

PENTECOST VS BABYLON

ACTS 2:1-17

1 When the day of Pentecost came, they were all together in one place. **2** Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. **3** They saw what seemed to be tongues of fire that separated and came to rest on each of them. **4** All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

5 Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. **6** When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. **7** Utterly amazed, they asked: “Aren't all these who are speaking Galileans? **8** Then how is it that each of us hears them in our native language? **9** Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, **10** Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome **11** (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!” **12** Amazed and perplexed, they asked one another, “What does this mean?”

13 Some, however, made fun of them and said, “They have had too much wine.” **14** Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. **15** These people are not drunk, as you suppose. It's only nine in the morning! **16** No, this is what was spoken by the prophet Joel: **17** “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

PENTECOST VS BABYLON

THE TONGUES OF ANGELS

1. God cursed humanity at Babel with different languages (Genesis 11:1-9).
2. God set angels over the nations at the time of the curse of Babel (Deut. 32:8-9).
3. God cursed the angels when they taught the people idolatry (Psalm 82 & Deut. 32:16-17).
4. God put some of those angels in hell until final judgment (2 Pet. 2:4 & Jude 1:6).
5. God gave new languages to empower the church over the nations (Acts 2:6).
6. God has gave authority over the angels to the saints (1 Cor. 11:10; 6:2-3 & Eph. 6:10-18).

SPECULATION

1. All spiritual languages are actually languages of the nations- past or present (1 Cor. 13:1 & Acts 2:6).
2. The languages spoken at Pentcost were a spiritual language and spiritually interpreted (Act 2:6).

PENTECOST VS BABYLON

FIVE FOLD BLESSING OF TONGUES

1. Power for witness (Acts 1:8)
2. Sign for the unbeliever (1 Cor. 14:22)
3. Build up faith (Jude 1:20)
4. Intercede (Romans 8:26-27)
5. Prophecy when interpreted (1 Cor. 14:1-5)

William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 202.

ecstatic language, ecstatic speech, tongue, γλῶσσαι, γένη γλωσσῶν, (ἐν) γλώσση/-αις λαλεῖν (λαλούντων διὰ τοῦ πνεύματος γλώσσαις *Iren.* 5, 6, 1 [Harv. II 334, 3]) *1 Cor* 14:1–27, 39; 12:10, 28, 30; 13:1, 8; *Ac* 10:46; 19:6. Always without the article (in *1 Cor* 14:22 αἱ is anaphoric; vs. 9 belongs under *mng.* 1a). There is no doubt about the thing referred to, namely the strange speech of persons in religious ecstasy. The phenomenon, as found in Hellenistic religion, is described *esp.* by ERohde (*Psyche*³ 1903, *Eng. tr.* 1925, 289–93) and Reitzenstein; *cp.* *Celsus* 7, 8; 9. The origin of the term is less clear. Two explanations are prominent today. The one (Bleek, Heinrici *et al.*) holds that γλῶσσα here means antiquated, foreign, unintelligible, mysterious utterances (*Diod S* 4, 66, 7 κατὰ γλῶτταν=according to an old expression). The other (Rtzst., Bousset *et al.*) sees in glossolalia a speaking in marvelous, celestial languages. On ἐρμηνεία γλωσσῶν *1 Cor* 12:10 (*cp.* 14:26) s. ἐρμηνεία.—γλώσσαις καιναῖς λαλεῖν *Mk* 16:17.—On ‘speaking in tongues’ s. HGunkel, *Die Wirkungen d. hl. Geistes*² 1899; HWeinel, *D. Wirkungen d. Geistes u. d. Geister im nachap. Zeitalter* 1899; ELombard, *De la Glossolalie chez les premiers chrétiens* 1910; EMosiman, *Das Zungenreden geschichtl. u. psychol. unters.* 1911. WReinhard, *D. Wirken d. hl. Geistes* 1918, 120ff; KLSchmidt, *Die Pfingsterzählung u. d. Pfingstereignis* 1919 (against him PSchmiedel, *PM* 24, 1920, 73–86); HGüntert, *Von der Sprache der Götter u. Geister* 1921, 23ff; AMackie, *The Gift of Tongues* 1922; HRust, *D. Zungenreden* 1924; FBüchsel, *D. Geist Gottes im NT* 1926, 242ff; 321ff; GCutten, *Speaking with Tongues* 1927; IMartin, 3rd, *Glossolalia in the Apostolic Church*: *JBL* 63, ’44, 123–30; JDavies, *Pentecost and Glossolalia*: *JTS n.s.* 3, ’52, 228–31; FBeare, *JBL* 83, ’64, 229–46; SCurrie, *Int* 19, ’65, 274–94; RHarrisville, *CBQ* 38, ’76, 35–48; *RAC* XI 225–46; *EDNT I* 251–55.—B. 230; 1260. *Frisk. DELG s.v. γλῶχες*. *M-M. TW. Sv.*

33.2 γλῶσσα^b, ης^f: a language, with the possible implication of its distinctive form—‘language, dialect, speech.’ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις ‘they began to talk in other languages’ [Ac 2:4](#). The miracle described in [Ac 2:4](#) may have been a miracle of speaking or a miracle of hearing, but at any rate people understood fully, and therefore it seems appropriate in this context to speak of ‘languages’ in contrast with [1 Cor 14:2](#), in which case people required an interpreter if they were to receive the presumed content of the speech (see [33.3](#)).

33.3 γλῶσσα^c, ης^f: an utterance having the form of language but requiring an inspired interpreter for an understanding of the content—‘ecstatic language, tongue, ecstatic speech.’ ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ ‘he who speaks in a tongue does not speak to people but to God’ [1 Cor 14:2](#). Most scholars assume that the phenomena described in [Ac 2:4](#) (see [33.2](#)) and in [1 Cor 14:2](#) are significantly different in that in one instance people understood in their own regional language or dialect and in the other instance an interpreter was required. It is for that reason that many interpret γλῶσσα in [1 Cor 14:2](#) as ecstatic speech, which was also an element in Hellenistic religions and constituted a symbol of divine inspiration.

LOUW & NIDA

Johannes P. Louw and Eugene Albert Nida, Greek-English
Lexicon of the New Testament: Based on Semantic Domains
(New York: United Bible Societies, 1996), 387.

⁸ When the Most High distributed nations

ὅτε₁ ὁ₃ ὑψιστος₄ ← διεμέριζεν₂ ἔθνη₅

as he scattered the descendants^b of Adam,

ὥς₆ → διέσπειρεν₇ → υἱοὺς₈ → Ἀδάμ₉

he set up boundaries for the nations

→ ἔστησεν₁₀ ← ὅρια₁₁ → → ἔθνῶν₁₂

according to the number of the angels^c of God .

κατὰ₁₃ ← → ἀριθμὸν₁₄ → → ἀγγέλων₁₅ → θεοῦ₁₆

⁹ And his people Jacob^d became the portion of the Lord ,

καὶ₁ αὐτοῦ₆ λαὸς₅ Ἰακώβ₇ ἐγενήθη₂ → μερίς₃ → → Κυρίου₄



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FEATURES

Inside the fastest growing religious movement on earth

By  Elle Hardy | 27 January 2022 | ⌚ 6 min read

Owing largely to birth rates, Islam and Hinduism are the great competitors in the global race for souls, but no one is getting people in the tent quite like the Pentecostals. By some estimates, the movement is converting 35,000 new followers each day. At present, the number of Pentecostals are estimated to be 600 million – well over a quarter of the world’s Christians. By 2050, that number is expected to reach 1 billion, or one in ten people on earth.



THE NUMBER OF PENTECOSTALS ARE ESTIMATED TO BE 600 MILLION

When it comes to defining Pentecostals, they tend to go by different names in different places, so I broadly use the term to define people who believe in receiving the Holy Spirit after being born again. On the ground, there’s evidence that Pentecostal practices are influencing large tracts of followers of Jesus. I’ve heard of Catholic churches playing Hillsong worship songs and Orthodox churches in Eastern Europe allowing more charismatic practices for fear of losing parishioners. I suspect that the recent split in the Southern Baptist Convention in the United States was caused, in part, by the rising influence of Spirit-led churches in both practice and politics. There’s even a Nigerian Islamic sect taking on Pentecostal ideas to stop the flow of Muslims to megachurches.

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humility" because Jesus showed humility when washing his disciples' feet in John 13:14–17.^[188] Other Pentecostals do not consider it an ordinance; however, they may still recognize spiritual value in the practice.^[190]

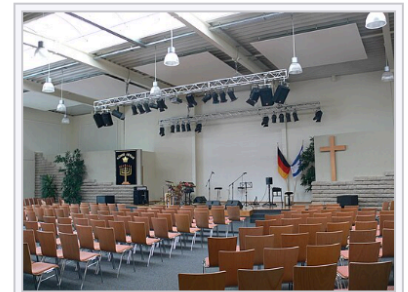
Statistics and denominations [\[edit \]](#)

Further information: [List of Christian denominations § Pentecostalism](#)

See also: [List of Pentecostal churches](#)

According to various scholars and sources, Pentecostalism is the fastest-growing [religious movement](#) in the world;^{[191][192][193][194][195]} this growth is primarily due to [religious conversion to Pentecostal and Charismatic Christianity](#).^{[196][197]} According to [Pulitzer Center](#) 35,000 people become Pentecostal or "[Born again](#)" every day.^[198] According to scholar Keith Smith of [Georgia State University](#) "many scholars claim that Pentecostalism is the fastest growing religious phenomenon in human history",^[199] and according to scholar Peter L. Berger of [Boston University](#) "the spread of Pentecostal Christianity may be the fastest growing movement in the history of religion".^[199]

In 1995, David Barrett estimated there were 217 million "Denominational Pentecostals" throughout the world.^[200] In 2011, a [Pew Forum](#) study of global Christianity found that there were an estimated 279 million classical Pentecostals, making 4 percent of the total world population and 12.8 percent of the world's Christian population Pentecostal.^[201] The study found "Historically Pentecostal denominations" (a category that did not include independent Pentecostal churches) to be the largest Protestant denominational family.^[202]



A Pentecostal church in [Ravensburg, Germany](#)



A modern Pentecostal church in [Seinäjoki, Finland](#)



This point is disputed. Some scholars claim that pentecostalism emerged nearly simultaneously in places where no missionaries had traveled. And today, it is clear that the growth of pentecostalism is primarily fueled by indigenous groups. However, the origins of the movement are certainly American, unless, of course, one looks back to the first century and the account of Pentecost in the second chapter of the Book of Acts in the New Testament.

So how many pentecostals are there in the world?


Because pentecostalism is such a diverse religious movement, estimates vary widely depending on one’s definition. The *World Christian Encyclopedia*’s figure of 500 million is oftentimes cited; it includes all “renewalists,” that is, pentecostals as well as charismatics and what are sometimes called neo-charismatic Christians. Even if these figures are somewhat inflated, it is undoubtedly accurate to say that pentecostalism is the fastest growing Christian movement in the world and ranks second to Catholicism in numbers — especially if one assembles all of the different factions of the pentecostal movement. Approximately one quarter of all Christians in the world today are pentecostals or charismatics of one stripe or another. This represents an exponential increase from 30 years ago when, according to the *World Christian Encyclopedia*, only 6 percent of the world’s Christians fit this classification.

Geographically, where are the greatest concentrations of pentecostals?

According to the World Christian Database, there are nearly 80 million renewalists in the United States, including pentecostals, charismatics and neo-charismatics. However, the majority of pentecostals reside in the developing world. The World Christian Database estimates that there are 84 million renewalists in Brazil — the highest of any country in the world — 72 million in China, 41 million in Nigeria, 38 million in India and 25 million in

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The New Face of Global Christianity: The Emergence of 'Progressive Pentecostalism'

 **Pew Research Center**

How easy to understand is the information on this page?

Not easy at all

Not very easy

Somewhat easy

Very easy



There are two forms of Glossolalia:

- ***Pentecost Glossolalia*** happened this way: Fifty days after the Resurrection, while the disciples were gathered together, the Holy Spirit descended upon them and they began to speak in other languages. Jews from all over the civilized world who were gathered in Jerusalem for the religious holiday stood in amazement as they heard the disciples preaching in their own particular language and dialect (like in a United Nations Assembly). They understood!
- ***Corinthian Glossolalia*** is different. St. Paul, who had founded the Church of Corinth, found it necessary to respond to some of their problems, i.e., division of authority, moral and ethical problems, the eucharist, the issue of death and resurrection and how the Gifts of the Holy Spirit operated. In chapter 12, St. Paul lists nine of the Gifts of the Holy Spirit, i.e., knowledge, wisdom, spirit, faith, healing, miracles, prophecy, speaking in tongues and interpreting what another says when he speaks in tongues.

Specifically, Corinthian Glossolalia was an activity of the Holy Spirit coming upon a person and compelling him to external expressions directed to God, but not understood by others. In Pentecost Glossolalia, while speaking in several different tongues, both the speaker and the listener understood what was uttered. The Glossolalia manifested in Corinth was the utterance of words, phrases, sentences, etc., intelligible to God but not to the person uttering them. What was uttered needed to be interpreted by another who had the gift of interpretation.



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- **SERVE** the Poor

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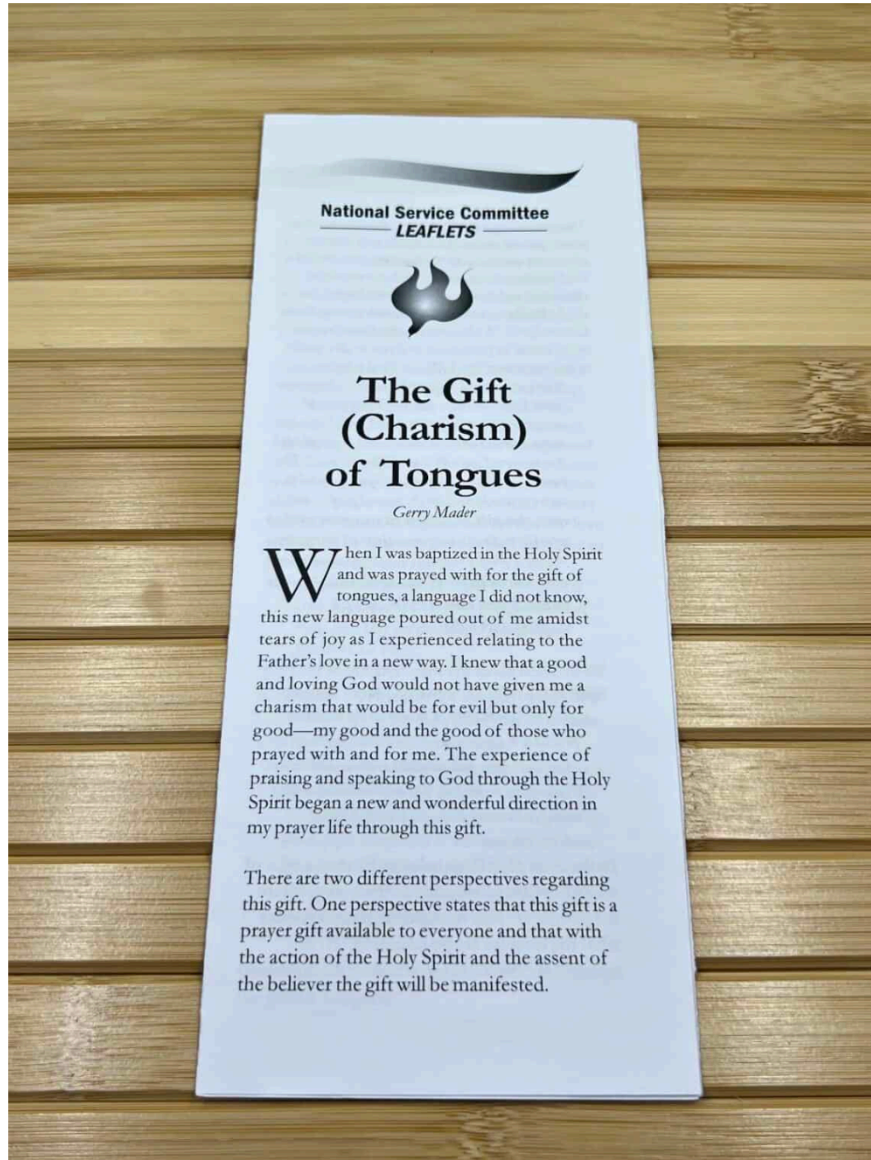
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