Church Father's testing and Saints referenced:

- St. Justin Martyr First apology
- St. Augustine of Hippo

 Tractates on the Gospel of John
- St. John Chrysostom Homily 2

JOHN

In the beginningⁱ was the Wordⁱⁱ, and the Word was withⁱⁱⁱ God, and the Word was^{iv} God.² He was in the beginning with God.³ All things^v were made through Him, and without Him nothing was made that was made.⁴ In Him was life, and the life was the light of men.⁵ And the light shines in the darkness, and the darkness did not comprehend it.

ΙΩΑΝΝΗΝ

• το ἀρχῆί ἦν ὁ λόγος ii, καὶ ὁ λόγος ἦν πρὸς iii τὸν θεόν, καὶ θεὸς ἦν iv ὁ λόγος. 2 οὖτος ἦν ἐν ἀρχῆ πρὸς τὸν θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὁ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5 καὶ τὸ φῶς ἐν τῆ σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

ⁱBeginning - (Gr. $\alpha \rho \chi \eta$)

St. Basil the Great, Hexameron - "The beginning, in effect, is indivisible and instantaneous. The beginning of the road is not yet the road, and that of the house is not yet the house; so the beginning of time is not yet time and not even the least particle of it. If some objector tell us that the beginning is a time, he ought then, as he knows well, to submit it to the division of time — a beginning, a middle and an end. Now it is ridiculous to imagine a beginning of a beginning. Further, if we divide the beginning into two, we make two instead of one, or rather make several, we really make an infinity, for all that which is divided is divisible to the infinite..."

St. John Chrysostom, Homily 2 - "For the intellect, having ascended to "the beginning", enquires what "beginning"; and then finding the "was" always outstripping its imagination, has no point at which to stay its thought; but looking intently onwards, and being unable to cease at any point, it becomes wearied out, and turns back to things below. For this "was in the beginning," is nothing else than expressive of ever being and being infinitely."

iiWord - (Gr. λογος)
St. Irenaeus, Against Heresies (Book II, Chapter 2) - "And this is He of whom the Scripture says, And God formed man, taking clay of the earth, and breathed into his face the breath of life. Genesis 2:7 It was not angels, therefore, who made us, nor who formed us, neither had angels power to make an image of God, nor any one else, except the Word of the Lord, nor any Power remotely distant from the Father of all things."

St. Augustine of Hippo, Tractates on the Gospel of John - "This Word is unchangeable; although changeable things are made by it, the Word itself is unchangeable"

St. Justin Martyr, The First Apology - "Himself, who took shape, and became man, and was called Jesus Christ" iii With - (Gr. $\pi\rho\dot{o}\varsigma$)

 $^{^{}iv}$ Was - (Gr. $\mathring{\eta}\nu$) The Word is co-equal and co-eternal with the Father - sharing the same divine nature.

vAll things - (Gr. πάντα)

St. Irenaeus, Against Heresies (Book II, Chapter 2) - "Now, among the all things our world must be embraced. It too, therefore, was made by His Word, as Scripture tells us in the book of Genesis that He made all things connected with our world by His Word. David also expresses the same truth [when he says] (Psalm 33:9) For He spoke, and they were made; He commanded, and they were created."