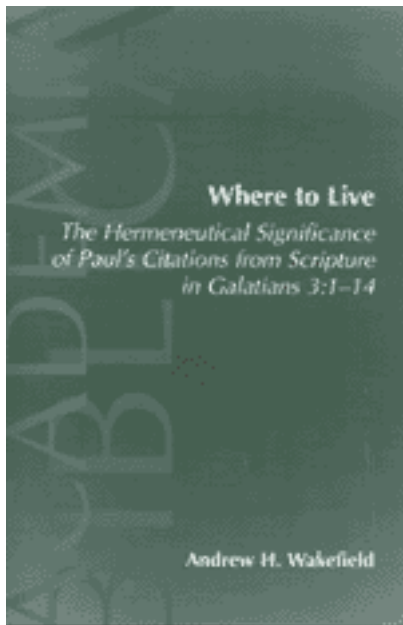


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Wakefield, Andrew Hollis

Where to Live: The Hermeneutical Significance of Paul's Citations from Scripture in Galatians 3:1-14

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The meaning of Gal 3:1–14 is difficult to determine in large part due to uncertainties about how Paul uses a cluster of biblical citations in 3:6–14. Accordingly, Wakefield, in this published form of his dissertation written under the supervision of Richard B. Hays, seeks to use the methods of intertextuality to unravel the function and significance of these citations and thereby to contribute to an understanding of Paul's view of the law in Galatians.

In an opening chapter, Wakefield sets out the problem: Paul cites six scriptural passages in Gal 3:6–14, and there is no scholarly consensus about what Paul means to say through these citations. This is especially problematic because Gal 3:1–14 forms the beginning of Paul's defense of his gospel in Galatians and is likewise key for uncovering Paul's view of the law, in particular what he thought was wrong with the law. In contrast to previous efforts to untangle the meaning of the citations, Wakefield intends to examine how they function together rather than how they are used as separate proof-texts.

In the second chapter Wakefield seeks to put his study within the context of recent scholarship concerning Paul and the law. He begins by reviewing the "traditionalist" understanding of Paul and the law stemming from Luther, namely, that what is wrong

with the law is that no one can keep it or that the one who tries to keep it is necessarily engaged in self-righteousness. Wakefield favors the critique of this traditionalist view represented by E. P. Sanders and others—the so-called “new perspective”—but contends that the new perspective does not satisfactorily explain some aspects of Paul’s view of the law. Finally, he summarizes recent proposals by J. M. G. Barclay, who sees in Paul’s thought a strong link between Christian identity and behavior, and J. L. Martyn, who stresses Paul’s call for believers to live in the new creation, since these proposals will inform Wakefield’s later analysis.

Next Wakefield offers a summary of scholarship on Paul’s use of scripture both in general and in Gal 3:6–14. With respect to the latter, he notes, on the one hand, that there are tensions between the citations and Paul’s argument. For example, in Gal 3:10 the citation of Deut 27:26 seems to prove that those who do not do the law are under a curse, the very opposite of Paul’s claim that those who rely on the law are under a curse. Wakefield considers several solutions to this tension, such as the “missing premise” solution (i.e., one must assume that no one can do the law perfectly, so all receive the curse), and finds them wanting. On the other hand, there are tensions between citations. Thus, in Gal 3:11–12 Paul cites Hab 2:4 to prove that the righteous live by faith but then seems to contradict himself by quoting Lev 18:5, which requires living according to the law. Wakefield explains that previous attempts to resolve this tension have not succeeded.

A final preliminary chapter describes the theory of intertextuality, along with some examples of its applications in biblical studies. Here intertextuality is said to study a given text in terms of its relation to other texts—potentially all other texts. So to proceed down a manageable path, an interpreter must delimit the scope of the other texts that will be considered. For his examination of Gal 3:6–14, therefore, Wakefield opts to examine texts in the world of the text producer (Paul) within a diachronic perspective (those scriptural texts cited in Gal 3:6–14). Further, Wakefield states that he will employ the concept of “ungrammaticality” as developed by Michael Riffaterre. Ungrammaticalities are difficulties in a text that are resolved only in light of an intertext, which is a single underlying matrix of meaning from which the whole derives. Moreover, Wakefield draws on Joseph Culler’s idea of “presuppositions,” which are unstated logical or practical propositions implied by a text.

In chapter 5 Wakefield makes his case for understanding Gal 3:6–14. He identifies a chiasmic structure in Gal 3:1–14, where 3:11–12 form the central unit. These verses cite Hab 2:4 and Lev 18:5, both of which include the word “will live” and in effect present competing options for how believers are to live. This leads to Wakefield’s first key point: 3:11–12 is not about how one gains life (soteriology) but about how one carries out life

(behavior); this, moreover, constitutes the crucial intertext that is presupposed throughout the passage. His second key point is that $\delta\eta\lambda\omicron\nu$ (“it is evident”) in 3:11 is to be taken with the second $\omicron\tau\iota$ clause instead of the first, which yields the reading, “since no one is justified by the law, it is evident that the righteous will live by faith.” In other words, Hab 2:4 is the conclusion of the syllogism, not the premise, or, more plainly, having “gained life” by faith, one should also “carry on life” by faith.

Armed with the intertext derived from 3:11–12, Wakefield proceeds to argue that the meaning of the other biblical citations can be uncovered. Thus, in Gal 3:10, Deut 27:26 does not concern whether one can fulfill the law but whether one should live in the age of the law and its curse or live in the new age of faith and its blessings. In this way, the meaning of the book’s title, *Where to Live*, becomes clear: in Gal 3:1–14 Paul argues that those justified by faith should live in the new creation, not in the old creation characterized by the law, the curse, and death. In a final chapter Wakefield assesses how his thesis sheds light on the broader question of Paul and the law.

The major contribution of this volume is that its central claim—that in Gal 3:1–14 Paul is speaking primarily not about how one gains life but about how one lives life—seems correct. This of course is consistent with much of what else Paul says about the law and faith in Galatians. For example, once justified, Paul refuses to return to the law, because he died to the law and now lives to Christ, that is, lives by faith in the Son of God (2:18–20; see also 5:6); or now that faith has come, believers are no longer under the law, which previously served as a disciplinarian (3:24–25); or if one is led by the Spirit, one is no longer subject to the law (5:18). Now, however, Gal 3:1–14 may be enlisted with these texts to demonstrate that Paul did not envision the law as a rule for Christian living, contrary to the claims of some Pauline scholars that Paul did see the law in this way. In addition, a number of the perceived tensions in Paul’s use of scriptural citations are resolved, particularly the seeming contradiction between Hab 2:4 and Lev 18:5.

On the other hand, I am not sure Wakefield needed the tools and terminology of intertextuality per se to arrive at his conclusions. The heart of Wakefield’s thesis is argued on the basis of the text’s literary structure (a chiasm) that pointed to its central theme (in faith one lives in the new creation), which in turn provided a lens for interpreting the passage as a whole and, on the basis of grammatical analysis, of how $\delta\eta\lambda\omicron\nu$ was related to two $\omicron\tau\iota$ clauses. This is not to detract from Wakefield’s findings but to observe that intertextuality is not too far removed from older literary-critical approaches.

More substantively, while Wakefield is correct to distinguish in Paul’s thought between faith as a way of gaining life (soteriology) and faith as a way of carrying on life

(behavior), he may at times separate them too much. Paul himself does not always seem concerned to keep these two aspects of faith apart. This is evident in Gal 2:15–21, where Paul refers to how one gains life by faith (2:15–16), then how one lives life by faith (2:17–20a), but appears to return to how one gains life (2:20b–21). In other words, for Paul, becoming righteous by faith, being righteous by faith, and living righteous by faith were part of the same package of righteousness. Or in more traditional theological terms, though Paul might at points distinguish between justification and sanctification, he never separates them, speaking of them as part of the same reality. So while Wakefield may be correct to hold that Gal 3:1–14—and perhaps Galatians as a whole—is primarily about behavior, the theme of gaining life through faith is still present.

Finally, in his last chapter Wakefield relates his interpretation of Gal 3:1–14 to other passages in Galatians (3:19–4:7; 4:21–5:1), as well as to Paul’s view of the law more generally. Here I would have liked to have seen how his thesis about Gal 3:1–14 related to the immediately succeeding passage in Gal 3:15–18, which seems to lend itself more readily to the issue of how one gains life than how one lives. In a similar vein, if Wakefield is correct that Paul prohibits living according to the law because it is part of the old creation marked by a curse, how should one account for Paul’s affirmation in 1 Cor 9:20 that, although he is not under law, he becomes as one under law to win Jews? Not surprisingly, therefore, *Where to Live* does not settle all of the questions connected to Paul’s view of the law (and Wakefield, of course, never presumes to), but it does offer a reasonable case for interpreting Gal 3:1–14 as primarily about Christian living. Accordingly, *Where to Live* should find a place in continuing discussions of Paul and the law.