§ m.] FOR WHAT READERS WRITTEN. [intropucrion.   
   
 the leading facts of the evangelic history. And this circumstance may   
 have acted imperceptibly on the mind of Luke, and even shaped or   
 filled out some of his narratives, in aid of direct historic sources of   
 testimony.   
 8. There is very little trace of Paul’s peculiar diction, or prominence   
 given to the points which it became his especial work to inculcate in the   
 Gospel of Luke. Doubtless we may trace a similar cast of mind and   
 feeling in some instances; as e.g. Luke’s carefulness to record the   
 sayings of our Lord which were assertive of His unrestricted love for   
 Jew and Gentile alike: Luke iv. 25 ff.; ix. 52 ff.; x. 30 ff.; xvii. 16,   
 18. We may observe too that in Luke those parables and sayings are   
 principally found, which most directly regard the great doctrine of   
 man’s free justification by grace through faith: e.g. ch. xv. 11 ff;   
 xvii. 10; xviii. 14, in which latter place the use of “justified” (see   
 note there) is remarkable. These instances, however, are but few,—   
 and it may perhaps be doubted whether Commentators in general have   
 not laid too great stress upon them. It would be very easy to trace   
 similar relations and analogies in the other Gospele, if we were bent   
 upon doing so.   
   
   
   
   
   
   
   
 SECTION II.   
 FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.   
   
   
 1. Both these questions are formally answered for us by the Evan-   
 gelist himself. He states, ch. i. 8, that he wrote primarily for the benefit   
 of one Theophilus, and that he might know the certainty of those accounts   
 which had formed the subject of his catechetical instruction.   
 2. But we can hardly suppose this object to have been the only   
 moving cause to the great work which Luke was undertaking. Tho   
 probabilities of the case, and the practice of authors in inscribing their   
 works to particular persons, combine to persuade us that Luke must   
 have regarded his friend as the representative of a class of readers for   
 whom his Gospel was designed. And in enquiring what that class was,   
 we must deal with the data furnished by the Gospel itself.   
 3. In it we find universality the predominant character. There is no   
 marked regard paid to Jewish readers, as in Matthew, nor to Gentiles,   
 as in Mark; if there be any preference, it seems rather on the side of the   
 latter. In conformity with Jewish practice, we have a genealogy of our   
 Lord, which however does not, as in Matthew, stop with Abraham, but   
 traces up his descent even to the progenitor of the human race. Com-   
 mentators have noticed that Luke principally records those sayings and   
 acts of our Lord by which God’s mercy to the Gentiles is set forth :   
 43]