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—but by and large, they 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
Freie Universität Berlin
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Brill Publishers
Berlin-Brandenburgische Akademie der Wissenschaften
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 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 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 material form (Christian codices vs. Jewish scrolls); the languages needed to work at the appropriate level are different as well (Greek and Aramaic vs. Hebrew). Most importantly, the governing context of both corpora have, for the most part, ignored one another’s work for nearly half a century.

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**Day 1, Friday, 20 July 2018**

8:30-9:00 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

9:00-9:15 Check-in, Coffee

9:15–9:45 Welcome/Introductory Remarks: Dylan M. Burns and Matthew Goff

**SESSION 1 Biblical Figures and Exegesis**

Moderator: Matthew Goff

9:45–10:15 George Brooke (University of Manchester), “From Adam to the Prophets: Some Biblical Figures in the Dead Sea Scrolls and the Nag Hammadi Library”

10:15–10:45 Tuomas Rasmus (Université Laval), “Temple and Sacrifice in Qumran and Nag Hammadi”

10:45–11:15 Response: Prof. Harold W. Attridge and Discussion

11:15–13:30 Visit of the Berlin Gnostic Codex (BG 8502) and more

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**Day 2, Saturday, 21 July 2018**

8:30-9:00 at the Neues Museum (Bodestraße 1–3) followed by Lunch

**SESSION 2 Textual Discoveries and Conceptions of Canon**

Moderator: Hugo Lundhaug

13:30–14:00 Jens Schröter (Humboldt-Universität zu Berlin), “The Biblical Canons after Qumran and Nag Hammadi: Some Preliminary Observations”

14:00–14:30 Andrew Perrin (Trinity Western University), “Expression and Pseudepigraphy in the Qumran Aramaic Fragments and First Impressions in the Nag Hammadi Codices”

14:30–15:00 Christoph Markus (Humboldt-Universität zu Berlin), “Finding Stories: A Literary Critique of Certain Themes in the Story of the Finding of the Nag Hammadi Codices”

15:00–15:30 Response (Prof. Tobias Zwick) and Discussion

15:30–15:45 Coffee Break

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**SESSION 3 Mythic Geography and Heavenly Journeys**

Moderator: Dylan M. Burns

15:45–16:15 Kelley Coblenz Bautch (St. Edwards University), “The Visionary’s View: Otherworldly Motifs and their Use/Reuse in Texts of Qumran and Nag Hammadi”

16:15–16:45 Florentina Badalanova Gellar (Freie Universität Berlin), “Enochic Cosmographic Templates (the case of Slavia Orthodoxa)”

16:45–17:15 Response (Prof. Lorenzo DiTommasso) and Discussion

19:00–21:00 Dinner

Location: Casalot Restaurant, Claire-Waldoff-Strasse 5, DIT Berlin

**SESSION 4 Messiahs and Revealer-Saviors**

Moderator: Lorenzo DiTommasso

9:00–9:30 Judith Hartenstein (Universität Koblenz-Landau), “Jesus as Revealer-Savior in Gospels from Nag Hammadi and the Human Recipients of the Revelation”

10:45–11:15 Claudia Loselam (Ruhr-Universität Bochum), “Enochic Literature as an Interpretative Pattern in Gnostic Texts?”

11:15–11:45 Matthew Goff (Florida State University), “It Didn’t Happen the Way They Said It: Divine, Creativity, and Enochic Traditions in Nag Hammadi Texts”

11:45–12:15 Response (Prof. Kelley Coblenz Bautch) and Discussion

12:15–13:30 Lunch

13:30–15:00 **READING SESSION 1 The Songs of the Sabbath Sacrifice** (led by Dr. Shanzi Tzoref)

15:00–15:15 Coffee Break

**SESSION 5 Enochic Literature at Qumran and Nag Hammadi**

Moderator: Tuomas Rasmus


16:15–16:45 Lorenzo DiTommasso (Concordia University), “Epistemology and Eschatology, Apocalyptic and Gnostic”

16:45–17:15 Response (Dr. Jason Zurawski) and Discussion

19:00–21:00 Dinner

Location: Ristorante Garda, Oranienburger Str. 32, 10117 Berlin

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**Day 3, Sunday, 22 July 2018**

8:30-9:00 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

9:00-9:15 Check-in, Coffee

9:15–9:45 Welcome/Introductory Remarks: Dylan M. Burns and Matthew Goff

**SESSION 6 Apocalypticism and Eschatology**

Moderator: René Falkenberg

10:45–11:15 Matthew Goff (Florida State University), “Revealer-Saviors: The Three Steles of Seth

11:15–11:45 Claudia Loselam (Ruhr-Universität Bochum), “Enochic Literature as an Interpretative Pattern in Gnostic Texts?”

11:45–12:15 Response (Prof. Kelley Coblenz Bautch) and Discussion

12:15–13:30 Lunch

13:30–15:00 **READING SESSION 2 The Three Stelae of Seth** (led by Dylan M. Burns)

15:00–15:15 Coffee Break

**SESSION 7 Qumran, Nag Hammadi, and Manichæism**

Moderator: Kelley Coblenz Bautch

9:00–9:30 René Falkenberg (Aarhus Universitet), “Revelation Books and Tablets in Jewish and Manichaean Contexts”

9:30–10:00 Response (Prof. Matthew Goff) and Discussion

10:00–10:45 Coffee Break

10:45–11:15 Matthew Goff (Florida State University), “It Didn’t Happen the Way They Said It: Divine, Creativity, and Enochic Traditions in Nag Hammadi Texts”

11:15–12:15 Response (Prof. Kelley Coblenz Bautch) and Discussion

12:15–13:30 Lunch

13:30–15:00 **READING SESSION 3 The Songs of the Sabbath Sacrifice** (led by Dr. Shanzi Tzoref)

15:00–15:15 Coffee Break

**SESSION 8 Re-evaluation of the Scribes of our Corpora**

Moderator: Shanzi Tzoref


15:45–16:15 Eibert Tigchelaar (Leuven University), “New Approaches to the Scribes of the Dead Sea Scrolls”

16:15–16:45 Response (James Tucker) and Discussion

16:45–17:15 Concluding Remarks/Reflections