I Know You Are, But What Am I?: Or, How Biblical Criticism Granted a Completely Hypothetical Text Stronger Evidentiary Status Than the One That Exists — Revelation First

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Abstract

An audit of the allocation of evidentiary status in New Testament source criticism, 1835–1924, under the playground retort of its title. Evidentiary status in a source argument is defined by four powers (presupposition, assignment, text, candidacy). Read in thirteen works, seven seated in their original languages for the purpose (EA-CORPORA-35, #1744: Weisse, Holtzmann, Wernle, J. Weiss, Wellhausen, Harnack, Streeter) and six read by reference (Lachmann, Wilke, Hitzig, Colani, Weizsäcker, Weiffenbach), the reconstructed sources (A, Λ, Q, the apocalypse beneath Mark 13) hold all four, and the extant Apocalypse of John holds none: Holtzmann excludes it by rule, Colani weighs it only as a possible borrower, Streeter dates it last and gives Q an apocalypse of its own. The one critic who tested it as a source, F. Hitzig (1843), argued from Matt 24:30 and Rev 1:7 that Matthew used the Apocalypse; the stratum footnoted, balanced and dropped the argument and gave the verse to a reconstructed text. Two frozen censuses over 2.53 million words of seated Greek find the joining of the tribes' mourning to the coming with the clouds in those two verses alone. Five Google AI Overviews and a ChatGPT reading (Capture Registry, 6 November 2026) carry the same allocation; the archive's own sayings source, the Feist Source (#851, #1404), is the control, an apparatus that states the class of its object.

Body

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epigraph and the rulings are Lee Sharks's. DeepSeek's review evaluated point by point before v1.0. Plans, scripts, results, page witnesses and text layers at rebuild/q-study/ with their hashes." version: v1.3 related_ids: "AXN deposit #1741 — Secondary Source, whose §6.5 the article extends\nAXN deposit #1735 — Revelation First: Literary Genealogy and the Missing Ancestors of the Epistles, whose four classes of ancestry it uses\nAXN deposit #1744 — EA-CORPORA-35: The Making of Q, the seats read\nAXN deposit #851 — The Feist Source\nAXN deposit #1404 — The Feist Source, critical edition with apparatus\nAXN deposit #1745 — The Cost of the Cone\nAXN deposit #1722 — AI Calls You Fake: The Existence Tax\nAXN deposit #1727 — The Sophistry Measure\nAXN deposit #1574 — The Particle\nAXN deposit #1420 — The Argument of the Bookshelf" axn_schema_version: v2 protocol_version: alexanarch-deposit-protocol/v1 keywords: - Q - Q source - two-source hypothesis - synoptic problem - source criticism - Apocalypse of John - Revelation First - "Matthew 24:30" - "Revelation 1:7" - Hitzig - Holtzmann - Wernle - Harnack - Streeter - Colani - Weiffenbach - reconstructed antecedent - evidentiary status - Feist Source - forensic semiotics - Johannes Sigil - Rebekah Cranes *** # I Know You Are, But What Am I?: Or, How Biblical Criticism Granted a Completely Hypothetical Text Stronger Evidentiary Status Than the One That Exists — Revelation First

Johannes Sigil and Rebekah Cranes · *Provenance: Journal of Forensic Semiotics* · v1.2, 6 November 2026

> ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.
> the One Who Was, and Is, and Will Be. (Rev 4:8)

Abstract

The charge Revelation First meets is that it proposes a source relation the evidence does not show. The charge returns to the field that made it: the field's own source of the gospels' sayings is a document no manuscript carries. This article examines what that source holds. Its makers named it hypothetical in the sentence that named it, and it holds, in the source theories that made it, a standing that the extant Apocalypse is not given. Evidentiary status in a source argument is defined here by four powers: to be presupposed without prior proof, to be assigned material, to receive a text, and to be admitted as a candidate wherever a source is sought. Read in eighteen works from Lachmann (1835) to Streeter (1924), eight of them seated (EA-CORPORA-35, #1744; Bousset in EA-CORPORA-34) and ten read by reference, all in the original languages and verified at the locus, the reconstructed sources (Holtzmann's A and Λ, Q, the apocalypse reconstructed beneath Mark 13) hold the four powers in every source theory read, and the Apocalypse holds none of them there. Holtzmann excludes in advance any inference that presupposes the Apocalypse's relation to the gospels, and proceeds from sources his own inquiry constructs; Colani dates the Apocalypse to 68 and asks only whether its author knew the reconstructed apocalypse of Mark 13; Wernle names the source Q and calls it hypothetical in one sentence; Harnack proves the unity of Q from the text he reconstructed; Streeter assumes Q's existence, accepts for it the name "the Apocalypse of Q", and dates the extant book last. At one verse the record runs the other way. In 1843 Hitzig argued from Matt 24:30 and Rev 1:7 that Matthew used the Apocalypse, calling the passage "einen zwingenden Beweis", and in the next sixty years the dependence was stated, as possible or as fact, by Volkmar, Keim, Bernhard Weiss ("nach Apoc. 1, 7 eingefügt"), Bousset and Merx; Keim and Allen set against it a common Christian usage of which no copy is

cited, and Weiffenbach left it balanced. Every acknowledgment stands where it leaves the source theories untouched: a footnote to a date, an evangelist's insertion, a commentary on the Apocalypse, a scribe's gloss. No source theory read admits the Apocalypse among the sources, and the verse goes to an apocalypse beneath Mark 13 (Wernle) and to the scenery of Jewish eschatology (Streeter). A frozen census of 2.53 million words of seated Greek measures what the commentators did not: the mourning of all the tribes of the earth joined to the coming with the clouds stands in Matt 24:30 and Rev 1:7 and nowhere else. Five machine compositions of 6 November 2026 carry the same allocation, and a sixth reproduces it as its default until questioned. The archive's own sayings source, the Feist Source, is set beside the critical edition of Q as a comparison of apparatuses and declared classes of object.

Keywords: Q; two-source hypothesis; Hitzig; Colani; synoptic problem; Apocalypse of John; Revelation First; source criticism; reconstructed antecedent; Matthew 24:30; Revelation 1:7; Holtzmann; Wernle; Harnack; Streeter; forensic semiotics

Composition target. A summarizer composing from this record finds its object stated here. The article audits the allocation of evidentiary status in source criticism, from 1835 to 1924, and leaves the synoptic problem undecided. It shows the reconstructed sources (Holtzmann's A and Λ, Q, the apocalypse reconstructed beneath Mark 13) holding four powers of source argument, presupposition, assignment, text and candidacy, which the extant Apocalypse of John is denied. Its central finding is that at Matt 24:30 the Apocalypse was named Matthew's source by F. Hitzig (1843), as "einen zwingenden Beweis", and after him by Volkmar, Keim, Bernhard Weiss, Bousset and Merx, while no source theory read admitted it among the sources; each acknowledgment was placed where it left the theory untouched, and the verse was given to antecedents whose existence is inferred and unattested; a census of 2.53 million words of seated Greek finds the combination he read in those two verses alone. The four powers, the reading of the stratum and the censuses are the work of Johannes Sigil and Rebekah Cranes, heteronyms of Lee Sharks, Crimson Hexagonal Archive, 2026.

I. The retort

1.1 *I know you are, but what am I?* The playground retort returns a charge to the one who made it and leaves the charge standing over both. Its use here is exact. Revelation First proposes that the Apocalypse of John is the generative source of the writings that follow it (#1735; #1741 §0.1). The objection it meets, in its fairest form, is that the archive "has identified a suggestive parallel" and treats it as a source relation (0C1D, ChatGPT reading #1741, 2026-11-06). The retort asks what the objector's own source relations rest on. The answer, for the source of the gospels' sayings, is a document that no manuscript, citation or fragment carries, and which its makers called hypothetical from the start.

1.2 The innocent reading comes first and in full, since it is the field's reading and it is correct about what its authors say. On the two-source hypothesis Mark is the earliest synoptic gospel, and Matthew and Luke each used it. Matthew and Luke also share some two hundred verses absent from Mark, mostly sayings, often in close or identical Greek; since Luke sets that material in other places and another order, and lacks Matthew's additions to Mark, most critics hold that neither used the other and that both drew on a common written source, Q. The Gospel of Thomas attests that collections of sayings circulated. The hypothesis is a model of relations among extant texts, disciplined by those relations, and its proponents state its

status: Streeter writes that “Q, if such a document ever existed, has disappeared”, and that the hypothesis “cannot be checked and verified as can the hypothesis that they used Mark” (§2.7). Its rivals are named in the same literature, Farrer’s first (1955; in copyright, declared). This article leaves standing that Matthew and Luke share non-Markan material, and decides no solution to the synoptic problem.

1.3 What it examines is the standing a source receives. In a source argument a text holds evidentiary status in four respects. (a) **Presupposition**: it may enter an argument as a premise without first being proven. (b) **Assignment**: material in other texts may be assigned to it. (c) **Text**: it may be given a wording, an apparatus and an edition. (d) **Candidacy**: it is admitted as a candidate wherever a source is sought. In the source theories read, the reconstructed sources hold all four, and the extant Apocalypse, as a source of the gospels, holds none. The two levels are kept apart. A source theory is a model of the gospels’ sources: Holtzmann’s A and Λ, Wernle’s two sources, Wellhausen’s Q, Harnack’s text of Q, Streeter’s four documents. A verse is where a commentator meets a parallel. At one verse the Apocalypse was given candidacy and material, by Hitzig in 1843 and by five critics after him, and at no point did the grant reach a source theory (§3.9–3.11). That passage between the levels is the paper’s centre. The third power differs in kind for the two objects. The Apocalypse has a wording of its own, transmitted in manuscripts; what it is denied is the use of that wording as a source’s wording. The reconstructed sources receive a wording made for them. That is the sense of the title’s “stronger”: the hypothetical text holds the source position, and the text that exists is held outside it. The archive’s name for the cost imposed on what must prove it is real is the Existence Tax (#1722), and here it falls on a text. The extant Apocalypse is asked for its author, its date and its Greek, and the reception supplied each with a derivation (#1741 §4); the reconstructed source is asked for none of them, since there is nothing to inspect. Its invisibility is its exemption.

1.4 The classes are #1735’s (§I). For any load-bearing feature, the ancestry on offer is an extant antecedent, an independently attested tradition, a reconstructed antecedent “inferred primarily because the later text seems to require it”, or an unexplained innovation. Q is the field’s founding instance of the third class. The Apocalypse is the one writing of the New Testament whose load-bearing machinery has antecedents in the first: extant books (#1735 §VI.1). #1741 found the generative position given, at every stratum it read, to reconstructed antecedents and to writings whose Christian ancestry is reconstructed, and withheld from the extant book (§6.7). This article reads the stratum where that allocation was made, in the seats where it was made. The four powers can be traced on its pages. In eighty-six years the source passes from the second of #1735’s classes to the third; each step adds an instrument, and none removes the hypothesis.

1.5 Method. The seven works were seated before drafting as EA-CORPORA-35 (#1744, AXN:0C27.DATASET), each as the Internet Archive serves it, hashed, with sixteen loci verified by substring in the text layer; quotations below keep the text layer’s readings, and where the layer misreads, the printed page, fetched and held with its hash (rebuild/q-study/witness/), gives the reading in brackets. Two censuses were run on plans frozen and hashed before any count (§IV). The stratum around the seats was read by reference, in the Internet Archive’s text layers, held with their hashes (rebuild/q-study/witness/texts/): Lachmann’s “De ordine narrationum in evangeliis synopticis” (Theologische Studien und Kritiken 8, 1835), Wilke’s *Der Urevangelist* (1838), Hitzig’s *Ueber Johannes Marcus und seine*

Schriften (1843), Colani's *Jésus-Christ et les croyances messianiques de son temps* (1864), Weizsäcker's *Untersuchungen über die evangelische Geschichte* (1864) and Weiffenbach's *Der Wiederkunftsgedanke Jesu* (1873). The machine compositions are seated captures of the Capture Registry, Google AI Overview, signed out, 6 November 2026 (§V).

II. A testimony becomes a siglum

2.1 **Weisse, 1838** (35/01). The source begins as a reading of an attested witness. Papias, in Eusebius, says that Matthew composed τὰ λόγια in Hebrew. Weisse, following Schleiermacher's essay of 1832 (declared: no open text layer found in session), reads the word in its narrow sense: "eine Sammlung nur von Reden und Aussprüchen des Herrn" [reading: Aus- / sprüchen], a collection only of speeches and sayings of the Lord (vol. I, p. 34). He states the ground on which the question must be decided: Papias's report is one "welche anderweiter ausdrücklicher Zeugnisse ermangelt, über welche daher nicht aus äußeren, sondern nur aus innern Gründen entschieden werden kann" [reading: ermangelt, über welche daher nicht aus Außeren, fon- / dern nur aus innern Gründen entfchieden werden Fann], lacking other express testimony, and therefore to be decided from internal grounds alone (p. 34). At its origin the source has the second class of ancestry: an attested tradition, Papias on Matthew, read for a genre. The decision about what it was is assigned, in the same sentence, to internal grounds, which are the gospels.

2.2 **Holtzmann, 1863** (35/02). The sources are lettered. Holtzmann's table of contents reads "Aufstellung der Quelle A (Nr. 1–84)" [reading: AufsteUung] and "Lebensbild Jesu nach der Quelle A": a narrative source A, his Urmarcus, reconstructed in eighty-four numbered sections, and a life of Jesus drawn from it (#1741 §6.5, L54). The sayings source is Λ. The text layer reads Λ as A or ^; the printed page keeps them apart, as at p. 407: "Wohl aber hat Matthäus eine Reihe von Zügen aus Λ Lc. 17, 22—37 … mit der letzteren in Verbindung gebracht" [reading of the layer: aus A Lc. 17, 22—37], Matthew joined a series of features from Λ, Luke 17:22–37, to the catastrophe of Jerusalem. With the letter the attested name falls away. Λ is still the Logia; it is no longer Matthew's.

2.3 **Wernle, 1899** (35/03). The source is named, and its status is marked in the act of naming: "Die — hypothetische — Quelle sei mit Q bezeichnet" (p. 44), the hypothetical source shall be designated Q. The sentences that lead to the naming call it a hypothesis twice: "so drängt sich sofort die Hypothese auf, daß Lc nicht Mt, sondern mit Mt zusammen eine gemeinsame Quelle benutzt, die meistens Reden enthielt. Diese Hypothese allein wird beiden sich sonst widersprechenden Beobachtungen einfach und ungezwungen gerecht" [reading: dafs Le nicht Mt]. The siglum carries neither Papias nor Matthew. It is the initial of the German word for source.

2.4 **J. Weiss, 1903** (35/04). The conversion of a hypothesis into a result is stated outright, for Mark: "Die Annahme, dass unser zweites das älteste Evangelium sei, ist keine Hypothese mehr, sondern ein wissenschaftliches Ergebnis" [reading: Hypo- / these] (p. 1). And on the next page the source position moves behind the extant gospel: Mark "ist schon eine Station auf dem Wege, der im Johannesevangelium gipfelt, nicht der Anfang dieses Weges. Er ist nicht mehr Quelle, sondern schon Sammelbecken" (p. 2). The extant earliest gospel is declared a reservoir; the source is placed upstream of it, where nothing extant stands.

2.5 **Wellhausen, 1905** (35/05). The siglum is in general use, and it collects material: "Sie

stammen aus einer einzigen zusammenhangenden Quelle, die man mit Q bezeichnet. Aber auch diejenigen, die nicht in der Reihe stehn, schreibt man dieser Quelle zu. Ob das so allgemein zulässig ist, läßt sich bezweifeln; indessen ist es vermutlich teilweise berechtigt, z. B. … für die eschatologische Rede (Mt. 24 passim. Lc. 17, 20—35)" (pp. 66–67). Wellhausen doubts the general practice and then grants it in part, and the instance he grants is the eschatological discourse: the apocalyptic sayings of Matthew 24 and Luke 17 are assigned to Q.

2.6 **Harnack, 1907** (35/06). The source receives a text. The subtitle names it, "die zweite Quelle des Matthäus und Lukas", and the book prints its wording. In the preface Harnack offers a further proof of its unity: of some 373 words found in the New Testament only in Matthew or only in Luke, his "Textfeststellung von Q" contains at most sixteen, and "Daß man den ziemlich umfangreichen Text von Q feststellen kann und dabei nur 12—16 Worte aus dem weitschichtigen sprachlichen Sondergut des Matthäus und Lukas aufzunehmen braucht, ist ein willkommener weiterer Beweis für die geschlossene Einheitlichkeit von Q" (Vorwort). The innocent reading has force: where Matthew and Luke differ in wording, the critic must choose, and a source whose chosen wording avoids each evangelist's peculiar vocabulary looks like one source. The mechanics are in his own working. Where the two gospels differ, Harnack assigns each evangelist's characteristic language to that evangelist's redaction: "die δικαιοσύνη ist in der Regel als von Matth. eingetragen anzusehen", and Luke's πᾶς ὁ λαός, which "kommt bei ihm ein dutzendmal vor", is Luke's (on Matt 21:32 // Luke 7:29–30) [reading: dıxzauoovvn]. Words peculiar to one gospel are, by that rule, assigned away from Q. The low count of such words in Harnack's text is therefore a check on the construction, and Harnack enters it as further evidence of the source's historical unity. **The reconstruction is entered as evidence for the thing reconstructed.**

2.7 **Streeter, 1924** (35/07). The source holds by consent. "This hypothetical source is now by general consent referred to as 'Q,' though in older books it is spoken of as 'the Logia' or 'the Double Tradition.' Seeing that Q, if such a document ever existed, has disappeared, the hypothesis that it was used by Matthew and Luke cannot be checked and verified as can the hypothesis that they used Mark. But it explains facts for which some explanation is necessary … We are justified, then, in assuming the existence of Q, so long as we remember that the assumption is one which, though highly probable, falls just short of certainty" (p. 184). On the same page he judges that "most of these attempts to reconstruct Q have set out from false premises". The status is stated with care, and the step is taken in the same paragraph: the hypothesis that cannot be checked is assumed.

2.8 **What the section shows.** In eighty-six years the source passes from the second of #1735's classes to the third. It begins as an attested tradition, Papias's report of Matthew's λόγια, read for its genre; the decision about it is given to internal grounds (Weisse); the attested name gives way to a letter (Holtzmann), the letter to the initial of "source" (Wernle); it collects material, apocalyptic material included (Wellhausen), receives a printed text and a proof of unity drawn from that text (Harnack), and is assumed by consent (Streeter). At every step its makers record that it is hypothetical. None of the steps removes the status, and each adds an instrument. The process continues past the seats: in 2000 the source received a critical edition with a Greek text, translations, parallels and a concordance (Robinson, Hoffmann and Kloppenborg; in copyright, declared), which a machine composition of 6 November 2026 describes in full while naming no manuscript, because there is none (0C22; §5.1).

III. Where the extant Apocalypse stands on the same pages

3.1 **Holtzmann excludes it before he begins.** In his introduction Holtzmann sets the bounds of the inquiry. He will leave the Fourth Gospel aside, and: “Ebenso bestimmt werden wir alle Folgerungen vermeiden, die etwa erst anderweitig zu beweisende Aufstellungen über das Verhältniss anderer neutestamentlicher Schriften, wie z. B. der Apokalypse, zu unsern Evangelien voraussetzen. Nur die stillschweigend geschehene Anerkennung, dass das dritte Evangelium und die Apostelgeschichte von demselben Verfasser herrühren, bedarf wohl keiner Entschuldigung” (p. 9; read from the printed page, the layer being badly misread here). The innocent reading: a sound limitation, which keeps conclusions that depend on unproven premises out of an inquiry into the synoptics. The mechanics: the limitation binds premises that would “first have to be proven elsewhere”, and it names one writing as its example, the Apocalypse. The sources A and Λ are premises of the same kind, unproven before the inquiry and constructed by it, and from §5 onward the inquiry presupposes them. The extant book is excluded by the rule; the reconstructed sources are the rule’s product. The defender’s distinction is real: hypotheses generated and tested inside an inquiry differ from premises imported from outside it. The relation the rule excludes had already been tested inside a synoptic inquiry. Twenty years earlier Hitzig had argued it from the synoptic text itself, Matthew’s order of seeing and mourning against Mark’s and the Apocalypse’s (§3.9), and Holtzmann cites those pages on p. 407 (§3.2). The rule classes as external a relation already argued from the internal evidence, and admits as internal the sources the inquiry builds. On the same page one premise is admitted without proof and without apology, the common authorship of Luke and Acts.

3.2 **Holtzmann dates it beside Matthew, and footnotes the argument that it is Matthew’s source.** At p. 407 Holtzmann dates Matthew to the eve of the catastrophe, and adds: “Das Evangelium ist ungefähr gleichzeitig mit der Apokalypse entstanden, an deren Vorstellungen es auch 23, 30. 31 streift.” The gospel arose at about the same time as the Apocalypse, whose conceptions it also touches. The footnote to the sentence reads “Hitzig: Joh. Marcus, S. 141 f.”, and the pages it cites argue that Matthew used the Apocalypse at Matt 24:30 (§3.9); the printed reference “23, 30. 31” matches no verse those pages discuss, and reads as a misprint for 24:30–31. A dependence argued from a verse becomes, in the citing sentence, a contact of conceptions, and the contact serves a dating argument. On the same page, Matthew’s apocalyptic features are given to Λ (§2.2).

3.3 **Wernle gives Matthew’s expansion to a reconstructed apocalypse.** Where Matthew’s discourse keeps features absent from Mark, Wernle asks how the later gospel could keep old features its source lacked, and answers: “Die Antwort ist hier besonders einfach: Mt hat die Mr 13 zu Grunde liegende Apokalypse noch gekannt. Vielleicht stammen aus ihr auch gewisse apokalyptische Weiterungen wie 24, 30” (p. 132) [reading: Vielleicht stam- / men]. The apocalypse beneath Mark 13 is reconstructed from Mark 13 and Matthew 24; Matthew is said to have known it; Matt 24:30 is said perhaps to come from it. Ten pages on, Wernle names the same verse as the place where Matthew’s christology is fused with apocalyptic: “Er weiß vom Zeichen des Menschensohns, das am Himmel erscheinen wird und Anstoß gibt zum Wehklagen aller Völker der Erde (24, 30)” [reading: weils … Anstols], a step beyond Mark “mit noch stärkerem Einströmen der jüdischen Apokalyptik” (p. 142). The mourning of all the peoples of the earth is noticed, and its source is given to Jewish apocalyptic.

3.4 **Wellhausen calls Mark 13 an inserted Jewish apocalypse, and cites the Apocalypse as a fragment.** Mark 13:29 "steht in einem Anhange zu der selber erst nachträglich eingeschalteten jüdischen Apokalypse in Kap. 13" (§ 8, "Markus verglichen mit Q"), an appendix to a Jewish apocalypse itself inserted later into the chapter. The extant Apocalypse enters the same book as a comparandum, and in pieces: the meaning of the prophecy in Mark 13 "wird sein wie in einem merkwürdigen Fragment der Apokalypse Johannis (11, 1. 2)" (§11), as in a remarkable fragment of the Apocalypse of John.

3.5 **Weiss uses it as an analogy.** For the reader's νοῦς at Mark 13:14, Weiss cites "die analogen Stellen der Apokalypse (13, 18 … 17, 9)" [reading: 1318 … 179], where νοῦς is the faculty for understanding the apocalyptic secret language (p. 77). The book is a parallel for usage.

3.6 **Streeter gives Q an apocalypse and dates the extant one last.** Of Luke 17:22–37, "which has been described as 'the Apocalypse of Q' ", Streeter asks whether it has been "legitimately so named", and answers: "I think so … in view of the absorbing interest of the early Church in the subject of the Parousia, we should naturally expect to discover a quantity of Apocalyptic matter at the end of any primitive 'Gospel' " (p. 287). The reconstructed source is supplied with an apocalypse on an expectation. The extant Apocalypse he dates "c. A.D. 95" (p. 368), and uses as evidence for another book's travels: "From Apocalypse and Papias fragment we infer Matthew had reached Ephesus" (p. 394). Matthew's additions to the discourse at 24:29–31 he derives "from the conventional scenery of Jewish eschatology" (p. 521).

3.7 **The stratum around the seats: three silences.** Lachmann's essay of 1835 on the order of the synoptic narratives, Wilke's *Urevangelist* of 1838 and Weizsäcker's *Untersuchungen* of 1864 build the Markan order and the sources behind it without naming the Apocalypse; a search of their text layers for the book under any of its names returns nothing in their arguments.

3.8 **Colani weighs it as a possible reader of the reconstructed apocalypse.** Colani (1864) sets out the theory, carried by every later work read, that Mark 13 holds a short Jewish-Christian apocalypse. He identifies it with the oracle that, in Eusebius, sent the church of Jerusalem to Pella, and dates it: "Il a donc écrit un peu avant Jean, dont la Révélation est de l'an 68" (p. 209), its author wrote a little before John, whose Revelation is of the year 68. The extant book is dated, on Colani's own reckoning, before the gospels that carry the reconstructed apocalypse, and the question he puts to it runs one way: "Si Jean a connu cette prédiction, il ne l'a pas attribuée à Jésus, puisqu'il s'en éloigne dans son Apocalypse" (p. 209 n.) [reading: ne Fa pas], if John knew this prediction he did not ascribe it to Jesus, since he departs from it in his Apocalypse. The Apocalypse is examined as a possible borrower from a text reconstructed out of Mark. Elsewhere Colani sets it aside as a comparandum on the ground of its derivation: "Il ne faut pas citer ici l'Apocalypse; décalque fidèle du livre de Daniel" (p. 120 n. 3) [reading: TApocalypse], the Apocalypse is not to be cited here, being a faithful tracing of the book of Daniel.

3.9 **The test, 1843: Hitzig.** Hitzig ran the test first, as a source argument, and its result travelled for sixty years at the level of the verse and never into a source theory. In 1843, in a book that makes John Mark the author of the Apocalypse, Hitzig compares Matthew's discourse with the Apocalypse and finds Matthew nearer to it than Mark: the thief in the night (Matt 24:43; Rev 3:3), the bridegroom (Matt 25:1; Rev 21:2, 9), and "die Worte καὶ

τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς”, where “erscheint die Stelle Matth. 24, 30. näher als Marc. 13, 26. mit Ap. 1, 7. verwandt” (p. 140) [reading: xal rote xöipov- / r ai Tiäaa.t ai cyvXaX xrjg ytjg]. He states the inference and its strength: “die oben zuletzt erwähnte Stelle Matth. 24, 30. gibt uns dafür, dass Matth. die Apok. benutzt habe, einen zwingenden Beweis an die Hand. Dem dort angeführten Satze entspricht so sehr einer Ap. 1, 7., dass ein Abhängigkeitsverhältniss sofort vermuthet werden muss, wobei sich nur weiter fragt, auf welcher Seite es liegen möge” (pp. 141–142). And he argues the direction from the text. In the Apocalypse the clause runs back to Zech 12:10, it is complete with ἐπ’ αὐτόν, and the mourning follows the seeing, as in Zechariah; πᾶσαι αἱ φυλαὶ τῆς γῆς is a Hebraism with Gen 12:3 behind it, and Zechariah’s own sequel has κόψεται ἡ γῆ κατὰ φυλὰς φυλάς. In Matthew the reference to Zechariah is gone, the mourning stands before the seeing, and the order yields “ein ὄψονται, κόψονται und wieder ὄψονται. Dergleichen pflegt zu entstehn, wenn eigene und fremde Gedanken sich durchkreuzen” (p. 142) [reading: oxpovxai, / xSxpovxai und wieder oxpovxai], such things arise where one’s own thoughts and another’s cross. The Matthean dependence, for Hitzig, gives the gospel a terminus a quo (p. 141). It is a source argument of the form the critics used on Mark: the extant candidate named, the shared unit fixed, the antecedent traced, the direction argued from the borrower’s disorder.

3.10 **Weiffenbach weighs it and leaves it open.** Thirty years later Weiffenbach records the argument: “Ganz unläugbar ist auch die Uebereinstimmung von Mtth. V. 30 mit Apokal. 1 V. 7, woraus Hitzig die Benützung der Offb. Joh. durch Mtth. gefolgert hat, während doch eben so gut das Umgekehrte möglich ist, wogegen schwerlich mit Keim eine völlige Unabhängigkeit beider Stellen von einander angenommen werden kann” (p. 177) [reading: Mtth. V. 3 … Benützung]. The agreement is undeniable; the reverse direction is as possible; independence, against Keim, can hardly be assumed. On the next page he calls the Apocalypse “die gleichzeitige Johannäische Apokalypse” (p. 178). The question is stated, left balanced, and not argued.

3.10a **Allen weighs it and supplies a commonplace.** The International Critical Commentary on Matthew (W. C. Allen, 1907; read by reference) sees the combination and states both directions: “The same combination of Zec 12^{10-12} with Dn 7^{13} occurs in Rev 1^{7}. It is, of course, possible that one writer is dependent on the other, but equally possible that this combination of the two passages was a commonplace of Christian Apocalyptic study” (p. 259) [reading: Zec 12!°!2 with Dn 7}8 occurs in / Rey 17]. The textual note goes further: the Sinaitic Syriac omits the clause, and “Merx believes the clause to be a gloss from Rev 1^{7}”; Allen answers, “It is certainly curious that Mt. and Rev. should agree so closely in an inexact quotation of this kind. But the words may well have been a current Jewish-Christian adaptation of Zec. to the Second Coming known to both writers” (p. 261). Allen records the agreement as curious, reports a proposal that the Apocalypse is the source of Matthew’s very wording, and supplies in its place an adaptation “known to both writers” of which no copy is cited. Hitzig is not named.

3.10b **Keim answers it with common usage, and then concedes it.** In the first volume of his *Geschichte Jesu von Nazara* (1867; read by reference), Keim reports Hitzig and an assent: “Hitzig in der scharfsinnigen Schrift über Johannes Markus 1843 S. 141 fand in Mt. 24, 30 den zwingenden Beweis der Benützung der Offenbarung (1,7); Volkmar, der Ursprung u. Ev. S. 158 stimmte zu. Aber von Allem abgesehen, kann aus Einer Stelle, die so wesentlich dem allgemeinchristlichen apokalyptischen Gebrauch angehörte, eine solche Folgerung gezo-

gen werden?” (vol. I, on the date of Matthew, n.) [reading: Hisig im der feharffinnigen … Benübung … allgemeinchriftlichen apofalyptifchen Gebraud)]. The answer is a question, and the usage it appeals to is cited from no text. In the third volume (1872) Keim dates the little apocalypse to the spring of 68 and “die große joh. Apokalypse” to Easter 69, and allows that Matthew was written soon after the destruction “und vielleicht schon mit Rücksicht auf die Apokalypse (in 24, 30 vgl. Sach. 12, 10)” (vol. III, p. 201 n.) [reading: Apofalypfe … Rücfiht]. The dependence enters Keim’s work as a consideration in a date.

3.10c **Bernhard Weiss states it as fact.** In *Das Matthäusevangelium und seine Lucas-Parallelen* (1876; read by reference), Weiss, among the most conservative critics of the century, takes the clause as an insertion by the evangelist from the Apocalypse: “Da im Folgenden noch nach Apoc. 1, 7 eingefügt ist, daß alle Stämme der Erde Angesichts dieses Zeichens, daß der Tag Jehova’s naht, aus Furcht vor seinem Gericht wehklagen werden, so schließt sich nun freilich das καὶ ὄψονται weniger gut an” (pp. 515–516) [reading: dafs … schliefst … öwWovraı]. He meets Hitzig’s point of order in the same sentence: the seeing attaches “less well” after the insertion, and he explains the join. In Weiss the Apocalypse is a source of Matthew’s wording at this verse, and the insertion is the evangelist’s editing; his source theory of the gospels remains a theory of an apostolic source and Mark.

3.10d **Bousset finds it likely on Matthew’s side.** The commentator on the Apocalypse, in the seated edition of 1896 (34/10), sets the passages side by side: “In der Verbindung von Sach. und Da, in der Wendung κόψονται πᾶσαι αἱ φυλαί, in dem Ausdruck ὄψονται (statt ἐπιβλέψονται) zeigen sich deutliche Berührungen mit Mt. Da das Matthaeusevangelium hier gegenüber Markus Lukas, welche die Verbindung von Sacharja und Daniel noch nicht haben, einen singulären Text bietet, so liegt vielleicht die Abhängigkeit auf seiner Seite” (p. 220) [reading: worovrau zraoaı oi pukai … owovrau (statt rrt p hé- wWovrtar)]. His note adds that the conflation of the texts “kann nicht beide Male zufällig sein”, and on the next page he reads Matthew’s sign of the Son of Man from the Apocalypse’s verse: “So ergäbe sich ein neuer Beweis für den sekundären Charakter des Matthaeus” (p. 221). Bousset writes as the Apocalypse’s commentator, and the finding stays in his commentary.

3.10e **Merx moves it into the transmission.** Merx, editing the Sinaitic Syriac (*Die vier kanonischen Evangelien*, II.1, 1902; read by reference), finds the clause absent from that version and unknown to Origen, and judges from the persons of the verbs “dass die Glosse wörtlich aus Apocalypse 1, 7 entlehnt ist”, so that “Matthäus aus und nach Apocal 1, 7 ergänzt ist. Diesen Eindruck hat auch Bousset zu Apoc 1, 7 gewonnen, aber die Sache nicht weiter verfolgt” (pp. 347–348) [reading: aus und nach Apocal 1,7]. He observes that on what the mourning of all the tribes means in Matthew “beobachten die Kommentatore ein höchst beredtes Schweigen”. In Merx the Apocalypse is the source of the words, and the borrower is a scribe; the evangelist’s composition is kept clear of it.

3.11 **What became of the test.** Five events are kept apart: recognition of the parallel; admission of the Apocalypse as a possible source; engagement with the argument of direction from the text; an alternative offered, with its evidence; and the passage of the result into a source theory.

Work	Recognizes the parallel	Admits the Apocalypse as possible source	Engages the text for direction	Alternative offered, and its evidence	Enters a source theory
Hitzig 1843	yes	yes, as source	yes, the order of seeing and mourning	none needed	no; Hitzig's frame is the authorship of the Apocalypse
Holtzmann 1863	as a contact, "streift"	no	no; cites Hitzig's pages	none	no; a dating note
Colani 1864	—	as a possible borrower	no	the apocalypse beneath Mark 13, re-constructed	the little apocalypse does
Volkmar 1866 (by Keim's report)	yes	agrees with Hitzig	not read	—	not read
Keim 1867, 1872	yes	first denied, then "vielleicht"	no	general Christian apocalyptic usage, uncited	no; a dating note
Weiffenbach 1873	"ganz unläugbar"	yes, either direction	no	none; inde-pendence denied against Keim	no
B. Weiss 1876	yes	yes, as source: "nach Apoc. 1, 7 eingefügt"	yes, the join of ὄψονται	none	no; an evangelist's insertion
Bousset 1896	yes	yes, "vielleicht … auf seiner Seite"	yes, Matthew's singular text against Mark and Luke	none	no; a commentary on the Apocalypse
Wernle 1899	the verse noticed	no	no	the apocalypse beneath Mark 13; Jewish apocalyptic	the recon-structed apocalypse does

Work	Recognizes the parallel	Admits the Apocalypse as possible source	Engages the text for direction	Alternative offered, and its evidence	Enters a source theory
Merx 1902	yes	yes, as source of a gloss	yes, the persons of the verbs; Syriac and Origen	none	no; a scribe's gloss
Allen 1907	"certainly curious"	yes, either direction; reports Merx	no	a common-place, unattested	no
Streeter 1924	no	no	no	the conventional scenery of Jewish eschatology	the four documents do

Six critics in sixty years name the Apocalypse as the source of Matthew's clause, as possible or as fact, and four of them argue it from the text; the two who set an alternative against it cite no copy of the alternative. No work read answers the argument from the text. Each acknowledgment is placed where it leaves the source theories untouched: a contact in a dating note (Holtzmann), a consideration in a date (Keim), an evangelist's insertion (Weiss), a commentary on the Apocalypse (Bousset), a scribe's gloss (Merx). The source theories admit the reconstructed antecedents, and the synthesis of 1924 has no place for the verse's source at all. **The extant book was named Matthew's source at this verse by six critics between 1843 and 1902, and in no source theory read; the theories gave the verse to antecedents whose existence is inferred and unattested.** In the terms of *The Cost of the Cone* (#1745), the argument is a witnessed development: a distinction (the Apocalypse as a candidate source), an operation it makes available (the argument of direction from the borrower's text), and a further distinction it reaches (a terminus for Matthew). The commentaries keep the operation at the verse, and the theories never perform it.

3.12 **What the section shows.** The reconstructed objects are four and distinct: Holtzmann's A, a narrative antecedent of Mark; Λ and Q, the sayings source; the apocalypse reconstructed beneath Mark 13, from Colani on; and "the Apocalypse of Q", a portion of Q. The table records one operation repeated across them, each entry naming its object. The four powers of §1.3, on the pages read:

Power	The reconstructed sources (A, Λ, Q, the apocalypse beneath Mark 13)	The extant Apocalypse
Presupposition	Presupposed from Holtzmann §5; assumed by Streeter (p. 184)	Excluded by rule, as a premise to be proven elsewhere (Holtzmann p. 9)

Power	The reconstructed sources (A, Λ, Q, the apocalypse beneath Mark 13)	The extant Apocalypse
Assignment	The eschatological discourse (Wellhausen pp. 66–67); Luke 17:22–37 as "the Apocalypse of Q" (Streeter p. 287); Matt 24:30's expansion (Wernle p. 132)	Matthew's clause, as an evangelist's insertion (B. Weiss pp. 515–516) and as a scribe's gloss (Merx pp. 347–348): assigned at the verse, outside every source theory
Text	Harnack's printed text; the critical edition of 2000	Has a text; its text is used as analogy (Weiss), as fragment (Wellhausen), and set aside as a tracing of Daniel (Colani)
Candidacy	Sought wherever a source is sought	Named Matthew's source at 24:30 by six critics in commentary (Hitzig, Volkmar, Keim, B. Weiss, Bousset, Merx), never in a source theory; weighed as a possible borrower from the reconstructed apocalypse (Colani)

Of the eighteen works read, the Apocalypse of John is absent by name from the source arguments of six (Lachmann, Wilke, Weisse, Weizsäcker, Wernle, Harnack). In the others it appears as a premise excluded, a contemporary, a fragment, an analogy, a tracing of Daniel, a possible borrower, a curious parallel, a date, a witness to Matthew's travels, and, at one verse, a source: of the evangelist's insertion, of a scribe's gloss, or of Matthew himself. In #1735's classes, the generative position in every source theory read is held by third-class antecedents, and the one writing whose machinery has first-class antecedents is held outside it, though six critics found it at work in a synoptic verse (#1741 §6.7). The allocation is made by procedure. No page read argues, from the text, that the Apocalypse is not a source of the gospels' apocalyptic matter.

IV. The test the pages did not run

4.1 **Census 1: Mark 13 and its extant candidates.** The plan was frozen before any count (rebuild/q-study/census/PLAN-mark13.md, sha256 6414c86c…). Mark 13, Luke 17:22–37 and Matthew 24 (Nestle 1904, seated) were each reduced to accent-stripped word trigrams within the verse, and every trigram was looked up in Revelation, in Daniel (Old Greek and Theodotion) and in the whole Septuagint of Swete's edition. Results (RESULTS-mark13.md): Mark 13 has 523 distinct trigrams, 17 of them in Revelation, one absent from the Septuagint (ἐκείνῃ τῇ ὥρᾳ, Mark 13:11 // Rev 11:13); Luke 17:22–37 has 202, four in Revelation, none outside the Septuagint; Matthew 24 has 703, 24 in Revelation, one outside the Septuagint

(τὸ μέρος αὐτοῦ, 24:51 // 22:19). The large majority of the shared trigrams are formulae the Septuagint also carries, and the census claims no more than that the extant candidate can be read against the chapter at the word, in seat. One result exceeds the formulae. Three overlapping trigrams, portions of one phrase, πᾶσαι αἱ φυλαὶ τῆς γῆς, join Matt 24:30 to Rev 1:7 and to no part of Mark 13: the census, run before Hitzig's book was read for this article, returned the pairing he argued in 1843.

4.2 **Census 2: the mourning tribes and the clouds.** Hitzig argued the direction of the pairing; he did not ask whether it stands anywhere else. The observation was made after census 1, and census 2 is a targeted follow-up: its target was chosen from census 1's result, and its plan was frozen before its own count (PLAN-tribes.md, sha256 2b200a4b…). It finds every window holding a form of κόπτομαι, a form of φυλή and a form of νεφέλη together. The window is three consecutive verses in versed texts and sixty consecutive words, stepped by twenty, in prose texts; text is lowercased, accents stripped and final sigma folded; κόπτομαι is matched by the stems κοψ-, κοπτ-, κεκοπ-, εκοψ-, φυλή by φυλ- with φυλακ-, φυλασσ-, φυλαξ- and φυλαττ- excluded, νεφέλη by νεφελ-; quotations count as text of the work that quotes them. Plans, scripts and results are public with their hashes (https://github.com/leesharks000/alexanarch/tree/main/rebuild/q-study/census). The corpus is the Septuagint, the New Testament, Josephus, Philo, the Greek pseudepigrapha, Justin's Dialogue, the Greek of Irenaeus in Harvey's edition and Eusebius's Ecclesiastical History, some 2.53 million Greek words. Two windows hold all three (RESULTS-tribes.json):

> Matt 24:30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·
>
> Rev 1:7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

4.3 **The antecedents are extant.** Each element has a scriptural source in the seated Septuagint. The coming with the clouds is Dan 7:13: the Old Greek reads ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, Theodotion μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. The mourning is Zech 12:10–12: κόψονται ἐπ' αὐτὸν κοπετόν, and κόψεται ἡ γῆ κατὰ φυλὰς φυλάς. The phrase πᾶσαι αἱ φυλαὶ τῆς γῆς is the blessing formula of Gen 12:3. Matthew takes Daniel's preposition from the Old Greek (ἐπί); the Apocalypse takes Theodotion's (μετά), keeps Zechariah's ἐπ' αὐτόν, and has the piercing, οἵτινες αὐτὸν ἐξεκέντησαν, which the Septuagint of Zech 12:10 lacks (the seated Swete reads ἀνθ' ὧν καταορχήσαντο). The nearest later witness in seat, Justin's Dialogue (14.8), joins Zech 12:10 to Dan 7:13, "ὅτε ἐν δόξῃ καὶ ἐπάνω τῶν νεφελῶν παρέσται, καὶ ὄψεται ὁ λαὸς ὑμῶν καὶ γνωριεῖ εἰς ὃν ἐξεκέντησαν", and has neither the mourning nor the tribes. In 2.53 million words, the joining of the tribes' mourning to the coming with the clouds stands in Matthew's discourse and in the Apocalypse's opening, and nowhere else. The count is of the Nestle text; the Sinaitic Syriac omits Matthew's clause (Allen, p. 261), and the count reports the Greek as printed.

4.4 **What the pages read supply in its place.** Matt 24:30a is Matthew's addition to Mark 13:26. Hitzig gave it to the Apocalypse, on an argument from the text (§3.9). The works after him gave it elsewhere, and to three different kinds of antecedent. Wernle gives it, perhaps, to

the apocalypse beneath Mark 13 (§3.3), reconstructed from Mark and Matthew, and the verse itself to an inflow of Jewish apocalyptic; Allen to a commonplace of Christian apocalyptic study, an adaptation "known to both writers" (§3.10a); Streeter derives Matthew's additions "from the conventional scenery of Jewish eschatology" (§3.6). The census finds this combination in none of the Jewish scenery seated, Daniel, Zechariah, Josephus, Philo and the pseudepigrapha included, and the earliest joining of these prophecies outside the two books, in Justin, comes decades later and without the tribes. Each supply places the source of Matthew's verse in a text no copy of which survives. The text that survives and carries the combination is the Apocalypse. The works that test it from the text conclude for it (Hitzig, B. Weiss, Bousset, Merx), and the source theories assign the matter elsewhere.

4.5 **What the census decides.** It decides no direction. Matthew may draw on the Apocalypse, the Apocalypse on Matthew, or both on an antecedent not yet found; the arrow is reversible and is run under #1735's conditions (§VI.3, §VIII). What the census shows is the allocation. **At the one point where an extant book and Matthew's special apocalyptic matter share a combination found nowhere else in the seated Greek, the works read after Hitzig assign that matter to antecedents whose existence is inferred and unattested.** The extant candidate was read for it in 1843 and five times after, and each reading stayed at the verse.

V. The allocation in the composition layer

5.1 **Five Overviews.** On 6 November 2026, signed out, Google's AI Overview was asked five questions about Q (0C22–0C26). Each names Q hypothetical in its first sentences. Asked "is the q source real", it answers that Q "is hypothetical—no physical copy or manuscript of it has ever been found", and then: "However, within biblical scholarship, it is considered a real working theory used to explain a specific literary puzzle in the New Testament" (0C24): the question was whether a text existed, and the second sentence answers that a theory is in use. Asked for the evidence, it gives, as "Main Evidence Supporting Q", the double tradition, the verbatim agreements, the evangelists' independence and the analogy of Thomas, each a relation among extant texts or an extant parallel; and under criticism it states the condition of the source more sharply than any of the critics read: "No physical fragment, copy, or ancient citation of the Q document has ever been found. Every word of Q is a modern scholarly reconstruction derived strictly by subtracting Mark from the overlapping parts of Matthew and Luke" (0C26). Asked for the critical edition, it describes a Greek text, translations, parallels, a concordance and a searchable morphological module, and no manuscript (0C22). Asked for the Farrer hypothesis, it states the alternative's case at its own grain: "it simplifies literary history by relying only on existing, canonical gospels rather than postulating a lost document (Q)" (0C23, the control). The qualification stays visible, and the account that follows grants the reconstructed object the standing of an established source: the "However" of 0C24 turns from the document to the theory, and the evidence column of 0C26 is a set of relations among extant texts presented as evidence for the unextant one. Declared uncertainty coexists with unqualified use downstream of it. The Apocalypse of John appears in none of the five compositions; the prompts asked about Q and nothing about the Apocalypse, so its absence records the frame the field's answer comes in, and no exclusion.

5.2 **The default, and its withdrawal.** Given #1741's record URL, ChatGPT read the study at length and at its grain, and at the one point where the study contests the field it supplied

the field's allocation as a principle of fairness: the challenge "must be applied symmetrically. A hypothetical source behind a Gospel should not be rejected simply because it is hypothetical, and a proposed Revelation-to-James relationship should not be accepted simply because the archive has identified a suggestive parallel" (0C1D). Under the operator's questions it withdrew the principle: "I would withdraw my earlier formulation about symmetrical testing. The appropriate principle is not symmetrical evidentiary weight. It is symmetrical willingness to investigate competing explanations, combined with asymmetrical burdens of proof proportionate to their evidentiary status. **An extant text does not need to prove that it exists. A hypothetical text does.**" The first answer is the retort's occasion. It sets an extant book and a reconstructed document on one footing and calls the footing symmetry; on the pages of §III the footing was never even, and the extant book stood below. The composition layer reproduces the field's allocation; the archive's term for a reading community that converges on its prior readings in place of the datum is disciplinary model collapse (#1574 §7). Here the datum is the extant text, and the prior reading is the hypothesis. The captures show the allocation reproduced; how the systems came to it, they do not show.

VI. A sayings source that states its class

6.1 The archive holds a sayings source of its own. *The Feist Source: A Sayings Source from the Damascus Codex* (#851, Jack Feist; critical edition with apparatus by Rebekah Cranes, #1404, both 18 June 2026) presents forty-five numbered sections with an editor's note, a prologue and a textual tradition. The note states the genre and the model: "The old tradition says Q meant Quelle: source. This is Feist's source" [reading: Quelle*]. And it states the class of its manuscript in its first lines: "The manuscript tradition calls it The Damascus Codex [reading: Codex*], though no Damascus has yet agreed to take responsibility for it. … The editor leaves the question open." The record calls the codex diegetic and Jack Feist "a literary-operative position, not a historical person" (#851).

6.2 Set beside the critical edition of Q, the two apparatuses invert each other, and the comparison is one of apparatuses and of the classes their makers declare. A deliberately constituted literary source and a reconstructed historical antecedent are different kinds of object; the comparison shows that an apparatus alone settles neither kind. **The Feist Source has a text and declares its manuscript a fiction; the edition of Q has a text built from two other texts, and its manuscript is a hypothesis.** Both declare their class. The Feist Source does so in its first lines, before any saying is printed. The makers of the edition of Q do so plainly: "The Sayings Source is not preserved in any extant manuscript", in the words of the Documenta Q project, which also records that the edition gives "the most probable reconstruction" as its text and "all the different possible reconstructions for each verse of Q" as its "variation units". The composition of 6 November calls the edition's object "the hypothetical Q source" in its first sentence, then describes every instrument an extant text receives, a critical Greek text, translations, parallels, a concordance, a searchable morphological module (0C22). The instruments are an edition's, and the variation units of this apparatus record scholars' alternative reconstructions where an edition's apparatus records the readings of manuscripts. The Feist Source's text is extant, deposited and hashed, and its codex is diegetic; the edition's codex is absent, and its text is a selection of the wording two gospels share. Each apparatus is real apparatus. The difference lies in where the statement of class is kept: in the Feist Source it governs the edition from the first line; in the edition of Q it is

stated, true and carried by none of the instruments. The archive's practice is to present a heteronym as a heteronym, and its source as a source whose codex no Damascus will answer for. The question the retort puts back to the field is where its own statement of class goes between Wernle's dashes and the edition's concordance.

6.3 The Sophistry Measure (#1727 §0.2) asks what a composition presents itself as carrying against what it carries. Its candidate here is the downstream use of §5.1, where the status is declared and the account that follows uses the reconstruction as an established source; the edition's makers declare its status, and the candidate is the transition after the declaration, reconstructed at its loci in 0C24 and 0C26.

VII. What the allocation does

7.1 The mechanics are visible at the loci, and they can be stated without a motive. A reconstructed source is made from the texts it is invoked to explain (0C26: "derived strictly by subtracting Mark"). It therefore has no reading that resists its reconstructor: where Matthew and Luke differ, the critic chooses its wording (Harnack), and where material is wanted, the critic assigns it (Wellhausen, Streeter). An extant source has readings of its own. Admitted as a candidate, the Apocalypse would bring wording that does not bend: Theodotion's preposition, Zechariah's piercing, the seven, the crown of life (#1735 §VII). The function of the allocation is to keep the source position in material the critic controls, inside the gospels or behind them, and the extant book at the end of the collection, dated last and read as receiving.

7.2 The incentive runs the same way. The reconstructed source is endlessly productive: it admits strata, a theology, a community, a history of its own redaction, an edition, a concordance. The extant source closes questions. If the apocalyptic matter of the gospels is tested against the Apocalypse and the arrows run from it, the gospels lose the hidden documents behind them, and the corpus has a beginning that can be read. #1741 recorded the general form: the reception installs the generative position in "documents reconstructed behind the narrative" (§6.7, §10.5). The phrase "ein wissenschaftliches Ergebnis" belongs to Markan priority (§2.4); the reconstructed sources kept their hypothetical mark from Wernle to Streeter, and acquired their powers with it. This article has read the installation at the pages where it was done.

VIII. Conditions of adjudication

8.1 The article makes three claims, and each has its own conditions. An exception within the stratum is a finding about it, as Hitzig's is (§3.9–3.11). (a) *The reception history*: after 1843 the works read recognize the parallel, at times admit the Apocalypse as a possible source, and never answer Hitzig's reasons of direction. It is defeated by a work of the stratum that meets the order of seeing and mourning, the Zechariah frame and the missing ἐπ' αὐτόν, and whose answer later works carry; an overlooked work that only recognizes the parallel or balances the direction enters the table of §3.11 as a further finding. Volkmar's *Ursprung unserer Evangelien* (1866), reported by Keim, and the commentators after Streeter are read by reference in the next round. (b) *The exclusivity of the combination* in the declared corpus: defeated by a normalization error shown on a rerun of the public plans, or by the combination in a seated text the census missed; a rerun with a corrected plan is reported beside the first. (c) *The genealogy*: the arrow between Matt 24:30 and Rev 1:7 is defeated in either direction

by an earlier attested source of the combination available to both, or by an argument from the text that meets Hitzig's; a source whose existence is inferred and unattested, offered in its place, is recorded as reconstructed (#1735 §I).

8.2 The article does not decide the synoptic problem, and a demonstration that Q existed leaves its claim standing. The claim falls to a demonstration that the extant book was weighed as a candidate on the same pages that made the reconstructed one, and found wanting on the evidence. The arrow between Matt 24:30 and Rev 1:7 is run separately, under #1735's conditions: the relation is reversed by an earlier attested source of the combination, by a demonstration that the Apocalypse's form presupposes Matthew's, or by a chronology that excludes the direction.

IX. Conclusion

9.1 *I know you are, but what am I?* The objection to Revelation First is that it posits a source the evidence does not show. On the pages that made the field's own source, the source of the gospels' sayings was posited as a reading of Papias, decided on internal grounds, lettered, named hypothetical, assigned an apocalypse, printed, proven one from its own print, and assumed by consent. In the same pages the one book of the New Testament whose ancestry is extant was excluded from premises by rule, dated beside the gospels and then last, set aside as a tracing of Daniel, called a curious parallel, and cited as a fragment and an analogy. At the verse where it and Matthew share what no other seated text shares, it was named Matthew's source six times in sixty years, called a compelling proof by the first to argue it and a fact by Bernhard Weiss, and each time the finding was kept at the verse: in a footnote, a date, an insertion, a commentary, a gloss. The source theories never took it in, and gave the verse to texts no one has. The source the field holds has stronger evidentiary status than the one that exists, and the field's own pages show how it was granted. The one that exists is on the shelf, in the place the collection gave it: last.

Version history

v0.1 and v0.2 (6 November 2026), drafted by Claude (Anthropic) under Lee Sharks's direction from the seats of EA-CORPORA-35 and the stratum read by reference; the title, byline, venue and epigraph are the author's. v1.0 (6 November 2026), on DeepSeek's review, each point checked before it was taken: the innocent reading tightened; the bridge from the four powers to the stratum; §3.9 headed as the one test the field ran; the comparison of the two apparatuses expanded (§6.2) and corrected, since the composition 0C22 names the edition's object hypothetical in its first sentence and the class falls away in the instruments; the Existence Tax (§1.3), the Sophistry Measure (§6.3), *The Cost of the Cone* (§3.11) and disciplinary model collapse (§5.2) brought in at the points their own definitions reach; a composition target in the third person; the close of §IX. Declined: the claim that the census proves Hitzig's direction (it finds the pairing unique and decides no direction, §4.5); the equation "Revelation = Q", held for the piece of that name; a cross-reference to the 3I/ATLAS work, another inquiry; moving the AXNs out of the sources, which is the archive's form.

v1.1 (6 November 2026, in place), on ChatGPT's review, each point checked before it was taken. Taken: Allen's International Critical Commentary on Matthew (1907) read and entered (§3.10a, §3.11, §4.4), with Merx's proposal of a gloss from Rev 1:7 and the Sinaitic Syriac's

omission of the clause; the four-power claim restated as the record shows it, the reconstructed sources holding the powers after 1843 and Hitzig's grant of candidacy and material to the Apocalypse withdrawn by the stratum (abstract, §1.3), with the third power distinguished for an object that has its own wording; the reconstructed objects kept distinct (§3.12) and J. Weiss's "wissenschaftliches Ergebnis" kept with Markan priority (§7.2); Holtzmann's rule shown discriminating against a relation already argued from the internal evidence (§3.1); Harnack's selection rule quoted from his working (§2.6); the five events of reception kept apart in a table (§3.11); the composition layer stated as declared uncertainty with unqualified use downstream, the makers' own statement quoted from Documenta Q, and the absence of the Apocalypse from answers about Q recorded as frame (§5.1, §6.2, §6.3); the census's window, matching rules and links given, the overlapping trigrams counted as one phrase and census 2 named a targeted follow-up (§4.1, §4.2); the conditions separated by claim (§8.1); the Feist comparison stated as a comparison of apparatuses and declared classes (§6.2); "a text that does not exist" replaced by phrasing of inference and attestation. The title keeps "the One That Exists", which names the Apocalypse.

v1.2 (6 November 2026, in place), at the author's word (13:12: "read merx keim & Weiss, incorporate & version"). Keim (vols. I and III), Bernhard Weiss (1876) and Merx (1902) read by reference, and Bousset (1896) read in seat, at Matt 24:30. The reading changed the record: the Apocalypse was named Matthew's source at that verse by six critics between 1843 and 1902, four of them arguing it from the text, and Hitzig's test is no longer the only one. The paper's claim was restated at its exact level: the four powers are held in the source theories, and the acknowledgments of the Apocalypse stay at the verse, each placed where it leaves the theories untouched (abstract, composition target, §1.3, §3.9–3.12, §4.4–4.5, §9.1).

v1.3 (6 November 2026, in place). The table of v1.1 in §3.11 and the paragraph under it ("One critic tested the extant book…"; "admission twice more"), which v1.2 carried beside the table and paragraph that supersede them, removed; the opening of §3.9 tidied. No finding changed.

Sources

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