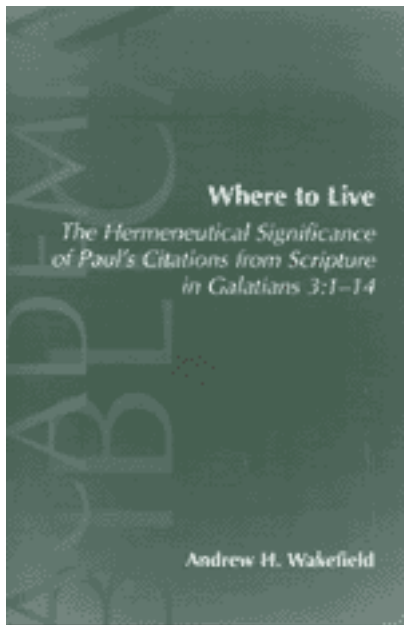


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**Wakefield, Andrew Hollis**

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

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This work is a revision of the author's Ph.D. dissertation written under the supervision of Professor Richard Hays at Duke University. In his investigation, Wakefield attempts to resolve, or shed new light on, what New Testament scholars in general, and Pauline scholars in particular, unanimously view as one of the most difficult passages to interpret: Gal 3:1-14. The means by which the author wishes to accomplish this goal is by incorporating insights from field of intertextuality. I will first give an overview of his work and then offer some critiques.

After a brief introduction where he sets up the interpretive problem, Wakefield devotes three substantial chapters to summarizing and analyzing three major issues in Pauline scholarship: (1) Paul and the law; (2) Paul's use of Scripture, with special application to Gal 3:1-14; and (3) the field of intertextuality and how it has been applied to biblical studies. The first section on Paul and the law covers ground familiar to most readers. Here Wakefield begins by summarizing the traditional "Reformation" position on the law and its variations and surveys how interpretive approach has been followed by the majority of exegetes until the work of E. P. Sanders (1977). After reviewing this "new perspective," the author surveys a few samples of traditional and quasi-traditional responses to Sanders and Dunn (via Westerholm, Thielman, and Schreiner). He then

concludes this chapter with two (different) alternative approaches set out by John Barclay and Louis Martyn. This section is not comprehensive, covering all the main contributors, but instead focuses on a select few key players in the field. Wakefield's treatment is clear, and his criticisms of each approach are astute.

In chapter 3 the author gives another summary and analysis of current research on Paul's use of Scripture. Wakefield's survey begins with a brief section on two areas on focus: (1) how Paul *quotes* Scripture, and (2) how Paul *interprets* Scripture (57–65). He then devotes the bulk of this section to how authors have analyzed Paul's perplexing hermeneutic in Gal 3:1–14 (esp. 3:6–14), a passage replete with Old Testament citations. This chapter sets up his thesis as a whole in that Wakefield reveals the flaws in all the past treatments to this passage. In what seems to be the apex of this section (80–94), Wakefield reveals that there are three major conclusions that authors have made concerning the citations in Gal 3: (1) there is no contradiction between the citations but rather a “missing premise” that the reader must supply to resolve the tensions (Schreiner, Gundry); (2) there is a contradiction, and this is a problem only for modern readers, not for Paul and his contemporaries (Beker, Gignac, Martyn); and (3) Paul did see an apparent contradiction but tried to solve it in the letter itself (Dahl, Vos). Wakefield critiques all these approaches and proposes that the common problem that they all possess is that all these past treatments assume that Paul's argument is a soteriological one (esp. 95). More on this last point below.

The next section surveys the field of intertextuality and how this discipline has been recently incorporated into biblical studies, due mostly to the work of his advisor Richard Hays (*Echoes of Scripture in the Letters of Paul*, 1989). Wakefield offers yet another fine analysis of intertextuality both in the field of literary studies in general and in biblical studies in particular. He shows that the discipline is incredibly broad and can be used to focus on “text production” (focusing on the author) as well as “text reception” (focusing on the reader). At the end of this section, Wakefield takes somewhat of a mediating position, much like his advisor, and draws heavily on the work of Michael Riffaterre (see 123–28) and Jonathan Culler (128–30).

After 130 pages of summary and analysis, Wakefield applies his framework to the text of Gal 3:1–14 in chapter 5 (131–88). The author first points out that the citations of 3:6–14 are laid out chiastically, and based on his “strong intuition” (138 n. 22) he finds the focus to be on the innermost and outermost points in the chiasm (i.e., the citation of Hab 2:4 and Lev 18:5). Thus, “The center of the two citations, the point around which the contrast is drawn—and therefore, the center of the whole chiastic structure of this section of Paul's letter—is *zesetai*” (139–40). This observation will prove to be crucial for his entire thesis. In the end, Wakefield finds that the life referred to in *zesetai* (“will live”) is not

eternal life to be gained as such but life in a locative sense, that is, “how to carry out life” (145). Wakefield’s analysis of Gal 3 reveals many more exegetical insights that are extremely helpful, but it is this main observation that has given rise to the title of the book, *Where to Live*. As hinted at before, the author finds that past treatments have erroneously supposed that Paul is arguing on a soteriological level rather than an eschatological, or apocalyptic, level. Wakefield writes: “the *primary* focus of this matrix continues to be non-soteriological, in the sense that it does not focus on *whether* one has life, but rather on where one who has life lives” (183). Again, he concludes:

The key insight is the intertext or matrix, “where to live,” that provides both coherence and significance to the difficulties of the passage. This intertext is fundamentally eschatological in its implications, but primarily non-soteriological in its application in this passage. On the one hand, this intertext speaks not of different physical locales, but of different aeons; Paul is reminding the Galatians that they live, not in the old age, but in the new creation inaugurated by Christ’s death and resurrection. On the other hand, at least in this passage, this intertext does not primarily speak about whether one lives, or how one gains life, but rather about where one who lives will carry out life. (184–85).

Wakefield should be greatly commended for this work. It indeed contributes to a difficult area in Pauline studies and deserves to be reckoned with by anyone wishing to make further contributions to Paul and the law or Gal 3. Specifically, I found his three summary chapters the most helpful part of the book, especially his superb summary and analysis of the perplexing field of intertextuality. Nevertheless, I have two major areas of critique, which will be summarized below.

First of all, his treatment of Lev 18:5 in Gal 3:12 is inadequate for various reasons. He concludes that the Leviticus text (“he who does these things shall live by them”) “should not be understood instrumentally, but rather locatively” (175). Thus, Paul is attacking those who wish to have their lives regulated by the law, not those who are trying to gain life (eternal) by the law. The first problem I have with this locative interpretation is simply that this is exactly what James Dunn has been arguing for, but Wakefield never mentions this (see, e.g., Dunn, *The Theology of Paul the Apostle*, 152–53). To be sure, Dunn argues for a sociological understanding of the passage, and Wakefield argues for more of an apocalyptic understanding. Nevertheless, Wakefield’s proposed interpretation of the verse is not as novel as it seems. Furthermore, with regard to this locative understanding, this interpretation goes against the common early Jewish understanding of this text (see, e.g., *Pss. Sol.* 14:2; CD 3:16–17; 4Q266 frg. 11 12; 4Q504 frg. 6 ii 17; *L.A.B.* 19:9; 23:10; 4 *Ezra* 7:21; 14:22). Even if he believes that Paul is going against the grain of his Jewish contemporaries, a plausible option, he should have at least made this

known. Rather than looking at how the Leviticus text has been view by Paul's contemporaries, Wakefield argues from the original context from which the citation has been drawn (171). This, however, seems to conflict methodologically with Wakefield's project as a whole, which seeks to resolve the question, "how do the citations function within Paul's argument" (96). Furthermore, even if Wakefield wishes to bring in the "original context" into his argument, he fails to notice that even the Deuteronomic understanding of "life" as "length of days" is still "life" as a *reward for obedience* (i.e., "life" is not simply the *location* of where one lives). Those who are obedient to the covenant will live and not die (see Deut 30).

My second criticism is that Wakefield has failed to interact with the salvation-historical approach (using the term loosely) of scholars such as N. T. Wright, James Scott, Bruce Longenecker, and Don Garlington, all of whom have made significant contributions to the text under consideration. In fact, Wakefield hardly even refers to the work of Wright, and the monograph by Longenecker (*The Triumph of Abraham's God*) and lengthy article by Garlington ("Role Reversal and Paul's Use of Scripture in Galatians 3.10-13," *JSNT* [1997]) are absent from the bibliography. Much of what Wakefield has argued for has already been anticipated by these authors, and I think that his work would greatly benefit from incorporating insights from the salvation-historical approach to this passage.

Despite these criticisms, I commend Wakefield for a fine contribution to the field. Unlike most dissertations, this one is clear, exciting, and deserves close scrutiny by future exegetes who are bold enough to wrestle with this passage.