the name given to the work that Jesus will teach these men. Beyond the fishing that the fishermen have been doing all their lives, there is another type of fishing that will help them improve their fishing tasks and that will be done in a group of brotherhood depicted in the pronoun that the narrator uses to describe them in this part of the story which is 'brothers'. According to Duling, forming that group is reflected in the features of "'brotherhood' language, related disciplinary processes and scribal leadership,"⁸⁷ a point which will be explored further below.

A brotherhood⁸⁸ as a voluntary association in the first century Mediterranean world is an egalitarian group made up of various people regardless of gender and status. Duling

⁸⁷ Dennis Duling, "The Matthean Brotherhood and Marginal Scribal Leadership," in *Modelling Early Christianity: Social-scientific Studies of the New Testament in its Context*, ed. Philip F. Esler (London: Routledge, 1995), 159.

⁸⁸ In the first century Mediterranean world, the household exhibits the patriarchal system model and brotherhood represents egalitarianism. My consideration of brotherhood in Matthew's Gospel in conjunction with the household of God is based on regarding God as the father or head of that household. For a brief discussion see, Karl Olav Sandnes, "Equality Within Patriarchal Structures: Some New Testament perspectives on the Christian fellowship as a brother- or sisterhood and family," in

writes that the organization of these brotherhood associations was in accordance with the household system where respect was given to elders and leaders such as scribes. Michael Crosby also speaks of the significance of voluntary association in the first century Mediterranean world and he mentions egalitarianism as the main principle of voluntary associations which stresses the recognition of women.⁸⁹ I see the second set of brother's leaving of their father in 4:21, to imply the setting up of the brotherhood association that the four brothers with their families will be part of. This will not be in accordance with the patriarchal system that runs and controls local families but, with the God-like system where certain people, who are respected to lead that brotherhood, are given respect not as patriarchs but as brothers and sisters who have wisdom to guide the association, in accordance with God's will. Thus, by leaving behind their father, the fishermen anticipate their entering into the brotherhood system where every role and responsibility of every status in a family is considered important to ensure survival of a family or community in a local society. There are gaps here in terms of the text's lack of reference to the disciples returning home. However, considering Keener's and Overman's interpretations mentioned below, there is a possibility that the followers of Jesus did not leave their families for good or abandon their families.

According to Craig Keener's socio-rhetorical interpretation of the calling of the fishermen (4:17-22), if we look at Jesus' ministry or discipleship in the first century Mediterranean world as a seasonal ministry, it is possible that the disciples did return to their families during some parts of the year.⁹⁰ He adds that agrarian workers can afford

Constructing Early Christian Families: Family as Social Reality and Metaphor, ed. Halvor Moxnes (London: Routledge, 1997), 150-65.

⁸⁹ Crosby, *House of Disciples*, 30-36.

⁹⁰ Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2009), 148-55.

being away from sowing and harvesting but for a fisherman being away from fishing for a long period of time was costly for the family. Keener also shows that weather conditions stopped people from making long distance travel. For those reasons, “while disciples undoubtedly spent some nights away from home (especially when they traversed the lake), the Gospel itineraries suggest that they often ministered within walking distance of Capernaum.”⁹¹ One implication of Keener’s interpretation is that following Jesus as a mission to abandon one’s family is not the only consideration of the fishermen’s following.

J. Andrew Overman’s interpretation of the fishermen’s following speaks against assuming the disciples’ following Jesus in Matthew’s Gospel was a mission where there is no returning home. According to Overman, “[o]ne could easily travel with Jesus for several days, or even one day, get to a Galilean town, engage in an argument with local leaders, and be home by nightfall.”⁹² Overman then writes that in considering these reasons there is “a different picture of the relationship between the Jesus’ movement and their native region, Lower Galilee.”⁹³ The different picture Overman speaks about here is that leaving one’s family to follow Jesus without return is not a compelling characteristic of following Matthew’s Jesus. Both argue from a more historical perspective but their conclusions can be drawn into an interpretation of the socio-cultural texture of the text. And this is evident in Jesus’ relationship to the people of Galilee in this text (4:12-25). As such, the narrator’s telling and showing of the fishermen’s response as brothers’ response indicates their immediate willingness to help anyone in need in Galilee including their own families, and Jesus is leading the way. Thus, leaving the nets, boats and father indicate they are

⁹¹ Keener, *The Gospel of Matthew*, 153.

⁹² J. Andrew Overman, *Church and Community in Crisis: The Gospel According to Matthew* (Pennsylvania: Trinity Press International, 1996), 67.

⁹³ Overman, *Church and Community in Crisis*, 67.

abandoning the patron-client relationship and patriarchal system they have been part of, in order to become members of the brotherhood association.

Becoming a member of the brotherhood group is entering into a patron-client relationship that is based on God. It is a patron-client relationship in which Jesus is considered the broker in-between God as the patron and the people of Galilee as the clients. It is where Jesus as broker puts forward to the people of Galilee the challenge of repentance as the way to obtain honour in ἡ βασιλεία τῶν οὐρανῶν. Thus, each and every one from Galilee has opportunity to gain honour in the household of God if they accept Jesus' proclamation.

In vv. 23-25, the narrator tells and shows how the brotherhood task is to be undertaken which is in and through the teaching, preaching, and proclamation of ἡ βασιλεία τῶν οὐρανῶν. The sick are considered the people who are socially and religiously marginalized, indicating the failure of the social, cultural and religious systems in Galilee to recognize their needs and rights. As such, Jesus' healing of their sickness goes beyond the physical remedy of the body. It is holistic healing of the entire person: the healing of the body, mind, soul and spirit.⁹⁴ Jesus' healing definitely reveals Jesus' giving primary attention to these people because on the spot their needs and rights are important in order for them to become part of Galilean society again. In doing so, and in a similar respect to

⁹⁴ Wainwright's interpretation of Jesus' healing of women in Matthew's gospel reflect Jesus' healing approach as holistic and wholistic in which the participation of the sick as the healed in the healing process is very important. See Elaine M. Wainwright, "Your Faith Has Made You Well.' Jesus, Women, and Healing in the Gospel of Matthew," in *Transformative Encounters: Jesus & Women Re-viewed* (ed. Ingrid Rosa Kitzberger; Leiden, Boston: Brill, 2000), 224-245; Wainwright, *Towards a Feminist Critical Reading*, 83-95; 98-117. In a comparison of Jesus' healing ministry in the New Testament to Traditional and Christian Samoan healing practices, Otele Perelini points out that one of the similarities of those healing activities is the use of the holistic approach where the healing is looked upon beyond the physical remedy of the body. See Otele Perelini, "A Comparison of Jesus' Healing with Healing in Traditional and Christian Samoa," (PhD Dissertation, Edinburgh University, 1992).

his interaction with the fishermen in 4:12-25, Jesus gives them the honour of ἡ βασιλεία τῶν οὐρανῶν.

From the lens of *fa'asinomaga*, Jesus' transformation of honour in light of his proclamation of ἡ βασιλεία τῶν οὐρανῶν reveals repentance as the honourable way to become a better Galilean. The fishermen as first followers of Jesus can be looked at as the first people from the place of Galilee, encoded in the text, to have received that honour. Because following Jesus' proclamation is regarded as a difficult decision in the social, cultural, and political world of Galilee exhibited in the text, therefore, the positive responses of the fishermen and other members of the crowd such as the sick, to Jesus' ministry, make those crowd members as *tautuatoa* (courageous servant). These are local people from Galilee who take the risk of following and believing in Jesus' ministry, in the midst of the colonial social, cultural, political, and religious systems that run and control Galilee; the local place depicted in the language of the text. Thus, Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν and those crowd members' positive responses depict Jesus' exemplifying of discipleship in 4:12-25, as a mission that gives primary attention to the needs and rights of local people.

3.3. Summary

The social and cultural textural analysis has shown how Jesus attends first to the local social and cultural needs and rights of the Galileans. It has demonstrated a reversal of honour in light of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν to the people of Galilee. The analysis has explored the social and cultural texture of 4:12-25 as a Christian wisdom rhetorolect revealing Jesus' dwelling in Galilee as establishing the household of God in which honour is given to the members of the crowd who repent and follow Jesus. Furthermore, the analysis suggested that Jesus calls the fishermen to form a voluntary

association of brotherhood whose aim and purpose is to give attention first to the needs and rights of the local people in Galilee.

4. Conclusion

Using the lens of my hermeneutic, *tautuailava* (service in-between spaces), I have explored 4:12-25 as a rhetorical and narrative unit to demonstrate how and why Galilee as a local place as encoded in the text is a significant place in defining the beginning of the Matthean Jesus' ministry. Through the lens of *fa'asinomaga*, I was able to show in the innertextual and intertextual analysis the connection of Jesus and the crowd characters to Galilee. It reveals the beginning of Jesus' ministry in Galilee as part of God's plan to restore not just the Jews but also the Gentiles. Through the lens of *tautuatoa*, I saw the development of Jesus' relationship to the crowd in and through the language, narration, and progression of the text (4:12-25) to have revealed examples of local people going beyond the spaces within which they are recognized in Galilee to seek in other spaces ways to help them move away from the margin of society. That claim was elaborated upon in the social and cultural textual analysis where I saw Jesus' ministry through the lens of *tautuatoa* as an honourable service that gave honour to those in need in and through his proclamation of ἡ βασιλεία τῶν οὐρανῶν. The members from the crowd who responded positively to that ministry acquired honour. The egalitarianism in Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν gives the disadvantaged the opportunity to begin from where they are recognized within society their way out of oppression. Thus, my analysis of 4:12-25 has shown discipleship to be not just a global-based ministry. Rather, discipleship can also be read as a local place-based mission. It demonstrates that the growth of discipleship as a global mission is measured by the consideration of the needs and rights of local people in a local place

CHAPTER SIX PART A: INNERTEXTUAL ANALYSIS OF MATT 7:24-8:22

In the analysis of Matt 4:12-25 in the previous chapter, I have shown that Jesus' sense of belonging to Galilee is revealed in his making his home in Galilee, and taking on the challenge of proclaiming ἡ βασιλεία τῶν οὐρανῶν there. The continuation of that ministry is revealed in Jesus' dealing with other local Galileans in Matt 7:24-8:22 - the text explored in this chapter. In contrast to Matt 4:12-25, in Matt 7:24-8:22 Jesus takes his ministry to the houses and families of local people. This chapter will analyse the innertexture of Matt 7:24-8:22 as a rhetorical and narrative unit, through my hermeneutic, *tautuaileva*, exploring how Jesus' ministry to the local place of Galilee reveals Jesus' attention to the needs and rights of local people. The analysis will also focus on egalitarianism, that is, dealing with the person in need, in accordance with the situation he or she is caught in. The following analysis is divided into two sections. Section one deals with Matt 7:24-8:22 as a rhetorical unit. Section two is the narrative analysis of that rhetorical unit.

The following questions from the methodology will guide the analysis. How do literary features of Matt 7:24-8:22 as a rhetorical and narrative unit, show Jesus' taking his ministry to local households? How does that telling and showing of Jesus' ministry demonstrate Jesus' attention to the needs and rights of local people? How does that attention reflect Jesus' sense of belonging to Galilee? How do literary features of this text reveal the various crowd members' link to local households as showing their sense of belonging to Galilee? How do literary features of the text show the actions of Jesus and various crowd members as courageous actions?

1. Matt 7:24-8:22 as a rhetorical unit from *tautuaileva*

In seeking to establish 7:24-8:22 as a rhetorical unit, I am aware that the text divisions I have chosen cut across some of the established scholarly positions in relation to narrative or rhetorical units. Hence my need to argue for the unit I have chosen, leads to the following discussion of B. W. Bacon's structure of Matthew's Gospel – one of the traditional structures of Matthew's Gospel.

Bacon focuses on the topical structure that divides the gospel in accordance with the alternation of narrative and discourse material.¹ This structure considers chapter 7 as part of the discourse, the Sermon on the Mount from chapters 5 to 7, and chapter 8 part of the narrative of Jesus' healings and miracles activities in chapters 8 to 9. There are five discourses in this structure and each is marked by the formulaic saying, *Now when Jesus had finished saying these things...* Despite chapters 7 and 8 being separate sections of Matthew's story according to that structure, many scholars, including D. A. Hagner and Robert H. Gundry, read Matthew 8 and 9 as a section that has a very significant link to the Sermon on the Mount. Hagner sees the deeds of Jesus as the Messiah in chapters 8 and 9 as having a very important relationship to the words of the Messiah in chapters 5 to 7. They tell and show the authority of Jesus as Messiah.² Likewise Gundry speaks of the connection between the deeds and words of Jesus in chapters 5 to 9 which highlight the assertion of Jesus' authority.³ These are, however, more thematic than rhetorical links.

Through the hermeneutic, *tautuaileva*, I have emphasised that one's sense of belonging to a place is revealed not just in words but actions as well. Thus, my selection of

¹ See, Bauer, *The Structure of Matthew's Gospel*, 21-56

² Hagner, *Matthew 1-13*, 195.

³ See Robert H. Gundry, *Matthew: A Commentary on His Handbook for a Mixed Church under Persecution*, 2nd ed. (Grand Rapids: Eerdmans, 1994), 137.

Matt 7:24-8:22 as a rhetorical and narrative unit cuts across some of the more traditional and even textual elements of Matthew's gospel. One of these is the formulaic saying in 7:28 which indicates the end of the Sermon on the Mount. At the end of my chosen rhetorical unit, 8:23-27 is a continuation of 8:18-22 which I consider the end part of 7:24-8:22.

This selection of rhetorical unit is based on the Matthean text's telling and showing of Jesus' relationship to the crowd as a relationship that is better understood in terms of their interactions in words and actions together in one bracket. In Chapter Three of this thesis, I argued that identity is not just about identifying the person according to the culture he or she belongs to, but also how he or she puts that culture into action. Thus, one's sense of belonging to a place is action-in-progress where one relates to other people in various and different ways that are persistently shaped by the changes he or she encounters in that place. In this way, Jesus' relationship to the crowd, as a relationship that is linked to the local place of Galilee encoded in the text, will be identified and explored in terms of how the narrator tells and shows, how the characters of Jesus and crowd in that relationship relate to each other in the words they say, and actions they do. For example, my consideration of 7:24-8:22 as a rhetorical unit, focuses on the link between Jesus and the crowd to the local place of Galilee, emphasizing Jesus' relationship to different households revealed in that unit. Through the lens of my hermeneutic, *tautuaileva*, Jesus' use of the imagery of building a house in the parable of the wise and fool in 7:24-27, anticipates his healing of sick people from different households in 8:1-17. I also see in the progression of the unit Jesus' movement towards entering local households which culminates in a transition of movement from one side of the sea to the other, as anticipated in 8:18-22. Elaboration on that interpretation will be based on the following structure.

- | | | |
|------|----------------------------|--|
| i. | Beginning 7:24-29
local | Discipleship in Jesus' relationship to the crowd as re-building households |
| ii. | Middle 8:1-17
crowd | Discipleship as household building in Jesus' healing of the crowd |
| iii. | End 8:18-22 | Jesus commands continuation of that discipleship |

1.1. Opening and closing signs of the rhetorical unit from *tautuaileva*

From my hermeneutic, *tautuaileva*, I see Matt 7:24-8:22 having opening and closing signs that reveal the link of Jesus' ministry to the local households in the local place of Galilee, which form an *inclusio*. The following reading is undertaken in the sense that, these signs direct the attention of the reader to local factors encoded in the text, which exhibit the picture of the rhetorical place as the local place of Galilee. The analysis considers 7:24-29 as the beginning part and 8:18-22 as the ending part. They embody the following four opening and closing signs of the unit.

First, attention is drawn to the conjunctions in the first (7:24) and last (8:22) verses which indicate the opening and closing of the rhetorical unit. The use of the conjunction $\text{o}\check{\text{v}}\text{v}$ in 7:24 not only signals the end of Jesus' Sermon on the Mount but it also directs the audience to a new description of the true hearer of his words. I view the characteristics of this type of hearer (listening and acting), as described in the image of house building, as characteristics of a local person as servant whose other crucial role is his or her belonging to the local household he or she comes from. In Black's study of the use of conjunctions in Matthew's narrative composition she describes the use of $\text{o}\check{\text{v}}\text{v}$ "as a signal...of continuation and retrospect."⁴ She adds that $\text{o}\check{\text{v}}\text{v}$ as a "procedural signal guide[s] the audience to integrate additional material into the narrative discourse, or rather, into the mental

⁴ Black, *Sentence Conjunctions*, 273.

representations which [it] construct[s] of the discourse.”⁵ As such, the use of οὖν as a conjunction in 7:24 signals transition from the emphasis of the Sermon on the Mount on the teachings of ἡ βασιλεία τῶν οὐρανῶν (5:3-7:23), to its application that begins from 7:24. According to the narrator, that application tells the audience what to do with Jesus’ teaching, which is directing them toward action in dealing with their local needs. In the last verse of the unit, 8:22, the conjunction δὲ like οὖν indicates that the unit comes to an end, with the sense of continuation to a different set of events. It indicates that the unit ends with leaving the household and following Jesus. As stated in the progress of the story, the conjunction also suggests continuation of the story, as shown in Jesus’ dealing with demons on the other side of the sea beginning in 8:23.

Second, through the *fa’asinomaga* lens, I see the beginning (7:24-29) and ending (8:18-22) as showing signs of Jesus’ belonging to the local world of Galilee. This is shown in Jesus’ and the crowds’ belonging to various and different local households. These local households could be seen as symbolic representations of the variety of local household systems that run and control the lives of local people. The beginning (7:24-29) includes Jesus’ explanation of listening with actions, as his way of dealing with the people in a local place, in light of the metaphor of building a house. This reflects the narrator’s knowledge and understanding of the local place.⁶ In Michael Crosby’s consideration of οἰκία/οἶκος (house) as an “assumed primary metaphor”, he argues that “οἰκία/οἶκος are not just words; they represent an entire cultural referent, a world of meaning.”⁷ He adds that “[w]ithout the house, church and economics did not exist at the time when Jesus lived and Matthew

⁵ Black, *Sentence Conjunctions*, 260.

⁶ For an information on the landscape and weather conditions of this local place, see Arland J. Hultgren, *The Parables of Jesus: A Commentary* (Grand Rapids: Eerdmans, 2000), 133.

⁷ Crosby, *House of Disciples*, 10.

wrote.”⁸ Crosby conveys the significance of ‘house’ in Matthew’s gospel not only as a living space but as a metaphor that symbolically represents a particular local world such as Galilee in terms of its social, cultural, economic, political, and religious values and systems.⁹ And it is that function of ‘house’ that is reflected in the imagery of building a house in the parable of the wise and fool. Jesus’ speaking of building a house from local natural materials of rock and sand, expresses figuratively the kind of house-building he emphasises, one that is built upon the ways of God. This aspect is also reflected in the utilization of local environmental and climate factors that describe the testing of the strength of two houses. In the conclusion of the unit (8:18-22), Jesus’ responses to the scribe (8:20) and another of his disciples (8:22) also reflect Jesus’ knowledge and understanding of the local space such as his understanding of the local fauna, which he compares to his not having a house or a home to rest. Here, Jesus is using another type of building, namely the house built by foxes, to elucidate the kind of discipleship he proposes. His reply to one of his disciples shows another type of household that needs rebuilding, namely, the family household of the disciple, which is tormented by the dead. The dead could be interpreted as representation of the household of evil. These images of different households, exhibited in the beginning and ending pericopes, provide a picture of the locality of Jesus’ ministry in this unit.

Third, through the lens of *tautuatoa*, in terms of moving from familiar to unfamiliar relationships in a local place, I see 7:24-29 as the beginning and 8:18-22 as the ending of the rhetorical unit that demonstrates signs of Jesus’ relationship to the crowd. These signs show Jesus as the one who has power and authority in this relationship. In 7:28, the crowd

⁸ Crosby, *House of Disciples*, 11.

⁹ According to John Elliott, *oikos* was the primary basis for the Christian movement in the first century where the Christians learned the reality of life in terms of the social, political, and economic ways and values together with their Christian religious and moral values. John H. Elliott, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (London: SCM, 1982), 213.

of local people marvels at Jesus' teaching, indicating the crowd as the people whom Jesus addresses: Πᾶς (everyone) in 7:24. The crowd's amazement indicates Jesus' authority.¹⁰ In the conclusion of the unit (8:18-22), Jesus and the crowd as local people are also mentioned. Jesus is described ordering the crowd to go over to the other side thereby gesturing his authority once more. As the narrative unfolds, the crowd's character is important not only as the witness to Jesus' ministry, but also as the character whose relationship to Jesus demonstrates the purpose of Jesus' ministry in the local place of Galilee encoded in the text. That purpose is to serve the needs and rights of local people. Thus, Jesus' authority over the crowd reminds the reader of the importance of Jesus' relationship to the crowd in portraying the place-based discipleship shown in 7:24-8:22. The mention of the scribe's relationship to Jesus, in the opening and closing pericopes, is another example that shows the distinct authority of Jesus. In the beginning of the unit, the narrator reveals in the response of the crowd, that the scribes do not have the authority that Jesus has (7:29). In the closing pericope of the unit, the scribe's request to follow Jesus shows again the distinct authority of Jesus which is manifested in the healing events, presented in the middle of the unit (8:1-17). Jesus is described as the leader who will lead the ministry in attending to the needs of the local people in this particular moment of the story. Using my hermeneutic, *tautuailava*, I have explained that anyone who has connections to a local family, household, and community, is considered a servant because

¹⁰ Kingsbury speaks of the audience of Jesus' speeches in Matthew as the crowds and disciples indicating his making a distinction between the crowds and disciples as characters (Kingsbury, *Matthew as Story*, 107). The analysis presented in this chapter considers the crowd as the main audience and the disciples are part of that group. This consideration is based on the following interpretation of the narrator's telling of Jesus going up the mountain in 5:1 where both crowd and disciples are mentioned. This verse says that "When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him." (5:1) This verse could be interpreted: Jesus going up the mountain when he saw the crowd is not to get away from the crowd but to find a good place to deliver his speech from so that everyone in the crowd can hear him. It is after he sat down that the disciples came to him. It is here that the word 'disciple' is first mentioned in Matthew's story. The different locations of the crowd and disciple assumes the coming near of the disciples to where Jesus sat but this does not necessarily indicate a separate group from the crowd but listeners who emerge from the crowd. Thus, the main audience is the crowd from whom the listeners to Jesus' ministry should emerge.

he or she has a very important service role to play as a member of that family, household, and community. As such, I see the signs of Jesus' relationship to the crowd, in the beginning and ending of the unit, explained here, to have shown that Jesus and various members of the crowd are servants.

Fourth, Matthew 7:24 and 8:22, the first and last verses, are Jesus' words and they show rhetorical signs of Jesus calling the crowd for their attention to his ministry. Using my lens of *tautuatoa*, I consider a local family member to be a servant who has subjectivity (*loto fuatiaifo*) and the agency to carry out his or her service role. Jesus' telling the crowd of the type of listener he expects in 7:24 indicates how a local person should have the initiative in terms of listening to carry out that role in between familiar and unfamiliar spaces.¹¹ In 7:24 Jesus says, “Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιᾷ αὐτοὺς” (Everyone who hears these words of mine and does them). In 8:22 he utters, “Ἀκολούθει μοι” (Follow me). The former verse is an appeal that anticipates what is to follow in the rhetorical unit. The latter is a plea for continuation of the type of discipleship Jesus has called for. Both verses state some of the characteristics of becoming Jesus' disciple, namely, to follow Jesus by listening to his teaching and doing them. In essence, 7:24 and 8:22 indicate how Jesus will attend to the needs of local people in this part of the story. I see that ministry demonstrated in the middle part of the unit (8:1-17).

These opening and closing signs, which I am reading as *inclusio* from my hermeneutic, *tautuaileva*, are rhetorical frames that show, in and through Jesus' relationship to the crowd, the type of discipleship emphasised in 7:24-8:22. I consider it a place-based

¹¹ As Luz observes, this parable has a 'survival motif' which is depicted in the connection of the builder to the type of house built. As such, it determines what would happen to the listener in the last judgment. Luz's interpretation is eschatological however it implies that what will happen in the end of time is determined by the wise decision made at the present time. (Luz, *Matthew 1-7*, 386-87.) Making that decision is shown in the imagery of the relationship of the builder to house in the parable of the wise and fool, and the relationship of the scribe and another of Jesus' disciples to the households they come from in 8:18-22. Thus, the survival motif in this parable is about how a listener or follower should deal with the reality of the present world which is revealed in the middle part of the unit.

discipleship that gives primary attention to the needs of local people according to the type of situations these people are engaged in, in this part of the Matthean story. Thus, 8:1-17, the middle segment of the rhetorical unit, will be considered as showing that type of discipleship.

1.2. Rhetorical arrangement of 7:24-8:22

The lens *tautuatoa* is about a *tautua* moving courageously in between spaces, from unfamiliar spaces to familiar spaces and vice-versa, seeking ways to help those in need or seeking ways to fulfill his or her needs. The rhetorical arrangement of 7:24-8:22 seems to present two important developments that reveal discipleship as a local place-based ministry, an undertaking of *tautuatoa*. First is the development of Jesus' movement towards entering a local household space. This demonstrates the purpose of Jesus' ministry, in this part of the Matthean gospel, as a ministry to local families and households. Second is the arrangement that reveals the way of dealing with needs and rights of local people, which is to listen to Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν and act upon it.

For the first development, through the lens of *tautuatoa*, I see Jesus' movement from the beginning of the unit to the end to reveal an image of a courageous servant who is taking the hope of salvation into the houses of the local people in need. In the beginning of the unit (7:24-29), Jesus speaks of the type of listening he expects in light of the image of building a house. This shows the kind of builder that Jesus is emphasising which is a *tufuga* (a great builder), someone who is prepared to go beyond listening into action. Because the imagery of building a house is used to describe the type of listening Jesus expects, the kind of action that Jesus is speaking about is regarded as the building and rebuilding of local families and households. Jesus himself shows how this is to be carried out in 8:1-17: in this section, there is a pattern shown in the contraction of space, in the progression of the

healing events from the healing of the leper, to the healing of Peter's mother-in-law.¹² In the healing of the leper (8:1-4), there is no sign of a house located near the place where the leper was healed. In the healing of the centurion's servant, Jesus is shown standing not far from the centurion's house. Coming to the healing of Peter's mother-in-law, Jesus is shown entering a local house. This pattern shows that in this part of Jesus' ministry, Jesus eventually enters a local house which is Peter's house. It shows that Jesus' ministry is to consider the needs of the people in their local families and households by entering their houses. Matt 8:17, as Matthew's recitation of Isa 53:4, shows why this type of ministry is important, namely, because it helps to carry away the sufferings of members in need in their local families. The unit ends (8:18-22) with Jesus leaving the local families and household spaces and moving on to the next part of his ministry.

For the second development, I see the arrangement of Matthew 7:24-8:22 as a rhetorical unit revealing the type of listening that Jesus engages in, as the way for the local people to go beyond their familiar spaces and enter unfamiliar spaces to deal with their needs. That way is hearing Jesus' teachings and doing them. In itself, it exhibits subjectivity to seek other ways or opportunities available in the local world that would help fulfill those needs. Thus, I read 7:24-8:22 as a rhetorical unit that reveals 'listening and doing' and is arranged into these parts: introduction, statement of the case, proofs, and

¹² Walter T. Wilson in his interpretation of the healing of Peter's mother-in-law in the context of Matt 8:1-22 also reflects the significance of this difference in space in the three healing activities in this passage. For Wilson, the purpose of his interpretation is to expand the consideration of the story of Jesus' healing of Peter's mother-in-law as showing Jesus as prophet to other possible appearances of this type of healing activity in the OT. One example is the story of Elisha's healing the Shunammite woman's son in 2 Kings 4:18-37. Wilson, "The Uninvited Healer," 53-72. If Wilson puts more emphasis on Matthew's recitation of Isa 53:4 as part of his interpretation, it would make his interpretation stronger. He focuses on the passages such as the Elisha's healing of Shunammite woman's son which is not explicitly recited in 8:1-22. I see Matthew's recitation of Isa 8:17 as summary of the healing activities in 8:1-16 which shows Jesus as a healer dealing with real sickness as not an easy task. And the task Matthew's recitation is evoking is described as a restless mission. It requires more time and endurance. I will show this in my intertextual analysis.

conclusion.¹³ It tells the story of Jesus' telling the crowd the type of listening that is required of them. Matt 7:24-8:22 is not treated as an isolated unit but as part of the progress of the story told by Matthew. Thus, Matthew as the author is telling that story.

The introduction begins with words that explain the combination of listening and doing. Jesus' words "*Everyone who hears these words of mine and does them...*" state the expectation of how they should hear his words. In these words, Jesus as the speaker is represented in the possessive pronoun μου (of my), which shows that his words are very important and useful to the people of the local place—the crowd. The statement in 7:24 also refers to the crowd as the audience with the adjective πᾶς (every one) indicating inclusion of all in the crowd in Jesus' teaching. Thus, anyone in the place of Galilee encoded in this unit is important to the aim of Jesus' mission in this part of the story.

The proposition of the unit is listening to Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν and acting upon it, and this is elaborated in the parable of the wise and the foolish in 7:24-27 and the response of the crowd in 7:28-29. Its function as Hultgren observes is "to move hearers of the Sermon to contemplate what has been said and to act upon the teachings of Jesus."¹⁴ This proposition is made clearer by the contrast between the imagery of building the house on rock, and building the house on sand. The person who built his house on the rock is the true listener while the person who built his house on the sand is regarded as the fool. Becoming the wise and the foolish builder is determined by how the houses built stand against the winds and the rains. After the narrator presents Jesus' words

¹³ These as a pattern of argumentation, see Mack, *Rhetoric*, 41-48; Kennedy, *New Testament Interpretation*, 23-24.

¹⁴ Hultgren, *The Parables*, 132.

to the crowd (7:24-27), the narrative then moves on to the reliability and authority of Jesus as the speaker in 7:24-27. And this is shown in an enthymeme¹⁵ in verses 28 and 29.

Matt 7:28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ

Now when Jesus finished saying these things, the crowds were astounded at his teaching,

Matt 7:29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

for he taught them as one having authority, and not as their scribes.

In this enthymeme, verse 28 gives the statement and verse 29 includes the supporting reason signalled by the conjunction γὰρ. The statement indicates that Jesus' Sermon, and its application, is now finished and the crowd responds with amazement. The supporting reason is given for the crowd's astonishment. It is the way Jesus delivered his message, which according to the crowd was 'teaching with authority.'¹⁶ The enthymeme affirms the credibility of Jesus' Sermon. As such, what is contained in the speech is not to be ignored. It persuades the hearers and readers to continue listening to the next part of the story which is where the authority of Jesus will be continued. Jesus will show that the 'listening with

¹⁵ An enthymeme according to Aristotle, as we have seen earlier, is a rhetorical syllogism that is deduced from general and special truths. See Aristotle, *Art of Rhetoric*, xxxvi-xxxvii.

¹⁶ According to Cousland, the crowds' amazement in this part of the story (7:28-29) shows that the crowds "do not move beyond their initial amazement either to appropriate Jesus' teaching or to reject him. They remained static and uncommitted either way." J. R. C. Cousland, *The Crowds in the Gospel of Matthew*, NovTSup 102 (Leiden: Brill, 2002), 128. The crowd's response as described by Cousland pictures the ambivalent and ambiguous characteristic of the crowd that is considered important in this analysis not as a negative response but positive. Positive in the sense of the crowd members' fluctuation between who they are as local people and Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν, choosing what is important and relevant to help fulfill their needs. Cousland further said that such crowd's level of understanding of Jesus' ministry makes 7:28-29 as "the prelude." For Cousland, 7:28-29 is the prelude to a thematic interpretation of the crowd in the gospel. In my analysis, I extend the textual section back to 7:24-29 as the beginning part of 7:24-8:22 as a rhetorical unit.

actions' he has spoken about will help local people in the distressing situations they encounter. It is the way of a *tautuatoa* – courageous servant.

The listening with actions begins in 8:1-4 and continues to 8:17, showing Jesus' healing different members of the crowd. The positive response of the crowd reveals the way that Jesus preaches for the local people to deal with their needs. Matthew's recitation of Isa 53:4 in 8:17, which speak of the healings in 8:1-16 as a fulfillment of what the prophet Isaiah said, mark the end of this section. In 8:18, Jesus having seen that the crowd size is growing, orders them to go over to the other side, indicating that the rhetorical unit is coming to a conclusion (8:18-22). This recapitulates the proposition presented in the beginning of the unit, in and through Jesus' dialogues with the scribe, and another of his disciples. It presents the way of dealing with the needs of local people that Jesus has shown, which is to listen and act upon Jesus' teachings of ἡ βασιλεία τῶν οὐρανῶν.

This arrangement of 7:24-8:22 has shown, with the metaphor of building a house, how Jesus deals with various members of the crowd in the local place of Galilee revealed in the text. It is building and rebuilding of different local households in and through listening and doing. Discipleship is portrayed as giving attention to the needs of various members of the crowd from different local households. The Matthean presentation of the blending of the household of God reflected in Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν and the local households in the local world of Galilee reveals consideration of the needs and rights of the poor and marginalized. The following analysis will expand on this observation.

2. Narrative analysis of 7:24 -8:22 as a rhetorical unit

This analysis is twofold. First, through the lens of *fa'asinomaga*, because Jesus teaches the crowd how to listen through the imagery of housebuilding, therefore, I see

every member of the crowd as belonging to a household in the local place of Galilee.¹⁷ I will identify from beginning to end of the unit those local households as familiar local dwelling spaces to which certain members of the crowd belong, and their roles within these families. Second, through the lens of *tautuatoa*, I will explore how the language, progression, and narration of the text shows how those spaces, relationships, and roles motivate the actions of certain characters in the unit to enter unfamiliar spaces to fulfill their needs. These actions represent local people moving from their familiar local households to unfamiliar spaces in the crowd, and their positive responses to Jesus demonstrates their choosing Jesus' ministry to help fulfill their needs and roles as local house. It will be shown to have displayed Jesus' role in dealing with those needs. Thus, these interactions between Jesus and the crowd are regarded as examples of dealing with local needs and roles from the third space or 'service in-between spaces.'

2.1. Local households as part of local Galileans' *faasinomaga*

a. Beginning 7:24-29

The words ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν (will be like a wise man who built his house on the rock) provide an image of the setting in which the following healing ministry will be undertaken. The parable is given various titles by Matthean scholars, highlighting that the parable is about carrying out actions in connection with households, either literal or metaphorical, of the context which the listeners inhabit. For example, Joachim Jeremias interprets this section as 'the parable of the two houses,'¹⁸ while Ulrich Luz calls it 'the parable of the builders.'¹⁹ The parable is

¹⁷ As discussed in the analysis of the character of the crowd in 4:25, the crowd has diverse and ambivalent characteristics. The function of those characteristics in 7:24-8:22 imply that there are various households in the local place of Galilee encoded in the text.

¹⁸ Joachim Jeremias, *The Parables of Jesus*, NTL (London: SCM Press, 1963), 194.

described as building houses: metaphors for those who hear and act upon Jesus' teachings. These different households exhibit the familiar relationships to which various members of the crowd are linked and which determine their roles in particular relationships. This reflects how Jesus' ministry, in this part of the story, is a ministry that considers the needs of different local people in relation to their households. Thus, the imagery of house building foreshadows the locality of Jesus' ministry in the following parts of the unit.

b. Middle 8:1-17

The narrator's presentation of Jesus' relationship to the crowd, as revealed in the beginning of the unit, is carried on to the middle part of the unit. In this time, the narrator tells and shows different members of the crowd suggesting different types of households in the local place of Galilee. I will elaborate on this interpretation in the following analysis.

The healing of the leper reveals the first local household that Jesus deals with in the unit.²⁰ It not only shows that the leper belongs to a Jewish household but that Jesus does as well. Jesus' belonging to the Jewish household is revealed in his sending of the leper to go and show himself to the priest.²¹ There are various relationships in this healing event that show the locality of this healing activity in the local context of Galilee encoded in the text. First is Jesus' relationship as a Jew to the leper. Second is the leper's relationship to the priest. The leper's belonging to the local Jewish religious household shows the role of the leper as becoming clean. As such, it expresses the locality of the leper's need.

¹⁹ Luz, *Matthew 1-7*, 386.

²⁰ In the religious custom of the Jewish people the leper is regarded unclean (Leviticus 13-14). As such, the leper is referred to as belonging to the Jewish household.

²¹ This interpretation echoes Jesus as a person from the Davidic line as shown in the beginning of the Matthean gospel (1:1-17). For more details on the interpretation of Jesus as Jew in the early chapters of the Matthew's gospel, see David D. Kupp, *Matthew's Emmanuel: Divine presence and God's people in the First Gospel*, SNTSMS 90 (Cambridge: Cambridge University Press, 1996), 52-63.

After the healing of the leper, the healing of the centurion's servant represents a Gentile character (8:15-13). It shows the next local household that Jesus deals with. It is the centurion's and his servants' place of belonging which is the Roman imperial household.²² This healing as depiction of a different household introduces a different familial relationship in the local world of Galilee, namely, the centurion as the master and his relationship to his slaves, his servants.

The healing of the centurion's servant is followed by the narrator's telling of the healing of Peter's mother-in-law (8:14-15), the sick and those possessed with demons (8:16-17), showing other different local households and relationships that Jesus deals with in the story. First is Peter's house as the local social and cultural household to which both Peter and his mother-in-law belong. The familiar relationship here is Peter's relationship to his mother-in-law. Second are the households of the sick and those possessed with demons. The familiar relationship here is with the sick and the demons. The narrator's inclusion of these different characters shows the reader or interpreter the different members of the crowd in local Galilee and suggests that Jesus will deal with each one of them according to who he or she is in relation to the type of situation in which he or she is involved.

c. Ending 8:18-22

Because the story continues on to the other side of the sea, the narration of 8:18-22 as the end part of the unit shows the telling of story towards a transition of going to the other side of the sea. This is shown in the narrator's depiction of Jesus' ordering the crowd to go over the other side of the sea (v. 18). In this way, 8:18-22, is not only the conclusion of Jesus' ministry to local households on this side of the sea, but also anticipates his proclamation of ἡ βασιλεία τῶν οὐρανῶν to the other side. Other members of the crowd

²² Carter, *Matthew and Empire*, 9-19.

whom Jesus orders to go over are the scribe and another of Jesus' disciples which reveals other local households on this part of the sea as the scribe's and another of Jesus' disciple's. The former household is Jewish and the latter household is that of the family of another of Jesus' disciples which is described as having been tormented by death. Two relationships shown here are familiar: the first is Jesus' relationship to the scribe as a member of the Jewish religious household and another of his disciples; second is another of Jesus' disciples' relationship to own family.

The various households, relationships, and roles described above, from the beginning to the end of the unit, reveal the connection of Jesus' ministry to the crowd and to various local households in the world encoded in the text. This further emphasizes the locality of Jesus' ministry in this part of the Matthean presentation of Jesus' ministry.

2.2. Local people on the move from familiar to unfamiliar spaces

According to my hermeneutic, *tautuaileva*, a sense of identity in relation to land, household, relationships, and roles is determined by how a *tautua* as a member of a local family and community seeks other unfamiliar spaces to find ways to fulfill their needs and roles. An exploration of this process in 7:24-8:22 is effectively made through the lens of *tautuatoa*. This lens looks at how a *tautua* fluctuates in between spaces, from familiar spaces to unfamiliar spaces and vice-versa, until reaching a way that he or she thinks will help fulfill his or her role of serving his or her family or community and then acting upon it. Using this lens, I will explore how the language, progression, and narration of 7:24-8:22 reveals how the local households, relationships, and roles, as identified and determine the function of the crowd's relationship to Jesus. In particular, it will show the contraction of space from the healing of the leper to the healing of Peter's mother-in-law where Jesus is revealed entering a local house.

As mentioned in the analysis of Matt 7:24-8:22 the conjunction οὖν indicates a rhetorical shift in Jesus' preaching from the words of the teachings of ἡ βασιλεία τῶν οὐρανῶν (5:1-7:23) to the words of applying those teachings to the reality of life the crowd lives (7:24-29). In this way, οὖν marks the beginning of the next events of Jesus' ministry. Explaining how those events are to be carried out is the purpose of 7:24-29.

a. Beginning 7:24-29

According to the category *tautuatoa*, one characteristic of a local person's dealing with his or her need is the ability to fulfill that need in accordance with the present world he or she inhabits. Through this lens, the present indicative tense of Jesus' hope for the type of response from the crowd to his teaching is regarded as reflection of the importance of the present world encoded in the text: the first century Mediterranean world. I look at it as Jesus' negotiation of the function of his vision of ἡ βασιλεία τῶν οὐρανῶν in between the past and future, emphasising the importance of the present time. This negotiation is reflected in the narrator's use of past, present, and future to tell Jesus' request to the crowd in 7:24-27. In itself, it reveals Jesus' emphasis on the present situations encountered by local people in the world of the first century Mediterranean.

This is shown, on the one hand, in the word ὁμοιωθήσεται (will be like – v.24) in the 'future indicative passive tense'. This verb expresses the eschatological meaning and function of the parable and also indicates the kind of listener Jesus expects. On the other hand, the 'aorist indicative active tense' of the verbs that show the building of the house on the rock and the sand (ὠκοδόμησεν – v. 24), the coming of the rain and rivers (κατέβη, ἦλθον – v. 25), the blowing of the winds (ἔπνευσαν, προσέπεσαν – v. 25), and the fall of the house (ἔπεσεν – v. 25), present events that also happened in the past. However, the present indicative tense of the words ἀκούει and ποιεῖ, which describe Jesus' teaching the crowd (7:24) to listen, indicates that now is the time that Jesus wants the housebuilding task

to be undertaken. Such use of these various tenses shows that the house built in the past that determines the type of listener in the future is not just an event of the past and a blessing in disguise waiting in the future. It is rather a way of life that various members of the crowd are to deal with in the present world. Thus, ἀκούει and ποιεῖ show the product of Jesus' own negotiation of the proclamation of ἡ βασιλεία τῶν οὐρανῶν, in the past and the future, in accordance with the reality of the present world encoded in the text. In other words, ἀκούει and ποιεῖ reveal Jesus' application of the eschatological purpose of his vision of ἡ βασιλεία τῶν οὐρανῶν to the reality of the present world. In this way, Jesus' teaching the crowd can be seen as teaching emerging from his understanding of the function of his vision of ἡ βασιλεία τῶν οὐρανῶν in between the past, present, and future, or from third space. Thus, Jesus' teaching the crowd how to listen in the imagery of housebuilding in the reality of the present world, suggests that Jesus assumes that everyone in the crowd is a member of a particular household in the local place of Galilee.

Jesus' teaching for the type of listener he expects is followed by the crowd's astonishment which shows Jesus as the one who has authority. The astonishment of the crowd is followed by Jesus coming down from the mountain with the crowd following him. Jesus' descending from the mountain is described by the verbal adjective of καταβάντος (having come down) revealing the change of time and of place for what follows. How it is linked to the following healing activities will be shown below. Thus, Jesus' dealing with the needs of the people in the local context of Galilee is in accordance with the reality of life encountered by those people. In itself, it evokes two important points that will help the analysis of how Jesus deals with different needs of various crowd members in 7:24-8:22.

First, building and rebuilding the houses that Jesus refers to is to happen now. Second, building and rebuilding houses evokes for an authentic listener of Jesus' proclamation the way to carry out that task. That is, for the true listeners to act upon Jesus'

vision of the βασιλεία despite the many barriers that hold them back from doing so in the local world/s they live in. In other words through the lens of *tautuaileva*, listening and doing is the way of moving in between spaces, from familiar spaces of local households to unfamiliar spaces of the crowd, and Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν, to carry out one's role that is linked to the local household he or she comes from. It is where a local person engages in the process of negotiation, choosing which combination of cultures or understandings he or she thinks will resolve the situation he or she is caught in. The movement of certain members of the crowd in between spaces are shown in Jesus' healings of various members of the crowd, presented in the middle part of the unit (8:1-17).

b. Middle 8:1-17

8:1-4 Healing the leper

Jesus' moving down from the mountain with the crowd following him is a transition from his proclamation of ἡ βασιλεία τῶν οὐρανῶν in words to deeds. The conjunction δὲ (but/and) in 8:1²³ links the beginning and middle parts of the unit indicating continuation of the narrative. It also shows the setting of Jesus' healing activities as a public area where the local households are located. Such healing activities demonstrate the time of healing reflected in his calling the crowd to listen in the first part of the unit. That time is now. More importantly, the healing of the leper begins with Jesus' demonstration of the type of listening he preached about.

My hermeneutic of *tautuaileva* speaks of a *tautua* (servant) as anyone in a hierarchy. A *tautua*'s belonging to a hierarchy automatically brings about his or her sense of playing his or her role in that hierarchy. One way of doing this is for the servant to move

²³ According to Kingsbury, "[i]n healing, Jesus Son of God assumes the role of the servant of God and ministers to Israel by restoring persons to health or freeing them from their afflictions..." Kingsbury, *Matthew as Story*, 68.

out of the familiar spaces he or she is engaged in, such as family, to unfamiliar spaces, searching for ways to fulfill that role. The leper is one example. I have explained in the narrative analysis of the unit through the lens of *fa'asinomaga* that the familiar local space to which the leper belongs is the Jewish religious household: the leper belongs to the Jewish religion as unclean. However, through my lens of *tautuatoa*, I see that despite the leper being an outcast, he has a role to play as a member of the Jewish religious community and that role is to seek cleansing for his leprosy. Thus, the leper's actions make the leper a servant of the Jewish religious community. This is shown in the following analysis.

The leper is the first member of the crowd who responds in action to Jesus' appeal (7:24-27). The narrator introduces the entrance of the leper with the imperative ἰδοὺ (behold) drawing attention to the fact that perhaps something dramatic is going to happen.²⁴ The interaction between Jesus and the leper shows the movement of the leper from familiar to unfamiliar spaces and relationships. Moreover, the use of the conjunction καὶ to connect verse 1 to verse 2 connects the content of the action undertaken in the first part of a statement to the next part.²⁵ The leper as a member of the crowd space is a sick person uncertain of how to make himself clean. The crowd is considered a space of uncertainty; however it is where the leper begins seeking the opportunity he sees for Jesus to cleanse him. This approach is described by the verbal adjective of προσελθὼν (having coming to) which reveals the leper's initiative in going to Jesus. It is the leper's subjectivity to act

²⁴ According to the narrator, the leper's healing occurs before Jesus enters Capernaum in 8:5. The narrator's telling the healing of a leper first is important. According to Kingsbury, the placement of this healing as the first healing activity is a paradigm that exhibits the purpose of Jesus' healing activities in this part of the story as a ministry that is particularly aimed at the people of Israel, Matthew's church. See Jack D. Kingsbury, "The Miracle of the Cleansing of the Leper as an Approach to the Theology of Matthew," *CurTM* 4, no. 6 (1977): 344-49. For the analysis presented in this study, the healing of the leper as the first healing is the first example of how a member of the crowd as a local person is able to move out of the spaces in which he is recognized (in the Jewish religious system, the leper is recognized as unclean), to unfamiliar spaces where there is hope in relation to his need.

²⁵ Black, *Sentence Conjunctions*, 111-12.

according to the time and space he is in in order to fulfill his need. It is also revealed in the leper's kneeling and saying, "*Lord if you choose...*" which expresses the kind of person the leper is. As assumed in this interpretation that everyone in the crowd belongs to a household, therefore, the leper as a Jew is considered a member of the crowd who is seeking in unfamiliar spaces a way to fulfill his role as a member of the Jewish religious household. In this way, the leper is outside of his household although this is not certain from the text but he certainly does not seem to be outside the community. However, because he is with the crowd coming down the mountain the text suggests that he is a marginal character following Jesus as a crowd member seeking help in Jesus' ministry. This is reflected in the use of the subjunctive *ἐὰν θέλῃς* (if you are willing) in the leper's appeal to Jesus. These words do not show that the leper has doubt about Jesus' healing power but rather that the leper sees in Jesus' teaching and authority help for his impurity. The leper's appeal to Jesus reveals why he follows him as a member of the crowd. As a result, the leper is healed.

However, this does not mark the end of the healing event. Jesus wants the leper to go and show himself to the priest.²⁶ For the leper, he has to take advantage of Jesus' proclamation of *ἡ βασιλεία τῶν οὐρανῶν* for his re-instatement into the Jewish religious household—it is that which requires going to the priests and is reflected in these words of Jesus to the leper: *Ὅρα μηδενὶ εἴπης, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον...* (See that you say nothing to anyone but go and show yourself). This command exemplifies how a local person should deal with his or her role as a member of the household he or she comes from, as mentioned above. First, 'not to say a word to anyone'²⁷ reminds the audience what Jesus

²⁶ I will show in the social and cultural texture analysis of the Jewish religious culture how the unclean can become clean again.

²⁷ These words are interpreted by some scholars as showing the messianic secret. See, Hagner, *Matthew 1-13*, 199.

says in his teaching of a good listener in 7:24. That is, words are not enough to show that one has listened. Actions speak louder than words. So the leper being told to go and show himself to the priest without saying a word to anyone is a task undertaken from the space in between the leper's familiar space of the Jewish religious household and the unfamiliar space of Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν. Second, the reflexive pronoun σεαυτὸν emphasizes the 'type of showing' that Jesus accentuates. That is, the leper has to do it himself and part of this doing is προσένεγκον τὸ δῶρον (offer(ing) the gift or sacrifice).²⁸ It is offering service to the Jewish household by giving the material gifts as required by the purity laws. Thus, acceptance of the leper into his own religious household depends on the leper's own actions. Third, the word ὑπαγε meaning depart is an intransitive verb that "always expresses the past tense by the Imperfect."²⁹ As such, it expresses the 'go' that Jesus commands - that is for the leper to make his healing the departure point for returning to his Jewish religious household. In this way, it implies Jesus' expectation of the leper's healing which is to return to serve his Jewish religious household in light of what he has experienced of ἡ βασιλεία τῶν οὐρανῶν. Thus, from the lens of *tautuaileva* the leper's healing and return to the religious household exhibits the leper's reciprocal undertaking of his service role to his local household and the household of the βασιλεία. Luz's interpretation of the leper's healing does not directly refer to it as a healing in-between spaces but his summarization of his interpretation of this healing reflects that in-between space understanding. He writes that,

[t]he healed leper embodies, in a way, the basic unity between discipleship and Israel and is thus a witness for the people.³⁰

²⁸ δῶρον as gift is also sacrifice. "δῶρον" *BDAG* 267.

²⁹ Wenham, *The Elements of the New Testament Greek*, 52-54, 103, 203.

³⁰ Luz, *Matthew 8-20*, 6.

In this way, the leper is a disciple sent by Jesus to return to his Jewish religious household and to continue being a Jew according to Jewish custom. Looking at Jesus' command from the spatial dimension of 'Jesus in a local household' in this rhetorical unit (7:24-8:22), the sending of the leper indicates the beginning of Jesus' entering local houses through those who respond positively to his ministry. Here Jesus sends the leper as the first healed of the crowd as local people to return to the household he belongs and in and through the leper Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν reaches the Jewish household in this part of the Matthean story. The healing of the centurion's servant, in the next healing event shows how Jesus' proclamation 'enters' another local household which even the authority of the centurion as a Roman leader could not stop Jesus from doing so.

8:5-13 Healing the centurion's servant

The narrator then moves on to show a member of the crowd from another household, the household of Roman imperial power (8:5-13). Jesus is shown here entering Capernaum. The centurion is examined in the following analysis as another character who emerged from the crowd, as did the leper. He is a man of authority who approaches Jesus outside in the open space.

The centurion leaves the familiar space of his imperial household to enter the unfamiliar space of the crowd, a space containing various people with different purposes in following Jesus. Thus, the centurion is another example of a local person who is seeking help from Jesus' ministry at in-between spaces, in this case between his imperial household and the crowd, to fulfill his role as a leader of his imperial household.

The healing narrative of the centurion's servant is controversial in this part of the Matthean story. One of the contentious issues is the two designations of the centurion's servants as παῖς and δούλος. The issue is induced by the centurion referring to his servant in

his appeal to Jesus in vv. 6 and 8 as παῖς, and in his explanation of his authority in v. 9 as δούλος. The use of δούλος is considered straightforward. It implies the hierarchical system that functions in the centurion's household. But the use of παῖς raises questions because of the various translations of παῖς which determine different interpretations of the centurion's relationship to the servant in vv. 6 and 8.

One example is the interpretation of παῖς as 'servant' as a domestic slave. This is the position taken by Gundry. For him, it exhibits a distinction between two types of servants in this healing event. On the one hand, παῖς shows the centurion's sick servant who cannot do any work. And on the other hand, δούλος pictures the servant who is not sick and moves about to do the centurion's commands. Gundry's interpretation implies that παῖς like δούλος is a slave.³¹ Another example is the interpretation of παῖς as 'beloved-son,' proposed by Jennings and Liew, who see the term as having sexual connotations, namely that of the παῖς as being the male lover of the centurion in a pederastic relationship.³² For them, that interpretation of παῖς shows the different functions of παῖς and δούλος in this healing event where the former is the male lover of the centurion, and the latter is a servant.

For this study through the lens of *tautuatoa*, I see these interpretations of παῖς as attempts to interpret the difference between παῖς and δούλος from the point of view of the servants' relationship to the centurion. Gundry's interpretation shows that παῖς reveals a servant who is not able to do his role because he is sick, and δούλος is a servant that is able to carry out his role because he is not a sick servant. For Jennings and Liew, they consider παῖς to be a male lover to the centurion. For this study, I see παῖς and δούλος from the point

³¹ Robert H. Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982), 142-44; For another example, see, France, *The Gospel of Matthew*, 312.

³² Theodore W. Jennings and Tat-Siong Benny Liew, "Mistaken Identities but Model Faith: Rereading the Centurion, the Chap, and the Christ in Matthew 8:5-13," *JBL* 123, no.3 (2004): 467-94.

of view of the centurion as leader. In this way, my interpretation leans towards Luz's interpretation of παῖς as son. Luz reads the centurion's relationship to the servant in vv. 6 and 8 as a father-son relationship.³³ According to Luz, the use of the term παῖς shows that the centurion seeks Jesus' help for his servant as 'son' not as 'slave' and is the difference shown in the use of παῖς and δούλος together in this healing event. This entails seeing the servant as someone close to the centurion. I see παῖς and δούλος in light of the centurion's relationship to the servants and the two roles this entails. First, δούλος implies that the centurion is a master over his servants. Second, παῖς as son reveals the fatherly role of the centurion in his household. As such, παῖς and δούλος express the kind of leader the centurion is. He is not only a leader of his household but also a servant. And this is shown in these words of the centurion:

I am a man...with soldiers under me; and I say to one, "Go," and he goes, and to another, "Come," and he comes, and to my slave, "Do this," and the slave does. (8:9)

Like Jesus who has authority over the sick, the centurion has his authority shown in his commands to his soldiers and slaves. However, the centurion's reference to his servant as παῖς shows that he is a leader who cares for the people under his authority. It is an image of a leader who acts as a servant to his household members and is depicted in the centurion's own words as diminishing his status to ensure that help is sought for his servant.

Lord, I am not worthy to have you come under my roof, but only speak the word, and my servant will be healed. (8:8)

The main purpose of this unexpected approach from a Roman leader (and more unusual because it is made to a Jew) is to save the centurion's servant. The centurion goes beyond the boundaries of being a Roman leader for the sake of his servant. As a person with

³³ Luz, *Matthew 8-20*, 8, 10. Other examples of interpretations that see παῖς as 'son' are Hagner, *Matthew 1-13*, 204; Levine, *The Social and Ethnic Dimensions*, 108, 119. Schweizer, *The Good News*, 212.

recognized status in the Roman imperial household, the centurion could have sent one of his servants to bring Jesus into the house. However, the centurion as a leader, deals with the situation himself in the space he now puts himself in, in the eyes of the crowd. This shows the centurion entering unfamiliar spaces and choosing what he thinks is best for the well-being of his servants.³⁴ Thus, the narrator's telling of the centurion's approach to Jesus outside in the public space shows the centurion entering the third space which is the space to seek help for his servant.

Another moment in this healing event that shows the interaction between Jesus and the centurion, as an event dealing with local needs in light of the situation the person in need is engaged in, is the centurion not accepting Jesus' request to come to his house. This is one of the mystifying aspects of the centurion's dialogue with Jesus. This might come across as inhospitable and disrespectful. For some scholars, the reason for the anti-social response of the centurion is implicated in considering Jesus' response in verse 7 as a question. One example is Wainwright's interpretation of that response to be similar to Jesus' reaction to the Canaanite woman's appeal in 15:23-24. Wainwright's interpretation regards the use of the pronoun ἐγὼ (I) that begins Jesus' response as indicating a question: "Shall I come and heal him?" For Wainwright, it is this question that makes the centurion enter into a dialogue with Jesus where the centurion speaks of his having authority.³⁵ Jennings and Liew treat the consideration of ἐγὼ (I) as an indicator of a question as problematic. For them, it makes ἐγὼ (I) in the reply of the centurion a question as well.³⁶

³⁴ A Gentile approaching Jesus in such a way on behalf of another person makes the telling and showing of the healing of the centurion's servant similar to the healing of the Canaanite woman (15:21-28). Wainwright, *Towards a Feminist Critical Reading*, 112-113; David Hill, *The Gospel of Matthew*, NCB (London: Butler & Tanner, 1972), 151; Jennings and Liew, "Mistaken Identities but Model Faith," 469.

³⁵ Wainwright, *Towards a Feminist Critical Reading*, 113. See also, Warren Carter, *Matthew and the Margins: A Socio-Political and Religious*, JSNTSup 204 (Sheffield: Sheffield Academic, 2000), 201-02.

³⁶ Jennings and Liew, "Mistaken Identities but Model Faith," 478-79.

However, through my lens, *tautuailava*, considering the centurion's approach as made from a third space location, Jesus' question is a rhetorical interrogation marker to find out how the centurion as a leader would accept the help he has sought from that location. According to the centurion's answer, he admits that he has authority but that will not hold him back from seeking help for his servant. His words reflect a leader who is fluctuating in between his being a master and a father figure where he chooses to downplay his authority. It shows the centurion's ability to consider the rights of everyone involved in this healing event to be important. For example, one of the implications of the centurion's explanation of his authority could be that bringing Jesus (a Jew) into his Roman imperial house would automatically make Jesus part of that household where the centurion is the person with authority. In this way, I see the conversation between Jesus and the centurion as demonstrating both characters dealing with the need of the servant in an egalitarian and reciprocal way. For the centurion, despite his willingness to seek help for his servant, he is conscious of his role as a Roman leader. For Jesus, despite his willingness to enter the centurion's household to exercise his authority, he respects the situation the centurion is in. This is not necessarily to accept the totalizing authority of Roman's imperialism, but rather to accept the way the centurion has made his request in terms of Jesus letting him rebuild his own household. The centurion's positive response shows the centurion acting the way he thinks is appropriate in order not only to save his servant but also his household.

After Jesus' conversation with the centurion the narrator tells of Jesus' amazement at the centurion.³⁷ The repetition of λέγω (I say) in verses 9 and 10 indicates to the readers

³⁷ Dube's interpretation of this response from her consideration of the Matthean text as an imperial text is that it reveals "the implied author's accommodating stance toward the Roman Empire." Dube, *Postcolonial Feminist Interpretation*, 130-32. From my hermeneutic of *tautuailava* which its main goal is vying for survival in a colonial world, Jesus' positive response could be looked at as an indirect way of dealing with the reality of the situation encountered by the centurion's servant. Thus, from that perspective, the implication of Jesus' positive response is to use the centurion to reach out to the servants oppressed in the centurion's household.

or hearers the significance of what the centurion has done for his servant. The use of λέγω (I say) as first person in verse 10 states that Jesus himself is expressing how great the faith of the centurion which is described by the adverb [ἀ]μὴν (truly). Ἀμὴν reveals Jesus' certainty of the centurion's faith. The mention of Israel in this verse provides one reason for why the centurion's faith is important in this part of Jesus' ministry, namely, to show the Jews' reception of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν. This statement is amplified in verse 11 where λέγω (I say) is used again to emphasize the statement Jesus made in verse 10. Thus, from the lens of *tautuaileva*, the centurion is an example of a person from the crowd who has high status in a hierarchy but goes beyond hierarchical boundaries to serve those in need. Hence, the centurion's approach as explained is the reason for Jesus' amazement. But Jesus' amazement at the centurion is not the end of the event.

Like the healing of the leper, the healing of the centurion's servant finishes with Jesus saying to the centurion: Ὑπαγε, ὡς ἐπίστευσας γενηθήτω σοι (Go; let it be done for you according to your faith). In this way, the centurion who enters the unfamiliar spaces of the crowd and Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν has now become familiar with Jesus' proclamation as shown in his positive response. He returns to the familiar space of his imperial household; the centurion, a local person and a member of the crowd, has fluctuated in between spaces. He listens and acts on Jesus' proclamation which saves his servant. Because the centurion's positive response is an example of a member from the crowd who has listened to and acted on Jesus' teachings, therefore, Jesus' commanding him to 'go' could be read as the sending of the centurion as a disciple back to his household. Thus, I see the centurion's return to his household as a return not only to witness the healing of his servant but to rebuild his household. In other words, through the centurion,

Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν enters another local household in the local place of Galilee exhibited in the language of the text. In this interpretation, the function of the centurion in failing to stop Jesus entering a local household illustrates that even the Roman imperial power cannot stop Jesus from attending to local people who are oppressed and colonized. It is important to acknowledge here that the 'servant' is not released from oppression and colonization by Jesus. He is left in the imperial household. However, the purpose of Jesus himself to enter local households is revealed in the healing of Peter's mother-in-law. It is where Jesus physically takes his ministry into local households by his entering Peter's house.

8:14-15 Healing Peter's mother-in-law and those possessed with demons

After the healing of the centurion's servant, the narrator tells of the healing of Peter's mother-in-law. The conjunction καὶ, in verse 14 links Jesus' healing ministry, to the healing of the centurion's servant. However, there is one slight difference between these three healing stories. According to Wainwright, the healing of Peter's mother-in-law is unique in that while in most other healing events in Matthew's gospel the sick and the people on behalf of the sick approach Jesus, in the healing of Peter's mother-in-law, Jesus takes the initiative by approaching the one sick.³⁸ Through the lens of *tautuileva*, I also see the healing of Peter's mother-in-law as unique especially in this text (7:24-8:22). It demonstrates Jesus' ministry as a place-based ministry in relation to the situations encountered by local people linked to the households to which they belong. Jesus himself takes his ministry into the homes of local people. This shows his courage and subjectivity in entering unfamiliar space, leaving the space he has been in before in order to help this woman. And this entering reveals Jesus' dealing with local needs from in-between spaces.

³⁸ Wainwright, *Towards a Feminist Critical Reading*, 84.

Jesus enters the house, the space of Peter's mother-in-law and, seeing the woman, he heals her.

The use of the conjunction *καὶ* that connects the entering and seeing shows that Jesus' undertaking of the healing is made in light of his entering as explained above. Through the lens of *tautuailleva*, the woman's response shows how she deals with her own situation which I consider to be undertaken from in-between spaces. The first space that this woman is in is the familiar space of Peter's house. It is the space where she lies sick. However, by Jesus entering her house, she is included in the unfamiliar space of Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν. By touching her hand, Jesus causes the fever to leave her. This implies the beginning of her becoming familiar with the space of Jesus' ministry. As such, it shows this mother-in-law entering the third space of Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν. According to the story, 'she got up and began to serve Jesus'. She responds in actions without a word.

I see this woman's response as an example of a person in need who deals with her situation beginning from where she is recognized in her local society. The verb *διηκόνει* in the 'imperfect' shows not only the beginning of her serving Jesus but also its continuation which will take her beyond the boundaries of the patriarchal system that has been holding her in her own home. The healing activities that Jesus undertakes in this part of the story are consummated as fulfillment of Isaiah's prophecy of the suffering servant (v. 17). Jesus' healing of this woman and the woman's response shows this woman as a disciple not to the world but to her own household. The conjunction *δὲ* in verse 16 indicates two different healings; Peter's mother-in-law (vv.14-15), and those possessed with demons (v. 16). In this way, the particular focus is on the healing of Peter's mother-in-law with reference to verse 16 to show the time of day the healing ministry in 8:1-16 ends. Thus, the healing in

vv. 14-15 and the πολλούς in verse 16 as the last healings of the day are to lead the reader or hearer to Matthew's use of Isaiah's prophecy in verse 17 where assertion of the consideration of the authority of Jesus the healer as servant of God is made.³⁹

The healing of Peter's mother-in-law is also very important in the sense that it reveals the culmination of the development of the purpose of Jesus' ministry in this unit which is to take the proclamation of ἡ βασιλεία τῶν οὐρανῶ into local houses and families. After Jesus' encounter with the centurion where the centurion as a Roman leader did not threaten the reaching out of Jesus' vision of ἡ βασιλεία τῶν οὐρανῶ to the marginalized in the Roman imperial household, the healing of Peter's mother-in-law shows again that sovereignty of Jesus. This time Jesus himself enters a local house. And even the boundaries which could have held back Jesus from entering Peter's house did not hinder him from entering.⁴⁰

c. End of the unit 8:18-22⁴¹

³⁹ France, *The Gospel of Matthew*, 321. France speaks of that point as "this brief traditional summary [v. 16] is ...made to serve a special purpose as the introduction for a formula-quotation which draws out the significance of this aspect of Jesus' ministry...." France treats the healing of Peter's mother-in-law separately from vv. 16-17.

⁴⁰ See Elaine M. Wainwright's interpretation of this healing as the Matthean re-telling of Mark's source in *Women Healing*, 143-44. In this interpretation, Wainwright sees Matthean re-telling of the healing of Peter's mother-in-law as a "borderland story."

⁴¹ The passage 8:18-22 has been interpreted as exhibiting the cost of becoming a disciple. That is, a disciple should abandon his family and follow Jesus. One example is Luz's interpretation from the ecclesiological point of view. Luz says: "[t]his harsh saying of Jesus (*Follow me and let the dead bury their own dead*) was not intended to give general instructions about how people should act any more than the demand to give up everything and to follow Jesus was a requirement for everybody." (Luz, *Matthew 8-20*, 19-20. Other examples include Jack D. Kingsbury, "On Following Jesus: The 'Eager' Scribe and the 'Reluctant' Disciple (Matthew 8:18-22)," *NTS* 34, no. 1 (1988): 45-59. Kingsbury, *Matthew as Story*, 134; John Nolland, *The Gospel of Matthew*, NIGTC (Grand Rapids: Eerdmans, 2005), 368-69; Ulrich Luz, *Matthew 8-20* (Minneapolis: Fortress, 2001), 18-20, France, *The Gospel of Matthew*, 328-31.) Luz's interpretation accentuates the consequence of following, which is leaving the family. As such, Luz considers the undertaking of discipleship as not an easy decision to make. It requires the sacrifice of things that are dear to the disciple. But Hengel's interpretation is different. Hengel emphasises the function of Jesus as Messiah in calling disciples to follow. According to Hengel, Jesus' calling of a disciple to leave his family and follow is not to show Jesus as a teacher and a prophet, but a Messiah who proclaims the kingdom of God. (Hengel, *The Charismatic Leader*, 69.) In this way, Hengel's point is that Jesus' calling the disciple to follow is to show that leaving family is just one part of becoming a disciple, but doing it as Jesus shows in his ministry is another important part which is the hardest part. Despite this difference between

Considering the healing activities from 8:1 to 8:17 as works carried out in one day, I can imagine as a reader the purpose of the narrator in 8:18-22. It foreshadows a shift in the story from one side of the sea to another.

Matt 8:18-22 has been and still is considered a very important passage in defining and illustrating the nature of discipleship. Some common interpretations of this pericope are: first, that the scribe is a disciple of Jesus;⁴² others say he is not.⁴³ Second, Jesus' response to the scribe shows the protagonist's homelessness, thus also reveals the hardship of discipleship.⁴⁴ It is where one's obligations such as one's responsibility to one's family are considered secondary to Jesus' ministry. Despite many issues raised in the interpretation of the scribe and disciple as two contrasting characters, the predominant interpretation of this text is that it shows cost and commitment to becoming a disciple.⁴⁵

Hengel's and Luz's interpretations, they both consider that leaving home means discipleship is not an easy task. Reflected in their interpretations is their seeing discipleship from a globally-emphasised function of discipleship as a mission that needs to be built and spread to the global level. This is shown in Luz's ecclesiological emphasis and Hengel's emphasis on the messianic purpose of Jesus' ministry. Luz's and Hengel's interpretations are examples of many interpretations that consider 8:18-22 to have shown that leaving family is a very important characteristic of becoming a disciple. As such, they are examples of the type of discipleship that is defined as a tradition of following Jesus according to the historical master-disciple relationship established between Jesus and his followers. In this way, those traditional interpretations overlook the disciple's connection to his family (8:22) and how Jesus deals with that connection according to the world encoded in the text. Thus, I consider the dimension where I come in as a reader from my experience as a follower of Jesus in Samoan society to be important.

⁴² Examples: Hagner, *Matthew 1-13*, 217; Schweizer, *The Good News*, 218-20; Hill, *The Gospel of Matthew*, 161-62. These interpretations are based on the interpretation of εἷς (one) in verse 19 and ἕτερος (another) in verse 21, and on the consideration of scribe in other parts of the story as followers of Jesus—13:52, 23:34.

⁴³ For example, Kingsbury, "On Following Jesus," 48. According to Kingsbury, εἷς is also used in Matthew as the indefinite article so that the scribe in verse 19 can be referred to as 'a scribe.' And ἕτερος sometimes does not show a contrast between people of the same kind but difference. Thus, Kingsbury argues the scribe is not a disciple of Jesus but a would-be disciple. See also, Kingsbury, "The Verb *AKOLOURTHEIN*," 58-61.

⁴⁴ For example, according to Moxnes, Jesus' response to the scribe presents "'the son of man' as a wanderer who 'does not have anywhere to lay his head'... This is a picture of a man without a house and shelter; we might say a vagabond or a homeless person." Moxnes, *Putting Jesus in His Place*, 49-50.

⁴⁵ Some examples include Martin Hengel's interpretation of Matt 8:18-22, in which Jesus' call for disciples to leave their families and follow him, is not a call made in terms of a teacher-pupil relationship or of a prophetic role, but in terms of Jesus' messianic work as proclaimer of the impending kingdom of God. Hengel interprets Jesus calling the disciple in 8:21 to follow him as a contrast to the scribe asking to follow Jesus in 8:19-20. To Hengel, the kind of discipleship Matthew emphasises is not a rabbinical type of discipleship (teacher-pupil relationship) which is portrayed by the scribe's request to follow; but

These characteristics of becoming a disciple make one's obligations to his or her family secondary to those of following Jesus. Undoubtedly, the traditional interpretation of 8:18-22 as showing the cost of discipleship continues to be a very important interpretation of these verses.

However, abandoning one's obligations to one's family does not fully reflect what is happening in the narration and progress of the text as explained in the above interpretations of the progress of Jesus' healing ministry from 8:1 to 8:17 in conjunction with Jesus' teaching on a good listener in 7:24-29. Through the lens of *tautuatoa*, 8:18-22 reveals Jesus' responses to the scribe and disciple (other members of the crowd) as revealing discipleship giving attention to the needs and rights of local people. This will be shown by the following analysis of Jesus' responses to the scribe and disciple as responses made from in-between spaces.

After the narrative inclusion of an Isaian prophecy re-affirming Jesus' authority and role as servant of God, the narrative unit comes to an end. 'Going over to the other side' not only points to the ending of the unit but also anticipates the continuation of Jesus' relationship to the crowd in the next part of the story. Verses 18-22 seem, however, to be a kind of hiatus in that there is no going over to the other side of the sea until v. 23. From my hermeneutic of *tautuaileva*, I see vv. 18-22 as anticipating the transition from one side of

eschatological as exhibited in Jesus' answer to let the dead bury their own dead (8:22) which is more about the spiritual being of the follower. Hengel, *The Charismatic Leader*, 14-15, 69; Kingsbury interprets the scribe as 'eager' and the disciple as 'reluctant'. In his interpretation he considers the scribe appeal in accordance with Jesus' reply, negative, and the disciple's request, positive. As such, he concluded by asserting the importance of following portrayed in Jesus' response to the disciple which shows commitment to discipleship more important than one's obligations. See Kingsbury, "On Following Jesus," 45-49. This type of commitment is also shown in Theissen's and Edwards' interpretations. Theissen regards Matt 8:20 as anticipation of the type of mission that will be carried out by the twelve in 10:1-45. According to Theissen, it shows the twelve as wandering charismatics who will be homeless. Theissen, *The First Followers of Jesus*, 10-14; Edwards says that Jesus' response to the disciple in 8:22 clarifies Jesus' response to the scribe in 8:20 asserting the type of following Jesus supposes. That is, "absolute, immediate commitment." Edwards, *Matthew's Narrative Portrait of Disciples*, 30.

the sea to the other which is actually indicated in v. 23. In this way, as I mentioned in my selection of 7:24-8:22 as a rhetorical and narrative unit, it cuts across the traditional consideration of v. 23ff as part of 8:18-22.

My consideration of 8:18-22 as the ending part of the unit begins from the words Ἴδὼν δὲ (and having seen) in verse 18. The conjunction δὲ links 8:18-22 to the previous healing events and Ἴδὼν as a verbal adjective is a description of how Jesus saw the crowd that came to him in v. 16. According to the narrator, the crowd was made up of many sick people possessed with demons. The time these people came to Jesus was ‘evening.’ Thus, verse 16 is read to have shown one of the reasons why Jesus orders the crowd to go over the other side. That is, the time of the day is near darkness. This reason is important to the analysis of Jesus’ dialogue with the scribe (vv. 19-20) and the disciple (vv. 21-22) as the connection of the beginning and middle parts of the unit to vv. 18-22, the ending part, is again emphasized by the conjunction δὲ. It indicates that the ending is linked to the healings in 8:1-17 and that link reveals a different set of events. The events are as follows: first, Jesus tells the crowd to go over to the other side; second, a scribe approaches Jesus; third, another of Jesus’ disciples makes a request to Jesus. From my lens of *tautuatoa*, these events are looked at as assertion of the type of listening that Jesus has taught and practised from 7:24-8:17 as the way to fulfill needs of local people.

After Jesus orders the crowd to go over to the other side of the sea (indicated in v. 23), a scribe emerges from the crowd, approaches Jesus and asks to follow him. This reminds the readers of the crowd and the scribes mentioned in the beginning of the unit. In this connection of the scribe to the crowd, it also shows that this character is part of those that Jesus teaches to become the listeners of his ministry. The narrator’s inclusion of the

scribe and disciple as two different characters reveals the kind of following Jesus wants from those he summoned in this part of his ministry.

One of the contentious issues in the dialogue between Jesus and the scribe is whether or not the scribe is actually a disciple.⁴⁶ Scribes were historically members of the Jewish leaders' circle and so interpretations that focus on this aspect tend to see the scribe's request in a negative light. One example is Kingsbury's interpretation. Jesus' response adds to the irony of considering the scribe as a disciple. However, considering the scribe as a member of the crowd that follows Jesus from the beginning of this unit makes this scribe's request to follow not a surprising one. It evokes for the reader/hearer seeing this scribe is possibly different from other Jewish leaders. This difference is also indicated by the use of the adjective εἷς (one) to identify the scribe as 'one scribe' or 'a scribe'. Thus, the scribe's request in the ending part of the unit reveals that this scribe understands Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν. This is shown in the scribe's request and Jesus' response.

After the scribe listens to and witnesses Jesus' teaching and healing activities, he addresses Jesus as 'teacher'. Referring to Jesus as teacher shows that the scribe respects Jesus and his teachings. The statement ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ (I will follow you wherever you might go) is in the future tense and expresses a promise of following. The future tense implies that the scribe may already be a follower.⁴⁷ The scribe's appeal to Jesus shows his willingness to go with Jesus wherever Jesus decides. Thus, the scribe's request shows the scribe as a disciple of Jesus.

⁴⁶ Some examples include Kingsbury, "On Following Jesus," 45-59; Robert H. Gundry, "On True and False Disciples in Matthew 8.18-22," *NTS* 40, no. 3 (1994): 433-41.

⁴⁷ Gundry's interpretation reflects this claim by considering the word "followed" in 8:23 as an implication of the following in 8:19 and 22 to be carried out by those who are already disciples of Jesus such as those in 4:20 and 22. Gundry, "On True and False Disciples," 437.

Regarding the scribe as a disciple is also reflected in Jesus' positive response. This claim is based on the consideration of the 'evening' mentioned in verse 16 as the end of the day Jesus' healing activities took place in this part of the story from 8:1-17. It has been a long day of work and it points to one of the meanings of Jesus' response to the scribe: "*Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.*" There is irony in this response of Jesus which evokes various interpretations. One interpretation considers this response to reveal the scribe's request as negative in the sense that it reflects that this scribe's motive is like other Jewish leaders' motive for following Jesus' ministry. That is, it is to find a way to denounce Jesus' ministry. However, there is no word in this response that shows Jesus looking at this scribe's request as such. This response could be letting the scribe be aware of the next part of the ministry that will be carried out through the night. In that way, Jesus' response does not counter the scribe's request but rather indicates how the ministry will continue. Jesus' response to the scribe also shows that despite Jesus' willingness to carry on his ministry, he does not want his followers blind to the danger they will face. What this means is that foxes and birds have places to go to when there is danger but the Son of Man, in fulfilling his mission, has nowhere to hide from danger. Jesus knows that if the scribe as Jewish leader decides to follow him, he is in greater danger than him in the eyes of the Jewish religious household.

However, I see Jesus' response to the scribe as showing not his homelessness but the undertaking of discipleship as a restless mission. This is pictured in the meaning of the phrase οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει (has nowhere he might lay the head). The word κλίνει which means "to cause something to incline or bend" or "to sleep"⁴⁸ plays a very important part in defining that phrase. It has a sense of "voluntary act"⁴⁹ and is the word

⁴⁸ "Κλίνω" *BDAG* 549-50.

⁴⁹ "Κλίνω" *BDAG* 549-50.

used to describe the bowing of Jesus' head before he died in John 19:30. Thus, 'lay the head' expresses a sense of voluntary death. So 'lay the head' in Jesus' response to the scribe could be looked at as showing Jesus' voluntary undertaking of helping the local people in need despite the danger that his ministry encounters. It is Jesus' attending to the demands of his ministry without rest.

After the scribe's request, another disciple of Jesus approaches him. He wants to go and bury his father first. The use of the adjective ἄλλος (another) in verse 21 shows that the scribe is one disciple, and this other disciple is another one. The different requests of the two disciples are pointed out by the conjunction δὲ (but another) where the first disciple (the scribe) asks to follow, the other asks to return to his family. Jesus' response again shows two important points reflected in his response to the disciple in v. 21. It shows that he is not denying the local family customs that are important to the people. What is important is how one should deal with the needs of the people in light of their situation.

Jesus' dialogue with the disciple reveals that the disciple is a family person who knows his role as a son. This interpretation is reflected in the son's request to go and bury his father. But Jesus' response shows the opposite. This dialogue has been interpreted as showing the cost of discipleship where the family is to be abandoned when one becomes a disciple. It appears as if Jesus places more value on following him than on commitment to family. Would a son leave his dead father behind without saying good bye? This son should not consider himself part of the family he has left behind. But is this really what Jesus wants?

As seen through the lens of *tautuailleva*, it is not how the text should be interpreted. In this part of the story, the disciple speaks to Jesus in the evening. It is not the time of the day to bury a family member. Later in the story (9:1), Jesus is shown getting into the boat

and returning to his own town which is Capernaum. If the disciple who requested to go and bury his father went with Jesus to the other side of the sea, then he is part of Jesus' return to Capernaum. As such, Jesus' saying "*Follow me and let the dead bury the dead*" does not mean abandon the family and follow without return. Rather, Jesus' telling him to leave his father and follow is because night time is not a good time to bury his father. So the disciple makes use of his time instead to go with Jesus to the other side of the sea until the next day which, according to the narrator, is the day that Jesus returns to Capernaum. It is the good and right time for the disciple to go and bury his father. Thus, the analysis shows that Jesus' response to the disciple is not a command to abandon his obligation to his family but to make use of his time as a disciple to help the local people in need.

2.3. Summary

The rhetorical and narrative analyses of 7:24-8:22 through the lens of *tautuaileva* have shown that Jesus' relationship to the crowd in this unit deal with the needs that are pertinent to the local place of Galilee. First, I have shown through the lens of *fa'asinomaga* that certain members of the crowd belong to particular local households as familiar spaces they inhabit. And as such, these crowd members are part of relationships that are linked to those households which determine what their roles are. Second, identifying those households, relationships, and roles through the lens of *tautuaileva* has demonstrated those crowd members' positive responses to Jesus' ministry. Members of the crowd go beyond their familiar local household spaces to enter the less familiar spaces of the crowd, and Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν to find ways that fulfill their needs and roles in those households. Such movements were seen to make them approach Jesus from in-between spaces or third space. Thus, this analysis has shown that 7:24-8:22 as part of the Matthean presentation of Jesus' ministry reveals another important characteristic of becoming his disciple, namely, that 'Jesus summoned members of the crowd to listen, and

those who listened were sent back to help their families.’ In itself, it shows that listening to Jesus’ proclamation involves entering the third space and is the way to deal with local needs in light of the situations in which those in need are caught. As such, it suggests that there are other disciples apart from the twelve portrayed in the Matthean presentation of Jesus’ ministry. The following inter-textual and social and cultural textual analysis of this text will elaborate on this claim.

CHAPTER SIX PART B: INTERTEXTUAL, AND SOCIAL AND CULTURAL TEXTUAL ANALYSIS OF MATT 7:24-8:22

1. Intertextual Analysis

This chapter will employ my hermeneutic, *tautuaileva*, to analyse Matthew's recitation of Isa 53:4. It will show intertextually how attending to the needs of local people in 7:24-8:22 is a challenge that requires courage and endurance. Moreover, it will underscore the difficulty of discipleship as a local mission. As shown in the previous chapter, this task requires a local person as a member of a family and household to leave the spaces that are familiar and comfortable to him or her, and enter other new spaces, unfamiliar and uncomfortable ones. That movement is one of the reasons why the task of attending to local needs is not easy. It is hard because the unfamiliar space is not known to the person who is seeking help for his or her need. In this analysis, I will first explore how the Matthean recitation of the words of Isa 53:4a functions in the progress of 7:24-8:22 as a rhetorical unit. The Matthean recitation is linked to Jesus' preaching, teaching, and healing told and shown in Matthew chapters 5 to 8.¹ The second part of this analysis will explore the Matthean reconfiguration of Isa 53:4a. One of the predominant interpretations of this prophecy is that it announces the vicarious and redemptive suffering of God's servant.² It is

¹ Because 7:24-29 as the conclusion of the Sermon on the Mount is considered the beginning part of 7:24-8:22 as a rhetorical unit, therefore, Matthew's recitation of Isa 53:4a in Matt 8:17 is considered to relate also to the Sermon on the Mount. This interpretation is also based on considering the day that culminates in the mention of 'evening' in 8:16 to have begun from Matt 5:1. I will explain later how this analysis considered 5:1-8:17 as one whole day of work in Matthew's presentation of Jesus' ministry. This does not make the analysis refer to the whole Sermon on the Mount. As mentioned in the rhetorical and narrative analysis of 7:24-8:22 as a rhetorical unit, 7:24-29 as Jesus' announcing of the kind of listener expected in his vision of ἡ βασιλεία τῶν οὐρανῶν is interpreted as the beginning of Jesus' uttering of the application of the Sermon. Thus, this analysis' referring to Matthew 5 to 7 is actually a reference to 7:24-29 as representation of the Sermon in light of the context of 7:24-8:22 emphasised in this study.

² For examples, John N. Oswalt, *The Book of Isaiah Chapters 40-66*, NICOT (Grand Rapids: Eerdmans, 1998), 375-408; John D. W. Watts, *Isaiah 34-66*, WBC (Texas: Word Books, 1987), 222-33; Brevard S. Childs, *Isaiah*, OTL (Louisville: WJK, 2001), 407-23. One of the debatable issues in the interpretation of this prophecy is identifying who the servant is. That will not be a concern for the analysis presented here because looking at the prophecy from the New Testament point of view, the servant imagery is used to

where the servant is revealed taking upon himself the suffering of God's people. In the following analysis, the Matthean reconfiguration will show that the servant's taking of other people's suffering in 7:24-8:22 does not mean he or she carries upon himself or herself the suffering of others but helps others carry away their own suffering.

The following questions from the methodology will guide the analysis. How does the Matthean recitation and recontextualization of Isa 53:4a reveal the type of servant that Jesus is portraying in 7:24-8:22? How does that type of servanthood intertextually show Jesus' sense of belonging to Galilee? How does the social and cultural nature of 7:24-8:22 as a text show Jesus' taking of his ministry to local households as giving their members honour? How does the text depict the positive responses of various member of the crowd as responses of honour? How does the narrator show these interactions as reflecting Jesus' attention to the needs and rights of local people in accordance with the situations they are engaged with in the local place of Galilee that they inhabit?

1.1. Recitation of Isa 53:4a

The Matthean narrator recites the text of Isa 53:4a in 8:17.³ The narrator attributes the prophecy to Isaiah and claims its fulfillment in the healing actions of Jesus in 8:1-16.⁴

characterize Jesus. Therefore, the focus will be on exploring how Jesus image as servant in the Matthean text is seen to take up the suffering of others in Matthew's recitation of the prophecy.

³ See Hagner, *Matthew 1-13*, 210; Hill, *The Gospel of Matthew*, 160-61.

⁴ Some scholars have interpreted Matthew's recitation of Isa 53 as showing the vicarious suffering of the servant. For others, it is about the healing activities. For examples of the former interpretation, see, Keener, *The Gospel of Matthew*, 273; W. D. Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew VIII-XVIII*, 38. For examples for the latter interpretation, see, Hill, *The Gospel of Matthew*, 160-61; Wainwright, *Towards a Feminist Reading*, 82; Luz, *Matthew 8-10*, 14. Novakovic, "Matthew's Atomistic Use of the Scripture," 147-62. Considering the recitation as having links to the context of healing actions in 8:1-16 has another issue which is reflected in Wainwright's article on the healing of women in Matthew's gospel. That is, the healing activities in chapters 8 and 9 have been looked at as 'miracles' which disguises the consideration of the healing activities as healing stories themselves. Elaine M. Wainwright, "The Matthean Jesus and the Healing of Women," in *The Gospel of Matthew in Current Study*, ed. David E. Aune (Grand Rapids: Eerdmans, 2001), 74-95. Examples of interpretations that consider the healings activities in this part of Jesus' ministry in Matthew's gospel as miracles are: Hagner, *Matthew 1-13*, 210; Schweizer, *The Good News*,

The attribution draws the reader's attention to Isaiah as a prophet, in order to help them understand Jesus' undertaking of the healing activities and their purposes in 8:1-16. The recitation affirms the functions of Jesus' character as the healer and the characters of the sick members of the crowd in this part of the story as the sufferers. It also reminds the readers or hearers that Jesus himself puts into actions his vision of ἡ βασιλεία τῶν οὐρανῶν announced in 7:24-27.

The arrangement of the rhetorical unit, as stated in the rhetorical analysis of the text, indicates how the recitation functions in the progression of narration of Jesus' ministry, in 7:24-8:22. The recitation (8:17) is part of the middle section of the unit (8:1-17), and reflects the narrator's summary of Jesus' putting into action his announcement to the crowd about the way to receive his vision of ἡ βασιλεία τῶν οὐρανῶν. As mentioned in the innertextual analysis above, 7:24-29 is the conclusion of Jesus' Sermon on the Mount. It was also interpreted as the beginning part of the application of Jesus' teaching and preaching of the obligations of the βασιλεία, whose first exemplifications are shown in Jesus' interaction with the crowd in 8:1-16. These include the healings of the leper, the centurion's servant, Peter's mother-in-law,⁵ and the sick and those possessed by demons. Because the narrator's uttering of Isa 53:4a is interpreted as a summary of Jesus' actions

217. Wainwright's argument is important to the analysis shown here because the healing actions as 'miracles' will overlook Jesus undertaking of healing activities in the reality of the world encoded in the text. For example, it will be shown in this analysis that Jesus' carrying of the suffering of others is not about redemptive suffering but actual dealing with the needs of the local people as a long day of work. This is no miracle. It is Jesus' dealing with the reality of the present world encountered by the sick people from the crowd.

⁵ Wainwright's interpretation of the healing of Peter's mother-in-law speaks of a connection of that healing to and Matthew's quotation of Isa 53:4a in vv. 16-17, and vv. 18-22. According to Wainwright, the healing of Peter's mother as the "climatic point" of the first three healing stories is linked to the "motif of Jesus' liberating activity" expressed in the fulfillment quotation of vv. 16-17. And that link has close connection to vv. 18-22 which further accentuates that motif. Wainwright points out that there is a connection of the healing activities in 8:1-17 to 8:18-22 in terms of the liberating motif of Jesus' ministry but did not elaborate on it. The analysis presented here supported that with an elaboration which is explained as undertaking liberating of the suffering of others as not an easy discipleship undertaking. It is indeed very hard work.

made before 8:17, the recitation is also a reassertion of the significance of those actions in this part of the Matthean story.

1.2. Reconfiguration of Isa 53:4a⁶

I will analyse the reconfiguration of the Masoretic and LXX texts.⁷ The small changes Matthew makes to these texts have intertextual ramifications in clarifying the significances of the Matthean presentation of the locality of Jesus' ministry in Galilee, in this part of the story. As such, my analysis is concerned with the reconfigured text which echoes and mimics the suffering servant in the Isaiah literary context. The three texts are:

LXX – Isa 53:4a

οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται

(He bears our sins and is pained for us)

MT - Isa 53:4a

אָבָר וְהִלְבִּינֵנוּ הוּא נִשְׂא וּמַכְאִיבֵינוּ סְבָלָם

(Surely he has borne our infirmities and carried our diseases)

Matt 8:17

Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν

(He took our infirmities and bore our diseases)

There are similarities between the recitation in the Matthean gospel, the MT, and the LXX text which are important in defining the meaning of the Matthean recitation. The

⁶ In Maarten Menken's study of the source of Matthew's quotation of Isa 53:4a, he asks the question of where Matthew's translation derived from. In the end of his article, he answered that question saying that it could have been from a revised LXX text. Maarten J. J. Menken, "The Source of the Quotation from Isaiah 53:4 in Matthew 8:17," *NovT* 39, no. 4 (1997), 313-27. I consider Menken's question important not for finding what source the recitation was derived from, but for how the recitation made use of the original source (which is regarded in this study as the Masoretic text) relevant to the part of the Matthean story of Jesus' ministry in which it is used. That is exploring Matthew's own rendering of the Masoretic text in accordance with the context of Jesus' actions in Matthew chapters 5 to 8.

⁷ For a study on other sources that might have been used by Matthew in his recitation of Isa 53:4a, see, Menken, "The Source of the Quotation from Isaiah 53:4," 313-27. For another textual analysis of Matthew's recitation of Isa 53:4, see, Novakovic, "Matthew's Atomistic Use of the Scripture," 147-62.

Matthean text mimics the MT and LXX through a rendering of the subject of the prophecy in the third person. It shows the subject as a person of importance. According to the quotation, the subject is the servant. In the MT, the subject as third person is shown in the use of the third person masculine pronoun of אָנֹכִי. And this person is revealed after the word אַךְ (Surely) which expresses assertiveness of the significance of the subject in the prophecy. The Matthean use of αὐτὸς echoes that emphasis. The personal pronoun αὐτὸς indicates third person and begins the Matthean recitation and implicitly expresses the sense of ‘he’ as ‘he himself’. As such, the Matthean rendering also emphasizes the subject reflected in אָנֹכִי. Thus, despite the Matthean recitation not given an explicit translation of אַךְ (Surely), its use of αὐτὸς mimics this element.⁸ The appearance of that assertive sense in this Matthean reconfiguration presents the importance of the subject considered as ‘servant’, and his or her task of carrying other people’s suffering. In 7:24-8:22, that subject is identified as Jesus who proclaims the good news and puts it into action. It is where Jesus plays the role of teacher, preacher, and healer of ἡ βασιλεία τῶν οὐρανῶν which makes him the Servant of God in the midst of the reality of the present world encoded in the text.

Second, the Matthean text echoes the MT’s rendering prophecy as an action completed in the past. The MT uses the verbs אָשַׁב and אָכַל in their perfect tense expressing an action that is complete or happened in the past. According to the context of Isa 53 in the MT, that perfect tense reveals that the God-given servant has already set foot on earth (Isa 52:7) and has taken upon himself the suffering of God’s people. Who that servant refers to is unclear. However, considering the historical context of Isa 53 in the

⁸ Matthew’s not rendering of אַךְ may also be looked at as not needed because the narrator has already said in the beginning of verse 17 that ‘this’ which refers to Jesus’ ministry that has just finished (7:24-8:16) ‘was to fulfill’ what had been spoken. The words ‘this was to fulfill’ brings across the assertive sense of אַךְ.

MT, the anonymous servant could be identified which could be another function of utilising the perfect tense in the prophecy.

What is encoded in the Matthean recitation are traces of the Isaiah text's reference to Israel's return from exile in Babylon. It was the time when the Persian Empire led by Cyrus displaced the Assyrian empire.⁹ According to that background, some scholars identified the servant as Israel. Others identified the servant as Cyrus while some saw the servant as a prophet himself. While various attempts identify who the servant is in Isa 53:4, at this stage of the analysis, it is not the important aspect. What is important now according to the narrator is that the servant has already arrived. And this aspect is reflected in the Matthean reconfiguration of Isa 53:4a. It is revealed in the utilization of the verbs ἔλαβεν and ἐβάστασεν. These verbs in their aorist tense express the complete sense of the prophecy.¹⁰ The narrative placement of the recitation after the healing actions of Jesus in 8:1-16 uses the aorist tense which suggests that the taking of infirmities and diseases the recitation refers to are actions already undertaken by Jesus in 7:24-8:16. Thus, the Matthean recitation of Isa 53:4a echoes Jesus actions in that particular part of the Matthean story.

To elaborate, the Matthean recitation carries the Masoretic meaning of נִלְחָץ in the word ἀσθενείας (sickness).¹¹ This is the Matthean only utilization of the word ἀσθενείας¹²

⁹ See, Walter Brueggemann, *Isaiah 40-66*, NICOT (Louisville: WJK, 1998), 1-2; Watts, *Isaiah 34-66*, 227-29; Oswalt, *The Book of Isaiah Chapters 40-66*, 7-10.

¹⁰ The aorist tense in Greek is the conventional translation of a Hebrew Perfect which refers to the past activities.

¹¹ According to Martin Hengel, the LXX's rendering of Isaiah 53 strengthens vicarious suffering emphasis lacking in the Jewish sources. Martin Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, eds. Bernd Janowski and Peter Stuhlmacher (Grand Rapids: Eerdmans, 2004), 119. See also David's Hill's interpretation to support his claim of Jesus as the Servant of God Christology in Matthew's gospel. Hill, "Son and Servant," 9.

¹² See Nolland, *The Gospel of Matthew*, 362.

because the suffering that Jesus is dealing with here is physical sickness.¹³ Thus, the Matthean rendering of מְלִיטָה as ἀσθενείας reveals that the type of sickness Matthew emphasises is bodily strength that is weakened. The Matthean use of the verbs ἔλαβεν and ἐβάστασεν show another type of taking and carrying of the people’s suffering that differs from the MT and LXX texts. The Matthean utilization of ἔλαβεν expresses the servant’s taking the sufferings of others not as carrying them upon himself or herself, but as taking away the suffering.¹⁴ The word ἔλαβεν comes from the word λαμβάνω and is translated as ‘he or she took away or removed.’¹⁵ The Matthean use of ἐβάστασεν in the second part of the recitation shows another alteration which affirms the narrator’s link to the immediate context of Jesus’ preaching, teaching, and healing ministry.¹⁶

In the second part of the prophecy, the MT and LXX texts speak of the servant’s bearing of other people’s diseases and sins and is pictured in וַיִּמְכַּרְנוּ יְנוּ סַבְלָהֶם (to carry or bear our diseases) and ‘καὶ περὶ ἡμῶν ὀδυνηταί’ (and concerning our having pain) as part of the vicarious suffering mentioned in the first part of the sentence (וַיִּבְרַח הוּא וְהוּא אֵשֶׁר - Surely, he

¹³ “ἀσθενείας” *BDAG*, 142.

¹⁴ Examples of interpretations that see Matthew’s recitation as ‘suffering is taken away: Nolland, *The Gospel of Matthew*, 361-62; Schweizer, *The Good News*, 217.

¹⁵ For the meaning of ἔλαβεν, see “λαμβάνω” *BDAG*, 583.

¹⁶ The following two interpretations help clarify my interpretation of ἐβάστασεν. Menken spoke of Matthew’s use of ἐβάστασεν as Matthew’s own rendering that stresses the idea of ‘taking away’ and he linked that to Matthew’s other use of βαστάζω in Matt 3:11 and 20:12 to have expressed the same idea. Menken, “The Source of the Quotation from Isaiah 53:4,” 322. Novakovic’s interpretation of Matthew’s utilization of ἐβάστασεν also interpreted it to have embodied the idea of ‘the carrying away’ as revealed in ἔλαβεν. Novakovic, “Matthew’s Atomistic Use of the Scripture,” 156. Menken and Novakovic did not elaborate on the function of Matthew’s utilization of ἐβάστασεν as exhibiting the idea of ‘carrying away’ in accordance with the narrative and rhetorical context of Matt 8. My interpretation of Matthew’s use of ἐβάστασεν shown here is that like Menken and Novakovic it carries the idea of ‘the taking away’ but, in the sense of Jesus’ carrying upon himself that taking away in the long day of work he faced in his teaching, preaching and healing. According to the rhetorical and narrative context of 7:24-8:22, that hardship is reflected in the long day of work indicated by the mention of ‘evening’ (v. 16) in which more people from the crowd sought help in Jesus’ ministry. And that whole day of healing in Capernaum probably caused havoc among the people of Capernaum in particular between Jesus’ followers and those who resisted Jesus’ ministry which may be why Jesus ordered the crowd to go over the other side of the sea. It was not that Jesus was afraid of his enemies but to make sure that the needs of more members of the crowd were dealt with. It could be the reason for Jesus’ responses to the scribe and another of his disciples.

has borne our infirmities, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει - This man bears our sins). For the Matthean presentation of Jesus' ministry, ἐβάστασεν also bears the sense of taking upon himself the suffering but not in the sense shown in the MT and LXX texts.

The Matthean carrying of the suffering of others expressed in ἐβάστασεν relates not to the carrying of diseases upon himself but to his endurance of the long day of work indicated by 'evening' in Matthew 8:16.¹⁷ That claim is based on the Matthean use of the verb βαστάζω (sustain a burden)¹⁸ in relation to a long day of work. The first Matthean utilization of the verb is βαστάσαι in 3:11. It is in the aorist infinitive active and describes John the Baptist's admitting that he is not fit enough to carry Jesus' sandals. The context of the environment and its surrounding in which John the Baptist proclaimed ἡ βασιλεία τῶν οὐρανῶν in this part of the Matthean story is in the wilderness of Judea (3:1). It was where John the Baptist wore clothing of camel's hair, and ate locusts and wild honey (3:4). That type of environment presents a picture of the kind of work John encountered. It was not easy work and the Matthean narrator's use of βαστάσαι as strengthening a link between John's words (he is not fit enough to carry Jesus' sandals) and John's long days of work in the heat of the wilderness (3:1-4). Thus, John the Baptist's words (3:11) are not about unworthiness as humbleness as other interpretations claim. It is unworthiness as not having physical strength and energy to carry on the proclamation of ἡ βασιλεία τῶν οὐρανῶν.

¹⁷ Many interpretations have considered the whole recitation as showing Jesus' carrying away of the suffering of others as mentioned above. Donald Senior's interpretation instead spoke of the difference between the first part and the second part of the quotation. For Senior the first part, "takes away our physical illnesses" emphasises the healing activity but the second part "and bore our diseases," is about the vicarious suffering of the servant. My analysis supports the contention that there is difference shown in the first and second part of the recitation. Like other interpretations, I see the first part to have shown the servant's taking away of the suffering. But I interpret the second part of the recitation to have shown the servant taking upon himself the suffering of others not as vicarious suffering but suffering of the body because of the long day of work to help take away the suffering of others.

¹⁸ For this definition, see, "βαστάζω" *BDAG*, 171.

Another use of βαστάζω is its aorist participle active (βαστάσασι – having borne) that describes the actions of the labourer who have worked all day long in the heat in the parable of the labourers in the vineyard in 20:11. This use of βαστάζω is linked to ‘evening’, the time of the day in which the owner of the vineyard calls the labourers and gives them their pay (20:8). The Matthean recitation of Isa 53:4a also exhibits that link of ‘carrying’ to a ‘long day of work’. The utilisation of ἐβάστασεν in 8:17 is a rendering of מִלְבָּשׁ (to bear or carry)’. Its function in the Matthean recitation links to ‘evening’ in verse 16, the time of the day that culminates the long day of work Jesus faced which began from preaching on the mountain (7:24-29) to healing activities (8:1-16). Some interpretations consider ‘evening’ not important in defining the meaning and purpose of Jesus’ healing actions in this part of the story.¹⁹ It is considered important in this analysis especially its connection to ἐβάστασεν. The connection pictures the kind of suffering Matthew speaks about in this part of the story. It shows that the Matthean intertextuality in relation to Isa 53:4a also bears the meaning of carrying another person’s suffering but not in the sense of vicarious suffering. Rather, it expresses the endurance of the long day of work that Jesus encountered by helping those in need first mentioned in 5:1.²⁰ Thus, carrying away other

¹⁹ For example, France writes that the time of the day which mentioned in Mark is important as it reveals the day Jesus healed the sick in Peter’s mother-in-law’s house. Because a day is not explicitly mentioned in Matthew, France therefore highlights ‘evening’ in verse 16 as having little significance to the meaning of the sentence. For France, the focus of verse 16 was mainly to anticipate the uttering of the fulfillment quotation in verse 17 whose central emphasis is the authority of Jesus as healer. France, *The Gospel of Matthew*, 321. However, the interpretation shown in the analysis presented in this study reveals ‘evening’ as the time of the day as important. For Matthew, the specific day is not important but rather the length of the day used in his ministry. This is shown in the mention of ‘evening,’ affirmed by Matthew’s use of ἐβάστασεν as explained in this analysis.

²⁰ I agree with Schweizer’s consideration of the day that ends in the ‘evening’ mentioned in 8:16 to have begun from 5:1. Schweizer, *The Good News*, 217. According to Schweizer, the reason why Matthew omitted the Sabbath as the day of the healings mentioned in Mark is because the day Matthew emphasises is no longer Sabbath and that day begins from 5:1. Schweizer did not explain why he considered 5:1 as the beginning of the long day. For the analysis shown here, Matt 8:16 as part of the summarization of Jesus’ actions (8:16-17) in Matthew chapters 5 to 8 is interpreted as anticipation of Matthew’s use of Isa 53:4a. Matt 8:16 speaks of Jesus’ healing of all the sick and those possessed with demons which is undertaken in the evening followed by the crowd’s following (reflected in Jesus’ ordering the crowd to go over to the other side). Thus, Matt 8:17 as the Matthean recitation and reconfiguration of Isa 53:4 as explained could be interpreted to have reflected anticipation of one long day of Jesus’ ministry in the Matthean story that

people's suffering in and through a long day of work is significant in the whole unit (7:24-8:22). It closes the middle section of the unit, anticipating the reasons for Jesus' responses to the scribe and another of his disciple in the ending part of the unit (8:18-22). It anticipates that Jesus' response to the scribe is not about Jesus not having a home or house to rest. Rather, carrying away the suffering of local people is not an easy task because it is a restless mission. It takes much time and energy.

The Matthean utilization of ἐβάστασεν in relation to the long day of work has significant connection to τὰς νόσους (diseases). These are both in the Isaian intertext and so it is not so much use of but the Matthean narrator's configuration of the citation which emphasises the point that discipleship is a restless mission. Matthew utilises νόσος five times to characterise the task of taking away diseases as a heavy burden. The use in Matt 4:23 and 24 are connected to Jesus going throughout Galilee. The use in 9:35 and 10:1 also link to Jesus' going throughout all the cities and villages. Their connections to 'going throughout' which are presented in the imperfect tense show Matthew's use of νόσος as an assertion that 'taking away people's diseases as not an easy mission.' Matthew's use of τὰς νόσους reflects the recitation of Isa 53:4a. Jesus' healing actions completed in 8:1-16 is hard work which was undertaken throughout the whole day. Thus, despite the hardship of mission, Jesus manages to carry it out and complete it. In this way, Matthew's reconfiguration foreshadows how the continuation of that task will be undertaken in the next part of the ministry.

began in 5:1 Matthew's story. In this way, I agree with Schweizer's claim that the long day of work indicated by 'evening' in 8:16 begins from 5:1.

1.3. Summary

The intertextual analyses have shown that Matthew's recitation and reconfiguration of Isa 53:4a is an affirmation of Jesus' actions in 7:24-8:22 pertinent to the local needs and sufferings of the local people in the world encoded in the text, the world of Galilee. It affirms other characteristics of discipleship emphasised in this study, giving primary attention to local needs because of the desperate situations facing those in need, which are linked to their local families and households. The analysis revealed that Matthew's recitation of Isa 53:4a relates to the progress of Jesus' healing actions. It is the narrator's telling and showing of Jesus as a healer dealing with the sick by taking away their suffering. Jesus' undertaking of the servant's role is to carry the suffering of those in need, an undertaking made from a space in between spaces. Despite Jesus' being the Son of God and Messiah, his actions in 7:24-8:22 as teacher, preacher and healer make him a true servant who deals with the suffering of others according to the reality of the world those people are engaged in. It is where the healing of the marginalized is interpreted as reflecting Jesus' healings of the households that the marginalized come from. Thus, the healed as family members are seen as disciples that Jesus sends back to their households to serve their families. The analysis of the Matthean reconfiguration of the recitation elaborated on that significant function of the quotation. It demonstrated that the reconfiguration expressed and pictured Matthew's emphasis on the servant's taking away the suffering of others, rather than the servant's taking the people's suffering upon himself or herself. Again, the point is that Jesus gave the crowd members the opportunity to play their part in maintaining and continuing to fulfill their needs. Thus, the Matthean recitation of Isa 53:4a was made in accordance with the inclusive nature of Jesus' vision of ἡ βασιλεία τῶν οὐρανῶν. In this way, intertextual analysis has affirmed that Jesus' relationship to the crowd in 7:24-8:22 reveals other important characteristics of becoming

a disciple. Becoming a disciple means helping take away the sufferings of others, which is not an easy task. Moreover, a disciple is to return to help take away the sufferings encountered by his or her own family, household, and group members.

2. Analysis of Social and Cultural Texture of 7:24-8:22

The aim of the analysis of the social and cultural texture of the text is to explore how the first century Mediterranean social and cultural value of honour and shame, and Jesus' reversal of that value, are encoded in 7:24-8:22. In doing this analysis, firstly, through the lens of *fa'asinomaga*, I will identify the local household systems encoded in the text as reflected in the characters of certain members of the crowd in the story. These systems are hierarchical and patriarchal; therefore part of identifying those encoded households is showing who the people considered honourable and those who were regarded as shameful. Secondly, through the lens of *tautuaileva*, I will explore the social and cultural texture of the text as rhetoric of praise and blame revealing Jesus' calling the crowd to listen as a challenge lodged by Jesus to the crowd to ascribe the honour of ἡ βασιλεία τῶν οὐρανῶν. As such it will reveal that certain members of the crowd's leaving of the spaces of their household, and entering unfamiliar spaces, is seen as the beginning of their attempts to face any challenge in their search for ways to fulfill their needs, and their roles as members of their households. Their positive responses to Jesus' ministry will be interpreted as outcomes of entering in-between spaces.

2.1. Honour and Shame in households of the Galilean place encoded in the text

The world encoded in the text is the local place of Galilee in the first century Mediterranean world. The local household systems exhibited in the literary role and function of certain characters as members of the crowd reflect those systems. In the beginning of the unit (7:24-29), the narrator gives Jesus' description of the type of listener

he expects in and through the imagery of house building and how the types of houses built stand against the wind and rain. From the lens of *fa'asinomaga*, this description provides a picture of how the lives of local people are influenced by the social, cultural, political, and religious household systems. And these systems are reflected in the characters of different members of the crowd who seek help in Jesus' ministry in the middle part of the unit (8:1-17).

The first household system is displayed in relation to the leper who is from a Jewish religious household system (8:1-4). The aspect of the Jewish religious belief that I emphasise in defining the connection of the leper to the Jewish religious system is its purity codes. Purity in the Jewish religion defines the boundaries that separate those who obey the law, seen as the clean or pure, from those outside looked at as sinners or the unclean (Lev 13:1-14:57).²¹ It symbolizes cleanliness and uncleanness in Jews' relationship to God, and Jews' relationships to each other. The elders and priests of the Jewish religion are at the top level of the social hierarchy of this system. The leper as the unclean one is at the lowest level of this hierarchy and is regarded as an outcast. Thus, the priest and leaders—those who are not sick like the leper—are the pure or clean and are considered honourable. Those who are sick like the leper and considered unclean are seen as shameful. However, the leper can become clean if he or she is declared clean by the priest after going through the ritual of cleansing (Lev 14:1-57). In Matthew's gospel the narrator often speaks of the Jewish community in regard to their synagogues (some examples: Matt 6:2, 5; 12:9) and their role in conflicts with Jesus' ministry. Whether there were synagogues in the time of Jesus' ministry in Galilee is one of the debatable topics. Recent archaeological studies on synagogue buildings in Galilee dated the excavated synagogues years later than first

²¹ Other explanations of purity in relation to time and space, see Ched Myers, *Binding the Strong Man: A Political Reading of Mark's Story of Jesus* (Maryknoll: Orbis, 1988), 75-77; Bruce J. Malina, *The New Testament World: Insights from Cultural Anthropology* (Minneapolis: Fortress, 1993), 149-83.

century.²² However, Horsley, in considering the importance of the literary construction of the text, sees the synagogue in the gospels as not a building but an assembly of local people as a community.²³ Thus, Moxnes argues that “[i]n Galilee at the time of Jesus, synagogues most likely were gathering places for the village, covering broad range of communal affairs and dominated by local community leaders.”²⁴ As such, I see the leper as someone who belongs to the local synagogue as an assembly or community of local Jewish people. This community is led by elders and priests who implemented in and through certain religious rituals and practices strict purity laws. So Jesus’ healing of the leper is to help reinstate the leper into his Jewish household community.

The next household is the Roman imperial household reflected in the character of the centurion and his servants (8:5-13). In the first century Mediterranean world, the Roman imperial system was headed by the emperor as the *paterfamilias*.²⁵ Next to the emperor was the small group of ruling elites made up of highly regarded officials chosen by the emperor such as military and religious leaders. These officials were the governing class chosen to represent the emperor in the cities of countries ruled by the Roman Empire. According to Carter, the Roman imperial system was controlled by two percent of the population and was made up of people of recognized status and enforced by the might of Roman military power.²⁶ Some of the wealth from lands and productions earned by the Roman Empire through taxation and loan schemes which were politically accorded to the

²² See Eric M. Meyers, “Ancient Synagogues: An Archaeological Introduction,” in *Sacred Realm: The Emergence of the Synagogue in the Ancient World*, ed. Steven Fine (Oxford: Oxford University Press, 1996), 3-20.

²³ Horsley, *Archaeology, History and Society in Galilee*, 7-8, 132-55.

²⁴ Halvor Moxnes, *Putting Jesus in His Place*, 152-53.

²⁵ Stephan F. Joubert, “Managing the Household: Paul as *paterfamilias* of the Christian household group in Corinth,” in *Modelling Early Christianity: Social-scientific Studies of the New Testament in its Context*, ed. Philip F. Esler (New York: Routledge, 1995), 213-15.

²⁶ Carter, *Matthew and Empire*, 9-17.

emperor were shared by members of this group. The group next to the governing officials was the retainers who assisted the governing class in the cities they were appointed to. The people in this group also received some rewards for their work but far less than what was received by the governing officials. The last group in the system was the rest of the population including peasants and artisans. The centurion as a military leader is part of the governing class appointed to the area of Galilee. Thus, in the Roman imperial system, the emperor and his official and retainers are examples of people in Galilee who have honour.

The next household in the text is that of Peter. According to the social and cultural context of the first century Mediterranean world, local family and kinship households were also run and controlled by the *paterfamilias* system. The father was the head of the family and every other member of the family were his children. The narrator speaks of the house Jesus enters in 8:14-15 as the house of Peter, implying that Peter is the father or head of this household.

Other households shown in the text include the households of the sick and those possessed by demons as those of the village community of Galilee. In this way, the sicknesses of the πολλοὺς in verse 16, is looked at as part of the Galilean community that needs help. The households associated with the scribe (8:19-20) and another of Jesus' disciple (8:21-22) is no different from the households that I have described above. The scribe as a Jewish leader belongs to the Jewish religious household like the leper. Another of Jesus' disciples who asks Jesus to go and bury his father belongs to the type of household to which Peter's mother-in-law belongs which is the household that is run and controlled by the *paterfamilias*. Thus, it is apparent who in these households are considered to be in the place of honour and who are in the place of shame. The father as the head of the family is simply the person with honour, and the rest, such as women, have shameful status.

However, Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν in 7:24-8:22 shows Jesus reversal of that structure into his vision where everyone is considered honourable regardless of status and gender if he or she listens and acts upon his teaching.

2.2. Jesus' reversal of the social and cultural values of honour and shame

Through the lens of *tautuailava*, I see that the social and cultural nature of 7:24-8:22 shows Jesus' reversal of honour that was held mainly by the people in high status positions in household systems, the Roman imperial household, and the local family household. I regard this transition of honour to show a movement in between spaces and the language reflected in that transition as rhetoric of praise and blame. I have explained in chapter four that the rhetoric of praise expresses honour, and the rhetoric of blame conveys shame.

The narrator's depiction of Jesus' request for the type of listener he hopes for in the beginning of the unit is presented in the language of praise and blame as a challenge. Thus, this request exhibits one of the social ways of communication in the first century Mediterranean world which is 'challenge and riposte.' 'Challenge and riposte' as social communication, is how the people of the first century Mediterranean world dialogued or argued on certain public subjects and issues. At times, those who did well in these conversations were well respected and honoured for their knowledge and public speaking. Jesus' words in 7:24-29 which I have explained in the rhetorical arrangement of 7:24-8:22 as the beginning of the statement that exhibits the proposition of the unit is looked at in the analysis made here as a challenge put forward by Jesus to the crowd in terms of the way that will help them come out of the oppressive situations they are involved in. This statement presents the proposition of the unit as listening to Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν and acting upon it, and is elaborated upon in the parable of the wise and fool in 7:24-27. And this proposition as a challenge is presented in forensic and

deliberative speeches with an epideictic sense,²⁷ which presents that listening with actions is not just for the people in the present. It was for the people in the past, and will be for those in the future. In essence, it pictures the presence of God in the lives of the people in the past, present, and future.

The forensic speech as shown in the aorist indicative tenses of the verbs (ᾠκοδόμησεν, κατέβη, ἦλθον, ἔπνευσαν, προσέπεσαν, ἔπεσεν), presents house building, and its after-effect, as an activity that occurred and was completed in the past. But here it is used by Jesus to compare the outcomes expected of the members of the crowd who accept his request. Forensic speech is defensive language, and that defensive mood is shown in the image of the impact of the winds, rain, and river on the houses built by the wise and the fool. It shows how the type of houses built, determines the type of defending against the wind and rain. Thus, the parable of the wise and the fool as a statement of the proposition of the unit, exhibits an image of the difference between a wise and foolish decision. The word ὁμοιωθήσε (will be likened) is in the tense of future indicative passive (7:24). It indicates Jesus' comparison of the two types of listeners to the parable of the wise and the fool and expresses the deliberative sense of the proposition. It suggests that the type of listener Jesus speaks about is not just a person of the past and the present. He or she is also the person of the future. More importantly, presenting the proposition, in the distinction between the wise and fool, reveals the epideictic sense of the unit. The words (*Everyone who hears these words of mine and acts on them will be like a wise man who built his house on the rock (7:24)*) are an expression of praise. They speak of the one who hears and acts as wise. As such, the wise is a person of honour and his reward is described in the imagery of

²⁷ As mentioned in Chapter Four, the deliberative rhetoric speaks about the future. The forensic speech is language of accusation which refers to an event happened in the past. And epideictic language as emphasised in the analysis of the social and cultural texture of the text is language of praise and blame which express honour and shame.

his house that stands strongly against the wind and rain. On the other hand, the words (*And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on the sand (7:26)*) express blame. Thus, the foolish man is a person of shame and such status is clarified by the imagery of the house that fell when the floods came, and the winds blew, and hit the house built on the sand. Thus, the wise (as honourable) is the person who listens and acts upon Jesus' vision of the βασιλεία of the heaven and the foolish (as shameful) is the person who does not listen and is shown in Jesus' dealings with various members of the crowd in the rest of the unit.

The language of praise and blame is shown in the healing of the leper. As an unclean person, the leper possesses a shameful status in the Jewish religious household. This is encapsulated by his words: *Lord, if you choose, you can make me clean (8:2)*. However, Jesus' positive response to the leper's approach for help and sending the leper to return to show himself to the priest exhibit the language of praise: *I do choose. Be made clean! See that you say nothing to anyone; but go and show yourself to the priest.... (8:3-4)*. Thus, the leper is one example of a wise person described in Jesus' request to the crowd in 7:24-29 for he rises to the challenge. He is able to come out of the space in which he is oppressed because of his condition. He enters a new space, an unfamiliar space, and in doing so he has overcome the challenge of going beyond the space that restrains him to seek in other places help for his need so that his role as a member of the Jewish religious household is to be reinstated. Thus, the leper's wise decision makes him a person with honour. On the other hand, Jesus as the challenger has shown that his challenging of the crowd is inclusive which means anyone in the crowd regardless of gender and status is given honour if he or she responds positively to his challenge. And it is the response of the centurion in the next healing activity (8:5-13).

The centurion, as explained above, is a person of high honour in the eyes of the people of the local place of Galilee not only because he has power and authority, but also because he has wealth. However, the exchange between Jesus and the centurion provides another example of a member of the crowd from a different local household who accepts Jesus' challenge and acts on it. Considering the centurion's status, his decision to seek help from Jesus is a very challenging decision in these ways. First, as a Roman leader who asks a Jew for help, he is a humiliation to the Romans. Second, a centurion as a master of his house who leaves his house to seek help for his servants is acting disreputably as a Roman leader. However, as mentioned in my narrative analysis, the role of the centurion as a father to his servants seems to be the more important role to him at the time of the story. As such, he is looked upon as one of the wise Jesus has described in the parable of the wise and the fool. And his wise decision is shown in his words: *Lord, my servant is lying at home paralyzed, in terrible distress (8:5); Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed (8)*. Jesus' response shows his praising of the wise decision made by the centurion. Jesus says: *Truly I tell you, in no one Israel have I found such faith. (8:10) Go; let it be done for you according to your faith (8:13)*. These words of Jesus praise the faith of the centurion and the greatness of that faith is compared to the people of Israel at the time. As such, the centurion is rewarded and given the honour to go and do what he has asked for. Through the centurion's response to Jesus' challenge the centurion's servants received honour in ἡ βασιλεία τῶν οὐρανῶν. Thus, the centurion is one example of a member of the crowd overcoming the challenge of leaving the space that he is more comfortable in—the space in which he is free to get anything he wants—to enter a space where he can find help to save his servants. He is also a good example of a local person entering in between spaces in search of a way to help fulfill his role as a leader of his household. Within this exchange, Jesus has acted as the broker

between God as patron, and the centurion, his servants, and everyone in his household as clients. Thus, Jesus' ministry has reversed some aspects of the social and cultural system of the first century which had been asserting the power and authority of the Romans.

However, Jesus' interaction with the centurion has shown that the honour ascribed to and acquired by the centurion is supported by military force which colonised and oppressed people, which is shameful in ἡ βασιλεία τῶν οὐρανῶν. The centurion's positive response and his humble approach made him one of the honourable persons in ἡ βασιλεία τῶν οὐρανῶν. In this way, the centurion as the leader acts as a servant by entering in-between spaces, the space he is not familiar with to fulfill his role as leader to his household.

This culture of honour and shame is also reflected in the healing of Peter's mother-in-law. Jesus as the broker of the patron-client relationship between God as patron and people of Galilee as his clients continues that task by entering Peter's house. Jesus in the beginning introduced the challenge of listening and acting upon his proclamation of ἡ βασιλεία τῶν οὐρανῶν. In the previous healing activities, the healings of the leper and the centurion's servants, the members of the crowd face that challenge by moving out of their familiar space to enter the space where Jesus is located. In the case of Peter's mother-in-law, however, the narrator depicts Jesus facing the challenge himself. Jesus as a Galilean enters another person's house, a house that could be seen as a space he is not familiar with. In his role as broker of the patron-client relationship between God and his people, Jesus has no choice but to enter the house in which this woman is lying sick because this status of women in the Galilean encoded in the text makes this woman not able to leave the house. In this way, Jesus initiates entering the space that is restraining a client of God the patron, in order to help her. Jesus' touching this woman is looked at to have implicitly shown Jesus' praising of this woman. It is something that is not explicitly shown in the text. However, the silence of the woman in her response to Jesus where she just gets up and begins to serve

Jesus without a voice shows why Jesus did not say a word in his healing of this woman. Through the lens of *tautuaileva* this woman is shown to be a good *tautua*. Her actions reflect how she wants to deal with the world she lives as a woman. That is to begin from the status she is recognized as a woman in her household her way towards entering other new spaces where she will explore more and new opportunities that would help her role as a woman.

Coming to 8:17 which is the Matthean recitation of Isa 53:4a, the narrator reveals how a follower of Jesus is considered as servant showing a different language of praise and blame in the proclamation. It shows that the reality of accepting Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν does not automatically make one a free person from all difficulties and problems in a local place. Instead, it is the beginning of working towards moving away from various and different oppressive life circumstances that have been colonizing one's life in a local place. This type of work requires helping others who are in the same situation. According to the analysis of the Matthean recitation of Isa 53:4a, the task, which was exemplified by Jesus is a restless one. It requires courage, commitment, and endurance because it is going to take most of the follower's time. As such, sacrifice and courage are the languages of praise in facing the challenge of listening and doing Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν.

The language of praise and blame based on that sacrifice of the follower's time to carry out the attending to the needs of local people is pictured in Jesus' response to the scribe in 8:19-20 and another of his disciple in 8:21-22. For the scribe, Jesus' response is not to criticise the scribe's request but to let the scribe know of the challenge of attending to the needs of those who need help in this part of the ministry. Mission requires no rest unlike the foxes that have holes in which to rest. It is also the challenge put forward by Jesus to

another of his disciples. For Jesus, the disciple will waste his time by going to his family as he is needed during the night. In these responses, language of honour and shame permeates.

2.3. Summary

The different households to which the sick belong (8:1-17) reflect the household systems that have marginalized them. However, Jesus' calling the crowd to listen and act upon his proclamation of ἡ βασιλεία τῶν οὐρανῶν shows Jesus' healing ministry not just to the sick person but of the social, cultural, and religious forces that have been oppressing the sick. In other words, the imagery of building the house as a metaphor exhibits building and rebuilding of social, cultural, political, and religious systems shown in the world encoded in the text that have been placing the sick in shameful situations. Thus, the social and cultural analysis reveals that Jesus' healing activities in 7:24-8:22 gives honour to the local people of Galilee who are considered shameful in their households.

3. Conclusion

The analysis of 7:24-8:22 connects Jesus' ministry to Galilee to the analysis of 4:12-25. This is revealed in the use of the imagery of building a house as a metaphor to express and picture the locality of Jesus' ministry in this part of the story. The innertextual analysis of 7:24-8:22 as a rhetorical and narrative unit has shown in and through the language, narration, and progression that ministry as mission that is particular to each character that represents certain households. The mission is performed by both words and actions. The intertextual analysis of the Matthean recitation of Isa 53:4 reveals affirmation of that particularization of Jesus' ministry to the people of Galilee, showing that discipleship as a place-based ministry is not an easy task. It requires endurance and courage because it takes most of the time of a disciple. The social and cultural textual analysis reveals how Jesus' healing of the sick expresses and depicts a reversal of honour and shame

from the first century Mediterranean world encoded in the text to the local people who respond positively to Jesus' ministry. Those who seek help in Jesus are sent back to their households which imply looking at them as disciples of Jesus sent to go back to build and rebuild their households in light of the proclamation of ἡ βασιλεία τῶν οὐρανῶν. Thus, the analysis of 7:24-8:22 has shown other characteristics of discipleship that are pertinent to the needs and rights of local people in a local place. These are: anyone who responds positively to Jesus' ministry is a disciple of him. Following Jesus does not mean a disciple has to abandon his or her family, but needs to seek ways to take help back home to build and rebuild his or her family. In this way, going and making disciples in one's own family and community is another characteristic of becoming a disciple. It is one way to demonstrate one's sense of belonging or *faasinomaga* to his or her family. It is not an easy task. However, facing hardship and difficulties as a member of a family is one part of being a true servant to one's family which includes having courage to move in-between spaces choosing what will best help the needs of the family. He or she is a courageous servant – *tautuatoa*.

CONCLUSION

As the process of globalization compresses time and space, the Samoan people increasingly participate in different realities at the same time. This fluidity is most apparent among Samoans who have had to adapt to the reality of life they are facing in different cultural environments, social, economic, political, and religious situations. This fluidity and its connection to Christian discipleship, is reflected in this study. It is about seeking survival in today's world.

I have stated the reasons and purposes for this study in the 'Introduction' to this thesis. One is to give attention to Jesus' teaching read as the prioritizing of family and church (discipleship) in order to bring forth a biblical insight that might help a discussion of this subject in Samoan society. Attention to this subject is needed because one of the criticisms of the church in today's Samoan society is that, its continued assertion of the practice of traditional discipleship in which church is considered more important than family, continues to instigate domestic problems such as poverty and broken relationships in local families in Samoan society. Moreover, it is to demonstrate that in the study of Jesus, less attention has been given to Jesus' connection to family and household in a local place. Furthermore, this study contributes not only to the significant studies undertaken by other scholars on Jesus and family in the gospels, but also to the development of theories and methods of biblical interpretation in Samoa.

The three parts of the thesis reflect my attempt to meet these purposes. In Part I (Towards the Reading Methodology), I gave a brief review of the use of traditional methods of interpretation of discipleship in Matthew's gospel and examples of those interpretations. I explained that the traditional methods depict traditional discipleship with

an emphasis that is one dimensional—global and ecclesiological. According to my observation, the traditional methods and their interpretations have served well the manifestation and maintenance of discipleship as such, but unfortunately at the same time it has a weakness. The weakness is that an emphasis on the globalization of discipleship can overlook particular needs of the people in their local communities and families. Thus, there is a requirement in biblical interpretation to establish other ways to seek how discipleship might be understood, in my case through the framework of the local level in local places. This is made possible by the shift in ways of developing reading methodologies in biblical interpretation from traditional and classical methods of interpretations to methods that signify the world of the readers.

I explained that bringing my world and the world of the text together is no easy task. I drew on Gadamer's philosophical approach to emphasize the importance of 'play' between the text and the reader where the reader approaches the text with his or her own presuppositions. I also employed Gadamer's concept of 'fusion of two horizons' to clarify this 'play'. But as I explained the fusion of the horizons of the text and the reader is not always a smooth process. The fusion can be done but it is not the first step. It is actually the result of the 'play movement' between the reader and the text. In doing this, I drew on the postcolonial approach of hybridity. Hybridity enabled me to analyse the fluctuation in between the margin and the centre as an opportunity for the marginalized to seek ways to fulfill their needs in my context. I used this hybrid experience as a hermeneutic to analyse the marginalized in the text.

I explained what postcolonialism is as a scholarly discipline, focusing on hybridity and its usefulness for this study in defining my location as a reader in a third space. I have named that third space location *tautuailava*. This location is identified by my sense of place

in Samoan society in and through my understanding and experience of being a family member as a servant. My experience and understanding as that person enabled me to identify the problem caused by the impact of traditional discipleship in Samoan society. More importantly, identifying that problem evoked for me the realisation that the negative impact of traditional discipleship contradicts egalitarianism embedded in the culture of service in Samoan culture and Jesus' ministry. Thus, 'egalitarianism' is regarded as the critical element to expose those affected by that problem.' Identifying the problem and the critical element in my location in the third space brought about the categories of my location in hybridity that I have utilised as the hermeneutical lenses to inform selection and analyses of the texts.

The categories are: *fa'asinomaga* (sense of belonging) and *tautuatoa* (courageous servant). *Fa'asinomaga* as the first lens reveals how the characters in the text are linked to the place encoded in the text. *Tautuatoa* as the other lens shows the movement of various and different characters in the text as breaking away from spaces with which they are familiar, such as the spaces in which they are oppressed, to entering new spaces where help or opportunity exists for them. Thus, the lenses of *fa'asinomaga* and *tautuatoa* enabled me to explore the sense of belonging of the characters to the place encoded in the text, and their movements, as showing discipleship as a mission that gives primary attention to the needs and rights of local people, in particular those in desperate situations.

These lenses guided my selection of the texts, Matt 4:12-25 and 7:24-8:22. These texts include some of the passages that have been and still are considered to contain traditional passages that express traditional discipleship in the Matthean gospel. I used socio-rhetorical interpretation as the interpretational tool. This methodology enables exploration of the language, narration, and progression of the chosen texts. I have chosen to

use three stages of Robbins' five stages of his socio-rhetorical approach, namely, innertextual, intertextual, and social and cultural textual.

In the analysis of Matt 4:12-25, exploring the innertexture of the text through the lens of *fa'asinomaga* demonstrates how the language, narration, and progression of the text reveal Jesus' and the crowd's sense of belonging to Galilee. I have shown that Jesus' dwelling in Galilee is significant in the consideration of Galilee as a local place where its people and their needs are important to Jesus' ministry. In this analysis through the lens of *tautuatoa*, I interpreted the development of the crowd character from the beginning to end of the unit showing examples of local people such as the fishermen who are breaking away from their familiar spaces as fishermen to enter new spaces as *tautai* (fisherpersons) who will search for new ways to help improve their families' situations.

My analysis of the intertexture of Matthew's recitation of Isa 8:23-9:1 shows affirmation of Jesus' belonging to Galilee. It is not just the place where Jesus' ministry begins but we see how Jesus deals with the needs of the people of Galilee as a local place. The Isaian intertexture places Jesus' ministry within God's plan. This promise is clarified further in the analysis of the social and cultural texture of the text where Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν is revealed as reversal of the honour and shame system that controls and rules the lives of the local people. In the whole analysis of this text from my lenses of *fa'asinomaga* and *tautuatoa*, the importance of Galilee as a local place in Jesus' ministry emerges strongly. More importantly, it shows that Jesus' proclamation as exemplifying of discipleship begins in a local place according to certain needs of the people in that place. This is made clearer in my analysis of Matt 7:24-8:22.

Through the lens of *fa'asinomaga* I demonstrated that 7:24-8:22 shows Jesus and the characters in this text having a sense of belonging to the local place of Galilee in terms

of the various households and families to which they belong. Jesus shows the importance of local households and families in his use of the imagery of building a house in his describing of the wise and foolish builders. Through the lens of *tautuatoa* I see Jesus teaching about the type of listener he sees as characteristic of a courageous servant who is prepared to move from one space to another in search of opportunities to fulfill his or her role as a servant. This type of listener has emerged in the development of the movement of Jesus from the beginning to end of the unit and his dealing with different characters. The healed are seen as other courageous servants. Some of these people are told by Jesus to return to their families which I interpreted from my hermeneutic to have revealed Jesus' choosing them as his disciples to their own households to help rebuild their families in accordance with the ἡ βασιλεία τῶν οὐρανῶν he has proclaimed.

Jesus as the healer and the healed as *tautuatoa* or courageous servants are affirmed in Matthew's recitation of Isa 8:23-9-1. As shown in my analysis, it speaks of the servant of God as someone whose mission is to help others take away their own suffering. This task is not easy for it requires most of the servant's time and energy. The social and cultural textual analysis amplifies this interpretation by demonstrating how Jesus' proclamation of ἡ βασιλεία τῶν οὐρανῶν reverses those systems where the healed are considered as those given the honour in the household of God. Again, like the analysis of 4:12-25, I have shown in the analysis of 7:24-8:22 that the Matthean presentation of the beginning of Jesus' ministry reveals the importance of attending to the needs and rights of local people because it is the will of God. It shows that discipleship as a global mission begins from below or from the local level. In other words, the consideration of the needs and rights of local people determines the growth of the word of God at the global level.

Overall, the study has shown three important features which can be useful in developing methods of biblical interpretation from a Samoan perspective, in the study of discipleship in the Matthean gospel, and in consideration of the teaching and practice of discipleship in Samoan society.

First, I acknowledged that the analogical methods of interpretations used by Peni Leota and Frank Smith in the context of their Samoan perspectives provide one way of interpreting the text as Samoans. They focus on how their understandings of various and different aspects of Samoan culture are to be understood in accordance with the histories and stories embedded in the Bible. My interpretation alongside Leota's and Smith's signifies not only Samoan social and cultural values but also the social, cultural, political, religious, and economic situations the Samoan people encounter in their everyday lives. As shown in this study, exposing the marginalized in my world and the world of the text is determined by a critical methodology that is determined by my identifying the problem that caused marginalization. This raises the question of 'egalitarianism' as the critical element that renders the marginalized as important. Identifying the problem and the critical element was facilitated in part by my use of the postcolonial approach of hybridity. Thus, I can employ the approach to the text and the reading methodology utilised in this study to read other texts in the Matthean gospel. Some examples of such texts have already come to my attention. First, Matt 9:2-8 speaks of Jesus' healing of the paralytic who Jesus sends back to his family. A second is 10:1-42 in which Jesus sends the twelve to the people of Israel. Through the lens of my hermeneutic, I can see the potential to interpret this as a mission especially aimed at the households of the Jews. Third, 28:16-20 which is the commissioning of the disciples to go and make disciples to all nations can give attention to the place of Galilee where Jesus' ministry began in 4:12-25.

Second, as mentioned in the beginning of this study, one of its intended purposes is to revisit discipleship and interpret anew, not to nullify traditional teaching or interpretations of discipleship. Instead, I have explored other characteristics of discipleship that show discipleship as a mission that also considers important the needs and rights of local people. Traditional discipleship that focuses on building the church at the global level should not overlook its underlying main emphasis which is to build that church in light of giving primary attention to the needs and rights of local people. Also important is the consideration of the place of Galilee encoded in the text. How Matthew considers the function of Galilee as a place in his telling and showing of Jesus' ministry reveals how the followers of Jesus in the first century Mediterranean world blend their understanding of Jesus' ministry with the reality of the world they encountered.

Third, further attention needs to be given to the role of the church in considering the needs and rights of local people. According to the interpretation shown here, discipleship involves Jesus' giving primary attention to the needs and rights of local people. It is a ministry based on the type of situations the local people are engaged in. This type of ministry is shown to have been announced in and through the prophets. Thus, for the followers of Christ in Samoan society, commitments to the church are important, and so are the commitments to families. Ultimately, it is the family member's decision to choose what commitments and needs are to be given first priority. Its undertaking needs commitment. Thus, it is not an easy task. It is not just a task that requires only listening, speaking, and praying. It requires action as well. As the analyses have argued, Jesus gives the person in need the opportunity to reinstate himself or herself into the community but it is the person himself or herself who continues making that opportunity available. It reveals how a person as a family member can become a good *tautua* which is having the courage to make decisions on the spot to enter unfamiliar space/s such as Jesus' proclamation for the sake of

his or her household. Such decision making is considered in this study as *tautuaileva* (service in-between spaces).

Thus, this study shows that Jesus' dealing with the needs and rights of local people is actually dealing with the reality of the world we are now encountering. It also demonstrates the way local people as disciples or *tautua* of God and of their families should deal with their own needs and rights as members of their families, churches, and communities. In this way, discipleship is to be carried out in accordance with the needs and rights of the people at the local level and from which the building and rebuilding of the church at the global level should begin.

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