

# An Identity Commentary on the Gospel of Mark

*And looking up he said "I see men, that as trees I see walking!" [Mark 8:24]*

## The Gospel of Mark - Part 2: Proclaiming the Message

In our previous presentation on the gospel of Mark, we explored how the primary purpose of John the Baptist was to prepare the people for the coming of the Christ, and this was accomplished in manifold ways.

Perhaps the most evident was through John proclaiming an immersion of repentance, urging the people to follow the law of Yahweh, rather than the pretentious *traditions of the elders* upheld by the Pharisees.<sup>1</sup> Those who were willing to listen came from across Judaea and even Jerusalem, leaving the hypocritical assembly halls to acknowledge their errors by the rivers. It was through their repentance that the rugged, stubborn mountain of Zion was transformed into a smooth, obedient plain, as prophesied in the writings such as those of Isaiah and Zechariah.

John the Baptist testified that Yahshua was the lamb of Yahweh, and so he also prepared the way by ensuring that the sacrifice of Christ fulfilled all of the necessary requirements under the law. It is written that the Levites had to be cleansed before they could do service and present an offering in righteousness,<sup>2</sup> and therefore John "[purified the sons of Levi](#)" just as it was foretold of him in the prophet Malachi. It was also written that burnt offerings themselves required washing,<sup>3</sup> and so when Christ came to be immersed, He told John that the washing of His sacrificial body was "[fitting for us to fulfill all righteousness](#)".<sup>4</sup>

In all this the groundwork was laid and the path made straight: a "[highway in the desert](#)" was prepared for Christ, as an acceptable portion of the people, through John's preparation, were now ready to receive Him. We see that at least most of the apostles were former students of John, and they readily flocked towards the Greater One, of whom John "[was not worthy of bending over to loosen the straps of His sandals](#)"

These aspects of John the Baptist's ministry were outlined in the prophets which Mark quoted at the beginning of his gospel, and he was successful in such a short time "[not by strength or might but through the Spirit of Yahweh God](#)".<sup>5</sup> It was through John that we witnessed the preparation of the people, and now, as we continue in Mark, we will witness the proclamation of the message through Christ. The people are ready to receive the "[messenger of the Covenant](#)".<sup>6</sup>

**1:12 And immediately the Spirit drove Him out into the desert. 13 And He was in the desert for forty days being tried by the Adversary, and He was with the beasts, yet the messengers served Him.**

Mark's account of the temptation in the wilderness is concise, as it is only around 30 words in the Greek, while Matthew has around 186 words, and Luke around 153. We have discussed how Mark's gospel is the faithful preservation of Peter's oral testimonies, and that it appears Peter prioritized what he himself witnessed. This explains the brevity of the account here in Mark.

But despite the brevity, there are still many intriguing things to discuss, so we will examine the two verses again in depth:

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<sup>1</sup> Luke 3:10-14

<sup>2</sup> Numbers 8:19-22

<sup>3</sup> Leviticus 1

<sup>4</sup> Matthew 3:15

<sup>5</sup> Zechariah 4:6

<sup>6</sup> Malachi 3:1

**1:12 And immediately the Spirit drove Him out into the desert.** [ἐρημος - same word used in LXX]

The word *immediately* should not be read literally here. We know from the gospel of John that Christ called the apostles John, Andrew and Peter the day after His immersion (1:35), that He called Phillip and Nathaniel the day after that (1:43), and then on the third day He went up to the wedding supper in Cana with His students (2:1 - *with a difference of one day depending on if we count inclusively or exclusively from the immersion*). Regardless of any minute difference in reckoning, it would have been shortly after the wedding feast in Cana that Yahshua went into the wilderness. Therefore while the word for immediately (εὐθύς) is used 40 times in Mark mainly as a literary device, helping the oral gospel maintain a fast and actionable pace, it should not be taken literally every single time it appears.

The narrative placement of the temptation in the wilderness immediately after Yahshua's immersion in the synoptic gospels serves a deeper literary purpose, as it points towards how Yahshua's earthly journey mirrored the history of His people, Israel. As it is written in Amos 3:3, "[Can two walk together, except they be agreed?](#)"

There are several events in Yahshua's life to draw from. Our Prince faced mortal danger as an infant when the Edomite Herod sought to kill the young male children in Bethlehem, mirroring the plight our ancestors endured under Pharaoh. Yahshua was thereafter hidden in Egypt until Herod's death, after which the most-beloved Son was called out of Egypt just as the servant sons of Israel were called during the Exodus.<sup>7</sup> Then upon their emergence from Egypt, our Israelite forefathers "[immersed themselves in the cloud and in the sea](#)" (1 Corinthians 10:1-2), just as Christ was later immersed in the river Jordan, and after their immersion in the Red Sea our ancestors entered the wilderness for forty years, just as Christ went into the wilderness for forty days shortly after His own immersion. It may not be remarkable, but it's worth mentioning that the word for desert here in Mark is ἐρημος, the same word which appears in the accounts of Israel's wandering in the wilderness in the Septuagint.

But as the two mirror stories continue we see a divergence. Indeed, if our ancestors had succeeded then what purpose would there have been for Christ?

The children of Israel failed in the wilderness, they tempted Yahweh God and grieved Him for forty years, complaining of the manna which humbled them and asking for more savory foods, among other failures. Yahshua did not make these same errors but rather made "[a propitiation for the failures of the people](#)". He did not tempt Yahweh God during His trial of fasting in the wilderness, as our ancestors did, but instead endured His hunger, and quoted the scriptures saying "[Not by bread alone shall man live, but by every word going out through the mouth of Yahweh](#)"<sup>8</sup> and '[You shall not tempt Yahweh your God](#)'.<sup>9</sup>

As Paul wrote in his epistle to the Hebrews at 2:17-18: "[from which He \[Christ\] was obliged in all respects to become like the brethren, that He would be a compassionate and faithful high priest of the things pertaining to Yahweh to make a propitiation for the failures of the people](#) [a propitiation for all their errors - but also a type a propitiation for their failures such as those in the wilderness]. [In what He Himself has suffered being tested, He is able to help those being tested.](#)" . Christ was required under the law to become like the brethren so He could be their lawful Redeemer, Husband, King, High Priest, and more.

So Paul writes that Christ made a propitiation for the "[failures of the people](#)" and that He was "[tested](#)", and it is no coincidence that shortly later (3:7-15, 4:5-8) he quotes from the 95th Psalm where it speaks of the forty years of temptation in the wilderness. The forty days of temptation which Christ suffered are a display of His obedience in the wilderness as opposed to Israel's disobedience in the wilderness - one of the "[failures of the people](#)". Then Paul writes that "[In what He Himself has suffered being tested, He is able to help those being tested.](#)", because through what He himself suffered in the wilderness He helps us through the guidance of His shining actions, and also through the rest of His suffering recorded in the Gospel. It is for this reason that Christ said as it is recorded in Matthew "[Take My yoke](#)

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<sup>7</sup> Hosea 11:1, Matthew 2:15

<sup>8</sup> Deuteronomy 8:3, Matthew 4:4

<sup>9</sup> Deuteronomy 6:16, Matthew 4:7

upon you and learn from Me”<sup>10</sup> and then later in the same gospel to His students, “Neither should you be called guides, because One is your Guide, the Christ”<sup>11</sup>

With all of this taken into account, we can understand why the gospel writers described the Spirit as having “driven” Christ into the desert, as what we are seeing here is a spiritual fulfillment of what was established in the Exodus account.<sup>12</sup>

**1:13 And He was in the desert for forty days being tried by the Adversary, and He was with the beasts, yet the messengers served Him.**

Yahshua was never able to be tempted by anyone, as James wrote that “Yahweh is not able to be tempted by evil”<sup>13</sup> and David that He has no “pleasure in wickedness.”<sup>14</sup> Rather as we have just explored, the temptation had a deeper purpose which serves as an example for men.

Concerning this adversary, it is important to understand that the adversary here was not necessarily a spiritual entity, and neither was he horned and red skinned with a trident in his hands. Rather his appearance would have been more similar to that of a Goldstein, Cohen, or a Rothschild, as “the Adversary” with the definite article is a racial designation. Just as the descendants of Jacob are collectively referred to in the scriptures as “the Anointed”<sup>15</sup> and as a “woman”,<sup>16</sup> so are the branches of the family tree of the knowledge of good and evil often referred to as “the Adversary”<sup>17</sup> and “the False Accuser”.<sup>18</sup>

This particular adversary in the wilderness was undoubtedly a descendant of Cain,<sup>19</sup> as we see him claiming authority over the kingdoms in Luke’s account of these events - a claim that Yahshua did not refute.<sup>20</sup> This was an inherited right passed down to Cain when Adam accepted him as his own son, even though the bastard Cain was the result of Eve’s fornication with the fallen angel “serpent” or descendant thereof. Similarly, Christ inherited the Davidic throne when Joseph accepted Him in the womb of Mariam, even though He wasn’t Joseph’s son.

With this adversary in the wilderness possessing the Kenite inheritance, it is probable that he was an Edomite, (the Edomites descended from Cain principally through their Hittite admixture), or some other mixed individual residing in Palestine at the time. There was certainly no shortage of Edomites in Judaea, as we see in the histories of Josephus and Strabo, and Paul of Tarsus witnesses to these false Judaeans from Israel but of Israel in his epistle to the Romans.<sup>21</sup>

Now it remains speculative as to why this particular adversary chose to follow and tempt Yahshua in this manner, but the Gospel may provide some clues. We will present some conjecture, though it is no more than that.

To begin with, this adversary’s familiarity with the scriptures is recorded in Matthew and Luke, where he readily quotes from the psalms, strongly suggests that he may have been a Pharisee, Sadducee, or one of the scribes. Christ Himself testified that the Edomite portion within the party of the Pharisees were descendants of Cain, when He called their father “a murderer from the beginning”,<sup>22</sup> a label which can only justly be attributed to Cain, whom being from the Wicked One (the seed of the serpent)

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<sup>10</sup> Matthew 11:29 [...]

<sup>11</sup> Matthew 23:10

<sup>12</sup> Matthew 4:1, Mark 1:12, Luke 4:1

<sup>13</sup> James 1:13 [...]

<sup>14</sup> Psalm 5:4

<sup>15</sup> Psalm 28:8-9, 84:9, 105:15, Habakkuk 3:13, Zechariah 4:14, Galatians 3:16, et al

<sup>16</sup> Hosea 2:2, Isaiah 54:6, Jeremiah 3:10, Ezekiel 16:45, Zechariah 5:7-11, Revelation 12, 17, et al

<sup>17</sup> 1 Thessalonians 2:18, 1 Corinthians 5:5, Revelation 2:9, 3:9, et al

<sup>18</sup> John 6:70, Acts 13:10, et al

<sup>19</sup> Of course, we see in Genesis 15 that the descendants of Cain survived the local flood, and we know that the Kenites of Cain intermixed with the Canaanites of Ham among others

<sup>20</sup> Luke 4:5-7

<sup>21</sup> Josephus’ Antiquities 13.257, Strabo’s Geography 16.2.34, Romans 9, Ezekiel 35:10, John 8:44, Revelation 2:9, 3:9, et al

<sup>22</sup> John 8:44

slaughtered his half-brother Abel.<sup>23</sup> Of course, Christ called the Edomite Judas Iscariot a false accuser (or "devil"),<sup>24</sup> which is the same word (διάβολός) used to describe this individual in the accounts found in Matthew 4 and Luke 4.

It is not an unrealistic conjecture for Christ was hounded by a Pharisee or even Sadducee at such an early time in His ministry, as it can be seen in Matthew's gospel that many racial vipers of Cain's loins from among those parties came to observe John's immersion. Indeed, as the Gospel unfolds past the temptation in the wilderness, most of Christ's opposition continues to arise from among the Pharisees and Sadducees.

**Matthew 3:7** *But seeing many of the Pharisees and the Sadducees coming to the immersion he said to them: "Race of vipers! Who warned you to flee from the coming wrath?"*

The case grows stronger when we consider how this viper (or perhaps even group of vipers) in the wilderness called Yahshua "the son of Yahweh" multiple times, as it is recorded in Matthew and Luke.<sup>25</sup> How would an adversary known for their perpetual incredulity know to identify Yahshua this way so early in His ministry, especially when it was possibly only a few days old depending on when He entered the wilderness?

The only recorded witness this early in Yahshua's ministry (besides the comparatively quiet proclamation made by Nathaniel) was when the voice produced out of heaven declared before many witnesses at the Jordan river, "You are My beloved Son; in You I am well pleased!" The most reasonable explanation given the available evidence is that this voice was heard by a racial viper among the crowds who doubted the testimony, and even if he lacking the Adamic Spirit only heard thunder, he still would have learned the truth from those with the Spirit who actually heard and understood the testimony.<sup>26</sup>

So perhaps then in the typical guile expected of a viper this Pharisee or Sadducee followed Yahshua into the wilderness with vain hopes to discredit Him as the Messiah, with many of his challenges echoing the declaration at the Jordan where he taunts "If you are the Son of Yahweh" This vile scoffing attitude is prevalent among the Sadducees later in the Gospel, where in Mark they are recorded as having said to Christ upon the cross "He has saved others, Himself He is not able to save! Christ, King of Israel, descend from the cross now, that we would see and believe!"<sup>27</sup> It is important to remember that Yahshua did not present this adversary in the wilderness with the requested signs and nor did He do so for the Edomites among the Sadducees or Pharisees, as He would later say to them "A wicked and adulterous race seeks a sign, and a sign shall not be given to it except the sign of Jonah the prophet."<sup>28</sup> - and no one should tempt Yahweh God with signs regardless.

(Perhaps another reflection of racial character in addition to scoffing is also murmuring, where Paul wrote to the Philippians that they should "Do all things apart from murmuring and disputing, that you would be perfect and with unmixed blood, blameless children of Yahweh in the midst of a race crooked and perverted - among whom you appear as luminaries in the Society."<sup>29</sup> With this in mind it can be remembered that the "mixed multitude"<sup>30</sup> during the Exodus would have included bastards such as the descendants of Shelah<sup>31</sup> (hence *mixed multitude* - and the Hebrew word *areb* is where the modern-word Arab is derived), whom lacking the Adamic Spirit would have been naturally inclined towards the bad family tree fruits of murmuring. This would mean that the children of Israel were tempted by the collective Adversary in the wilderness just as literally as Christ was, and that certainly adds depth to the Gospel account.)

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<sup>23</sup> 1 John 3:2

<sup>24</sup> John 6:70

<sup>25</sup> Matthew 4:3, 4:5, Luke 4:3, 4:9

<sup>26</sup> As it was ostensibly the other races lacking the Adamic Spirit which only heard thunder when the voice was produced three years later in Jerusalem (John 12:29)

<sup>27</sup> Mark 15:31-32 [...]

<sup>28</sup> Matthew 12:39, 16:4

<sup>29</sup> Philippians 2:14-15

<sup>30</sup> Exodus 12:38

<sup>31</sup> Numbers 26:20

Something else, Mark's account of the temptation may be brief, but it includes a unique detail: Christ "was with the beasts". It's reasonable to read this as a Hebrew parallelism with "adversary", given how often the other so-called races are referred to as beasts in scripture. The Greek word in Mark is θηρίον, which most literally refers to wild animals, distinct from the word ζῷον which is used as a prerogative by Jude and Peter,<sup>32</sup> though θηρίον is used as a pejorative by Epimenides (or perhaps another now unknown writer) where Paul quotes them at Titus 1:12.

Of course, Mark is foremost conveying Christ's solitude in the wilderness among actual wild animals, yet the adversary who tempted Him was still a beast in his own right. Pejoratives such as vipers, serpents, scorpions, dogs, foxes and swine are used in reference to the other so-called races in the Gospel alone, and we've already noted that this adversary was a viper.

It is compelling then to consider how the children of Israel were punished with fiery serpents when they tempted Yahweh in the wilderness:

**Numbers 21:5-6** And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Perhaps the unique detail in Mark provides another spiritual type and fulfillment. In their fasting the people tempted Yahweh and were punished with fiery serpents, but in His fasting Christ remained obedient and triumphed over the adversarial viper who sought to undermine Him, making "propitiation for the failures of the people". This viper even quoted from the 91st Psalm, as it is recorded at Matthew 4:6 and Luke 4:10-11, and reading a little further in the Psalm we see a perfectly placed reference to Christ treading the serpent:

**Matthew 4:6** and says to Him: "If You are a Son of Yahweh, throw Yourself down, for it is written that 'He commanded His messengers concerning You, and by their hands they shall bear You, lest at any time You may strike Your foot against a stone.'"

**Psalm 91:11-13** For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

This is no coincidence. Notice how the Psalm describes the treading of the adder precisely after the point where the viper left off? Yahweh, in His omniscience, knew that the adversary would one day quote this passage and He designed it accordingly. It's also worth mentioning that dragons are frequently associated with the Edomites in scripture, such as at Malachi 1 and Revelation 12, which lends additional support to our interpretation of this adversary's identity. Psalm 91 makes it clear: Yahshua Christ was indeed in the wilderness "among the beasts."

(Later in the Gospel we see a Canaanite wolf's little dog daughter healed with a crumb, which was prophesied of in Isaiah, where it is written "The beast of the field shall honour Me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen."<sup>33</sup>)

Finally, just as the adversary in this passage represents an individual or perhaps even a group of people, so too the "messengers" mentioned here at Mark 1:13 (and also at Matthew 4:11) may not necessarily be supernatural angels. In scripture, "messenger" often refers to human figures; for instance we saw that John the Baptist was called a *messenger* earlier in the Gospel, and as were many prophets throughout the Old Testament, such as Haggai.<sup>34</sup> It is evident in John's gospel that Christ had already called some of His apostles before He went into the wilderness, and the messengers here may be some of those students returning to serve their Teacher. In his epistle to the Hebrews, Paul referred to the

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<sup>32</sup> Jude 1:10, 2 Peter 2:12

<sup>33</sup> Isaiah 41:3

<sup>34</sup> Haggai 1:13 | cf. 2 Chronicles 36:15-16

apostles and other bearers of the Gospel as “messengers,” writing, “[He is making His messengers Spirits, and His servants a flame of fire.](#)”<sup>35</sup>

When Elijah was in need, Yahweh sent ravens to bring him bread (1 Kings 17:4-6), and it is evident that even animals can serve as messengers. So whether these messengers were men, angels, or otherwise, it is important to know that the interpretation need not be restricted solely to supernatural messengers.

Regarding the messenger John the Baptist - we are informed as to how he would continue to glorify Yahweh as the gospel now proceeds:

**1:14 And after the handing over of Iohannes, Yahshua had gone into Galilaia proclaiming the good message of Yahweh 15 and saying that "The time is fulfilled, and the Kingdom of Yahweh has neared! Repent and have faith in the good message!"**

This account is also recorded by Matthew and Luke:

**Matthew 4:12** [And having heard that Iohannes had been handed over He withdrew into Galilaia. \[...\]](#)  
**17** [From that time Yahshua began to proclaim and to say "Repent! For the kingdom of the heavens has neared!"](#)

**Luke 4:14-15** [Then Yahshua by the power of the Spirit returned into Galilaia, and a report went out throughout the whole surrounding region concerning Him. And He taught in their assembly halls, being extolled by all.](#)

We will now proceed to examine Mark's account in detail.

**1:14 And after the handing over of Iohannes, Yahshua had gone into Galilaia proclaiming the good message of Yahweh**

The way in which the synoptic gospels are presented seem to suggest that John the Baptist was arrested shortly after Christ's time in the wilderness, but it was actually at least another six or seven months until John the Baptist was handed over! The apostle John records many unique events from the early days of Christ's ministry which show us that Yahshua spent time in Galilee, traveled to Jerusalem for Passover with His students, and conversed with Nicodemus - all before John the Baptist's arrest.

If Christ was immersed around September of 28 AD, then the Passover in the second chapter of John's gospel must have been the April of 29 AD, and John is not yet arrested by the end of the following chapter. Therefore at least six or seven months have passed by this point in Mark's gospel.

**John 3:23-24** [And Iohannes was immersing in Aion near Saleim, seeing that many waters were there, and they came by and were immersed \(for not yet was Iohannes cast into the prison\).](#)

Perhaps John's arrest was now imminent, as the prophet understood that it was necessary for his ministry to fade:

**John 3:30** [It is necessary for Him to be augmented, and for me to be diminished."](#)

After this, Yahshua is recorded in John's gospel as having departed for Galilee, but it must not have been the same departure which we read of here in Mark. This is because in Matthew's record of this account in Mark, the apostle writes that “[And having heard that Iohannes had been handed over He withdrew into Galilaia](#)”,<sup>36</sup> which is different from where John wrote in his gospel that Christ departed for Galilee because “[Therefore as Yahshua had become aware that the Pharisees heard that 'Yahshua makes and immerses more students than Iohannes' \(even though Yahshua Himself has not immersed,](#)

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<sup>35</sup> Hebrews 1:7 [...]

<sup>36</sup> Matthew 4:12



but His students). He left Judaea, and departed again for Galilaia.”<sup>37</sup> These are two distinct reasons, so these were ostensibly separate departures.

Being required under the law to present Himself before the temple three times a year for the necessary feasts, Yahshua’s travels back and forth from Galilee would have at least been relatively common. Yahshua is recorded as having returned to Jerusalem for a feast in John 5, and while it’s not explicitly stated, we would conjecture that it was the Passover of 30 AD.

**John 5:1** After these things there was a feast of the Judaeans, and Yahshua went up to Jerusalem.

Yahshua addressed some of the Judaeans in Jerusalem during this feast, and His language seems to suggest that John was now arrested by this point:

**John 5:33-36** You sent to Iohannes, and he testified to the truth. Yet I do not receive testimony from man, but I speak these things in order that you may be preserved. He was a lamp burning and shining, and you had desired for awhile to rejoice in his light." But I have testimony greater than Iohannes, for the works which the Father gave to Me in order that I shall complete them, those same works which I should do testify concerning Me, that the Father sent Me!

So John wasn’t yet arrested during the Passover (April) of 29 AD (John 2), but seems to have been arrested by this feast, which might have been the Passover (April) of 30 AD. Perhaps John was arrested sometime during the harvest feasts in-between the Passovers of John 2 and John 5, but It is too difficult to say and likely impossible to definitively reckon with the information we have.

**1:15 and saying that "The time is fulfilled, and the Kingdom of Yahweh has neared! Repent and have faith in the good message!"**

The phrase “kingdom of God” appears only once in Mark, twice in John, five times in Matthew, and frequently in Luke. Meanwhile, “kingdom of heaven” occurs 31 times in Matthew and nowhere else in the New Testament. These phrases should be understood to be synonymous with one another.

The time being fulfilled here is the appointed week of the Messiah, spoken of in the seventy weeks prophecy found in Daniel. As it is written: “**And he [Christ] shall confirm the covenant [the New Covenant - of which He is Mediator] with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease.**”<sup>38</sup>

This ceasing of the sacrifices was accomplished when Messiah was “**cut off but not for Himself**”<sup>39</sup> for His death “**once for all**”<sup>40</sup> surpassed and succeeded the former Levitical sacrifices and oblations. As Paul wrote in his epistle to the Hebrews, “**In which will we are sanctified through the offering of the body of Yahshua Christ once for all. And each priest stands daily serving and offering the same sacrifices often, which at no time have been able to remove errors. But this one sacrifice [Christ] having been offered in perpetuity for errors, has sat down at the right hand of Yahweh, hereafter awaiting until His enemies are placed as a footstool for His feet.**”<sup>41</sup>

So this week in which Christ would “**confirm the covenant with many**” is one dimension of the time being fulfilled here. Everything in Yahweh’s order unfolds at its appointed seasons, whether it be arrest and liberty, war and peace, winter and summer, the awaited fall of Mystery Babylon, or otherwise. As Solomon wrote in Ecclesiastes, “**To every thing there is a season, and a time to every purpose under the heaven**”<sup>42</sup>

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<sup>37</sup> John 4:1-3

<sup>38</sup> Daniel 9:27 [...]

<sup>39</sup> Daniel 9:26 [...]

<sup>40</sup> Hebrews 7:27, 9:12, 10:2, 10:10

<sup>41</sup> Hebrews 10:10-13

<sup>42</sup> Ecclesiastes 3:1

**Galatians 4:4-5** And when the fulfillment of the time had come, Yahweh had dispatched His Son, having been born of a woman, having been subject to law,<sup>43</sup> in order that he would redeem those subject to law, that we would recover the position of sons.

Furthermore, while exploring the temptation in the wilderness, we discussed how Paul in his epistle to the Hebrews twice referenced Psalm 95. This Psalm declares “Today if you would hear His voice, do not harden your hearts,” a “Today” that Paul connects to Yahshua.

**Hebrews 4:5-8** And with this, again: "Whether they should enter into My rest." Therefore since it remains for some to enter into it, and those who formerly heard the good message did not enter in on account of incredulity, again He determines a certain day, in David saying "Today," after so long a time just as it is said before hand: "Today if you would hear His voice, do not harden your hearts." For if Joshua had given them rest, He would not have spoken concerning another after that day.

Here in Mark’s gospel, Christ announces with His *voice*, “The time is fulfilled, and the Kingdom of Yahweh has neared! Repent and have faith in the good message!”, which is certainly that “Today” of the 95th Psalm, a day in which the sheep could again hear His voice and this time choose obedience rather than murmuring! Mark’s placement of Yahshua’s proclamation immediately after the account of the temptation in the wilderness helps us compound these scriptures with the psalm of David.

As Paul wrote, referring to the 95th Psalm, those who “formerly heard the good message did not enter on account of incredulity.”<sup>44</sup> Yet now, through the Gospel, there is a renewed invitation for rest to those who “repent and have faith in the good message!” As Paul explained, “For if Joshua had given them rest [καταπαύω], He would not have spoken of another [Christ] after that day.” And then Christ Himself invites, “Come to Me, all those who are toiling and being burdened, and I shall give you rest. [ἀνάπαυσις]”<sup>45</sup> This early rest (ἀνάπαυσις - an *intermission* or *pause*) comes through obedience to Christ’s commandments, while the ultimate rest (καταπαύω - to be *still, quiet*, see Isaiah 14:7) will come when we are “delivered from our enemies and the hand of all those who hate us”,<sup>46</sup> that being the time when “He giveth you rest from all your enemies round about.”<sup>47</sup> Therefore Paul urges his readers to not fall short,<sup>48</sup> because just as the generation of those who were incredulous in the wilderness were not able to participate in the conquest of Canaan so too will the foolish virgins who do not fulfill their obedience not be invited to the wedding supper of the lamb (the war against Yahweh’s enemies).<sup>49</sup>

Continuing with the verse in Mark, Yahshua is not speaking in spatial or even solely temporal terms when He declares that “the Kingdom of Yahweh has neared!” Our Prince is recorded as having explained in Luke’s gospel that the Kingdom is not a physical place but rather the people themselves, where He says: “The Kingdom of Yahweh does not come along with observation. Nor shall they say, ‘Behold, it is here!’ or ‘it is there!’ For behold! The Kingdom of Yahweh is among you!”<sup>50</sup>

Peter explained that we, the children of Israel, are the living stones of this Kingdom, which is why the heavenly city of Jerusalem is inscribed with the names of the twelve tribes of Israel in the Revelation.<sup>51</sup> While the children of Israel have long existed in the world, the Kingdom will only become fully manifest when we as a people cease from our whoredom and turn back to Yahweh our God.

The closer an individual is to that condition of obedience, the nearer they are, as one of the living stones, to the Kingdom. This is what Christ meant when He told the sensible scribe, “You are not far from the Kingdom of Yahweh!”<sup>52</sup> He wasn’t suggesting that the scribe was merely nineteen miles away, but rather that his attitude concerning the commandments was closely aligned with that which is required to make manifest the Kingdom of Yahweh on earth.

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<sup>43</sup> We see in Galatians that this good message is for those “subject to law”, as Christ proclaimed He came only for the “lost sheep of the house of Israel”. This we explained in our presentation: [The Gospel for Whom?](#)

<sup>44</sup> Hebrews 4:6

<sup>45</sup> Matthew 11:28

<sup>46</sup> Luke 1:71

<sup>47</sup> Deuteronomy 12:10

<sup>48</sup> Hebrews 4:1

<sup>49</sup> Matthew 25:1-13, 2 Corinthians 10:6, Psalm 58:11, Ephesians 6:13, Revelation 19:9, et al

<sup>50</sup> Luke 17:20-21

<sup>51</sup> 1 Peter 2:5, Revelation 21:12

<sup>52</sup> Mark 12:34



This was also Christ's meaning when He inversely told the Pharisees that they "[shut up the kingdom of the heavens before men](#)".<sup>53</sup> When the Pharisees taught the traditions of their elders, they obstructed men from true obedience to Yahweh God and His commandments! Christ said that the Pharisees rendered void the Word of Yahweh by their tradition (Mark 7:13), and today, the so-called churches do the same with the traditions of their church elders. These vain institutions may shut up the gates, but when our people turn back to Yahweh God, those gates will surely be opened.

We can therefore infer that where Christ declares "[the Kingdom of Yahweh has neared!](#)", He is also pointing to the fact that the blueprints for the Kingdom are being established in the good message. Through Christ's example and His Gospel, the children of Israel may learn how to love their God and their brethren, putting themselves last for the sake of their brothers and sisters. This is how the Kingdom of Yahweh God becomes manifest. We must work tirelessly towards that day!

**1:16 And passing by the sea of Galilaia He saw Simon and Andreas the brother of Simon casting around nets in the sea, for they were fishermen. 17 And Yahshua said to them "Come after Me, and I shall make you to be fishers of men!" 18 And immediately leaving the nets they followed Him. 19 And going on a little He saw Iakobos the son of Zebedaios and Iohannes his brother and those in the vessel repairing the nets, 20 and right away He called them. And leaving Zebedaios their father in the vessel with the hired hands, they departed after Him.**

This account is also recorded at Matthew 4:18-22, in a way very similar to how it's presented here in Mark. It's also found at Luke 5:1-11, where it is described in much greater detail.

The calling of these four apostles by the Sea of Galilee is recorded as occurring before the healing of Peter's mother-in-law in the gospels of Matthew and Mark, yet it is placed afterward in Luke. It's worth remembering that Luke was not an eyewitness to these events but compiled his gospel from various sources. Peter, however, was present as it happened, and Matthew aligns with Peter's ordering here in Mark.

These discrepancies actually add to the credibility of the gospels, demonstrating that they are not simply copies of one another. We will now read the account one verse at a time:

**1:16 And passing by the sea of Galilaia He saw Simon and Andreas the brother of Simon casting around nets in the sea, for they were fishermen.**

This is not the first calling of Peter and Andrew; as seen in John's gospel, both men were called by Christ the day after His immersion. Evidently, Peter, Andrew, and the sons of Zebedee had temporarily returned to their vocations for one reason or another at this time.

Peter and Andrew, along with Philip, were from the town of Bethsaida,<sup>54</sup> a name derived from Hebrew meaning "[house of fish](#)." It is therefore likely that this calling was near Bethsaida, and Capernaum was nearby, where we see Christ and His students travel to in the following account of this chapter.

We know that at least six of the apostles were fishermen. Here in Mark, we see Peter, Andrew, and the sons of Zebedee fishing with their nets. In John's final chapter, Thomas and Nathanael (possibly Simon the Kananian) are fishing with Peter and John, along with two other unnamed students. If these two were also apostles, this would mean that eight of the twelve apostles were fishermen. If we conjecture that Phillip was a fisherman considering he was also from Bethsaida and called shortly after Peter and Andrew, then that would bring us to nine out of twelve. (In counting to twelve, we reckon the tentmaking Paul rather than Judas, whose "profession," as John notes, was thievery.<sup>55</sup>)

There is an important lesson in so many of the apostles being fishermen. Yahweh chooses the "[low born](#)" of society to put to shame those who think themselves wise or important, as Paul explains in his epistle to the Corinthians:

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<sup>53</sup> Matthew 23:13

<sup>54</sup> John 1:44

<sup>55</sup> John 12:6

**1 Corinthians 1:27-29** But Yahweh has chosen the foolish of the Society, in order that He disgrace the cunning; and Yahweh has chosen the feeble of the Society, that He disgrace the strong; and the low born of the Society, and the despised, Yahweh has chosen: those that are not in order that He may annul those that are; so that not any flesh shall boast in the presence of Yahweh.

The Sadducees, along with the elders and scribes, looked down on Peter and John, the son of Zebedee, seeing them as “**unlearned and unskilled men**” (Acts 4:13). (Even Christ was viewed with similar incredulity [John 7:15].) Yet, the confidence of the adversaries proved hollow, because today we can echo Paul’s words: “**Where is the disputer of this age?**”<sup>56</sup> The Sadducees, now in eternal darkness, have faded away, while the light of the Gospel has long been spread among the children of Israel, thanks to the actions of these humble fishermen whom Yahweh guided through the Spirit.

If Yahweh were to choose the strong, they might foolishly think to boast in their own supposed power. But when the weak are chosen, they know full well that their success comes from Yahweh alone, and they gratefully boast in Him with resounding joy as a witness for their brethren. This serves as a testimony for all who pursue any endeavor: whatever we do - whether we succeed or fail - is according to Yahweh’s will. Thus, the success of these fishermen against all odds magnifies the Almighty, as “**the power is perfected in weakness.**”<sup>57</sup>

The vessels from which Peter, Andrew, and the sons of Zebedee fished were not accredited, state-sponsored institutions. Nor did Christ bestow titles or PhDs when He named the twelve on the Mount of Olives. That is not what wisdom is, rather Yahweh “**makes foolish the wisdom of this society**”<sup>58</sup> True wisdom is found in the fear of God and a love of His commandments, which all hang upon the love of Him and of Kin, and therefore as Solomon said the “**thought of education is love.**”<sup>59</sup>

As it is written in the 19th Psalm: “**The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.**”<sup>60</sup>

It is through Yahweh’s wisdom that we in Christian Identity can recognize the foolishness of society and understand how much better it is to be a humble man who fears God. Continuing with Mark, we’ll see that the vocation of Peter, Andrew, and the sons of Zebedee as fishermen is also representative of something greater:

**1:17 And Yahshua said to them "Come after Me, and I shall make you to be fishers of men!"**

Christ is alluding to the prophecy of the fishers found in the book of Jeremiah, and we should read from it in order to understand where we are today:

**Jeremiah 16:15-16** But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them [Israel]; and after will I send for many hunters, and they shall hunt them [Israel] from every mountain, and from every hill, and out of the holes of the rocks.

In Jeremiah, we see a prophecy of the ultimate gathering of the children of Israel in Christ from the four winds. Yet, we also read that Yahweh would first send for fishers and then for hunters before that day. Therefore, we can interpret the periods of the fishers and hunters as two distinct ages that precede the final gathering.

Those whom the apostles "fished" in their nets were, as Jeremiah describes, the scattered tribes of the children of Israel - the very tribes Paul said the Gospel was for when he testified before Agrippa.<sup>61</sup>

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<sup>56</sup> 1 Corinthians 1:20 [...]

<sup>57</sup> 2 Corinthians 12:9 [...]

<sup>58</sup> 1 Corinthians 1:20 [...]

<sup>59</sup> Wisdom 6:17 [...]

<sup>60</sup> Psalm 19:7

<sup>61</sup> Acts 26:7

Therefore, the age of the fishers began here with the calling of the apostles and unfolded as the Gospel spread to all the lands where the children of Israel had migrated to and were dispersed.

The fishing of scattered Israel was a gradual process. Although the Gospel spread swiftly in its early days, it wasn't until the 14th century that the very last pagan Israelites in Europe turned from their vanities and back to Yahweh God in Christ. At this point, the "[mystery of the Anointed](#)" was "[complete](#)",<sup>62</sup> for as all of Europe embraced the Gospel, it actually revealed them as the children of Israel just as the prophets foretold. This is what Simeon was referring to, when he testified that Christ was for the "[revelation of the nations](#)."<sup>63</sup>

The nations were revealed, and there wasn't a single White European unaware of the Gospel. So, what purpose would remain for fishing? The nets were set aside, and soon after would come the spades.

With the hunters, we see a pursuit of the same people whom the fishers sought, but this time they are searched out in the "[holes of rocks](#)," symbolizing the archaeology that demonstrated Europeans to be descendants of the children of Israel. In the 19th century, men like Sir Henry Layard initiated this endeavor, and the discoveries since then have substantiated the testimony of Scripture concerning the children of Israel at every turn.

It was the work of the hunters that planted the seeds for today's third ministry of Elijah, also known as Christian Identity, prophesied to "[turn the hearts of the children to their fathers](#)."<sup>64</sup> This ministry is growing, not by might or power, but through the Spirit of Yahweh God. Indeed, how could we have comprehended our history without these discoveries which the hunters made in the holes of the earth? We stand on their shoulders and tirelessly work to awake our brethren to their identity, as much as Yahweh allows. As it is written in Isaiah: "[And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out \[hunted\], A city not forsaken](#)."<sup>65</sup>

Immediately following that in Isaiah prophecy is one concerning the Second Coming, so we should keep that in mind as Yahweh guides us towards the fulfillment.

We should indeed be cautious of anyone still attempting to be a fisher in the age of the hunters. Since all of Israel has been aware of the Gospel since the 14th century, who remains to be fished? Any new fish entering the net must be among the "bad fish" Christ alluded to - those from the bastard races who are outside of the covenant:

**Matthew 13:47-50** [Again, the kingdom of the heavens is like a net having been cast into the sea and it gathers from out of every race, which when it is full, bringing up upon the shore and sitting they gather the good ones into vessels, but the rotten ones they cast out. Thusly it shall be at the consummation of the age, the messengers shall go out and they shall separate the wicked from the midst of the righteous and they shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth!](#)

Christ admonished the Pharisees for going about *the sea* in search of converts,<sup>66</sup> a practice that went against Yahweh's law,<sup>67</sup> as Christianity is not a religion that can be converted to but rather a covenant which one is born under. Following in the footsteps of the Pharisees, many churches today pull in "bad fish" from accursed lands such as Haiti and the Philippines. Only sleeping dogs unable to bark would gather such fish into their nets.<sup>68</sup>

The promise is clear: the bad fish races will not be accepted, nor will they merely be cast back into the sea, rather they are destined for the furnace of fire. The bad fish races no longer have any purpose as tools of chastisement once the education is complete, and they cannot be allowed to remain, as their very existence is an offense.<sup>69</sup>

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<sup>62</sup> Revelation 10:7

<sup>63</sup> Luke 2:32

<sup>64</sup> Malachi 4:6

<sup>65</sup> Isaiah 62:12

<sup>66</sup> Matthew 23:15

<sup>67</sup> Deuteronomy 23:2-3, Exodus 19:6, et al

<sup>68</sup> Isaiah 56:9-12

<sup>69</sup> Genesis 1:24 [bastards are not *kind after kind*], Matthew 13:41, et al

Peter was called to be a fisherman for Yahweh, and he faithfully followed his Master's instructions. He went "[only to the lost sheep of the house of Israel](#)",<sup>70</sup> and wrote to lost sheep who were scattered and sojourning in lands like Pontos, Galatia, Cappadocia, Asia Minor and Bithynia.<sup>71</sup> As for the bad fish races, Peter said they were "[born as natural irrational animals into destruction and corruption](#)",<sup>72</sup> and he never once brought them into the net. In doing so he followed Christ, who said "[Come after Me](#)"

### **1:18 And immediately leaving the nets they followed Him.**

As Peter later says in this gospel, "[Look, we have left all things and have followed You!](#)"<sup>73</sup> The willingness of Peter and his brother Andrew to leave everything behind reflects the inherent nature of Israelite sheep, eager to seek out their Shepherd.

We will once again turn to the 95th Psalm, which has indeed become a favorite for this presentation:

**Psalm 95:7-8** [For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:](#)

The people of Yahweh's pasture and the sheep of "[His hand](#)" are none other than the children of Israel, whom Christ expressly stated He came for: it is they who are held in His hand and the hand of His Father (John 10:28-29). In the "[Today](#)", the "[time being fulfilled](#)" - sheep like Peter and Andrew heard "[His voice](#)" calling, "[Come after Me, and I shall make you fishers of men!](#)" Unlike those in the wilderness who looked at what they left behind in Egypt, Peter and Andrew did not "[harden their hearts](#)" but left everything behind to follow Christ. The ordering of the accounts in Mark's gospel helps us compound these scriptures.

We will now see identical intrinsic character in the sons of Zebedee, who are just as eager to follow after their Shepherd.

### **1:19 And going on a little He saw Iakobos the son of Zebedaios and Iohannes his brother and those in the vessel repairing the nets**

We mentioned earlier how this account is longest in Luke, who alone describes the miracle which had resulted in the bursting of the nets. This explains why we find the sons of Zebedee here, mending their nets, even though the miracle itself isn't detailed in Mark. Perhaps the miracle was prophetic of how successful the Gospel would be, with the nets metaphorically "bursting" at the advent of the age of the hunters.

Iakobos here is the younger James, and it's certainly curious that the name Jacob was much later translated as James in relatively recent translations, a choice that has prompted much debate but has little clear justification. The name of John and Jacob's father, Zebedee, means "[gift of Yahweh](#)." The name John means "[Yahweh has been gracious](#)", and Jacob literally means "[heel-catcher](#)" or "[heel-holder](#)", but more implicitly refers to a supplanter.<sup>74</sup> Paul explained to the Ephesians that the *grace* (favor) they received was a *gift* (2:8), and it is evident in the law and prophets that *victory* over our enemies is also a *gift* for the benefit of the promises to the fathers. (Deut 9:4-5)

The sons of Zebedee were evidently quite young, with John being the younger of the two. It's possible that Peter was relatively close to their age, given that they were fishing together, and while many may habitually picture Peter as an elderly man in these accounts, this impression is mainly due to the popular church cliché.

I personally doubt that any of the apostles were older than thirty (the age of their Teacher). Peter may have well been the oldest among the twelve, after all, he is the only one recorded as having a wife at

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<sup>70</sup> Matthew 15:24

<sup>71</sup> 1 Peter 1:1

<sup>72</sup> 2 Peter 2:12

<sup>73</sup> Mark 10:28

<sup>74</sup> Genesis 27:36

the time and paying taxes,<sup>75</sup> (interestingly Yahshua instructed Peter to go and pay the tax for both of them but made no mention of the eleven, though this is possibly because the tax collectors were only approaching known residents of Capernaum, and Christ settled in that town<sup>76</sup> and Peter had a house there).

We should also not forget that Peter quickly took initiative after Christ's ascension and "[strengthened his brethren](#)", before having that role transition over to James the brother of Christ.<sup>77</sup> Peter's impetuous and stubborn nature in the Gospel also reflects the vigor and intensity of youth, as does the label *boanerges* (sons of thunder), which Christ put upon the young sons of Zebedee.<sup>78</sup>

All of the apostles were likely quite young, but John, the son of Zebedee, was certainly the youngest. He laid his head upon Christ's chest during their last Passover with Him, a gesture only socially acceptable for a beardless youth.<sup>79</sup> If John had no facial hair even by the end of Christ's ministry, then here, closer to the beginning, he may have been only twelve or thirteen or so years old! Later in the Gospel, the mother of the sons of Zebedee speaks rashly on behalf of both her sons in an embarrassing moment, and because she speaks on his behalf it suggests that Jacob was not much older than John.<sup>80</sup>

**1:20 and right away He called them. And leaving Zebedaios their father in the vessel with the hired hands, they departed after Him.**

John, Andrew, and Peter were all called the day after Yahshua's immersion. John and Andrew were students of John the Baptist, and Peter likely was as well, along with most if not all of the other apostles. It's reasonable to imagine that Jacob, the son of Zebedee, was also present on that day. So, once again, this is not their first calling.

We see that the sons of Zebedee share the same zeal as Peter and Andrew, and with that in mind, let's revisit Peter's words which we cited earlier, this time continuing and reading Yahshua's response:

**Mark 10:28-31** Petros began to say to Him: "Look, we have left all things and have followed You!" Yahshua said: "Truly I say to you, there is no one who has left house or brother or sister or mother or father or children or farm because of Me and because of the good message, if he should not receive a hundred-fold now at this time houses and brothers and sisters and mothers and children and farms - along with persecutions - and in the age which is coming eternal life! But many first shall be last and the last first."

Indeed, those who leave their family for the sake of Christ gain "[now at this time](#)" a greater family in Christian brotherhood. As Christ said, "[he who should do the will of Yahweh, he is My brother and sister and mother!](#)"<sup>81</sup> We're only mentioning this since it's a good opportunity to discuss the issue, but it's probable that Zebedee's father supported his son's decisions, as their mother is recorded as having believed in Christ later in the Gospel.<sup>82</sup>

It is only here in Mark that we see Zebedee had "[hired hands](#)" with him, so these boys were not leaving their father without help. The fact that Zebedee could afford hired workers suggests he was possibly slightly wealthier than the average fisherman, like a small businessman.

Borrowing Paul of Tarsus' words, the mode of our former life should certainly be regarded as refuse along with all of its uncertain riches, that we would gain Christ.<sup>83</sup>

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<sup>75</sup> Matthew 17:24-27

<sup>76</sup> Matthew 4:13, 9:1

<sup>77</sup> Luke 22:32

<sup>78</sup> Mark 3:17

<sup>79</sup> John 13:25, 21:20

<sup>80</sup> Matthew 20:21

<sup>81</sup> Mark 3:35

<sup>82</sup> Matthew 20:21

<sup>83</sup> Philippians 3:8

Yahshua walked along the Sea of Galilee and called these men, but He does not need to physically approach us in our homes for us to make the same type of sacrifice. Christians should be eager to forsake everything in their life for the sake of the Gospel, which often includes family and so-called friends who are reluctant to accept the Gospel's racial message. One mark of a true Christian is that a sword has passed between themselves and their former relations.<sup>84</sup> If they are not persecuted or enduring loss, then they have almost certainly made some sort of compromise with society. If we are unwilling to bear our crosses each day, then what are we even doing? Don't we care enough to sell our things and purchase the field which contains a pearl? This life is only temporary, but the next will abide for the ages. We seek to please our Master, not men, and because all of Israel is saved we know with confidence that we will see our family again, and we know that they will bend their knee and bask in the glory of the same Sun.

As Christ's words are recorded in Matthew's gospel,, "He loving father or mother above Me is not worthy of Me, and he loving son or daughter above Me is not worthy of Me. And he who does not take his cross and follow behind Me is not worthy of Me. He seeking his life shall lose it, and he losing his life because of Me shall find it."<sup>85</sup>

Christ proclaimed that "The time is fulfilled, and the Kingdom of Yahweh has neared! Repent and have faith in the good message!", and the apostles hearing His voice did not harden their hearts as in the day of the wilderness, they left everything behind. Many of our ancestors looked back at Egypt, but their mistake was for our education today, as Christ said: "No one laying a hand upon the plow then looking to the things behind is ready for the Kingdom of Yahweh."<sup>86</sup>

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**Published:** November 10<sup>th</sup>, 2024

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<sup>84</sup> Matthew 10:34-39

<sup>85</sup> Matthew 10:37-39

<sup>86</sup> Luke 9:62