

# John N. Darby über die „Arminianer“

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Kategorie: Falschlehre, Heilslehre, Zitate

Der anglo-irische Bibellehrer John N. Darby (1800–1882), einer der einflussreichsten Theologen der frühen „Brüderbewegung“ (sog. „Plymouth Brethren“), hatte in seiner Zeit wiederholt mit Vertretern der Denkschule der „Arminianer“ zu tun. Vor allem in der uralten Diskussion über den „freien Willen“ und der Zu- und Aneignung des ewigen Heils gab es zahlreiche Auseinandersetzungen, die größtenteils in seinen *Collected Writings* und seinen *Letters* erhalten geblieben sind.

Am 9. Mai 1879 schrieb Darby aus Pau einen Brief in italienischer Sprache an G. Biava, der einen Artikel über den „freien Willen“ verfasst und wohl Darby zur Beurteilung vorgelegt hatte. Darbys Antwort ist in den *Letters* erhalten geblieben ([Übersetzung ins Deutsche hier](#)). Hier einige Auszüge:

»DEAR BROTHER, - I am much pleased with the article on free will; I do not find that there is much to add to it. **All depends on the depth of the conviction that we have of our sinful condition; and security and joy depend on it likewise.** Lost and saved answer the one to the other: our condition in the old man, and our condition in Christ. **But in the reasoning of Arminians there is a totally false principle, namely that our responsibility depends on our power.** If I have lent £100,000 to any one, and he has squandered it all, certainly he is not able to pay, but has his responsibility come to an end with his ability? Certainly not. **Responsibility depends on the right of the person who has lent it to him, not on the ability of the one who has wrongfully wasted the money. ...**

*All men have a conscience, the knowledge of good and evil, since the fall; they*

know how to distinguish, but that says nothing as to the will; so that since the law demands obedience, and the flesh cannot be subject, to receive the law is in fact an impossibility – not that God hinders him, as I have already said, but because man does not wish it. Further, the law forbids lust, but fallen man has lust in his flesh; and it is in this way that the apostle knew sin. **Man must lose his nature before being disposed to obey the law: it is therefore necessary to be born again.** Now man cannot give himself divine and eternal life. Why then the law? In order that the offence might abound; by the law sin becomes „exceeding sinful“; „the law works“ the righteous „wrath“ of God against us – not the fear of God in us; it does not give a new life, and that which we have is enmity against God. Man in the flesh cannot receive the law into his heart. ...

Can the flesh receive Christ – find its pleasure in the Son of God? Then it is no longer the flesh; it has the mind of the Father Himself. If there is anything there but the flesh, then the man is already born of God, since that which is born of the flesh is flesh. If the flesh can find its pleasure in Christ, the flesh possesses the most excellent thing that is to be found, not only upon earth, but in heaven itself; it finds its pleasure where the Father finds His: it would not be necessary to be born of God; the most excellent thing that he possesses now, through grace, as a Christian, he possessed already before receiving life, in receiving Christ. **The certainty of salvation is gone at the same time: if salvation is the fruit of my own will, it depends upon it;** if it can be thus easily produced, it cannot be said, „Because I live, ye shall live also.“ ...

**It is said that faith is but the hand that receives salvation, but what disposes us to offer the hand? It is the grace that works in us.«**

John N. Darby, Letters, Vol. 2 (1868–1879), Nachdr., Kingston-on-Thames: Stow Hill Bible and Tract Depot, o. J., S. 501–503. Fett- und Farbdruck hinzugefügt.

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