

Signs, Wonders, and Numbers in the Bible: The Inconvenience of Miracles Today

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There are two kinds of religion—religion invented by man, and religion created by God. The goal is to determine which is which. All religion created by God is revealed by signs and wonders which verify that the Bible is created, inspired, and written, by God. False religions offer false signs and wonders which they claim are from their god. American Protestant religious denominations now offer a more “sophisticated” humanized religious experience void of signs and wonders which is little more than a philosophy of religion. They reference signs and wonders in the past tense.

Apologetics is used to defend the Bible against flawed and misleading criticism, yet apologetics can only prove the negative. For example, apologetics may prove that Evolution is false science and that everything does not come from nothing, but apologetics cannot prove that God made the world or prove signs and wonders. Apologetics may prove that all other explanations for the Creation are fiction, leaving Divine creation as the lone alternative.

Divine miracles prove the positive. They are visible proofs of God’s suspension of the natural order or indirect action through His prophets and apostles. Signs and wonders are the necessary basis for true religion and without signs and wonders there could not be true religion (1 Kings, 13:5, Jer. 28:9; Ezek. 33:33 Exod. 10:2; Exod. 31:13; Mark 16:20; Jn. 3:2; Acts 2:22; 14:13; Rom. 15:19; Heb. 2:4).

Miracles Caused by God not Faith

As God’s initiative, miracles in the Bible do not require faith and God often uses them to create faith. Many people who witnessed miracles rejected the God who worked them such as Pharaoh, Pharaoh’s charioteers, witnesses to Jesus healing the withered hand, Judas and others. Miracles also lead people to faith in God, such as the disciples believing in Jesus when he turned water into wine, witnesses to the resurrection of Lazarus, Thomas and the conversion of Paul. The paradox is that Jesus calls those who believe without seeing “blessed,” but no one, absolutely no one, enters heaven without the chief Means of Grace, namely the Bible, the existence of which is a sign and wonder.

Today, many misunderstand “faith” in God as a personal decision which causes something to be true because people want to believe it is true. In the world of philosophy Social Constructivism is choosing to make up and believe facts as personal reality, a concept introduced by Friedrich Nietzsche. The correct understanding is that “saving faith” is generated only by verifiable miraculous acts of God. There must be an external answer to the question, “What is the cause of your faith?” After the apostolic era, the Bible is the only verifiable miraculous act of God.

Religious Denominations Promote Religion without Signs and Wonders

Where, when, and why dying religious denominations such as Presbyterians, Calvinists, Methodists, Lutherans, Episcopalians, and others decided to convince their membership that

there are no signs and wonders in the church today fulfills the adage, “*whom the gods would destroy, they first drive mad* (Sophocles, Procopius).” The same thought is expressed in Zechariah 12:4. Religion without miracles is tantamount to dry water or hot snow.

Just as the children of Israel grew indifferent to the Pillar of Fire, the Cloud, the Rock, and manna that accompanied them for 40 years in the wilderness, American religious denominations demonstrate even more indifference to the miraculous, perpetual presence of the Bible. They label excessive devotion to the Bible as bibliolatry.

Orthodoxy Is Now Bibliolatry

The religious denominations turn lemons into lemonade boasting that the absence of miracles in the church is a virtue. Far be it from them to descend into bibliolatry on which they were founded, and which Wikipedia defines as follows:

The sacred texts of some religions disallow icon worship, but over time the texts themselves are treated as sacred the way idols are, and believers may end up effectively worshipping the book. [6] Bibliolatry extends claims of inerrancy—hence perfection—to the texts, precluding theological innovation, evolving development, or progress.[6][7] Bibliolatry can lead to revivalism, disallows re-probation, and can lead to persecution of unpopular doctrines.[7]

The problem with the term bibliolatry is that it does not go far enough. Not only is the Hebrew and Greek text of the Bible which we have today a Divine artifact, the actual arrangement and selection of words in the Hebrew and Greek, like the arrangement of the universe, every molecule, and DNA exhibits the glory and artistry of Divine order.

Bible Inspired but Not Created?

Conservative denominations have changed the definition of inspiration. They separate the Doctrine of Divine Inspiration from the Doctrine of Divine Creation and teach that the Bible is inspired by God but not created by God. They will not teach that the Bible is a Divine artifact on earth. This is the death knell of the Reformation. The contradiction is that the Bible is from God, but according to all the religious denominations God did not create the Hebrew and Greek texts we have today (except the Orthodox Church whose tradition requires new members to kneel and kiss the four corners of a Bible). Both the Roman Church and leaders of the Reformation would be shocked to learn that future generations would no longer regard the creation and preservation of the Bible as a sign and wonder.

Denial of God’s signs and wonders in the church will not make them go away. It did not work for the Pharisees or the Sadducees, and it will not work now. There may be only one remaining sign and wonder, but one is not none, and one sufficient to build the entire Church of God.

The Text Must Be Supernatural

As internal evidence of its supernatural origin, the Bible is written in otherworldly word sequences of 7s, 10s, and 12s. Asking, “Why?” is like asking “Why is DNA”? The Bible’s miraculous internal word order proves that we have the original Hebrew and Greek texts, which is denied by every religious denomination.

Signs and wonders 10 times in the Torah

and multiply my **signs** and my **wonders** in the land of Egypt (Exo 7:3)
 by **signs** and **wonders** (Deu 4:34)
signs and **wonders** (Deu 6:22)
 and the **signs** and the **wonders** (Deu 7:19)
 and gives you a **sign** or a **wonder** (Deu 13:1)
 And the **sign** and the **wonder** come to pass (Deu 13:2)
 and with **signs** and with **wonders** (Deu 26:8)
 And they shall become a **sign** and a **wonder** (Deu 28:46)
 those great **signs** and **wonders** (Deu 29:3)
 for all the **signs** and **wonders** (Deu 34:11)

והרביתי את־אתתי ואת־מוֹפְתֵי בְּאֶרֶץ מִצְרַיִם (Exo 7:3)
 בְּאֵתֹת וּבְמוֹפְתִים (Deu 4:34)
 אוֹתוֹת וּמִפְתִּים (Deu 6:22)
 וְהָאֵתוֹת וְהַמִּפְתִּים (Deu 7:19)
 וְנָתַן אֱלֹהֶיךָ אוֹת וּמוֹפֵת (Deu 13:2)
 וְבָּא הָאוֹת וְהַמּוֹפֵת (Deu 13:3)
 וּבְאֵתוֹת וּבְמוֹפְתִים (Deu 26:8)
 וְהָיוּ בְךָ לְאוֹת וּלְמוֹפֵת (Deu 28:46)
 הָאֵתוֹת וְהַמִּפְתִּים (Deu 29:2)
 לְכָל־הָאֵתוֹת וְהַמּוֹפְתִים (Deu 34:11)

In order to create the above series of phrases exactly ten times Moses would have had to remember that there was one repetition at the beginning of Exodus before he added the other nine which are scattered throughout Deuteronomy. To be sure, many readers who see the examples in this article will be convinced that there must be some other explanation for Hebraic Meter in the Bible, because there are no longer any signs and wonders from God.

There are many names for God in the Bible. The two names that appear most often are “*God*” and “*Lord*,” or the combination “*Lord God*”. In the entire Torah the “*Covenant of God*” or “*Lord*” (as above) repeats exactly 10 times. There are seven repetitions in Deuteronomy and seven of the ten use both names “*Lord*” and “*God*.” The first phrase uses “*God*” and the other nine all use “*Lord*”. We assume that “*Lord*” and “*God*” are the same Person. Ten times for all time Moses writes “*the Covenant of God and/or Lord*”.

The Covenant of God/LORD 10 times in the Torah

The Covenant of Lord God 7 times in the Torah

The Covenant of your God (Lev 2:13)
 And the Ark of the Covenant of the LORD (Num 10:33)
 And the Ark of the Covenant of the LORD (Num 14:44)
 The Covenant of the LORD your God (Deu 4:23)
 The Ark of the Covenant of the LORD (Deu 10:8)
 In the Covenant of the LORD your God (Deu 29:11)
 The Covenant of the LORD God (Deu 29:24)
 The Ark of the Covenant of the LORD (Deu 31:9)
 The Ark of the Covenant of the LORD (Deu 31:25)
 The Ark of the Covenant of the LORD (Deu 31:26)

בְּרִית אֱלֹהֶיךָ (Lev 2:13)
 וְאָרוֹן בְּרִית־יְהוָה (Num 10:33)
 וְאָרוֹן בְּרִית־יְהוָה (Num 14:44)
 אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם (Deu 4:23)

את־אֶרֶץ בְּרִית־יְהוָה (Deu 10:8)
 בְּבִרְיַת יְהוָה אֶלְהֵיךָ (Deu 29:11)
 אֶת־בְּרִית יְהוָה אֶלְהֵי (Deu 29:24)
 אֶת־אֶרֶץ בְּרִית יְהוָה (Deu 31:9)
 אֶרֶץ בְּרִית־יְהוָה (Deu 31:25)
 אֶרֶץ בְּרִית־יְהוָה אֱלֹהֵיכֶם (Deu 31:26)

Some of the repetition in Hebraic Meter is so subtle, it is only discovered by chance, as are many scientific discoveries. The simple phrase “*the land which you are entering to possess it*” repeats seven times. Also, the phrase, “*The land which you are about to cross over to possess it*” repeats seven times. Both phrases about the Promised Land are preliminary to crossing over and entering the eternal Promised land of Enoch.

Not only do the two verbs “*enter*” and “*crossover*” each repeat seven times, there is also something in these phrases that readers will not notice without a computer. Both phrases contain the independent pronoun “*you*”. In the first set of seven phrases “*you*” is masculine singular and in the second set “*you*” is masculine plural. Both sets are bolded below. Readers do not need to know Hebrew in order to see that these two words do not look the same. This suggests that promoters of gender-neutral Bibles are creating a fantasy religion. You may not want to be near them at the Judgment. Their motive for pandering to feminists by distorting the text appears to be money. The “*deceived*” often pay to be deceived by the deceiver.

The land which you (masculine singular) are entering to possess it 7 times in the Torah

- to the land, which you are entering to possess it (Deu 7:1)
- For the land, which you are entering to possess it (Deu 11:10)
- into the land, which you are entering to possess it (Deu 11:29)
- in the land, which you are entering to possess it (Deu 23:20)
- from the land, which you are entering to possess it (Deu 28:21)
- from the land, which you are entering to possess it (Deu 28:63)
- in the land, which you are entering to possess it (Deu 30:16)

אֶל־הָאֶרֶץ אֲשֶׁר־אֲתֶּהְיָה בָּאֲשֶׁמָּה לְרִשְׁתָּהּ (Deu 7:1)
 כִּי הָאֶרֶץ אֲשֶׁר אֲתֶּהְיָה בָּאֲשֶׁמָּה לְרִשְׁתָּהּ (Deu 11:10)
 אֶל־הָאֶרֶץ אֲשֶׁר־אֲתֶּהְיָה בָּאֲשֶׁמָּה לְרִשְׁתָּהּ (Deu 11:29)
 עַל־הָאֶרֶץ אֲשֶׁר־אֲתֶּהְיָה בָּאֲשֶׁמָּה לְרִשְׁתָּהּ (Deu 23:21)
 מֵעַל הָאֲדָמָה אֲשֶׁר־אֲתֶּהְיָה בָּאֲשֶׁמָּה לְרִשְׁתָּהּ (Deu 28:21)
 מֵעַל הָאֲדָמָה אֲשֶׁר־אֲתֶּהְיָה בָּאֲשֶׁמָּה לְרִשְׁתָּהּ (Deu 28:63)
 בְּאֶרֶץ אֲשֶׁר־אֲתֶּהְיָה בָּאֲשֶׁמָּה לְרִשְׁתָּהּ (Deu 30:16)

The land which you (masculine plural) are about to cross over to possess it 7 times in the Torah

- in the land which you are about to cross over to possess it (Deu 4:14)
- from the land which you are about to cross over the Jordan to possess it (Deu 4:26)
- in the land which you are about to cross over to possess it (Deu 6:1)
- the land which you are about to cross over to possess it (Deu 11:8)
- But the land which you are about to cross over to possess it (Deu 11:11)
- the land which you are about to cross over the Jordan to possess it (Deu 31:13)
- in the land which you are about to cross over the Jordan to possess it (Deu 32:47)

שָׁמָּה לְרִשְׁתָּהּ בְּאֶרֶץ אֲשֶׁר אֲתֶּהְיָה עִבְרִים (Deu 4:14)
 מֵעַל הָאֶרֶץ אֲשֶׁר אֲתֶּהְיָה עִבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ (Deu 4:26)
 שָׁמָּה לְרִשְׁתָּהּ בְּאֶרֶץ אֲשֶׁר אֲתֶּהְיָה עִבְרִים (Deu 6:1)
 שָׁמָּה לְרִשְׁתָּהּ אֶת־הָאֶרֶץ אֲשֶׁר אֲתֶּהְיָה עִבְרִים (Deu 11:8)

וְהָאָרֶץ אֲשֶׁר אֲנִי עֹבְרִים
 עָלֶיהָ אֲדַלְמָה אֲשֶׁר אֲנִי עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרֵשֶׁתָּהּ (Deu 11:11)
 עָלֶיהָ אֲדַלְמָה אֲשֶׁר אֲנִי עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרֵשֶׁתָּהּ (Deu 31:13)
 עָלֶיהָ אֲדַלְמָה אֲשֶׁר אֲנִי עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרֵשֶׁתָּהּ (Deu 32:47)

Spaces were added in the above verses that do not contain “*the Jordan*” in order to illustrate metered syncopation in the text. Ten of the total fourteen phrases do not have “*the Jordan*,” thus creating additional metered subsets. In other words, even the arrangement of missing words is a form of intentional Hebrew Meter.

Philosophy Replacing Religion

“*All you need is Jesus*,” and “*It’s all about Jesus*” are Gospel-reductionist pitch-lines used by religious denominations to market their brands, separate God from His word, and make Christianity more palatable to an increasingly skeptical public. This is what the Devil did when he tempted Christ. The Devil wanted Christ to present Himself to the world without the Bible. In response to every temptation Jesus quoted the Bible. He never said, “*All you need is Me*.”

One thing is needful, namely the Bible. Religion without signs and wonders is philosophy posing as religion and reduces the Bible to a book on the history of religion, a form of godliness with no power. The denominations invent an idol, call it Jesus, and lead millions to falsely believe they are practicing true religion.

The following examples are based on the simple phrase for which everyone seeks religion: “*may your/his days be prolonged*.” The Bible is a book of life. The awkward translation below is intended to give the reader a view of miraculous Hebrew word order. The first set repeats twelve times, the second ten times, and the third and fourth seven times. Again, notice that all arrangements are dependent on the first phrase in Exodus, which Moses repeats eleven more times in Deuteronomy. How could Moses have remembered exactly how many times he wrote a series of words into his text over a span of nearly 40 years? God was in the cloud, God was in the pillar of fire, God was on top of Mount Sinai, God was in the Tabernacle, God was in the Rock, and even more glorious, God’s miraculous adornment of words remains in the text until the end of time. They are the beautiful words of Jesus (Gen. 49:21, Mark 14:15ff).

<i>May be prolonged your/his days</i>	12 times in the Torah
<i>May be prolonged your days</i>	10 times in the Torah
<i>May be prolonged your days on the land</i>	7 times in the Torah
<i>That may be prolonged your/his days</i>	7 times in the Torah
that may be prolonged your days on the land	(Exo 20:12)
may not be prolonged your days upon it	(Deu 4:26)
and that may be prolonged your days on the land.	(Deu 4:40)
that may be prolonged your days ...on the land	(Deu 5:16)*
may be prolong your days in the land	(Deu 5:33)
and that may be prolonged your days	(Deu 6:2)
and that may be prolonged your days on the land	(Deu 11:9)
and that may be prolonged his days in his kingdom	(Deu 17:20)
and may be prolong your days .	(Deu 22:7)
that may be prolonged your days on the land	(Deu 25:15)
may not be prolonged your days on the land	(Deu 30:18)
And by this word may be prolonged your days on the land,	(Deu 32:47)

* text removed from ellipsis “*and that it may go well with you*”

למען יאָרֶכֶן יְמֵיךָ עַל הָאָדָמָה	(Exo 20:12)
לֹא־תֵאָרִיכֶן יָמֶיךָ עָלֶיהָ	(Deu 4:26)
וּלְמַעַן תֵּאָרִיךָ יָמֶיךָ עַל־הָאָדָמָה	(Deu 4:40)
לְמַעַן יֵאָרִיכֶן יְמֵיךָ וּלְמַעַן יִיטֵב לְךָ עַל הָאָדָמָה	(Deu 5:16)
וְהֵאָרַכְתֶּם יָמִים בְּאֶרֶץ	(Deu 5:33)
וּלְמַעַן יֵאָרֶכֶן יְמֵיךָ	(Deu 6:2)
וּלְמַעַן תֵּאָרִיכֶן יָמֶיךָ עַל־הָאָדָמָה	(Deu 11:9)
לְמַעַן יֵאָרִיךְ יָמֶיךָ עַל־מַמְלַכְתּוֹ הַזֶּה	(Deu 17:20)
וְהֵאָרַכְתָּ יָמֶיךָ	(Deu 22:7)
לְמַעַן יֵאָרִיכֶן יְמֵיךָ עַל הָאָדָמָה	(Deu 25:15)
לֹא־תֵאָרִיכֶן יָמֶיךָ עַל־הָאָדָמָה	(Deu 30:18)
וּבְדָבָר הַזֶּה תֵּאָרִיכֶן יָמֶיךָ עַל־הָאָדָמָה	(Deu 32:47)

May be prolonged your days on the land 7 times in the Torah

that may be prolonged your days on the land	(Exo 20:12)
and that may be prolonged your days on the land.	(Deu 4:40)
that may be prolonged your days ... on the land *	(Deu 5:16)
and that may be prolonged your days on the land	(Deu 11:9)
that may be prolonged your days on the land	(Deu 25:15)
may not be prolonged your days on the land	(Deu 30:18)
And by this word may be prolonged your days on the land,	(Deu 32:47)

* text removed from ellipsis “and that it may go well with you”

למען יאָרֶכֶן יְמֵיךָ עַל הָאָדָמָה	(Exo 20:12)
וּלְמַעַן תֵּאָרִיךָ יָמֶיךָ עַל־הָאָדָמָה	(Deu 4:40)
לְמַעַן יֵאָרִיכֶן יְמֵיךָ וּלְמַעַן יִיטֵב לְךָ עַל הָאָדָמָה	(Deu 5:16)
וּלְמַעַן תֵּאָרִיכֶן יָמֶיךָ עַל־הָאָדָמָה	(Deu 11:9)
לְמַעַן יֵאָרִיכֶן יְמֵיךָ עַל הָאָדָמָה	(Deu 25:15)
לֹא־תֵאָרִיכֶן יָמֶיךָ עַל־הָאָדָמָה	(Deu 30:18)
וּבְדָבָר הַזֶּה תֵּאָרִיכֶן יָמֶיךָ עַל־הָאָדָמָה	(Deu 32:47)

That may be prolonged your/his days 7 times in the Torah

that may be prolonged your days on the land	(Exo 20:12)
and that may be prolonged your days on the land.	(Deu 4:40)
that may be prolonged your days...on the land.	(Deu 5:16)*
and that may be prolonged your days	(Deu 6:2)
and that may be prolonged your days on the land	(Deu 11:9)
and that may be prolonged his days on his kingdom	(Deu 17:20)
that may be prolonged your days on the land	(Deu 25:15)

* text removed from ellipsis “and that it may go well with you”

למען יאָרֶכֶן יְמֵיךָ עַל הָאָדָמָה	(Exo 20:12)
וּלְמַעַן תֵּאָרִיךָ יָמֶיךָ עַל־הָאָדָמָה	(Deu 4:40)
לְמַעַן יֵאָרִיכֶן יְמֵיךָ וּלְמַעַן יִיטֵב לְךָ עַל הָאָדָמָה	(Deu 5:16)
וּלְמַעַן יֵאָרֶכֶן יְמֵיךָ	(Deu 6:2)
וּלְמַעַן תֵּאָרִיכֶן יָמֶיךָ עַל־הָאָדָמָה	(Deu 11:9)
לְמַעַן יֵאָרִיךְ יָמֶיךָ עַל־מַמְלַכְתּוֹ הַזֶּה	(Deu 17:20)
לְמַעַן יֵאָרִיכֶן יְמֵיךָ עַל הָאָדָמָה	(Deu 25:15)

Denominations Abandon Student Crisis of Faith vs. Science

The majority of college students, who experience a crisis of faith, state that they have a conflict between science and the Bible. They are being abandoned by the religious denominations who refuse to show them the miraculous nature of the text and that there is no conflict between the Bible and true science. The miracle is in their hands. Jesus says an adulterous generation seeks

after signs, but that does not nullify the miraculous signs God has chosen to give us. Otherwise, there is no God. Apologetics cannot prove that Moses parted the Red Sea. Apologetics cannot substitute for God's signs and wonders. Notice the cryptic change in the last phrase above. "**And by this word may be prolonged your days on the land**" (Deut. 34:37).

Religious Denominations and Atheists Find Common Ground

Scientific materialism is an ideology determined to prove that reason supposedly triumphs over the irrationality and superstition of religion. This is the religion taught in every major university in the world.

The current view now being taught in universities on the origin of everything is the 2020 book "*Until the End of Time*," by Brian Greene, Professor of Theoretical Physics at Columbia University.

In an interview titled, "*Our Quest to Understand the Cosmos*" (<https://www.youtube.com/watch?v=vcXnaCs3Otk>) Greene explains that entropy is a measurement of the physical amount of disorder in a system. Nature tends to go from order to disorder. (Notice that Greene has come to the correct conclusion that the universe began with order, not the former evolutionary view that order slowly developed from a chaotic explosion.) Greene points out, that after they are shaken in a box, a hundred pennies, all heads-up, will move toward an even distribution of tails and heads. Likewise, in Evolution at the Big Bang the universe was highly ordered and is moving towards entropy. At the same time, Greene pictures our world as a highly ordered remnant of the Big Bang, like pockets of eddies in a stream. Greene identifies this as the entropic two-step. (Entropic is an adjective of entropy.) Evolution began when one molecule was able to replicate itself.

The religious denominations now project Greene's approach onto the text of the Bible and practice theological doublespeak. They claim the text moved from order to disorder. The text we now have is corrupted with variant readings, unknown sources, copyist errors, interpolations, conflation, and inaccuracies all the while maintaining the inspiration of the original text.

Greene also believes a worthy explanation for the origin of consciousness (similar to Leibniz and Spinoza) is put forward by renowned philosopher David John Chalmers. There is more to consciousness than physics has currently discovered. All atomic particles have a yet undetected miniscule property of thought, mind, and emotion which Chalmers identifies as proto consciousness. As particles accumulate in aggregate, they can achieve consciousness as seen in the human brain. Matter has the potential of self-awareness. Atheists are open to the supernatural potential of matter. Readers can listen to this video on their smartphones.

The Book of Acts, and only *Acts*, repeats Moses' genre of "*signs and wonders*" 10 times. Acts 8:13 alters the form to "*signs*" and "*great miracles*". This is similar to the exception of one repetition in the sets of "*signs and wonders*", "*may prolong your days*", and "*the Covenant of God*" above.

Bible Teaches Signs and Wonders from the Moses to Revelation

Signs and Wonders 10 times in the Book of Acts

And I will grant **wonders** in the sky above, And **signs** on the earth beneath, (Act 2:19 NAS)

and **wonders** and **signs** which God performed through Him (Act 2:22 NAS)
 and many **wonders** and **signs** were taking place through the apostles. (Act 2:43 NAS)
 and **signs** and **wonders** take place through the name of Thy holy servant Jesus." (Act 4:30 NAS)
 And at the hands of the apostles many **signs** and **wonders** were taking place (Act 5:12 NAS)
 And Stephen, full of grace and power, was performing great **wonders** and **signs** (Act 6:8 NAS)
 This man led them out, performing **wonders** and **signs** in the land of Egypt (Act 7:36 NAS)
 he observed **signs** and great **miracles** taking place, (Act 8:13 NAS)
 granting that **signs** and **wonders** be done by their hands. (Act 14:3 NAS)
 as they were relating what **signs** and **wonders** God had done through them among the Gentiles (Act 15:12 NAS)

καὶ δώσω **τέρατα** ἐν τῷ οὐρανῷ ἄνω καὶ **σημεῖα** ἐπὶ τῆς γῆς κάτω, (Act 2:19)
 καὶ **τέρασι** καὶ **σημείοις** οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ (Act 2:22)
 πολλά τε **τέρατα** καὶ **σημεῖα** διὰ τῶν ἀποστόλων ἐγένετο. (Act 2:43)
 καὶ **σημεῖα** καὶ **τέρατα** γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ. (Act 4:30)
 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο **σημεῖα** καὶ **τέρατα** πολλὰ (Act 5:12)
 Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει **τέρατα** καὶ **σημεῖα** μεγάλα (Act 6:8)
 οὗτος ἐξήγαγεν αὐτοὺς ποιήσας **τέρατα** καὶ **σημεῖα** ἐν γῆ Αἰγύπτῳ (Act 7:36)
 θεωρῶν τε **σημεῖα** καὶ **δυνάμεις** μεγάλας γινομένας (Act 8:13)
 διδόντι **σημεῖα** καὶ **τέρατα** γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. (Act 14:3)
 ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς **σημεῖα** καὶ **τέρατα** ἐν τοῖς ἔθνεσιν δι' αὐτῶν. (Act 15:12)

Either it must be assumed that Luke was the most brilliant Hebrew exegete of the ancient world, or he did not know how many times he wrote “*signs and wonders*”. He could not have relied on the inaccuracies of the Septuagint which uses the phrase 13 or 14 times instead of 10 times. So-called misquotes from the Septuagint in the New Testament are often the New Testament correcting the Septuagint.

Signs and wonders in the Torah juxtapose God’s signs and wonders which led Children of Israel to the promised land, with greater signs and wonders in the Book of Acts which the Apostles used to lead God’s saints to heaven. While the religious denominations are resigned to their own decline, the word of God arrayed in glorious signs and wonders continues forever.