'Wraparound' Gospel Rhetorical Style, Charted by Plotline/Character (draft)

Foreword: Christendom is too familiar with the Gospel story; but unfamiliar, with its COMPOSITION. Hence, incompetent charges against the Bible, go unchallenged. These charges are easily refuted by reference to Gospel *composition*. Composition is a style choice made by the author: it governs HOW you tell a story. All literature, every movie, requires a certain PATTERN in the telling; *what 'scene' do you play first, in what order -- and what do you leave out? What dialogue do you include, and what do you omit?* Hence the need to decide an overall 'composition' for your story. Composition has a theme, a rhetorical style, and keywords. The latter is vital for thematic purposes, and serves to index the main points, *especially if you tell an already-well-known story.* Just as with Shakespeare's *Hamlet*, the original story can be faithfully told in many ways. So too, the Gospel story is told *differently* for the purpose of teaching.

Ergo, each Bible writer depends on the reader *already knowing* the story: to 'get' the rhetorical shifts, to learn NEW TRUTH IN OLD WORDS. The words are always God's, but are not always the same. We thus learn what He means to stress in each book, as well as how to refute the incompetent claims that a) *there was some 'Q' gospel from which all the writers copied*; b) *the Gospels contradict each other;* c) these *books came out later* than they did. For COMPOSITION means that each writer INCORPORATES BY REFERENCE the *existing* Gospels prior to his own, so you can know that 1) *Matthew is first*, coming out no later than 5 years after Christ died; 2) *Luke is second*, coming out between maybe 50 and 62AD but no later; 3) *Mark* came out in 68-69AD; 4) *John* came out in the 90's AD. Bible text makes the dating clear. But you won't notice it, unless you pay close attention to COMPOSITION. Primary to composition, is a WRAPAROUND RHETORICAL STYLE, as summarily charted below. From it you can tell which Gospels were written in what order.

Notice there's a serial-novel type of flow. Gospel order becomes very obvious, even in translation. Repetition in later books serves to benchmark where the 'sequel' serial version 'tracks' to previous Divine Writ. This is ALWAYS the style of a Bible book, since God rolled them out serially over a 1500 year period. It's called 'incorporation by reference' in modern law, and is vital to economy of explanation and legal interpretation. In rhetoric, drama, and literature, it's called parallelism, allusion, summary, etc. Idea is to refer you to *previously-known* information to save time in expressing a *current tie* in the new information. So you can tell what was PRIOR, by the way something is CURRENTLY annotated, summarized, tagged by keywords.

Plotline/ Character	Matthew	Luke	Mark	John
Theme and Keywords	Christ as King, Messiah Foretold; political incorrectness and hence Jewish rejection. 1, personal scandal; 2, threat of civil war; 3, Levite priest rejects Temple service in favor of Messiah. 4, the ultimate 'political platform' of Satan vs. God.	3, plays his text in reverse order of Matthew's, to provide prequels; to come full circle and unite timewise at Matt 4, by Luke 4's beginning.	Paul just died, so maybe Rapture Imminent as Temple's 40 years are nearly up: *euthus engus*. Satire: miracles and DEMONS attesting, folk reacting TO Jesus, but no one LISTENS to Him: neither then, or now when Mark writes.	Christ as Son of God, *and there is no other.* Keywords: *huios, outhen, ouden, meden*. Post-Temple, so focus is on what He said, esp. the week before His Death.
Cast	1, one couple with child and an angel; 2, three groups (Jews, magi, the Royal couple); 3, Jewish herald John the Baptist and Jesus.	1: one couple with child and the same angel as guards the Royal couple, plus Anna, Simeon; 2, angels, shepherds, the Royal couple. 3, Jesus when age 12-30. Pharisees, Jews, Gentiles.	1: John the Baptist, ADULT Jesus, Pharisees, Jews.	1: God=Jesus, ADULT Jesus, John the Baptist; Pharisees, Jews.
Genealogy/ Credentials of Christ as Son of David	1, the generations selected in groups of 14, since 14x3=42, playing on Isa52:13-14's 42 syllables, which act as bookends for Isa 53 (84 syllables=Millennial promise in Ps90:1-4). The 42 syllables cover the Jews, in Isaiah.	Luke 3 chooses 77 sons to wrap around Matthew 1, tying to Isa 52:13-15, which sums 77 syllables to equal David's age at death. Isa 52:15 covers the Gentiles. Luke's theme is about the reversal due to Israel's rejection, TO the Gentiles.	n/a; all Mark need do, is 'bullet' Matthew and Luke; Mark's 1st chapter bullets the first five, of theirs. Very hurried.	n/a; the material is already covered, so he picks up at the end of Luke 3, to play on Luke's 'son of God' theme.
Heralds	1, angel; 2, Gentile magi; 3, John the Baptist (Levite priest from House of Aaron)	1, Gabriel; Jewish John the Baptist. 2: Jewish shepherds, Jewish Simeon, Jewish Anna	1, Jewish John the Baptist (opens at Matt 3 and Luke 3 via replicated quotation of Isaiah, ties to Luke 3)	1, Jewish John the Baptist
Angel Visits	1, Joseph; 2, the magi and also Joseph; 'Star over Bethlehem' was an angel proven via PERSON verbs *proagw* and *histemi*, Matt 2:9; who the magi didn't see anymore so had to ASK, Matt 2:2. No one in Jerusalem saw a star; Herod had to ASK, Matt 2:7.	1, Zacharias. 2, Jewish shepherds attend the Birth, no 'wise men', and certainly not three. The angels appeared and TALKED to them, just as to Joseph, so we know they were believers. The shepherds then notified everyone, Luke 2:17-18.	n/a	n/a

Plotline/ Character	Matthew	Luke	Mark	John
Negative Jews	1, Joseph at first; 2 all Jeru and Herod; 3 Pharisees	1, Zacharias at first. 2, the people refusing the couple shelter	1 , Pharisees	1, Pharisees (opens at end of Luke 3, playing on Last Adam, ties to Matt3, Luke 3, Mark 1)
Positive Jews	1, the couple Mary and Joseph; Joseph after the angel visits; unscripted Jews who helped the couple escape	1, the couple Elizabeth and Zacharias; then, Zacharias after being struck dumb; 2, the shepherds and the woman who helped Mary and Joseph find shelter;	1, some of the crowd	1, passim but especially John the Baptist