

PROPOSAL

Title: The Word was God—An Exegetical and Theological Survey of John 1:1

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ABSTRACT

Many critical scholars in the recent decades have sought, without achieving much uniformity, diverse arguments for the disunity between the Gospel of John and its Prologue. Often in a dogmatic manner, they have enforced their presupposed understanding of the Prologue's poetic and hymnic structures to not only undermine John's authorship of the Prologue, but also to doubt the validity of the text itself. By superimposing their speculative lens upon their exegetical processes, many scholars have failed to recognize the uniformity of structure and context that exists between the Gospel and its Prologue.

The intentional reference that the Evangelist makes to "the beginning" in Genesis, points not to the *work* of creation but to the period before the act of creation. A period before "the beginning" in which the Son and the Father existed in a perfect communion. The intentional employment of the Greek term for the Word, ὁ λόγος, and its apparent absence from the rest of the Gospel, signals not a foreign authorship of the Prologue but a contemporary and theological approach to witnessing the deity of Jesus upon a common philosophical platform. In fact, even

the absence of an article in the third statement of John 1:1 is fully intended to express the divinity of Jesus in His Trinity.

The purpose of this paper is to provide an exegetical and theological survey of John 1:1, the opening statements of John's Gospel, and to explore the literary and interpretive issues related to the verse. The first section discusses John's Gospel and his prologue as a backdrop to John 1:1, along with a brief discussion regarding the structure of the Prologue in the second section. In the third and final section, diverse literary and interpretive issues regarding John 1:1 are examined to identify the driving motive of the opening verse. Based upon John's intentional reference to "the beginning" in Genesis, his employment of the term *logos*, and his literary construct that precisely ascribe divinity to the Word, this paper affirms John 1:1 as a set of theological statements carefully constructed by John to outline the main thesis of his Gospel: Jesus is God.