

Living Waters Ministries Minister R. Thomas Lambur

The Reformation And The Grace Gifts (Subject on Tongues Operation In Believers)

Reference taken from -Christian Classics - Westminster Press: Ichthus Edition by Editor
G.W. Bromiley

Taken from **The Works of Zwingli:**

Subject: Tongues and the Baptism of the Spirit and Grace Gifts

Chapter Three Of Baptism Page 137 paragraph 2 (Zwingli speaking)

The outward baptism of the Spirit is an external sign, the gift of tongues. This sign is not given for the benefits of those who actually speak with other tongues or languages: for they have already learned the way of salvation in their hearts. It is given for the benefit of unbelievers, as we see in I Corinthians 14 "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." And who are these? The ones to whom tongues are given? No, *for they are already believers.* They are *given to believers* as a sign to those who receive it, but *for the benefit of other believers.* And this outward baptism of tongues was appointed by the Lord Himself in Acts 1: "Ye shall be baptized with the Holy Ghost not many days hence." Now the disciples were already believers. But *the fire of love was increased and tongues were given, as happened on the day of Pentecost.* Again, this sign is not necessary to salvation, for it is given infrequently and only to a few. It is a miracle, and like other miracles it takes place only when God wills. Nevertheless God Himself has described the sign of tongues as a baptism. And as this sign is something given before water-baptism, sometimes after, so too the baptism of teaching may be given before water-baptism or after. This is not the foundation upon which we build infant baptism....

My Comments:

It seems here, that Zwingli has encountered the Grace gifts (tongues) *in operation among the people of his congregation.* He witnesses of these *Grace gifts and speaks of the operation of tongues as a gift being given before or after water-baptism.*

Zwingli also clarifies himself concerning the role of these gifts as not being part of the salvation by faith alone. It becomes clear here that Zwingli believes this happens to those who already have obtained salvation by faith through Grace. Here he recognizes the miraculous power of God.... which, to quote from the above passage, he says comes by "*the fire of God's love increased.*" Zwingli also tells us that he regards these Grace gifts as a sign to unbelievers as Scripture says, and that it is also given as *a benefit to other believers.* Although I would not agree with "infant baptism" as Scriptural in Zwingli's Reform, I would have to regard his understanding and experience of the Grace gifts during the time of the Reformation as valid. Zwingli says the Grace gifts *that he has seen in operation* seem to be few at this point in time, yet I would make the point that he in telling us this is also telling us that these Grace gifts are still in operation in his day. To further this point, I would point out that those who seem to think that Grace gifts ended in the second century should look to more of the historical writings of others like Karlstadt,

which wrote further on the Grace gifts, and to other records in church history before
making their decisions to disregard them as altogether having ceased.