

**Mishkan** is a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish Evangelism, Hebrew-Christian/Messianic-Jewish identity, and Jewish-Christian relations.

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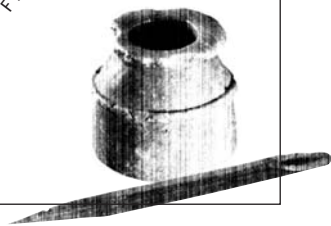
**Mishkan's** editorial policy is openly evangelical, committed to the New Testament proclamation that the gospel of salvation through faith in Jesus (Yeshua) the Messiah is "to the Jew first."

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# Qumran and Jewish Evangelism

By Kai Kjær-Hansen

A WORD FROM THE EDITOR



The theme articles in this issue of *Mishkan* are on Qumran. They are edited by Torleif Elgvin, former Director of Caspari Center and himself a Qumran scholar.

At first glance Qumran has little to do with Jewish evangelism today. This is also true for these articles *if* we believe that Jewish evangelism is only a matter of saying "Jesus." But nobody who is engaged in Jewish evangelism in an academic way is that naïve. People like Alfred Edersheim, Alexander McCaul, Franz Delitzsch, Hermann L. Strack, and Gustav A. Dalman – to mention just a few from the 19th and early 20th century – were not that naïve either. They did indeed say "Jesus," but not without considering the context. They were engaged in the theological debate in order to be able to proclaim Jesus relevantly and contextually to Jews in their time.

Not being too well versed in Qumran studies, I nevertheless see a need to be familiar with the Qumran writings, especially when it is maintained that the New Testament is anti-Jewish, if not anti-Semitic – an accusation also made against Jewish evangelism.

The harshness of the Qumran writings against the enemies of the community may not surpass that of the New Testament against the enemies of the gospel, but they are at least equally harsh: The people of Qumran are the children of light; those outside are the children of darkness, under Belial's dominion.

Such harsh words do not make the Qumran community un-Jewish, anti-Jewish, or anti-Semitic; they are part of the internal Jewish debate. The same is true of the New Testament.