

# PREDESTINATION

## and other papers



PIERRE MAURY

with a memoir by  
ROBERT MACKIE  
•  
and a foreword by  
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## Foreword



IT is no small joy to me to write these few lines of introduction to the little book which my never-to-be-forgotten friend, Pierre Maury, devoted to the subject of predestination. I was unaware of the existence of the manuscript; but when I read it I was convinced that it ought to be published—not only in order to recall the memory of its author, who was so suddenly taken from us scarcely more than a year ago, and to whom we owe such a great debt of gratitude, but also because these lectures, delivered in the United States in 1954, will assuredly serve to stimulate the thoughts of all those who are concerned about this problem, whether they be Bible-reading laymen, pastors, or theologians.

As long ago as 1936 Pierre Maury had delivered an address entitled 'Election and Faith' on the occasion of the Geneva Calvinist Congress. That address, which appeared in the same year in the review *Foi et Vie*, was published in German in 1940 in the *Theologische Studien* series. Most of those present at the Calvinist Congress were hardly prepared to accept with their hearts, or even to register with their minds, what Pierre Maury was saying to them then. There were but few who realized the implications of his thesis in the course of the years that followed, when preoccupations of a political nature loomed so large that they scarcely left time or energy for theological reflection of this sort. But I

remember one person who read the text of that address with the greatest attention—myself! It so happened that in the autumn of the same year, 1936, I had to give a course of lectures in Hungary on the subject of predestination. Pierre Maury and I had of course often spoken of this problem; nevertheless, his 1936 address at once made a profound impression on me. And when a few years later I had occasion to return to the subject in a wider context, I did not merely refer to Pierre Maury's pamphlet, but stressed that it ought to be considered as one of the best contributions made towards the understanding of the problem. That is why, as I said at the time (*Dogmatics*, II/2, pp. 154 f.), Pierre Maury must be ranked with the rare theologians of the past who, because of the Christological basis of their doctrine, seem to me to have remained here on solid ground (such were Athanasius, Augustine, John Knox, and Johannes Coccejus). One can certainly say that it was he who contributed decisively to giving my thoughts on this point their fundamental direction. Until I read his study, I had met no one who had dealt with the question so freshly and daringly.

In the present work, written eighteen years after the Geneva lecture, we find a Pierre Maury no less lively, not to say overwhelming; but his thought has matured, and his exposition is richer and more ample in its scope. He, for his part, had assimilated the substance of the bulky volume which I published in 1942 on the subject. But it is obvious that he has borrowed nothing from me which he has not recreated and made his own, plumbing the Scriptures on his own account. Further, in the way he puts and answers his questions, the way he applies

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and comments upon the biblical text, as also in the implications and developments which he advances, he has remained entirely faithful to himself. But I think that there is no need for me to say more of the book itself: the subject of which it treats and the manner in which the author deals with it suffice to show its importance. I should like simply to be allowed to add a few personal words.

Pierre Maury's great gift—to which every page of this book bears witness—was his ability to ally the keenest and most objective theological curiosity with an undeniable feeling for the human and 'personal', and his constant concern to use this double insight in preaching the Gospel to the parish, in both the narrowest and the widest sense of the word. Of all the conversations which I had with him, and of which there are echoes in the present study, I retain a very vivid memory, because he never tried to cover up the difference between what he knew and what he did not know—or between what he absolutely insisted on knowing and what, for all sorts of reasons, he wished to know nothing of! And also because every time I saw him afterwards, often tired, overworked, care-worn, this man never struck me as indifferent or resigned: I found him, as ever, full of the same passionate interest (at once both positive and critical) in the questions which preoccupied us both. How well he could tell a story! And how well he could listen and contradict! And how well (at the right moment) he knew how to stop talking and declare himself satisfied (until the next time!). I miss him. I have had, and still have, good friends. But there has been in my life only one Pierre Maury.

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It is to be hoped that the audiences who had the privilege of hearing him develop the arguments set down here, were able to discern something of the personal genius of this exceptional man—and more, something of the power of the witness which it was given him to bear among us with an ardour which was his both by nature and by grace. And it is to be hoped that both his witness and his person—they are inseparable—will speak in the same way to the many readers of these pages.

KARL BARTH

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