

## The Final Parables of Jesus

©2020 Mike Whyte

**Copyright Notice:** this document may be used freely for personal study, preaching, and teaching.  
No part of it may be used under any circumstances for commercial purposes or to attain personal gain or advantage.

## Table of Contents

1. Preface .....	1
2. The Parable of the Fig Tree .....	2
3. The Barren Fig Tree.....	4
4. This Generation Will NOT Pass Away.....	5
5. Jesus' Final Public Teaching.....	5
5.1 First Group – Public Parables.....	6
5.1.1 Two Sons and the Vineyard .....	6
5.1.2 The Tenants and the Vineyard.....	6
5.1.3 The Wedding Feast.....	6
5.1.4 The Wedding Garment.....	7
5.2 Second Group – Private Parables .....	7
5.2.1 The Doorkeeper .....	7
5.2.2 The Master of the House .....	7
5.2.3 The Wise Servant and the Wicked Servant .....	8
5.2.4 The Ten Virgins .....	8
5.2.5 The Talents .....	8
5.2.6 The Sheep and the Goats .....	9
6. Conclusion.....	9
Excursus One – The Last Ten Days .....	9
Summary Chart: Jesus' Last Ten Days.....	11
Excursus Two – The Fig Tree .....	12
Bibliography .....	13

## 1. Preface

This material was originally prepared for a sermon on the Last Day of Unleavened Bread. Clearly, it is relevant to the whole Passover season and beyond. The material focuses on Jesus' teaching during the last two days on which he taught publicly in the Temple prior to his crucifixion. Much of this teaching was at least superficially directed to the public – scribes, Pharisees, Sadducees, and the general crowd in the Temple. However, throughout, Jesus' primary concern was to provide his disciples with important information they would need, and they have faithfully recorded it and passed it down to us. In

particular, the Olivet Prophecy ending with the Parable of the Fig Tree and the subsequent parables were presented in private to the disciples at the end of the second day. These parables provide insight into the mind of Jesus at this critical time. This information is vital to us, Christians, as we draw nearer to the end of this age. This is in fact the message of the Last Day of Unleavened Bread: to go forth free of sin, do the work of God, and prepare for the Kingdom.

## 2. The Parable of the Fig Tree

The Parable of the Fig Tree is from Mark 13:28-29 // Matthew 24:32-33 // Luke 21:29-31.

The Olivet Prophecy begins with the disciples asking Jesus: "... what will be the sign of your coming and of the end of the age?" (Mt24:3 ESV) At the end of Jesus' answer, he presents them with this parable:

From the fig tree **learn its lesson**: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. (Mk13:28 ESV) So also, when you see these things taking place, you know that the kingdom of God is near. (Lk21:31 ESV)

Note Jesus says '**learn its lesson**', but does not elaborate on what is the lesson. Clearly there is some context Jesus assumes. The Olivet Prophecy was given late in the afternoon of Monday Nisan 12 after Jesus and the disciples had been in the Temple all day and before they went to Bethany for the evening. (See *Excursus One – The Last Ten Days*) The context for the Parable of the Fig Tree begins two days earlier in the morning of Sabbath Nisan 10.

On the following day, when they came from Bethany, he was hungry. And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. And he said to it, "May no one ever eat fruit from you again." And his disciples heard it. (Mk11:12-14 ESV)

After teaching in the Temple all Sabbath, Jesus and the disciples returned to Bethany for the night. On Sunday morning Nisan 11 the following occurred:

As they passed by in the morning, they saw the fig tree withered away to its roots. And Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered." (Mk11:20-21 ESV)

To understand the significance of this action of Jesus, we need to look at the symbolism of the "fig tree" in the Old Testament. Jesus, being YHWH of the Old Testament, clearly had this symbolism in mind as he told the disciples '**from the fig tree learn its lesson**'.

Hosea 9:10a reads:

Like grapes in the wilderness,  
I found Israel.  
Like the **first fruit on the fig tree**  
in its first season,  
I saw your fathers. (ESV)

"in the wilderness" is an allusion to the wilderness wanderings of Israel after leaving Egypt. To find grapes or figs in such a wilderness would be a miracle – this is how YHWH viewed Israel at its inception. Israel was like 'first ripe figs', which is what Jesus sought on the fig tree.

The Old Testament contains a rich metaphor round first ripe figs: (See *Excursus Two – The Fig Tree*) with reference to the Northern Kingdom and the rapidly disappearing prosperity of the golden age of Jeroboam II, Isaiah states in chapter 28 verse 4

and the fading flower of its glorious beauty,  
which is on the head of the rich valley,  
will be like a **first-ripe fig** before the summer:  
when someone sees it, he swallows it  
as soon as it is in his hand. (ESV)

Micah, on behalf of the nation, bemoans in chapter 7 verse 1

Woe is me! For I have become  
as when the summer fruit has been gathered,  
as when the grapes have been gleaned:  
there is no cluster to eat,  
no **first-ripe fig** that my soul desires. (ESV)

Nahum says of Assyria in chapter 3 verse 12

All your fortresses are like fig trees  
with **first-ripe figs**—  
if shaken they fall  
into the mouth of the eater. (ESV)

At the end, just before the destruction of the Southern Kingdom, Jeremiah poignantly uses the metaphor in chapter 8 verse 13

When I would gather them, declares the LORD,  
there are no grapes on the vine,  
nor **figs on the fig tree**;  
even the leaves are withered,  
and what I gave them has passed away from them. (ESV)

**Israel had become devoid of fruit – worthless, producing nothing.** YHWH further emphasizes through Jeremiah the final state of Israel in the famous vision of the baskets of figs in chapter 24 verses 1b through 8:

... the LORD showed me this vision: behold, two baskets of figs placed before the temple of the LORD. One basket had very good figs, like **first-ripe figs**, but the other basket had very bad figs, so bad that they could not be eaten. And the LORD said to me, “What do you see, Jeremiah?” I said, “Figs, the good figs very good, and the bad figs very bad, so bad that they cannot be eaten.” Then the word of the LORD came to me: “Thus says the LORD, the God of Israel: Like these good figs, so I will regard as good the exiles from Judah, whom I have sent away from this place to the land of the Chaldeans ... But thus says the LORD: **Like the bad figs that are so bad they cannot be eaten, so will I treat Zedekiah the king of Judah, his officials, the remnant of Jerusalem who remain in this land, and those who dwell in the land of Egypt.**” (ESV)

The final fate of the nation is that only a remnant of those in captivity would be selected by God through the work of Ezekiel to return to the Land of Israel and form a remnant community preparing for the first coming of the Messiah. The rest of the Israelites were given over to the covenant curses of death, captivity, and scattering among the nations.

**These are the images of the fig tree and the first ripe fig which Jesus assumes as the context for the three recorded allusions to the fig tree** ending with Parable of the Fig Tree in the Olivet Prophecy.

The barren and dried up fig tree in Mark 11:20 symbolizes the nation of Israel – devoid of fruit, worthless, producing nothing. **Each of the fig tree episodes also contains an object lesson related to the failure of the nation.** Notice in Mark 11:15-18, immediately after cursing the fig tree, Jesus and the disciples go to the Temple and find a bazar of merchants changing money and selling sacrificial animals. It is the Sabbath and such commercial activity is truly a violation of the spirit of the Sabbath, in contrast with the Pharisees' unreasonable restrictions. The commercial activity is apparently allowed by the Temple authorities, but Jesus takes matters into his own hands, breaks up the bazar, and drives the merchants from the temple. **This blatant violation of the Sabbath demonstrates the ethical bankruptcy of the last vestiges of the nation.**

Two days later when the fig tree is withered and dead, Jesus delivers the follow message to his disciples in Mark chapter 11 verses 22 through 25:

And Jesus answered them, **"Have faith in God.** Truly, I say to you, whoever says to this mountain, 'Be taken up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. Therefore, I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.'" (ESV)

The object lesson is 'faith' – Israel lacked the faith to believe God's promises and live by the covenant agreement. **Christians require faith in order to live by the terms of the New Covenant.** Faith requires prayer, and lack of forgiveness will stand in the way of effective prayer.

### 3. The Barren Fig Tree

Luke records another instance of a parable using the fig tree. This occurred during the Later Judean Ministry some months prior to the Olivet Prophecy. It is recorded in Luke chapter 13 verses 6 through 9:

And he told this parable: "A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. And he said to the vinedresser, 'Look, **for three years now I have come seeking fruit on this fig tree, and I find none.** Cut it down. Why should it use up the ground?' And he answered him, 'Sir, let it alone this year also, until I dig around it and put on manure. Then if it should bear fruit next year, well and good; but if not, you can cut it down.'" (ESV)

The actors in this parable are not immediately obvious. The vineyard is Israel. Clearly the owner of the vineyard is God the Father. The most likely identity of the vinedresser is Jesus. **Throughout the history of Israel, God sought fruit from Israel.** Jesus is allowing one last chance through the initiation of the New Testament Church for the faithful remnant of Israel to come into the Spiritual Israel, the Church. After which, the tree will be cut down – **the final destruction of the last vestiges of the nation** (to be fulfilled in the wars of 70AD and 135AD).

**The object lesson around this parable** is found in Luke chapter 13 verses 1 through 5. Luke recounts two tragedies: Pilate murdered some Galileans as they offered sacrifices and a tower near the Siloam Pool collapsed on a group of people. Jesus assessment of the situation was: "No, **I tell you; but unless**

**you repent, you will all likewise perish.**” (Lk13:3 ESV) This would be the fate of the nation – only those who did repent and became part of the New Testament Church could attain salvation. Many thousands of Jews died. The few remaining alive were either drawn into the confused religion of the Pharisees which survived the destruction of the nation; or, lost their faith altogether.

#### 4. This Generation Will NOT Pass Away

This background of the ‘Parable of the Fig Tree’ explains the next few verses of the Olivet Prophecy. Mark chapter 13 verse 30 says:

Truly, I say to you, **this generation will not pass away until all these things take place.** (ESV)

**This was the fate of the nation** – the generation which crucified Jesus would live to see the destruction of the war of 70AD. That destruction was a type of the worldwide destruction to occur during the tribulation and the Day of YHWH. **The end time generation which goes into the tribulation will see the coming of the Kingdom of God.**

Mark chapter 13 verse 31 says:

Heaven and earth will pass away, but my words will not pass away. (ESV)

Here Jesus is affirming the inviolability of God’s plan. God will, without fail, accomplish his purpose which is the message of the gospel. Adam failed, the nation of Israel failed, but Christ will succeed, and the New Testament Church will succeed.

Jesus finally reminds the disciples, Christians, all of us down through the ages that God’s perspective from eternity is not the same as our perspective from this four-dimensional universe:

But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. Be on guard, keep awake. For you do not know when the time will come. (Mk13:32-33 ESV)

**There is no way for us to determine the date of Christ’s return,** and when the day is close, we will have no way to determine the hour. Only God the Father has this information.

#### 5. Jesus’ Final Public Teaching

Jesus delivered several other parables during these last two days of public teaching. The first group was delivered publicly to the ‘chief priests, scribes, and elders’ in front of the crowd in the Temple, most likely on Sunday Nisan 11. The second group was delivered to the disciples privately at the end of the Olivet Prophecy on Monday Nisan 12.

## 5.1 First Group – Public Parables

### 5.1.1 Two Sons and the Vineyard

Matthew 21:28-32

**Setting:** Jesus has entered the Temple and has just been challenged “... the chief priests and the elders of the people came up to him as he was teaching, and said, ‘By what authority are you doing these things, and who gave you this authority?’” (Mt21:23 ESV)

**Actors:** First Son “I will not” (verse 29) represents “tax collectors and the prostitutes” (verses 31 and 32), i.e. people of the world with no religious pretensions

Second Son “I go, sir, but did not go” (verse 30) represents the religious (politically correct) ‘elite’ who are very sure of their righteousness ‘even when you saw it, you did not afterward change your minds and believe’ (verse 32)

**Message:** The New Testament Church comprises people willing to repent – there is no preference for ‘race’ or ‘position’.

### 5.1.2 The Tenants and the Vineyard

Mark 12:1-11 // Matthew 21:33-45 // Luke 20:9-19, alludes to Isaiah 5:1-7

**Setting:** same as previous

**Actors:** the vineyard is Israel (Is5:7)

The master of a house, the owner of the vineyard is God the Father

The original tenants (ESV) [vinedressers (NKJV), husbandmen (KJV, Robertson)] are the leaders of Israel

The servants are the prophets

The beloved son is Jesus

The other tenants are the New Testament Church

The parable contains three prophecies: first, the execution of Christ by leaders of Israel (Mk12:7-8, Mt21:38-39, Lk20:14-15a); secondly, the coming destruction of the nation by the Romans (Mk12:9a, Mt21:40-41a, Lk20:15b-16a); and finally, the replacement of Israel by the New Testament Church as God’s agency on earth, and the subsequent establishment of the Kingdom of God – using the Church, not Israel (Mk12:9b-11, Mt21:41b-45, Lk20:16b-19)

**Message:** The nation of Israel had failed. God was through with it. Going forward God would work with the Church, NOT a physical nation.

### 5.1.3 The Wedding Feast

Matthew 22:1-10

See the **Parable of the Great Banquet** (Lk14:16-24): presented earlier, during the Later Perea Ministry. It contains very similar line of thought, but there is a very different setting and audience. The Wedding Feast is a development of the line of thought from the Great Banquet.

**Setting:** Jesus is still in the temple, but the original protagonists seem to have moved on: “And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them. So, they left him and went away.” (Mk12:12 ESV) The audience appears to be ‘the people’, the assembled crowd in the Temple, including the disciples.

**Actors:** the king is God the Father

The son is Jesus

The servants in verses 3, 4, and 6 are the prophets

Those who were invited are Israel

The troops are the Romans who destroy Israel

The servants in verses 8 and 10 are the apostles and subsequent New Testament ministry

The good and the bad are the people of the world, Jews and Gentiles, which comprise the New Testament Church

**Message:** The people of the nation of Israel had rejected God's purpose for them; they with the nation would be destroyed. God would work with other people – good and bad.

#### 5.1.4 The Wedding Garment

Matthew 22:11-14

**Setting:** the time and location are the same as previous; but this seems to be directed at the disciples

**Actors:** the guests are Christians

The man with no garment is a pretender, a phoney Christian, one who is not prepared (Rv19:7-8); see the **Parable of the Ten Virgins**

**Message:** Christians start out 'good and bad' but they must 'purify themselves and make themselves white and be refined.' (Dn12:10)

### 5.2 Second Group – Private Parables

**Setting:** is the same for this whole group of parables – Jesus has finished the Olivet Prophecy and presents the parables to the disciples to drive home the message of the prophecy.

#### 5.2.1 The Doorkeeper

Mark 13:34-37

This parable has the same message as the next one, **The Master of the House**.

**Actors:** servants are Christians

The doorkeeper (ESV, NKJV) [porter (KJV, Robertson)] is the one on watch, each Christian

The Master of the House is Jesus

**Message:** understand the Olivet Prophecy, in particular the Parable of the Fig Tree, be spiritually prepared for events as they unfold.

#### 5.2.2 The Master of the House

Matthew 24:43-44

This parable has the same message as the previous one, **The Doorkeeper**.

This parable was used earlier by Jesus in Luke 12:39-40 during the Later Judean Ministry.

**Actors:** The Master of the House is the Christian on watch (same as the Doorkeeper)

The Thief is Satan, his world, the cares of this life, which can rob a person of his salvation

**Message:** understand the Olivet Prophecy, in particular the Parable of the Fig Tree, be spiritually prepared for events as they unfold.

### 5.2.3 The Wise Servant and the Wicked Servant

Matthew 24:45-51

See the **Parable of the Wise Manager** (Lk12:41-46): presented earlier, during the Later Judean Ministry. It contains a very similar line of thought; but, a very different setting.

**Actors:** The Wise Servant is a Christian who is faithfully doing the work of God when Christ returns

The Master is Jesus

The household is the work of God (Jh6:29)

The Wicked Servant is a 'Christian' who has gone back to the ways of the world

**Message:** How to be spiritually prepared – do the work of God day by day, and avoid the evil of this world.

### 5.2.4 The Ten Virgins

Matthew 25:1-13

**Actors:** The Virgins are Christians (2Cr11:2, Rv14:4)

The lamps and the oil represent the Holy Spirit within each Christian

The Bridegroom is Jesus

The Wise are Christians who are full of the Holy Spirit

The Foolish are Christians who have lost contact with God and are NOT full of the Holy Spirit

The marriage feast represents the first resurrection

**Message:** Christians have individual responsibility through prayer and study to stay close to God – to maintain contact with God through the Holy Spirit.

### 5.2.5 The Talents

Matthew 25:14-30

See the **Parable of the Minas** (Lk19:12-27): presented a few days earlier, at the end of the Later Perea Ministry. It contains a very similar line of thought; but, a very different setting and audience – the audience comprises Zacchaeus (a tax collector), 'grumblers,' i.e. the crowd, (Lk12:2 & 7) and the disciples.

A 'mina' was about three months wages for a labourer. A 'talent' was about 20 years wages for a labourer.

**Actors:** The man going on a journey, the Master is Jesus

The servants are Christians

His property is the work of God

A talent represents opportunity and ability to do God's work (Jh6:29)

The faithful servant is a Christian who has used what he was given to do God's work

The wicked servant is a Christian who did NOT use what he was given and did NOT grow in the Holy Spirit (see the **Parable of the Ten Virgins**)

**Message:** The Christian life requires action – do the work, overcome, grow in grace and knowledge.



### 5.2.6 The Sheep and the Goats

Matthew 25:31-46

**Actors:** The sheep are people who become Christians, live a Christian life, and inherit eternal life. The goats are people who refuse to repent, or start down the road of being a Christian and then go back to the world, and inherit eternal death.

**Message:** This parable is unique in the complexity of its message. There is much duality in the message. The figure of 'gathering all nations' (verse 32) is a direct allusion to the Great White Throne Judgement (Rv20:11-13). But, as the parable goes on, verses 35-39 specify an attitude of humility and service required of all converted Christians, i.e. anyone who is a candidate for eternal life (first resurrection Rv20:4-5). Whereas, verses 42-45 identify an attitude of selfishness and uncaring which leads to eternal death (third resurrection Rv20:14-15). These attitudes are the distinguishing characteristic of those called now (and all humanity in the World Tomorrow) as well as those who receive their chance during the Great White Throne Judgement (second resurrection).

## 6. Conclusion

There are **three overriding currents in the thoughts of Jesus** as he taught his disciple in these last days before his crucifixion. First, **the need for Christians to understand the working of God's plan**. This is brought out by the Parable of the Fig Tree. God's plan is revealed by the whole Bible – we need all of it to be able to comprehend the plan. Secondly, **there would be a transition from the physical nation, Israel, to a spiritual nation, the Church**. This is demonstrated by the parables presented publicly. Thirdly, the private parables stress **the requirements of the Christian life**: pray, study, be full of the Holy Spirit, do the work of God, avoid the evils of this world, and live with the attitude of a caring servant.

## Excursus One – The Last Ten Days

The Last Ten Days comprise the last week leading up to the crucifixion and the three days Jesus lay in the tomb. The attached chart summarizes the Ten Days with all the scripture references. During the last week, Jesus stayed in Bethany, presumably in the home of Lazarus, Mary, and Martha. On Day 2, Nisan 9, he made the famous entry into Jerusalem on a donkey. On Days 3, 4, and 5 he walked into Jerusalem, with a group of disciples, to the Temple and taught. Presumably other disciples also joined them in the Temple.

On the Sabbath, Nisan 10, Day 3 there is recorded by the all three synoptic authors, the cursing of the fig tree and the cleansing of the Temple. John records the seeking of Jesus by the Greeks, the rejection of Jesus by the Jews, and two discourses of Jesus. Then John goes straight to the Passover narratives. This is typical of John's pattern of supplementing the synoptic material with connecting elaborations.

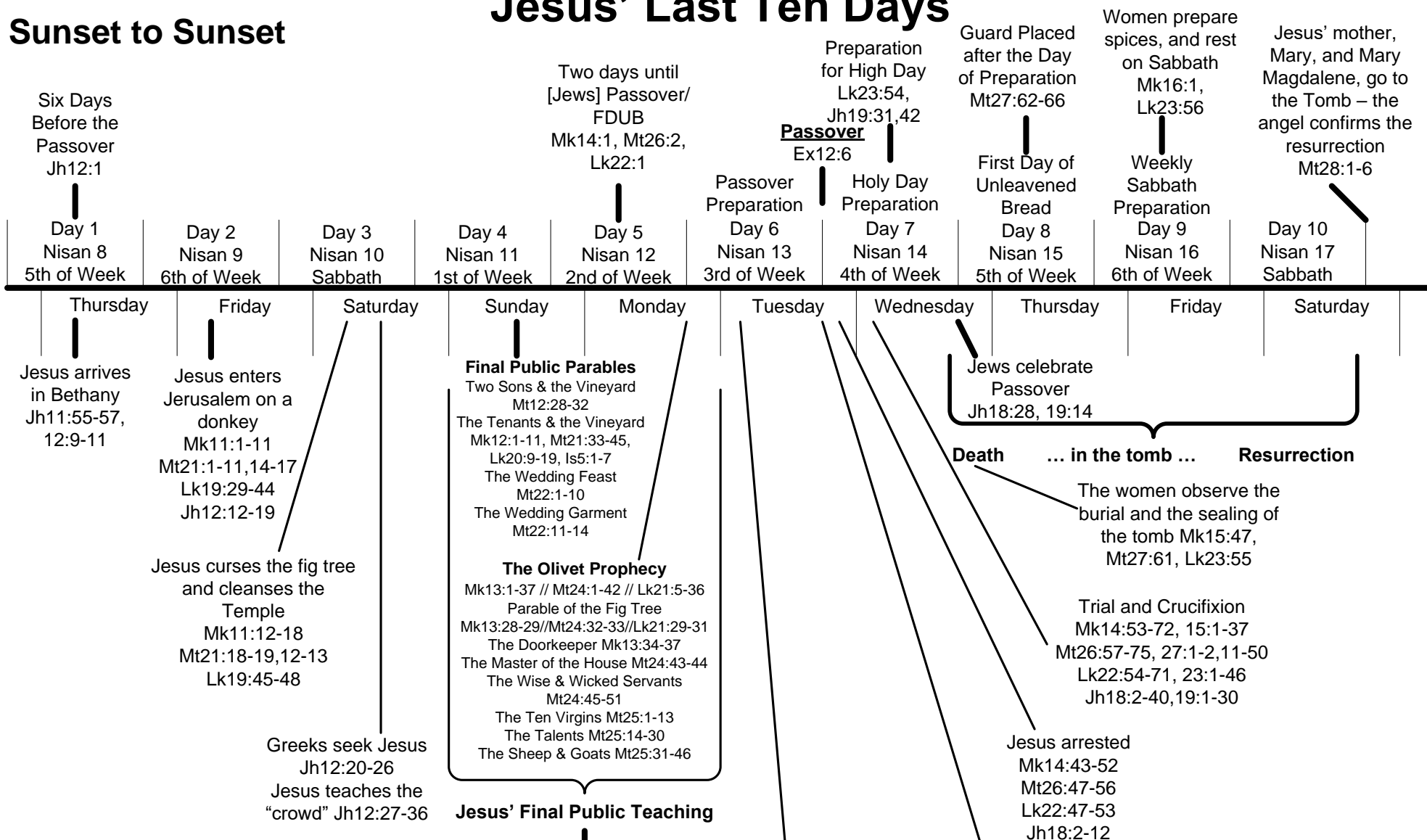
The synoptic gospels then record the events of Days 4 and 5. The interactions between Jesus and the scribes, Pharisees, Sadducees, and the crowd, exemplify the rejection of Jesus by the Jews. The first group of parables exemplifies the transition of God's work from Israel to the Church.

At the end of Day 5 after Jesus and the disciples leave the Temple and go to the Mount of Olives, the synoptic authors all record the Olivet Prophecy. The second group of parables is with one exception recorded only by Matthew. John had prepared for this material by the two discourses

All four gospels then proceed in their own ways through the inaugural New Testament Passover, the arrest, trial, crucifixion, and resurrection.

# Jesus' Last Ten Days

## Sunset to Sunset



## Midnight to Midnight

Mk11:27-33, 12:1-44  
Mt21:23-46, 22:1-46, 23:1-39  
Lk20:1-47, 21:1-4  
Jh12:44-50

Disciples prepare the upper room Mk14:12-16 Mt26:17-19 Lk22:7-13

Jesus and the Twelve inaugurate the New Testament Passover Mk14:17-42, Mt26:20-46, Lk22:14-46 Jh13:, 14:, 15:, 16:, 17:, 18:

## Excursus Two – The Fig Tree

The most famous allusion to the fig tree in the Bible is Micah 4:4:

... but they shall sit every man under his vine and under his **fig tree**,  
and no one shall make them afraid,  
for the mouth of the LORD of hosts has spoken. (ESV)

This glorious symbol of peace and prosperity has become emblematic of the World Tomorrow. The same sentiment was expressed in the Book of Kings of Israel during the reign of Solomon:

And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his **fig tree**, all the days of Solomon. (1 Kings 4:25 ESV)

The figure of peace and prosperity was widely used in the ancient Near East, as is demonstrated by the Assyrian Rabshakeh before the gates of Jerusalem in the days of Hezekiah:

Do not listen to Hezekiah, for thus says the king of Assyria: 'Make your peace with me and come out to me. Then each one of you will eat of his own vine, and each one of his own **fig tree**, and each one of you will drink the water of his own cistern.'  
(2 Kings 18:31 ESV, paralleled in Isaiah 36:16)

Again, Zechariah use the symbol in a prophecy of the World Tomorrow, in chapter 3 verse 10:

In that day, declares the LORD of hosts, every one of you will invite his neighbor to come under his vine and under his **fig tree**. (ESV)

The fig was a staple food item over all the ancient Near east. It was part of the promised agricultural verdure which the Israelites were to encounter in the promised land:

And they came to the Valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and **figs**. (Number 13:23 ESV)

For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing out in the valleys and hills, a land of wheat and barley, of vines and **fig trees** and pomegranates, a land of olive trees and honey. (Deuteronomy 8:7-8 ESV)

Figs trees are attested in Egypt in Psalm 105 verse 33a:

He struck down their vines and **fig trees** ... (ESV)

Joel identifies figs with agricultural abundance in chapter 2 verse 22:

Fear not, you beasts of the field,  
for the pastures of the wilderness are green;  
the tree bears its fruit;  
the **fig tree** and vine give their full yield. (ESV)

The metaphoric use of the fig tree has been discussed already in the Parable of the Fig Tree. In addition, the fig tree was used as symbol of the beauty of spring in Song of Solomon chapter 2 verses 11 to 13:

... for behold, the winter is past;  
the rain is over and gone.  
The flowers appear on the earth,  
the time of singing has come,  
and the voice of the turtledove  
is heard in our land.  
The **fig tree ripens its figs**,  
and the vines are in blossom;  
they give forth fragrance. (ESV)

The fig was considered so basic a commodity that it could be counted as wages:

And I will lay waste her vines and her **fig trees**,  
of which she said,  
'These are my wages ...' (Hosea 2:12 ESV)

Absence of figs and destruction of fig trees conversely were symbolic of paucity and hunger. See Numbers 20:5, Jeremiah 5:17, Joel 1:7 & 12, Amos 4:9, Habakkuk 3:17, and Haggai 2:9.

## [Bibliography](#)

Drayton, C.B., editor, *The Greek-English Interlinear ESV New Testament*, Crossway, Wheaton, Illinois, 2018.

This excellent resource provides the text of the ESV beside the Greek New Testament text. The running interlinear below the Greek text comprises literal glosses for each Greek word.

Robertson, A.T. *A Harmony of the Gospels*, Harper & Row, 1922, Citizens Fidelity Bank & Trust, 1950.

The original edition of Robertson was first published more than a hundred years ago, but it remains an adequate evaluation of the Gospel Material in relation to the life of Christ.

[www.esv.org](http://www.esv.org)

This excellent website provides full access to the ESV text, plus many useful tools to work with the text.