

Rev Dr Richard Gibson, Brisbane School of Theology

'Vessels sanctified to the master (2 Tim 2:19-21)'

Recent discussions of *οἶκος* and its cognates in the Pastoral Epistles has emphasised 'household' and 'stewardship' as the underlying ideas conveyed by the word group. This has marginalised the place of Temple background in the author's understanding of church and ministry, most notably at 1 Timothy 3:15. A neglected possibility in the literature is that imagery of the vessels in the great house (2 Timothy 2:20-21) consciously recalls the gold and silver vessels presented by Toi, king of Hamath, to King David after he defeated Hadadezer's army, which David "consecrated (LXX: *ἀγιάζω*) to the Lord" (2 Sam 8:9-11). Special note is made of David's vessels immediately before the Temple is dedicated (1 Kings 7:51). The vessels of 2 Timothy 2:20-21 are also "consecrated" (*ἀγιάζω*) so as to be useful to the Master of the house. Tracing the subsequent career of these vessels, including deportation to Babylon, generates intriguing resonances with the nature of Paul's mission (Rom 15:16) and Timothy's experience.

## Postgraduate Studies Seminar

17.9.2020

**Mr Jason Bryan-Brown, PhD candidate Australian Catholic University**

‘Reading the Catholic Epistles as a Literary Collection: A Proposal’

Most literary collections (both modern and ancient) cohere on the basis of some shared historical feature that unites the various texts within the collection (most commonly, authorship). This shared historical feature, in turn, becomes the point around which an inquiry into a literary collection necessarily revolves. This dynamic becomes problematic, however, for those approaching the Catholic Epistle collection in the New Testament, because these texts do not cohere together on the basis of a shared historical feature. This paper will survey the various options available to the interpreter approaching the Catholic Epistles as a collection. Additionally, a new approach to interpreting this collection will be offered, in the form of considering the “network of associations” that exist between the texts within the collection.

**Prof Oliver Crisp, University of St Andrews**

‘On Divine Ideas’

In this paper I want to suggest that a doctrine of divine ideas indebted to Anselm’s way of thinking about this matter is worth serious consideration in contemporary systematic theology. So, this is a paper in theological retrieval with a little bit of construction at the end. I proceed in three stages. First, I’ll say something about the divine ideas in a theological preamble. Then, I shall turn to consider

three historic accounts of the divine ideas in the theological “A” team of Augustine, Anselm, and Aquinas. Having done this, I will then offer a brief constructive account of the divine ideas as a stepping stone to what I hope will be a sequel project that develops the broadly Anselmian account I sketch here.

**Mr Chin Wee Ang, Trinity Theological College Perth**

‘The Relationship of the Divine Decrees and The Covenants in Divine Counsel in Herman Bavinck’

The Dutch theologian and statesman Herman Bavinck (1854-1921) used the analogy of an artist with his painting to illustrate the relationship between the divine decrees and their execution. Likening the divine counsel to an eternal blueprint for all of creation, Bavinck posits but one, simple decree whose end is his glory. The divine counsel unfolds itself in a multiplicity of organically arranged decrees. The *pactum salutis* is the bridge between God’s internal work of the divine counsel and external work of its execution. The covenant of grace is the execution of the decree of election. Thus, God is characterized as the divine artist who conceptualizes the masterpiece in the divine counsel, determines a method of execution in the *pactum salutis*, and realizes the work of art in the covenant of grace.