

Praise for THE FOUR IN ONE GOSPEL OF JESUS

Every so often, it does Christians good to stand back from the four Gospels and get a sense of how the whole story might work as a continuous narrative. Nikola Dimitrov has done a remarkable service in producing this compilation of all four Gospels so that the reader can feel the full impact of the unique and explosive story they tell.

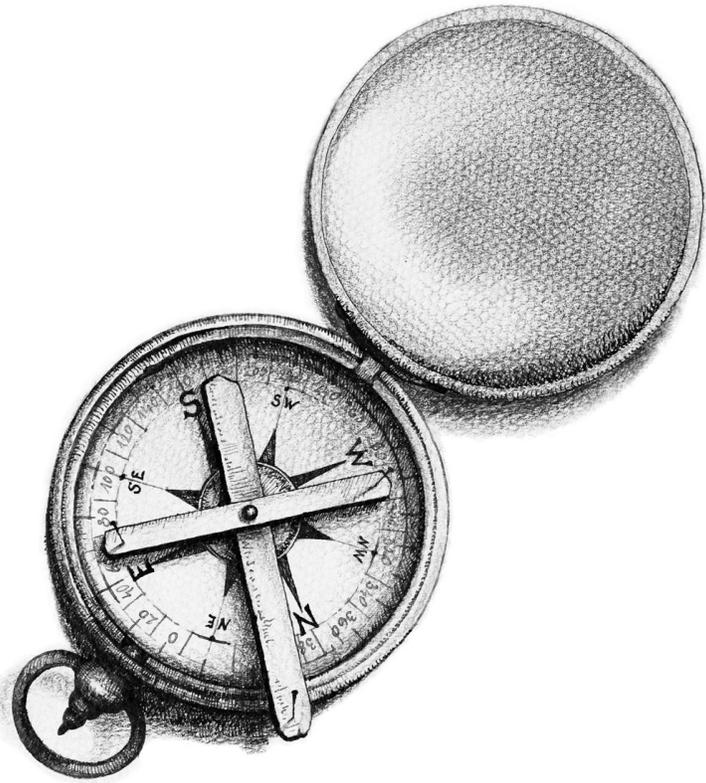
— N. T. WRIGHT, *former Bishop of Durham (England),
Professor of New Testament and Early Christianity,
University of St Andrews*

Sometimes the serious reader of Matthew, Mark, Luke, and John can get confused by tiny apparent discrepancies in the order of events as presented in the four Gospels. Yet these minor discrepancies actually bolster the case for the reliability of the Gospel-writers. They were not colluding with each other. Instead, they provide four separate and distinct pictures of Jesus, the Christ. It's helpful to see this new work by Bulgarian pastor and scholar Nikola Dimitrov, who has attempted to provide a chronological picture of the life of Christ in this new book, *The Four in One Gospel of Jesus*. I welcome this book and efforts like it to shed light on the history-changing events of God in human flesh coming into our world.

— DR. JERRY NEWCOMBE, *Christian author,
columnist, TV producer, and talk host*

The Four in One Gospel of Jesus is a unique chronological presentation of the Gospels useful to scholars as well as Christians seeking greater understanding. Author and scholar Nikola Dimitrov has combined Matthew, Mark, Luke and John into subject chapters following a timeline that presents comparisons and insights not previously available. Dimitrov's work is excellent and well worth the investment.

— WILLIAM J. MURRAY, *Chairman, Religious Freedom Coalition
www.ReligiousFreedomCoalition.org*



THE FOUR IN ONE
GOSPEL *of*
JESUS

Chronologically Integrated According to
MATTHEW, MARK, LUKE, AND JOHN

NIKOLA DIMITROV



VENTURA, CALIFORNIA

THE FOUR IN ONE GOSPEL OF JESUS
*Chronologically Integrated according to
Matthew, Mark, Luke, and John*

Enhanced Second Edition

Compiled by Nikola Donchev Dimitrov

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Scripture from the Authorized King James Version of the Holy Bible.
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DEDICATION

I dedicate *The Four in One Gospel of Jesus* entirely and completely to my Lord Jesus Christ. He is everything to me—my life, my love, my passion, and the reason for my existence.

I have long desired to make this chronological piece of work on the life of Jesus, and have actually worked on it for a decade. Now I am blessed to present it ready before the Lord and before you—His people.

Thank You, Lord, for the grace that You have given me to be able to do this work for Your Glory! Amen!

N. D. D.

ACKNOWLEDGMENTS

All my thanks go to the Lord Jesus Christ, as this whole material is about Him, because of Him, and for His Glory.

May more and more people get to know You intimately, receiving You as their personal Lord and Saviour.

May You open our spirits, hearts, minds, souls, emotions, and strength, so we can fulfill Your will and purpose for the generation we are living in.

May Your Glory fill this Earth, as the waters cover the Seas.

May You rule and reign over our world, as You do in Heaven!

Amen!

Nikola Dimitrov

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INTRODUCTION

The book that you hold in your hands right now is the story of the life of our Lord Jesus Christ, exactly as it is narrated in the Holy Bible, in the Gospels of Matthew, Mark, Luke, and John. The uniqueness of this material is the chronological mixing and blending of the four Gospels. Nothing has been added and nothing has been deleted; it has instead been blended and set in chronological order.

This book is in no way meant to be a substitute for the four Gospels, since each Gospel has its own style and context, and is serving for the fulfillment of a definite purpose of God. And most of all, we wholly believe that every jot and tittle in each Gospel has been Divinely placed where it stands, by God Himself (Matthew 5:18). So this material may likely serve as a help book and a reference, revealing the whole story in chronological order for each and every event in the Gospels, giving the reader a more complete perspective of how the stories unfolded. The following example provides clarity:

The Gospel of Matthew says that Jesus touched the hand of Simon Peter's mother-in-law, and the fever left her (8:15). In Mark's Gospel, it is written that Jesus took Simon Peter's mother-in-law by the hand, and lifted her up; and immediately the fever left her (1:31). Luke says that Jesus stood over her, and rebuked the fever; and it left her (4:39). See how the fact that the fever left Peter's mother-in-law is the same, while each Gospel writer adds a new element to the "process" of her healing and thus, to the whole picture?

In this four-in-one Gospel of Jesus, this passage would look like this: "Jesus came, stood over her, rebuked the fever, took her by the hand, and lifted her up; and immediately the fever left her" [*paraphrased*]. So, we get the complete picture by adding and mixing all the words and details that are unique in each of the four Gospels. When the chronology is applied to the whole story of the life of Jesus, *The Four in One Gospel of Jesus* emerges. We believe it will bless and enrich your life and your walk with God.

EXPLANATIONS

1. There are thirty-one chapters, as well as many subtitles for quicker and easier reference.

2. *Italicized words* (without parentheses) are a part of the original Authorized King James Version text of the Gospels, where they are also italicized to indicate that they are not part of the original language but were added by the translators for greater clarity.

3. *Italicized words [in brackets]* have been added by the compiler of this volume for clarification and information. They are, for the most part, words such as “a,” “and,” “the,” which help connect the words and sentences from the different Gospels.

4. There are several Old Testament prophecies that have been fulfilled in the New Testament. Their references are footnoted, and a table of Old Testament prophecies and their respective Scripture references in the New Testament can be found in Appendices IV and V.

5. The actual blending of the Gospels is twofold:

First, the Gospel of Mark is used as a base Gospel, since it recounts events virtually in chronological order. Different Biblical elements, details, stories, and words of Jesus from John, Matthew, and Luke that do not appear in the Gospel of Mark have been blended into the text and have been inserted in their chronological place. This is especially true for the Gospel of John, since it has many elements that are not found in the other three Gospels.

Second, when there is a story in two or more Gospels, but not in Mark, another Gospel is used as the base, and the blending method is applied. When another Gospel is selected as the base, the resulting mixture is blended into the chronological road map of Mark, resulting in *The Four in One Gospel of Jesus*. In this way, a more complete story is told with details from all the Gospel writers, without repetition.

6. Blending where two Gospels imply the same meaning:

Where two Gospels describe the same thing with different words, a parenthetical reference is included to point out the difference. This does not include cases where the same words are used in a different order. For example, if one Gospel says “Then he went,” and the other says “Then went he,” only one version has been used, because both have the same meaning. Nothing could be added or better explained by the different order of the words, or by the different way of saying the same thing.

7. Since many words, phrases, sentences, or even whole verses or sections can be the same in two, three, or four Gospels, only one Gospel has been chosen. This may leave the impression that there are Bible verses (or parts of verses or words) that are missing from the references which are in parenthesis after each paragraph or group of paragraphs. That’s because:

- They say ABSOLUTELY the same thing—word for word. For example, Matthew 11:6 says absolutely the same thing as Luke 7:23, so we have used only one of the Gospel Scriptures, in this case Luke, and we define the verse from Matthew as identical.
- One whole verse from one Gospel may be identical with parts of a longer verse from another Gospel, e.g., the longer verse includes the shorter one. In this case we have used the longer verse, and have defined the shorter one as identical. One such example is Luke 6:28, which is shorter as a verse and is included in Matthew 5:44.
- Bible verses from different Gospels may say the same thing but for some similar words, e.g., one Gospel uses the word “for” and the other uses the word “because.” Other such similar words and phrases are “clothes” and “garments,” “forsook” and “left,” “arise” and “rise,” “for him alone” and “for him only.” Also, tense variations fall into this category, e.g., “come” and “came.” John 5:14, for example, uses two tenses in the same verse—“finds” and “said.”

In all these cases, we have used one of the Gospels, and identified as identical the other verses that are the same, but for the particular similar word. On the other hand, all the different words, sentences, phrases, or sections that add to the meaning of the Gospel text used, even if it is in a small way, are placed in parenthesis with their Scripture references, as explained in point 6 above. All the “missing in the references” identical Scriptures you can find in Appendix III.

8. In some cases, only a part of the referenced Scripture has been used, because the remainder is identical to a different Scripture that has been used in the Gospel mixture, although it may be used in another paragraph. One example is Mark 1:13, which says, “And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.” We know though, that between “And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts;” and “and the angels ministered unto him,” there are temptations described by Matthew and Luke.

So, we have used the first part of Mark 1:13 in one paragraph, and, since the other part of the same verse is identical with Matthew 4:11, we have not included a second reference to Mark 1:13 after the next paragraph which references Matthew 4:11.

9. In the King James Version of the Bible, each verse begins with a capital letter, regardless of whether it begins a new sentence. We have not followed the convention of capitalizing words which are not the beginning of sentences unless the words are specified as the beginning of a dialogue or monologue. As in the Authorized King James Version there are long sentences which are connected with commas, semi-colons, and colons. We have followed this convention as much as possible. In the process of blending, we have added punctuation such as commas, exclamation points, semi-colons, and dashes.

10. The actual blending begins in chapter 3.

11. References within the text are as follows:

6 • THE FOUR IN ONE GOSPEL OF JESUS

- The verse number is referenced at the beginning of each paragraph, sentence, phrase, or word.
- The corresponding Gospel and chapter number are referenced in parenthesis after the word, sentence or paragraph(s).
- The name of the Gospel/Gospels used for each subtitle mixture is parenthetically referenced at the end of each paragraph or group of paragraphs.

Some archaic word forms have been modified to contemporary English for easier readability, including verbs with “est” and “eth” endings, and “thee” and “thou” pronouns, for example. Some of the King James spellings of Old Testament names and places that we retained may not be familiar to readers of more modern versions. For this reason we offer the following chart. Although not exhaustive (as can be seen by looking at Appendix I, The Lineage of Jesus Christ), we hope it is a help:

KING JAMES SPELLING	MODERN SPELLING
Aser	Asher
Elias	Elijah
Elisabeth	Elizabeth
Eliseus	Elisha
Esaias	Isaiah
Jeremy, Jeremias	Jeremiah
Jonas	Jonah
Judaea	Judea
Juda	Judah
Messias	Messiah
Nephtalim	Naphtali
Noe	Noah
Sion	Zion
Zabulon	Zebulun

Further explanation and detail can be found in Appendix II.

THE FOUR IN ONE
GOSPEL *of*
*J*ESUS

Chronologically Integrated According to
MATTHEW, MARK, LUKE, AND JOHN

CHAPTER ONE

Things Which We Believe

¹ FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, ² even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; ³ it seemed good to me also, having had perfect understanding of all things from the very first, to write unto you in order, most excellent Theophilus, ⁴ that you might know the certainty of those things, wherein you have been instructed. (Luke 1)

(LUKE 1:1-4)

In the Beginning Was the Word

¹ IN the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ All things were made by him; and without him was not any thing made that was made. ⁴ In him was life; and the life was the light of men. ⁵ And the light shone in darkness; and the darkness comprehended it not. (John 1)

⁶ There was a man sent from God, whose name *was* John. ⁷ The same came for a witness, to bear witness of the Light, that all *men* through him might believe. ⁸ He was not that Light, but *was sent* to bear witness of that Light. ⁹ *That* was the true Light, which lights every man that comes into the world. ¹⁰ He was in the world, and the world was made by him, and the world knew him not. ¹¹ He came unto his own, and his own received him not. ¹² But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: ¹³ which were born,

not of blood, nor of the will of the flesh, nor of the will of man, but of God. ^(John 1)

¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ¹⁵ John bore witness of him, and cried, saying, This was he of whom I spoke, He that comes after me is preferred before me: for he was before me. ¹⁶ And of his fulness have all we received, and grace for grace. ¹⁷ For the law was given by Moses, *but* grace and truth came by Jesus Christ. ¹⁸ No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he has declared *him*. ^(John 1)

(JOHN 1:1-18)

A Priest Named Zacharias

⁵ THERE was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. ⁶ And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. ⁷ And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. ^(Luke 1)

⁸ And it came to pass, that while he executed the priest's office before God in the order of his course, ⁹ according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. ¹⁰ And the whole multitude of the people were praying without at the time of incense. ^(Luke 1)

¹¹ And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. ¹² And when Zacharias saw *him*, he was troubled, and fear fell upon him. ¹³ But the angel said unto him, Fear not, Zacharias: for your prayer is heard; and your wife Elisabeth shall bear you a son, and you shall call his name John. ¹⁴ And you shall have joy and gladness; and many shall rejoice at his birth. ¹⁵ For he shall be great in the sight of the Lord, and

shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. ¹⁶ And many of the children of Israel shall he turn to the Lord their God. ¹⁷ And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. ^(Luke 1)

¹⁸ And Zacharias said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years. ¹⁹ And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto you, and to show you these glad tidings. ²⁰ And, behold, you shall be dumb, and not able to speak, until the day that these things shall be performed, because you believed not my words, which shall be fulfilled in their season. ^(Luke 1)

²¹ And the people waited for Zacharias, and marvelled that he tarried so long in the temple. ²² And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. ²³ And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. ²⁴ And after those days his wife Elisabeth conceived, and hid herself five months, saying, ²⁵ Thus has the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men. ^(Luke 1)

(LUKE 1:5-25)

The Angel Gabriel

²⁶ AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ²⁷ to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. ²⁸ And the angel came in unto her, and said, Hail, *you that are* highly favoured, the Lord *is* with you: blessed *are* you among women. ^(Luke 1)

²⁹ And when she saw *him*, she was troubled at his saying, and

cast in her mind what manner of salutation this should be. ³⁰ And the angel said unto her, Fear not, Mary: for you have found favour with God. ³¹ And, behold, you shall conceive in your womb, and bring forth a son, and shall call his name Jesus. ³² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ³³ and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. ³⁴ Then said Mary unto the angel, How shall this be, seeing I know not a man? ^(Luke 1)

³⁵ And the angel answered and said unto her, The Holy Ghost shall come upon you, and the power of the Highest shall overshadow you: therefore also that holy thing which shall be born of you shall be called the Son of God. ³⁶ And, behold, your cousin Elisabeth, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren. ³⁷ For with God nothing shall be impossible. ³⁸ And Mary said, Behold the handmaid of the Lord; be it unto me according to your word. And the angel departed from her. ^(Luke 1)

(LUKE 1:26-38)

Mary Goes to Elisabeth

³⁹ AND Mary arose in those days, and went into the hill country with haste, into a city of Juda; ⁴⁰ and entered into the house of Zacharias, and saluted Elisabeth. ⁴¹ And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: ⁴² and she spoke out with a loud voice, and said, Blessed *are* you among women, and blessed *is* the fruit of your womb. ⁴³ And whence *is* this to me, that the mother of my Lord should come to me? ⁴⁴ For, lo, as soon as the voice of your salutation sounded in my ears, the babe leaped in my womb for joy. ⁴⁵ And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. ^(Luke 1)

⁴⁶ And Mary said, My soul does magnify the Lord, ⁴⁷ and my spirit has rejoiced in God my Saviour. ⁴⁸ For he has regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. ⁴⁹ For he that *is* mighty has done to me great things; and holy *is* his name. ⁵⁰ And his mercy *is* on them that fear him from generation to generation. ⁵¹ He has showed strength with his arm; he has scattered the proud in the imagination of their hearts. ⁵² He has put down the mighty from *their* seats, and exalted them of low degree. ⁵³ He has filled the hungry with good things; and the rich he has sent empty away. ⁵⁴ He has helped his servant Israel, in remembrance of *his* mercy; ⁵⁵ as he spoke to our fathers, to Abraham, and to his seed for ever. ⁵⁶ And Mary abode with her about three months, and returned to her own house. (Luke 1)

(LUKE 1:39-56)

Elisabeth Delivers a Son

⁵⁷ Now Elisabeth's full time came that she should be delivered; and she brought forth a son. ⁵⁸ And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. ⁵⁹ And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. ⁶⁰ And his mother answered and said, Not so; but he shall be called John. (Luke 1)

⁶¹ And they said unto her, There is none of your kindred that is called by this name. ⁶² And they made signs to his father, how he would have him called. ⁶³ And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. ⁶⁴ And his mouth was opened immediately, and his tongue *loosed*, and he spoke, and praised God. ⁶⁵ And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. ⁶⁶ And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this

be! And the hand of the Lord was with him. ^(Luke 1)

⁶⁷ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, ⁶⁸ Blessed *be* the Lord God of Israel; for he has visited and redeemed his people, ⁶⁹ and has raised up an horn of salvation for us in the house of his servant David; ⁷⁰ as he spoke by the mouth of his holy prophets, which have been since the world began: ⁷¹ that we should be saved from our enemies, and from the hand of all that hate us; ⁷² to perform the mercy *promised* to our fathers, and to remember his holy covenant; ⁷³ the oath which he swore to our father Abraham, ⁷⁴ that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, ⁷⁵ in holiness and righteousness before him, all the days of our life. ^(Luke 1)

⁷⁶ And you, child, shall be called the prophet of the Highest: for you shall go before the face of the Lord to prepare his ways; ⁷⁷ to give knowledge of salvation unto his people by the remission of their sins, ⁷⁸ through the tender mercy of our God; whereby the dayspring from on high has visited us, ⁷⁹ to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace. ⁸⁰ And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel. ^(Luke 1)

(LUKE 1:57-80)

ABOUT THE COMPILER OF THIS CHRONOLOGY



In 1992 Nikola Dimitrov experienced a miraculous conversion, receiving Jesus as his Lord and Savior. Since 1995 he has been a full time minister of the Gospel, serving as pastor, Bible teacher, preacher, and Christian educator. He started his first church in 1994, which is still standing

today, and in 1998 he began his traveling ministry. Nikola is currently pastoring several church groups in Bourgas, Bulgaria and is frequently sought out as a speaker around the country. He also serves as a Bible teacher at the Apostolic Kingdom Institute in Stara Zagora, Bulgaria.

As editor-in-chief of Vetil Media Ministry, Nikola has translated and published more than thirty books into Bulgarian, as well as writing some himself. He is passionate for a glorious Church, without spot, wrinkle or any such thing. Nikola's dynamic preaching pointedly encourages believers to be everything the Lord created them to be. He then encourages his congregations to take responsibility in word and deed toward that end.

As a translator, Nikola has also produced and distributed around the nation nearly 1000 Bulgarian versions of audio and video teachings by famous foreign preachers and teachers.

As part of a charity in Bulgaria, along with other volunteers, Nikola takes care of needy people from the minorities, distributing clothes, food, medicine, and school materials to children.

Nikola is married to Helen, and they have two lovely young-adult daughters, Annie (which means *grace*) and Mikaela (which means *who is like God?*). Both are part of Nikola and Helen's ministry, serving in the area of music.

Life in Glory Apostolic Christian Center is the mother church where Nikola and family recharge spiritually and for whose vision they work tirelessly. It is a vibrant, multi-ethnic community of believers in the heart of Bulgaria: www.lifeinglory.org.

THE PUBLISHER'S WORD



That Word begotten of God before all worlds, and which was ever with the Father, is made man.

In the beginning was that Word, and that Word was with God, and that Word was God. This same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and that life was the light of

men.... This was that true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him: and the world knew him not.... But as many as received him, to them he gave prerogative to be the sons of God, *even* to them that believe in his Name, which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And that Word was made flesh, and dwelt among us, (and we saw the glory thereof, as the glory of the only begotten *Son* of the Father) full of grace and truth.... For the Law was given by Moses, but grace and truth came by Jesus Christ. (The Holy Gospel of Jesus Christ, according to John, Prefix and 1:1-4, 9-10, 12-14, 17) 1

Dear reader and embracer of the inerrant Holy Bible Scriptures: Why read this book? Because the Word of God is valuable beyond measure. The four Gospels depict the birth, life, teachings, miracles and works of Jesus Christ, as well as His death, burial, resurrection, forty days of revealing Himself in His glorified body

1. *The 1599 Geneva Bible* (Dallas, GA: Tolle Lege Press, 2006).

to His disciples, and His ascension to heaven to sit at the right hand of Father God, where King Jesus presently rules and reigns from the heavenly Throne Room.

Jesus is worthy to be studied, praised and worshipped, and fully and completely loved (if we do He calls us His friends). He has overcome death, and has set the captives free. He co-created the heavens and the earth. Christians—those who obey Him faithfully and seek His forgiveness when we fail due to our sin-infected nature—are so utterly grateful that we cherish and embrace the precious history told in these Gospels.

Pastor and friend Nikola Dimitrov has been led of the Spirit to assemble this chronological version of *The Four in One Gospel of Jesus*, dedicating a full decade of scholarship and effort to this work. It is a reader-friendly His-Story (history) of the incarnation of Jesus in the order the events occurred, blending the four Biblical Gospel books that tell of the New Testament era, written by apostles Matthew, Mark, Luke, and John. It is unique in its rigorous harmonizing and combining of texts, without any omissions from the original King James.

This is a serious and thorough undertaking, the methodology of which is explained in Appendix II (General Explanations), where the author names nine resources he consulted in his research. In 1979, Thomas Nelson republished a popular 19th century edition of *Matthew Henry's Commentary on the Holy Bible*, which included additional commentary by others, including a tabular harmony of the Gospels. The author carefully compared *The Four in One Gospel of Jesus* to the Matthew Henry harmony and found it to be a 99% match to that esteemed resource. This affirms our confidence in the accuracy of this work, and is due to the thoroughness of Pastor Dimitrov's methods. The book is meticulously crafted, with detailed Scripture references that reveal the compiler's process of interweaving the texts, and make it easy to refer back to the original Scriptures. With the modernizing of pronouns, verb forms, and a small handful of other archaic words, the text becomes more readable and accessible for readers not familiar with

Early Modern English, the language of the King James Version, be they non-Christians or new Christians. This makes this *Four in One Gospel* a unique contribution in the market of Biblical resources, and a great evangelistic tool for those young in their faith. The singular chronological narrative also helps the mature Christian make connections and glean new meaning from seeing the order in which events occurred.

According to Dr. D. James Kennedy and Dr. Jerry Newcombe, there are thirty-three miracles recorded in the four Gospels. Jesus lived about thirty-three years on earth (all the miracles were performed in a three-year period). According to Fred Melden: “He (the Miracle Man, Jesus) came to us by a miracle and left us by a miracle.” Miracle comes from the word “mirari” meaning “to cause wonder.” Of course Jesus’ greatest miracle is the transformation He can bring to a human soul.²

Come, reader friend, and allow the Gospel of Jesus Christ, perfectly blended together into one chronological narrative of His time and purposed work here on earth, to work that transformation in you. Encounter The Miracle Man, the Lord of all of us who can help you find your way in the journey, so that you may experience the Triune God’s everlasting love here and now on earth, as it is in heaven. Joy to the World, the Lord Is Come!

And from Jesus Christ which is that faithful witness, *and* that first begotten of the dead, and that Prince of the Kings of the earth, unto him that loved us, and washed us from our sins in his blood, And made us Kings and Priests unto God even his Father, to him, *I say, be* glory, and dominion for evermore. Amen. . . . I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, *even* the Almighty. (The Revelation of Saint John

the Apostle 1:5–6, 8) 2

2. D. James Kennedy and Jerry Newcombe, *Strength for Today* (Albert Lea, MN: D. James Kennedy Ministries, 2016).

3. *The 1599 Geneva Bible* (Dallas, GA: Tolle Lege Press, 2006).

Here is the concluding statement by Matthew Henry concerning the book of Revelation (Revelation 22:21):

The apostolical benediction, which closes the whole: *The grace of our Lord Jesus Christ be with you all, Amen.* Here observe,

1. The Bible ends with a clear proof of the Godhead of Christ, since the Spirit of God teaches the apostle to bless his people in the name of Christ, and to beg from Christ a blessing for them, which is a proper act of adoration.

2. Nothing should be more desired by us than that the grace of Christ may be with us in this world, to prepare us for the glory of Christ in the other world. It is by his grace that we must be kept in a joyful expectation of his glory, fitted for it, and preserved to it; and his glorious appearance will be welcome and joyful to those that are partakers of his grace and favour here; and therefore to this most comprehensive prayer we should all add our hearty *Amen*, most earnestly thirsting after greater measures of the gracious influences of the blessed Jesus in our souls, and his gracious presence with us, till glory has perfected all his grace towards us, for he is a sun and a shield, *he gives grace and glory, and no good thing will he withhold from those that walk uprightly.*³

Indeed, the grace of our Lord Jesus Christ be with you all. Amen!

GERALD CHRISTIAN NORDSKOG

February 22, 2017

The Father of Our Country,

President George Washington's birthday

3. Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody, MA: Hendrickson Publishers, Inc., 1991).