

Monday, October 2

1:00–3:00 pm

Creation and Promise

This session will begin with a look at how the construction of the text of Genesis 1 indicates that the six days of creation must be understood as normal days and cannot be made to accommodate theories that the days are eras or longer periods of time. We will also look at the first Gospel promise, Genesis 3:15, to see that the prophesied “seed” of the woman must refer to a particular promised person who would crush the serpent’s head and cannot be taken to be a collective as many have attempted to explain it.

Monday, October 2

3:15–4:45 pm

A Look at the Textual History of the Book of Genesis

The three most important textual witnesses to Genesis are the Hebrew Masoretic Text, the Hebrew Samaritan Pentateuch, and the Greek Septuagint. We will compare the textual characteristics of these three texts which demonstrate how the text of Genesis changed subsequent to its composition. It will be seen that the changes that occurred—especially the changes exhibited in the Septuagint—testify to how Genesis was understood and interpreted in antiquity.

Tuesday, October 3

11:00 am–12:30 pm

Interpreting the Messianic Genealogies of Genesis 4 and 11

The genealogies of Genesis 4 and 11 have been employed since late antiquity for chronological purposes (to calculate the date of creation or the date of the flood in Noah’s day). Some modern advocates of this approach have even dubbed these chronologies “chronogenealogies.” This session will look at the multiple challenges that these genealogies present to this approach and will argue that the main authorial intent of these genealogies is not to present chronology but to trace the messianic line and reinforce the messianic promises that form the backbone of Genesis.

Tuesday, October 3

1:30–2:45 pm

The Messianic Promise to the Patriarchs

The accounts of the lives of Abraham, Isaac, and Jacob (Genesis 12–50) not only chronicle the origins of the people of Israel, they also—and more importantly—develop the theme of the messianic promise to redeem the world. We will look at the messianic passages in this part of Genesis with special attention to Genesis 22:17–18; 24:60 with reference Jesus’s application of it to himself and his church at Matthew 16:18.

Tuesday, October 3

3:00–4:15 pm

The Joseph Cycle in Genesis (Genesis 37–50) and the Messianic Promise

The final section of Genesis traces the life of Joseph in great detail with a short pause to present an interesting incident in the life of Judah (Genesis 38). We will explore the messianic import of this cycle in Genesis as it traces the early steps in the formation of Israel as a nascent nation chosen by God to bring forth the world’s Savior. Special attention will be given to Genesis 49:8–12, 22–26; 50:19–21.