



THANK YOU for reading [ONE](#). You've made a great decision. ONE is the most complete and authoritative unified gospel available anywhere—at any price.

Because *ONE* is the seamless verbatim unification of the Gospels of Matthew, Mark, Luke and John, you may not even notice that you are reading the actual text of all four Gospels at the same time!

With 3,000 references in the [Unification Index](#) back to the source Gospels, each clause in all of the Gospels is accounted for in *ONE*. The new [Gospel Index](#) (reverse Unification Index) allows you reference from the source Gospels into *ONE*, and the new [Word Index](#) (both available online) gives you power over individual words in the text of *ONE*. Three separate powerful indices to give you control over the text!

ONE reads like a novel for the casual reader and is authoritatively indexed for the scholar.

Our mission is to provide you with a unique, authentic and authoritative biblical resource that lowers the barriers of entry to study the four Gospels of Jesus, while, at the same time, to provide you with a consolidated authoritative reference resource back to the original Gospels.

Generally speaking, there are two ways to enjoy *ONE*, and they are both wonderful!

The first way is to just read the work—straight through—as one may read a novel. The unification process makes reading the Gospel of Jesus easier than ever. Even so, you can read *ONE* with comfort that every clause you read is authoritatively reconciled back to the original source Gospels.

The second way is to savor *ONE* through deepened study, by referencing back to your favorite version of the Gospels, on a clause-by-clause basis. Every clause in each of the four Gospels is referenced in *ONE*. *ONE* is an authentic parallel of all four Gospels within a seamless harmony of the Gospels!

To help you get started, below are some great examples of why *ONE* is unique. The key to *ONE* is that each and every reference of the four original Gospels is authoritatively reconciled. That is, there is no text in the original four Gospels not accounted for in the text of *ONE*. *ONE* has 3,000 references back to the original source Gospels, each of which cites to as many as four of the Gospels. Easy as 1-2-3.

- 1. Read any clause in *ONE*.
- 2. Note the citation, e.g., 1707 in the example below.
- 3. Reference the citation back to the Unification Index to determine from which original texts the *ONE* text is derived. *E.g.*, ONE:1707 is derived from Matthew 18:21.

So, let's get started with some examples. To help demonstrate the unification process, we use some colorized text, so you can see visualize the unification process. The "Legend" shows the representative colors for the Gospels:

Legend:

- [Matthew](#)
- [Mark](#)
- [Luke](#)
- [John](#)
- [Matthew and Mark Only](#)
- [Matthew, Mark and Luke Only \(the "Synoptic Gospels"\)](#)
- [All Gospels](#)

- Teaching Unending Forgiveness

This example illustrates how an important teaching is clarified by unification of the Gospels. The teaching of unending forgiveness is only contained in two of the four Gospels: Matthew and Luke. In Luke, however, there is a condition of repentance. Often the Gospels of Matthew and Luke are separated by the Gospel of Mark. Accordingly, the reader will not mentally unify the teachings because of the remoteness of the lessons:

In Matthew 18:21-22, the command to forgive is as follows: "Then Peter approaching asked him, 'Lord, if my brother sins against me, how often must I forgive him? As many as seven times?' Jesus answered, you should forgive him, not seven times but seventy-seven times."

In Luke 17:3-4, it is as follows: "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him."

See ONE:1707-1711. It reads in the text as follows:

¹⁷⁰⁷ Then Peter approaching asked him, "Lord, if my brother sins against me, how often must I forgive him? As many as seven times?" ¹⁷⁰⁸ Jesus answered, ¹⁷⁰⁹ "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. ¹⁷¹⁰ And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him. ¹⁷¹¹ I say to you, not seven times but seventy-seven times."

So, in the final text of ONE, it reads smoothly as follows, not only with greater impact and clarity, but also with the full revelation of Jesus' message:

¹⁷⁰⁷ Then Peter approaching asked him, "Lord, if my brother sins against me, how often must I forgive him? As many as seven times?" ¹⁷⁰⁸ Jesus answered, ¹⁷⁰⁹ "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. ¹⁷¹⁰ And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him. ¹⁷¹¹ I say to you, not seven times but seventy-seven times."

Even though the text reads smoothly for the casual reader, the *ONE* citations provide an authoritative reference back to the source Gospels for the student, scholar, preacher. The portion of the Unification Index provided below proves the sources back to Matthew 18:21-22 and Luke 17:3-4, just as more visually displayed above in the colorized text.

	Matthew	Mark	Luke	John	
1707	T18:21				1707 Teaching Unending Forgiveness; Seventy-Seven Times
1708	T18:22				1708
1709			L17:3		1709
1710			L17:4		1710
1711	T18:22				1711

- Teaching by Simile of Salt

This example illustrates how three of the Gospels, Matthew, Mark, Luke and John (the "Synoptic Gospels") have subtle distinctions in the text. They all contain the simile of salt, but have nuances that, when unified, enrich the teaching. If not unified, the subtleties are difficult to recall and mentally to unify:

⁴⁸⁵ "You are the salt of the earth. ⁴⁸⁶ Salt is good. ⁴⁸⁷ But if salt loses its taste, with what will you restore its flavor? It is fit neither for the soil nor for the manure pile but to be thrown out and trampled underfoot. ⁴⁸⁸ Everyone will be salted with fire. ⁴⁸⁹ Keep salt in yourselves and you will have peace with one another. ⁴⁹⁰ Whoever has ears to hear ought to hear."

Only Matthew has [485], only Luke has [486] and [490], and only Mark has [488] and [489]. Each has similar text in [487]. The following shows how the separate concepts are integrated with no loss of verbatim integrity, and, yet, allowing the reader to easily grasp the entire message of Jesus:

⁴⁸⁵ "You are the salt of the earth. ⁴⁸⁶ Salt is good. ⁴⁸⁷ But if salt loses its taste, with what will you restore its flavor? It is fit neither for the soil nor for the manure pile but to be thrown out and trampled underfoot. ⁴⁸⁸ Everyone will be salted with fire. ⁴⁸⁹ Keep salt in yourselves and you will have peace with one another. ⁴⁹⁰ Whoever has ears to hear ought to hear."

	Matthew	Mark	Luke	John	
485	T5:13				485 Teaching by Simile of Salt
486			L14:34		486
487	T5:13	R9:50	L14:35		487
488		R9:49			488
489		R9:50			489
490			L14:35		490

- The Crucifixion; Father Forgive Them

This example demonstrates how each of the four Gospels only tells part of the circumstances of Jesus' crucifixion. Unless you read *ONE*, you need to gain your understanding of the circumstances in bits and pieces as you read each of the Gospels.

²⁷⁷⁸ And when they came to a place called Golgotha (which means "Place of the Skull"), ²⁷⁷⁹ they gave Jesus wine to drink mixed with myrrh and gall. But when he had tasted it, he refused to drink it. ²⁷⁸⁰ It was nine o'clock in the morning when they had placed him onto the cross. ²⁷⁸¹ After being placed on the cross, ²⁷⁸² Jesus said: "Father, forgive them, they know not what they do."

²⁷⁸³ Then, the soldiers took his clothes and divided them into four shares, one share for each. They also took his tunic, but the tunic was seamless, woven in one piece from the top down, so ²⁷⁸⁴ they divided his garments by casting lots for them to see what each should take. ²⁷⁸⁵ They said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled: They divided my garments among them, and for my vesture they cast lots. So that is what the soldiers did. ²⁷⁸⁶ Then they sat down and kept watch over him there.

²⁷⁸⁷ Pilate also had an inscription written and put on the cross and placed over his head, it read, "Jesus the Nazorean, the King of the Jews." ²⁷⁸⁸ Now, many of the Jews read this inscription, because the place where Jesus was crucified was near the city. It was written in Hebrew, Latin, and Greek. ²⁷⁸⁹ So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" ²⁷⁹⁰ Pilate answered, "What I have written, I have written."

This text demonstrates how all four Gospels separately describe interwoven circumstances, which, if not unified textually, are extremely difficult to grasp. As shown in the colorized text, there is important text contained only in John (Pilate's comments regarding the inscription), important text only in Luke ("Father forgive them..."), important text only in Mark (time of being placed on the cross), and text that is generally common to all four Gospels at times, and, at other times, only two or three of the Gospels.

With *ONE*, the reader gains the verbatim text, but also gains a more seamless understanding of the Gospels—greater clarity and impact, while maintaining integrity of the original text.

²⁷⁷⁸ And when they came to a place called Golgotha (which means “Place of the Skull”), ²⁷⁷⁹ they gave Jesus wine to drink mixed with myrrh and gall. But when he had tasted it, he refused to drink it. ²⁷⁸⁰ It was nine o’clock in the morning when they had placed him onto the cross. ²⁷⁸¹ After being placed on the cross, ²⁷⁸² Jesus said: “Father, forgive them, they know not what they do.”

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	Matthew	Mark	Luke	John		
2778	T27:33	R15:22	L23:33	J19:16	2778	The Crucifixion
2779	T27:34	R15:23			2779	
2780		R15:25			2780	
2781	T27:35	R15:24	L23:34		2781	
2782			L23:34		2782	
2783				J19:23	2783	
2784	T27:35	R15:24	L23:34		2784	
2785				J19:24	2785	
2786	T27:36				2786	
2787	T27:37	R15:26	L23:38	J19:19	2787	
2788				J19:20	2788	
2789				J19:21	2789	
2790				J19:22	2790	

QUIZ: The Lord’s Prayer, also known as the “Our Father,” is on page 42 of *ONE*. Do you know (without going to the Unification Index) which of the Gospels do not contain the Lord’s Prayer? (Clue: Two of the four Gospels.)

These are only a few examples! [ONE](#) is the entire Unified Gospel of Jesus. [ONE](#) is an indispensable tool for your study of the scriptures and an excellent addition to your library.

We sincerely hope you enjoy ONE, and that you will recommend ONE to your family and friends. Please let us know your comments at www.MyOneBible.com, and come back for the Weekly Quiz! We appreciate your commitment to accepting the Good News. Thank you again.

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