

TAUTAI READING OF LUKE 5:1-11

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ABSTRACT

Luke 5:1-11 is a popular story of the New Testament yet unique of its showing and telling of the movements, and storyline. It is one of the aquatic settings of Jesus' Ministry. Apart from other watery involvements, my selected text shows that Jesus is a '*tautai matapalapala*' from a Samoan view because of fishing as a social and cultural practice in both worlds (Pacific Island and the Mediterranean world) influenced by a Greco-Roman culture. Jesus to be called a fisherman brings an ironical taste to the story because he is only known as a son of Joseph the carpenter, born out of a mortal woman, Mary and now telling Peter who has been a fisherman all his life of where the fish are. From using an Islander perspective, and narrowing down to a Samoan criticism as a reading lens using *tautai* reading, the text unfolds its relative nuances understandable to an Island reader.

In short, *tautai* reading is the identification of *tautai* characteristics in the text, portray by the movements of characters within a valid setting and plot. Jesus is the God incarnate; this paper wishes to proclaim that this statement is true. Considering *tautai* characteristics from a Samoan criticism reading approach, Jesus is the divine *tautai* who incarnated and get affiliated in the social and cultural activities of people. Miraculously, not only for the great catch of fish, the sacred social relationship of Jesus to Peter to John and James, theologically reflects Jesus moving in the midst of human soul.

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DEDICATION

This paper is dedicated to my late father Rev. Isaia Uaine Pu'epu'ema'i. A former *tautai* of the Gospel. To my late baby sister Agape Marshalle Isaia Uaine Pu'epu'ema'i who only lived the remaining three years of her life to support my studies here in Malua financially. To my wife Crystal and children, Lutjanus Apelu and Christian Xavier Isaia. And lastly to my mother Petala Uaine Puepuema'i, a female *tautai* who is able to maneuver all by herself despite the hardships of life.

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INTRODUCTION

Pacific Island biblical scholars¹ are engaging the biblical texts through the use of indigenous lens. Often referred to as Islander criticism, it suggests a single culture among many Pacific Island countries. This however can be problematic as it ignores the many cultures that are in the Pacific Island region. In this thesis I re-read the biblical text from my social location as a Samoan Christian. I use Samoan proverbs associated with the fishing culture in which I was raised to explore the text. My assumption is fishing in the Mediterranean world shares similar traits with fishing in *Samoa* as a social and cultural aspect of life.

Chapter 1 introduces the idea of *tautai* reading as the hermeneutic motivated by the move of Pacific Island theologians who pioneered Islander criticism as a method of interpretation. This chapter sets the platform for my reading approach which integrates a Samoan hermeneutic of “*tautai*” with narrative critical tools. Chapter 2 is a literature review of Luke as well as the overview of the background of the Gospel of Luke. Chapter 3 is the exegesis of Luke 5:1-11. Chapter 4 is an integration of my Samoan *tautai* perspective to shed light on the reading of the text to be followed by Chapter 5, *tautai a’e*, a sharing of the findings and some final thoughts on the thesis overall.

¹ Some of the Pacific Island biblical scholars in the last 20 years include the works of Jione Havea (2003), Peniamina Leota (2005), Nasili Vaka’uta (2011) and Vaitusi Nofoaiga (2017) among others. For a review of Pacific Island biblical scholarship in the last 20 years see Fatilua Fatilua (2021).

CHAPTER ONE: READING METHODOLOGY

1.1 Introduction

This chapter serves to introduce the approach of the whole thesis. In general, this thesis is an attempt to highlight a new criticism called Islander Criticism.² It also proposes a local approach called Samoan Criticism.³ This chapter also introduces the meaning of the title *Tautai Reading* (Luke 5:1-11); the aim and purpose of the study; Narrative Criticism as a method of interpretation to exegete the text (Luke 5:1-11), and my review of the different scholarly views of the text.

1.2 Aim and Purpose of Study

The encounter between Jesus and Peter and his fellow fishing partners in Luke 5:1-11 is an important point in the Lucan narrative. Up to that point, Jesus has been known as the son of a carpenter, a healer, and teacher. It is in Luke 5:1-11, however, that Jesus is first portrayed as a fisherman. He is a master fisherman having helped Peter and his fishing partners find so many fish after having caught nothing all night long. From a *tautai* point of view, the fishing event then occupies an important point in the ensuing relationship between Jesus and Peter. They could have met earlier when Jesus healed Peter's mother-in-law in chapter 4. Yet, the fishing event clearly leads to the emergence of the first disciples. The outcome is to suggest the importance of the task of fishing in Luke's telling of the Gospel narrative.

Reading Luke 5:1-11 as a fishing story also provides space for me to find connection between my world as a reader — the fishing culture of my Samoa people — and the fishing culture

² Vaitusi Nofoaiga, a lecturer from Malua Theological College presented the paper, 'A Samoan reading of service to land and sea in Matthew 14', in the 'Islander Reading of the Bible' session in the Society of Biblical Literature International Conference held in Boston United States of America in 2017.

³ Since the word Islander can also refer to other Islands of the world such as the Islands of the Caribbean, Rev. Dr Vaitusi coined Samoan Criticism at the departmental thesis seminar on 10/03/2022.

of first century Mediterranean world. The presence of nets, boats, and the sharing of the catch in Luke's story conjures up images of fishing as a cultural and social focusing activity in my social location. This study explores the importance of fishing as a social and cultural activity in relation to Jesus' ministry of bringing salvation for all. In other words, this study explores characteristics of becoming and being a *tautai* in Luke 5:1-11 in and through Jesus' calling of Peter with fishing partners as disciples.

1.3 Reading Approach – Samoa Criticism

Islander criticism emerged as biblical scholars from the Pacific region start to incorporate their experience, understanding and worldview in reading the Bible. As a Pacific Islander, I find this very intriguing especially as our indigenous ways become the point of reference for making sense of the biblical text. While the Bible is filled with wisdom and knowledge from the world it is written, much can be learned also by engaging the Bible through my Samoan values and way of life. This interaction between the two worlds produces questions to guide my exploration of the biblical text. The aim in this study is to utilize a Samoan hermeneutic to explore the Bible. In particular, to understand Luke 5:1-11 as part of a fishing culture, a way of living.

1.4 *Tautai* Hermeneutics

The word *tautai*⁴ has a wide range of meaning depending on context. In Tokelau for example, it means someone who has just taken the role of a master fisherman or '*tapapa*'.⁵ In Samoa the word *tautai* means fisherman or steersman. Etymologically, it is made up of two root words *tau* and *tai*. For the purpose of this thesis *tau* means "to read time" or "weather". *Tai* on the

⁴ George Pratt, *Pratts Grammar Dictionary and Samoan Language* (Apia: Malua Printing Press, 1960-1977), 307.

⁵ Maka Gakuega, "Jesus in Matthew 4:18-22; 8:23-27 and Tapapa – Tokelauan Master Fisherman," 8.

other hand means “tide” or “seaward”. *Tautai* overall suggests someone with certain skillsets.⁶

One such skillset is the capacity to navigate the waves and the sea. According to Fatilua

It denotes wisdom acquired by engaging and negotiating the tidal and ocean currents as well as fish movement and pattern. Yet, to do this in climatic conditions merits someone who is wise to ignore or *ama* the danger. The art of *ama* then involves navigating the shifting currents of the *moana* (ocean) with the idea of scaling the challenges ahead. It underpins the multidimensional aspect of fishing and the openness needed in order to receive the catch of the day from the *moana*.⁷

Arthur Wulf adds that a *tautai* is able to accurately locate and carry out fishing trials from good observation of time and tidal patterns in relation to the environment (people, trees, land, winds, and sky).⁸ Filemoni Crawley⁹ also highlights other nuances of *tautai* adding that *tau* refers to a person who is able to withstand the violent nature of the sea. Vaitusi Nofoaiga¹⁰ in his formulation of *tautuaileva* (service within) relates *tau* with the notion of someone suitable for the work of fishing out in the sea or a person who is right for the task of fishing for people for the Kingdom of God as emphasized in Jesus’ calling of his disciples. Thus, both authors underpin the fishing orientation of *tautai*.

A good *tautai* understands the close connection between the sea and land and can tell the type of fish to catch by looking at the colorful flowers. The blooming of glowing flowers, for example, is a good time to fish the red snapper and collect shellfish. Moreover, the dark phases of the moon or known in Samoa as the *po-aopouli* (dark night) is good for spearfishing. On full moon

⁶ Fatilua, Fatilua. 2021. "*Seu le manu ae taga'i i le galu: A Sociorhetorical Inquiry of the Political Economic Context - Steering a Pacific Island Reading of Luke 18:18-30*". PhD Dissertation, Biblical Studies, Pacific Theological College, Suva, Fiji.

⁷ Fatilua, "*Seu le manu*", 2021.

⁸ Arthur Wulf, Thesis Writings Lectures. Malua Theological College, 2021.

⁹ Filemoni Crawley, face to face conversation, 10/2022, actual date not recorded.

¹⁰ Nofoaiga, Vaitusi. 2017. *A Samoan Reading of Discipleship in Matthew*. Atlanta, GA: SBL Press.

nights, it would be hard to catch fish but ideal for catching lobsters. Slightly easterly wind is good for *aloga-atu* (skipjack pole and line fishing).

A *tautai* who, through experience and meditation, has acquired a deeper understanding of perspective on life is often referred to as *tautai matapalapala* (a fisher with insights) or *tapapa* in Tokelau.¹¹ My sense is Peter in Luke 5:1-11 personifies limited capacity. Jesus in contrast personifies the master fisherman or *tautai matapalapala*. The difference between Peter and Jesus as *tautai* is further captured in the Samoan expression “*e au i le tauola e au foi i le fagota*” (everyone takes turn between the tasks of carrying the basket and fishing).¹² The idea is the *tauola*, the one who is tasked with carrying the catch in the basket, will one day become the one who carries out the principal task of fishing. This suggests the importance of observation and memorization with the expectation that one day, the *tauola* takes the lead as the one doing the fishing. Thus, through experience, observation and participation in the lived reality of fishing, *tautai*-ship is passed down from one generation to another. In that case the *tauola* (basket carrier) is to diligently follow and emulate the ways and practice of the fisher. This includes tending to the fishing boat or *tauva 'a*, mending the net and all other responsibilities that are essential to the task of fishing. In other words, the *tautai* then of today is one who has gained the skills, knowledge and understanding of becoming and being a fisher from watching and observing fishers that have gone before.

¹¹ Maka Galuega, “Jesus in Matthew 4:18-22; 8:23-27 and Tapapa – Tokelauan Master Fisherman,” 1.

¹² ‘*Au*’ means achieve, ‘*tauola*’ means to carry the basket and follow the lead fisher, ‘*fagota*’ means to fish. The proverb literally means: Observe and gain experience first and become a *tautai* in the future.

1.5 Narrative Criticism as Interpretation Tool

The overall approach I take in this reading of Luke 5:1-11 integrates my Samoan *tautai* hermeneutics and narrative criticism.¹³ I find that narrative criticism is often used to read the Gospels and the Book of Acts and other narratives in the Bible. Elizabeth Malbon writes that to understand the text as a story, the reader must ask the question “what” and for the text as a “discourse” the appropriate question is “how”.¹⁴ James L. Resseguie adds that narrative criticism treats the content, the rhetoric and structure of the text as “a complete tapestry, an organic whole”.¹⁵ This gives me space to treat Luke 5:1-11 as a fishing story, reading it through my *tautai* hermeneutic. Moreover, I see it as space to tell my story, my life experience and understanding as a *tautai*. Overall, I use Malbon’s model of communication as a method of approaching texts¹⁶ and Resseguie’s view on rhetorical analysis and characters.¹⁷ In particular, I will focus on four key elements – characters, setting, plot and rhetoric.

1.5.1 Characters

Characters have names and are revealed in the narratives by their words and actions. Some characters are without names while some do not appear in action but are revealed by the words of other characters. The main function of characters is to help unfold the plot of a narrative. Characterization of characters are often dealt with using “telling” and “showing” where the former emphasizes the work of the author and the latter is how a reader sees the actions and appearance

¹³ For further readings on narrative criticism see Mark Allan Powell, *What Is Narrative Criticism?* (Minneapolis, MN: Fortress Press, 1990); Resseguie, James L. Resseguie, *Narrative Criticism of the New Testament: An Introduction* (Grand Rapids, MI: Baker Academic, 2005); and Elizabeth Struthers Malbon, "Narrative Criticism: How Does the Story Mean," in *Mark and Method: New Approaches in Biblical Studies*, eds. Janice Capel Anderson and Stephen D. Moore (Minneapolis: Fortress Press, 1992).

¹⁴ Malbon, “Narrative Criticism: How does the story mean”, 33

¹⁵ Resseguie, *Narrative Criticism of the New Testament*, 18-19.

¹⁶ Resseguie, *Narrative Criticism of the New Testament*, 18-19

¹⁷ Resseguie, *Narrative Criticism of the New Testament*, 18

of a character.¹⁸ Furthermore, characterization is about the literary characters in the passage that helps to realize the characters who the author intends for the readers to see and what to look for in the deployment of characters. Thus, I will explore what the characters in the passage say and how they say it, their actions, their gesture and postures, and what the author does say about them and what the characters say of each other.

1.5.2 Settings

Malbon describes setting as the time and space of the story. The question of when and where the event takes place are the main identifying questions. The setting actuates the reaction of characters to a time, to space, and to each other in the story. The different types of setting in a story include settings of specific locations, metaphorical and symbolic settings.¹⁹ James L. Resseguie adds clarity by describing the aspects of a narrative's setting.

The background against which the narrative action takes place. It may be the physical, social-cultural, temporal, or religious environment. A setting may be geographical (Jerusalem, Jericho, Judea, Samaria, Galilee), topographical (mountain, sea, desert, river), religious (Sabbath, festival), or architectural (house, pool, synagogue, temple, tomb). It may be social or cultural (Jew, Gentile, Samaritan, clean, unclean),² political (Rome, Pharaoh, kingdom of God), temporal (night, day, forty days, millennium), or spatial (heaven, earth, abyss).²⁰

Thus, exploring the setting of a narrative looks at where the story takes place including its physical, social, cultural, and spiritual (symbolic) environment. It also looks at the geographical, topographical, temporal and spatial effects on the text.

¹⁸ Resseguie, 121-126.

¹⁹ Malbon, 31.

²⁰ Resseguie, 87.

1.5.3 Plot

According to Malbon, the plot of a narrative is the meeting point of the interaction between the characters and setting. Things may also change in time and space in the story exhibiting what the author is trying to tell. This in some way emulates the lived reality. Thus, the order of events and how to deal with them in relation to their set-duration and frequencies do change as well. That is caused by the continued-play between characters evoking conflicts that are often resulted in changes. For Malbon, conflict between characters is the key to the plot unfolding.²¹

1.5.4 Rhetoric Analysis.

The integration of characters, setting and plot leads to the fourth and an important element in narrative criticism—rhetoric. Rhetoric is the element that emphasizes the story or the narrative as a discourse. For Malbon, exploring the story as a discourse is exploring how the author persuades the reader to “understand”, “share” and “extend” what the author implies.²² Thus, the rhetoric of a text is a rhetorical way of persuading the reader which includes the use of language and rhetorical features such as “repetition”, “enthymeme” and “word patterns”.

For this study, I use Resseguie’s method of identifying persuasive aspects in a text by reading the story as a discourse. I look for repetitions and other rhetorical features in Luke 5:1-11 that may help illuminate Jesus’ choosing of the fishermen as his first disciples. I look to see if the encounter between Jesus and the fishermen in Galilee can be further illuminated by using my Samoan hermeneutic of *tautai*. More importantly, this gives me space to find out how bridging the

²¹ Malbon, 31.

²² Malbon, 34.

social and cultural activity of fishing in first century Mediterranean world and my lived reality helps make sense of the Lucan story.

1.6 Conclusion

This thesis attempts to read Luke 5:1-11 from the Samoan perspective of *tautai* while narrative criticism is the interpretive analytic used to explore the text as a narrative. The space to carry out a Samoan reading of the Lucan text is enabled by incorporating the works of Elizabeth Malbon and James L. Resseguie. Their use of narrative criticism, in particular, the description and characterizations of the four elements of narrative criticism including setting, characters, plot and rhetoric, allows for space to engage the biblical text from my social location. As a Samoan and someone keen on fishing, I look to read the encounter between Jesus and Peter against the context of fishing. In that sense, I use the fishing culture in both the Mediterranean world in first century and in my Samoan context to bridge the biblical text and my lived reality. As a *tautai*, I seek to explore the fishing encounter between Jesus and Peter. In the next chapter, I begin with the literature review on Luke.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter is twofold. It begins with a brief literature review of the text, Luke 5:1-11 followed by an overview of the background of the Gospel of Luke. This is important so that an understanding of Luke's Gospel could provide for the reader of this thesis a background information of Luke as the author, his purpose, his intended audience and leading theological message.

2.2 A Brief Review of the Scholarship on Luke 5:1-11

Kim Paffenroth comments that this passage is widely acknowledged to be related to Mark 1:16-20 – the main source.²³ Discipleship in Luke, according to Kyoung-Jin Kim, is stewardship and almsgiving in Luke's theology.²⁴ In fact, David Oliver Smith thinks that Luke adopted the idea from Mark 4:1 where Jesus used the boat to preach to the crowd, and the calling of the disciples takes place in v.8 – 11.²⁵ I agree with the idea that Luke depended on Mark and the Q source.²⁶

Mosese Ma'ilo explores Luke 5:1-11 using a *tautai* hermeneutics.²⁷ Calling it nature's miracle, Ma'ilo argues that the catch of fish happens without divine intervention.²⁸ It is also a portrayal of the social-political era in the times of the Roman empire where the Judeans and Galilean fishermen were taxpayers. Using the fishing analogy, Ma'ilo writes that Luke 5:1-11 is a

²³ Kim Paffenroth, *The Story of Jesus According to L* (London: Sheffield England, 1997), 1.

²⁴ Kyoung Jin Kim, *Stewardship and Almsgiving in Luke's Theology* (London: Sheffield England, 1998).

²⁵ David Oliver Smith, *Matthew, Mark, Luke, and Paul*. (Washington: Wipf stock Publishers U.S.A., 2011), 67.

²⁶ David Alan Black and David R. Beck, eds., *Rethinking the Synoptic Gospel* (Michigan: Baker Academic Press, 2001), 107.

²⁷ Mose Mailo, "Tautai reading of Luke 5:1-11," *The Pacific Journal Theology* 47 (2012): 14-26.

²⁸ Mailo, "Tautai reading of Luke 5:1-11," 15.

“call to migrate, abandon and their local values, together with their frustrations and to become servants of the very system that instigates social and economic frustrations.”²⁹

Luke’s treatment of the disciples according to Craig Evans is different from Mark’s account. While Mark casts the disciples in a negative light, Luke portrays Peter in a positive way perhaps anticipating his prominence later in the Jesus movement.³⁰ Craig’s view is supported by Kyoung-Jin Kim stating that Luke nevertheless develops his own view of discipleship. In Luke’s account the disciples are not described as ignorant of who Jesus is.³¹ When they encounter Jesus they become “disciples who are going to fish for men.” When Jesus asked Peter to cast the net to the deep, Peter obeyed and even later begged Jesus for forgiveness.

The New Revised Standard Version of the Bible gives Luke 5:1-11 the title “Jesus calls the First Disciples”.³² Craig Evans calls it “the great catch”³³ while William Hendrickson pens it as “a miraculous catch”.³⁴ Joel B Green emphasizes discipleship stating that the main purpose is the response of people to Jesus’ Ministry, leaving everything and following him.³⁵ Howard Marshall adds that it is the obedience of Peter and his companions which led to the miraculous catch of fish.³⁶ Mose Ma’ilo as an Island reader writes that this episode turned out to be a fishing affair which ended in the calling the disciples.³⁷

From a *tautai* perspective, I take interest in the way scholars view Luke 5:1-11 as a story about discipleship emphasizing social and cultural relationship. Moreover, I am interested in the text because I can relate to the whole practice of fishing and the practicality of *tautai* life in Samoa.

²⁹ Mailo, “Tautai reading of Luke 5:1-11,” 24.

³⁰ Craig Evans, *Luke* (Massachusetts: Hendrickson Publishers, 1990), 83.

³¹ Kim, *Stewardship and Almsgiving in Luke’s Theology*, 90

³² Luke 5:1-11, 47.

³³ Craig Evans, *Luke*, 83.

³⁴ William Hendriksen, *Luke* (Grand Rapids: Michigan U.S.A., 2004), 279.

³⁵ Joel B. Green, *The Gospel of Luke* (London: Cambridge UK, 1997), 230.

³⁶ Howard Marshall, *The Gospel of Luke: A Commentary on the Greek text* (Michigan: Grand Rapids, 1978), 232.

³⁷ Mailo, Tautai Reading of Luke 5:1-11”, 14.

Peter in the end humbled himself before Jesus which is analogous to the relationship between a *tautai* and *tautai matapalapala*. A *tautai* must respect the elder *tautai* or the *tautai matapalapala*. This signals the existence of a relational space or ‘*va*’ between the two from a sociological point of view.³⁸

Robert H. Stein³⁹ refers to Luke 5:1-11 as “the call of the first disciples”. His theological interpretation suggests a theophany in the encounter between Jesus and Peter. Jesus calls Peter to serve the almighty God. Such a theophany, according to Stein, often occurs in a divine call to service.⁴⁰ Stein also believes that Luke 5:1-11 foreshadows the role Peter plays later in the Jesus movement. John Nolland⁴¹ on the other hand emphasizes Luke as an artist, seeking to spread the Gospel narrative to gentiles in his time. Interestingly, Nolland sees the momentous encounter between Jesus and Peter as having taken place on the shore rather than on a boat. In my experience as a *tautai*, working as a Fisheries Observer for many years at the Samoa Government’s Ministry of Fisheries and Agriculture, I contend that kneeling on a boat as verse 8 suggests is quite possible. On many occasions I have been able to kneel onboard a boat for prayer. Many of those who I served with on Asian fishing boats were Muslims and Hindus. They worshipped by kneeling and bowing eastward in times of their prayers.

Moreover, even though the structure of ancient near east fishing boats are usually eight meters in length, utilizing my experience as a *tautai*, the Pacific fishing *alia* can accommodate a person kneeling for worship. Given also that a lake would not be as rough and wavy waters compared to the open seas, it is very plausible that the encounter between Jesus and Peter took

³⁸ Vaitusi Nofoa’iga, *A Samoan Reading of Discipleship in Mathew* (Atlanta:SBL Press, 2017), 45-46.

³⁹ Robert H. Stein, *Luke* (Nashville: Broadman Press, 1992), 167-171

⁴⁰ Stein, *Luke*, 168.

⁴¹ John Nolland, *World Biblical Commentary Volume 35A Luke 1-9:20* (Texas: Word Books, Publisher, 1989), ix.

place on a boat. Darrell L. Bock⁴² sees Luke 5:1-11 to 6:16 as a single unit which he calls “gathering of disciples” and calls the fishing event “miraculous catch and Peter”. I find Bock convincing writing that to be a fisher of people is to be a fish who is able to relate what it means to be pulled out of dangerous waters by God’s grace. Bock shares Stein’s⁴³ view that Luke 5:1-11 is the calling of Jesus’ first disciples. It is Jesus offering an opportunity to serve or transition into vocational interests.

Luke Timothy Johnson⁴⁴ focuses on the literary analysis of Luke. According to Johnson, only Luke out of the Synoptic Gospels uses a fishing operation to connect with the calling of Jesus’ first disciples. Johnson also states that neither of the stories led to one distinctive version of a prophetic call of the disciples. I argue though that the fishing operation was a prophetic sign preceding Jesus’ calling of first disciples. Peter’s response in humility to Jesus was because of the demonstration by the miracle of the great catch.

2.2.1 Focus Questions

From the brief review of Luke 5:1-11, I came up with several focus questions to help me read the text and make sense of the encounter between Peter and Jesus: 1) How can a *tautai* reading make sense of the biblical text? 2) What are some of the social and cultural elements of Luke 5:1-11? 3) How is the fishing culture in first century society portrayed in the text? 3) What connections can be made between the fishing culture in Luke’s society and my Samoan *tautai* perspective?

2.3 Overview of the Background of the Gospel of Luke

⁴² Darrell L. Bock, *The NIV Application Commentary: Luke* (Grand Rapids: Zondervan, 1998), 33.

⁴³ Bock, *The NIV Application Commentary: Luke*, 160.

⁴⁴ Luke Timothy Johnson, *The Gospel of Luke (Sacra Pagina)*, (Minnesota: The Liturgical Press, 1991), 1-26.

2.3.1 Author

There is general consensus among scholars that Luke-Acts is the work of one single author. The style and language offer convincing evidence in support of this. The fact also that in both the Gospel of Luke and the Book of Acts, there is a dedication to Theophilus strongly argues for common authorship. Moreover, church tradition usually attributes these two works to Luke the physician, a close associate of Paul (Col. 4:14; 2 Tim. 4:11; Philem. 24). While there is internal evidence in support of this view, there is also some disputes regarding the Paul portrayed in Acts and the Paul in Paul's letters. While there is still some evidence refuting the idea, it is generally accepted that a person by the name of Luke wrote both the Gospel of Luke and the Book of Acts.

2.3.2 Date

Scholars who assume that Luke used Mark's Gospel as a source in writing his own account date the Third Gospel in the 70AD. Others, however, point out that Luke wrote his Gospel prior to Acts, which he wrote about 63AD. Since Luke was in Caesarea during Paul's two-year incarceration there (Acts 27:1), he would have had ample opportunity during that time to conduct the investigation he mentions in 1:1-4. If this is the case, then Luke's Gospel may be dated around 59-60AD, but possibly as late as 75AD.

2.3.3 Purpose

Luke's purpose in writing this Gospel is to present "an orderly account" (1:3) "of all that Jesus began both to do and teach" (Acts 1:1), so that Theophilus may have historical evidence of the teachings he had received (1:4). While Luke's Gospel is specifically addressed to one individual, apparently a high official, its intent is to give all believers the assurance that Christianity is one of many speculative systems searching for theological or ethical values, but a movement bound up with an event in history. Luke substantiates the certainty and accuracy of his

work with four reasons: (1) his concern with early origins, with priority given to eye witnesses (v.2) (2) his aim to be comprehensive, “all things”; (3) chronological, “an orderly account”; and (4) accurate, “the certainty” (v.4).

In achieving his purpose, Luke traces in his two volumes the Christian movement from its beginnings with Jesus of Nazareth to its development into a worldwide fellowship transcending the limits of Jewish nationality and embracing Jews and Gentiles impartiality. Luke presents Jesus not as a mere Jewish Messiah, but as a world Savior.

2.3.4 Content

A distinguishing feature of Luke’s Gospel is its emphasis on the universality of the Christian message. From Simeon’s song praising Jesus as “a light ... to the Gentiles” (2:32) to the risen Lord’s commission to preach “to all nations” (24:47), Luke stresses the fact that Jesus is not merely the Jewish Deliverer but the Savior of the entire world.

In order to support this theme, Luke omits much material that is strictly Jewish in character. For example, he does not include Jesus’ pronouncement of condemnation upon the scribes and Pharisees (Matthew 23), nor the discussion about Jewish tradition (Matt 15:1-20; Mark 7:1-23). Luke also excludes the teachings of Jesus in the Sermon in the Mount that deal directly with his relation to the Jewish law (see Matt. 5:21-48; 6:1-8, 16-18). Luke also omits the instructions of Jesus to the twelve to refrain from ministering to the Gentiles and Samaritans (Matt 10:5). On the other hand, Luke includes many features that demonstrate universality. He sets the birth of Jesus in a Roman context (2:1-2; 3:1)), showing that what he records has meaning for all people. While Matthew traces Jesus’ ancestry from Abraham, Luke follows it back to Adam, connecting the Lord to the entire human race.

However, Luke also emphasizes the Jewish roots of Jesus. Of all the Gospel writers, he alone records the circumcision and dedication of Jesus (2:21-24), as well as his temple visit as a boy of twelve (2:41-52). Luke alone relates the birth and infancy of Jesus in the context of pious Jews such as Simeon, Anna, Zacharias, and Elizabeth, who were among the faithful remnant “waiting for the consolation of Israel” (2:25). Throughout his Gospel, Luke makes it clear that Jesus is the fulfillment of Old Testament expectations concerning salvation.

A key verse in Luke’s Gospel is 19:10, which states that Jesus “has come to seek and to save that which was lost.” In presenting Jesus as the Savior of all people, Luke includes material not found in the other Gospels, such as the account of the Pharisee and the sinful woman (7:36-50); the parables of the lost sheep, coin, and son (15:1-32); the parable of the Pharisee and the tax collector (18:9-14); the story of Zacchaeus (19:1-10); and the pardon of the thief on the cross (23:39-43). Luke highlights Jesus’ warnings about the danger of riches and his sympathy for the poor (see 1:53; 4:18; 6:20-21, 24-25; 12:13-21; 14:13; 16:19-31; 19:1-10). This Gospel has more references to prayer than do the other Gospels. Luke especially emphasizes the prayer life of Jesus, recording seven occasions on which Jesus prayed that are not found elsewhere (see 3:21; 5:16; 6:12; 9:18, 29; 11:1; 23:34, 46). Luke alone has the Lord’s lessons on prayer taught in the parables of the persistent friend (11:5-10), the persistent widow (18:1-8), and the Pharisee and the tax collector (18:9-14).

2.4 Conclusion

The brief review of the literature on Luke 5:1-11 and an overview background of the Gospel of Luke helps situate my study within the contours of the scholarship on Luke. This leads me to find focusing questions to help in my exploration of the text. While many of the scholars view the encounter between Jesus and Peter within the context of discipleship, there is space for

me to offer an alternative reading by focusing on the fishing aspects of the text. I argue that there is room to use my *tautai* hermeneutic integrated with elements of the narrative criticism to explore the text. In that case, I will explore the idea that Jesus is the *tautai matapalapala* who has to show Peter what it takes to be a *tautai*. Being a *tautai* is to serve the family and community according to island life. This directly links with Jesus' ministry to give life to the oppressed and share spiritual knowledge about the Kingdom of God through the usual chores and experiences. In the next chapter, I will carry out an exegesis of Luke 5:1-11.

CHAPTER THREE: EXEGESIS OF LUKE 5:1-11.

3.1 Introduction

This chapter is the exegesis of the text. The chapter is as follows: analysis of the characters, then setting, plot and rhetoric analysis.

3.2 Characters

Luke's characterization of Luke 5:1-11 is different from the way Mathew, Mark and John characterize the same story. Luke's account is more precise; the order of the characters' appearance is chronological in a sense that it also highlights the plot of the story. Jesus appears, followed by the crowd, Simon and fellow fishing partners gone out of their boats, Jesus and Simon on the boat; Jesus called Simon, James, and John as disciples. Luke Timothy Johnson⁴⁵ presupposes that the gospel of Luke's characterization is one of the features which speaks of Luke's upgrading Mark's narratives. My discussion of the characters in Luke 5:1-11 will be based on Resseigue's⁴⁶ view of: round and flat characters, dynamic and static characters, and the characters in their act of 'showing' and 'telling'.

3.2.1 Jesus the Master fisherman, fishes for disciples.

Jesus through His actions and words, shows Himself the round and major character in Luke 5:1-11. Not only in the passage as the story but the story as a discourse. Jesus' actions illustrated by the verbs He is moved by in the story. Jesus stands beside the lake, he moves to the boat, he teaches the crowd, intervenes in fishing, and calls Simon with his fishing partners to become fishers of men.

⁴⁵ Johnson, *Luke*, 11.

⁴⁶ Resseigue, *Narrative Criticism of the New Testament*, 18.

As a story, the passage opens up with the posture of Jesus standing beside the lake of Gennesaret. Jesus' action of standing in v.1 is translated from the Greek word ἐστῶς the perfect nominative active of the word ἵστημι meaning, 'to cause to stand'. This means Jesus initiates the act even though the scene appears to be coincidental. When the crowd pressed in on Jesus, the next act of Jesus in v.2 shows more of Jesus' initiative. Firstly, when the crowd pressed in on Jesus, he happened to get sight of the boats by the shore of the lake. Secondly, Jesus saw Peter and his companions. The story proceeds forward in connection to the dynamic event of the day which is out of the blue. The teaching of the crowd is intertwined with the fishing trial, ended up in calling the first disciples.⁴⁷

In v.3 Jesus gets into Peter's boat asking him to push the boat further from the shore was the moment Peter's call as a disciple commenced. However, unlike most of Jesus requests and which are mostly said as imperative commands, Jesus asking Peter to move the boat a little further from the shore wasn't a command but a kind request or entreat, accentuates by the Greek word ἠρώτησεν the aorist indicative active of the word ἐρωτάω meaning ask to inquire as in asking a question. I interpret this as Jesus inquiring about Peter's intention. Peter must have been tired from fishing throughout the night. Yet he endured from morning until afternoon when Jesus finished preaching.

Jesus' teaching the crowd, demonstrates to Peter the call he is about to receive. 'Then he sat down and taught the crowds from the boat.' Sitting down and teach is a customary way of teaching.⁴⁸ For me this shows more evidence that Peter was present onboard. Peter could have

⁴⁷ Slawomir Szkredka, "The Call of Simon Peter in Luke 5:1-11: A Lukan Invention," *The Biblical Annals* 8/2 (2018): 175-176.

⁴⁸ Canon Leon Morris, *Luke an Introduction and commentary* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1988), 124.

been maneuvering the boat while apparently Jesus was preaching. Acceptable as it appears, Jesus' teaching seems normal because he has been around preaching (4:42-44), except for the platform (boat) he now chooses is odd yet, it foreshadows the miraculous event that happens next. Jesus' action here introduces the story as a discourse for Jesus preaches about the Kingdom of God.

After teaching the crowds, Jesus became authoritative for the first time in Luke 5:1-11. He said to Peter in v.4, "Put out into the deep water and let down your nets for a catch." 'Put out' is translated from the Greek word ἐπανάγαγε active aorist imperative of the word ἐπανάγω meaning 'to push out' from the shore with a connotation meaning 'to return'. I interpret this as returning to give it another fishing trial, but with divine intervention. In the first place Jesus asks kindly to push the boat further away from the shore, Jesus was asking like a passenger and now suddenly giving an order like the captain of the boat? And most surprisingly, by a carpenter's son? Jesus instructed only Peter however in v.6 the whole fishing club moved.

For the third time Jesus' voice was heard in the passage, He said in v.10(b), "do not be afraid; from now on you will be catching people." These were Jesus' words in response to Peter's confession as a sinful man in v.8. Hendriksen⁴⁹ calls this scenario as Jesus' profound mission-mindedness. Jesus knows Peter's emotion of fear; the divine nature of Jesus is revealed not only being *omniscient* but *omnipotent*. He knows the whereabouts of the fishes and even aware of the contents and deliberation of human hearts and minds.⁵⁰ This critical moment has become the turning point of Peter's life, vocation wise, he is no longer a fisherman but fisher of people.

⁴⁹ William Hendriksen, *Luke*, 306.

⁵⁰ William Hendriksen, *Luke*, 307.

3.2.2 Simon Peter the *Tautai* of Galilee.

Evidently, Peter in the passage through his actions and his words reveal to the readers who Jesus is. In fact, Luke 5:1-11 is one literary unit that affirms the Gospel of Luke's proclamation that Jesus Christ is the Lord and Savior, the Messiah, and the Son of God, who comes to save the whole world.

The first time Simon's name was mentioned in Luke 5:1-11 was being the owner of the boat which Jesus caught sight of on the shore by the Lake. Jesus chose Simon's boat as the platform to teach about the Kingdom of God because the crowd pressed in on Him. Most probably, Peter had been listening while Jesus was teaching the crowd. This proposition can relate to the meaning of the name Simon: 'the one who hears the word of God'.⁵¹ When Jesus finished teaching, he said to Peter to put out in the deep and let down the nets for a catch. Peter responds: "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." Firstly, Peter's addressing of Jesus by the title 'Master' is unique in the New Testament. Only Luke addresses Jesus Master. In the Mediterranean world during the times of Jesus, 'Master' is used to address: "someone of high status particularly in view of a role of leadership, and sometimes used in reference to teachers or tutors."⁵² I take it that Luke intentionally uses this title to bring about the dynamics of the character of Jesus in which he later proclaims. The title master is without any divine characteristics according to its usage in the passage but rather depicts one of the social and cultural aspects during Jesus' Ministry which is the master and slave system. Peter is convinced of Jesus as a teacher and healer but perhaps hadn't heard of any controversy about Jesus as the Son

⁵¹ Effendy Arifin, "Why was Simon's name changed to Peter?" *Medium* Aug 6 2021, <https://effendy-arifin.medium.com/why-was-simons-name-changed-to-peter-cc7bfa19bcc2>.

⁵² Martin M. Culy, Mikeal C. Parsons, and Joshua J. Stegall, *Luke: A Handbook on the Greek Text* (Waco, Texas: Baylor University Press, 2010), 156-157.

of God (v.41). Peter a fisherman his whole life must have been shocked by Jesus' command 'to put out in the deep and put down the nets' because Jesus is only known as the son of a carpenter. Peter's response somehow shows his engagement to the call he is about to receive. Darrell Bock⁵³ comments that Peter's response 'I will let down' reflects a proper reaction to God's messenger similar to scenarios in these texts (1:38; 6:46; 8:21; 11:28).

Peter is an influential leader. Jesus commands Peter and probably with other fishermen nearby in v.4, this is shown by the Greek word *χαλάσατε* (aorist active 2nd person plural). However in Peter's response, he shows that he is in charge 'I will let down' *χαλάσω* (indicative future active 1st person singular).

Peter plays an important role in making of the climax of this particular story. However, in the end Peter chose to trust Jesus' word and the result was promising. "But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" In v.8, Peter is amazed by what he had just saw. The great catch of fish as a result of obeying Jesus' command. Peter's next action speaks of the story as a discourse. To take what it means to believe in God requires humbling ourselves. Peter's confession becomes his resume for service as Bock comments: "humility is the elevator to Spiritual greatness."⁵⁴ On the one hand, Bock observes that Peter though humble, confessing his sins doesn't mean he has no chance with God. Peter did not know that as a sinner this is where only God can intervene. "Jesus cannot have a disciple, a "learner," until one realizes there is much to learn!"⁵⁵ On this account, I find the character of Peter round but minor. He is round in a sense that his movements show who Jesus is in the story. In the end Peter moves his fishing partners as in v.11, they left everything and followed him.

⁵³ Bock, *The NIV Application Commentary: Luke*, 157-173.

⁵⁴ Bock, *The NIV Application Commentary: Luke* 160.

⁵⁵ Bock, 165.

3.2.3 Sons of Zebedee (James and John).

James and John, sons of Zebedee, function through their role as Peter's fishing companions in the story the showing and telling characters in the text. This is evident in them acting as witnesses. Their involvement also portrays the core message of the story, which is the art of catching people in its metaphorical sense. Alongside the call of Peter, James and John's discipleship call commenced also. They made the story possible because Peter wouldn't be able to hold the net all by himself with such a great catch. On that day, the biggest transitional moment of their lives had occurred. Vocation wise, they are no longer fishermen, but priests of the Kingdom of God.⁵⁶ Luke is verified of his intention to bring certainty of his stories and the importance of creating a witnessing crowd.

3.2.4 The crowd.

The crowd's enclosure in Luke 5:1-11 is technical by the way it appears. Firstly, there is no mentioning of the crowd in the fast-based account of Mark and even in the well-structured gospel of Mathew. Only twice the word crowd appears in the text, firstly in v.1, and secondly in v.3. The two appearances show a difference. In v.1 the word crowd is singular, whereas in v.3 (crowds) is plural. I interpret this as possibly be referring to the fishermen on the boat seen as a separate group from the crowd mentioned in v.1. In a sense, this can be evident that the crew were present on the boat on that day. The crowd pressing in on Jesus led to His alternative movement of seeking refuge to the boat. Luke sees the crowd as people who follow Jesus to hear the word of God. On that day, especially with the miraculous catch of fish people, hear about the word of God, they see to it by demonstration through a fishing trial. Most importantly, the crowd serves one of

⁵⁶ Priests, in those days are classified in the elite group of the Jewish Society. A fisherman could be the lowest of occupation.

Luke's emphases. Ideologically speaking, Luke's notion of the crowd could have made his story bear at least a sense of certainty. The crowd functions in the story as an element of the narrative as a discourse event mentioned in the text. Lastly but not the least, as a discourse, John and James demonstrate the appropriate respond to the call of God: 'they left everything and followed him.'

3.2.5. The people.

As the story comes an end, the new occupation which Peter and the sons of Zebedee are called to, deals specifically with ones referred to as 'people'. In symbolic terms, Peter, James, and John are weighed equivalent to the great catch of fish by becoming the first people Jesus caught in the discipleship net. The people character at this point, lies the relationship of fishing as a cultural aspect and the Ministry of Jesus as a Social kingdom. Firstly, the art of fishing as a cultural aspect, is simply a way of life in a Mediterranean context. On the one hand fishing is a social responsibility as the way Jesus, Peter, and the sons of Zebedee reflect. It is traditional to fish in groups.⁵⁷ Jesus calls and they respond by leaving everything and follow Him. They portray the picture of catching people; not in a sense they're convinced by the amazing great catch, but because they were called by Jesus.

3.3 Exploring the rhetoric

Fishing was a way of life for Peter and his companions. Fishing as part of the economic system was also part of politics, religion, family and, village life. Standing by the Gennesaret lake, Jesus must have drawn in the sight, the smell, the feel of this fishing culture. As the crowd presses, he looks across the open sea and embraces the openness, the returning fishermen washing and

⁵⁷ Using net as a fishing method needs two or more people to operate.

mending their nets, going about their usual routine. As a *tautai* watching, observing, taking in the ocean fragrance and the daily activities, he plots and plans his course of action.

In the following subsections, I utilize elements of the narrative critical approach to read the text through my *tautai* hermeneutical lens.

3.2.1 Repetition - *Va'a o manū* (boat of sanctuary)

The word *πλοιον* (boat) is mentioned six times, twice in verse 3 and verse 7. The rhetorical significance is to introduce *tautai* features in the passage. When the crowd presses in on Jesus, he looks across and sees two boats with fishermen going out of them, washing their nets. In my experience as a *tautai*, the rhetoric conjures up images of tiredness, emptiness, mending, plotting, expectations. Jesus gets into one of the boats, filled with the smell of ocean, emptiness, perhaps a sense of impending furlough creeping in.

The boat serves an important element in the narrative. Robert H Stein⁵⁸ writes that the mentioning of two boats in the text is a preparation of the readers for the miracle that comes after in vv. 6 and 7. John Nolland⁵⁹ interprets the encountering of Jesus and Peter on the boat as the binding of two professions. While Jesus was teaching the crowd, Peter and his crew were probably fixing their nets nearby on the same boat. The boat in the narrative is assumed to be a 20 to 30 foot long if it is an average ancient fishing boat.⁶⁰

3.2.2 Framing Narrative

Another important feature of rhetoric analysis is locating the text's literary placement amidst other narratives. Luke 5:1-11 in my opinion stands as a unique narrative in this part of

⁵⁸ Robert H Stein, *Luke* (Nashville: Broadman Press, 1992), 165.

⁵⁹ Nolland, *World Biblical Commentary Volume 35A Luke 1-9:20*, 218-224.

⁶⁰ Bock, *The NIV Application Commentary: Luke*, 169.

Luke's Gospel. From a *tautai* perspective, Luke highlights fishing as a centering social and cultural event in his narration of Jesus' ministry. As such I choose the structure outlined by the Bible (NRSV) to show the narrative which frames Luke 5:1-11. The bigger picture starts from the sequence of events in Luke from chapter 4:3-37 – 5:17-26:

- A. 4:31-37 (The man with an unclean Spirit),
 - B. 38-41 (Healing at Simon's house),
 - C. 42-44 (Jesus preaches in the Synagogues),
 - E. 5:1-3 (Jesus teaches from the boat),
 - F. 4-7 (fishing activity),
 - G. v. 8 (Peter kneel),
 - H. 9-11 (calling of first disciples),
 - I. 12- 16 (Jesus cleanses a leper)
 - J. 17-26 (Jesus heals a Paralytic)

There are three symbolic features in the middle of Jesus' miracles of healing people. Jesus preaches in the synagogue refers to the ministry of Jesus on land and temple (temple represents the will of God and scripture), Jesus teaches from the boat representing the ocean/water (symbolizing purification) and the revealing of God's sovereignty to land, sea, and significantly human transformation. The calling of Peter and others to become Jesus' disciple is sacred. Perhaps, the *tautai* features are the characteristics Jesus was looking for in a person to become his disciple. However, Jesus didn't just want to call the fishermen to give them something better to do or rescue them from the oppressive political and economic system of the time.⁶¹ Instead, I interpret it as a path for man to find purpose.

⁶¹ Mailo, *Tautai Reading of Luke 5:1-11*, 21.

Moreover, Luke 5:1-11 portrays Samoan's inheritance *fa'asinomaga* (inheritance)⁶² from an islander's point of view. The *fale* (house)⁶³ represents the *tapua'iga* (worship) on land because every Samoan has a land and the ocean represents the Samoan identity as Oceanic people. From a *tautai* perspective, fishing underpins a call to *tautua* (serve)⁶⁴ or the service rendered in providing for the family. Luke's narrative uses a fishing activity to emphasize the "call to serve God."

3.2.3 Figures of thought - *Upega* (net) ⁶⁵

From a *tautai* perspective, v.10 highlights the symbolic significance of *upega* (net). Constable⁶⁶ shares Bailey's view⁶⁷ that it implies the catching of souls and giving them life. Jesus' saying in v.10 then closes the narrative with an open-ended question—how will Peter and his fishing companions go about catching people? From a *tautai* perspective, the answer is symbolic. The symbol of the net or *upega* represents the method of catching people. *Upega* is a cultural symbol of subsistence in a Samoan community, or one that gives life.

3.4 Setting - *Sa'ili i le tai se agava'a*

The setting of Luke 5:1-11 is in the waters. In this, I am reminded of the Samoan proverb *saili i le tai se agavaa* (the ocean is where *tautai*-ship is to be located). *Tautai*-ship is the capacity to steer and navigate the ocean, its movement, the fish patterns, climatic conditions and its surroundings. Therefore, from a Samoan perspective, Luke picked the perfect location and setting for the calling of the first disciples.

⁶² *Fa'asinomaga* means the birthrights or inheritance of the Samoan people to a land and title.

⁶³ Pratt, *Pratts Grammar Dictionary and Samoan Language*, 133.

⁶⁴ Nofoa'iga, *A Samoan Reading of Discipleship in Mathew*, 33.

⁶⁵ Pratt, *Pratts Grammar Dictionary and Samoan Language*, 72.

⁶⁶ Constable, "Notes on Luke."

⁶⁷ Mark L. Bailey, "Luke," in *The New Testament Explorer*, p. 102; Kenneth G. Hanna, *From Gospels to Glory*, p. 66.

The setting discusses the social-cultural, geographical, topographical, architectural nuances of the text according to Resseguie.⁶⁸ I also agree with Malbon in seeing the background of a story revealed by answering the ‘where’ and ‘when’ questions of a story plus location of time and space effects in a text. Thus, Malbon’s view of time and space in the text will also be used in this section. In collaboration, Malbon and Resseguie share an interpretational approach towards the setting of the text. This corresponds to a Samoan saying: *‘O le tele o sulu e maua ai figota.*⁶⁹

3.4.1 Geographical

Jesus is socially related to Peter because they are both from Galilee, the region in which Jesus’ Ministry started. Galilee shows the social and cultural background of the people in this particular society. Geographically speaking, Galilee is a small region with villages scattered around the lake’s coast, for an example Nazareth village of Jesus and Bethsaida of Simon Peter. Galilee is a 166 km² freshwater lake in Area, its width is 13 km, 21km in length with its maximum depth of 43 meters. The importance of knowing this information, is that it gives a picture of the mass number. of people dependent on the lake of Gennesaret for survival. Survival could be through subsistence, commercial and an employment provider. Jesus and Peter are not from Gennesaret yet they happened to meet there.

⁶⁸ James L Resseguie, *Narrative Criticism of the New Testament*, 87.

⁶⁹ This proverb is translated as: *the many lights used at night while fishing the more shellfish collected.*

3.4.2 Social and Cultural.

Luke 5:1-11 is part of Luke's Galilean narrative. This unit in Stein's⁷⁰ structuring of Luke is placed within Jesus' Ministry in Galilee (4:16-9:50). Galilee is the region in which Jesus hails from. During Jesus' time Galilee was a Greco-Roman region in the orbit of the Roman Empire.⁷¹

Judaism in Galilee was no exception. It, too, felt the impact of Greek culture, and no one can any longer imagine Jesus living as it were, on an isolated and untouched island of Semitic culture in a sea of Hellenism."⁷²

When Greece fails to continue their quest through Alexander's short reign (336-323BCE), the Hellenism culture continue to permeate throughout time and society. Greece was completely defeated by Rome in 146 BCE. Thus, right throughout Jesus Ministry and the apostolic age, the social and cultural world people lived in is known as the Greco-Roman world. Jewish people including, Jesus and Peter, belong to the Judaic monotheistic world which still awaits the one called the Messiah. Luke 5:1-11 is an event which begins to reveal the Messiah as someone who comes to fish for disciples.

Even though fishing in Galilee is part of an economic and political conglomerate of the elite groups as Maka Galuega⁷³ references Wilhelm H. Wuellner's⁷⁴ detailed explanation of the fishing industry in the Greco-Roman world, yet, fishing portrays social and cultural aspects. The cultural sense of the text is found in the practice of fishing as a way of life. In a similar way fishing in the Palestinian world is similar to the Samoa Island life. Fishing is a way of providing for the family. In Samoa it's a call to serve or *tautua* by means of taking care of the family.

⁷⁰ Stein, *Luke*, 151-294.

⁷¹ Mark A. Chancey, *Greco Roman Culture and the Galilee of Jesus*, Cambridge University Press, New York: Cambridge, 2005. 1-23.

⁷² Chancey, *Greco-Roman Culture and the Galilee of Jesus*, 2.

⁷³ Maka Galuega, "Jesus in Matthew 4:18-22; 8:23-27 and Tapapa – Tokelauan Master Fisherman," 16.

⁷⁴ Wilhelm H. Wuellner, *The Meaning of "Fishers of Men"* (Philadelphia: Westminster Press, 1967), 23-24.

3.4.3 Topographical (Lake of Gennesaret)

The Lake of Gennesaret is a Galilean landmark known throughout Palestine. It is the home of the fishermen. Luke independently uses ‘lake of Gennesaret’ and not sea of Galilee as other evangelists did. R. Steven Notley⁷⁵ notes that Luke corrects Mathew, and Mark on this matter with a more informed picture of the physical nature of the lake. Furthermore, the lake of Gennesaret is a land mark of an Old Testament prophecy fulfilled (Isa 8:23.)⁷⁶

3.4.4 Time and Space

I imagine that it took the whole day for the event in Luke 5:1-11 to take place. Jesus’ move to seek refuge by the boat adds a dimensional or spatial view for Him in relation to the environment of the setting in Luke 5:1-11. The fascinating fact is how Luke creates a more sensible environment where Jesus moves in as the center of attention. The crowd, Peter, sons of Zebedee, and the other boats whom they signaled in v.7 witnessed the event on that day. Luke increases his volume of eyewitness in light of certainty. In time, this is the moment in the story which connects Jesus to the physical and social environment of the text.

My presupposition regarding the physical environment of the story in relation to Jesus is that while Jesus was preaching, given the time of the great catch is daytime and a fine day most probably; not only that the people get to hear the word of God, the fishes of the Lake are connected to Jesus as well. I also believe that the lake was calm and the weather was fine.⁷⁷ Jesus superiority is revealed for he later calm the storm reported in Matthew 8:23–27, Mark 4:35–41, and Luke 8:22–25 (the Synoptic Gospels).

⁷⁵ R. Steven Notley, “The Sea of Galilee: Development of an early Christian Toponym,” *JBL* 128/1 (2009): 185.

⁷⁶ Notley, “The Sea of Galilee: Development of an early Christian Toponym,” 186.

⁷⁷ Jesus was preaching to a crowd

3.4.5 Temporal

Peter's statement in v.5 shows that the event happens in daytime. If the fishermen were washing their nets, then this indicates a morning time. Most probably, washing the nets in the morning is a sign hope, preparing in advance, before the night while day is for visiting the families. In viewing this in a cosmic time influence. By the morning, Jesus was teaching the crowd and could be finished at 12 noon. If this was the actual time of the event, it shows a powerful timing by Jesus to face the opposite, given fish that are caught at night, are trapped up by the net in the brightest time of the day. Nocturnal fish go deeper by the sun's location. Fish goes near the surface in the morning and in the evening and swim deeper by high noon.

3.5 Plot

Jesus goes inside-out on a one way move in the story. He came by the shore, moves to the boat, then back to the shore with followers. There are five divisions of Luke 5:1-11 in a plot form in my own view, especially in the matter of time. 1. The time when Jesus by the shores, when pressured in by the crowd, moves to the boats; he sat down and teach the crowd (v.1-3). 2. The fishing scenario, the miraculous catch and the act of sharing (vv.4-7). 3. Jesus' and Peter moment (vv.8-10). When they had brought their boats to the shore, they left everything and follow Jesus (v.11). Luke gives no glue in the text that Jesus on that day was coming out to look for disciples. However, the story as a significant part of the whole account of Luke depicts Jesus' Ministry in its early stage in which Luke 5:1-11 is part of. The call of the disciples through a fishing affair falls in the right place on the right time set by Jesus. Luke sets a chronological order of events in the sense that one event leads to the other. I see to this that Luke's presentation of this story is creating a clear and thorough path for Jesus who is coming to save the world.

3.6 Conclusion

This chapter discussed my exegesis of Luke 5:1-11 using the Narrative Criticism method according to the models of Resseguie and Malbon. Instead of using one scholar for this matter I chose two because I believe that this idea corresponds with one of the nuances of my *Tautai* world. There is a Samoan proverb originated from fishing which says: *‘O le tele o sulu e maua ai figota.*⁷⁸ This proverb can be translated as: ‘the more lights used on a fishing operation the more shellfish is found/caught and collected’. In short, both scholars almost have similar view on the elements of narrative criticism. Resseguie’s model is used to examine rhetoric analysis and Characterization, plus a part of the setting section. Malbon’s model will be used to examine time and space in the setting section and plot of the story.

After applying the elements of narrative criticism as the methodology for this paper, I was able to identify the textual and symbolic features in the text and how they function and play their roles in the text as a story and as a discourse at the same time.

In short, the method I have used helped me identify the symbols and textual richness of Luke 5:1-11 I needed to know especially from my *tautai* perspective which I will later elaborate in the next chapter.

Rhetorical Analysis led me to the symbolic recurrences of the word boat in the text and how I relate to it as a motif. One of my presuppositions for this paper is that the fishing affair was a genius divine movement of Jesus to use a cultural aspect for a social purpose. The frame in which Luke 5:1-11 is located shows an unusual event which later marks historical phenomenon about a great fish story ever told. In the ordinary look of events in Jesus Ministry, he just boarded a boat attract followers and then back to healing and teaching. Moreover, the net symbolizes one

⁷⁸ This proverb reflects an early Samoan tradition. Before flashlights arrive, the Samoan people used dry coco-nut leaves *‘aulama’* as a fiery light for fishing, this torch is called *‘sulu-aulama’* bundle of dried coconut leaves burning.

significant effect to the whole story. The net holds a *how* question of the story. In the next chapter these elements are being elaborated. This narrative leaves an open ending story and it is something that deals with catching people. Furthermore, on this ethics is needed to look at.

Characterization is the key of occupying the story by movements. In summation, each character had shown ones' functions and roles in the story. The dynamic moments of the story is found in the interaction of Jesus the main character and the crowd, to Peter with fishing partners and everyone around the estuary that day. The crowd as it always portrays contains people of all sorts, the pilgrims and the ordinaries, the sinners and the sick. Jesus and Peter are nevertheless classified in the marginalized society because they don't hold positions in the Judaism hierarchy (from temple authority to office roles). However, on that day, not only that the Messiah is revealed, Peter and the crew have been liberated free from being tax-payer fishermen for the Romans. Moreover, the placing of this text amidst other narratives shows the climax drawn to a unique moment on the boat. Jesus chose a geographical site to deploy his wisdom through a cultural aspect for the sake of the social mission. Fishing for people.

CHAPTER FOUR: USING *TAUTAI* PERSPECTIVE

4.1 Introduction

This chapter discusses the interpretation of the text made herein with the hermeneutical lenses of my *tautai* hermeneutic. The key to this task is by answering the following questions: Why *tautai* reading? What features of *tautai* found in Luke 5:1-11? As a Malua theological student, what does *tautai* means for me in light of the story/discourse in Luke 5:1-11 and especially in the calling of becoming a disciple of Jesus Christ through His Ministry?

4.2 Why *Tautai* reading?

My intention with the idea of *tautai* reading instigated from my past life and working experience. The gifts in which I believe are from God. Without completing tertiary education, my father gets me into working in order to provide for my family. At nineteen years of age, the work I was hired to was Fisheries law enforcement. I started as a casual worker for the government through Fisheries division of the Ministry of Agriculture and Fisheries 2003-2013. Despite the minimum wage I started off with, I interpreted the experience as a blessing from God. I get opportunities attending capacity-building programs overseas, plus the valuable experience observed and gained, especially in exploration of new grounds and socializing to different kinds of people with different cultural backgrounds. It was nevertheless a way of offering the service for my family, my country Samoa and '*mea-fa'alelotu*'.⁷⁹ My first sea-trip voyage took place on the Samoan Police patrol boat namely *Nafanua*.⁸⁰ One official trip took place on a US Coastguard

⁷⁹ Monetary and other kinds of donations that are offered willingly for the Church. Things that are paid willingly in relates to Church they are called *taulaga*.

⁸⁰ In a collaborative effort, the Ministry of Agriculture and Fisheries, together with the Ministry of Police work together through surface surveillance to monitor Samoa's EEZ from illegal, Unreported Unregulated activities.

vessel namely MV Coastguard Kukui.⁸¹ Lately, I was a Pacific Island Regional Fisheries Observer (PIRFO)⁸² for the Marine Resources of Cook Islands (2013-2017). During my Fisheries observer time, I was able to carry out observer trips on two types of Fishing boats called *The Long Liner* and *Purse Seiner*. Long line and purse seine are Fishing Methods which operate on large scale fishing boats.⁸³ Data collected on those observer trips are submitted to scientists and analysts of the South Pacific Commission's (SPC)⁸⁴ headquarters New Caledonia, and the Forum Fisheries Agency (FFA)⁸⁵ Honiara Solomon Islands, for analysis and considering of conservation management measures for the sustainability of the Fisheries Resource for the Pacific Island people. The fishing method equivalent to the fishing net in the story of Luke 5:1-11 is the purse-seine method.

Domestically, I've practically attended a few net fishing trials in my home village Tuana'i, and a few trips as paddler or *tauva'a* in a few spearfishing nights, and one trolling trial (*tuligā-atu*) out in the open waters. While working as a fisheries person, I've practiced *tautai* features throughout: fishing, weather monitoring, reading wind directions, and tide patterns, map plotting, identifying species of special interest,⁸⁶ and searching for good fishing grounds. Out of the many trips, I recall that the longest trip I've ever taken exceeded up to 100+ days on a one-way trip through Asian Fishing boats of which are mostly Chinese owned.

All in all, while boarding flights and sailing around, from my childhood years, it has always been my family's dream for me to serve in God's office. This dream resonated deeply in my heart

⁸¹ "Galulue fa'atasi Amerika ma Samoa I le Puipuia o le gataifale," <https://www.samoatimes.co.nz/galulue-faatasi-amerika-ma-samoa-i-le-puipuia-o-le-gataifale>.

⁸² "Fisheries Observer," <https://www.fisheries.noaa.gov/topic/fishery-observers>.

⁸³ "Longline or Purse Seine," <http://oprt.or.jp/eng/dr-miyakes-tuna-chat/longline-or-purse-seine>.

⁸⁴ "SPC: Oceanic Fisheries Programme," <https://oceanfish.spc.int>.

⁸⁵ "Pacific Islands Forum Fisheries Agency (FFA)" <https://www.ffa.int>.

⁸⁶ Part of the work of a fisheries observer is recording down the marine animal species observed during a fishing trip. Species such as, whales, dolphins, certain type of sharks, turtles, seabirds, rarely seen Bluefin tuna.

the whole time. Attending Malua Theological College in my observation is a path God has for me to become his instrument for his work. The work which I am taught and prepared by in a theological institution. The work which requires wholehearted submission just as Peter through his confession reveals Jesus' superiority. Luke 5:1-11 is both a story and discourse at the same time for me as a reader. It preached to me about considering ways to becoming a disciple of Jesus Christ and making disciples of Jesus out of people.

4.3 *Tautai* in Luke 5:1-11.

I have identified in the previous chapters the textual and symbolic elements gleaned out of the text using narrative criticism method according to Resseguie and Malbon. For the purpose of this paper, the story can be retold with readings of the text using *tautai* as the lens. My hermeneutical lens *tautai* is made out of my experiences being a Samoan, born and raised. Furthermore, one of the important part of this analysis is the identification of ethics and morals unfold by the text. On this account, this point will be elaborated in discussion of the emphasized elements.

In my *tautai* world, this is where I apply a Samoan criticism because, part of the Samoan wisdom, are proverbs derived from the cultural sense of fishing; all of which are mostly fishery related. From a sociological perspective, those Samoan proverbs have a linguistic significance to the Samoans because this is how they communicate, teach, and preach. Ethical impacts of proverbs, guide the good relationships of people.

My idea of retelling this story will be starting from the outline towards the deep. Thus the order will be starting from the setting, to the climax, to the characters, to my reader response. On this account, I would like to mention here three important aspects of the text in relates to *tautai* as the hermeneutic: 1) the net, 2) fish in the deep, 3) and Peter with fishing partners. In a quick inclusion

view, the net and Peter brackets the fish in the deep while Jesus oversee. This part divides the story into two divisions. This is a visit to the deep which later reflects back to Peter, James, and John, and finally to me as a reader. Three dimensions now appear where Jesus represents the Kingdom of God, Peter represents Galilee, and *tautai* represents a Samoan criticism. On the day of the miraculous catch, the two points of the story meets in the deep waters. These two sides represent by Jesus' *fetalaiga* and Peter's net. Jesus has the blessings and Peter must go after it.

4.4 *Saili i le tai sē agava'a*

This proverb in its common application means 'finding someone suitable for a specific task'. The Samoan word, *sa'ili* is equivalent to 'find, search, seek'; *i le tai* means 'the sea', and the word *agava'a* is made up of two words. *Aga* means 'culture and traditions' *va'a* - boat. In other words, seeking for someone who understands the nuances and the rules of the road in navigating a boat. Projecting in Luke 5:1-11, Jesus had to meet Peter on that day. Peter was maneuvering the boat while Jesus was preaching. As I believe in the catch of fish being miraculously caught, and the perfect timing by Jesus which in fact appeared to be His plan. Then I interpret Jesus' move in search for disciples, as casting a parallel impact to the Samoan proverb *Saili i le tai se agavaa*. Jesus the *Tautai* moves to the coast of Gennesaret to call His disciples who later became fishers of people. The fishing affair initiated by Jesus.

4.4 *Va'a o Manu (Boats of Blessings)*

In my analysis of the rhetoric influence of the text, I found 'boat' as the most repetitive word in the text. Boat is the object which Luke placed on the shore to make sense of the crowd pressing in on Him. The boats led to Peter the owner of the boat which Jesus had chosen. One significance of the boat's image is that this was the platform in which the two dynamics of the narrative took place. These two events are the miraculous catch of fish, and the calling of Peter

and his companions. The boat is a contributive symbol to Samoan proverbs. Being a Samoan reader the word boat in the text catches my attention because boat is an Island symbol. When this symbol (*va'a/boat*) appears, the next relatable image is Ocean, which means, not only it's an Island symbol but denoting a part of my Identity as one belonging to the Oceanic group, or related to the Ocean.⁸⁷ Moreover, EFKS' logo has the image of a boat, symbolizing the arrival of Christianity in Samoa, or a presentation of the Samoan nature as the people of Navigator Island.⁸⁸ Dr Ralph F. Wilson writes that boat or ship is an Ancient Christian symbol of Peace and a Life journey.⁸⁹ Moreover, in Samoa the pastor, priest, or Church minister and wife '*faifeau and faletua*' are called '*va'a ma ipu o le talalelei*.'⁹⁰ All in all, the '*vaa*' or boat, is useless without the presence of a *Tautai*.⁹¹

4.5 *O le upega e fili i le po ae tatala i le ao.*

In contrast, I am reminded of the Samoan fishing proverb, *o le upega e fili i le po, 'ae tatala i le ao* (The fishing net is knotted (or braided) at night, but opened (or untangled) in the morning/day. The fishing net knotted in the night and used in the day, is not a Galilean way to fish in reference to Peter's words in verse 5. Yet, in general, it's about a preliminary concern. The importance of being fully prepared. We usually make plans in the night and execute them in the day. In Luke 5:1-11, Jesus shows on a broad daylight, of what normally could be happening on a night. The significance of day and night shows the temporal control of Jesus over time. Jesus is a *tautai* of night and day.

⁸⁷ Filemoni Crawley's interpretation of *tautai* as people relating to the ocean.

⁸⁸ George French Angas, "Polynesia A popular description of the physical features, inhabitants, natural history, and productions of the islands of the Pacific. With an account of their discovery, and the progress of civilization and Christianity amongst them" Society For promoting Christian Knowledge London, <https://nzetc.victoria.ac.nz/tm/scholarly/tei-AngPoly-t1-body-d12.html>. (8 August, 2022),

⁸⁹ Ralph F. Wilson, "Ship as the Symbol of the Church, *Early Christian Symbols*: <http://www.jesuswalk.com/christian-symbols/ship.htm>

⁹⁰ The pastor or the church minister and wife are called vessels and cups for the gospel. The word vessel appears in King James version of the Bible Rom 9:21-23.

⁹¹ If a person then is a vessel or *va'a* then that person as vessel should be driven by Jesus the *tautai Matapalapala*.

The, *upega* or net holds the answer to one of the questions against the open ending story. What net is there to catch people? I take this as not necessarily meaning to catch people as for fish in the text, but rather the relationships created through consideration of social and cultural values. From a *tautai* perspective, the net is a traditional fishing gear as well as a fishing method. This cultural motif symbolizes idea. The net is made up of a diagonal pattern called the mesh or *matā'upega*.⁹² The size of the mesh shows the size and type of fish or the target species. Its use symbolizes a tool for survival. Malua Theological College in my own observation, represents the materials I need as a *tautai* fishing for people of the kingdom of God.

4.6 *Tu'utu'u i le loloto le tofā* (Luke 5:4)

When I read Jesus' words in Luke 5:4, I am reminded of the saying that is often used in making a Samoan formal speech in the context of a village council meeting, or the meeting of high chiefs, *tu'utu'u i le loloto le tofa* (profound thinking and decision-making). In the text, the deep water is where the fish are and only Jesus knows. Jesus' commanding Peter to cast the net in the deep reveals a divine saying of Jesus which is called the *fetalaiga* or a speech of a Samoan chief. In the bible, this Jesus saying corresponds to Gods words in the creation story (Gen 1:6,9,14,20,24,26) "And God said." Peter's words in v.5, "Yet if you say so" is about two important things: it's about a proof of Peter's faith, and the revelation of Jesus nature as God. Jesus' words never fail. The fish listens, and so as the human heart. Peter obeyed and later confessed.

Furthermore, from a *tautai* perspective, 'the deep' is where the Samoan *tofā* is from. 'To put out in the deep' is a call to think wisely. *Tofa* is the wisdom of the elders in Samoa. The mood

⁹² Pratt, *Pratts grammar dictionary and Samoan Language*, 213.

of this saying in Samoan is always said with great concern especially in decision makings. In the text, Jesus offers Peter a chance to go deeper for better. Jesus demonstrated a love responsibility out in the deep.

Furthermore, one important aspect, the *taliuta* or *tapua'iga*⁹³ or ones who are praying for the success of a fishing trial. This *tapua'iga* is a responsibility of the elders and the whole family or '*aiga*'. These are the ones who bless a *Tautai* before leaving to fish. The *taliuta* or *tapua'iga* are ones to whom the fish is for. In return, the *Tautai* is blessed by them as a compliment for the service of providing for the family. It may consist of retired fishers or *Tautai Mataplalapa* (due to old age). They would tell the active *tautai* of a perfect spot for fishing. Jesus, the crowd, and families of Peter and his crew are the ones who represent the *Taliuta* or *Tapua'iga* in the story of Luke 5:1-11. On the other hand, the *Tautai Matapalapa's* responsibility is to share his wisdom and knowledge to the following generations.

4.7 Ta'ialalo le i'a a le 'aiga Sā Sa'umani (humble yourself)

This proverb is originated from a Samoan legendary story. Its meaning simply means 'be humble.' In the text, Peter as one of the round characters of the story had shown what is meant to humble oneself. This Samoan proverb refers to a hooked big fish that is not hauled up but let it stayed underwater by the fisher holding on to the line with the fish hooked on it. If this was a fishing game, the one that is handling a huge fish this way is a sign of not showing off to other fishermen of the result. To oversee the situation in the text, there is a picture being revealed. Jesus in the boat was at a lowest position, for He was sitting and teach the crowd who were probably be

⁹³ *Tapua'iga* is literally translated as worship, the word is generally applied to prayers for the success of any endeavor (worshipping God, fishing, sports, education, work etc...). *Taliuta* are the people who are praying for the success of the fishing trial. Made up of two root word '*tali*' meaning 'to wait' and '*uta*' refers to land. Those who pray and wait from the land.

sitting from high grounds, while Peter stands mending the nets with his fishing partners. When Peter saw the huge amount of catch, his next move to fall down at Jesus' feet took him to the lowest position than to every character in the story.

4.8 *Fa'aa'e le tai* (Let's go fishing)

In Luke 5:1-11 the above Samoan saying is similar to Jesus saying in verse 10. Traditionally, it's a pre-fishing note, it means prepare for fishing. In both worlds (Greco-Roman and *tautai* world) and otherworldly, this is important because there is a Samoan saying: *E leiloa e le tautai ni taga e fai i le vasa pe a motu ma le taula*. A *tautai* must be well prepared before going out fishing because it is hard to regret mistakes out in the waters. I am sure of this nuance of *tautai* from a seaman experience.

4.7 Conclusion

As previously stated, my *tautai* hermeneutical approaching of Luke 5:1-11 reveals a theological, social and cultural interpretations of the text reflecting back to my reader response part. In doing so, I have drawn my analysis of the story in a different way. This way is simply a graphic view of the text as a story and discourse. The storyline has a unique structure. In a chronological order of events, other intriguing features of the text revealed. My Samoan criticism, is based from the proverbs which are formed in the context of the traditional fishing as a cultural aspect. Using *alagaupu* or the Samoan proverbs is a meaningful way the Samoan people communicate.

CHAPTER FIVE: *TAUTAI A'E*- SHARING THE CATCH

Starting from the bigger picture in the outline, Galilee in Luke 5:1-11 represents the Mediterranean seas corresponding to the Pacific Ocean where Islander Criticism is from. Narrowing down to the national level, *tautai* reading becomes a local method namely Samoan Criticism. On this note, especially for the purpose of this paper, Samoan criticism was able to have the text analyzed and have the textual and symbolic features identified, for my Samoan reader response. In doing so, I chose the concept of using a few of the Samoan proverbs originated from fishing as a cultural aspect, and its hermeneutical use in transforming biblical messages from biblical texts, which are useful for social relationships, as a method of interpretation.

In Luke 5:1-11, I find, the narrative's setting, plot, characters, and rhetoric analysis of the story in Luke 5:1-11 as all *tautai* related. What has been revealed is the notion of Luke, to cast the spotlight onto Jesus' who moves the whole story from plot, to His power of moving the characters, making sense of the story's setting, and disclosure of a discourse out of Luke 5:1-11 as a story. This was done by examining the *tautai* characteristics of the text. Luke kept on proving of what he stated in the first opening verses of his whole account (1:1-4). Luke is a unique storyteller of the New Testament; every detail of his account is reasonable. Slawomir Szredka⁹⁴ emphasized the importance of eyewitness as well as the new studies on Peter to offer enough insights to justify a fresh examination of the possibility of any sources behind Luke 5:1-11.

On the one hand, Jesus the master fisherman or the *tautai matapalapala* demonstrated the kingdom of God through a fishing trial propped by the calling of Peter and fishing partners as his first disciples.' Highlighted earlier, is Jesus' moving in control of time. Luke portrays the Jesus he wishes for us to know. He is God who was in the midst of human's social and cultural affiliation.

⁹⁴ Szredka, "The Call of Simon Peter in Luke 5:1-11: A Lukan Invention," 174-175.

William Hendriksen⁹⁵ explores a fivefold theological interpretation of Luke 5:1-11: 1) Jesus' *Practical Wisdom*, revealed in verse 1 to verse 3. Jesus had been preaching in synagogues, Temple, a convenient spot on the mountain or a house or desert but now in a fisherman's boat. He had healed Peter's mother in Law but now asking Peter to do something for Him. I see to this as the will of God in searching for people to do good cause. God wants us to get involved. 2). Jesus' *penetrating knowledge* speaks of His divinity that He as a son of a carpenter telling the fishermen to launch out in a spot where the fish are. This sounds strange. But where does His Fishing Knowledge is from? Given the time this event happens is sometime around noon after preaching to the crowd. It is impossible to catch fish in a broad daylight. 3). His Lavish Generosity (6-7) refers to the miracle of the shoal of fish leading to the practice of sharing by the two boats filled with fish nearly sank. 4). Jesus' Ineffable Majesty (8-10) revealed when Peter realizes that Jesus is Lord. Peter stumbles at Jesus' feet is a recognition of his unworthiness as contrasted with Christ's Greatness and Holiness. 5). *Jesus' profound mission-mindedness (10-11)*. What has happened shocked Peter and Jesus was well aware of it. "Have no fear" expresses the fact Jesus knows of Peter's emotions. Peter and his companions are now called to be Disciples to catch men.

Furthermore, there is one intriguing fact of the text revealed from the analysis. It is a graphic view of the text which shows the climatic point of the story. The text has moved me as a Samoan to use Islander criticism compared to the moving events of the narrative in the early first century. Jesus in the end, became the central idea of Luke 5:1-11 in a sense that his *tautai* characteristics are that of God. He only speaks or *fetalai* and the deep responds. I have attended a fishing trip with promising results and having caught nothing repetitively.

⁹⁵ Hendriksen, *Luke*, 280-285

Metaphorically, in relation to the Church especially for the Ministry of EFKS, the story turns out to be a discourse for me as a reader. *Tautai* characteristics on this note are Christian morals and ethical principles, a person considers in becoming a disciple of Jesus Christ. In the contemporary world of the Church, reviewing Luke 5:1-11 through *tautai* reading, is a sociological concern in relates to Church which revealed through fishing as a cultural practice. Fishing is a gift from God, it's a symbol of survival and love in both worlds (Mediterranean and Pacific Islands). In demonstration, the fishing event reflects an ideal picture of the Kingdom of God. The kingdom which consists of any type of person according to Luke's perspective. On a perfect time and space, Jesus the *tautai* caught fish and people.

I have identified some of the *tautai* characteristics in Luke 5:1-11 yet, my part as a reader is finding my reflection in the story. As a member of the EFKS Church, the text mirrors life in terms of discipleship and service for Jesus Christ and His Church. God seeks and wishes to get as much people involved in His Kingdom. Even the low laboring men such as the fishers from Galilee. For EFKS the cultural symbols have already been around but overseen. To go out fishing is culturally an act of love because it's a service for the family. The boat depicts ones' service of carrying the Gospel message through. We are only empty vessels. The net symbolizes the method or idea in which people are called for God's Kingdom. *Tautai* in Samoa is culturally a person with courage, determination and humility. To catch people, is not necessarily to grab someone by the hands, but rather I see to it as a reflection of the image of God through living the appropriate morals and ethical standards of the Christian life.

Lastly but not the least, is my institutional reflection of *tautai* via Malua Theological College as a student. This picture is found in the relative point of the text as a story from verse 4 to v.6. Entrance to Malua requires emptying oneself inwardly while undergoing a Spiritual

capacity building enhancement. Each part of this program can be seen as the mesh of the net or *matāupega* as in *tautai* terms. By satisfactory means, the concept of the triangle of life, body, mind, and soul or *tafatolu* is found to be well magnified and considered through the service and materials delivered by Lecturers appointed to by the Church. The materials delivered are that of Theology, Biblical studies, Church history, Practical Theology, and Ministerial training in relation to Church responsibilities such as the ability to conduct worship or ceremony. In the modern days, metaphorically speaking, and from a *tautai* perspective, the tide and current aren't the same anymore. The emergence of the digital era depicts the influence of youth in a contemporary world. I suggest an internal healing of social issues by delivering the gospel in ways they easily understand about the salvific supreme notion of God for the World. Deeper in the human heart there are God's gifts such as the talents people are equipped with (e.g., performing and visual arts, carpentry, fishing etc.). Luke 5:1-11 is a perfect picture of God's searching deep inside of Peter as a fisherman. *Tautai a'e* is a conclusion statement which is said to fishers returning back home safely with fish for food. As a Christian, what does it mean by catching people. The demonstration is clear, fishing for people is a social concern, ones need to look out for each other.

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