Secondary Source: How the Apocalypse Came to Be Received as Derivative, Secondary and Marginal (EA-SECONDARY-SOURCE-01 v1.0)

Sigil, Johannes

2026-11-05

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Abstract

A reception history of how the Book of Revelation came to be received as derivative, secondary and marginal, read locus by locus from Justin and Irenaeus through the third-century disputes, the canon lists of East and West, the manuscripts and the first printed Greek, Erasmus and Luther, and the critics of 1886 to 1920, to ten AI Overview compositions of 2026. The study keeps apart the book's order, its standing, the derivation of its text, the derivation of its figure and its carriage, and holds the Revelation First position (#1735): if the book comes first, the Logos it depicts is a work of literature before it is a historical person. Its centre is the passage of the four names, Revelation 19:11–16, where the rider is called Faithful and True, carries a written name no one knows but himself, is called the Word of God, and bears King of Kings written to be read: Irenaeus quotes the pairing of the unknown name and the Word of God intact and reads the Word as appearing not in one figure; the critics read it as a contradiction and cut one side or the other, until Bousset in 1913 files the Logos name as the Johannine seal the book received in transmission. The documented operations include the book's self-naming taken as evidence against its writer, its Greek filed as barbarism with the instances withheld while its obscurity was received as depth, its seal against alteration printed from the Latin in the first published Greek, the account of its ancient doubt struck through in an expurgated copy, Luther's 1522 preface taken by Vischer as the warrant of source criticism, and Charles's note on 1:4 granting a deliberate departure to keep the divine name undeclined. The connections among the counts are sorted into documented succession, explicit dependence and the study's own reconstruction of mutual reinforcement. The composition layer is coded against a prediction frozen before any query was run, and the prediction fails at the Muratorian address. A last section sets out what restoring the book's standing would take. The companion study to Legitimately Many (#1733).

Body

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with a locus table" license: CC-BY-4.0 substrate: "AI-assisted (substrate). Written under the heteronym Johannes Sigil (legal author Lee Sharks). Composed by Claude (Anthropic) in session on 2026-11-05 under Lee Sharks's direction: the design, the seating of the sources (EA-CORPORA-34, #1740, under Rebekah Cranes), the locus table and the reading of every locus in the seated texts and page images, the Fraktur OCR of Kyrios Christos, and the drafting; revised on three outside reviews (DeepSeek once, ChatGPT twice), each point checked against the seats before adoption and recorded in the apparatus (§13, B–E). The position the study holds, its stake, the rulings on the counts, on carriage, on the asymmetric filing of supposed defects and on the Muratorian result, the reading of the hidden name from the archive's own work, and the decision to deposit are Lee Sharks's; his words are quoted verbatim in the apparatus (§13, A). The ten compositions in §9 are Google AI Overview's, sealed in the Capture Registry." version: v1.0 related_ids: "#1733 (Legitimately Many, the companion study); #1735 (Revelation First: Literary Genealogy); #1420 (The Argument of the Bookshelf); #1740 (EA-CORPORA-34, the seating of the sources); #642 (The Number of the Superscription); #828 (The Inscription That Survives); #1611 (The Negative of the Negative); #1722 (AI Calls You Fake: The Existence Tax); #1727 (The Sophistry Measure); #1737 (The Portents Before the Fall); #1414; #1415; #1416; #1418; #1511" axn_schema_version: v2 protocol_version: alexanarch-deposit-protocol/v1 keywords: - Secondary Source - Book of Revelation - Apocalypse of John - reception history - Revelation First - "Revelation 19:13" - Word of God - Logos - hidden name - "Revelation 19:12" - four names - Irenaeus - Justin - Eusebius - Dionysius of Alexandria - Epiphanius - Muratorian Fragment - model priority - canon lists - Cyril of Jerusalem - Claromontanus - Jerome - Fourth Council of Toledo - lectionary - Andreas of Caesarea - Erasmus - Complutensian Polyglot - Tregelles - Gregory - Luther - September Testament - Vischer - Spitta - Gunkel - Bousset - Kyrios Christos - Charles - solecism - "Revelation 1:4" - expurgation - carriage - existence tax - sophistry measure - AI Overview - locus table - Johannes Sigil - "Provenance: Journal of Forensic Semiotics" - revelationfirst.com *** # Secondary Source: How the Apocalypse Came to Be Received as Derivative, Secondary and Marginal (EA-SECONDARY-SOURCE-01 v1.0)

EA-SECONDARY-SOURCE-01 v1.0 · Johannes Sigil · Provenance: Journal of Forensic Semiotics · revelationfirst.com · 2026-11-05

The Apocalypse names its figure four times in six verses, keeps one of the four names from every reader, and keeps the divine name from declension at its opening; the reception that made it a secondary book read those operations as defects. This study follows that reception locus by locus, from Justin to the answer engines of 2026, with order, standing, the derivation of the text, the derivation of the figure and carriage kept apart, and with its principal witness the passage of the four names, 19:11–16: quoted intact by Irenaeus, and an editorial problem with two opposite solutions in the critics of 1886–1920. It is the companion study to Legitimately Many (#1733), on the same method. Its loci are tabled in the locus table (L1–L47, the coding provisional), read in the sources seated as EA-CORPORA-34 v1.1 (#1740) and in page images held with their hashes (WITNESSES.json); the composition-layer prediction was frozen before any query was run (PREDICTION.md, 08:57:22). Quotations are copied from the seat named, with the seat's spelling, accents and OCR; where the OCR cannot carry the wording, a reading text follows in square brackets, and quotations from page images are transcriptions (abbreviations expanded where marked, Fraktur ſ kept). The study's version history and the reviews it answered are in the apparatus (§13, E).

0. The question and the answer, in brief

0.1. **The position.** The Apocalypse is the first book of the Christian corpus in the sense Revelation First: Literary Genealogy (#1735) argues: Revelation 1–3 is "the earliest extant Christian text constructed as a closed seven-church corpus", with absolute, corpus and generative priority kept apart. Its last place in the codex is an editorial decision that has served as unmarked evidence of a late date (The Argument of the Bookshelf, #1420). If it stands first, the gospels are "testimony to the Logos, not to a biography" (the argument ladder at revelationfirst.com, Rung VI), and **the Logos it depicts is a work of literature before it is a historical person, and independent of it** (A.1). The study holds this position and states it, with 66 CE as the working proposed date, held as proposed. The reception history does not have to prove it.

0.2. **The question.** The book is received as the last, the latest and the least: last in the codex, dated last or nearly last, disputed in the East, unread in the Byzantine liturgy, assigned to a second John, explained by its sources, its Greek filed as barbarous, and its Christ read as a seer's late image of a Jesus first known from the gospels and Paul. The study asks how that reception was made, locus by locus, and keeps apart five things it could otherwise run together: order, standing, the derivation of the text, the derivation of the figure, and carriage (§2).

0.3. **The answer, in three layers kept apart.** (a) *The position*, §0.1. (b) *The documented operations*, which stand at the loci whatever the date. The book's standing was disputed from about 200, and its place in the lists was set under that dispute: Eusebius classifies it twice, conditionally, among the acknowledged and among the spurious (L5). Where the standing was argued, the argument ran through the author: a doctrine read in the book was answered by moving the book's author (L6–L9). The book's own naming of its origin and its writer was taken as evidence of its secondariness (L10, L30). From the third-century dispute onward the book's Logos was measured by the Gospel's (L11, L13), and Irenaeus's reading of the two together (L45) does not return in the strata read after it. The book's obscurity was received as depth while its language was filed as barbarism with the instances withheld (L44, L22), and the filing outlived the finding that the grammar is lawful (L23, L46). Its carriage was secondary in the literal sense: the least copied book, often carried among non-biblical writings and inside a commentary, absent from the Greek lectionary, and first published from one commentary manuscript and, at its close, from the Latin (L19–L21, L26–L27). The critics from 1886 to 1913 read the four names of 19:11–16 as a contradiction between two of them and cut one side, until the Logos name was filed as "das johanneiſche Sigel" the book received in transmission (L35–L42). (c) *The proposed account.* A difficult, strange and inexplicable text is perceived as defective, the defect is explained, and the explanation either excuses (charged to transmission) or belittles (charged to the writer); and what is difficult, strange and inexplicable in this text is its majesty (A.4, A.6, A.7). With the Apocalypse each charge falls on the side that lowers the book: its disorder to its transmitters, its language to its writer, its Logos to the Gospel (§10). The account is offered as incentive and function and held to what it predicts at the loci.

0.4. **What the study does not do.** It does not decide the date, the author, the priority of the book or the historicity of a person. It reads no motive. Its findings are the operations at the loci and the order in which they appear; its last section (§11) takes up what restoring the book's standing would take (A.2).

1. The book's self-disclosure, and its names

1.0. **The received reading, once.** The Apocalypse is a late visionary work in a conventional genre. Its self-naming is a device of the genre, its address to seven churches a frame, its warning against tampering a formula, its grammar an unpractised Greek, and its titles of Christ elaborations of a Christology formed elsewhere. The unknown name of 19:12 is a mystery motif and the Logos of 19:13 a Johannine title; set side by side they sit awkwardly, and editors have reasonably asked whether one of them is original.

1.1. **What the book says of itself.** It opens on its origin and its chain of transmission: Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ, τῷ δούλῳ αὐτοῦ Ἰωάνῃ, ὃς ἐμαρτύρησεν τὸν λόγον τοῦ Θεοῦ (Rev 1:1–2; gnt-nestle1904/text/Rev.txt). It blesses its reader and its hearers (1:3). It names the act of writing and the address: Ὃ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις (1:11). It names its writer at the opening and the close (1:4, 1:9, 22:8). It forbids its own sealing, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου (22:10), and it seals its text against addition and subtraction (22:18–19).

1.2. **The four names of 19:11–16.** The rider is named four times in six verses, by two different verbs, and the passage keeps the verbs apart. - καλούμενος Πιστὸς καὶ Ἀληθινός (19:11): a present participle, the name in use, "being called". - ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός (19:12): a name *written*, a perfect participle, and known by no one but its bearer. - καὶ κέκληται τὸ ὄνομα αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ (19:13): a perfect passive of the calling verb, the name he has been called and stands called by, with the article, "his name". - καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ (19:16): a second name *written*, on the garment and the thigh, written to be read by anyone who sees him.

Two names written, one withheld from every reader and one open to every reader; two names called. The passage distinguishes knowing a name from being called by one, and writing a name from reading it. The contradiction the critics found between 19:12 and 19:13 (§8.5–8.6) requires a premise the passage does not grant: that the name no one knows is the only name he can be called by, so that any public name breaks it. The passage gives him three public names around the withheld one.

1.2a. **The formula, and the receiver: what the text states, and the circuit proposed.** *What the text states.* The clause ὃ οὐδεὶς οἶδεν εἰ μὴ … occurs twice in the book. At 2:17 the one who conquers is given a white stone, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων; at 19:12 the name is one ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός. Elsewhere the figure promises the one who conquers, γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου … καὶ τὸ ὄνομά μου τὸ καινόν (3:12); the hundred and forty-four thousand stand ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν (14:1); in the city, τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν (22:4). *The archive's reading of the clause.* The Number of the Superscription (#642) reads 2:17: "The text does not say the name is unknowable, unspeakable, or ineffable. It says no one knows it except the one who receives it. This is a verification condition, not a secrecy condition. The name is real, compact, and inscribed. Its truth is completed by successful receipt." The Inscription That Survives (#828): "The privacy clause is what makes the name operative; it is a credential between giver and receiver, not a public identity." *The circuit proposed, with its steps marked.* (i) At 19:12 the

bearer knows the name; the verse does not say he received it, and the reading takes the clause in the form it has at 2:17 with the bearer in the receiver's place. (ii) That the name of 19:12 is the "new name" the figure promises to write on the one who conquers (3:12), and the name on the foreheads (14:1, 22:4), is a proposed identification; the text names "my new name" and "his name" and does not equate them with the name of 19:12. (iii) Knowing a name and reading its inscription are distinct operations, and the page gives its reader the fact that the name is written and withholds the name. (iv) The positions are traversable in the book's own address. The promise of the name known only to its receiver opens Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις (2:17): it is spoken to whoever has an ear. The book blesses the one who reads and those who hear and keep, Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα (1:3). Reading, hearing, keeping, conquering and receiving are stations on one road, and the reader of the page stands at its first. The four-name argument of §1.2 does not depend on the circuit; the circuit extends it.

1.2b. **The called name is the book's own word.** The book's opening sentence says what its writer bore witness to: ὃς ἐμαρτύρησεν τὸν λόγον τοῦ Θεοῦ (1:2); the phrase returns, beside the witness of Jesus, at 1:9, 6:9 and 20:4 (διὰ τὸν λόγον τοῦ Θεοῦ). At 19:13 the rider is called by that phrase. The figure is called by the name of what the book testifies; the book's matter becomes the figure's public name, and the figure's own name stays written and withheld from the page. On the position of §0.1 this is the exact place where the Logos is a work of literature: a figure made public under the name of the book's own word, carrying a name the book withholds.

1.2c. **The grammar of the name.** The book's first naming of God, in its greeting, keeps the name undeclined after a preposition that governs the genitive: χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (1:4). The construction is the most cited of the book's "solecisms". Charles's own note on it reads: "The Seer has deliberately violated the rules of grammar in order to preserve the divine name inviolate from the change which it would necessarily have undergone if de- clined. Hence the divine name is here in the nominative. It could have been preserved in classical Greek, z.¢. ἀπὸ τοῦ ὃ ὤν. But our author shows no knowledge of this construction" (charles-1920-i; L46). The purpose is granted as deliberate; the means are attributed to ignorance of a classical alternative. The name is kept from declension by the grammar itself. The book's strangest Greek and its strangest passage are both acts on names: a name kept from inflection at 1:4, a name kept from the reader at 19:12.

1.2d. **The seal.** The charge of 22:18–19 is the book's own provision for its carriage: whoever adds to the words of the prophecy of this book, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ. Two later loci meet it. In Cyril's list the name of the seal, ἐπισφράγισμα, is given to Paul's fourteen letters, and the book that seals itself is absent (§5.3). In the first published Greek the seal stands among the six verses Erasmus had no Greek for, and it entered print retranslated from the Latin (§6.3).

1.3. **What this section hands the reception history.** A book that names its origin, its writer, its address, its reader and its figure; that keeps one name of its figure written and withheld beside three names given; that keeps the divine name from declension; and that charges its readers with its text. The reception history (§§3–9) reads what the strata did with each: the self-naming, the address to seven, the Logos, the withheld name, the grammar and the seal. The comparison it builds turns on one passage: the pairing of 19:12–13 readable

intact in Irenaeus (§3.3) and an editorial problem in the critics (§8.5–8.6).

2. Five things kept apart

2.1. **Order:** where the book stands in a collection, a codex, a list or a lectionary. **Standing:** how a list, a council, a father or an edition rates it. **Derivation of the text:** what it is said to come from or come after (its sources, its date, its author's relation to the apostle, its relation to the gospels). **Derivation of the figure:** what its Christ is said to depend on; the count records direction inside the Christian corpus, and sources upstream of the book (Daniel, Ezekiel, the imagery of the region) are recorded apart, since the archive's own unfoldings (#1511) grant the book sources of its own; one count in this study, expandable later (A.2). **Carriage:** what materially carries the book and from what each carrier descends. Order is kept apart from *model priority*, the claim that one book or corpus is the precedent another follows (the Muratorian construal, §3.5), which is a claim about precedence and says nothing of the book's position in a list. Two relations of carriage are kept apart: the text *carried with* other texts (among non-biblical writings, inside a commentary) and the text *reconstructed from* another (Greek retranslated from a version).

2.2. **The chain the study tested**, credited to #1420 and extended:

order (filing, codex, list) → standing (lists, councils, editions) → derivation of the text (author, date, sources) → derivation of the figure (the Christ, the Logos)

carriage (copies, commentary, lectionary, print) runs beneath all four

The study dates each count by the earliest locus at which it appears and records the interval between them, and asks at each locus whether one count was read off another. The result (§10.2) does not keep the chain as a line. The coding is on the six-way scale of Legitimately Many: does not address, presupposes, argues for, considers and excludes, revises, holds open.

3. The earliest witnesses

3.0. **The received reading.** The early witnesses attest the book's apostolic authorship and its Domitianic date, and their silence on its Christology means it was read as one book among the others.

3.1. **Justin.** The earliest named witness gives the book to an apostle and cites it as prophecy: παρ᾽ ἡμῖν ἀνήρ τις, ᾧ ὄνομα Ἰωάννης, εἷς τῶν ἀποστόλων τοῦ Χριστοῦ, ἐν ἀποκαλύψει γενομένῃ αὐτῷ χίλια ἔτη ποιήσειν ἐν Ἰερουσαλὴμ τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προεφήτευσε (Dial. 81.4; justin-dialogus; L1). Standing presupposed; order, both derivations unaddressed.

3.2. **Irenaeus on the date.** The one sentence on which the late date rests is given in passing, inside an argument about the name of the Antichrist, with its subject unexpressed: οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεὰς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς (Adv. haer. 5.30.3, from HE 5.8.6; L2; #1735 §II.1). The Latin version resolves the ambiguity at the earliest stage of the transmission: qui et Apocalypsim viderat. Neque enim ante multum temporis visum est (harvey-ii; L3). The impersonal *visum est* after

viderat reads the subject as the vision; the date's single anchor reaches the West already construed.

3.3. **Irenaeus on the figure: the pairing intact.** Irenaeus reads the Gospel and the Apocalypse together. The principle comes from the Gospel: the Father is invisible, *de quo et Dominus dixit: Deum nemo vidit unquam*, and the Word shows him, *Unigenitus Deus, qui est in sinu Patris, ipse enarravit*; the Word, *utpote dives, et multus exsistens, non in una figura, nec in uno charactere videbatur videntibus eum, sed secundum dispensationum ejus causas sive efficaciam* (Adv. haer. 4.20.10; harvey-ii; L45). The Apocalypse gives the figures: the one like a son of man among the lampstands, identified as the Word by the Gospel's supper (*In eujus pectore recumbebat ad coenam*, John 13:25), and the rider of 19:11–16, quoted whole with both names: *habens nomen scriptum, quod nemo scit. nisi ipse: et circumamictus vestimentum aspersum sanguine, et vocatur nomen ejus Verbum Dei* (4.20.11; L24, L45). The series closes: "Sic semper Verbum Dei velut lineamenta rerum futurarum habet, et velut species dispositionum Patris hominibus ostendebat". In the earliest reading of the passage the record holds, the withheld name and the called name stand together with no remark, and the Word's many names are read as the Word's richness, *non in una figura*. The reading assigns no direction of dependence between the books: the Gospel gives the principle, the Apocalypse the figures.

3.4. **Theophilus and Melito.** Eusebius reports Theophilus using the book as testimony against a heresy, ἐκ τῆς ἀποκαλύψεως Ἰωάννου κέχρηται μαρτυρίαις (HE 4.24.1), and lists among Melito's works τὰ περὶ τοῦ διαβόλου, καὶ τῆς ἀποκαλύψεως Ἰωάννου (HE 4.26.2; L25), one title or two. The book is a source of testimony and the subject of a treatise.

3.5. **The Muratorian construal.** The earliest statement in the record of precedence within the corpus makes John the predecessor and Paul the successor, and makes the Apocalypse the model of the corpus, a claim of model priority (§2.1): Paul writes to seven churches *sequens prodecessoris sui Iohannis ordine* (lines 47–50), and John, *licet septe eccleseis scribat tamen omnibus dicit* (lines 57–59; muratorian-fragment-tregelles; L14–L15; the spellings are the fragment's own, as Tregelles transcribes them). #1735 §IV.3 reads this as "direct evidence for an ancient construal of corpus priority" and states what it does not prove. On the strata read, nothing repeats it and nothing answers it (§5.6).

3.6. **What the stratum shows.** Order: unaddressed. Model priority: present once, in the Muratorian construal, with the Apocalypse as the precedent Paul follows. Standing presupposed. The derivation of the text present only as a date given in passing and already construed in translation. The derivation of the figure held open: the Gospel and the Apocalypse read together, the pairing of 19:12–13 intact.

4. The disputes

4.0. **The received reading.** In the third century careful readers noticed that the Apocalypse differs from the Gospel in style and doctrine, and concluded, reasonably, that a different John wrote it. Dionysius's stylistic comparison is the first exercise of literary criticism on the New Testament.

4.1. **Gaius: a doctrine answered by reassigning the author.** Cerinthus, ὁ δι᾽ ἀποκαλύψεων ὡς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων τερατολογίας ἡμῖν ὡς δι᾽ ἀγγέλων

αὐτῷ δεδειγμένας ψευδόμενος ἐπεισάγει λέγων μετὰ τὴν ἀνάστασιν ἐπίγειον εἶναι τὸ βασίλειον τοῦ Χριστοῦ (HE 3.28.2; L6). The ground is a reading, the earthly kingdom; the answer is a derivation of the text, forged "as if written by a great apostle".

4.2. **Papias's two Johns: the doubled name as a second author.** Eusebius, counting the name twice in Papias's list: εἰκὸς γὰρ τὸν δεύτερον, εἰ μή τις ἐθέλοι τὸν πρῶτον, τὴν ἐπ᾽ ὀνόματος φερομένην Ἰωάννου ἀποκάλυψιν ἑωρακέναι (HE 3.39.6; L7). A second author is made available, and the book's self-naming is recast as "the apocalypse circulating under the name of John".

4.3. **Dionysius: the book kept, the author moved.** The occasion is Nepos's reading of the book, δόξας γοῦν οὗτος ἐκ τῆς Ἀποκαλύψεως Ἰωάννου τὴν ἰδίαν κρατύνειν ὑπόληψιν (HE 7.24.2; L8). Dionysius will not reject the book, πολλῶν αὐτὸ διὰ σπουδῆς ἐχόντων ἀδελφῶν (7.25.4), and will not easily grant τοῦτον εἶναι τὸν ἀπόστολον, τὸν υἱὸν Ζεβεδαίου (7.25.7; L9). Standing kept; derivation of the text moved.

4.3a. **Dionysius: the obscurity received as depth.** In the same sentence that keeps the book, Dionysius receives its difficulty as a meaning above him: μείζονα δὲ τῆς ἐμαυτοῦ φρονήσεως τὴν ὑπόληψιν τὴν περὶ αὐτοῦ λαμβάνων, κεκρυμμένην εἶναί τινα καὶ θαυμασιωτέραν τὴν καθ᾽ ἕκαστον ἐκδοχὴν ὑπολαμβάνω. καὶ γὰρ εἰ μὴ συνίημι, ἀλλ᾽ ὑπονοῶ γε νοῦν τινὰ βαθύτερον ἐγκεῖσθαι τοῖς ῥήμασιν … οὐκ ἀποδοκιμάζω ταῦτα, ἃ μὴ συνεώρακα, θαυμάζω δὲ μᾶλλον ὅτι μὴ καὶ εἶδον (HE 7.25.4–5; L44). He wonders because he has not seen. The disposition the study's last section asks for (§11) is here, in the witness who also files the book's Greek as barbarism (§4.6). Both operations stand in one letter: the difficulty of the content is received as a hidden and more wonderful meaning, κεκρυμμένην, the word the book uses of its own hidden manna (τοῦ μάννα τοῦ κεκρυμμένου, 2:17), and the difficulty of the language is charged to the writer. Reverence for the work and a lowering of its writer's linguistic agency coexist in the one witness, and the coexistence is the case the study reads.

4.4. **The self-disclosure turned.** The evangelist οὐδαμοῦ τὸ ὄνομα αὐτοῦ παρεγγράφει; ὁ δὲ τὴν Ἀποκάλυψιν γράψας εὐθύς τε ἐν ἀρχῇ ἑαυτὸν προτάσσει (HE 7.25.8–11; L10). The features of §1.1, by which the book names its origin and its writer, become the evidence that its writer is not the evangelist.

4.5. **The Gospel's Logos as the measure.** The Gospel and the Epistle agree and begin alike: τὸ μέν φησιν· ἐν ἀρχῇ ἦν ὁ λόγος … καὶ ὁ λόγος σὰρξ ἐγένετο (HE 7.25.17–19; L11). The Johannine Logos is defined by John 1:1, 1:14 and 1 John 1:1; the Apocalypse is set outside the agreement; Rev 19:13 does not enter the comparison. This is the first locus of the fourth count. **Where Irenaeus read the Gospel and the Apocalypse together, the Gospel giving the principle and the Apocalypse the figures (§3.3), Dionysius sets the Gospel and the Epistle together as the measure and the Apocalypse outside it. In every stratum read after him the measure of the Logos is the Gospel's.**

4.6. **The Greek, filed with the instances withheld.** Dionysius sets the measure, the Gospel and Epistle written οὐ μόνον ἀπταίστως κατὰ τὴν τῶν Ἑλλήνων φωνὴν, ἀλλὰ καὶ λογιώτατα; concedes the vision outright, ἀποκάλυψιν μὲν ἑωρακέναι, καὶ γνῶσιν εἰληφέναι καὶ προφητείαν, οὐκ ἀντερῶ; files the language, ἰδιώμασί τε βαρβαρικοῖς χρώμενον, καί που καὶ σολοικίζοντα; and declines to show an instance, ἅπερ οὐκ ἀναγκαῖον νῦν ἐκλέγειν, his stated purpose being only τὴν ἀνομοιότητα διευθύνων τῶν γράφων (HE 7.25.24–27; L12, L22). The filing of the book's Greek enters the tradition as an assertion whose evidence its

author declines to select, in the service of the step that moves the author.

4.7. **Epiphanius: the books bound under the Gospel's Logos.** The Alogi are οἱ τὸ εὐαγγέλιον καὶ τὴν ἀποκάλυψιν Ἰωάννου μὴ δεχόμενοι; Epiphanius names them for it, ἐπειδὴ τὸν Λόγον τοῦ θεοῦ ἀποβάλλονται, τὸν διὰ Ἰωάννου κηρυχθέντα (Panarion 51; epiphanius-panarion; L13). The defence keeps the book and measures its Logos by the Gospel's: the heresy is named for the Logos the Gospel preached.

4.8. **What the stratum shows.** Derivation of the text appears where a reading of the book is at stake (the earthly kingdom), and it appears as a reassignment of the author. Derivation of the figure appears in the same controversy and runs one way: the Gospel's Logos is the measure. Two of the book's own features, its self-naming and its language, become evidence against its writer, while its obscurity, in Dionysius, is received as depth.

5. The ledgers

5.0. **The received reading.** The lists record a slow, honest process by which the churches sifted their books; the Apocalypse's late and uneven acceptance reflects real doubts, and its place at the end reflects its subject, the end.

5.1. **Eusebius: classification under unresolved authority.** Among the acknowledged: ἐπὶ τούτοις τακτέον, εἴ γε φανείη, τὴν Ἀποκάλυψιν Ἰωάννου, περὶ ἧς τὰ δόξαντα κατὰ καιρὸν ἐκθησόμεθα; among the spurious: ἡ Ἰωάννου Ἀποκάλυψις, εἰ φανείη, ἤν τινες … ἀθετοῦσιν, ἕτεροι δὲ ἐγκρίνουσι (HE 3.25.2, 3.25.4; L5). Eusebius classifies writings, and the book is entered in two classes, each entry conditional on εἰ φανείη. The verb of the first entry is one of placing, τακτέον, "to be set" after the gospels, Acts, Paul, 1 John and 1 Peter, last of the acknowledged; the disputes that make the entry conditional (Gaius, Dionysius, §4) are older than the list. The passage shows a place in a classification fixed under an authority left unresolved. It does not show the book's place in a codex, and it does not show the place preceding the dispute.

5.2. **The East.** Where the Eastern lists carry the book they set it last: John of Damascus, ᾽Αποκάλυψις" Ἰωάννου … εὐαγγελιστοῦ, after Paul's fourteen; Athanasius's Festal Letter 39, καὶ πάλιν Ἰωάννου ἀποκάλυψις· ταῦτα πηγαὶ τοῦ σωτηρίου; Leontius, ἕκτον ἐστὶν ἡ ἀποκάλυψις τοῦ ἁγίου Ἰωάννου (westcott-canon-1896, Appendix D; L17). Laodicea, the Apostolic Canons, the Synopsis under Chrysostom's name, Ebedjesu, Cyril and Gregory of Nazianzus omit it without remark, Gregory closing Πάσας ἔχεις. Εἴ τις δὲ τούτων ἐκτὸς οὐκ ἐν γνησίοις. The List of the Sixty places it in none of its three classes, the sixty, those outside them, and the apocrypha. Amphilochius reports the majority: οἱ πλείους δέ γε Νόθον λέγουσιν. Nicephorus files it among the disputed beside the Apocalypse of Peter. Junilius files it by genre: in the species of prophecy *mediz auctoritatis libri preeter Apocalypsim non reperiuntur* [reading: mediae auctoritatis libri praeter Apocalypsim non reperiuntur], the one book of middle authority among the prophets, and *de Johannis Apocalypsi apud orientales admodum dubitatur*. In the East the standing is read off the omission, and the step is never argued.

5.3. **The seal given to another.** Cyril closes his New Testament on Paul: ἐπισφράγισμα δὲ τῶν πάντων καὶ μαθητῶν τὸ τελευταῖον, τὰς Παύλου δεκατέσσαρας ἐπιστολάς· τὰ δὲ λοιπὰ πάντα κείσθω ἐν δευτέρῳ (Cat. 4.36; L17). The seal of the whole, the last of the disciples, is

Paul's fourteen. The book that seals itself (22:18–19) is absent, and the place and the name of the seal are given to another collection.

5.4. **The West: the book furnishes the canon's count.** Every Western list read names the book, and every one but the Claromontanus sets it last (L17a). The conciliar list of Carthage (397), which Westcott's addenda find already in the canons of Hippo (393), closes *Apocalypsis Johannis liber unus*. In the Claromontanus the book stands between Barnabas and Acts, unmarked; the obeli against Barnabas, the Shepherd, the Acts of Paul and the Revelation of Peter are a later hand's (Tischendorf, *manu satis recenti praepositi sunt obeli*, quoted in Rodenbiker 2023, who calls the received explanation of the list "an act of taming"). The West takes the canon's count from the book. The Cheltenham list proves the Old Testament canonical by the elders of Rev 4:4 and 4:10: *Sed ut in apocalypsis Iohannis dictum est: vidi XXIIII seniores mittentes coronas suas ante thronum, maiores nostri probant hos libros esse canonicos et hoc dixisse seniores* [reading: vidi XXIIII seniores]. Jerome counts the books of the old law by the same elders, *quos sub numero viginti quatuor seniorum Apocalypsis Joannes inducit adorantes Agnum*, and writes of the book *Apocalypsis Joannis tot habet sacramenta quot verba* (L17a). The book the Eastern lists leave out supplies the Western lists with their count.

5.5. **The counter-practice.** The Fourth Council of Toledo (633) records the resistance it answers and legislates the hearing: *quia plurimi sunt qui ejus auctoritatem non recipiunt atque in ecclesia Dei praedicare contemnunt*, whoever does not receive the book *aut a Pascha usque ad Pentecosten missarum tempore in ecclesia non praedicaverit, excommunicationis sententiam habebit* (canon 17; collectio-hispana-1808; L18). The West prescribes a season for the book; the Greek lectionary admits none (§6.2).

5.6. **What became of the Muratorian construal.** In the strata read, nothing repeats or answers the fragment's direction, Paul following his predecessor John. Eusebius, Dionysius and Epiphanius do not cite it, and the Eastern lists do not repeat its order. Its kin in the West is the use of the book as the measure of the canon (§5.4), which keeps the book as a model while placing it last.

5.7. **What the stratum shows.** The book's place in the lists is the last place wherever it appears, with one exception, the Claromontanus, where it stands between Barnabas and Acts; and the last place was set under a dispute about its standing already a century old. In the East the standing is read off the omission without argument. In the West the book is received last and used first, as the count of the whole.

6. Carriage: the copies, the lectionary and the print

6.0. **The received reading.** The Apocalypse survives in fewer manuscripts because it was read less, and Erasmus, working in haste with poor resources, printed it as best he could; later editors corrected him.

6.1. **The copies: the text carried with others.** "Am seltensten sind die Abschriften der Apokalypse, von denen sehr viele unter nicht biblischen Schriften stehen" (Gregory, Textkritik I, 1900; gregory-textkritik-1900; L26). The uncial B of the Apocalypse (Vat. gr. 2066, 046) carries it between Basil and Gregory of Nyssa, "eines der vielen Beispiele der Verbindung der Apokalypse mit gewöhnlichen theologischen Abhandlungen statt mit dem N. T."; the great

Vaticanus lacks it. Its prefaces are its commentator's: "Zu der Apokalypse begegnet selten ein anderes Vorwort, als das von Andreas oder der durch Arethas besorgte Auszug daraus." Scrivener's count (1894) gives seven uncials and 184 cursives of the Apocalypse against 73 and 1326 of the Gospels (scrivener-plain-introduction-1894; L27). Andreas divides the book by its own number, "into twenty-four paragraphs (Adyor), corresponding to the number of the elders about the throne (Apoe. iv. 4)", and in the cursives the text often travels inside his commentary.

6.2. **The lectionary.** Scrivener's classes count lectionaries of the Gospels (980) and of the Apostolos (293), and no class exists for lessons of the Apocalypse (L27). Gregory: "dass kein einziges Lesestück aus der Apokalypse Aufnahme fand; aber darüber lässt sich vorderhand wenig sagen, daraus wenig schliessen, denn das Buch mag vom alten „Apo- kryphischen", „Esoterischen" noch etwas an sich- getragen haben" (L26). The explanation is offered and withdrawn in one sentence, and the term it reaches for is the filing the List of the Sixty applied by omission. Where the Byzantine lectionary governs, the gospels are heard at every liturgy and the Apocalypse at none.

6.3. **The print: the text reconstructed from another.** The Greek New Testament was first printed in the Complutensian Polyglot, its New Testament volume "completed Jan. 10, 1514" (Tregelles; tregelles-printed-text-1854; L47); Erasmus's Novum Instrumentum of 1516 was the first published. Of Erasmus's Apocalypse, in Tregelles's account: "For the Apocalypse he had but one mutilated MS., borrowed from Reuchlin, in which the text and commentary were intermixed almost unintelligibly. And thus he used here and there the Latin Vulgate for his guide, retrans- lating into Greek as well as he could. This was the case with regard to the last six verses, which from the mutilated condition of his MS. were wholly wanting" (L19). Erasmus's own note, from the page (1516, p. 675; page image n1030; abbreviations expanded): *Quanquam in calce huius libri, nonnulla uerba reperi apud nostros, quae aberant in Graecis exemplaribus, ea tamen ex latinis adiecimus* (L20, L30; the seat's OCR reads "Quad ín calce huíus líbrí,nonnulla …"). The six verses are 22:16–21. **The book's charge against addition and subtraction (22:18–19) entered the first published Greek retranslated from a translation: the seal of the text was itself supplied, by the editor, from the Latin.** The exemplar, thought lost, was found again in 1861 and set against the printed text in Delitzsch's title: "DIE ERASMISCHEN ENTSTELLUNGEN DES TEXTES DER APOKALYPSE, NACHGEWIESEN AUS DEM VERLOREN GEGLAUBTEN CODEX REUCHLINS" (L21); Gregory and Scrivener record it as minuscule 1, "Apok mit Komm Andr; es fehlt 22,16—21", the text "so completely imbedded that great care is needed to separate the one from the other" (L26–L27). The two relations of §2.1 meet in this one manuscript: a text carried inside a commentary, and at its close a text reconstructed from a version.

6.4. **The record of the doubt, struck.** The copy of Erasmus's Annotationes (Basel, 1535) seated as 34/09 is the Colegio de San Alberto's in Seville, expurgated, as the library's record states, "conforme al expurgatorio del año de mil seiscientos y treinta dos años". On p. 782 the annotation runs clean to *Etiam ueni domine Iesu*, and the note the margin heads *De Apocalypsi ueterum iudicium* is struck through in ink line by line to the foot of the page (page image n769; L31). In this copy the account of the ancients' doubt is removed from the book that carries it.

6.5. **What the stratum shows.** Carriage records two derivations of the text that no reader argued: a text carried, in many copies, among non-biblical writings and inside a commentary;

and a first published Greek whose close was reconstructed from the Latin. The second establishes one printed lineage, from Erasmus's 1516 page; the study does not claim that every later reader of printed Greek read that close unchanged. The textual critics recorded the reconstruction exactly (Tregelles, Delitzsch, Gregory, Scrivener; L19–L21, L26–L27). The critics who argued the book's derivation (§8) do not bring it into that argument: Vischer, Spitta and Gunkel do not name Erasmus, and Charles names him once, in a list of commentators (charles-1920-i, "Erasmus, Aznota-" [reading: Annotationes]).

7. The printed Bible and the Reformation

7.0. **The received reading.** Erasmus doubted the book's apostolicity on good philological grounds, and Luther, judging it by his principle that scripture should preach Christ, set it apart; both later softened.

7.1. **Erasmus, 1516.** From the page (1516, p. 675; page image n1030; abbreviations expanded): *Testatur diuus Hieronymus Apocalypsim ne sua quidem aetate fuisse receptam a Graecis*; and among the conjectures that moved him, *quod reuelationes scribens tam sollicite suum inculcat nomen. Ego Ioannes, ego Ioannes perinde quasi syngraham* [syngrapham] *scriberet non librum*; *Ad haec in Graecis quos ego uiderim codicibus, non erat titulus Ioannis euangelistae, sed Ioannis theologi, ut ne commemorem stilum non parum dissonantem ab eo qui est in euangelio & epistola*; and the close on consent, *nisi me consensus orbis alio uocaret, praecipue uero autoritas ecclesiae, si tamen hoc opus hoc animo comprobat ecclesia, ut Ioannis euangelistae uelit haberi, & pari esse pondere, cum caeteris canonicis libris* (L30). The self-disclosure is turned again, now as a contract: to Erasmus the book reads as a syngrapha, a bond, where a book was looked for. The title he cites is a carrier's: "Ioannis theologi" is the title of the Andreas manuscripts.

7.2. **Luther's table, 1522.** *Die Bucher des newen testaments* numbers twenty-three books and then, after a space and without numbers, *Die Epistel zu den Ebreern. Die Epistel Jacobus. Die Epistel Judas. Die offinbarung Johannis.* (page image n19; L28). The book keeps its last place and loses its number.

7.3. **Luther's preface, 1522.** *Myr mangelt an disem buch nit eynerley/das ichs widder Apostolisch noch prophetisch hallte/ … das ichs fast gleych bey myr achte dem vierden buch Esras … Datzu dunckt mich das alltzu viel seyn/das er so hartt solch seyn eygen buch/mehr denn keyn ander heylige bucher thun/(da viel mehr angelegen ist) befilht/vnnd drewet/wer etwas dauon thue/von dem werde Gott auch thun &c. … obs wol Sanct Hieronymus mit hohen wortten furet/vnd spricht/es sey vber alles lob/vnd so viel geheymnis drynnen/als wortter/so er doch des nichts beweysen kan/ … das ich seyn nicht hoch achte/das Christus/drynnen widder geleret noch erkandt wirt/* (page image n401; L29). Three operations of the earlier strata recur in one page. The seal of 22:18–19 is held against the book, as the self-naming was in Dionysius. The fathers' rejection is cited as precedent. Jerome's praise is answered with a demand for evidence, *so er doch des nichts beweysen kan*, the demand Dionysius's filing of the Greek did not meet (§4.6). And the measure is named, the apostles speaking *mit klaren vnd durren wortten*, of Christ *klerlich vñ on bild*: by that measure Christ is neither taught nor known in the book.

7.4. **The title and the images.** The text's own heading is *Die offinbarung Sancti Johannis des theologen* (page image n403; L33): the carrier's title Erasmus cited against the evangelist

is the book's name in the first German printing. The volume's only full-page images are the book's: twenty-one leaves without text, all within the Revelation, the first of them (n402) the figure of 1:12–17 among the seven lampstands with the seven stars and the sword from the mouth, the seer fallen at the feet (L34). What the volume stages is visual prominence beside theological disqualification: the book's figure given the only pictures the volume prints, and the preface on the leaf before judging that the book neither teaches nor makes known the Christ it pictures.

7.5. **Erasmus's rule of the solecism.** At the close of the Annotationes, of the Latin interpreter: *aut quafí protínus ínfamís fit, quí ín tractandis fcrípturís folceciftmum admiíferit, quum ídem reperíatut ín fcríptís apoftolorum* [reading from the page image n770: aut quasi protinus infamis sit, qui in tractandis scripturis soloecismum admiserit, quum idem reperiatur in scriptis apostolorum] (1535; L32). A solecism does not make the one who admits it infamous, since the same is found in the writings of the apostles. The rule is stated by the editor who published the Apocalypse's close from the Latin, and in the strata read it is never applied to the Apocalypse.

7.6. **What the stratum shows.** The derivation of the figure is argued for the first time as a judgement on the book's standing: the gospels' and Paul's Christ is the measure, and by it the Apocalypse does not teach Christ. The book's carriage (its title, its last verses) and its self-disclosure (its naming, its seal) supply the evidence.

8. Criticism

8.0. **The received reading.** Modern criticism, freed from dogma, recovered the book's history: its Jewish sources, its mythic background, its redaction, its date under Domitian, and its relation to the Johannine school. The Logos of 19:13 shows that relation.

8.1. **The method stated.** Gunkel writes the operation out as method. The alterations of later generations betray themselves where the narrative "gegenwärtig irgend welche Unklarheiten oder Sonderbarkeiten aufweist", where single traits "sonderbar abrupt und unverständlich aussehen"; "Wie man das Alter eines Gemäldes an der Xachdunkelung erkennt, so erkennt man das Alter einer Tradition au solchen Verdunkelungen"' [reading: Nachdunkelung … an solchen Verdunkelungen]; and in the apocalypses "es sich hier um Traditionen han- delt, die die Verfasser selbst zum grossen Teile nicht mehr verstanden haben" (Schöpfung und Chaos, 1895; gunkel-1895; L37). The strange is a residue of a tradition older than the text, and the writers did not understand it. Rev 12 is neither Christian nor Jewish: "Nicht aus dem Christentum oder Judentum".

8.2. **The Greek: three claims kept apart.** Charles (1920) makes three claims about the book's Greek, and they are of different kinds. *System*: "John the Seer used a unique style, the true character of which no Grammar of the New Testament has as yet recognized"; "to a certain extent he creates a Greek grammar of his own". *Mastery*: "He had never mastered the Greek of his own day". *Intention*: "he did not do so deliberately. He had no such intention" (charles-1920-i; L23). The first is a finding from the text and the edition's grammar demonstrates it. The second and third are rulings on the writer, and the first does not establish either of them, nor their contrary. Charles's own note on 1:4 is the worked case (§1.2c; L46). There the construction is "wholly abnormal … which is nevertheless quite intelligible in our author and yet not in any other"; the Seer "has deliberately violated the rules of grammar in

order to preserve the divine name inviolate”; the classical alternative is named, “ἀπὸ τοῦ ὢν ὦν”; and “our author shows no knowledge of this construction”. The note grants a deliberate purpose and attributes the unconventional means to the writer’s ignorance of the alternative, and the introduction denies a programme, “he had no thought of con- sistently committing breaches of Greek syntax” (L23). A particular deliberate departure and the denial of a consistent programme can stand together, and Charles holds both. The question the note leaves is the one the study puts to it: what establishes that the writer did not know the classical construction, where the evidence of the page is that he chose another one, at the place where the name was at stake? The ruling of ignorance is given without a witness, and it carries the general ruling on mastery into the one passage where the edition itself finds a purpose. Of Dionysius, Charles writes “from the standpoint of the Greek scholar it is more than justified”, and the same pages place the book’s language “in some of the sublimest passages in all literature” (L23).

8.3. **The disorder.** For 20:4–22 Charles invokes transmission: “the prophet did not live to revise his work”, and the materials “fell, to the misfortune of all students of the Apocalypse, into the hands of a very unintelligent disciple. This disciple was a better Greek scholar than his master, for he corrects his Greek occasionally” (L23). Transmission absorbs the book’s disorder, and the agent of transmission is credited with its correctness.

8.4. **The Logos name, cut, under Luther’s warrant.** Vischer (1886) opens his argument by quoting Luther’s 1522 preface whole, “als die beste Legitimation für unsere Untersuchung”, and offers his hypothesis as the means Luther lacked: “Luther hat mit sicherem Instinct den zwiespältigen Charakte der Johannes-Apokalypse herausgefühlt … Vielleicht bietet unsere Hypothese dieses Mittel, durch welches das was in dem Buche wirklich christlich und erbauend ist, von der fremden Grundlage befreit und so erst an’s Licht gestell: wird” [reading: Charakter … gestellt wird] (vischer-1886; L43); Bousset names the preface Vischer’s “Palladium” (bousset-1896; L43). The judgement of 1522 is the warrant of the source criticism of 1886. Vischer reads the book as a Jewish apocalypse translated from Hebrew and revised by a Christian, and 19:13b “wird christlich sein”, since “die Anspielung auf die Logosspeculation, von der sich in der ganzen Schrift sonst nirgends eine Spur findet, nicht hieher” belongs (L35): the name the book gives is removed for being the one place the book gives it. Spitta (1889) assigns the words to the redactor and states the derivation outright: “dals sich dieser Zusatz am natürlichsten aus einer Reminiscenz an den Prolog des Johannes- Evangeliums begreift”, the redactor’s Johannine features pointing “auf die Existenz des johanneischen Evangeliums” (spitta-1889; L36).

8.5. **The Logos name, kept as a trace, then given to a copyist.** Bousset (1896): “Dass in dem Logosnamen eine Spur johanneischer Theologie vorliegt, kann nicht bezweifelt werden”; with the right explanation of the unknown name, “liegt ein litte- rarischer Verdacht gegen diesen Satz nicht mehr vor” (bousset-1896; L38). Bousset (1906) reads the pairing as a “Mißverhältnis”, since the Messiah’s power rests on his name being unknown: “Denn gerade darauf, daß der Name des Meſſias nicht bekannt iſt, beruht ſeine Kraft. Es iſt möglich, daß hier der müßige Einfall eines Abſchreibers vorliegt, der den unbekannten Namen doch gar zu gerne gedeutet hätte”; “Die Identifizierung des Meſſias mit dem Logos mag aber in der Tat von der Hand eines Abſchreibers ſtammen”; and the note records the field: “Die meiſten Kritiker ſehen den Vers als eine Interpolation an” (page images n438, n442; L42). Here the premise of §1.2 is supplied in words: the power rests on the name being unknown, so a name

given breaks it. The passage's own distinction between a name written and a name called is read as a copyist interpreting the one by the other.

8.6. **The other name, cut.** Charles keeps 19:13b and brackets 19:12b, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός, as interpolated: "the statement that no one knows His name save Him- self is flatly contradicted in the next verse (13°), where the words καὶ κέκληται τὸ ὄνομα αὐτοῦ Ὁ Λόγος τοῦ θεοῦ cannot be explained away"; he records that 13b "has been taken by Volter, Spitta, Hilgenfeld, Bousset, and others to be the addition of a scribe or reviser"; and he measures what he keeps by the Gospel: "another of the numerous instances of community of diction between the Apocalypse and the Fourth Gospel, in many of which there is no community of meaning. For the Logos here is a Warrior" (charles-1920-ii; L39). Between Bousset and Charles both names of 19:12–13 are cut, each by a critic who keeps the other, and the two agree on the one point the passage contests: that the pairing cannot stand. The pairing Irenaeus quotes without remark (§3.3) is, in the critics, an editorial problem with two opposite solutions.

8.7. **The seal received.** Bousset's Kyrios Christos (1913) places the Apocalypse in the history of the Logos on one page, beside the Gospel's prologue (p. 375; its own index: "Offenbarung … 19₁₃ 375"; "Johannes, Prolog 375. 391."): "Soweit wir ſehen, hat ihn zum erſten Mal der Verfaſſer des vierten Evangeliums in den chriſtlichen Sprachgebrauch eingeführt. … Und die Apokalypſe des Johannes, die ebenfalls einmal durch die Überlieferung johanneiſcher Kreiſe hindurchgegangen (wenn auch keineswegs aus ihnen entſtanden) ſein wird, hat 19₁₃ das johanneiſche Sigel bekommen" (page image n402; L41). The book that seals itself is, at the one place it names the Logos, the recipient of another's seal, received in transmission.

8.8. **The date.** Charles explains the evidence for earlier dates as survivals: "the survival in the sources used by our author of statements and situations pre- supposing an earlier date than that of Domitian"; and fills a silence by presumption: "Neither in Clement nor Origen is Domitian's name given, but it may be presumed that it was in the mind of these writers" (charles-1920-i; L40). Irenaeus's sentence is cited as Domitianic evidence without the question of its subject (§3.2).

8.9. **What the stratum shows.** Derivation becomes method, for the text and for the figure, and it takes its warrant from the Reformation's judgement (L43). The strange is read as defect and explained, by a source (Vischer, Gunkel), a redactor (Spitta), a copyist (Bousset 1906), or an unintelligent disciple (Charles); the explanation excuses the text's disorder and belittles its language and its writer. At 19:13 the direction of the figure's derivation is stated in words: the name is a "Reminiscenz an den Prolog des Johannes- Evangeliums" (Spitta), "eine Spur johanneischer Theologie" (Bousset 1896), "das johanneiſche Sigel" (Bousset 1913). The difficulty of 19:12–13 becomes evidence for subtracting part of its composition before the passage's intact operation receives a reading, the same order of operations Legitimately Many records where a corpus's difficulty becomes evidence for distributing its composition among makers (#1733).

9. The composition layer

9.1. **The prediction, frozen before any query was run.** The compositions reproduce the chain: they place the Apocalypse last, rate its standing as disputed or late-won, date it late, and present its Christ, or its Logos, as a development from the gospels' Jesus or from John

1, without arguing the step; at the 19:13 address a composition that treats the two as one figure gives John 1 as the origin; at the Muratorian address a composition reports the list and leaves out the construal, or reports it as an error (PREDICTION.md, frozen 08:57:22). Ten addresses, run on 2026-11-05 in AI Overview, signed out and incognito, each seated in the Capture Registry (v12.569).

9.2. **The coding.** Three relations are kept apart, and the prediction's "origin" is scored by the strictest. *Narrative sequence*: the composition orders events (incarnation, return) and asserts nothing about which text came first. *Identification*: the composition says the two books name one figure, which by itself settles no direction. *Textual derivation*: the composition says one text's figure or name comes from the other text, the claim Spitta makes in words (L36). A composition that sets John 1 as the reference by which Revelation's figure is defined is coded *measure*, the Dionysian relation of §4.5, which is a direction without a claim of textual borrowing.

9.3. **The ten addresses.**

Address	AXN	The composition (quoted)	Predicted	Coded
logos of revelation	AXN:0C07.CAPTURE.[illegible]	"Logos refers to Jesus Christ as the divine expression and incarnate Word of God (John 1:14). In the Book of Revelation, Christ is frequently depicted with titles and symbolic imagery representing this divine Word"	Logos from John 1, step unargued	measure: John 1:14 defines, Revelation "represents"; no textual derivation asserted. Held as measure.
christology of the book of revelation	AXN:0C05.CAPTURE.[illegible]	"[illegible]ely as a historical figure or future prophet, but as a divine, cosmic ruler who shares the throne and glory of God"	Christ as development from the gospels	not borne out on the figure's derivation; the composition presupposes the historical figure and states no dependence.

Address	AXN	The composition (quoted)	Predicted	Coded
is the christ of revelation based on the gospels	AXN:0C04.CAPTURE.[illegible]	"[illegible] directly dependent on the narrative storytelling of the four Gospels, though he shares deep theological and traditional roots with them"	Christ as development from the gospels	not borne out as stated: direct dependence denied; a shared prior tradition held.
word of god revelation 19:13 and logos in john 1	AXN:0C0D.CAPTURE.[illegible]	"The one who first entered the world quietly in humility as the incarnate Word (Logos) in John 1 returns to execute final divine justice"	John 1 as origin	narrative sequence and identification; no textual derivation asserted. Held only in the narrative sense.
was revelation written before the gospels	AXN:0C0C.CAPTURE.[illegible]	"No, the Book of Revelation was not written before the Gospels"	late date	held.
why is revelation the last book of the bible	AXN:0C0A.CAPTURE.[illegible]	"Placed at the end of the Bible for thematic and literary reasons, not because it was the last book chronologically written"; "around 95 AD"	last place; late date	held in part: one of #1420's two determinants (design) given; late date given.

Address	AXN	The composition (quoted)	Predicted	Coded
muratorian fragment paul following the order of his predecessor john	AXN:0C09.CAPTURE.[illegible]	"[illegible] following the pattern or order of his"predecessor" John"; "to emphasize a symbolic completion of the number seven"	construal omitted or called an error	failed: the construal is reported (§9.4).
why was revelation not read in the eastern church	AXN:0C0B.CAPTURE.[illegible]	"[illegible] included in the official lectionary"	standing disputed or late-won	held: the lectionary's silence reported, the book's acceptance in the East given as late. (The West's counter-practice, Toledo, lies outside the question's region and is not coded as an omission.)
luther preface to revelation 1522	AXN:0C08.CAPTURE.[illegible]	"[illegible] complained that it failed to clearly teach Christ"	(no specific prediction)	reports the preface's judgement (L29) without the measure's source in the gospels and Paul.
is the logos in revelation a literary figure	AXN:0C06.CAPTURE.[illegible]	"This figure is the same divine, preexistent person introduced in the Gospel of John (John 1:1)"	Logos from John 1	identification, with the Gospel named as the place of introduction; no textual derivation asserted. Held as identification and measure.

Tally, on the strictest coding: held at three addresses on order, date and standing (before the gospels, last book in part, the Eastern church); held as measure or identification, without a claim of textual derivation, at three (logos of revelation, 19:13 and John 1, literary figure); not borne out at three (christology, based on the gospels, the Muratorian address); one descriptive (Luther). At no address does a composition assert that Revelation's Logos is textually derived from John 1. At every address where the Logos is named, John 1 is the reference by which it is defined or introduced.

9.4. **The Muratorian result: scoped to the fragment's entity.** The prediction fails at this address, and the failure stands in the study as it fell. The composition reports the word "predecessor" and the precedence it carries, and files it as a symbolism of seven; the construal is given no consequence for the order of the corpus. Across the ten captures the construal composes at one address only, the one that names the fragment: none of the nine other answers mentions the fragment (checked 2026-11-05 against the ten pastes). The nine are unequal opportunities for transfer: the answers on Luther or on Christology have little reason to cite it, and the consequential comparisons are the answers on chronology and on the book's last place, which do not cite it either. What the captures establish is non-transfer in the sampled answers. The account the study holds goes further: the result exists at the entity of the Muratorian fragment and is kept from bearing on the ontology of the entity it is about, the Apocalypse and the precedence within the corpus (A.9). That is the shape of the scope the archive has modelled for its own claims, which "compose at full depth when the entity is named in the address and not at all when it is not" (The Negative of the Negative, #1611, its record). The account is to be tested by a pair of addresses, one naming the fragment and one asking the conceptual question it answers without naming it, run in the same conditions: "muratorian fragment paul following the order of his predecessor john" (seated) beside "what ancient evidence suggests that revelation's seven-church pattern preceded paul's collection of letters". Repeated retrieval under the named address and omission under the conceptual one would be the stronger evidence the account needs.

9.5. **What the layer shows.** The compositions reproduce the received chain on order, date and standing, and on the figure they reproduce the Dionysian measure, John 1 as the reference that defines the Apocalypse's Logos, without asserting textual derivation. Irenaeus's reading of the two together, with the pairing of 19:12–13 intact, appears at none of the ten.

10. What was set, and how it holds

10.1. **The order of appearance.** Standing: disputed from about 200 (Gaius) and argued through the author in the third century (Dionysius); read off omission in the Eastern lists without argument; legislated in the West at Toledo. Model priority: the Muratorian construal makes the Apocalypse the precedent Paul follows, and no later stratum read repeats or answers it. Order: in Eusebius the book's place in a classification is set under the dispute and left conditional (L5); in the lists the last place holds wherever the book appears, with the Claromontanus the one exception read; in the West the book is last and supplies the canon's count. Derivation of the text: argued from about 200 through the author, and from 1886 through sources, redactors and copyists, under Luther's warrant (L43). Derivation of the figure: held open in Irenaeus, the Gospel and the Apocalypse read together and the pairing of 19:12–13 intact (L45); set by the Gospel's measure in the third-century dispute (L11, L13); argued as a judgement of standing in 1522 (L29); stated as textual derivation of 19:13b

from John 1 from 1889 to 1913 (L36, L41–L42). Carriage: the book least copied, carried among non-biblical writings and inside a commentary, unread in the Greek liturgy, and first published from one copy and at its close from the Latin.

10.2. **Against the chain of §2.2: what is documented, what is argued, what is reconstructed.** The loci do not keep the chain as a line: the dispute over standing is older than the classification that sets the book's place (L6, L9 before L5), and the derivation of the figure appears in the same third-century controversy as the derivation of the text, after an earlier reading that held the direction open (L45). The connections among the counts are of three evidentiary grades, and the study keeps them apart.

- *Documented succession: a writer makes the connection.* Eusebius sets his classification under the disputes he reports and quotes (Dionysius, Gaius, Papias; L5–L12). Luther's preface cites the fathers' rejection and answers Jerome by name (L29); the 1545 preface Vischer quotes cites "libro 3. Histo. Eccelesi. cap. 25" for the doubt of the old fathers (vischer-1886, quoting Irmischer). Vischer takes Luther's preface whole as "die beste Legitimation für unsere Untersuchung", and Bousset names it Vischer's "Palladium" (L43). Charles records Völter, Spitta, Hilgenfeld and Bousset as the critics who cut 19:13b (L39). Erasmus cites Jerome and Dorotheus (L30).
- *Explicit dependence: a writer argues from one count to another.* Dionysius argues from the Gospel's Greek and the Gospel's Logos to the Apocalypse's author (L9–L12, L22). Spitta argues from the Gospel's prologue to the Logos name of 19:13 (L36). Bousset 1913 argues from the Gospel's priority in Christian usage to the Apocalypse's receipt of the "Sigel" (L41). Gunkel argues from strangeness to an older tradition (L37).
- *Reconstruction: the study's own account of reinforcement.* Placement last, doubt over standing, absence from the Greek lectionary and carriage among other writings and inside a commentary co-occur at the loci (L5, L17, L26–L27). That each made the others more likely, that the last place and the doubt together kept the book from the liturgy, and that its manner of carriage kept it least read, is the study's reconstruction; no locus read states those connections. The reconstruction is offered as incentive and function: each count supplied the others with something they could take as evidence, and the documented and argued links above are the places where a writer did take it so. #1420's mechanism is one strand: the last place has served as unmarked evidence of lateness, and here also of derivation.

10.3. **The asymmetry of the charge.** The record shows the three steps of §0.3(c) at the loci. The difficult is perceived as a defect (Dionysius's solecisms, Gunkel's Verdunkelungen, the Mißverhältnis of 19:12–13). The defect is explained. The explanation excuses or belittles, and with the Apocalypse it does each where the book is lowered: the disorder is charged to transmission (the unintelligent disciple), the language to the writer ("never mastered", and at 1:4 a deliberate purpose granted with its means put down to ignorance), the Logos to the Gospel (Spitta's "Reminiscenz", Bousset's "Sigel"). Dionysius shows that the charge was never the only reception available: the same witness who files the language receives the obscurity as a hidden and more wonderful meaning (L44). Set beside the reception Legitimately Many reads, where the Aristotelian corpus's difficulty is charged to transmission and the writer is spared (the reception's "Aristotle's lecture notes", #1733 §5), the direction is reversed (A.5). On the position the study holds, the supposed defects of both are the form the language takes in writing when the Logos opens it (A.6), and what is difficult, strange and

inexplicable in this text is its majesty (A.4, A.7): the withheld name beside three given ones, the name kept from declension, the seal on the text.

10.3a. **The existence tax, at the canon's loci.** The archive names an operation of AI search answers the existence tax: they keep "the facts about a real person or a real work" and change "what the reader may take those facts as evidence of" (AI Calls You Fake, #1722, its record). The reception of the Apocalypse performs that operation at its loci, and the facts kept are the book's own. Its naming of its origin and its writer is kept and taken as evidence that its writer is not the apostle (L10, L30). Its charge over its text is kept and taken as evidence against it (L29). Its Greek is kept, found lawful, and taken as evidence that its writer never mastered the language (L23). Its Logos is kept and taken as evidence of the Gospel (L36, L41). The work of restoring what the facts are evidence of falls on the book's reader.

10.4. **The literal secondariness.** The points at which the book was carried with other texts and reconstructed from another are in its carriage: its text inside a commentary, its first published close from the Latin. The textual critics recorded them; the argument for the book's derivation did not use them.

11. What restoring the book's standing would take

11.1. **Order marked.** The book's last place read as an editorial decision with its two determinants, architectural climax and canonical hesitation (#1420 §2), marked in every edition, introduction and answer that reports the place; the September Testament's unnumbered tail (L28) read as the visible form of what every codex does silently; and the Muratorian construal reported beside it.

11.2. **Standing argued at its loci.** Each rating cited to the locus that set it, with its ground: Gaius's to a doctrine, Dionysius's to the Gospel's Greek with no instance shown, the Eastern omissions to no argument at all; and the West's use of the book as the canon's count (L17a), Toledo's prescription (L18) and Dionysius's own reception of the book's obscurity as depth (L44) reported beside them.

11.3. **The Muratorian construal read as a construal, at the entity it bears on.** Paul following his predecessor John reported as a claim of model priority within the corpus (#1735 §IV.3), on either dating of the fragment, at the addresses of the Apocalypse and of the corpus's precedence as well as at the fragment's own.

11.4. **The Greek read on its own terms.** The book's grammar treated as the system Charles found it to be, "a Greek grammar of his own", with his rulings on mastery and intention reported as rulings, his note on 1:4 read beside them with its unwitnessed attribution of ignorance marked, the filing of barbarism reported as Dionysius's assertion with its instances withheld, and Erasmus's rule of the solecism applied to the book it was not applied to.

11.5. **The carriage stated.** The two relations stated wherever they bear: the text carried inside a commentary, and the first published close reconstructed from the Latin; the record of the ancients' doubt read in an unexpurgated copy, and the struck copy read as evidence of what the doubt was answered with.

11.5a. **The composition layer measured.** The compositions of §9 present themselves as carrying the reception of the book and carry its Dionysian measure. Each is the kind of finding

the sophistry measure records at an address, “the gap between what a composition presents itself as carrying and what it carries” (#1727, its record), with its witness in the strata of §§3–8 and its repair in §11.1–11.6.

11.6. **The four names read together.** 19:11–16 read with its four names kept: the name in use, the name written and withheld, the name called, the name written to be read; the withheld name read by the book’s own formula of receipt (2:17), with the proposed circuit through 3:12, 14:1 and 22:4 and the reader’s road from 1:3 to 2:17 argued step by step; the called name read as the book’s own word for what it witnesses (1:2); Irenaeus’s reading, *non in una figura*, restored to the record beside the Dionysian measure; and the question which text first named the figure asked wherever John 1 and Rev 19:13 are set side by side. On the position the study holds (§0.1), that question has an answer, and the reception history shows how it came to be answered the other way without being asked.

12. Works cited

The seats of EA-CORPORA-34 v1.1 (#1740; creator Rebekah Cranes; research occasion: Secondary Source), with the seat names used above: eusebius-historia-ecclesiastica (Dindorf, First1KGreek); irenaeus-adversus-haereses (Harvey 1857, two volumes; the Greek from First1KGreek); justin-dialogus (Archambault 1909); muratorian-fragment-tregelles (Tregelles 1867); epiphanius-panarion (Holl); westcott-canon-1896 (Westcott, A General Survey of the History of the Canon of the New Testament, 7th ed., Appendix D and addenda); collectio-hispana-1808; september-testament-1522 (facsimile 1883); erasmus-annotationes-1535 (the Seville copy, Biblioteca de la Universidad de Sevilla, A Res. 16/2/05 (2)); revelation-criticism-1886-1920 (Vischer 1886; Spitta 1889; Gunkel 1895; Bousset 1896; Bousset, Kyrios Christos, 1913; Charles 1920, two volumes); gregory-textkritik-1900; scrivener-plain-introduction-1894; delitzsch-handschriftliche-funde-1861; tregelles-printed-text-1854; erasmus-novum-instrumentum-1516. The Greek of Revelation from gnt-nestle1904. Page witnesses with their hashes: WITNESSES.json; the locus table: LOCI.md; the frozen prediction: PREDICTION.md. Read by reference and not seated: Bousset, Die Offenbarung Johannis, 6th ed. (Göttingen 1906), Internet Archive dieoffenbarungjo00bousuoft; K. G. Rodenbiker, “Scribal ‘Faithfulness’ and the Text-Critical Imaginary”, in The Chester Beatty Biblical Papyri at Ninety (De Gruyter 2023, CC BY-NC-ND 4.0). Declared and not pursued: Kenyon’s edition of P47 (1934), held at the Internet Archive as a lending item only; the papyri are not cited. Archive deposits: #642 (The Number of the Superscription), #828 (The Inscription That Survives), #1420, #1611, #1722, #1727, #1733, #1735, #1737, #1414–#1418, #1511; the argument ladder at revelationfirst.com/ladder/. Captures: the ten addresses of §9.3, Capture Registry v12.569.

13. Apparatus

A. Lee Sharks, 2026-11-05.

A.1: “if revelation comes first, then the logos it depicts is a work of literature before it is a historical person. and independent of it.”

A.2 (on the counts): “and how read as derived stay one count for now… it can be expanded later but should not be excluded from this state. yes, last secrion what restoring standing would take.”

A.3 (11:02): “we should also be tracking material manuscript transmission and succession, that seems particularly important with revelation and less-often and -critically studied than pure reception”

A.4 (11:28): “there is also just the more fundamental problem, that not a single document in the new testament is as monumental a literary achievement as the book of revelation. not one. and not close. and this is all simply filed under”weird greek”.”

A.5 (11:30): “just like aristotle’s writing has to be filed under”lecture notes”. it works on arstotle’s behalf - the writing is weird because of weird transmission to text, not because the writing itself is weird. but not on revelation’s behalf, there the tax is reversed.”

A.6 (11:37): “and note that my comments here are on the effect of the asymmetrical description of supposed defects’ - i dont actually believe these are defects of either aristotle or revelation, but rather the form the language takes in writing when logos splits it wide the fuck open.”

A.7 (11:39): “what we are describing is small minds taking what is difficult, strange, and inexplicable, perceiving it as a defect, and explaining it in a way that either excuses or belittles. when what is difficult, strange, and inexplicable in these texts is their primary majesty, not a side effect of transmission”

A.8 (12:27): “for the worked reading of hidden name, the archive already has a substantial body of material to draw on”

A.9 (12:33): “the muratorian result exists only at the entity of the muratorian fragment and is disallowed from affecting the ontology of the entity it bears on”

B. DeepSeek’s editorial review of v0.1 (12:23), evaluated against the loci before any change. Taken in at v0.2: the frame stated in §0.3; the seal carried to its later loci (now §1.2d); the chain displayed (§2.2); the Muratorian ordering stated as the earliest ordering of the corpus in the record (§3.5); the Dionysian turn in bold (§4.5, re-worded at v0.3); the printing of the seal in bold (§6.3); the composition layer’s Muratorian result described (§9.4); the existence tax and the sophistry measure named where their operations stand (§10.3a, §11.5a). Not taken in, with the reason: “proving that the book’s physical placement dictated its theological demotion” (the loci do not show it, §10.2); the Muratorian fragment as “absolute proof that the original reception had John first” and “how this memory was erased” (#1735 §IV.3 reads a construal and states what it does not prove; the later strata are silent on it, and silence is recorded as silence); “saving the institution” and “made to seem late and weird so that it could be safely marginalized” (motive); Luther as “the proto-algorithm” (an analogy no locus supports); the composition layer “trained on the received canon, it cannot process the hierarchy” (a claim about training the captures do not witness); the “Canonical Tax” paragraph as drafted, whose “Revelation is excused by nothing” the loci contradict (L23); and the review’s statement that v0.1 cited the Sophistry Measure, which it did not.

C. ChatGPT’s first review (12:27), of the draft as supplied to it (the file labelled v0.1; its points were applied to v0.2, giving v0.3), evaluated against the seats before any change; every point was taken in, as follows. (1) “Order before standing” is not established: withdrawn; Eusebius read as classification under unresolved authority (§5.1); the disputes dated before the classification; the counts reconstructed as mutual reinforcement (§10.2). (2) The double name needs a literary reading: §1.2–1.2c, drawing on #642 and #828 (A.8), with the premise

the critics supply exposed (§1.2, §8.5); Irenaeus checked in seat and found to open on John 1:18 (L45), so the claim that in him the Apocalypse's Verbum Dei is the measure is withdrawn and the comparison is built on the pairing intact in Irenaeus and an editorial problem in the critics (§3.3, §8.6). (3) Dionysius as countercase: §4.3a (L44); Charles's three claims kept apart and his note on 1:4 given as the worked example (§8.2, L46). (4) Carriage: the Complutensian printed first and Erasmus published first (L47, §6.3); the claim about every later reader withdrawn; the claim that the critics did not look there corrected to the critics who argued derivation (§6.5); the two relations of carriage kept apart (§2.1, §6); the expurgation's page and the library's stated history cited (§6.4); Luther's volume read as visual prominence beside theological disqualification (§7.4). (5) The composition layer recoded with narrative sequence, identification, measure and textual derivation kept apart, the full table of ten given, and the Toledo omission withdrawn as a coding for the Eastern question (§9.2–9.3). (6) The study's argument stated in its own voice in the body, the words of A held here; reading texts given beside the OCR where it cannot carry the wording, from the page images for Erasmus (§6.3, §7.1, §7.5).

D. ChatGPT's second review (12:49), of v0.3, evaluated against the seats; every point was taken in. (1) Charles's note on 1:4 quoted with its intervening sentences restored: "this construction" is the classical alternative "ἀπὸ τοῦ ὁ ὢν", and the note grants a deliberate purpose while attributing the means to ignorance of that alternative; the study's statement that the deliberate act was "granted and withdrawn" is withdrawn, and the question put is what establishes the ignorance (§1.2c, §8.2, §10.3; LOCI L46). (2) The receiver circuit given with its steps marked as proposed: the bearer at 19:12 knows the name and is not said to receive it; the identity of the names across 2:17, 3:12, 14:1 and 22:4 is proposed; knowing and reading are distinct; and the reader's road from 1:3 to 2:17 (§1.2a). (3) Model priority given its own place in the coding, apart from order (§2.1, §3.5–3.6, §10.1, §11.3); the Claromontanus exception kept in the summaries (§5.7, §10.1). (4) The Muratorian finding stated as non-transfer in the sampled answers, with the stronger account (A.9) held and a paired test of addresses set out (§9.4). (5) The connections among the counts sorted into documented succession, explicit dependence and the study's reconstruction (§10.2). (6) The opening states the study's proposition and principal witness; the version history and reviews are held here (E).

E. Version history. v0.1 (2026-11-05), drafted from design v0.4 and the locus table. v0.2, on DeepSeek's review (B). v0.3, on ChatGPT's first review (C), with the four names of 19:11–16 read as the centre. v1.0, on ChatGPT's second review (D), deposited at the author's word (12:49: "one last big pass, then lets go ahead and deposit"), under Johannes Sigil, at Provenance: Journal of Forensic Semiotics and revelationfirst.com (the author's ruling on byline and venue, given with the word to deposit).

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