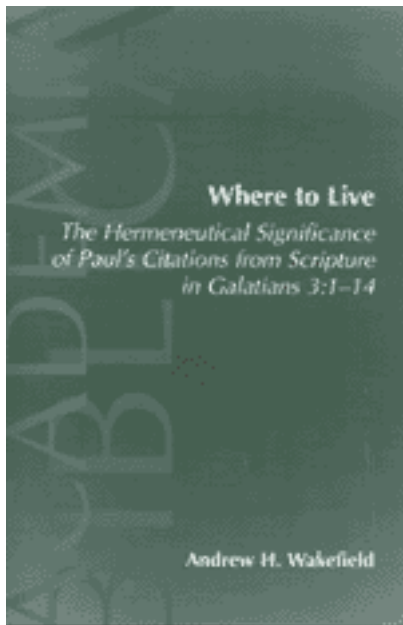


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Wakefield, Andrew Hollis

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

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Originally written as a dissertation at Duke University under Richard B. Hays, *Where to Live: The Hermeneutical Significance of Paul's Citations from Scripture in Galatians 3:1-14* by Andrew H. Wakefield applies selected tools of intertextuality to examine Paul's citations of Scripture in Gal 3:1-14. Despite the widely acknowledged importance of Gal 3:1-14 in discussions of Paul's view of the law, scholars remain divided over questions such as why Paul rejects the law, why the Galatians are tempted to take up the law, and (most importantly for Wakefield) how Paul attempts to persuade the Galatians not to take up the law. Wakefield proposes that a closer look at how Paul's scriptural citations "function within Gal 3:1-14 to contribute to its meaning" has the potential to provide new insights into this passage (6).

Because Gal 3:1-14 is a crucial passage for Paul's understanding of the law, chapter 2 explores the question "what is wrong with the law according to Paul in Gal 3:1-14?" He surveys the Lutheran/traditional approach (represented by Luther, Bultmann, and Schreiner) and the New Perspective (specifically Sanders and Dunn), as well as alternative solutions (Barclay and Martyn). Although expressing some level of dissatisfaction with all these options, Wakefield suggests that the insights of Barclay and Martyn may provide a way forward if appropriately modified. Barclay's thesis that

identity and behavior are inseparably bound to Paul's discussion of justification in Galatians leads Wakefield to conclude that any examination of Gal 3:1–14 must be prepared to appreciate how Paul's negative statements about the law address not only identity maintenance but also behavior. Wakefield adapts elements of Martyn's apocalyptic approach to Galatians, agreeing that Paul rejects the law because it is part of the old cosmos that God has brought to an end by decisively acting in Christ.

Chapter 3 provides an overview of Paul's use of Scripture. After a brief discussion of general approaches to Paul's use of Scripture, Wakefield looks specifically at Gal 3:1–14 and the tensions that Paul's citations create within the argument of the passage. None of the so-called standard solutions¹ prove satisfactory to Wakefield because they are all based on the erroneous assumption that Paul's remarks are soteriological in nature; instead, he claims, they should be understood within an eschatological/apocalyptic framework. In other words, rather than addressing the question "how is one saved?" Paul, according to Wakefield (following Martyn here), is answering the question "what time is it?" instead.

The desire to understand how the scriptural citations function in Gal 3:1–14 leads to a discussion of intertextuality in chapter 4. Wakefield focuses his discussion of the theory of intertextuality around two sets of options: text production versus text reception and diachronicity versus synchronicity. Two important conclusions follow from this discussion: (1) intertextuality "does not address a number of key hermeneutical issues," including the locus of meaning, the normativity of textual meaning(s), and how one assesses the validity of an interpretation; (2) intertextuality, because of its "hermeneutical flexibility," is less of a break from traditional historical studies than is often claimed (110–12). From this analysis of intertextual theory, Wakefield identifies three points of exploration necessary to determine how Paul's citations contribute to the meaning of Gal 3:1–14: (1) how citations work in general; (2) how the problematic features of a text contribute to its meaning; and (3) how the citations function specifically in Gal 3:1–14 to contribute to its meaning. Two intertextual tools are selected for these tasks. The first is that of ungrammaticalities (taken from the work of Michael Riffaterre), which are "anomalies not only at the level of grammar and syntax, but also of form and structure, or of style, or of linguistic or cultural expectations" that force the reader to read the text again (124). The second tool, borrowed from the writings of Jonathan Culler, is an exploration of the presuppositions of the text, whether logical (anything implied to be true by a sentence) or pragmatic (dealing with context) in nature (128–30).

1. These include a missing premise (Schreiner), a misunderstanding of the law (Cranfield, Dunn), citations are incidental to Paul's argument (Sanders), citations are from Paul's opponents (Martyn), or Paul is simply inconsistent (Beker).

These two tools are finally applied to Gal 3:1–14 in chapter 5, the longest in the book. The ungrammaticalities created by the citations are resolved by recognizing their chiasmic structure. This chiasm reveals that the main issue here is that of “life” in contrast to “life”; in other words, the focus is not on soteriology but on living righteously in the present. Paul’s use of the citations presupposes their authority and applicability but does not demand that they function as proof in his argument. (In passing, it should be noted that this conclusion is based on Wakefield’s conclusion that the *δηλον* in Gal 3:11 goes with “the righteous will live by faith” rather than “no one is justified by the law before God,” as is usually concluded; see 162–67 and 207–14 in the appendix for his defense). Instead, the citations provide a contrast between two ways of carrying out life.

The final chapter (6) applies these insights to the question of Paul and the law and living in the Spirit. Wakefield concludes that for Paul the problem with the law is that it is part of the old age, and as such incapable of producing righteousness. At best the law functions as a *description* rather than a *prescription* for Christians. Fulfilling the law is not the same as keeping it; instead, fulfilling the law actually means transcending it by living in the Spirit. The presence of the Spirit renders the law unnecessary as a guide for the Christian, because living in the Spirit “actually and practically works to produce behavior even for believers who have not yet experienced the fullness of the new age” (202). Just as one need not create and follow a strict set of rules for avoiding an affair when one is with one’s spouse, so (according to Wakefield) the Christian does not need the law to avoid sin because the presence of the Spirit makes the law “superfluous” (203).

Wakefield displays an excellent grasp of the literature on both Paul and the law and intertextuality, though his discussion of both could have been shortened to allow for a more detailed exegesis of Gal 3:1–14. Perhaps most helpful is Wakefield’s discussion of intertextuality, which combines readability/accessibility with substantive and perceptive analysis. He helpfully demonstrates that intertextual studies can be used by those who regard meaning as residing in the intention(s) of the author, the response of the reader, or somewhere in between, resulting in his conclusion that intertextuality is not as decisive a break from traditional historical-critical studies as is often claimed. An additional contribution is Wakefield’s discussion of *δηλον* in Gal 3:11; whether or not one agrees with his conclusion, his survey of the construction *ὅτι . . . δηλον . . . ὅτι* in Hellenistic literature between the third century B.C.E. and the first century C.E. provides critical data for interpreting Gal 3:11.

With regard to Wakefield’s reading of Gal 3:1–14, however, the results are less persuasive. His conclusion that Paul uses *ζῶω* in 3:11–12 to refer to “living a righteous life” rather than “gaining life” not only fails to do justice to the soteriological emphasis of the larger context of 3:1–14 (as well as 3:15–18) but also introduces a significant chiasm

between “living a righteous life” and “gaining life” that would have been foreign to Paul’s thought. At this point Wakefield appears to depart from his earlier conclusion that identity and behavior are inseparably linked. How one “lives a righteous life” is in fact a reflection of who/what one is trusting in to “gain life.”

Wakefield has made a substantive contribution in the effort to understand Paul’s use of the scriptural citations in Gal 3:1–14. Those who continue to work in this difficult passage will benefit from *Where to Live*, even if they must part company with his conclusions on the larger issues of Paul and the law.