

Speakers

Harold W. Attridge  
Yale University

George Brooke  
University of Manchester

Dylan M. Burns  
Freie Universität Berlin

Kelley Coblentz Bautch  
St. Edwards University

Lorenzo diTommaso  
Concordia University

René Falkenberg  
Aarhus Universitet

Jörg Frey  
Universität Zürich

Florentina Badalanova Geller  
Freie Universität Berlin

Matthew Goff  
Florida State University

Judith Hartenstein  
Universität Koblenz-Landau

Claudia Losekam  
Ruhr-Universität Bochum

Hugo Lundhaug  
Universitetet i Oslo

Christoph Marksches  
Humboldt-Universität zu Berlin

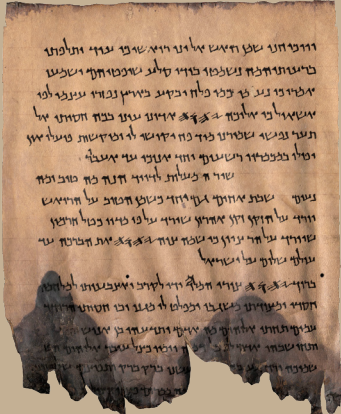
Andrew Perrin  
Trinity Western University

Tuomas Rasimus  
Université Laval

Jens Schröter  
Humboldt-Universität zu Berlin

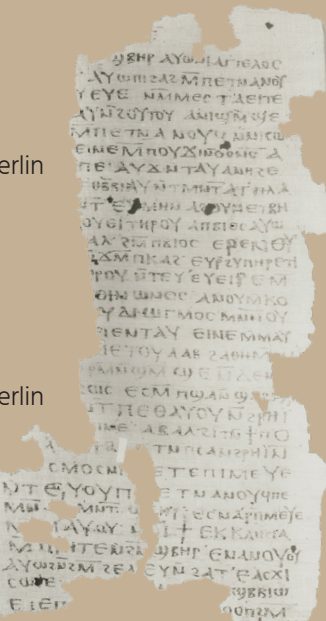
Eibert Tigchelaar  
Leuven University

Shani Tzoref  
Universität Potsdam



Psalms Scroll  
11Q Psalms<sup>a</sup>  
The Leon Levy Dead Sea Scrolls  
Digital Library  
Israel Antiquities Authority

Codex I, Papyrus Page 135  
Claremont Colleges Digital Library



Given the transformation of the disciplines of early Christian Studies, ancient Judaism, and biblical studies over the last half-century—where we no longer look for the “parting of the ways” of ancient Judaism and Christianity, but seek to explore the porous boundaries between these religious traditions, as they developed along, aside, and within one another—engagement between Qumran and Nag Hammadi scholars appears necessary. It has become clear, for example, that the Nag Hammadi texts draw upon Jewish, scriptural traditions, our understanding of which has been transformed over the last 15 years by the contribution of the Dead Sea Scrolls. Conversely, scholars of ancient Judaism are increasingly aware that later, Christian texts—especially Christian apocrypha—preserve traditions that help us understand Judaism better—yet by and large, they have worked little with the Nag Hammadi texts, which have only recently been recognized as a goldmine of Christian apocrypha of late antiquity.

This conference arises out of the conviction that researchers of the Dead Sea Scrolls and the Nag Hammadi Codices can acquire a better understanding of their main corpora of study and the broader context of antiquity in which they were produced by engaging in conversation once more.

Organizers

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Location

All sessions will be held at the following address, unless noted otherwise:  
Humboldt-Universität zu Berlin,  
Theologische Fakultät  
Burgstr. 26, 10178 Berlin. Room 206.

Sponsors & Supporters

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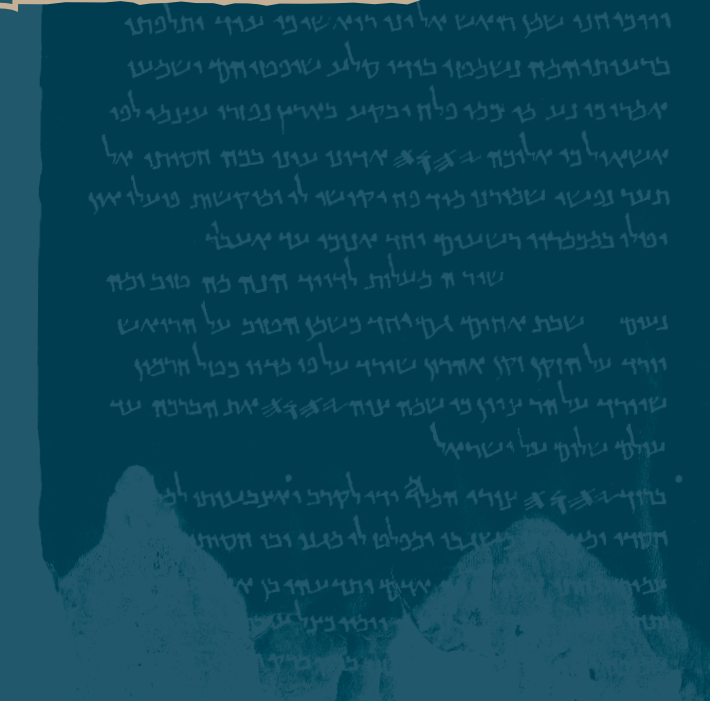


BRILL



July 20-22.2018  
Conference

THE DEAD SEA  
SCROLLS AND THE  
NAG HAMMADI  
CODICES



Two archaeological discoveries from the 1940s irrevocably changed the study of early Christianity and ancient Judaism: the unearthing of the Gnostic codices found near Nag Hammadi (Upper Egypt) in 1945, and of the Dead Sea Scrolls, the first of which turned up at Qumran (Israel-Palestine), in 1947. Students of ancient religion in general and the New Testament in particular were electrified by these newly available works. The Nag Hammadi Codices may have been produced in the fourth century CE, but they preserved—it was maintained—hitherto-unknown Christian works from the second and even the first century CE. The Dead Sea Scrolls, on the other hand, were ostensibly the products of a Jewish sectarian group resembling and perhaps even contemporaneous with the Jesus Movement itself.

The excitement of these parallel discoveries, and the initial interest in relating both of them to earliest Christianity, led to scholarship that engaged the Nag Hammadi Codices alongside the Dead Sea Scrolls. For instance, lectures on Qumran were delivered at the famous Messina Colloquium on Gnosticism (1966), and published in its highly influential conference proceedings. However, subsequent research from the 1970s to today lost interest in engaging the Nag Hammadi and Qumran corpora next to one another. The artifacts are of very different provenance and material form (Christian codices vs. Jewish scrolls); the languages needed to work at the appropriate philological level are different as well (Greek and Coptic vs. Aramaic and Hebrew). Most importantly, the emergence of the study of Early Christianity in the *longue durée* (reaching to the rise of Islam) freed the Nag Hammadi works from the governing context of earliest Christianity, situating them rather in Late Antiquity; similarly, the Dead Sea Scrolls rightfully have become viewed as sources for developments in Judaism in its own right, rather than simply a window into the sectarian environment of Jesus’ day. Specialists of both corpora have, for the most part, ignored one another’s work for nearly half a century. >>

Thursday, 19 July 2018

18:00  
**Pre-Conference Meet-and-Greet, Sponsored by Brill Publishers and Berlin-Brandenburgische Akademie der Wissenschaften**  
Location: Berlin-Brandenburgische Akademie der Wissenschaften, Unter den Linden 8, 10117 Berlin, Room 07W04

Day 1. Friday, 20 July 2018

8:30–9:00 Check-in, Coffee	at the Neues Museum (Bodestraße 1–3) followed by Lunch
9:00–9:15 Welcome/Introductory Remarks: <b>Dylan M. Burns</b> and <b>Matthew Goff</b>	<b>SESSION 2</b> <b>Textual Discoveries and Conceptions of Canon</b> Moderator: <b>Hugo Lundhaug</b>
<b>SESSION 1</b> <b>Biblical Figures and Exegesis</b> Moderator: <b>Matthew Goff</b>	13:30–14:00 <b>Jens Schröter</b> (Humboldt-Universität zu Berlin), “The Biblical Canons after Qumran and Nag Hammadi: Some Preliminary Observations”
9:15–9:45 <b>George Brooke</b> (University of Manchester), “From Adam to the Prophets: Some Biblical Figures in the Dead Sea Scrolls and the Nag Hammadi Library”	14:00–14:30 <b>Andrew Perrin</b> (Trinity Western University), “Expression of Pseudepigraphy in the Qumran Aramaic Fragments and First Impressions in the Nag Hammadi Codices”
9:45–10:15 <b>Shani Tzoref</b> (Universität Potsdam), “Wisdom, Folly, and Zion in the Qumran Corpus: Towards an Evolutionary Analysis of Feminine Conceptualizations?”	14:30–15:00 <b>Christoph Marksches</b> (Humboldt-Universität zu Berlin), “Finding Stories: A Literary Critique of Certain Themes in the Story of the Finding of the Nag Hammadi Codices”
10:15–10:45 <b>Tuomas Rasimus</b> (Université Laval), “Temple and Sacrifice in Qumran and Nag Hammadi”	15:00–15:30 Response ( <b>Dr. Dylan M. Burns</b> ) and Discussion
10:45–11:15 Response ( <b>Prof. Harold W. Attridge</b> ) and Discussion	15:30–15:45 Coffee Break
11:15–13:30 Visit of the Berlin Gnostic Codex (BG 8502) and more	

<b>SESSION 3</b> <b>Mythic Geography and Heavenly Journeys</b> Moderator: <b>Dylan M. Burns</b>	16:15–16:45 <b>Florentina Badalanova Gellar</b> (Freie Universität Berlin), “Enochic Cosmographic Templates (the case of Slavia Orthodoxa)”
15:45–16:15 <b>Kelley Coblenz Bautch</b> (St. Edwards University), “The Visionary’s View: Otherworldly Motifs and their Use/Reuse in Texts of Qumran and Nag Hammadi”	16:45–17:15 Response ( <b>Prof. Lorenzo DiTommaso</b> ) and Discussion
	19:00–21:00 Dinner Location: Casalot Restaurant, Claire-Waldoff-Strasse 5, 10117 Berlin

Day 2. Saturday, 21 July 2018

<b>SESSION 4</b> <b>Messiahs and Revealer-Saviors</b> Moderator: <b>Lorenzo DiTommaso</b>	<b>SESSION 5</b> <b>Enochic Literature at Qumran and Nag Hammadi</b> Moderator: <b>Tuomas Rasimus</b>
9:00–9:30 <b>Judith Hartenstein</b> (Universität Koblenz-Landau), “Jesus as Revealer-Savior in Gospels from Nag Hammadi and the Human Recipients of the Revelation”	10:45–11:15 <b>Claudia Losekam</b> (Ruhr-Universität Bochum), “Enochic Literature as an Interpretative Pattern in Gnostic Texts?”
9:30–10:00 <b>Harold W. Attridge</b> (Yale University), “Revealers and Revelation from Qumran through the Fourth Gospel to Nag Hammadi”	11:15–11:45 <b>Matthew Goff</b> (Florida State University), “It Didn’t Happen the Way Moses Said it Did: Exegesis, Creativity, and Enochic Traditions in Nag Hammadi Texts”
10:00–10:30 Response ( <b>Prof. Tobias Nicklas</b> ) and Discussion	11:45–12:15 Response ( <b>Prof. Kelley Coblenz Bautch</b> ) and Discussion
10:30–10:45 Coffee Break	12:15–13:30 Lunch

13:30–15:00 <b>READING SESSION 1</b> <b>The Songs of the Sabbath Sacrifice</b> (led by <b>Dr. Shani Tzoref</b> )	16:15–16:45 <b>Lorenzo DiTommaso</b> (Concordia University), “Epistemology and Eschatology, Apocalyptic and Gnostic”
15:00–15:15 Coffee Break	16:45–17:15 Response ( <b>Dr. Jason Zurawski</b> ) and Discussion
<b>SESSION 6</b> <b>Apocalypticism and Eschatology</b> Moderator: <b>René Falkenberg</b>	19:00–21:00 Dinner Location: Ristorante Garda, Oranienburger Str. 32, 10117 Berlin
15:15–15:45 <b>Dylan M. Burns</b> (Freie Universität Berlin), “Determinism and Compatibilism at Qumran and Nag Hammadi”	
15:45–16:15 <b>Jörg Frey</b> (Universität Zürich), “The Impact of Qumran and	

Day 3. Sunday, 22 July 2018

<b>SESSION 7</b> <b>Qumran, Nag Hammadi, and Manichaeism</b> Moderator: <b>Kelley Coblenz Bautch</b>	<b>SESSION 8</b> <b>Re-evaluation of the Scribes of our Corpora</b> Moderator: <b>Shani Tzoref</b>
9:00–9:30 <b>René Falkenberg</b> (Aarhus Universitet), “Revelation Books and Tablets in Jewish and Manichaeian Contexts”	13:00–13:30 <b>Hugo Lundhaug</b> (Universitet i Oslo), “Material Philology and the Nag Hammadi Codices”
9:30–10:00 Response ( <b>Prof. Matthew Goff</b> ) and Discussion	13:30–14:00 <b>Eibert Tigchelaar</b> (Leuven University), “New Approaches to the Scribes of the Dead Sea Scrolls”
10:00–11:30 <b>READING SESSION 2</b> <b>The Three Steles of Seth</b> (led by <b>Dylan M. Burns</b> )	14:00–14:30 Response ( <b>James Tucker</b> ) and Discussion
11:30–13:00 Lunch, Coffee	14:30–15:00 Concluding Remarks/Reflections