Overview

- Motivation
- Existing Examples
- Requirements
  - Markup
- Problems and Edge Cases
- Further Work
- Questions?
Motivation

- Analyze the challenges of creating automatic page layout for linked commentary of text
- Current implementations are all manual
- Useful for books such as exegesis books, religious texts, literature, lyrics
of injustice shall be blessed.” There are also the words of the apostle: “Their god is the belly, their glory is in their shame.” 

Driving Away Vanity 4.

54:1-7 A PRAYER FOR DELIVERANCE FROM OUR ENEMIES

To the choirmaster: with stringed instruments. A Maskil of David, when the Ziphites went and told Saul, “David is in hiding among us.”

1Save me, O God, by thy name, and vindicate me by thy might.
2Hear my prayer, O God; give ear to the words of my mouth.
3For insolent men have risen against me, ruthless men seek my life;

they do not set God before them. Selah
4Behold, God is my helper; the Lord is the upholder of my life.
5He will requite my enemies with evil; in thy faithfulness put an end to them.

6With a freewill offering I will sacrifice to thee; I will give thanks to thy name, O Lord, for it is good.
7For thou hast delivered me from every trouble, and my eye has looked in triumph on my enemies.

Another reading is stronger. In Gk Sry Jerome: Heb of or with those who uphold

OVERVIEW: David, praying for deliverance from his suffering and the attacks of his enemies, is seen as a type of the suppliant Savior in the Garden of Gethsemane and as a model of Christ who is the exemplar of perfect prayer (HILARY). In this life God judges the righteous and the unrighteous, but the righteous will be spared the fate of the wicked in the final judgment (AUGUSTINE). David, who spoke as the mouthpiece of Christ, assures us that God will hear our prayers (HILARY). Prayer is also seen as a sacrifice that must be voluntary and continuous (CASSIAN). Through baptismal regeneration and the gift of the Holy Spirit God has given his faithful people the freedom to serve him willingly, instead of by compulsion (VALERIAN).

54:1-2 The Example and Meaning of Prayer for Salvation and Judgment

David Is a Type of Christ in Gethsemane.

HILARY OF POITIERS: The suffering of the prophet David is . . . a type of the passion of our God and Lord Jesus Christ. This is why David’s prayer also corresponds in sense with the prayer of Christ, who being the Word, was made flesh. As man, Christ suffered all things in a human fashion and spoke in a human fashion in every-

17Ps 9B.3. In the Septuagint, Psalms 9 and 10 were treated as one Psalm and arranged acrostically, in which each verse or group of verses began with a different letter of the Hebrew alphabet. Here B is the equivalent to the Hebrew let. 18Phil 3:19. 19FC 62:38-39.
6 my soul waits for the LORD
more than watchmen for the morning,
more than watchmen for the morning.

7 O Israel, hope in the LORD!

For with the LORD there is steadfast love,
and with him is plenteous redemption.
8 And he will redeem Israel
from all his iniquities.

Overview: Sinners who repent and are ashamed of their sins should be reconciled to the church with proper admonition and discipline (Apostolic Constitutions). When repentance is genuine, absolution should be granted immediately, just as God’s mercy has no limit or fixed time (Leo).

130:3-4 If God Should Mark Iniquities

Prayer for Mercy. Apostolic Constitutions: When you see the offender, with severity command him to be cast out. As he is going out, let the deacons also treat him with severity, and then let them go and seek for him and keep him out of the church. When they come in, let them entreat you for him. For our Savior entreated his Father for those who had sinned, as it is written in the Gospel: “Father, forgive them; for they know not what they do.” Then order the offender to come in. And if on examination you find that he is penitent and fit to be received at all into the church when you have assigned him his days of fasting, according to the degree of his offense—as two, three, five or seven weeks—so set him at liberty and speak such things to him as are fit to be said by way of reproof, instruction and exhortation to a sinner for his reformation, so that he may continue privately in his humility and pray to God to be merciful to him, saying: “If you, O Lord, should mark iniquities, O Lord, who shall stand? For with you there is forgiveness.” This sort of statement contains what is said in the book of Genesis to Cain: “You have sinned; be quiet”; that is, do not continue in sin. That a sinner ought to be ashamed for his own sin, the oracle of God delivered to Moses concerning Miriam is a sufficient proof, when he prayed that she might be forgiven. For God said to him, “If her father had spit in her face, should she not be ashamed? Let her be shut out of the camp for seven days, and afterwards let her come in again.” We therefore ought to do the same with offenders, when they profess their repentance, namely, to separate them for a period of time, according to the degree of their offense; and afterwards, as fathers deal with their children, receive them again on their repentance. Constitutions of the Holy Apostles 2.3.16.5

130:7 Steadfast Love and Plenteous Redemption

There Are No Limitations on God’s Mercy. Leo the Great: But satisfaction must not be ruled out or absolution denied to those who in time of necessity or in the moment of pressing danger beg for the protection of penance followed by absolution. For we cannot put limitations on the mercy of God or fix limits to times. With him there is no delaying of pardon when the conversion is genuine, as the Spirit of God says through the prophet: “If being converted you lament, you will be saved”; and elsewhere: “Tell me your sins first in order that you may be justified”; and again: “Because with the Lord there is mercy; and with him plentiful redemption.” Consequently, we must not be stingy in dispensing the gifts of God or disregard the tears and groans of those accusing...
On the Eastside of the city, that's where everybody stay
Seem like everybody calling 'cause they want me on their song
It's like every time I touch it I could never do no wrong
When they need a favor from your man, they don't leave you alone
But I guess that's just the motion, yeah

[Hook: Drake]
Then that phone doesn't ring
When they got everything, that's the motion
Oh-oh, I guess that's just the motion
Oh-oh, I guess that's just the motion

[Verse 2: Drake]
Yeah, looking back on it, at least my pride is intact
'Cause we said "No strings attached" and I still got tied up in that
Everything that I write is either for her or about her
So I'm with her even when I'm here without her and she know it
The girl that I wanna save is like a danger to my health
Try being with somebody that wanna be somebody else
I always thought she was perfect when she was being herself
Don't even know how to help, but I guess that's just the motion, yeah
Requirements

- Line being commented on be on the page (can repeat lines)
- All relevant lines must be on the page for a comment
  - If a comment is dependent on two lines, both lines must be on the page grouped together
- Unrelated lines can be grouped together if necessary as long as relevant lines for comments are on page
- Lines must be in order (cannot re-arrange lines, but comments can be re-arranged)
- Number of pages, repetition and wasted space should be minimized
# Lines
{id: line1, text: "This is the first line"}
{id: line2, text: "This is the second line"}
{id: line3, text: "This is the third line"}

# Commentary
{id: com1, lines:[line1] text: "First comment"}
{id: com2, lines:[line1, line2] text: "Second comment"}
{id: com3, lines:[line2, line3] text: "Third comment"}
{id: com4, lines:[line3] text: "Fourth comment"}
[1] In the beginning was the Word

Augustine:

Words by their daily use, sound, and passage out of us, have become common things. But there is a word which remaineth inward, in the very man himself;

[2] And the Word was with God.

Basil:

This Word is not a human word. For how was there a human word in the beginning, when man received his being last of all? There was not then any word of man in the beginning, nor yet of Angels; for every creature is within the limits of time, having its beginning of existence from the Creator. But what says the Gospel? It calls the Only-Begotten Himself the Word.

[3] And the Word was God.

Hillary:

But why omitting the Father, does he proceed at once to speak of the Son? Because the Father was known to all; though not as the Father, yet as God; whereas the Only-Begotten was not known. As was meet then, he endeavours first of all to inculcate the knowledge of the Son on those who knew Him not; though neither in discourse on Him, is he altogether silent on the Father. And inasmuch as he was about to teach that the Word was the Only-Begotten Son of God, that no one might think this a passible generation, he makes mention of the Word in the first place, in order to destroy the dangerous suspicion, and shew that the Son was from God impassibly. And a second reason is, that He was to declare unto us the things of the Father. But he does not speak of the Word simply, but with the addition of the article, in order to distinguish It from other words. For Scripture calls God’s laws and commandments words; but this
Word is a certain Substance, or Person, an Essence, coming forth impassibly from the Father Himself.

Yet has our outward word some similarity to the Divine Word. For our word declares the whole conception of the mind; since what we conceive in the mind we bring out in word.

[4] The same was in the beginning with God

Augustine:

Because it is an especial attribute of God, to be eternal and without a beginning, he laid this down first: then, lest any one on hearing in the beginning was the Word, should suppose the Word Unbegotten, he instantly guarded against this; saying, And the Word was with God.

Chrysostom

From the beginning He is With God: and though independent of time, is not independent of an Author.

Origen:

Again he repeats this, was, because of men blasphemously saying, that there was a time when He was not. Where then was the Word? Illimitable things are not contained in space. Where was He then? With God. For neither is the Father bounded by place, nor the Son by aught circumscribing. It is worth while noting, that, whereas the Word is said to come [be made] to some, as to Hosea, Isaiah, Jeremiah, with God it is not made, as though it were not with Him before. But, the Word having been always with Him, it is said, and the Word was with God: for from the beginning it was not separate from the Father.

Hillary:

He has not said, was in God, but was with God: exhibiting to us that eternity which He had in accordance with His Person. Sabellius is overthrown by this text. For he asserts that the Father, Son, and Holy Ghost are one Person, Who sometimes appeared as the Father, sometimes as the Son, sometimes as the
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[5] Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit.

Chrysostom

Yet He may seem here to have aimed under the title of false prophets, not so much at the heretic, as at those who, while their life is corrupt, yet wear an outward face of virtuousness; whence it is said, By their fruits ye shall know them. For among heretics it is possible many times to find a good life, but among those I have named never.

Augustine:

Wherefore it is justly asked, what fruits then He would have us look to? For many esteem among fruits some things which pertain to the sheep’s clothing, and in this manner are deceived concerning wolves. For they practise fasting, almsgiving, or praying, which they display before men, seeking to please those to whom these things seem difficult. These then are not the fruits by which He teaches us to discern them. Those deeds which are done with good intention, are the proper fleece of the sheep itself, such as are done with bad intention, or in error, are nothing else than a clothing of wolves; but the sheep ought not to hate their own clothing because it is often used to hide wolves. What then are the fruits by which we may know an evil tree? The Apostle says, The works of the flesh are manifest, which are, fornication, uncleanness. And which are they by which we may know a good tree? The same Apostle teaches, saying, The fruits of the Spirit are love, joy, peace.

Pseudo-Chrysostom:

The fruits of a man are the confession of his faith and the works of his life; for he who utters according to God the words of humility and a true confession,
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the sheep; but he who against the truth howls forth blasphemies against God, is the wolf.
[1] The same came for a witness, to bear witness of the Light, that all men through him might believe.

Augustine:

What is said above, refers to the Divinity of Christ. He came to us in the form of man, but man in such sense, as that the Godhead was concealed within Him. And therefore there was sent before a great man, to declare by his witness that He was more than man. And who was this? He was a man. And how could he declare the truth concerning God, unless he were sent from God.

[2] He was not that Light, but was sent to bear witness of that Light.

Theophylact:

Not an Angel, as many have held. The Evangelist here refutes such a notion. But it will be said, that we do not allow John or any of the saints to be or ever to have been light. The difference is this: If we call any of the saints light, we put light without the article. So if asked whether John is light, without the article, thou mayest allow without hesitation that he is: if with the article, thou allow it not. For he is not very, original, light, but is only called so, on account of his partaking of the light, which cometh from the true Light.

[3] That was the true Light which lighteth every man that cometh into the world.

Alcuin:

That is, the grace of God, or one in whom is grace, who by his testimony first made known to the world the grace of the New Testament, that is, Christ. Or
That was the true Light which lighteth every man that cometh into the world.

Alcuin:

John may be taken to mean, to whom it is given: because that through the grace of God, to him it was given, not only to herald, but also to baptize the King of kings.

He was in the world, and the world was made by him, and the world knew him not.

Augustine:

Wherefore came he? The same came for a witness, to bear witness of the Light.

He came unto his own, and his own received him not.

Chrysostom:

After this esteem nothing that he says as human; for he speaketh not his own, but his that sent him. And therefore the Prophet calls him a messenger, I send My messenger, for it is the excellence of a messenger, to say nothing of his own. But the expression, was sent, does not mean his entrance into life, but to his office. As Esaias was sent on his commission, not from any place out of the world, but from where he saw the Lord sitting upon His high and lofty throne; in like manner John was sent from the desert to baptize; for he says, He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.
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Bede:

He saith not, that all men should believe in him; for, cursed be the man that trusteth in man; but, that all men through him might believe; i. e. by his testimony believe in the Light.
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\textit{joined lines - original}

\begin{center}
\begin{tikzpicture}
  \node [rectangle] (line1) at (0,0) {$\text{line}_1$};
  \node [circle] (comment1) at (0,-1) {$\text{comment}_1$};
  \node [circle] (comment2) at (0.5,-1) {$\text{comment}_2$};
  \node [circle] (comment3) at (1,-1) {$\text{comment}_3$};
  \node [circle] (comment4) at (1.5,-1) {$\text{comment}_4$};

  \node [rectangle] (line2) at (2,0) {$\text{line}_2$};
  \node [circle] (comment5) at (2,-1) {$\text{comment}_5$};
  \node [circle] (comment6) at (2.5,-1) {$\text{comment}_6$};
  \node [circle] (comment7) at (3,-1) {$\text{comment}_7$};
  \node [circle] (comment8) at (3.5,-1) {$\text{comment}_8$};

  \draw [->] (line1) -- (comment1);
  \draw [->] (line1) -- (comment2);
  \draw [->] (line1) -- (comment3);
  \draw [->] (line1) -- (comment4);
  \draw [->] (line2) -- (comment5);
  \draw [->] (line2) -- (comment6);
  \draw [->] (line2) -- (comment7);
  \draw [->] (line2) -- (comment8);
\end{tikzpicture}
\end{center}
[1] And the Word was made flesh, and dwelt among us

[2] Blessed is the man who meditates on wisdom and who reasons intelligently. He who reflects in his mind on her ways will also ponder her secrets. Pursue wisdom like a hunter, and lie in wait on her paths. He who peers through her windows will also listen at her doors; he who encamps near her house will also fasten his tent peg to her walls; he will pitch his tent near her, and will lodge in an excellent lodging place; he will place his children under her shelter, and will camp under her boughs; he will be sheltered by her from the heat, and will dwell in the midst of her glory.

Augustine:

What meaneth this, In whom is no guile? Had he no sin? Was no physician necessary for him? Far from it. No one was ever born, of a temper not to need the Physician. It is guile, when we say one thing, and think another. How then was there no guile in him? Because, if he was a sinner, he confessed his sin; whereas if a man, being a sinner, pretends to be righteous, there is guile in his mouth. Our Lord then commended the confession of sin in Nathanael; He did not pronounce him not a sinner.
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Having said, Born of God; to prevent surprise and trepidation at so great, so apparently incredible a grace, as that men should be born of God; to assure us, he says, And the Word was made flesh. Why marvellest thou then that men are born of God? Know that God Himself was born of man.

Chrysostom:

Or thus, After saying that they were born of God, who received Him, he sets forth the cause of this honour, viz. the Word being made flesh, God’s own Son was made the son of man, that he might make the sons of men the sons of God. Now when thou hearest that the Word was made flesh, be not disturbed, for He did not change His substance into flesh, which it were indeed impious to suppose; but remaining what He was, took upon Him the form of a servant. But as there are some who say, that the whole of the incarnation was only in appearance, to refute such a blasphemy, he used the expression, was made, meaning to represent not a conversion of substance, but an assumption of real flesh. But if they say, God is omnipotent; why then could He not be changed into flesh? we reply, that a change from an unchangeable nature is a contradiction.

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The Council of Ephesus:

The discourse which we utter, which we use in conversation with each other, is incorporeal, imperceptible, impalpable; but clothed in letters and characters, it becomes material, perceptible, tangible. So too the Word of God, which was naturally invisible, becomes visible, and that comes before us in tangible form, which was by nature incorporeal.
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When we think how the incorporeal soul is joined to the body, so as that of two is made one man, we too shall the more easily receive the notion of the incorporeal Divine substance being joined to the soul in the body, in unity of person; so as that the Word is not turned into flesh, nor the flesh into the Word; just as the soul is not turned into body, nor the body into soul.

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Apollinarius of Laodicea raised a heresy upon this text; saying, that Christ had flesh only, not a rational soul; in the place of which His divinity directed and controlled His body.

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From the text, The Word was made flesh, we learn this farther, that the Word Itself is man, and being the Son of God was made the Son of a woman, who is rightly called the Mother of God, as having given birth to God in the flesh.

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Some, however, who think God the Only-Begotten, God the Word, Who was in the beginning with God, not to be God substantially, but a Word sent forth, the Son being to God the Father, what a word is to one who utters it, these men, in order to disprove that the Word, being substantially God, and abiding in the form of God, was born the Man Christ, argue subtilly, that, whereas that Man derived His life rather from human origin than from the mystery of a spiritual conception, God the Word did not make Himself Man of the womb of the Virgin; but that the Word of God was in Jesus, as the spirit of prophecy in the Prophets. And they are accustomed to charge us with holding, that Christ was born a Man, not of our body and soul; whereas we preach the Word made flesh, and after our likeness born Man, so that He Who is truly Son of God, was truly born Son of man; and that, as by His own act He took upon Him a body of the Virgin, so of Himself He took a soul also, which in no case is derived from man by mere parental origin. And seeing He, The Self-same, is the Son of man, how absurd were it, besides the Son of God, Who is the Word, to make Him another person besides, a sort of prophet, inspired by the Word of God; whereas our Lord Jesus Christ is both the Son of God, and the Son of man.
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Not because the light wanted the testimony, but for the reason which John himself gives, viz. that all might believe on Him. For as He put on flesh to save all men from death; so He sent before Him a human preacher, that the sound of a voice like their own, might the readier draw men to Him.

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He saith not, that all men should believe in him; for, cursed be the man that trusteth in man; but, that all men through him might believe; i. e. by his testimony believe in the Light.

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Though some however might not believe, he is not accountable for them. When a man shuts himself up in a dark room, so as to receive no light from the sun’s rays, he is the cause of the deprivation, not the sun. In like manner John was sent, that all men might believe; but if no such result followed, he is not the cause of the failure.
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Some, however, who think God the Only-Begotten, God the Word, Who was in the beginning with God, not to be God substantially, but a Word sent forth, the Son being to God the Father, what a word is to one who utters it, these men, in order to disprove that the Word, being substantially God, and abiding in the form of God, was born the Man Christ, argue subtilly, that, whereas that Man derived His life rather from human origin than from the mystery of a spiritual conception, God the Word did not make Himself Man of the womb.
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joined lines - solution
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comment1

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comment2
comment3

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comment4
comment5
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Comment edges are directed from the comment to the line. The comment edges are not shown in the image.
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He saith not, that all men should believe in him; for, cursed be the man that trusteth in man; but, that all men through him might believe; i. e. by his testimony believe in the Light.
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[3] The same was in the beginning with God

Origen:

From the text, The Word was made flesh, we learn this farther, that the Word Itself is man, and being the Son of God was made the Son of a woman, who is rightly called the Mother of God, as having given birth to God in the flesh.
double lines - solution

line_1, line_2, line_3

comment_1

comment_2
[1] All things were made by him

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line₁, line₂, line₃

comment₁

comment₂

comment₃

comment₄
[1] Riches are not seemly for a stingy man; and of what use is property to an envious man? Whoever accumulates by depriving himself, accumulates for others; and others will live in luxury on his goods. If a man is mean to himself, to whom will he be generous? He will not enjoy his own riches. No one is meaner than the man who is grudging to himself, and this is the retribution for his baseness; even if he does good, he does it unintentionally, and betrays his baseness in the end. Evil is the man with a grudging eye; he averts his face and disregards people. A greedy man’s eye is not satisfied with a portion, and mean injustice withers the soul. 0 A stingy man’s eye begrudges bread, and it is lacking at his table.

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Augustine:

If men are disturbed however by its being said that the Word was made flesh, without mention of a soul; let them know that the flesh is put for the whole man, the part for the whole, by a figure of speech; as in the Psalms, Unto thee shall all flesh come; and again in Romans, By the deeds of the law there shall no flesh be justified. In the same sense it is said here that the Word was made flesh; meaning that the Word was made man.
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Theophylact:

The Evangelist intends by making mention of the flesh, to shew the unspeakable condescension of God, and lead us to admire His compassion, in assuming for our salvation, what was so opposite and incongenial to His nature, as the flesh: for the soul has some propinquity to God. If the Word, however, was made flesh, and assumed not at the same time a human soul, our souls, it would follow, would not be yet restored: for what He did not assume, He could not sanctify. What a mockery then, when the soul first sinned, to assume and sanctify the flesh only, leaving the weakest part untouched! This text overthrows Nestorius, who asserted that it was not the very Word, even God, Who the Self-same was made man, being conceived of the sacred blood of the Virgin: but that the Virgin brought forth a man endowed with every kind of virtue,
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Theophylact:

and that the Word of God was united to him: thus making out two sons, one born of the Virgin, i. e. man, the other born of God, that is, the Son of God, united to that man by grace, and relation, and lover. In opposition to him the Evangelist declares, that the very Word was made Man, not that the Word fixing upon a righteous man united Himself to him.

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He saith not, that all men should believe in him; for, cursed be the man that trusteth in man; but, that all men through him might believe; i. e. by his
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testimony believe in the Light.
double lines 2 - solution
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Augustine:

Words by their daily use, sound, and passage out of us, have become common things. But there is a word which remaineth inward, in the very man himself:

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This Word is not a human word. For how was there a human word in the beginning, when man received his being last of all? There was not then any word of man in the beginning, nor yet of Angels; for every creature is within the limits of time, having its beginning of existence from the Creator. But what says the Gospel? It calls the Only-Begotten Himself the Word.

Hillary:

But why omitting the Father, does he proceed at once to speak of the Son? Because the Father was known to all; though not as the Father, yet as God; whereas the Only-Begotten was not known. As was meet then, he endeavours first of all to inculcate the knowledge of the Son on those who knew Him not; though neither in discoursing on Him, is he altogether silent on the Father. And inasmuch as he was about to teach that the Word was the Only-Begotten Son of God, that no one might think this a passible generation, he makes mention of the Word in the first place, in order to destroy the dangerous suspicion, and shew that the Son was from God impassibly. And a second reason is, that He was to declare unto us the things of the Father. But he does not speak of the Word simply, but with the addition of the article, in order to distinguish It from other words.
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Chrysostom

From the beginning He is With God: and though independent of time, is not independent of an Author.
commentary placement 1 - error
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Or thus, After saying that they were born of God, who received Him, he sets forth the cause of this honour, viz. the Word being made flesh, God’s own Son was made the son of man, that he might make the sons of men the sons of God. Now when thou hearest that the Word was made flesh, be not disturbed, for He did not change His substance into flesh, which it were indeed impious to suppose; but remaining what He was, took upon Him the form of a servant. But as there are some who say, that the whole of the incarnation was only in appearance, to refute such a blasphemy, he used the expression that no one might think this a passible generation, he makes mention of the Word in the first place, in order to destroy the dangerous suspicion, and shew that the Son was from God impassibly. And a second reason is, that He was to declare unto
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Some try to undo the testimonies of the Prophets to Christ, by saying that the Son of God had no need of such witnesses; the wholesome words which He uttered and His miraculous acts being sufficient to produce belief; just as Moses deserved belief for his speech and goodness, and wanted no previous witnesses.
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To this we may reply, that, where there are a number of reasons to make people believe, persons are often impressed by one kind of proof, and not by another, and God, Who for the sake of all men became man, can give them many reasons for belief in Him. And with respect to the doctrine of the Incarnation, certain it is that some have been forced by the Prophetical writings into an admiration of Christ by the fact of so many prophets having, before His advent, fixed the place of His nativity; and by other proofs of the same kind.

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From the beginning He is With God: and though independent of time, is not independent of an Author. Not because the light wanted the testimony, but for the reason which John himself gives, viz. that all might believe on Him. For as He put on flesh to save all men from death; so He sent before Him a human preacher, that the sound of a voice like their own, might the readier draw men to Him.

As Esaias was sent on his commission, not from any place out of the world, but from where he saw the Lord sitting upon His high and lofty throne; in like manner John was sent from the desert to baptize; for he says, He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.

We must recollect too that men receive honour themselves from the witness which they bear to God. He deprives the Prophetical choir of immeasurable honour, whoever denies that it was their office to bear witness to Christ.
He will be sheltered by her from the heat, and will dwell in the midst of her glory.

And the Word was God.

Chrysostom:

Forasmuch however as with us, the one who witnesses, is commonly a more important, a more trustworthy person, than the one to whom he bears witness, to do away with any such notion in the present case the Evangelist proceeds; He was not that Light, but was sent to bear witness of that Light. If this were not his intention, in repeating the words, to bear witness of the Light, the addition would be superfluous, and rather a verbal repetition, than the explanation of a truth. So if asked whether John is light, without the article, thou mayest allow without hesitation that he is: if with the article, thou allow it not. For he is not very, original, light, but is only called so, on account of his partaking of the light, which cometh from the true Light, and with respect to the doctrine of the Incarnation.

Theophylact:

The Evangelist intends by making mention of the flesh, to shew the unspeakable condescension of God, and lead us to admire His compassion, in assuming for our salvation, what was so opposite and incongenial to His nature, as the flesh: for the soul has some propinquity to God. If the Word, however, was made flesh, and assumed not at the same time a human soul, our souls, it would follow, would not be yet restored: for what He did not assume, He could not sanctify. What a mockery then, when the soul first sinned, to assume and sanctify the flesh only, leaving the weakest part untouched! This text overthrows Nestorius, who asserted that it was not the very Word, even God, Who the Self-same was made man, being conceived of the sacred blood of the Virgin: but that the Virgin brought forth a man endowed with every kind of virtue, and that the Word of God was united to him: thus making out two sons, one born of the Virgin, i. e. man, the other born of God, that is, the Son of God, united to that man by grace, and relation, and lover. In opposition to him the Evangelist declares, that the very Word was made Man, not that the Word fixing upon a righteous man united Himself to him.
[1] The same was in the beginning with God

[2] All things were made by him

Augustine:
Words by their daily use, sound, and passage out of us, have become common things. But there is a word which remaineth inward, in the very man himself:

Basil:
This Word is not a human word. For how was there a human word in the beginning, when man received his being last of all? There was not then any word of man in the beginning, nor yet of Angels; for every creature is within the limits of time, having its beginning of existence from the Creator. But what says the Gospel? It calls the Only-Begotten Himself the Word.

Hillary:
But why omitting the Father, does he proceed at once to speak of the Son? Because the Father was known to all; though not as the Father, yet as God; whereas the Only-Begotten was not known. As was meet then, he endeavors first of all to inculcate the knowledge of the Son on those who knew Him not; though neither in discoursing on Him, is he altogether silent on the Father. And inasmuch as he was about to teach that the Word was the Only-Begotten Son of God, that no one might think this a passible generation, he makes mention of the Word in the first place, in order to destroy the dangerous suspicion, and shew that the Son was from God impassibly. And a second reason is, that He was to declare unto us the things of the Father. But he does not speak of the Word simply, but with the addition of the article, in order to distinguish It from other words.

INSERTED:
Some try to undo the testimonies of the Prophets to Christ, by saying that the Son of God had no need of such witnesses; the wholesome words which He uttered and His miraculous acts being sufficient to produce belief; just as Moses deserved belief for his speech and goodness, and wanted no previous witnesses.
To this we may reply, that, where there are a number of reasons to make people believe, persons are often impressed by one kind of proof, and not by another, and God, Who for the sake of all men became man, can give them many reasons for belief in Him. And with respect to the doctrine of the Incarnation, certain it is that some have been forced by the Prophetical writings into an admiration of Christ by the fact of so many prophets having, before His advent, fixed the place of His nativity; and by other proofs of the same kind. It is to be remembered too, that, though the display of miraculous powers might stimulate the faith of those who lived in the same age with Christ, they might, in the lapse of time, fail to do so; as some of them might even get to be regarded as fabulous. Prophecy and miracles together are more convincing than simply past miracles by themselves.

Blessed is the man who meditates on wisdom and who reasons intelligently. He who reflects in his mind on her ways will also ponder her secrets. Pursue wisdom like a hunter, and lie in wait on her paths. He who peers through her windows will also listen at her doors; he who encamps near her house will also fasten his tent peg to her walls; he will pitch his tent near her

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Further Work

- Consider case where certain comments must maintain order
- Start preliminary work on an algorithm to satisfy requirements and problems/edge cases
Questions

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