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Klink Method Summary Analysis  
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What are the theological/practical implications of interpreting the Fourth Gospel as a communicative act placed within the larger context of the Holy Scriptures? (pp. 21-41)?

It is critical that as readers of the Bible understand the foundation and its true nature of the historical content. The question remains what are the foundations upon which each approach establishes its authority? Klink states that we cannot begin to draw out (exegesis) its meaning until we have defined its nature. He also states that since John's gospel is a historical narrative, it is essential that its historical nature be properly treated. One thing is clear is that scripture is divine and it should be treated as such. "Vanhoozer suggests that by referring to Scripture as a divine "speech act," the classical doctrines of revelation, inspiration, and infallibility can be integrated and interpreted." As a speech act, Scripture can speak not just in word (what God says) but also in action (what God does)." The Gospel of John although identified as one of the four synoptic gospels gives more of an eyewitness account of the life of Jesus Christ. The Gospel of John cannot be read like any other book. By labelling the Gospel as Scripture, we are illustrating it in light of its "origin, function, and end in divine self-communication"; yet we are also depicting the manner in which it must be read and the kinds of responses appropriate to its nature: " 'Scripture' is a shorthand term for the nature and function of the biblical writings in a set of communicative acts which stretch from God's merciful self-manifestation to the obedient hearing of the community of faith. Klink states that "A right reading of the Gospel will interpret the illocutionary inferences, or communicative intentionality, provided by the text itself through primary (explicit) and secondary (implicit) data." This intentional communication, as a subset of

the doctrine of Scripture, makes it more than a communicative act— it is a missional act: “the self-presentation of the triune God, the free work of sovereign mercy in Scripture, including this Gospel, speaks by word and action in a multitude of modes and manners, that is, illocutionary acts, which simultaneously form a unitary act. which God wills, establishes and perfects saving fellowship with himself in which humankind comes to know, love and fear him above all things.”

What key historical-critical issues does Klink address, and what specifically do you think is at stake for your ministry or faith community from his conclusions? (pp. 41-47, 58-65)

The first problem that Klink mentions regards the historical circumstances in which the Gospel of John came to life are not easily defined which is often referred to as the Johannine problem. He poses the following questions with regard to the historical nature of the Gospel of John. These questions are:

- How do we interpret titles?
- When was the title attached to the Gospel of John?
- What are the practical roles of the title?

It was also interesting to note that the identity of who the author of the Gospel is not revealed not at the beginning of the book, but at the end. According to Klink, “This is not to claim that the Gospel was only intended for the immediate context of readers (on audience, see below) but to explain the manner in which texts were “published” in the ancient world.”

While there may be some questions with regard to some of the historical circumstances, the truth is that the Gospel of John serves a purpose and that purpose is to allow the reader to receive the message of hope and why Jesus became the Savior of the world. The eyewitness accounts of his ministry can only be discovered by these writings and we can witness them only by the inspired writers.

What do you learn about this Gospel from its genre and literary forms? (pp. 47-58).

It is important to understand what it is and does according to the social conventions of its literary genre and other literary forms. The Gospel in Narrative Form Genre, or a text's type of literature, is tremendously vital for the interpretive task for several reasons. The genre according to Klink presents the character and life of the subject of the biography to the reader as one to be emulated.; it also directs the reader to engage with the Gospels as a communicative act directed at them. It can also be classified as a basic story form. Like any story there is a basic plot. In this case, this plot centers upon the life and mission of Jesus, the conflict that he faces, resolutions and the final conclusion.



