

# Mar 16:14-20 The Great Commission, Patterned after Moses and the Exodus

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## Introduction

Fittingly, this is the final chapter of the book of Mark which has the sub-heading of “The Great Commission”. A most important topic because it determines what our spiritual to do list must incorporate. I wrote this article when I was trying to better understand Pentecostalism and things like “speaking in tongues” (see below Mar 16:17 where it says “speaking in a new tongue”).

### Mar 16:14-20 The Great Commission – signs of believers are casting out devils and speaking with a new tongue

<sup>15</sup> Afterward he appeared unto the eleven as they sat at meat, and upbraided (*oneidezō* <sup>G3679</sup> reprimanded) them with their unbelief and hardness of heart (*sklerokardia* <sup>G4641</sup>)<sup>A</sup>, because they believed not them which had seen him after he was risen. <sup>15</sup> And he said unto them,

Go ye into all the world, and preach the gospel to every creature.<sup>B</sup> <sup>16</sup> He that believeth and is baptized shall be saved (*sozo* <sup>G4982</sup>);<sup>C</sup> but he that believeth not shall be damned.<sup>D</sup> <sup>17</sup> And these signs (*semeion* <sup>G4592</sup>)<sup>E</sup> shall follow them that believe; In my name<sup>F</sup> shall they cast out devils (*daimonion* <sup>G1140</sup>);<sup>G</sup> they shall speak with

<sup>A</sup> A hardened heart is associated being stiffnecked. It is an allusion to a stubborn ox that will not submit to his yoke (the Torah). See Word-Study-G4641-sklerokardia-hardened-heart, article #[887](#).

<sup>B</sup> The Gospel is salvation, but 1) salvation from what; 2) for whom and 3) for what purpose. See Salvation-Theology-of-Antinomian-Christianity-A-Critique, article #[591](#). Maybe also see Mar-16-15-preach-the-gospel-to-every-creature, article #???

<sup>C</sup> More like return, *shuv* <sup>H725</sup> (as in *tesuva*). See Word-Study-H7725-shuv-return-G4982-sozo-saved, article #[451](#).

<sup>D</sup> Ibid. See above footnote and associated article

<sup>E</sup> Are these new signs utterly and completely disconnected from the **Old Testament**? Read on and see.

<sup>F</sup> **In my name**: See below “Exo 3:13-15 Moses asks of God what is thy name”. The authority is the promise YHVH gave to Abram back in Gen 15. The ability to articulate effectively one’s authority seems far more compelling than some supposed mystical

new tongues <sup>H, I</sup> 18 They shall take up serpents; (*ophis* <sup>G3789</sup>) <sup>J K L</sup> and if they drink any deadly thing (*thanasimos* <sup>G2286</sup>), <sup>M</sup> it shall not hurt them; they shall lay hands on the sick (*arrhostos* <sup>G732</sup>), and they shall recover. <sup>N</sup>

<sup>19</sup> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. <sup>20</sup> And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs (*semeion* <sup>G4592</sup>) following. Amen.

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incantation of our Heavenly Father's name. Convincing yourself that saying some magical words to solve your problem spirit indenture strikes me as demeaning to YHVH, and, ironically, is belittling it or, if you will, taking his name in vain.

<sup>G</sup> **Cast out devils.** They will cast them out because they won't fear them and won't feel compelled to pay tribute to them. See Word-Study-H7700-shed-devils-G1140-daimonion-devil, article #[453](#) #Deu 32:15-19: They sacrificed unto devils, not to Elohim; to gods they knew not, #Psa 106:37: they sacrificed their sons and their daughters unto devils.

<sup>H</sup> **New Tongues (word stud).** See Word-Study-G1100-glossa-tongues, article #[857](#).

<sup>I</sup> **New Tongues:** Is this new tongue, this new language, a bunch of Babel disconnected from the bible of Mark's witness (the Old Testament) where one person says an incoherent thing and another somehow interprets the gibberish? Is this being said so that 1900 years a new religion can be formed called Pentecostalism, or is the new language a language that speaks of authority and how to become sovereigns like a nation of Priests and Kings requires? Successful, happy and wealthy people think different and therefore must necessarily cause them to speak differently. This is so because your words are markers that dictate your future walk. Speaking the *lingua franca* of law is what ails the children of Israel if Moses can deliver and if Israel can receive and believe the message. I suggest that this "Sovereign Speak" is the new language that Yeshua is speaking of in his "Great Commission" that was given to his disciples who in turn spread to the Lost Sheep of the House of Israel.

<sup>J</sup> *ophis* <sup>G3789</sup>, see Word-Study-G1404-drakon-dragon-and-G3789-ophis-serpent article #[669](#), and Word-Study-H8577-tanniyn-tanniym-dragons-serpents-whales-monsters-oh-my, article #[671](#).

ToDo: keep this? → "An idiomatic term, meaning believers shall be able to "handle their enemies"... Source RSTNE FN 4791

<sup>K</sup> See below "Exo 4:1-13 Miraculous Signs through Moses".

<sup>L</sup> **Compare with Luk 10:19 – power to tread on serpents, power over the enemy**

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

<sup>M</sup> **deadly drink.** This reminds me of Num 5:11-31 which is about the laws regarding the jealous husband. The woman is charged with adultery and is given a test do drink bitter water. This is very symbolic of the House of Israel who got the Bill of Divorce from YHVH because they went out "a whoring around with other god. See "Numbers-5-19-to-22-the-priest-charges-the-suspected-adulterous-woman-by-an-oath" article # [799](#).

Similar to **Exo 32:20** (see Exo-32-15-to-34-26-Vayifen-Vayered-Moshe-Moses-Turned-and-Went-Down, article #[1049](#))...

And he took the calf which they had made, and burnt *it* in the fire, and ground וַיִּטֹּחַ <sup>vai-yit-Chan</sup> *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

see Exo-32-15-to-34-26-Vayifen-Vayered-Moshe-Moses-Turned-and-Went-Down, article #[1049](#).

<sup>N</sup> **shall lay hands on the sick and they shall recover:** Moses doesn't lay his hand on the sick to recover them but consider this, he put's his **hand** in his bosom and it became **leprous (sick)** and then does it again and it's **recovered** to its original covers condition and so is healed. See below "Exo 4:6-9 Moses' hand is leprous".

## Exodus chapter 3 & 4

### Exo 3:13-15 Moses asks of God, what is his name so when the children of Israel questions his authority he can respond effectively

Excerpt from Exo 4:1- Exo-03-to-4-13-Moses-and-the-Burning-Bush, article #999.

<sup>13</sup> And Moses said unto God,

“Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers <sup>o</sup> hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?”

<sup>14</sup> And God said unto Moses,

“I AM THAT I AM”: (אֶהְיֶה <sup>Eh-Yeh</sup> אֲשֶׁר <sup>Asher</sup> אֶהְיֶה <sup>Eh-Yeh</sup>)

and he said,

“Thus shalt thou say unto the children of Israel, ‘I AM אֶהְיֶה hath sent שְׁלַחְנִי me unto you’.”

### Exo 4:1-5 Moses’ rod is turn into a serpent

Excerpt from Exo 4:1- Exo-03-to-4-13-Moses-and-the-Burning-Bush, article #999.

<sup>1</sup> And Moses answered and said,

“But, behold, they will not believe me, nor hearken unto my voice: for they will say, YHVH hath not appeared unto thee.”

<sup>2</sup> And YHVH said unto him,

“What is that in thine hand?”

And he said,

“A rod ( מִטָּה <sup>mat-the</sup> ).”

<sup>3</sup> And he said,

“Cast it on the ground ( אֶרְצָה <sup>Ar-tzah</sup> ).”

And he cast it on the ground, and it became a serpent ( לְנַחֵשׁ <sup>le-na-Chash</sup> ); and Moses fled from before it.

<sup>4</sup> And YHVH said unto Moses,

“Put forth thine hand, and take it by the tail.”

And he put forth his hand, and caught it, and it became a rod in his hand: <sup>5</sup> That they may believe that YHVH God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

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<sup>o</sup> The God of their father’s is Abram who was promised by God that he would bring them out of Egypt (Gen 15:13-14)

## Exo 4:6-9 Moses' hand is leprous

<sup>6</sup> And YHVH said furthermore unto him,

“Put now thine hand into thy bosom. “

And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. <sup>7</sup> And he said,

“Put thine hand into thy bosom again.”

And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

<sup>8</sup> “And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. <sup>9</sup> And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.”

## Exo 4:10-17 Moses complains he is slow of speech

Excerpt from Exo 4:1- Exo-03-to-4-13-Moses-and-the-Burning-Bush, article #999 and Exo-04-14-to-6-1-VaYeled-Moshe-Then-Moses-Departed article #1001.

<sup>10</sup> And Moses said unto YHVH,

“O my LORD (יְיָ אֱלֹהֵי), I am not eloquent (אִישׁ דְּבָרִים <sup>ish de· va· Rim</sup>), neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.”

<sup>11</sup> And YHVH said unto him,

“Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I YHVH? <sup>12</sup> Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.”

*Aaron is appointed to assist him.*

<sup>13</sup> And he said,

“O my LORD (יְיָ אֱלֹהֵי), send, I pray thee, by the hand of him whom thou wilt send.”

<sup>14</sup> And the anger <sup>P</sup> of YHVH was kindled against Moses, and he said,

“Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. <sup>15</sup> And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach (וְהוֹרִיתִי <sup>ve· ho· rei· Ti</sup>)”

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<sup>P</sup> YHVH is angry because ultimately Moshe doesn't believe that YHVH will do what He said He will do! This is the essence of faith and belief. If, per Num 12:3 Moshe was the most meek man on the face of the earth then I must ask what does that word mean, because what is described here is not flattering. I've always understood the meaning to be pliable, as in you allow yourself by YHVH to be pliable how is this a characteristic of Moshe? I argue he became meek/pliable, but I don't see it here.

See Exo-03-11-to-4-13-The-5-Responses-by-Moshe-to-YHVH, article #679.

)<sup>Q</sup> אַתָּה<sup>R</sup> you what ye shall do. <sup>16</sup> And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. <sup>17</sup> And thou shalt take this rod <sup>S</sup> (הַמַּטֵּה <sup>ham·mat·Teh</sup>) in thine hand, wherewith thou shalt do signs (הָאֵתוֹת <sup>ha·'ot·Tot. signs</sup>).”<sup>T</sup>

## Summary

In regards to the Great Commission, I must say I’m quite pleased with this illusion that traces back to the Exodus of Israel as it speaks to the cyclical patterns that are found throughout scripture. The children of Israel being lead by Moses out of the land of bondage to Mt. Sinai where they covenant with YHVH is...well...very cool. The pattern of Israel struggling to remain independent of the world so she can do her function as a nation of Priests and Kings is an ongoing one. It was applicable to the disciples of Yeshua 2,000 years ago as the House of Israel found herself in the worst possible place she could be in (Divorced from YHVH), and it’s applicable today as Americans have lost their identity with Israel and the importance of the Mt. Sinai covenant.

<sup>Q</sup> **H3384** *yara* KJC<sup>82</sup> teach(ers)(ing)<sup>49</sup>, sho(o)t(ers)<sup>18</sup>, archers<sup>5</sup>, cast(eth)<sup>5</sup>, rain<sup>2</sup>, (instructed direct, inform, instructed, laid, showed, watered)1

See Word-Study-Tav-Vav-Resh-like-Torah, article [#403](#); and also [#399](#), [#388](#).

<sup>R</sup> ...“I will teach *etchem et taasun*”... there is actually two Strong’s #H853 that aren’t translated. See e-Sword notes below.

<sup>S</sup> YHVH is telling Moses to “take this rod” Which rod? The one Moses (presumably) came with, or a special one given to him by YHVH “wherewith thou shalt do signs”?

<sup>T</sup> Because of the complaint by Moshe, YHVH puts a religious man in between himself and YHVH. The point is that the priest of Aharon was not YHVH's initial plan, but came to be as a result Moshe's persistent arguing and complaining. Isn't this the subject matter of Hebrew that everybody misses. If it is true that the book of Hebrew is about removing this layer (the Aharonic Priesthood) away from us, then, I would argue, we can draw closer to YHVH.

**You get the government you deserve.** It's interesting that when YHVH wanted to draw close to the nation of Israel, they freaked out and made Moshe the intervener <sup>Exo 19:18</sup>. In defense of Moshe, he is simply reflecting the attitude and disbelief of Israel.

## Other

See The-Great-Commission-is-to-Teach-Torah, article #253.

See Exo-18-to-19-06-Yithro, Haftorah Isaiah chapter 6 – Isaiah's Vision and Commission Article #1025.

## Figure

