inTRObuCTION.] THE ACTS OF THE APOSTLES. [ca. vi.   
   
 17. It yet remains, before terminating this section, to say something   
 of the speeches reported in the latter part of the Acts. Are they Si,   
 Paul’s own words, or has Luke in this case also gone over the matter,   
 and left the impression of his style on it?   
 These speeches are, (a) the discourse to the Ephesian elders in ch.   
 xx. 18—35,—(b) the apology before the Jews, ch. xxii. 1—21,—(c) the   
 apology before Felix, ch. xxiv. 10—21,—(d) the apology before Agrippa   
 and Festus, ch. xxvi. 1—29.   
 (a) The discourse to the Ephesian elders is a rich storehouse of   
 phrases and sentiments peculiar to Paul. These ave so numerous, and   
 so remarkable, that nothing short of a complete study of the passage,   
 with the references, will put the reader in full possession of them. Very   
 faint traces are found of the hand of Luke. Of those mentioned in   
 the note, on this portion of the Introduction in my Greek Test., Vol. IL,   
 scarcely any are decisive, whereas hardly a line of the whole is without   
 unmistakable evidences that we have here the words of Paul. In the   
 Introduction to the Pastoral Epistles, I hope to shew the importance of   
 this discourse, as bearing on the very difficult question of the diction and   
 date of those precious and to my mind indubitable relics of the great   
 Apostle.   
 (b) The apology before the Jews (ch. xxii. 1—21) was spoken in   
 Hebrew (Syro-Chaldaic). Another interesting question is therefore   
 here involved, Did Luke understand Hebrew? The answer to the two   
 questions will be one and the same. We may find the diction of this   
 translation either so completely Luke’s, as to render it probable that he   
 was the translator ;—or it may bear traces, as usual, of Paul’s own   
 phraseology set down and worked up by Luke. In the former ease, we   
 may confidently infer that he must have understood Hebrew: in the   
 latter, we may (but not with equal confidence, for Paul may by. pre-   
 ference have given his own version of his own speech) conclude that that   
 language was unknown to him. If again the speech is full of Hebraisms,   
 it may lead us to infer that Paul himself was not the translator into   
 Greek, but one who felt himself more strictly bound to a literal ren-   
 dering than the speaker himself, who would be likely te give his own   
 thoughts and meaning a freer and more Grecian dress.—Now we do find,   
 (1) that the speech is full of Hebraisms: (2) that while it contains   
 several expressions occurring nowhere but in the writings of Luke,   
 not one is found in it peculiar to Paul, or even strikingly in his manner.   
 Our inference then is that Luke himself has rendered this speech, from   
 having heard it delivered,—and consequently, that he was acquainted   
 with Hebrew.   
 (c) The short apology before Felix (ch. xxiv. 10—21) contains some   
 traces of Paul’s manner, but still they are scanty, and the evidences of   
 Luke’s hand predominate, as may be seen from the reff. Its very com-   
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