INTRODUCTION. ] MARE’S GOSPEL. (cx. u1.   
   
 and possibly from preservation of many of his narrations entire, may   
 have been able, after his death, or at all events when separated from   
 him, to preserve in his Gospel those vivid and original touches of   
 description and filling-out of the incidents, which we now discover in it.   
 Further than this I do not think we are authorized in assuming; and   
 even this is conjectural only.   
   
   
   
   
 SECTION II.   
   
 FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.   
   
   
 1. Internal evidence is very full as to the class of readers for whom   
 Mark compiled his Gospel: the Gentile Christians are clearly pointed   
 out by the following indications :—   
 (a) The omission of all genealogical notices of our Lord’s descent.   
 (5) The general abstinence from Old Testament citations, except in   
 reporting discourses of our Lord (ch. i. 2, 3 is the only exception, xv.   
 28 being rejected as spurious).   
 (c) The appending of interpretations to the Hebrew or Aramaic   
 terms occurring in the narrative (ch. v. 41; vii. 11, 34).   
 (d) The explanations of Jewish customs, as for example ch. vii. 3, 4.   
 (e) Remarkable insertions or omissions in particular places: as, e. g.   
 “ for all the nations,” ch. xi. 17, which words are omitted in Matthew and   
 Luke:—no mention of the Jewish law:—omission of the limitations   
 of the mission of the Apostles in Matt. x. (common, however, also to   
 Luke).   
 2. It is true that too much stress must not be laid on single par-   
 ticulars of this sort, as indicating design, where the sources of the   
 Gospels were so scattered and fragmentary. But the concurrence of all   
 these affords a very strong presumption that that class of readers was   
 in the view of the Evangelist, in whose favour all these circumstances   
 unite. See Introduction to Matthew, § iii. 2.   
   
   
   
   
   
   
   
 SECTION Iv.   
   
 AT WHAT TIME IT WAS WRITTEN.   
   
 1. The most direct testimony on this head is that of Irenseus (see   
 above, § ii. 1, 6), that it was after the deaths of Peter and Paul. This   
 would place its date, at all events, after the year 63 (see Introd. to Acts,   
 chronological table). But here, as in the case of the other Gospels,   
 very little can be with any certainty inferred. We have conflicting   
 36]