

Seminar „Evangelium für Muslime“ mit Thomas Nyffenegger, 2./3.08.2017

Die beste Botschaft für arabische Touristen in München

► Einladung
 Hier eine Einladung an alle aus christlichen Gemeinden zu einem besonderen Nachmittag zu dem uns alle angehenden Thema: „Muslimen begegnen“.

Samstag, 29.07.2017, 15-18 Uhr
 FEG München-Mitte, Mozartstraße 12

Es gibt: Informationen, Erfahrungsberichte, Kaffee und Kuchen, Austausch, Gebetszeiten und Materialvorstellung.

Crashkurs Islam



► Veranstalter:
 Forum Evangelisation und FEG München-Mitte, Mozartstraße 12, 80336 München, www.feg.de/muenchen-mitte



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Forum Evangelisation arbeitet auf biblischer Basis mit verschiedenen Gemeinden, Werken und Gruppen zusammen. Der Dienst wird durch Spenden finanziert.



Christsein authentisch leben und weitergeben...



Muslimen in München begegnen
FEG München-Mitte
29.07. - 06.08.2017
Crashkurs Islam
Samstag, 29.07. / 15-18 Uhr
Seminarwoche mit Dr. Andreas Maurer





Muslimen in München begegnen vom 29.07. bis 06.08.2017 – Programm*

Datum	Sa. 29.07.	So. 30.07.	Mo. 31.07.	Di. 01.08.	Mi. 02.08.	Do. 03.08.	Fr. 04.08.	Sa. 05.08.	So. 06.08.	Leitung	
09:30		10 Uhr Gottesdienst	Andacht Gebet	Andacht Gebet	Thema 1 Grundgedanken zur Evangelisation und zur Begegnung (AM)	Thema 2 Tipps zur Gesprächsführung 1 (AM)	Thema 3 Tipps zur Gesprächsführung 2 (AM)	Thema 4 Evangelium für Muslime (AM)	Thema 5 Einreden und Hindernisse begegnen (AM)	Thema 6 Aktuelle Fragen (AM)	10 Uhr Gottesdienst 14.00 Uhr
10:30	Pause									Ulrich Hees (UH) und Regina Hees (RH)	
11:00			Mittagspause	Mittagspause	Mittagspause	Mittagspause	Mittagspause	Mittagspause	Mittagspause	Corinna Dr. Andrea Maurer (AM)	
12:30										Ort: FEG München-Mitte Mozartstr.12 80336 München Tel.089 83 22 88	
15:00	Crashkurs Islam Start mit Kaffee und Kuchen 15:30	Lektion 1	Lektion 2	Lektion 3	Lektion 4	Lektion 5	Lektion 6	Lektion 7	Lektion 8	Ort: FEG München-Mitte Mozartstr.12 80336 München Tel.089 83 22 88	
16:00		Info-Stand im Stadtzentrum	Info-Stand im Stadtzentrum	Info-Stand im Stadtzentrum	Info-Stand im Stadtzentrum	Info-Stand im Stadtzentrum	Info-Stand im Stadtzentrum	Info-Stand im Stadtzentrum	Info-Stand im Stadtzentrum	* Änderungen vorbehalten	
17:00										FEG	
18:00											
19:00		19 Uhr Gottesdienst (Mittag und KEB)	Open End	Open End	Open End	Open End	Open End	Open End	Open End	19 Uhr Gottesdienst	
20:00											
21:00											

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Aktion für verfolgte Christen und Notleidende



**AVC
steht verfolgten Christen
bei**



**AVC
hilft Notleidenden**



**AVC
macht Jesus Christus
bekannt**

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Übersicht

- Was ist das Evangelium?
- Tool: Kurzfilm «The Prophets' Story»
- Drei grundlegende Resultate der Sünde
- Aspekte der arabischen Schamkultur
- Möglichkeiten, das Evangelium in einer schamorientierten Kultur weiterzugeben



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Was ist das Evangelium?

Gruppenarbeit:

- Schreibt eine Definition für das Evangelium auf, wie ihr es versteht.
- Dann überlegt ihr euch, wie ihr das Evangelium in zwei Minuten erklären könnt.
- Zeit: 10 Minuten



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Was ist das Evangelium?

Das Wort "euangelizo" bei den Griechen

- εὐαγγελιον - *euangelion* = gute Botschaft, gute Nachricht, "Evangelium"
- εὐαγγελίζω - *euangelizo* = evangelisieren, gute Nachricht verkündigen, Evangelium predigen
- Kommt im NT 132 Mal vor

In der vorchristlichen Zeit hatte "euangelion" eine dreifache Bedeutung:

- Gute Nachricht
- Belohnung für den Boten, der gute Nachricht brachte
- Ein Dankopfer wegen guter Nachricht

Heb. *basar* - Gute Nachricht überbringen, jemand mit guter Nachricht erfreuen.

- Jes 52,7 → Menschen bringen eine gute Botschaft (klassische Stelle für Evangeliumsverkündigung)
- vgl. Jes 60,6; Ps 40,10; Ps 92,2

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Was ist das Evangelium?

griech. Begriff	Deutscher Begriff	wie oft im NT	Beispiel-Stellen
κηρυσσω <i>käryssô</i>	predigen, öffentlich verkündigen	61	Lk 8,1; Apg 8,4-5; Röm 16,25; Jes 61,1-2
κηρυγμα <i>kärygma</i>	Verkündigung		
μαρτυρεω <i>martyreo</i>	bezeugen; Zeugnis geben	80	Joh.5,31-47; 1. Joh.5,10 (oft bei Joh.) Lk.24,48; Apg.8,25
μαθητευω <i>matheteuô</i>	Jünger machen	4	Mt 13,52; 27,57; 28,19; Apg 14,21
καταγγελλω <i>katangellô</i>	proklamieren	18	
παρρησιαζομαι <i>parrhesiazomai</i>	freimütig reden	9	Apg 9:27; 9:28; 13:46; 14:3; 18:26; 19:8; 26:26; Eph. 6:20; 1Th. 2:2
διδασκω <i>didaskô</i>	lehren	97	Apg. 5,42; Apg.15,35
παρακαλεω <i>parakaleô</i>	ermahnen	109	Lk 3,18; Apg 2,40

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Was ist das Evangelium?

1: Definition der Anglikanischen Kirche, 1918

"To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King (Lord) in the fellowship of His Church"

2: D.T. Niles

"One beggar telling another where to get food"



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Was ist das Evangelium?

3: Lausanner Verpflichtung (1974): §4 Wesen der Evangelisation

”Evangelisieren heisst, die gute Nachricht zu verbreiten, dass Jesus Christus für unsere Sünden starb und von den Toten auferstanden ist nach der Schrift und dass er jetzt die Vergebung der Sünden und die befreiende Gabe des Geistes allen denen anbietet, die Busse tun und glauben.

Für Evangelisation ist unsere Präsenz als Christen in der Welt unerlässlich, ebenso eine Form des Dialogs, die durch einfühlsames Hören zum Verstehen des anderen führt.

Evangelisation ist ihrem Wesen nach die Verkündigung des historischen biblischen Christus als Heiland und Herrn. Ziel ist es, Menschen zu bewegen, zu ihm persönlich zu kommen und so mit Gott versöhnt zu werden.

Wer die Einladung des Evangeliums ausspricht, darf nicht verschweigen, dass Nachfolge etwas kostet. Jesus ruft alle, die ihm nachfolgen möchten, auf, sich selbst zu verleugnen, ihr Kreuz auf sich zu nehmen und sich mit Seiner neuen Gemeinschaft zu identifizieren.

Das Ergebnis der Evangelisation schliesst Gehorsam gegenüber Jesus Christus, Eingliederung in Seine Gemeinde und verantwortlichen Dienst in der Welt ein.”

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Was ist das Evangelium?

4: Bill Bright

"Presenting Jesus Christ in the power of the Holy Spirit and leaving the results to God"

5: Der Hong Kong Ruf zur Bekehrung:

“Evangelisation, welche die vornehmste Aufgabe der Kirche in der Welt darstellt, besteht hauptsächlich in der Tätigkeit, Sünder zur Bekehrung aufzurufen. Missionarische Verkündigung Christi muss dazu führen, Menschen von der Notwendigkeit zu überzeugen, dass sie zu ihm umzukehren und ein neues Leben in der Gerechtigkeit mit ihm beginnen.”

6: David J. Bosch:

“Evangelisation ist die Verkündigung der Errettung in Christus denen, die an ihn noch nicht glauben, um sie zur Busse und Bekehrung aufzurufen, die Vergebung der Sünde anzukündigen, und sie dazu einzuladen, lebendige Glieder der irdischen Gemeinde Christi zu werden und ein Leben im Dienst anderer in der Kraft des Heiligen Geistes zu beginnen.”

7: Eigene Definition

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The Prophet's Story – in vielen verschiedenen Sprachen vorhanden

<https://www.youtube.com/user/theprophetstory>

Youtube: theprophetstory

Achtet auf Folgendes:

- Wie wird das Evangelium präsentiert?
- Wie wird das Problem präsentiert?
- Wie wird die Lösung präsentiert?



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The Prophet's Story – in vielen verschiedenen Sprachen vorhanden

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Achtet auf Folgendes:

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Eine Statistik von verwendeten Begriffen:

- Sinful: 2x
- Guilty: 1x
- Sin: 9x
- Shame: 3x
- Covered: 6x
- Redeemed / replaced/ brought back: 3x
- Restored: 2x
- Broken relationship 1x

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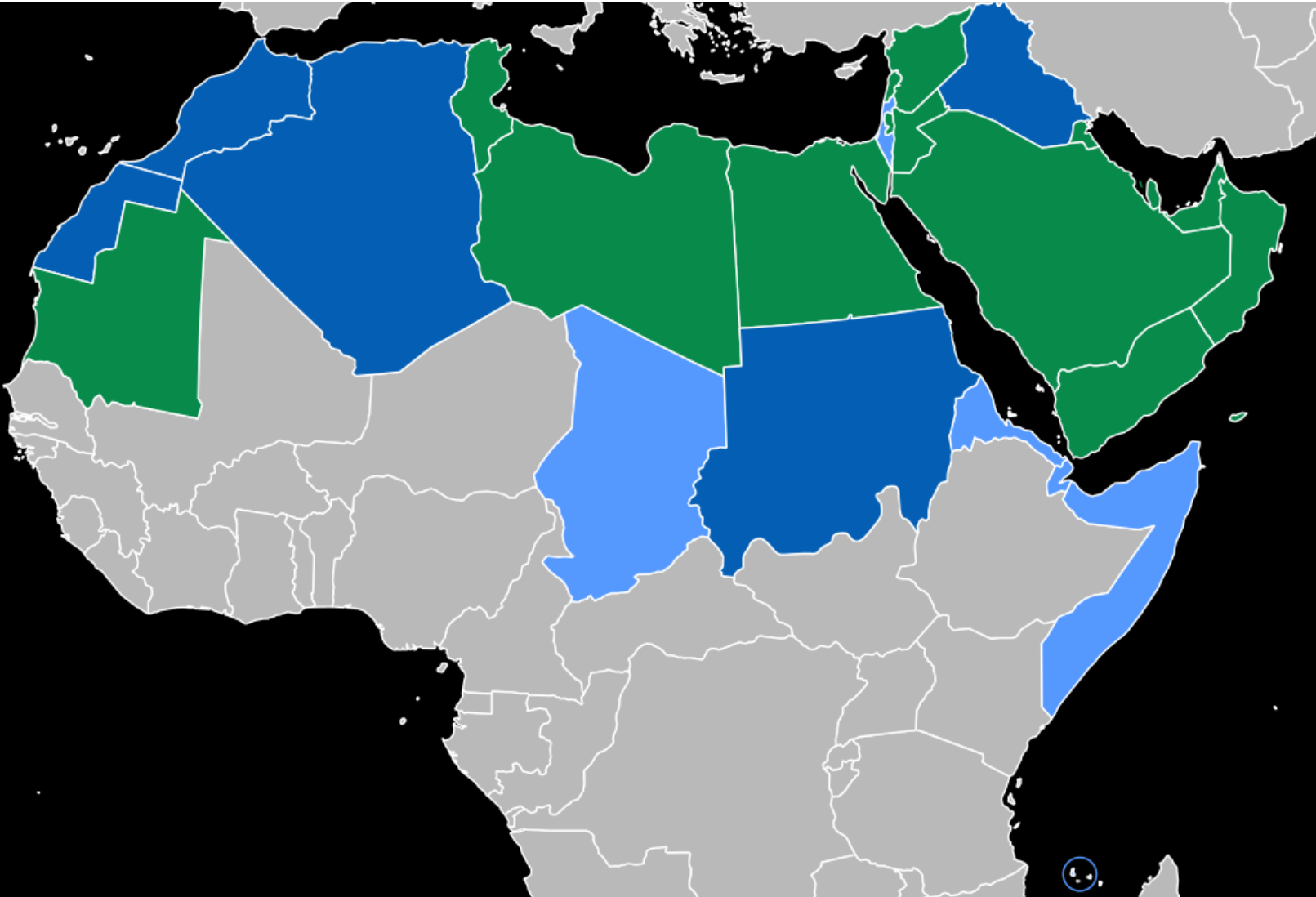
Die arabische Kultur ist eine ausgesprochene Schamkultur!



Wikipedia: Der Begriff arabische Welt (arabisch **العالم العربي**, DMG al-‘ālam al-‘arabī) bezeichnet eine Region in Nordafrika und in Vorderasien auf der Arabischen Halbinsel. Staaten mit einer mehrheitlich arabischen Kultur sind Teil der arabischen Welt.

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Die arabische Kultur ist eine ausgesprochene Schamkultur!



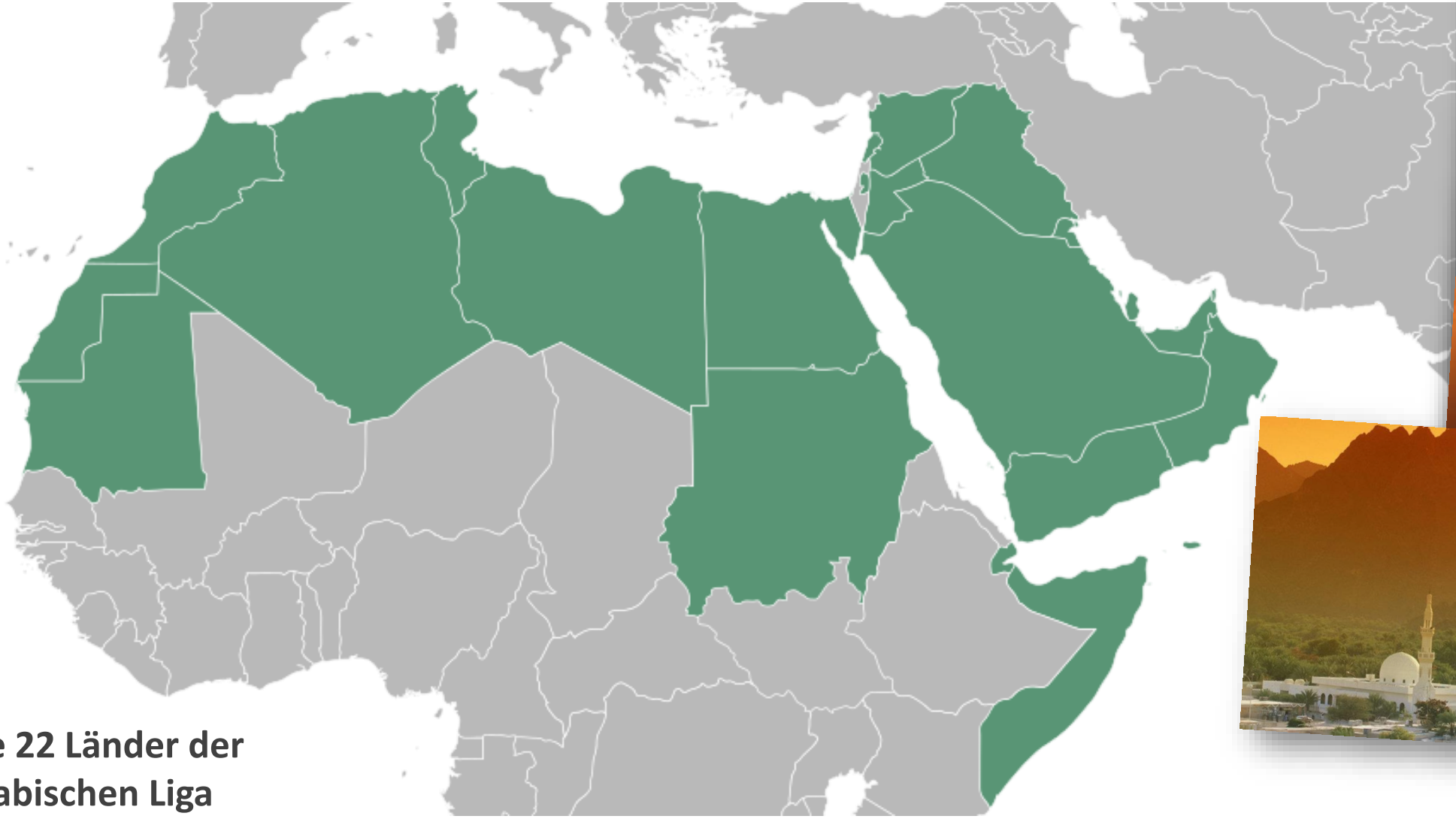
Geografische Verbreitung der arabischen Sprache.

Blau: Arabisch ist nicht die alleinige offizielle Sprache

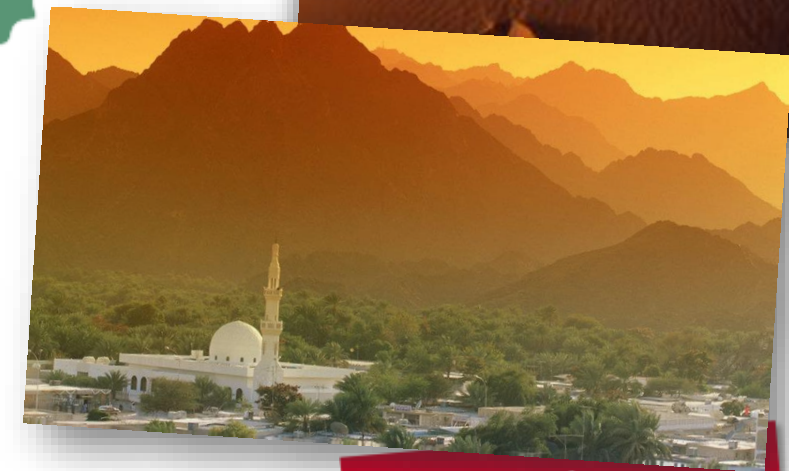
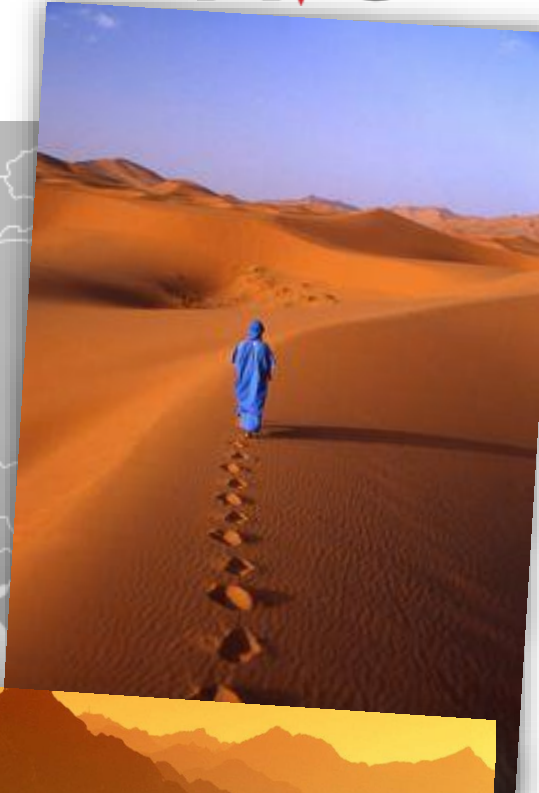


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Die arabische Kultur ist eine ausgesprochene Schamkultur!



die 22 Länder der Arabischen Liga

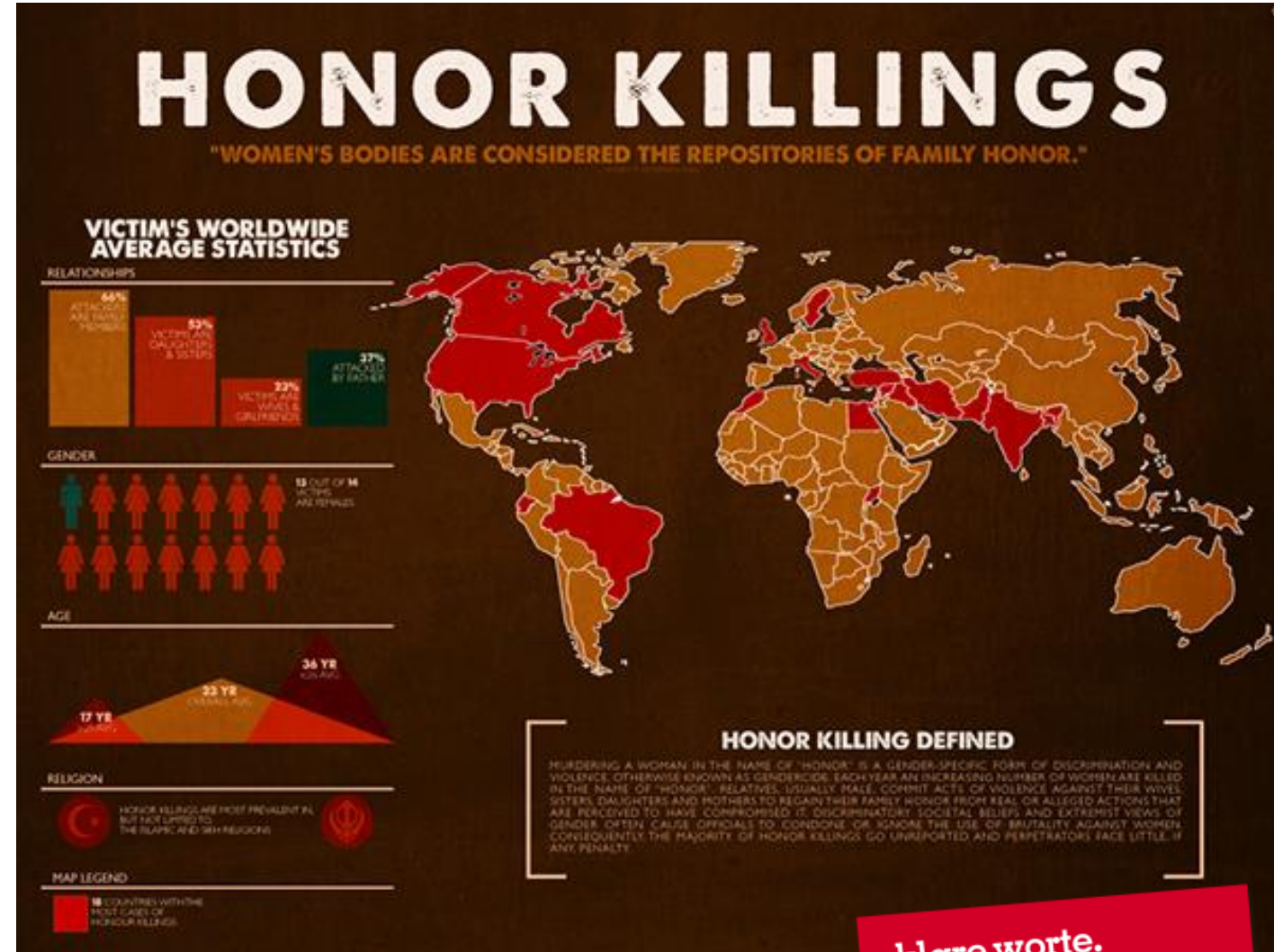


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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» gives this **example:**

- The missionary's taxi screeched to a halt. Lying in the middle of the street was a teen-age girl, dying. She had been shot in the head four times. Just then her brother walked across the street with two policemen and stated, "There she is. I killed her, because she was in an immoral situation with a man." Under the laws of the country, the young man was innocent. He had not committed murder but had preserved the honor of his family.



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Roland Muller in «Honor and Shame. Unlocking the Door.» gives this **example**:

- In another case, a girl ran away from home. Later her family learned she had married someone from another religion. They were furious. The police imprisoned the girl so that she would be protected from her family. Elderly grandmothers taunted the brother and father. “How long do we need to keep our heads to the ground in shame? Won’t you do something to cleanse the shame from our tribe so we can raise our heads and live in honor once again?” The family finally agreed to pay the police a \$50,000.00 guarantee that they would not hurt her and she was released into their custody. Within hours her father and brother shot her thirteen times. The entire family was pleased that honor had been restored.



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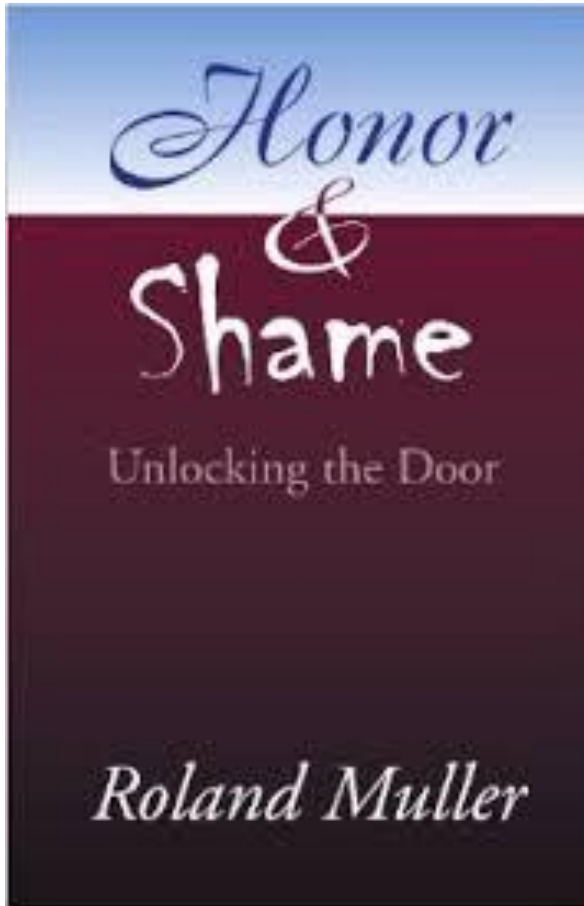
Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- «I began to realize that Middle Easterners and Middle Eastern society were operating in an entirely different dimension. **Guilt did not have the same power and influence as it did in the West.** While they were aware of guilt, it didn't have the same strong connotations for them as it had for me.»
- «If a policeman pulled me over, I would immediately feel guilty, thinking that perhaps I had done something wrong. But **when my Middle Eastern friends were pulled over, they didn't display any sign of guilt.** They talked boldly to the policeman, and even argued loudly with him over the issues at hand.»



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Die arabische Kultur ist eine ausgesprochene Schamkultur!



Roland Muller in «Honor and Shame. Unlocking the Door.» says:

"When man sinned, three great conditions came upon mankind (cf. Genesis 3) :

- By sinning man broke **God's law** and consequently was in a position of **guilt**.
- By sinning man also broke **God's relationship** and consequently was in a position of **shame**.
- Finally, when man sinned he broke **God's trust** and was from that point, in a position of **fear**."



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes about **guilt**:

- In **Genesis 3:7**, the scriptures tells us that Adam and Eve “knew” that they had sinned.
- This **knowledge of sin** is nothing other than our conscience speaking or the feeling of guilt. When Adam and Eve sinned, they felt the sting of a guilty conscience.
- For the first time they experienced **knowing right from wrong** through their conscience. Tis knowledge of good and evil is common to us today.
- All of this, of course, is familiar territory for most western evangelical Christians.
- **Many Western nations (Northern Europe, North America, Australia, and New Zealand)** possess worldviews that have dominant (but not exclusive) guilt-based characteristics.



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes about **guilt**:

- Almost every major issue the West struggles with, involves an aspect of deciding whether something is **right or wrong**.
- Westerners arrive at this basic tension because almost everything in Western culture is plotted on a **guilt-innocence continuum** (innocence being something defined as being right or righteousness).



Guilt ←————→ Innocence

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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes about **fear**:

- When God came to speak to Adam and Eve in the garden, Adam told God that they had hidden themselves because they were afraid (**Gen 3:10**).
- **Another result of sin was fear**; and fear came upon Adam and Eve as well as upon the whole human race. Before this, man enjoyed the presence of God. Now he cowered in fear, and fear passed upon all mankind.
- Anthropologists and sociologists tell us that many cultures in our world can be grouped together into what are known as **fear-based worldviews**.
- The focus of these cultures is often centered around **fear of spirits and the supernatural world**. The importance of fear is paramount to understanding their worldview.
- **Most of the primal religions of the world (such as those who have emerged from tribes in the jungles of Africa, Asia, and South America) have dominant but not exclusive fear-based characteristics.**



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes about **fear**:

- Much of the missionary effort during this last century has been directed at reaching people who lived in areas of the world where elements of fear-based worldviews were strong.
- As missionaries entered the jungles of Africa, South America, and other places such as Borneo they were faced with people whose worldview had strong elements of fear.
- Based on their worldview, these people viewed the universe as a place filled with gods, demons, spirits, ghosts, and ancestors.
- Since man needs to live at peace with the powers around him, he often lives in fear of disrupting that peace and bringing the wrath of some power against him.



fear ←————→ power

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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes about **shame:**

- When Adam and Eve realized they had sinned, they immediately hid themselves (**Gen 3:8**). Adam and Eve were ashamed.
- **Shame had come upon Adam and Eve**, but their shame was not for them alone. Shame, like guilt, passed upon mankind from that point on.
- As a result, man is not only guilty from this point on, but **man is also in a position of shame before God**.
- Anthropologists and sociologists have pointed out to us that **many cultures around the world place shame and honor at the center of their value system rather than right and wrong**.
- The shame-based cultures of the world span an area **from Morocco to Korea and cover much of what is known today in mission circles as the 10-40 window (largely Islamic, Hindu and Buddhist)** . They also include some of the aboriginal natives of Australia and North America.



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes about **shame** :

- «It was only after many years of living in a Muslim culture that it started to dawn on me that people around me were not operating on a level of **guilt versus innocence.**»
- «Nor were they operating in a **fear versus power** paradigm of which I had heard much from missionaries living in Africa.»
- «Rather, I discovered that these Arabs were living with a worldview where the dominant paradigm was **shame versus honor.**»



shame ←————→ honor

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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- «The secret **wasn't** to act rightly or wrongly in their culture. It **wasn't** that there was a right way and a wrong way of doing things.»
- «The underlying principle was that there were **honorable and dishonorable** ways of doing things.»
- «Every part of the Muslim culture I lived in was based on honor and shame.»
- «When I visited my friends I could honor them in the way I acted. They could honor me in the way they acted.»
- «**Everywhere** I moved in the Middle Eastern culture there **were things that pointed to honor or shame.**»



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- «Shame for us in the West is closely identified with a lack of self-esteem or feelings of guilt. For us shame often stems from some form of abuse where people, especially children who are violated, fail to learn trust.»
- «This is quite different from the shame-based societies of the east where **shame and fear of shame are used as controlling forces** in people's lives (compared with right and wrong being used as a controlling factor.)»
- «As parents, we teach our children **to act rightly**. If they don't, we teach them that feelings of guilt are the proper response. In a shame-based culture however, children are taught **to act honorably**, and if they don't, feelings of shame are the proper response.»
- «**Shame and honor are positions in society**, just as being right and justified is a position in our Western culture.»



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- «In order for shame-based cultures to work, shame and honor are usually attached to something greater than the individual. **Honor is almost always centered around a group.** This can be the immediate family, the extended tribe, or in some cases, as large as an entire nation, as was demonstrated in Japan during World War II.»
- «In most Middle Eastern cultures, **honor is wrapped up with one's tribe.** Everyone grows up within a tribal concept. If someone is from the Beni Hassan tribe, he or she thinks, acts, and dresses as a Beni Hassan. Every action reflects on the honor of the Beni Hassan tribe. **If tribal members act honorably, the Beni Hassan tribe is honored. If they act shamefully, the whole tribe is shamed.**»



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.»
writes:

- «For many Western people it is very hard, if not impossible, to try and comprehend a worldview that is based on shame, not right versus wrong. I would like to add the illustration of: **‘telling the truth.’**»
- «In most Western cultures, telling the truth is right and telling lies is wrong. **In the Middle East, people don’t think of lies as being ‘right’ or ‘wrong.’** The question is, **“Is what is being said honorable?”** If a lie protects the honor of a tribe or nation, then it is fine. If a lie is told for purely selfish reasons, then it is shameful.»
- «Thus, in the West we debate ethics by trying to determine if things are right or wrong. **In the East, they debate ethics by trying to determine if things are honorable or shameful.**»

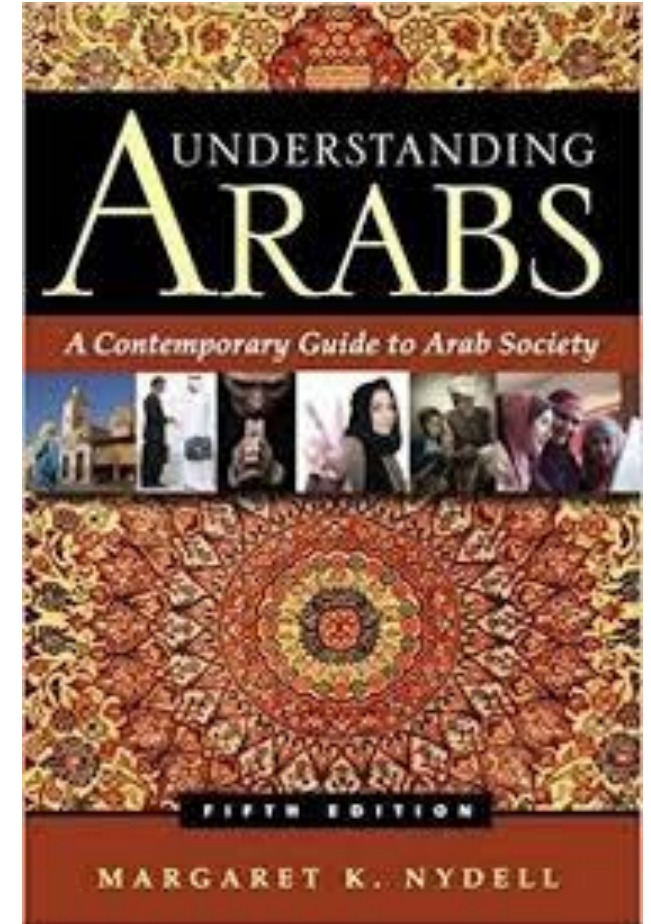


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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Margaret K. Nydell in «Understanding Arabs. A Contemporary Guide to Arab Society.» says:

- «**Westerners** tend to believe, for instance, that the individual is the focal point of social existence, laws apply equally to everyone, people have a right to certain kinds of privacy, and the environment can be controlled by humans through technological means.»
- «**Arabs** characteristically believe that many, if not most, things in life are controlled, ultimately, by fate rather than by humans; that everyone loves children, wisdom increases with age, and the inherent personalities of men and women are vastly different.»
- «Despite the differences, **the Arabs are more homogenous than Westerners in their outlook on life.** All Arabs share basic beliefs and values that cross national and class boundaries.»



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Margaret K. Nydell in «Understanding Arabs. A Contemporary Guide to Arab Society.» says:

- «Social attitudes have remained relatively constant because **Arab society is conservative and demands conformity** from its members.»
- «**Arabs' beliefs are influenced by Islam**, even if they are not Muslims. Many family and social practices are cultural, some are pre-Islamic; child-rearing practices are nearly identical; and the family structure is essentially the same.»
- «Arabs have not been as mobile as people in the West, and **they have a high regard for traditions.**»
- «In fact, **their behavior is very comprehensible, even predictable.** For the most part it conforms to certain patterns that make Arabs consistent in their reactions to other people.»

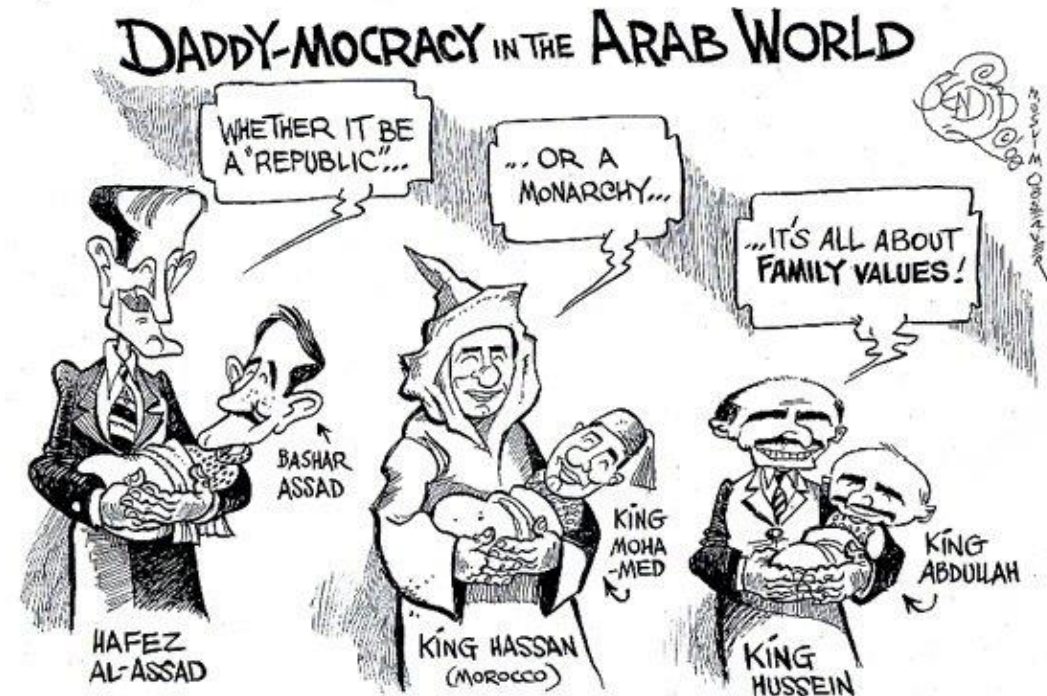


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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Margaret K. Nydell in «Understanding Arabs. A Contemporary Guide to Arab Society.» - **Basic Arab Values:**

- One should behave at all times in a way that will create a good impression on others.
- A person's dignity, honor, and reputation are of paramount importance, and no effort should be spared to protect them. Honor (or shame) is often viewed as collective, pertaining to the entire family or group.
- **Loyalty** to one's family takes precedence over personal preferences.
- **Social class and family background** are the major determining factors of personal status, followed by individual character and achievement.
- **Conservative social morality standards** should be maintained, through laws if necessary.



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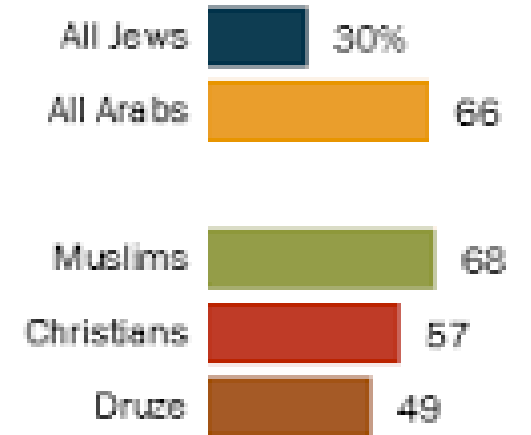
Die arabische Kultur ist eine ausgesprochene Schamkultur!

Margaret K. Nydell in «Understanding Arabs. A Contemporary Guide to Arab Society.» - **Basic Arab Religious Attitudes:**

- **Everyone believes in God**, acknowledges His power, and has a religious affiliation.
- **Humans cannot control events**; some things depend on God's will, that is, fate.
- **Piety** is one of the most admirable characteristics in a person.
- There should be **no separation between religion and state**; religion should be taught in schools and promoted by governments (this is the Islamic view, not necessarily shared by Arab Christians).
- **Established beliefs and practices are sacrosanct**. Liberal interpretations or indiscriminate imitations of Western culture can lead to social disorder, lower moral standards, and a weakening of traditional family ties, so they must be rejected.

More Arabs than Jews say religion 'very important'

% in Israel who say religion is "very important" in their lives



Source: Survey conducted October 2014-May 2015.

PEW RESEARCH CENTER

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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Margaret K. Nydell in «Understanding Arabs. A Contemporary Guide to Arab Society.» - **Emotion and Logic**

- While objectivity is given considerable emphasis in Western culture, the opposite is true in Arab culture.
- **Westerners** are taught that objectivity, the examination of facts in a logical way without the intrusion of emotional bias, is the mature and constructive approach to human affairs.
- **Arabs** consciously reserve the right to look at the world in a **subjective way**, particularly if a more objective assessment of a situation would bring to mind a **too-painful truth**.
- **Fatalism**, a belief that people are powerless to control events, is **part of traditional Arab culture**. For Arabs, fatalism is based on the belief that **God has direct and ultimate control** of all that happens.



All things are subject to interpretation
whichever interpretation prevails at a
given time is a function of power and not
truth.

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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Margaret K. Nydell in «Understanding Arabs. A Contemporary Guide to Arab Society.» - **Emotion and Logic**

- **Reality is what you perceive** – if you believe something exists, it is real to you. If you select or rearrange facts and if you repeat those to yourself often enough, they eventually become reality.
- If Arabs find that something threatens their personal dignity, they may be obliged to deny it, even in the face of facts to the contrary. **To Arabs, honor is more important than facts!**
- **Arabs look at life in a personal way.** They are concerned about people and feelings, and they place emphasis on human factors when they make decisions and analyze events.
- **Any regulation can be modified or avoided by someone who is sufficiently persuasive.** This is unlike most Western societies, which emphasize the equal application of laws to all citizens. **In the Arab culture, people are more important than rules!**



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Margaret K. Nydell in «Understanding Arabs. A Contemporary Guide to Arab Society.» - **Emotion and Logic**

- **Arabs respond much more readily to personalized arguments** than to attempts to impose «logical» conclusions. When you are trying to make a persuasive case in your discussions with Arabs, you will find it helpful to supplement your arguments with personal comments.
- In the Middle East, **negotiation and persuasion have been developed into a fine art**. Participants in negotiations enjoy long, spirited discussions and are usually not in a hurry to conclude them.
- **The display of emotion also plays its part**; indeed, one of the most commonly misunderstood aspects of Arab communication involves their «display» of anger. Arabs are not usually as angry as they appear to be.
- **Emotion connotes deep and sincere concern for the substance of the discussion.**



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Margaret K. Nydell in «Understanding Arabs. A Contemporary Guide to Arab Society.» - **Conclusion**

- **Arab culture is complex** but not unfathomable or totally exotic; many people find it similar to life in the Mediterranean area and Latin America.
- Arabs are demonstrative, emotional, and full of zest for life, **while at the same time** bound by stringent rules and social expectations.
- Most Arabs are genuinely interested in foreigners and enjoy talking to and developing friendships with them. But **their attitude toward Westerners is a mixture of awe, goodwill, and puzzled wariness.**
- At the same time **Arabs feel that Western societies are too liberal in many ways** and that Westerners are not careful enough about their personal and social appearance.
- **Arabs have a great deal of pride and are easily hurt;** thus they are sensitive to any display of arrogance by Westerners and to implied criticisms.



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- «What does the Bible say about all of this? Does the Bible have a clear message of God's grace that can be expressed with shame and honor terminology rather than with legal terminology?»
- «I strongly believe it does.»



Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- «Today Western culture has lost most of its understanding of shame and honor, **but the Bible is filled with it.**
- The Bible begins with **man's fall into shame** and ends with man being anointed with **glory and honor at God's right hand.**»



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- Is the topic of **Honor** found in the Bible?
- There are **over 190 references** to Honor in the Bible. We are told to:
 - Honor God
 - Honor our Parents
 - Honor our Elders
 - Honor Christian Leaders
 - Honor Government Leaders



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- Is the topic of **Shame** found in the Bible?
 - Over 100 times
- Is the topic of **Guilt** found in the Bible?
 - 40 times in the Bible
 - Only 7 times in the New Testament



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- «**Leviticus 26:13** states, *“I am the Lord your God, who brought you out of Egypt so that you would no longer be slaves to the Egyptians; I broke the bars of your yoke and enabled you to walk with heads held high.”*»
- «This is the overall message of the Bible. It is not just the story of God redeeming His people (a legal thought), **but it is also the story of God raising his people from a position of shame to the ultimately honorable position of joint-heirs with Christ.**»



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- «The position of shame is described in the Bible in a series of ways: **disgraced, defiled, naked, sick, poor, accursed, ignorant** and so on.»
- «Each of these topics is a powerful illustration of **God's desire and power to move us from shame to honor.**»
- «The bible is rich with **illustrations, typologies and teachings that speak clearly to those with a strong mix of shame and honor** in their worldview.»

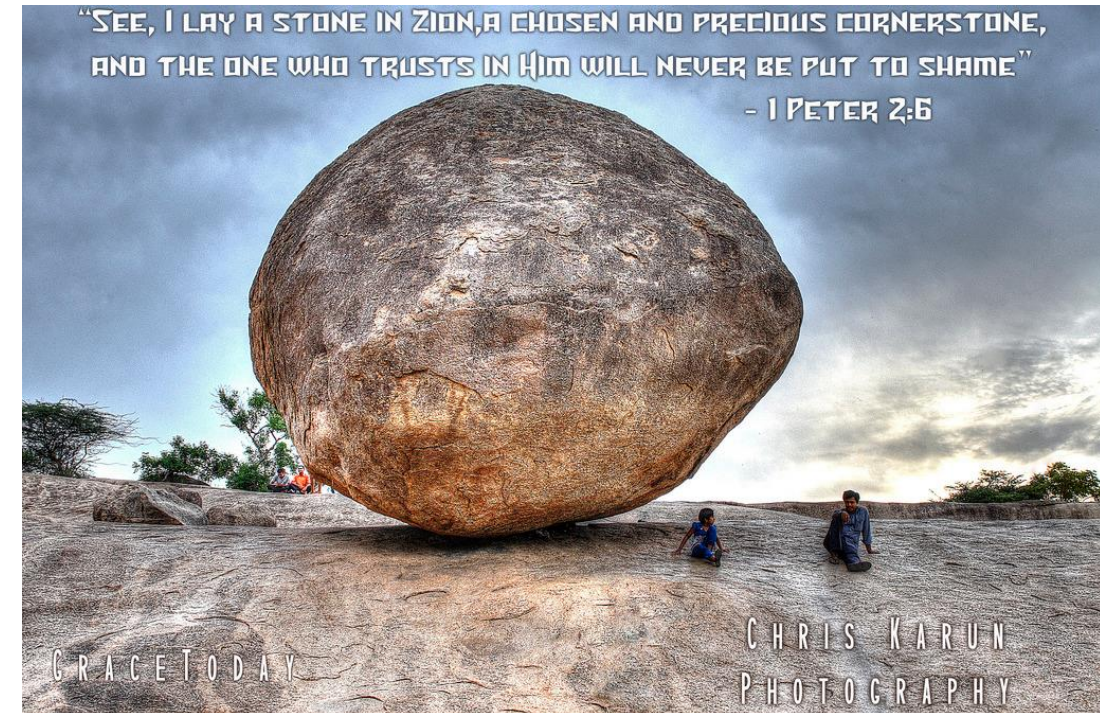


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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

- «We come to the message of grace in the Bible. **God is the one who can elevate people from a position of shame to that of honor.**»
- «**No one can elevate himself.** This is the unwritten rule of the east. Everyone knows their place, and must stay in it.»
- «The message of the Gospel is that **God has the power and the desire to elevate man from his lowly position to a place of great honor.** *“See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in Him will never be put to shame.” 1Peter 2:6.*»
- «Each of the topics mentioned below illustrates this point.»



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Instrumente, um Menschen einer schamorientierten Kultur das Evangelium weiterzugeben

**Wer als Werkzeug nur einen Hammer hat,
sieht in jedem Problem einen Nagel**

Paul Watzlawick (1927-2007)



**AVC und Forum Evangelisation (FE) arbeitet in
der Vielfalt der Methoden und Stile!**

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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

God moves us from being defiled to being cleansed

- «Many Eastern religions concentrate on **ritual washings**. Before a man can enter a mosque to pray, he must remove his shoes and wash.»
- «In Muslim culture, **shame and honor are attached to places and locations as well as to actions**. Some places are more honorable than others. Some are more shameful.»
- «In most shame-based cultures the Christian can make an immediate **connection between defilement and cleansing and the grace of God** as revealed in the Bible. The Old Testament is full of this imagery.»



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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

God moves us from being defiled to being cleansed

- «**Exodus 30**: Aaron and his sons were to wash their hands and feet. → A picture of what was to come in Christ, who provided cleansing through the washing of the blood.»
- «**Leviticus 13-14** are about the cleansing of a leper. → Jesus reached out to the lepers to heal them, demonstrating God's desire to reach out to those in a place of shame and restore them.»
- «In the OT, blemished or defective animals were not permitted for sacrificial use. → Jesus in **Mark 7:18-23** challenged the Pharisees in their use and understanding of cleansing and dietary laws, affirming that man himself is unclean.»



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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

God moves us from being defiled to being cleansed

- «The issue of cleanness centers on man's basic condition: **Man is in a position of defilement.**»
- «The law was put in place not only to point out man's guilt and need of a Savior, but **to also point out man's defilement and need for a Cleanser.**»
- «Just as the OT offerings drew attention to man's need for a sacrifice for sin, **the acts of cleansing pointed out man's need for washing and purification from defilement.**»
- «Just as Christ's work on the cross once and for all removed our sin, **it also once and for all, removed our defilement.**» (cf. Heb 9:13-14)

Hebrews Chapter Nine

The Power of the Blood of Christ!

For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. Hebrews 9:13-14

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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

God moves us from being defiled to being cleansed

- «Cleansing is fundamental to understanding grace. Mankind is unclean. It is not just that man is totally depraved; mankind is totally defiled.»
- «Some examples of NT stories that point to Jesus our Cleanser:»
 1. **Luke 5:12-14:** cleansing of the lepers
 2. **Matthew 15:21-18:** Jewish women who bled for 12 years
 3. **Mark 5:25-35:** Unclean women who was unable to enter the temple for 12 years



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

From Naked to Clothed

- «In reinforcing our message of God's provision for shame, the illustration can be used of how **God covers our nakedness** and clothes us.»
- «In the Garden of Eden, **man's shame stemmed in part from man's nakedness**. The New Testament tells us that our proper clothing is eternal, and that we groan and long to be clothed with it (**2 Cor 5:1-2**). When Adam and Eve sinned, they lost their eternal life and immediately felt naked and exposed. Until we reach heaven and are clothed with our eternal clothing, we will be in a position of nakedness and shame. **2 Corinthians 5** is a very useful chapter in explaining the Gospel to those who are from a shame-based culture. Many of Paul's illustrations and the whole basis of his teaching in this chapter demonstrate to the reader how God will someday clothe us with immortality.»



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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

From Naked to Clothed

- «**Nakedness and shame go together** and can be a useful tool to use when sharing from the Scriptures. The story of our nakedness and shame must start in **Genesis 3** (cf. **Job 1:21**).»
- «The Old Testament law contains many references to nakedness and gives many rules concerning whom one could marry. From the Old Testament law it is obvious that there can be many shameful relationships between people. **Leviticus 18** is full of references to shameful relationships that were forbidden among God's redeemed people. The word used all through **Leviticus 18** is "nakedness.»
- «Isaiah also says, *"I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels."* (**Isa 61:10**)»



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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

From Naked to Clothed

- «In the New Testament, Jesus told **the story of the prodigal son** who returned home full of shame for what he had done. When his father welcomed him home, **the first thing his father commanded was that a robe be brought** for his son (**Luke 15:22**). In the same way, the first thing God does for his returning children is to raise them from a position of shame to place of honor by covering us with the robe of righteousness.»
- «**The ultimate picture of God bearing our shame is found in Christ** who was stripped of His clothing when He was hung on the cross. Roman prisoners were often hung naked on a cross, exposed for the scoffers to see and ridicule. Consequently, even in this, **Christ bore not only our sin on the cross, but also our shame**. Once for all, Christ died on the cross, bearing our shame so that we might be freed from shame as well as guilt.»



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

From Expelled (from Eden and God) to Visited by God

- «In shame-based cultures, everyone knows how important it is **to belong** to a family or tribe. This is part of the ‘group’ mind-set. **Your group provides you with what you need in life.** Everything from fellowship, money, opportunity, education, a spouse, and security is obtained through the group. A man without a group is in an impossible situation.»
- «**Man was shamed when he was expelled from the Garden of Eden.** The very act of expulsion added to man’s shame. He was cast out of his home and away from the presence of his Father. **All through history man has lived separated from God.** Even the Muslim can tell you that you cannot go into the presence of God, because **God is honorable and you are in a position of shame.**»



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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

From Expelled (from Eden and God) to Visited by God

- «The whole message of the Gospel revolves around the restoration of the relationship between God and man. **Man is not in a position to elevate himself. Only God can restore the one who is ousted.**»
- «**God used a Mediator.** Mediators must be able to speak on equal terms with both God and us, and so **Jesus became human, in order to mediate between us.** It is only through the person of Jesus that a way is made so that our relationship with God can be restored. **Through Jesus man moves from being expelled to being accepted.** We now have access to God's throne room. We are now called sons of God, and God even elevates us to the position of being a joint-heir with Jesus.» (cf. **John 17:22**)



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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

From Expelled (from Eden and God) to Visited by God

- «These concepts leave a powerful impact on those from a shame-based culture.»
- «People can accept that God honored Jesus, because He was the Son of God and sinless and thus deserved honor. But **the Bible says that Jesus has also glorified us and has given us the same honor.**»
- «This honor is ultimately demonstrated in heaven where we are rewarded, honored, even to the place of being joint-heirs with Christ. **The heir always has the ultimate honor in any tribe, and we are included in this honor.**»



FIVE CROWNS & REWARDS IN HEAVEN

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James 1:12 "BLESSED is a MAN who PERSEVERES under TRIAL; for once he has been APPROVED, he will RECEIVE the CROWN OF LIFE which the LORD has PROMISED to those who LOVE HIM"

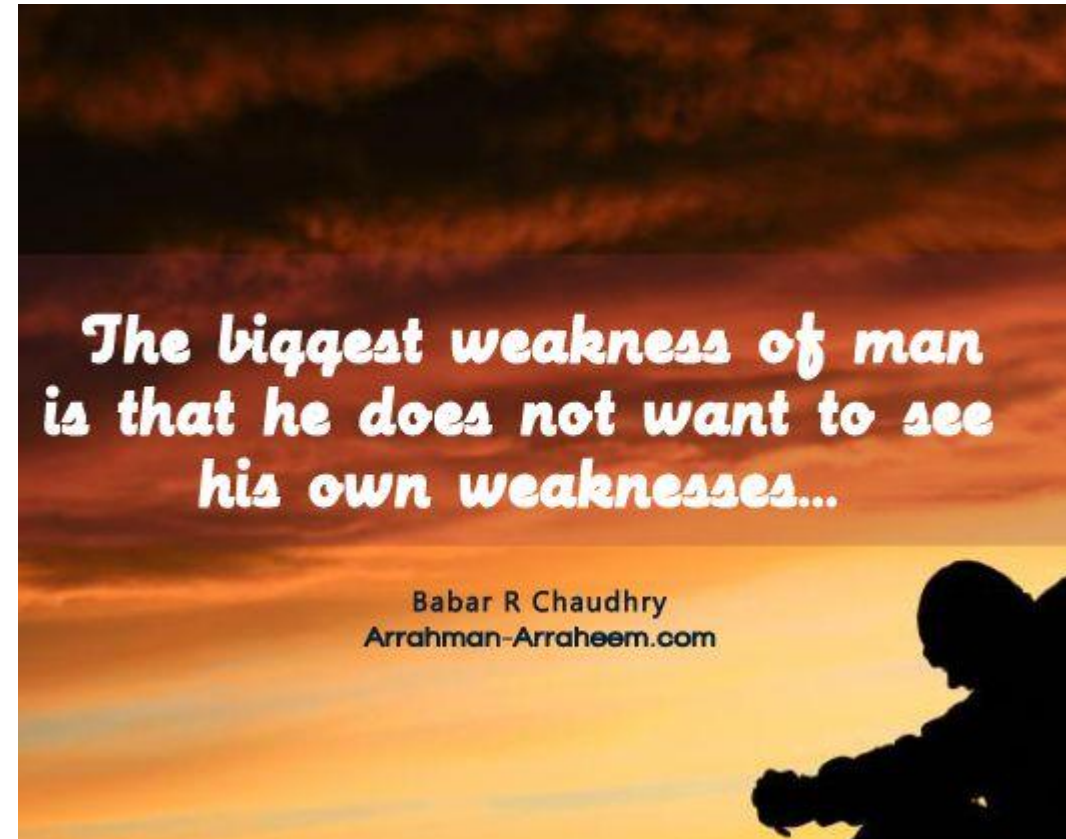
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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

From Weakness to Strength

- «The Bible makes numerous references to weakness. **Man is in a weak condition**, and often unable to help himself. He easily succumbs to sin and falls quickly into temptation. Many people want to be stronger, but lack the will power.»
- «Isaiah tells us, *“He gives strength to the weary, and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.”* Isaiah 40:29-31.»



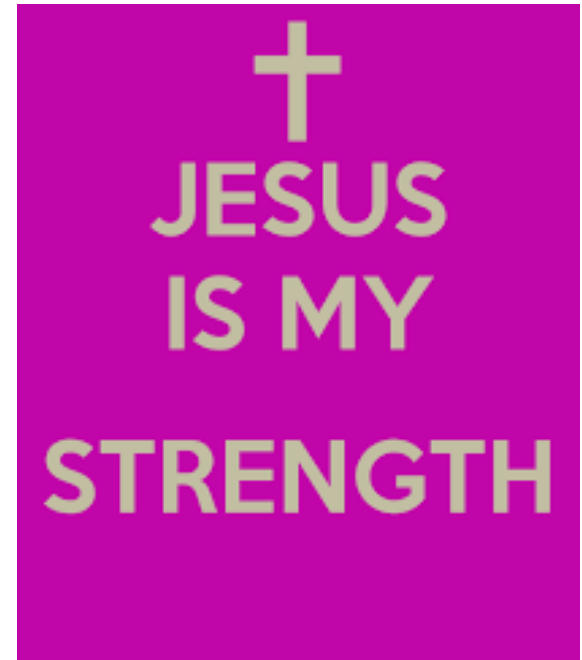
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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

From Weakness to Strength

- «Jesus, in his earthly ministry, displayed a kind of strength that is passed on to the believers. **Jesus gives us strength to stand in the day of trial, strength to endure, and strength to withstand the enemy in Jesus' name.**»
- «Grace and strength are tied together in **2 Corinthians 12:9** when Paul says *“But he (God) said to me, My grace is sufficient for you, for **my power is made perfect in weakness.** Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me.”*»
- «Peter adds in **1 Peter 5:10** *“And **the God of all grace** who called you to his eternal glory in Christ, after you have suffered a little while, **will himself restore you and make you strong, firm and steadfast.**”*»
- «The message of God’s grace includes the concept that **God wants to move us from a place of weakness to a place of strength**; not our own strength, but Christ in us, the hope of glory, who is our strength.»



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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

From Sickness to being healed

- «Why did Jesus spend so much time healing the sick? Part of the answer lies in the picture we have in the Bible of God moving man from a place of sickness to wholeness.»
- «**Part of the curse in Genesis is man's physical death.** As soon as he is born, man begins the slow process of dying, and part of the dying process is sickness.»
- «In **Exodus 23:25**, God told the children of Israel that if they obeyed his commands He would bless them and take sickness away from their land. However, in **Deuteronomy 28:58-61** God warns them that if they do not obey His commands then God will bring sickness upon them as a punishment.»



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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

From Sickness to being healed

- «Sickness is one of the results of man's shameful and sinful position. **It is part of the judgment of God on the entire human race.** But through the person of Jesus, God demonstrates His power over sickness. In the book of **Revelation**, God tells us that in heaven there will be no more sickness and pain, (21:4) for they are part of the former things. **Isaiah 53:5** says of the Messiah: *“by his wounds we are healed”.*»
- «God's ultimate plan of salvation can be demonstrated through God's plan to bring us from a place of sickness to a place of being healed, **not only physically, but emotionally and spiritually as well.** That is why we read that in heaven there will be no more sickness and no more tears.»



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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

A number of other topics that are used by ministers from shame-based worldviews use to explain the Gospel message to their own people:

- From dying to being raised
- From a place that is far from God to being indwelt by God's Spirit
- From imprisoned in the flesh to being set free by the Spirit
- From spiritually poor to having riches in God
- From failure and falling short to being made complete in Christ
- From being illegitimate children to being children of God.
- From ignorant to being taught of God
- From blind to seeing



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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

A number of other topics that are used by ministers from shame-based worldviews use to explain the Gospel message to their own people:

- From darkness to being enlightened by God
- From stumbling to being strengthened and encouraged
- From accused to being exonerated-represented
- From cursed to being blessed
- From tiredness to being renewed
- and finally... from guilty to being redeemed

Yes, we should not forget this one. Legal concepts should be explained using the legal terminology of the culture.



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Die arabische Kultur ist eine ausgesprochene Schamkultur!

Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

Yes, we should not forget the topic of guilt. Legal concepts should be explained using the legal terminology of the culture.

- «If a **redemption analogy** can be found in the culture then it can be useful to help demonstrate how God provides an answer to sin through the substitutionary death of Jesus on the Cross.»
- «However, **redemption is a legal concept** and other analogies could be sought to also explain the gospel to those in shame-based or fear-based cultures.»
- «Once the person has understood how God is moving us from a position of shame to a position of honor, he may be able to also gain an understanding of the expression of God's plan to move us from being guilty to a place of receiving redemption.»



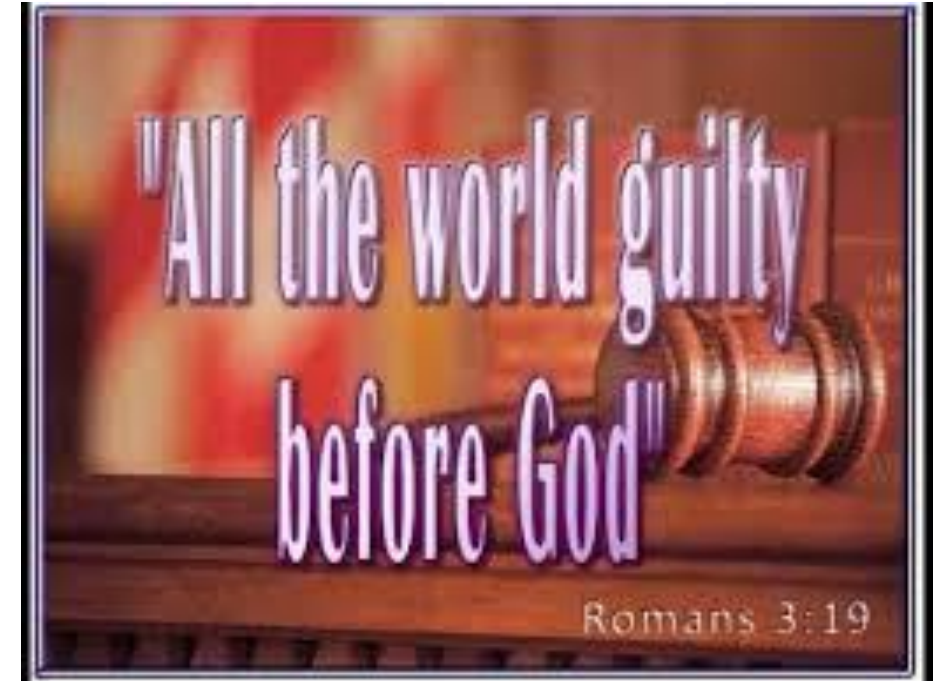
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Roland Muller in «Honor and Shame. Unlocking the Door.» writes:

Teaching people from a shame-based culture about guilt:

- «When sharing the gospel with those from a shame-based culture or worldview, it is important to **also explain what the Bible teaches about guilt.**»
- «An example of this is found in **the book of Leviticus.** Starting in Leviticus 1, **God begins to define what guilt is,** and how presenting a ‘guilt offering’ can make the person clean again.»
- «Many of us take the instructions in Leviticus for granted, but for those coming out of the Egyptian fear-power worldview, and living in the Semitic shame-honor worldview, **clear instructions were needed to define guilt.**»



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Roland Muller in «Honor and Shame. Unlocking the Door.»
writes:

Conclusion:

- «From the Scriptures we can see that God is not in the business of shaming his followers. Rather, **He is in the business of exchanging shame for honor.**»
- «King David discovered this and recorded those wonderful words in **Psalm 3:3**, “*You are the lifter of my head.*”»
- «God will honor His children, and publicly condemn and shame those who have rejected Him. **Romans 8:1** tells us that *there is now no condemnation to those who are in Christ Jesus.*»
- «God’s action of lifting the humble is all part of the outpouring of His grace. **Grace is far more than forgiveness.** It must also include God’s work of restoring the honor of His followers. This is the work of glorification that Jesus refers to in **John 17.**»



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Gibt es dazu Fragen, Anregungen, Ideen, Erfahrungen, etc.???



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Bildberichte, Infos, Materialbörse etc. – www.forum-evangelisation.de

VISION Forum Evangelisation	SEMINARE Forum Evangelisation	PRAXIS Forum Evangelisation
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Die beste Botschaft für arabische Touristen in München

Einladung
Hier eine Einladung an alle aus christlichen Gemeinden zu einem besonderen Nachmittag zu dem uns alle angehenden Thema: „Muslimen begegnen“.

Samstag, 29.07.2017, 15-18 Uhr
FEG Mozartstraße 12

Es gibt Informationen, Erfahrungsberichte, Kaffee und Kuchen, Austausch, Gebetszeiten und Materialvorstellung.

Crashkurs Islam

Veranstalter:
Forum Evangelisation und FEG München-Mitte, Mozartstraße 12, 80336 München, www.feg.de/muenchen-mitte

Anmeldung an:
Forum Evangelisation e.V., Ulrich und Regina Hees | Bringer Straße 25 | 80997 München | Telefon 089 1434 9711 | E-mail: Ulrich@forum-evangelisation.de | Internet: www.forum-evangelisation.de

Forum Evangelisation arbeitet auf biblischer Basis mit verschiedenen Generationen, Menschen und Gruppen zusammen. Der Dienst wird durch Spenden finanziert.

Muslimen in München begegnen
FEG München-Mitte
29.07. - 06.08.2017
Crashkurs Islam
Samstag, 29.07. / 15-18 Uhr
Seminarwoche mit Dr. Andreas Maurer

Christsein authentisch leben und weitergeben

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