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## AIM

To demonstrate the fundamental distinction between “Signs and Wonders” and the “New Testament Charismata,” and the implications of this distinction.

## APPROACH

For maximum clarity, the author has divided the subject matter into three parts, and included an appendix for addition clarification.

In part one, the author will examine the usage and theological significance of “signs,” of “wonders,” and of “Signs and Wonders” in the Old Testament and New Testament. The author will examine the theological significance of the New Testament Charismata, and offer a summery conclusion.

In part two, the author will illustrate the distinctions made in part one, by examining the charismata of healings and miracles, and then offer a summary conclusion.

In part three, the author will propose an application of the paper’s findings to the contemporary theological scene.

In the appendix, the author will offer a brief perspective on Heb. 2:4, I Cor. 13:8-12, and tongues, based upon the perspective adopted in this paper.

## PART ONE: SIGNS AND WONDERS

### I. SIGNS

#### A. Old Testament Usage of “Sign”

The Hebrew word for “sign” is *hōthe*. *Hōthe* appears over eighty times in the Old Testament, almost half of which are in the Pentateuch. Generally, its usage “aims at conceptual clarification by means of impressions.”<sup>1</sup> These clarifications are designed to inform, and the impressions used are normally miraculous.<sup>2</sup> In other words, a miracle designed to communicate. In fact, “most of the eighty occurrences of *hōthe* refer to miraculous signs,”<sup>3</sup> which are designed to communicate a divine message,<sup>4</sup> or give divine credentials to an individual.<sup>5</sup>

#### B. New Testament Usage of “Sign”

The Greek word for “sign” is *sāmeion*. *Sāmeion* in the New Testament corresponds very closely to *hōthe* in the Old Testament. In Fact, the LXX usually uses *sāmeion* as a translation for “*hōthe*.”<sup>6</sup> One of the most significant features of

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*sāmeion* in the New Testament, in contrast to the *hōthe* in the Old Testament, is its emphasis on being a visual, divine authentication for an individual.<sup>7</sup> However, *sāmeion* can be used in a broader sense.<sup>8</sup>

## II. WONDERS

### A. Old Testament Usage of “Wonders”

The Hebrew word for “wonder” is *mōpheth*. *Mōpheth* appears over thirty times in the Old Testament. Generally, it signifies “that which causes astonishment or terror.”<sup>9</sup> The author of this astonishment or terror is always God, and in this sense, *mōpheth* is tied in with the doctrine of revelation (cf. I Chr. 16:12; Psa. 105:6).<sup>10</sup>

### B. New Testament Usage of “Wonders”

The Greek word for “wonders” is *tēras*. Interestingly, *tēras* always appears in combination with *sāmeion* in the New Testament.<sup>11</sup> The significance of *tēras* in the New Testament and its role in combination with *sāmeion* we will examine shortly.

## III. SIGNS AND WONDERS

### A. Old Testament Usage of “Signs and Wonders”

This combination plays a significant role in Old Testament Hebrew. *Mōpheth* is combined with *hōthe* in 18 out of its 36 occurrences. As to the significance of their combination, Kittel writes,

The nature of their combination suggests that the words have a common reference which they reflect differently. Analysis of material shows that in fact they both relate to an event or factor which falls outside the realm of the ordinary and which thus demands attention and consideration. *Mōpheth* puts the whole stress on the knowledge which what is thus designated either mediates or is designated to mediate.<sup>12</sup>

Scripture clearly supports Kittel linking “signs and wonders” to the doctrine of revelation. In order to demonstrate this, we will survey three uses of “signs and wonders” in the Old Testament.

First, the miraculous events surrounding the Exodus are commonly referred to as “signs and wonders,”<sup>13</sup> and represent the most spectacular revelation of God’s

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power in and among His people in the Old Testament. In particular, Moses is singled out as God's agent in this revelation (cf. Exo. 7:3-5; Deut. 34:10-12; Psa. 105:26). In this first instance, therefore, "signs and wonders" act as a sort of comprehensive label describing all of God's miraculous activity surrounding the Exodus.

Second, there are two events in the life of Daniel that are referred to as "signs and wonders." His interpretation of Nebuchadnezzar's dream with the results that followed (Dan. 4:2-3), and Daniel's escaping the lion's den (Daniel 6:27). Both of these events are clearly tied to the doctrine of revelation. In the former case, there was a revelatory dream of Nebuchadnezzar (Dan. 4:5), then a revelatory interpretation given by Daniel (Dan. 4:19-27), then the actual fulfillment of the dream (Daniel 4:28-237). It is of interest to note that all of these events are simply given the label "signs and wonders." The latter case of Daniel in the lion's den can also be linked to the doctrine of revelation. This can be seen through the events leading up to Daniel being thrown in the lion's den, and his subsequent release. For clearly, God was revealing Himself as Daniel's protector and as the one true God to be worshiped, and this was precisely the result (Dan. 6:26-28). Again, "signs and wonders" function as a sort of label over this whole process.

Third, there is an event in the life of Isaiah which is called a "sign and wonder" (Isa. 8:18). Here "signs and wonders" refers to Isaiah's prophecy concerning his son (cf. Isa. 7:10-16 with 8:3-4). Of course, this prophecy also finds a second fulfillment in the birth of Christ (Mat. 1:22-23). Again, "signs and wonders" in the context are tied directly to the doctrine of revelation in that Isaiah and his children are to be a "sign and wonder" to Israel. God is communicating through Isaiah and his children to Israel. Again, there are several events labeled under "signs and wonder."

In the above examples, "signs and wonders" are used as a sort of label, or catch phrase for God's revelation through an individual. In the process, both the message and the messenger are given a sort of divine stamp of approval. Therefore, in conclusion, the combination of "signs and wonders" in the Old Testament acts as an authentication stamp upon a revelatory message and messenger.

## **B. New Testament Usages of "Signs and Wonders"**

The New Testament writers use the combination of *sāmeion kai tērata* 16 times,<sup>14</sup> and according to Kittel, it "very obviously fulfills an indispensable function in the New Testament."<sup>15</sup> This function according to Alford, is the divine confirmation of human testimony.<sup>16</sup> In expanding the confirming role of *sāmeion kai tērata* in the New Testament, Kittel remarks,

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*Sāmeion kai tērata* is to be taken as a fixed expression on. Hence the two words combined here are not to be interpreted separately but as a unity. The usage of the Christian community is unmistakable here. An important point, as in the picture of Jesus in the Synoptics and Paul's view of an Apostle, is that the reference to the *sāmeion kai tērata* is to the credibility of the preacher.<sup>17</sup>

In this sense, the New Testament writers are clearly borrowing this phrase from the Old Testament authors. Thus, in order to understand the New Testament usage of the phrase, it is imperative to understand the Old Testament usage of this phrase. This has been observed to be an authentication stamp or label marking the revelatory message and its messenger. Therefore, one may detect the New Testament writers making a direct link between the accrediting nature of the miracles wrought by God in the Old Testament and the miracles that were taking place in their own day by Jesus and the Apostles.

That "signs and wonders" are an authenticating stamp by God upon a message and messenger can be determined by surveying the New Testament data. First of all, Acts 2:22 gives clear evidence to this usage. It reads, "Men of Israel, listen to these words; Jesus the Nazarene, a man accredited to you by God through miracles and wonders and signs, which God performed through Him in your midst, just as you yourselves know." Here, "signs and wonders" combined with "miracles" are clearly said to be the accreditation of Jesus' ministry.<sup>18</sup> Second, the Apostles performed "signs and wonders,"<sup>19</sup> and in so doing were accredited by God in 2 Cor. 12:12 and Heb. 2:4.<sup>20</sup> Third, Moses is referred to as having done "signs and wonders,"<sup>21</sup> which authenticated him. Fourth, Philip and Stephen are said to have done "signs and wonders,"<sup>22</sup> and while they are not specifically said to have been authenticated by "signs and wonders," the context in Acts 6 and 8 combined with the other 14 New Testament occurrences, certainly suggests that "signs and wonders" played an authenticating role in their ministries. Fifth, prophetically speaking, "signs and wonders" are going to serve as an authenticating stamp for false Christs and messiahs,<sup>23</sup> and of the Son of Perdition.<sup>24</sup> However, even though these "signs and wonders" are going to be false, they will unquestionably play an authentication role. Therefore, "signs and wonders" functions in the New Testament as an authenticating stamp for the messenger with his message.

## **IV. CHARISMATA**

### **A. The Old Testament Usage of Charismata**

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There is no Hebrew equivalent to the New Testament Charisma, in fact, *charisma* does not appear at all in the LXX.<sup>25</sup> The Charisma is strictly a New Testament concept.

## **B. The New Testament Usage of Charismata**

*Charisma* occurs 17 times in the New Testament, 16 of which are in Paul,<sup>26</sup> 1 of which is in Peter.<sup>27</sup> These occurrences may easily be grouped in categories: general uses and specific uses. In General, *charisma* refers to “the privileges granted to people of Israel (Rom. 11:29). The gracious gift of rescue from mortal danger (2 Cor. 1:11). The spiritual possession of the believer (Rom. 1:11)... The gracious gift of redemption (Rom. 5:15...Rom 6:23.)<sup>28</sup> In specific *charisma* refers to “the gift of an office, mediated by the laying on of hands (1 Tim. 4:14; 2 Tim. 1:6), to the power to be continent in matter of sex (1 Cor. 7:7), to the spiritual gifts in a specific sense (Rom. 12:6; 1 Cor. 12:4-31).<sup>29</sup>

For our purposes, we are concerned with *charismata* in the more specific sense of “spiritual gifts.” Furthermore, in order to avoid a lengthy discussion concerning endless details of the nature of the New Testament Spiritual Gifts, this paper will assume five basic theses. (1) The *charismata* is distinctly a New Testament phenomena, beginning with the birth of the New Testament church (Eph. 4:7-13; Acts 2), and ending with the completion of the church (Eph. 4:13; I Cor. 13:8-12).<sup>30</sup> (2) The Holy Spirit gives the *charismata* (1 Cor. 12:11). (3) A manifestation of the *charismata* is given to every member of the body of Christ {i.e. the Church} (I Cor. 12:7; Rom. 12:4-6; I Pet. 4:10). (5) Although Scripture does not list each individual *charismata* every time the subject is mentioned, Scripture very specifically categorizes the *charismata* into various sub-groups.<sup>31</sup> Therefore it is proper to observe the unity of the *charismata* and treat the subject as a whole. With these five theses in mind, a comparison can be made between the New Testament Charismata and “signs and wonders.”

## **V. Conclusion**

In conclusion, it seems best to make a distinction between “signs and wonders” and the New Testament Charismata. This distinction can be stated in at least three crucial areas.

First, there is a distinction as to when each is operative. “Signs and wonders” bridges both testaments. It is used in the Old Testament for Moses and a few others, and in the New Testament for Jesus, the Apostles, and a few others. On the other hand *charismata* is strictly a New Testament phenomena, even more, it is

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limited to the Church. Therefore, one would not want to say that Jesus had the *charismata*, as it has been defined.

Second, there is a distinction as to distribution. “Signs and wonders” was given to a few select individuals. The manifestation of the *charismata* on the other hand, is given to every member of the body of Christ.

Third, there is a distinction in purpose. “Signs and wonders” is a fixed expression for the divine authentication of a messenger and his message. The *charismata* on the other hand, is for the edification of the church.

Therefore, it is the contention of this author that there is a basic distinction between these two concepts. In maintaining this, there are two necessary points which need to be noted. First, the sign nature of the gift of Tongues is to be distinguished from “signs and wonders” on the general distinctions which have already been made.<sup>32</sup> Second, the Apostles are unique in history in that they were divinely authenticated by “signs and wonders,” and that they were part of the body of Christ, and therefore, were given a manifestation of the *charismata*. It is the contention of this author that because most scholars have not observed this fundamental distinction between “signs and wonders” and the *charismata*, particularly in the lives of the Apostles, but have tended to view the “signs and wonders” of the Apostles as manifesting a spiritual gift of healing, or some other *charismata*, that much confusion has resulted for the church down through the centuries concerning the miraculous working of God.

## **PART TWO: HEALINGS AND MIRACLES**

In this section, it is the aim of the author to demonstrate that the distinctions made in “Part One” in the lives of the Apostles. This will be accomplished by examining the *charismata* of healings and the *charismata* of miracles (1 Cor. 12:9-10), in contrast to *sāmeion kai tērata* healings and miracles.

### **I. HEALING**

It is the contention of this author that the New Testament presents three forms of divine healing. First, there are *sāmeion kai tērata* healings. These are literal, immediate, and miraculous healings performed in connection with the authentication of a messenger of God. Second, there are *charismata* healings. These healings are generally (though not exclusively) spiritual, emotional, or psychological healings. Third, there are miraculous (though not always immediate) healings in answer to prayer. The author will now examine each of these forms of healings.

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## A. Signs and Wonder Healings

The divine authentication of Jesus and his witnesses in the New Testament is directly tied to the miracles which they performed. In “Part One” these miracles were shown to be labeled by the New Testament writers as *sāmeion kai tērata*.<sup>33</sup> It is noteworthy that the majority of the *sāmeion kai tērata* wrought by Jesus and his witnesses were miracles of healing. In fact, in the lives of Jesus’ witnesses this is exclusively the case. Therefore, this author deems it appropriate to label the miraculous healings of Jesus and his witnesses as *sāmeion kai tērata* which authenticated their ministry. However, it needs to be pointed out that in the life of Jesus there were several non-healing *sāmeion kai tērata*, such as the calming of the storm, feeding of the five thousand, changing the water to wine, walking on water, cursing the fig tree, the miraculous catching of fish in John 21, and, of course, his post-resurrection appearances and ascension. These will be considered under the miracle *sāmeion kai tērata*.

## B. The Gifts of Healings

In the estimation of this author, *charismata himaton*, gifts of healings (1 Cor. 12:9), has been misunderstood by most evangelical expositors. The word used for “healing” in this context is *hiama*. It is used in the New Testament three times (1 Cor. 12:9, 28, 30), and its meaning is not explained. Most expositors have assumed its relationship to miraculous healing, however, this assumption cannot be substantiated. In order to demonstrate this, a somewhat detailed word study is necessary.

*Hiama* is related to *hiasis*, both of these nouns are related to the verb *hiaōmai*. This verb is the main word used in the New Testament for healing. It “occurs 26 times, of which 20 are in the Synoptic Gospels and Acts.”<sup>34</sup> It is used “literally” for physical miraculous healings, and “figuratively” for spiritual and emotional healings.<sup>35</sup> As was pointed out, *hiama* and *hiasis* are noun equivalents of the verb. The interesting point of consideration is that each of these nouns seems to follow one aspect of the verb. *Hiasis*, used only three times in the New Testament, all in Luke, is used for literal miraculous healings.<sup>36</sup> *Hiama*, on the other hand, has no definition for its three New Testament occurrences. However, it does occur ten times in the LXX, all of which follow in the figurative usage. It is used in 2 Chr. 36:16; Wis. 11:4; 16:9; Isa. 26:19; 58:8; Jer. 30:17; 33:6; and 46:11 for spiritual healing. It is used in Job 23:5 for an answer, and in Eccl. 10:4 for emotional healing. Therefore, in the LXX, it is strictly used in a figurative sense.

In addition to its three New Testament uses, and ten LXX occurrences, *hiama*, also has two notable secular usages. It is used in the heading, *Healings of*

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*Apollo and Asclepios* (Moulton & Milligan, 297). The heading was at the top of a list of cures which gave “therapeutical directions which were open to rational criticism.”<sup>37</sup> Some appear to be physical healing through the following of certain directions, and others appear to be more emotional in nature, however, none are miraculous. Another usage of it is on a gravestone epitaph, which refers to the resurrection of the individual.<sup>38</sup> This is the only miraculous usage of the word that this author has found. Therefore, based upon its prevailing usage in the figurative sense, it seems safe to say that the New Testament gifts of healings is primarily spiritual, emotional, or psychological healing.<sup>39</sup> It is worth noting, that this understanding of gifts of healings fits (1) the original language, (2) the edifying purposes of Charismata, (3) the non-spectacular nature of the other Charismata, (4) the current ministry of many individuals within the church, and (5) the distinction made between “signs and wonders” and *charismata* in “Part One.”

### **C. Healing in Answer to Prayer**

This type of healing is based primarily upon James 5:14-20. Here the exhortation is for the individual who is physically ill, to approach the elders of his church in order that they might pray for God to miraculously heal him. Now if the *charismata hiamatōn* were miraculous in nature, then this instruction from the leaders to pray is strange indeed, for the sick individual ought to seek out an individual with the “gifts of healings” for his healing (unless, of course, we think James is saying that all elders have the gifts of healing). However, with the “gifts of healings” understood as it has been presented here, then a clear consistent picture of healing in the New Testament church (and one that fits well today) emerges. Miraculous healing is to be sought by prayer (James 5), and emotional, spiritual, and psychological healings (1 Cor. 12:9), is to be sought from an individual who is gifted in that particular area (i.e. a counselor). As for “signs and wonders” healing, this is limited to God’s special authentication of a messenger with his message and is extremely rare even in Scripture.

## **II. MIRACLES**

In the opinion of this author, the so-called “gift of miracles,” has, like the “gift of healings,” been seriously misunderstood. In fact, the author will demonstrate that this gift is not even a reference to an individual working miracles, but rather to an energizing spiritual strength. However, for systematic clarity, the author will treat first the miraculous *sāmeion kai tērata*, second, the so-called “gift of miracles,” and third, miracles in answer to prayer.

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## A. Sign and Wonder Miracles

Here, the author is not concerned with healing *sāmeion kai tērata*, since those were discussed in the last section, but rather, is concerned with miraculous “signs and wonders” in the world of nature. For the most part, this type of “signs and wonders” seem to be limited to Moses, Elijah, Elisha<sup>40</sup> and Jesus. The Egyptian plagues under Moses, Elijah’s fire from heaven, Elisha’s swimming axe-head, and Jesus calming the storm are examples. All these are clearly spectacular “signs and wonders,” and were performed in connection with the divine authentication of their ministry.

## B. The Gift of Miracles

In the viewpoint of this author, the common translation of *ēnergēmata dunamēōn*, as “gifts of working of miracles,” is most unfortunate. This is true for several reasons. (1) The “words deriving from the stem *duna-* all have the basic meaning of ‘being able,’ of ‘capacity’ in virtue of ability... the stress falls on being able”<sup>41</sup> not the performance of miracles! (2) The word’s most common usage in secular literature is not connected with miracles but with natural abilities.<sup>42</sup> (3) While the term is used in the New Testament for the working of a miracle, it is more often used for a non-miraculous ability or power.<sup>43</sup> (4) When *ēnergia* is used with *dunamis*, it most often refers to God’s provision of Spiritual strength for the believer.<sup>44</sup> Therefore, one is not of necessity forced to read a miraculous element into this gift. In fact, it is more consistent with secular, and New Testament usage of *dunamis* to leave out the miraculous element.

This author prefers to translate the phrase as “gifts of energizing powers.” The proposed significance being much akin to the “gift of faith.” In other words, just as everyone is given a measure of faith (Rom. 12:3), but not all are given the “gift of faith” (1 Cor. 12:9), so likewise, all believers are given spiritual strength (2 Tim. 1:7), but not all are given the “gifts of energizing powers” (1 Cor. 12:10). This understanding is significant in light of Colin Brown’s description of *dunamis* having a “relative” and “absolute” use. He asserts that this word used “relatively” refers to an inherent ability or capacity to perform a task, and used “absolutely,” it refers to power given to work, or to carry something into effect.<sup>45</sup> The picture becomes clear. This gift is a spiritual capacity given to an individual to work, presumably in some sort of ministry.

This understanding of the “gifts of energizing powers” fits, (1) the original language, (2) the edifying purpose of the Charismata, (3) the non-spectacular nature of the other Charismata, (4) the current ministry of many individuals within

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the church, and (5) the distinction made between “signs and wonders” and *charismata* in “Part One.”

### **C. Miracles in Answer to Prayer**

As was the case with miraculous healing in answer to prayer, so is the case with non-healing miracles. Again, the scripture reference is James 5:14-20. The Old Testament example given in the passage is the nature miracle of drought and rain in answer to Elijah’s prayer. Therefore, the comments made under “Healings in Answer to Prayer” apply here as well.

## **III. CONCLUSION**

The distinction between “signs and wonders” and the Charismata made in “Part One” has been illustrated in “Part Two” by overviewing the New Testament teaching on healings and miracles. The “signs and wonders” healings and miracles wrought by Jesus and his witnesses were found to be miraculous authentications of their ministry, while the Charismata healings and energizing powers were found to not necessarily be miraculous in nature, but more toward the idea of a spiritual ministry, which is in better keeping with the rest of the Charismata. Now the author will offer a practical application of these findings to the contemporary theological scene.

### **PART THREE: APPLICATION TO THE CONTEMPORARY SCENE**

The findings of this paper sheds significant light on the current divisions in the evangelical community over the so-called “charismatic gifts.” The view of this author will now suggest some practical applications for Charismatics and Non-Charismatics.

The Charismatic movement can benefit from recognizing, (1) that the miraculous nature of the ministry of Jesus and the Apostles was unique, and is not normative for today, (2) that physical healing is not to be sought from so-called “faith-healers,” or “miracle-workers,” but in confession and prayer, (3) that spiritual gifts are not designated to be made a public spectacle but are divine enablements for edifying and building up the body, (4) that the “gifts of healings” and the “gifts of energizing powers” are not necessarily miraculous in nature.

Non-Charismatics can benefit from recognizing (1) that spiritual gifts named in the New Testament are valid today, (2) that poor, or questionable exegesis of a cessation of Charismata, or part of the Charismata, prior to the completion of the

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Church is unnecessary. Especially when a proper distinction between “signs and wonders” and the Charismata is understood.

It is the desire of the author that Charismatics and Non-Charismatics will begin to understand their similarities, and not just their differences, and that this presentation will be of help in that process.

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<sup>1</sup>G. Kittel, Ed. *Theological Dictionary of the New Testament*. Vol. 7, Ed. Friedrich, Gerhard, Trans. And Ed. Bromiley, Geoffrey W., (W. Eermans: Grand Rapids; MI, 1971): 219.

<sup>2</sup>Some examples are: Moses before Pharoah (Ex. 4:4-30; 10:1-2), the Exodus events (Ex. 7:3-5; Num. 14:11; Deut. 4:34; 6:22; 7:19; 26:8; 29:3; 34:11; Josh. 24:17; Psa. 78:23; 105:9; Neh. 9:10; Jer. 32:17), the sign against Korah vindicating Moses (Num. 16:38; 26:10), Eli’s sons (1 Sam. 2:34), Hezekiah’s lie lengthened (2 Kng. 20:8-11; Isa. 38:7, 22), God’s curse on Israel (Duet. 28:46; Ex 4:3; 12:6-11; 14:8; 24:24-27), Daniel in the lion’s den (Dan. 6:27), and in nature (Jer. 10:2; Joel 2:30).

<sup>3</sup>Laird R. Harris, Ed. *Theological Workbook of the Old Testament*, Vol. 1 (Moody: Chicago; IL 1980), 18.

<sup>4</sup>Some exceptions are: circumcision (Gen. 17:11), the Sabbath (Ex. 31:13, 17; 20:12, 20), phylacteries (Duet. 6:8; 11:18), the twelve stones (Josh. 4:6), a smoke signal (Jud. 20:38), Rahab’s request (Josh. 2:12), and a banner (Num 2:2).

<sup>5</sup>The most notable example is Moses (Ex. 4:4-30; Duet. 34:11, etc.)

<sup>6</sup>Kittel, Vol. 7, 219.

<sup>7</sup>Pharisee’s requesting one (Mat. 12:38-39; 16:1-4; Mark 8:11-12; Luke 11:16-30; John 2:18; 6:30), confirming Jesus (John 2:11; 2:23-3:2; 6:2; 6:14; 6:26; 7:31; 9:16; 12:18; 12:37; 20:30; Acts 2:22), confirming Apostles (Acts 2:43; 4:30; 5:12; 14:3; 15:12; Rom. 15:19). Confirming the lawless one (2 Thes. 2:9; Rev. 13:13), and confirming false Christs (Mat. 24:24; Mark 13:22).

<sup>8</sup>for examples: Jesus birth (Luke 2:12, 34), Judas’ kiss (Mat. 26:48), circumcision (Rom. 4:11), a ship’s figure head (Acts 28:11), tongues (1 Cor. 14:22), events surrounding Christ’s Second Coming (Mat. 24:3, 30; Mark 13:4, Luke 21:7, 11, 25), and angelic activity (Rev. 15:1).

<sup>9</sup>Kittel, Vol. 7; see also Ex. 4:21; 7:3; 11:9-10; 15:11; Duet. 13:1-2; 2 Chr. 32:24, 31; Dan. 3:2; Zech. 3:8.

<sup>10</sup>Kittel argues convincingly that *mōpheth* lays special emphasis on the knowledge gained in light of God’s revelatory wonders. (cf. Kittel, 117-118).

<sup>11</sup>Colin Brown, Ed. *The New International Dictionary of New Testament Theology*, Vol. 2 (Zondervan: Grand Rapids, MI 1978), 633.

<sup>12</sup>Kittel, Vol. 7, 117-118.

<sup>13</sup>Ex. 7:3-5; Duet. 4:34; 6:22; 7:19; 26:8; 29:3; 34:11; Psa. 78:23; 105:27; 135:9; Neh 9:10; Jer. 32:17-22.

<sup>14</sup>Mat. 24:24; Mark 13:22; John 4:48; Acts 2:22; 2:43; 4:30; 5:12; 6:8; 7:36; 8:13; 14:3; 15:12; Rom. 15:19; 2 Cor. 12:12; 2 Thes 2:9; Heb 2:4.

<sup>15</sup>Kittel, Vol. 8, 124.

<sup>16</sup>Henry Alford, *Hebrews-Revelation The Greek New Testament*, Vol. 4.

<sup>17</sup>Kittel, Vol. 8, 260.

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<sup>18</sup>Interestingly, Jesus rebuked the Jews for needing “signs and wonders” in order to believe (John 4:48). Obviously, from the Jewish perspective “signs and wonders” would have been an authentication for Jesus being from God. It’s almost ironic that this is Peter’s argument for Jesus’ authentication in Acts 2:22.

<sup>19</sup>Acts 2:43; 4:30; 5:12; 14:13; 15:12; Rom. 15:19; 2 Cor. 12:12; Heb. 2:4.

<sup>20</sup>See appendix B for interpretive remarks on Heb. 2:4.

<sup>21</sup>Acts 7:36-37. Kittel sees a definite typological relationship between Moses and Jesus being accredited by “signs and wonders” in this text (Vol. 8, 242).

<sup>22</sup>Acts 6:8; 8:13

<sup>23</sup>Mat. 24:24; Mark 13:22

<sup>24</sup>2 Thes. 2:9.

<sup>25</sup>Brown, Vol. 2, 115.

<sup>26</sup>Rom. 1:11; 5:15; 6:23; 11:29; 12:6; I Cor. 1:7; 12:4-31; 2 Cor. 1:11; 1 Tim. 4:14; 2 Tim. 1:6.

<sup>27</sup>1 Pet. 4:10.

<sup>28</sup>Walter Bauer, *Greek-English Lexicon of the New Testament and Other early Christian Literature*. Trans. And Ed. By Gringrich, F.W. and Arndt, W.F. (University of Chicago Press: IL 1979), 878-879.

<sup>29</sup>Bauer, 879.

<sup>30</sup>While not all Evangelicals are convinced that every *charisma* is functioning within the church today, virtually all would agree that in principle the *charismata* is given to the church for the Church Age. See Appendix A for additional comments on 1 Cor. 13:8-12.

<sup>31</sup>With the possible exception of Tongues (See Appendix C). The thought here is that Scripture does not delineate specifically between “sign” or “miraculous” gifts, and “non-sign” and “non-miraculous” gifts. Neither does Scripture present any other specific categories of Spiritual Gifts. The only possible exception is in 1 Pet. 4:11, where some commentators find “speaking” and “serving” as possible categories.

<sup>32</sup>See Appendix C for further details.

<sup>33</sup>Acts 2:43; 4:30; 5:12; 6:8; 8:13; 14:3; 15:12.

<sup>34</sup>W. E. Vine, *An Expository Dictionary of New Testament Words*. (Revell: Old Tappan: NJ 1940) 203-204.

<sup>35</sup>Brown, Vol. 3, 168.

<sup>36</sup>Casting out of Demons (Luke 13:32), healing a lame man (Acts 4:22), and in Acts 4:30 miraculous healing is directly linked with “signs and wonders.”

<sup>37</sup>Kittel, Vol. 3, 208.

<sup>38</sup>Moulton & Milligan, 297.

<sup>39</sup>Robert Sauer, professor of New Testament Greek, Moody Bible Institute, personal interview, April 10, 1990.

<sup>40</sup>Although Scripture does not specifically designate the miracles of Elijah and Elisha as “signs and wonders,” they certainly fit the description, and may be considered under the general category.

<sup>41</sup>Kittel, Vol. 2, 284.

<sup>42</sup>Brown, Vol. 3, 65.

<sup>43</sup>Vine, 11.

<sup>44</sup>cf. Eph. 3:7; 3:20; Col. 1:29; possibly Gal. 3:5

<sup>45</sup>Brown, Vol. 3, 65.