



2024 ENTRANCE EXAMINATION HANDOUT

The Book of Numbers and Luke

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Candidates are advised to study the books of Numbers and Luke

OLD TESTAMENT: THE BOOK OF NUMBERS

INTRODUCTION

Following the account of humanity in Genesis and Abraham's call, God reiterates His promise to bless mankind through Isaac and Jacob. In the Book of Exodus, this family of families becomes a nation, is released from Egypt, and meets God in the Sinai Wilderness. The book of Leviticus concluded with the Almighty Presence of God entering the Tabernacle, a tent, from the horrifying, overpowering sight and sound of Sinai.

Numbers starts after about a one-year stay at Mount Sinai. The significance of this encounter is laid out in the second part of Exodus and the Book of Leviticus. It was like God was saying, "now that I have delivered you, let's agree on a contract and terms for me to be your God and you my Chosen people" Once the agreement (The Law) was drawn up, it was time to start the journey to the Promised Land.

Three crucial locations in the Book of Numbers comprise the story during this crucial period in the history of the State of Israel. These consist of the Plains of Moab, the Wilderness of Paran, and Mount Sinai. This book spans over 40 years, mostly because of a significant error made by the Israelites. Major life lessons regarding the Christian faith and journey are contained in this book for modern Christians.

TITLE OF NUMBERS

The descriptive, yet prosaic title Numbers (derived from the Septuagint *Arithmoi*) has contributed to a general lack of interest in the book by the Christian community at large. Lists and censuses come to mind when reading the title. The book contains a great deal of examples of this (Num. 1; 3:15–31; 7:10–83; 26:5–51; 28–29; 31:32–52), but even these have some theological significance. In addition, the rules and stories of Numbers (e.g., Balaam, Num. 22–24) are of great immediate interest. The book is referred to as "In the wilderness" in Jewish circles (be midbar, the text's fifth word). The book's title refers to the location of the Israelites' journey from Sinai (1:19) to the Paran wilderness (10:12) and ultimately to the Moabite plains (22:1; 36:13) (McCain 52).

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Like Exodus and Leviticus, Numbers begins with the conjunction *and*, shows the continuity that exists between the books of the Pentateuch. Numbers serves an important role as it narrates the transition from the old generation that left Egypt and sinned in the desert to the new generation that stands on the brink of the Promised Land. The book thus presents the reader with a vision of new beginnings and hope (Dillard 92).

According to Levine and Cole who said that The Greek term for it is arithmoi, which is where our word "arithmetic" comes from. This is not the main focus of the book, even though the first and second generations' numbers were crucial for organizing the populace for battle. Despite having a numerical advantage at the start of the Book of Numbers, that generation was completely outmatched in combat. The second generation was similarly numbered, and they triumphed in several brief conflicts with other peoples. However, the actual counting of these Israelites is only one of two noteworthy incidents in a book full of crucial teachings (234).

AUTHORSHIP AND COMPOSITION OF NUMBERS

Numbers follow the same general composition structure as the other three books of the Pentateuch (42–51) because it is a continuation of those books. The Book of Numbers contains only one mention of writing mosaics (33:1-2). But it's important to highlight that Moses receives the supernatural revelation that makes up the bulk of the book throughout. It is not invalidated by the fact that the book refers to Moses in the third person rather than the first in Mosaic authorship, as this represents the traditional writing style of historical theories (Harrison 23–24).

Numbers also contain some material that is most naturally understood as post-Mosaic additions. These include the short poem that is taken from the “Book of the Wars of the LORD” (21:14–15) as well as Numbers 32:34–42, which describes the building activity of the two and a half tribes that settled in the Transjordan after the conquest. This section is best taken as a post-Mosaic expansion of the chapter. The notorious passage in which Moses is described as the most humble man ever to live (Num. 12:3), while capable of a rather strained argument in favor of a Mosaic origin, is also most naturally read as a non-Mosaic gloss (Dillard 90).

Furthermore, it must be said that Moses likely used source material in his composition of the book. The census accounts in Numbers 1 and 26, while contemporary, surely had a life before and independent of the book of Numbers. It is also possible that the Balaam story was an independent narrative incorporated into Moses’ work. This analysis of Numbers is in keeping with our characterization of the Pentateuch as a whole. In other words, it's just mosaic but with

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glosses and source material. However, its final redaction can very well be exilic. Having stated all of this, we must keep in mind that our reconstruction of the pentateuchal volumes' composition is not exact or certain. As with most source criticism, it is pointless to ponder it more thoroughly (McCain 70, Dillard 90).

Before surveying the history of critical opinion on Numbers, we may briefly mention a new, intriguing line of argumentation presented (Harrison 15–21). He elucidates evidence for the existence of a class of annalists or scribes by citing Numbers 1:16–18 and Joshua 1:10. He believes that these scribes were charged with the responsibility not only of recording the census lists but also of keeping account of events. While this theory is interesting and possible, the evidence is capable of more than one interpretation and must remain hypothetical. That such record-keeping was likely is, however, beyond doubt. At a minimum it indicates the probability of ancient traditions that are part of the final Pentateuch (Dillard 91).

There is a lengthy tradition of critically analyzing Numbers. Olson has skillfully synthesized the key ideas of that research over the previous century. He outlines the three primary stages (9–30). In the first, August Dillmann applied Wellhausen's documentary premise to the book in his 1886 commentary (*Historical-Critical Approaches*, chap. 2). Numbers has been described as a work in which P predominates ever since and even now. For example, Budd explains modern views as follows: The book of Numbers has chapters 1–9, 15, 17–19, 26–31, and 33–36 where there is a broad consensus regarding the priestly contribution, and chapters 10–14, 16, 20, 25, and 32 where there is a significant effect. Those sections that are not identified with P are associated with JE (1984). While some earlier researchers tried to differentiate J from E in Numbers, it is now seen as difficult to do so. According to critical reconstructions, D plays only a minor role in the book of Numbers (Dillard 92).

The second stage of the modern study of Numbers began with Gressmann's form-critical study (1913). Gressmann was applying the method of his mentor, H. Gunkel. Subsequent applications of form criticism to Numbers have been associated with a source-critical approach, but as Olson (19) has pointed out, by concentrating on the individual episodes' preliterary structure, there was an increasing openness to the antiquity of the material even that embedded in the late P source.

The third stage builds on the previous two and is associated with the influence of M. Noth, whose commentary on Numbers first appeared in 1966. He advocated a tradition-historical study of the five major themes of the Pentateuch and thought that there was a lengthy oral stage where

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these five themes developed independently before they were brought together in a literary form. Thus his analysis is extremely complex and led him to the conclusion that “the book lacks unity, and it is difficult to see any pattern in its construction” (Olson 21).

THE DATE OF WRITING

The time during which the Book of Numbers was written is dependent upon the time of the Exodus. Unfortunately, that period is hotly disputed, being dated between 1440 B.C. and 1260 B.C (Dillard 93). The early date is preferred by conservative Biblical scholars, whereas the latter is preferred by archaeologists. Throughout his ten years of research in the Negev and the Transjordanian area (1930–1940), renowned archaeologist Nelson Glueck concluded that the locations listed, especially in Numbers, were largely uninhabited throughout the period quoted by conservative theologians (Allen 30). He contends that that area was populated by other than nomads no sooner than 1300 BC.

However, his conclusions were based on surface observations and climatic considerations made several thousand years after the fact, making his conclusions scientifically unviable. As I will state later, the climate during that time was very likely different than the climate is now. There were some dry areas and some areas where Israel went without water; however, they went for a long time when that was not an issue. You cannot judge the state of the Mideast then by how it is today. Since Glueck had published his findings, L. Harding has shown that during the Hyksos period of Egypt (1750–1550 BC), there were well-stocked tombs in the area of Amman (known in the Bible as Rabbath-Ammon). Nomads do not tend to bury their dead in tombs, so this calls into question Glueck's stand for the late date of the Exodus (Dillard 93).

Other considerations point toward the earlier date. Egypt had very little influence outside her realm during this period (thought to be during the rule of Ikhnaton); which would make sense, since God all but decimated the army of Egypt before the Exodus. Furthermore, the run-ins with Midian as recorded in the book of Numbers, is consistent with the historical Midians of this era, but not of any other. During this period, they did not own much territory, but they exercised control over a lot of territory due to their commercial enterprises which were protected by their military (Ibid). As I will state in the chronology section, I believe that Moses did the majority of his final draft while Israel cooled her heels in Kadesh-barnea after their spectacular failure in Num. 13–14. This would place the date of writing between 1438 BC and 1400 BC. The events herein described would have taken place between 1439 BC and 1400 BC (Dillard 93).

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NARRATOLOGY OF THE BOOK OF NUMBERS

Numbers: Introduction and Chapters 1 – 2: Introduction and Background Information. The Camp of Israel. Mysteries of the Tribe of Dan. Numbers 3 – 4: Duties of the Levites. The Tabernacle: “The House of Blood.” Moving the Tabernacle. Numbers 5 – 9: Defilement, Restitution and the Jealousy Offering. The Nazarite Vow; Triune Blessing. Gifts of the Princes. The Menorah; Cleansing of the Levites. Passover. Numbers 10 – 14: The Departure from Sinai. “Quailing” the Rebellion. Miriam’s Murmuring. The Intelligence Mission and the Banishment. Numbers 15 – 20: The Journey to the Plains of Moab. The Rebellion on Korah. The Budding of Aaron’s Rod. Confirmation of the Priesthood. The Red Heifer. Water from the Rock. Numbers 21 – 25: The Brazen Serpent; Sihon, King of the Amorite; and Og, the King of the Giants. Balak, the King of Moab and Balaam the Prophet. The Idolatry of Israel. Numbers 26 – 31: Preparing to Enter the Land. The Feasts of Israel. Laws of Vows. Vengeance on the Midianites. Numbers 32 – 36: Reuben and Gad Select Gilead (Missler 3).

CENTRAL THEME OF NUMBERS

The Book of Numbers addresses the various duties of the sons of Israel. It is in this book that we find the locations of the various tribes concerning the Tabernacle, as well as additional details regarding the sons of Aaron's service. Furthermore, the duties of the Levites are outlined in this book rather than in the book of Leviticus. Another recurring motif in this book which I credit to Zodiates is that God found it easier to deliver Israel from Egypt than it was to deliver Egypt from Israel (Gray 15).

We will find Israel on many occasions in this book recalling their idyllic life in Egypt, resplendent with great foods (Num. 11:4–6 14:2–4 20:4–5 21:5). It is as though they had completely forgotten that the Egyptians compelled the sons of Israel to labor rigorously, and they made their lives bitter with hard labor in mortar and bricks and field labor [with] all their labors which they rigorously imposed upon them...and the sons of Israel sighed because of the bondage and they cried out, and their cry for help because of bondage rose up to God (Ex. 1:13–14 2:23b) (Dillard 94).

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THEOLOGICAL MESSAGE OF THE BOOK

Olson's structural analysis of Numbers is a prelude to his understanding of its theology. Numbers narrates an important transition in the history of redemption as it records the death of the first wilderness generation (the subject of the first twenty-five chapters) and its replacement by the second generation (Num. 26–36). Thus, the story of the first section of the book is a story of judgment and sin. Moses is God's chosen leader, but lay and priestly leaders rebel against him (Num. 12, 16–17). The people complain nonstop about God's provision in the desert (see, for example, Numbers 11). However, God's judgment is brought about by the spy tale found in Numbers 13–14, meaning that the first generation was destined to perish in the desert without ever seeing the Promised Land (Dillard 99).

Only two spies, Caleb and Joshua, who believed that God was able to bring them into the land, were exempted from this judgment (Num. 26:26–35). Nonetheless, God continued to provide for the Israelites in the wilderness, though they continued to rebel and complain. Even Moses, according to an enigmatic passage (Num. 20:1–13), displeased the Lord and was not permitted to enter the land of promise. That God continued to treat the Israelites as his special people is highlighted in the Balaam narrative (Num. 22–24). Balaam, a non-Israelite prophet, is called in by Balak the king of Moab to curse the Israelites as they come near his land. Balaam, though, blesses Israel because of the intervention of God. Even with all of this divine care and concern, Israel continues to turn against their God, and the section ends with God's people turning against the Lord by worshiping a local manifestation of the god Baal. While the first section of the book concentrates on the judgment of the first generation, Olson argues that the second part (chaps. 26–36) “is positive and hopeful” (Hackett 151).

No one who was an adult at the time of the spies' report was still alive. A new generation now stood before the Lord, and the time was right to enter the Promised Land (Dillard 100). Thus, as Olson points out, the contents of these chapters is positive. After all the deaths of the first generation, not one death of a member of the second generation is recorded. Military engagements are successful (Numbers 28), potential crises are resolved (Numbers 32), and laws that look forward to the future life in the land of Canaan are promulgated (Numbers 34). The threat remains, but the promise of the future is the dominant note that is sounded at the end of the book. It is on this note of expectant hope that the book ends. Note that the hope never turns into certainty. That is, the hope of the second generation is untried. This generation too will face

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severe threats to its faith, and it remains to be seen how they will respond. According to Olson, the book of Numbers has lasting value because it serves as a model for each generation of God's people that comes after. It challenges each generation to step into the shoes of the next (183).

IMPLICATION OF NUMBERS TO THE NEW TESTAMENT

i. God Stays Involved: Numbers illustrate one of the main themes of the whole Bible. The sin of the first generation could have led to the end of the story of redemption and the destruction of the people of God. But God does not abandon his people even in their rebellion and sin. As Milgrom nicely puts it:

“The principal actor in Numbers is Yahweh. Even under extreme provocation, he keeps his covenant with Israel, guides them through the wilderness, and provides for their needs” (190).

God's covenant love for his people is the reason he continues to be involved with them. The New Testament carries on this idea. Yes, the New Testament is the pinnacle of it. All that occurs on the cross is preceded by events found in the Old Testament. God sent his Son, Jesus Christ, even though his people were still turning against him and treating him cruelly (Mark 12:1–12). Nonetheless, God did not abandon his people but provided hope for them in the salvation offered by Jesus Christ. Each generation of Christians should place themselves in the position of the new generation of the Book of Numbers. God has acted redemptively in our midst, and by so doing, he has given our lives meaning and hope. Just like the Numbers generation, we are called upon to respond to God's grace with obedience (Dillard 100).

ii. The Wilderness Theme: A large portion of Exodus, Leviticus, Numbers, and Deuteronomy takes place against the backdrop of the wilderness. An essential motif that runs throughout the Bible is the exodus, wilderness wanderings, and conquest, as discussed in chapter 3 (Dillard 101).

iii. God's Holiness: Numbers also continues the important theme of God's presence and his holiness. This may be observed in the care with which the text deals with the place of the Levites as guardians of God's holiness (Num. 3), especially in their responsibility to transport the tabernacle and its furniture (Num. 4). Many of the laws presented throughout Numbers are there to assure the purity of the camp. The biblical-theological theme of God's presence and his holiness has already been explored in chapter 4, “Leviticus,” and the interested reader may turn there (Dillard 101).

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NEW TESTAMENT: THE GOSPEL OF LUKE

INTRODUCTION

The Gospel of Luke is the third and longest of the four canonical Gospels of the New Testament, which purport to tell the story of Jesus' life, death, and resurrection. The author was also the author of Acts of the Apostles. Like all gospels, the gospel originally circulated anonymously. Since at least the 2nd century, authorship has been ascribed to Luke, named in Colossians 4:14, a doctor and follower of Paul. The introductory dedication to Theophilus, 1:1-4 states that since many others have compiled an orderly narrative of the events from the original eyewitnesses, the author has decided to do likewise, after thorough research of everything from the beginning, so that Theophilus may realize the reliability of the teachings in which he has been instructed.

The consensus is that Luke was written by a Greek or Syrian for Gentile Christians. The Gospel is addressed to the author's patron, the most excellent Theophilus, which in Greek simply means "friend or lover of God". This has made some scholars to suggest that it may not be a name but a generic term for a Christian. The Gospel is directed at Christians, or at those who already knew about Christianity, rather than a general audience, since the ascription goes on to state that the Gospel was written so that you may know the certainty of the things you have been taught. The uniqueness of Luke is marked by the following:

- Luke usually tells the time and place of narrated events
- Luke supplies more details about Jesus' human life than any other Gospel
- Luke alone gives Jesus the title, of Saviour

AUTHORSHIP OF THE BOOK OF LUKE

According to the New Testament, Luke was a physician (Col.4:14), a companion of Paul (Philem. 24), and the writer of a two-volume history of the life of Christ and the early Church (Luke and Acts). His Gospel has long been the favorite of Christian and non-Christian readers alike because of its sublime presentation of a spotless life. Luke, as Mark was not among the original disciples of Christ (Dunnett 20).

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AUDIENCE AND AUTHORIAL INTENT OF LUKE

Luke was written to be read aloud to a group of Jesus followers gathered in a house to share the Lord's Supper. The author assumes an educated Greek-speaking audience but directs his attention to specifically Christian concerns rather than to the Greco-Roman world at large. He begins his gospel with a preface addressed to Theophilus: the name means "Lover of God", and could refer to any Christian, though most interpreters consider it a reference to a Christian convert and Luke's literary patron. Here he informs Theophilus of his intention, which is to lead his reader to certainty through an orderly account "of the events that have been fulfilled among us."⁹ He did not, however, intend to provide Theophilus with a historical justification of the Christian faith did it happen? but to encourage faith what happened, and what does it all mean? (McCain 7, Dunnet 21)

PURPOSE OF THE GOSPEL OF LUKE

Luke addressed his Gospel Primarily to Greek (or non-Jewish) readers and presented Jesus as the son of Man, the ideal human being. As the Greeks had long sought after the "perfect man," Luke's work was designed to fulfill that quest. Some of the most important passages are the account of the birth of Christ (1:26-38; 2:8-20); the testimony of God to His Son (3:21, 22); the announcement of Jesus as the Anointed One (4:16-24); and the missions of the Son of Man (19:10). Together with these passages one should consider Luke's emphasis on the payers of Jesus; His matchless parables (10:30-37; 15:1-32; 18:9-14); the human interest features (10:38-42; 19:1-10; 24:13-35) where the Lord deals graciously yet firmly with interesting people; and the prominence of the Holy Spirit in the life of Christ (1:35; 3:22; 4:1, 18). A further illustration of the outreach of this book is the repetition of the Phrases having relation to humanity. From first to last, Luke shows that the Gospel (God's Good News) is meant for all men (2:10, 14, 31, 32, 3:6; 9:56; 10:33; 17:16; 19:10; 24:47) (Dunnett 20).

TEXTUAL HISTORY OF LUKE

Autographs (original copies) of Luke and the other Gospels have not been preserved; the texts that survive are third-generation copies, with no two completely identical. The earliest witnesses (the technical term for written manuscripts) for the Gospel of Luke fall into two "families" with considerable differences between them, the Western and the Alexandrian text-type, and the

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dominant view is that the Western text represents a process of deliberate revision, as the variations seem to form specific patterns. Codex Bezae shows comprehensively the differences between the versions which show no core theological significance (Blomberg 21).

STRUCTURE AND CONTENT OF LUKE

Following the author's preface addressed to his patron and the two birth narratives (John the Baptist and Jesus), the gospel opens in Galilee and moves gradually to its climax in Jerusalem:

1. A brief preface addressed to Theophilus stating the author's aims;
2. Birth and infancy narratives for both Jesus and John the Baptist, are interpreted as the dawn of the promised era of Israel's salvation;
3. Preparation for Jesus' messianic mission: John's prophetic mission, his baptism of Jesus, and the testing of Jesus' vocation;
4. The beginning of Jesus' mission in Galilee, and the hostile reception there;
5. The central section: the journey to Jerusalem, where Jesus knows he must meet his destiny as God's prophet and Messiah;
6. His mission in Jerusalem culminated in a confrontation with the leaders of the Jewish Temple;
7. His last supper with his most intimate followers, followed by his arrest, interrogation, and crucifixion;
8. God's validation of Jesus as Christ: events from the first Easter to the Ascension, showing Jesus' death to be divinely ordained, in keeping with both scriptural promise and the nature of messiahship, and anticipating the story of Acts (McCain 18).

AUTHORSHIP AND DATE OF LUKE

The author of Luke is also the author of the book of Acts. The author of Luke is not an eyewitness of the ministry of Jesus but rather depends on those who were (1:2). The author of Luke is a well-educated person who is acquainted with both Old Testament literary tradition (especially the Septuagint) and Hellenistic literary techniques. Was the Author “Luke the Physician” a Companion of Paul? Evidence in favor: The writer refers to himself as a companion of Paul in what is called the “we passages” of Acts (16:10–17; 20:5–15; 21:1–18; 27:1–28:16).

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However, this is taken by some as a literary device or as a carryover from the author's source, rather than as evidence that the author himself was present with Paul (Allan 1).

The overwhelming weight of inspired and un-inspired evidence points to Luke the physician, who traveled with the apostle Paul, as the author of the third narrative of Christ's life. The same author of Luke wrote Acts as a companion book to Luke (1:1-4; Acts 1:1-3). Acts' "we" sections those passages in the book where the author refers to Paul's companions as "we" indicate that Acts' author traveled with Paul. (Acts 16:10-17; 20:5 - 21:18; 27:1 - 28:16). Acts 20:4-5 eliminates Timothy, Sopater, Aristarchus, Secundus, Tychicus, and Trophimus as authors. Silas does not fit the "we" sections, and there is no evidence Titus wrote the book. Both Luke and Acts contain technical medical language, and Luke was a physician (Sharp 1).

Furthermore, the third gospel report is written in the impeccable classical manner of someone who studied Greek extensively. Luke wrote the book as a record of the gospel account as preached by Paul, according to the constant testimony of old, un-inspired witnesses. According to Colossians 4:10-14, Luke was a Gentile physician who accompanied Paul on his second missionary voyage while he was in Troas (16:6-10). He stayed behind at Philippi until Paul returned on his third journey (Acts 16:17,40; 20:26) and remained with Paul thereafter. He was with Paul when the apostle was in prison in Rome (Philemon 24) and was Paul's only companion shortly before his death when he wrote Timothy the second time from prison in Rome (2 Timothy 4:11) (Allan 1).

The book of Luke was written before Acts (Acts 1:1). Acts appears to have been written when Paul had completed two years of imprisonment in Rome (Acts 28:30), i.e., AD 63. While Paul was in prison in Caesarea for two years (Acts 24:27), Luke would have had ample time to do the historical research into the life of Christ which he did (1:3, New American Standard Version). Luke penned his account of Jesus' life around AD 60 (Sharp 1).

GENRE, MODELS AND SOURCES

Luke and Acts is a religiopolitical history of the founder of the church and his successors, in both deeds and words. The author describes his book as a "narrative" (diegesis), rather than as a gospel, and implicitly criticizes his predecessors for not giving their readers the speeches of Jesus and the Apostles, as such speeches were the mark of a "full" report, the vehicle through

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which ancient historians conveyed the meaning of their narratives. He seems to have taken as his model the works of two respected Classical authors, Dionysius of Halicarnassus, who wrote a history of Rome (*Roman Antiquities*), and the Jewish historian Josephus, author of a history of the Jews (*Antiquities of the Jews*). All three authors anchor the histories of their respective peoples by dating the births of the founders (Romulus, Moses, and Jesus) and narrate the stories of the founders' births from God so that they are sons of God. Each founder taught authoritatively, appeared to witnesses after death, and ascended to heaven. Crucial aspects of the teaching of all three concerned the relationship between rich and poor and the question of whether "foreigners" were to be received by the people (Dunnett 23).

Mark, written around 70 AD, provided the narrative outline for Luke, but Mark contains comparatively little of Jesus' teachings, and for these Luke likely turned to a hypothesized collection of sayings called Q source, which would have consisted mostly, although not exclusively, of "sayings". Mark and Q account for about 64% of Luke; the remaining material, known as the L source, is of unknown origin and date. Most Q and L-source material is grouped in two clusters, Luke 6:17–8:3 and 9:51–18:14, and L-source material forms the first two sections of the gospel (the preface and infancy and childhood narratives) (Blomberg 89).

THE CONTRIBUTION OF LUKE

Pride of place in Luke's contribution to our understanding of the faith must be given to his sweeping historical survey of the life of Christ. Only Luke takes us from the very beginning of the "Jesus story, the birth of John the Baptist, to its end, the ascension of Jesus. Along the way, Luke includes many stories of Jesus and teachings of Jesus not found in the other gospels. What does Luke teach us by adding this material to the tradition he takes over from Mark and Q? Four contributions deserve particular mention.

1. First is the central importance of God's plan in Luke-Acts. The hymns in the infancy narrative set the whole story of Jesus in the context of God's promises in the Old Testament to his people Israel (see esp. 1:54-55, 68-79; 2:29-32). The theme of God's plan thus binds together the Gospel of Luke and Acts of the Apostle. For instance, "It is necessary that Jesus be in his Father's house (2:49), that he preach the good news of the kingdom in many cities (4:43), that, as a prophet, he perish in Jerusalem (13:33), that he stay in Zacchaeus's house

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(19:5), and, especially, that he die on the cross (9:22; 17:25; 22:37; 24:7). As Jesus summarizes in a climactic assertion at the end of the gospel.

2. The fulfillment of God's plan provides the overarching structure for Luke's gospel. That plan aims at the provision of salvation for the world, and this focus on salvation constitutes Luke's second main contribution. Often singled out as the key thematic verse in the Gospel of Luke is 19:10, Jesus' closing comment on the Zacchaeus episode: "For the Son of Man came was lost." Luke is the only synoptic evangelist to use the noun "salvation" (*soteria*) four times [1:69, 71, 77; 19:9] *soterion* twice [2:30; 3:61] and Saviour (1:47; 2:11), and he uses the verb save (*sodzo*) more than any other book in the New Testament (although this is mainly because of Luke's greater length). Salvation is the thematic center of Luke's gospel.
3. Luke emphasizes the Gentiles as ultimate recipients of God's salvation. Luke by no means ignores Jews; the initial focus on the fulfillment of God's promises to Israel is not lost. But the notion of what that fulfillment will mean for both Israel and the Gentiles changes as the gospel unfolds. Jesus' universal significance is hinted at in Luke's genealogy, which traces Jesus's ancestry back to Adam, not to Abraham (as in Matthew).
4. Luke's gospel is the concern of Jesus for the outcasts of society. Jesus is constantly seen interacting with those on the margins of Jewish society: the poor (e.g., 1:46-55; 4:18; 6:20-23; 7:22; 10:21-22; 14:13, 21-24, 619-31: 21:1-4), "sinners" (e.g., those who did not abide by all the pharisaic ritual-5:27-32; 7:28, 30, 34, 36-50; 15:1-2; 19:7), and women (7:36-50; 8:1-3,48; 10:38-42; 13:10-17; 24:1-12). Luke often pictures these outcasts as particularly responsive to the message of Jesus. He warns both explicitly and implicitly about the importance of putting aside the entanglements of this world to embrace freely and wholeheartedly the message of the kingdom.
5. Luke's emphasis on socioeconomic issues is his strong teaching about the need for disciples to reveal their sincerity in following Jesus by the way they handle their money. Several of Luke's additions to the gospel tradition focus on the matter of stewardship: John's admonition (3:10-14), the parable of the "rich fool" (12:13-21), the parable of the shrewd manager (16:1-13), the parable of the rich man and Lazarus (16:19-31), Jesus encounter with Zacchaeus (19:1-10). What special factors in Luke's situation or audience led him to say so much on this matter cannot be known. But the present state of the church in the developed nations eloquently attests to the continuing need for such teaching.

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Candidates are advised to study the books of Numbers and Luke

INFORMATION

Candidates should study the following information and act accordingly.

1. You are expected to study the two books as provided in the handout thoroughly
2. You will be examined in essay writing
3. You will be examined on general knowledge: Current Affairs and Presbyterianism
4. You are required to build five files with the following documents:
 - a. Baptism Certificate
 - b. Confirmation Certificate
 - c. First School Leaving Certificate
 - d. O Level Certificate (WAEC, NECO, NABTEB, GCE) and First-Degree Certificate, etc
 - e. Birth Certificate/Age Declaration
 - f. Medical Report
 - g. Letter from your Sponsor(s)
 - h. Letter from your Parish/Recommendation Letter
 - i. Admission Form
 - j. General Assembly Form (Ministerial candidates)
 - k. 2 Copies of Passport (if possible recent) for each file (Red Background)
5. Examination Date is 1st May 2024
6. Examination time is 11:00 am Prompt at Hugh Goldie, Arochukwu, Abia State.
7. It is advisable to be in the school the night before the examination date.
8. Make all your payments to the school account number: 0032998561, Union Bank, Hugh Goldie Institution.
9. Cost of the forms: Degree - 10,000, PGD-15,000, MTh-20,000
10. Those leaving far from the venue can come a day earlier.
11. For more information kindly call ICT Officer, Registrar, Rector.

Note: *All candidates (Ministerial and Non-Ministerial) MUST pass through the Session, Presbytery, Synod, and General Assembly of the Board of Education before coming to write the entrance examination.*