§ m.J FOR WHAT READERS, &e. {tvrropucrion.   
   
 pendious character makes it probable that it may have been drawn up   
 by Luke from Paul’s own report of the substance of what he said.   
 (d) The important apology before Agrippa and Festus (ch. xxvi. 1—   
 29) is full of St. Paul’s peculiar expressions. It was spoken in Greek,   
 and taken down very nearly as spoken. Some phrases however occur   
 in it which seem to belong to Luke; just enough to shew the hand   
 which has committed the speech to writing. We must remember how-   
 ever that several of these are expressive of meanings not elsewhere   
 occurring in Paul’s composition, which therefore he may well, in utter-   
 ing, have thus expressed.   
 18. Our conclusion from this examination may be thus stated:   
 (1) That in all cases the diction of the speeches was more or less   
 modified by Luke’s hand. (2) That they are not in any case (as soma   
 have supposed) composed by him for the speaker, but were really in   
 substance, and for the most part in very words, uttered as written.   
 (3) That the differences apparent in the greater or less amount of   
 editorial diction in different speeches, remarkably correspond to the   
 alleged occasions and modes of their delivery:—where St. Paul spoke   
 Hebrew, hardly any traces of his own style being discernible,—as also   
 where a short compendium only of his speech is given; while on the   
 ether hand speeches manifestly reported at length and which were   
 spoken in Greek originally, are full of the characteristic peculiarities of   
 Paul himself.   
 19. For many other interesting particulars connected with the sources   
 of the narrative in the Acts, I refer the student to Dr. Davidson’s   
 Introduction to the N. T. vol. ii.   
   
   
   
   
   
   
   
   
   
   
 SECTION IIL.   
 FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.   
   
   
   
 1. The Gospel of Luke commences with a preface in which he de-   
 clares his object with sufficient precision. Dedicating it to his friend   
 Theophilus, he describes it as a record of “that thou mightest know the   
 certainty of those things wherein thou hast been instructed,’—and   
 asserts his purpose in writing it to be, “those things which are most   
 surely believed among us.” Now there can be little question that both   
 these descriptions apply to the Acts also. That book is introduced   
 without preface, as a second part following on the former treatise: a   
 “ second treatise” to the Gospel.   
 2. L have stated with regard to the Gospel, that we can hardly sup-   
 pose Luke’s design to have confined itself to Theophilus, but must   
 believe that he followed the common practice of dedicating his work to   
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