

Heinrich Derksen/Gerhard Schmidt/Friedhelm Jung (Ed.)

# TWENTY YEARS OF BIBELSEMINAR BONN - Glimpses from the History of a Young Seminary





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BIBELSEMINAR BONN –**  
Glimpses from the  
History of a Young Seminary

**Lichtzeichen Verlag**  
Edition BSB

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**Layout:** Andy Wiebe

**Publisher:**

Lichtzeichen Verlag GmbH  
Elisabethstr. 15  
32791 Lage  
Germany  
[www.lichtzeichen-shop.com](http://www.lichtzeichen-shop.com)

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### GLOSSARY

**Arbeitsgemeinschaft evangelikaler Gemeinden (AeG)**—a partnership of conservative, Russian-German churches

**Ausbildung zum Kinder und Jugendreferenten (AKJR)**—a program for children’s ministry, youth ministry, and missions

**BAföG**—governmental student aid

**Baptistengemeinde Bonn-Brüser Berg**—the Russian-German Baptist church in Bonn where BSB was founded

**Bund Taufgesinnter Gemeinden (BTG)**—a Russian-German church union with Anabaptist roots

**Dienstgemeinschaft evangelikaler Gemeinden**—a partnership of conservative, Russian-German churches

**Evangelische Freikirche Bornheim (EFB)**—a church closely connected to BSB

**Evangeliumsrundfunk (ERF)-Online**—a Christian media ministry

**Freie Theologische Akademie**—a conservative, evangelical seminary in Germany

**Forum evangelischer Freikirchen (FeF)**—a network of Russian-German churches without formal and official structure

**Internationales Centrum für Weltmission (ICW)/To All Nations**—a mission organization closely connected to BSB

**Jünger & Meister (J&M)**—the periodical of the Bundes Taufgesinnter Gemeinden

**Konferenz bibeltreuer Ausbildungsstätten (KbA)**—a network of conservative theological institutions

**Konferenz evangelischer Freikirchen**— an envisioned non-profit organization to oversee the traditional tasks of a church union

**Lichtzeichen-Verlag**—a Christian publisher

**Mennoniten Brüdergemeinde (MBG) Lemgo**—a Mennonite-Brethren church in Lemgo

## PREFACE

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Dear Friends of Bibelseminar Bonn,

Bibelseminar Bonn has the privilege of looking back on the last 20 years. As one who was there at the beginning of BSB and is still here, I can vividly remember these two decades. We, the members of the Bund Taufgesinnter Gemeinden (a Russian-German church union with Anabaptist roots), recognized that we needed a theological institution that would support our churches. So, in 1993 we started with the first students in the Russian-German Baptist church in Bonn-Brüser Berg. Viktor Zierat, the pastor of the church in Bonn at that time, had a heart for theological training and offered available rooms in the church for this purpose. Before long, however, these rooms were too small to contain the growing institution. This continual growth led to three moves in three years. In 1996 Bibelseminar Bonn finally settled at its current location in Haus Wittgenstein with its beautiful campus in Bornheim-Roisdorf.

The first seven years were marked with progressive growth, but in the year 2000 Bibelseminar Bonn encountered a crisis which pushed us all to the limits and led us to prayer. At that time, many churches joined us in prayer and began to financially support BSB. God answered the many prayers; the seminary once again grew stable, and it exists to this day. In the meantime, several hundred students have

graduated from Bibelseminar Bonn. Some have become pastors or missionaries; others have returned to serve as volunteers in their home churches. Bibelseminar Bonn has definitely made an impact on our churches. We thank God for all the blessings that He has given us, and we thank all of those who have faithfully supported the seminary with their prayers and finances over the years.

It is our wish that Bibelseminar Bonn will continue to serve our churches and to clearly and unmistakably teach the Word of God to the next generation. We need well-trained ministers who will serve our children, teenagers, youth, and adults with the Word of God. May God bless and guide BSB for the next 20 years.

NIKOLAI REIMER,  
PASTOR OF THE MENNONITE-BRETHREN CHURCH  
IN LEMGO



## WORDS OF GREETING

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### GREETINGS FROM PAIGE PATTERSON (Southwestern Baptist Theological Seminary)



This story of the conception, history, and growth of Bibelseminar Bonn can be described as little else other than a miracle of God. The Russian German Baptist and Mennonite populations of Deutschland returned

to Germany after years of oppression during the era of the cold war. These brothers and sisters found the state of affairs in the Protestant churches of Europe to be much less aggressively missionary than their own commitments to Christ could tolerate. At the same time they were building their evangelical churches, they also envisioned a mission society and a school in which to train those missionaries and future pastors. Bibelseminar Bonn was born, facing all the difficulties associated with beginning a Bible school in the midst of a determinedly secular social order and with all the monetary demands incumbent upon such a school.

Well do I remember my first meeting with Heinrich Derksen and with the pastors and professors associated with Bibelseminar. I was stunned at the level of their commitment to God's Word, their determination to follow the heart of Jesus, and their

commitment to suffer whatever was necessary in order to stay absolutely true to the Word of God. I was amazed that they had a vision for taking Christ to the entire world even though the number of their followers was still not large. I deeply appreciated their spirit, admired their courage, and thanked God for their perseverance. When Heinrich Derksen requested a partnership with Southwestern Baptist Theological Seminary in Fort Worth, Texas, I knew that I had found kindred spirits, and Southwestern Baptist Theological Seminary happily entered into such an agreement.

This book chronicles not only the full development of Bibelseminar but also the opportunity that God has given Southwestern Seminary to be a partner in this strategic enterprise by offering the Master of Arts (Theology) degree at Bibelseminar. We have been able to take the finest minds from among the young German believers and give them the opportunity to press on in their education and hence make even greater contributions to the work of the Lord. We at Southwestern Seminary have been greatly blessed in this relationship and have come to consider the professors at Bibelseminar Bonn to be our own just as our professors belong also to the Bibelseminar.

As the days go by, no doubt exists in my own mind but that God is going to bless this affiliation. In my estimation, we have strengthened one another, learned from one another, and generally speaking the kingdom of God has progressed because of



## WORDS OF GREETING

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the relationship. We anticipate further growth in the Baptist and Mennonite churches in Germany. Without doubt the mission of imperatives embraced by Bibelseminar will do nothing but greatly enhance the expansion of the kingdom of God to the ends of the earth. As you read the book, join us in thanking God for another example unveiling the mighty hand of God moving among His people.

DR. PAIGE PATTERSON, PRESIDENT  
SOUTHWESTERN BAPTIST THEOLOGICAL  
SEMINARY, FORT WORTH, TEXAS

## WORDS OF GREETING

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### GREETINGS FROM HEINRICH KLASSEN (Bund Taufgesinnter Gemeinden)



Dear Friends of  
Bibelseminar Bonn,

On behalf of the Bund  
Taufgesinnter Gemeinden,  
a Russian-German church  
union with Anabaptist  
roots, we would like to  
congratulate Bibelseminar

Bonn on its 20th Anniversary. Through a small beginning, God has allowed something great to develop. To God be the glory!

Daniel 1:4 has something significant to say about training:

- strategic ministries require thorough preparation
- young people should be trained
- trust and appreciation develop over time.

Today, preparation to serve successfully occurs in the church, in the family, and in participation in church Bible classes, Bible studies, seminars, and preacher's workshops. One of the deciding elements is the paring of a spiritual perspective with the willingness to allow God to shape one's character. Through its various programs, BSB valuably contributes to this thorough preparation. Praise the Lord!

A concentration on the training of young people

creates prospects for the future. In the book of Daniel, not only age played a role, but also appearance, comprehension, shrewdness, and insight. BSB takes every applicant seriously yet, through its application process, carefully chooses which students to accept. The selection of students comes through a close connection with the sending churches, which is not always an easy task; yet it is an endeavor that has a long-term impact on the church landscape in Germany, in Europe, and, to an extent, worldwide. We wish BSB courage and wisdom in this process.

Trust and appreciation are developed over time. The best and most qualified training is not enough when it is not underscored by one's personal way of life. Daniel's devout and clear direction in his life, which was based on the Holy Scripture, made him trustworthy and well-received by those who surrounded him. This insight is humbling for all teachers who hope that their students will apply everything they learn although they can't take responsibility for it. This awareness leads us to pray for all who have been impacted by BSB.

In this, continue. Be strong and courageous because you know that your service in the Lord is not in vain.

DR. HEINRICH KLASSEN  
LEADER OF THE BUND TAUFGESINNTER  
GEMEINDEN

## WORDS OF GREETING

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### GRADUATION ADDRESS FROM JÜRGEN VON HAGEN



It is a pleasure and honor for me to address you, and I would like to congratulate this year's BSB graduates on their successful exams, and BSB itself on its 20th Anniversary. You, the graduates, have worked

hard and diligently for this day, ruminating over books and discussing what you have read with your fellow students. You have discovered new things in the Bible; others, which you already knew, you have rediscovered with fresh love. You have learned to reflect on the Word of God and to think critically and with a sharpened mind about the questions you and your fellow students have asked without giving up your love and faithfulness to the Lord.

In your internships you have learned what it means to serve the Church of Jesus Christ, what joy it brings, what labor it requires, and how important a firm biblical foundation is. You should take none of this for granted. The fact that you successfully complete your education today is a visible sign of the faithful love of God, the faithful help from your families and friends, and your own hard work. It is lovely to see these three come together and bear fruit. Now, the next great step lies ahead. It will be another step in the service of the church, whether as a pastor, a deacon, an elder, or in another role. It

will be serving God and people, and if you see both together, it will be great joy.

God has entrusted you with valuable talents through your education at BSB, your teachers, and your fellow students. You know that God regards such talents as an investment from which He expects profit. Not monetary profit, but profit in terms of people who find Jesus and who make progress on their way with Him. Do not bury your talents in the ground, work with them! The Word of God is the best instrument for that work. It assures us of the love and faithfulness of our great God. It gives us the courage and steadfastness we need to work with people who are sinners, being sinners ourselves. Remain on that foundation and you will see how God makes your talents bring the profit He expects.

I would like to add a word to the friends and relatives of our graduates and of BSB. I am the vice-rector of the large university next door, the University of Bonn, an institution with 29,000 students and several hundred faculty. Despite the vast difference in size, I watch the work of BSB with great joy because an important truth that has long been lost in the university is taught and upheld here: The truth that the fear of the Lord is the beginning of all knowledge and all wisdom. Our society needs places like this. That is why I would like to invite you to keep supporting BSB in its work. May God bless you for your support!

DR. JÜRGEN VON HAGEN,  
VICE-RECTOR OF THE UNIVERISTY OF BONN

## WORDS OF GREETING

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### GREETINGS FROM WALDEMAR HARDER (To All Nations)



On behalf of the mission organization To All Nations, I want to offer our congratulations for this 20th Anniversary Celebration.

We rejoice with you over the past 20 blessed years, with some challenges, but also with many blessings. We have the honor of sharing much with you: similar roots, a joint history, a shared location at Haus Wittgenstein, some of the same workers, we serve the same churches, and above all, we serve the same LORD!

May our Lord Jesus Christ also continue to richly bless you in the preparation and training of many church and mission workers, for: “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field” (Matt. 9:37b-38). We hope that God will use Bibelseminar Bonn to shape future generations. May this generation develop a deep love for the trustworthy and infallible Word of God, which proclaims the love of Christ, and be faithful witnesses. We hope and pray that, through your work at Haus Wittgenstein, many churches will continue to be blessed in Germany and worldwide.

In Christ,

WALDEMAR HARDER,  
MISSION LEADER

### GREETINGS FROM THE MAYOR OF BORNHEIM



It is commonly said that “faith can move mountains.” And sometimes faith itself resides on a mountain, as is the case at Bibelseminar Bonn. In 1996, three years after its establishment, Bibelseminar Bonn found its

home at Haus Wittgenstein, which crowns the hill of Metternichsberg. On behalf of the city of Bornheim, I would like to congratulate you on your 20th Anniversary. The extent to which you have integrated yourself in the community life in Roisdorf is reflected most recently, in addition to numerous other examples, through your willingness to jointly host an exhibition on Ernst Friedrich Zwirner, a Cologne Cathedral architect, who founded this historic city. Haus Wittgenstein also has quite a noteworthy history. The Princess von Lippe-Biesterfeld, the great-grandmother of King Willem-Alexander of the Netherlands, was one of its previous inhabitants. The many events to which you frequently invite the residents of Bornheim also serve to enrich the city. You have an “open house” every day because your doors are always open for citizens interested in visiting Bibelseminar Bonn or Haus Wittgenstein. I thank you for this. Best wishes for your anniversary year and for the future!

WOLFGANG HENSELER,  
MAYOR OF BORNHEIM

# INTRODUCTION

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This festschrift does not attempt to scientifically document the first twenty years of the history of Bibelseminar Bonn. This task is still before us. Rather, through this brief review, we desire to give our graduates, churches, and supporters

insight into the work of BSB. What began as a little sapling in the rooms of the Russian-German Baptist church in Bonn (Evangelischen Freikirche Bonn-Brüser Berg) has, by the grace of God, grown into a small tree with various branches. We thank the providence of our Heavenly Father, who held His hand over our institution, particularly in the years of the crisis (2000-2005), and whom we praise that BSB still exists. But we also want to thank the churches and individuals, who through prayer and financial support have made our work possible, and who continue to do so.

It is a great honor for us to have the opportunity to train young people for service in the Kingdom of God. It is by no means our goal to merely produce full-time pastors or missionaries. Rather, our school desires to focus on two things: training bivocational workers and preparing pastors, missionaries, and youth pastors for full-time ministry. Through the Distance Learning Program, Theological Evening School, and Theological Weekend Program courses, we seek to fulfill our commitment to biblically and

theologically equip church volunteers, so that they are able to mightily proclaim the Word of God in their churches.

The editors thank all who have contributed to this festschrift. In the articles, there are occasional overlaps or repeats. This was impossible to completely eliminate because different writers contributed to the festschrift, and each author did not always have the other articles available.

Twenty years is a short time, and some might ask whether it is justifiable after only twenty years to produce a festschrift. Yet because our time moves at an unprecedentedly quick pace, and we so quickly forget what just happened, it seemed good to us to set in writing what we have experienced with God throughout the past years. Because we are deeply convinced that BSB originated through God's grace and continues to exist on the basis of His providence, He alone deserves the praise:

**Soli Deo Gloria!**

FRIEDHELM JUNG

# 1. HOW IT ALL BEGAN (1989-1993)

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## 1. HOW IT ALL BEGAN (1989-1993)

by John N. Klassen



On September 5, 1993, the doors to a new theological seminary in Bonn opened, and the first students were warmly welcomed. This event was previously advertised repeatedly in *Jünger und Meister (J&M)*, the periodical of the Bundes Taufgesinnter

Gemeinden (BTG), a Russian-German church union with Anabaptist roots.

### How did the establishment of this Bible seminary come about?

More than three years of preparation, prayer, and discussions between churches and individuals were invested before Bibelseminar Bonn (BSB) could begin its classes with the first 16 students. Even before the 1989 formation of the Bundes Taufgesinnter Gemeinden which was responsible for the establishment of the seminary, men and women discussed the necessity of a theological seminary.

Ethnic German immigrants who had previously lived in the Soviet Union returned to Germany with the thought of starting a Bible seminary. Mennonite Bible seminaries had existed there but were closed by the Soviet government, yet they were not

forgotten by the Christians. So, the Christians (ethnic German immigrants to Germany) brought the idea and wish for a Bible school with them to their historical homeland. Conversations about training and starting a seminary began shortly after they had planted new churches in Germany. Already in 1979, the Vereinigung der Evangeliumschrsten-Baptisten-Brüdergemeinden, an association of 26 Russian-German churches, made concrete plans to establish a Bible seminary to train lay preachers. Due to the lack of trust toward the proposed director of the seminary, the good plans were not implemented.

Ten years later, brothers who came from churches which were not affiliated with a church union had the idea of helping people in the east. This caused Johannes Reimer to start the mission organization LOGOS. From here, Andrej Rempel founded a Bible seminary in Beloretschensk in southern Russia, which was the beginning of St. Petersburg Christian University. LOGOS had a German division, the theological training program Außerschulische Theologische Ausbildung (ATA), which was in connection with TEE and the International Correspondence Institute (ICI), which was led by Heinrich Löwen.

In addition to Löwen and Reimer, other LOGOS men were later strongly involved in the discussion and development of BSB. LOGOS International (as it was later called) became an independent organization without complete support from a specific group of

## 1. HOW IT ALL BEGAN (1989-1993)

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churches. Although the most capable men in the organization contributed much to the formation of Bibelseminar Bonn, there was no direct link between ATA and BSB.

At the end of the 1980s, there were about 22,000 Russian-German Christians (58,000 with all family members included) in Germany in about 135 newly planted churches. Fifty-five of these churches had formed themselves into four groups. Around 1990 these ethnic German immigrants were a hotly debated topic, which was widely discussed in some circles, unfortunately too often in an unqualified manner.

The author of this chapter experienced firsthand the historical mass immigration with interest. He

remembers well the wagon trains with thousands of refugees from the East who were deported to the Siberian wilderness and the desert of Kazakhstan after the end of the Second World War. With his own eyes, he watched this brutal repatriation which then seemed to be final. In the west, milder treatment for the repatriates was prayed for. Almost no one believed that a return to Germany would ever be possible. Yet when the first ethnic German immigrants came to West Germany in the mid-1960s, it was a divine miracle for those who had been praying.

Since that time, the author has regularly compiled statistics about the migrants. The numbers here are from his study, which were gathered for a symposium in 1989. At that time, there were approximately 80



The Founding Generation:  
(from left to right) Artur Schott, John N. Klassen and Mary Klassen, Maria and Hermann Hartfeld, Johann Richert, Heinrich Löwen, and Viktor Zierat



## 1. HOW IT ALL BEGAN (1989-1993)

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churches that no longer belonged to or had never belonged to a church union. Many sensed the need for fellowship, exchange, and collaboration. The church leaders were not conclusive about how this collaboration should develop. Nevertheless, 40-50 churches formed two new unions in 1989. The larger ultimately became known as the Bruderschaft der Christengemeinden in Deutschland (BCD). The other group, which mainly interests us here, decided to call itself the Bund Taufgesinnter Gemeinden (BTG).

The periodical *J&M* described how this occurred in the first edition in 1999: “The first stone for the foundation of the Bundes Taufgesinnter Gemeinden was laid in Lemgo. Brothers from several churches met together in Nikolai Reimer’s apartment to discuss the collaboration. They decided to begin a cooperation, in which community, unity, and growth would promote the basis of a faith confession which all involved could accept, but the independence of the churches would be preserved. A part of this involved the autonomy of the local church in internal issues and matters of lifestyle.

Preliminary discussions followed until October 14, 1989, when seven churches met together in Bonn to officially start the Bund Taufgesinnter Gemeinden. These seven churches: Bielefeld-Heepen, Bonn, Detmold, Lemgo, Gummersbach-Vollmerhausen, Oerlinghausen, and Waldbröl had altogether 2,200 members.

Heinrich Löwen, Viktor Zierat, Artur Schott, Nikolai Reimer, and others were elected to the board of this church union. It is particularly meaningful to note that Bibelseminar Bonn came into being on the basis of a motion made by this board. At the beginning, the BTG board was also the board for BSB. The basis and mission for a theological seminary were anchored in the statutes of the BTG.

It is listed in the statutes as **“Purpose and Mission”**:

- encouragement of fellowship between member churches;
- encouragement of national and international mission work including social aid;
- support in the planting of new churches;
- training and developing all church workers as well as starting and facilitating the institutions that make this possible.

The leadership of the BTG immediately appointed a task force to start a seminary, which included Heinrich Löwen, Viktor Zierat, Waldemar Reisich, and others. This committee developed a dynamic. Additional people joined them from LOGOS and AMBD as well as Alvin Enns and John N. Klassen, who were both active in educational institutions. The first was a Canadian teacher who was sent to help with the integration process of ethnic German immigrants; Klassen, then coordinator and professor at the Freien Hochschule für Mission (Akademie für Weltmission) in Korntal, was previously the pastor of several churches and a professor at several Bible seminaries.

# 1. HOW IT ALL BEGAN (1989-1993)

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The group continued to work on the ongoing idea: center for education, full-time school, and educational concepts. Several of these areas should be briefly addressed here.

## 1. The Necessity of Our Own Seminary

Initially, the necessity of having our own seminary should be made plausible for the believers in the Russian-German churches. The Bible seminaries which then existed in Germany were considered to be good by many of the Russian-Germans. But they had no or a great lack of understanding of the traditions and culture of the Russian-German Christians. Additionally, there was the concern that through the education at another Bible school, an estrangement could arise between the seminary student and their own church. Finally, it was also imperative to guarantee that the Anabaptist theology would be clearly accentuated and that the Russian-Germans would develop their own understanding of Scripture without compromising. It was very important to the Russian-Germans that the new Bible school would not only train full-time ministers for God's Kingdom, but rather focus particularly on the training of bivocational workers.

## 2. Curriculum and Purpose of the Training

Various alternatives were considered and recognized as possibilities. The LOGOS-ATA Program could be adopted in a full-time school. But finally all of those involved in the discussion agreed to start with their own "college program" (a three-year Bible school

education) and then at the appropriate time add another two years at the Master's level. The program of the new seminary should include all classes that are typically offered at biblical-theological schools, but in this case with the emphasis on the Anabaptist aspects. The academic requirements and standards should correspond to the level which makes it possible for students to receive the governmental student aid.

The purpose of the education should not be to merely produce full-time theologians; rather, bivocational workers should be trained for their work in children's ministry, youth ministry, preaching, and missions.

## 3. Sponsorship and Cooperation

During that time, it was important to work on a mutual sponsorship body and funding. LOGOS should be involved. The Mennonite Bible School (EMB) was also discussed. Until the end of the planning phase, they counted on the AMBD (the older Mennonite Brethren churches that were formed by WWII refugees in 1950). In the end the BTG, which was convinced of the possibility of the full-time seminary by God's grace and His leading, was the sponsor. The idea of partnering with an American seminary came on the horizon later with the hope that they might benefit from the expertise of guest professors with doctoral degrees as well as resources for the seminary.

# 1. HOW IT ALL BEGAN (1989-1993)

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## 4. Location, Name, and Starting Date

Viktor Zierat, the pastor of the Baptisten-Brüdergemeinde in Bonn, offered the seminary the free use of their facilities.

Although the preparation was very time-consuming, some began talking about already opening the seminary in the fall of 1991. It was more realistic to consider the fall of 1992. The sponsorship was clear. The finances were hoped for. The advertisement remained. What is a school without students?

Yet the seminary still did not have a name. At the last meeting (in the interstate rest stop in Lichtendorf, near Dortmund), the name was discussed as possibly the last point. Werner Hartmann, representative of the AMBD, suggested: Let's just call the school Bibelseminar Bonn. There it was. There were no objections. Starting at this point, the seminary was referred to as BTG's Bibelseminar Bonn.

If there were five applicants, it would start in the fall of 1992. The applications did not come. Thus, we had another year to visit churches and continue advertising.

## The Beginning of BSB

One year later, on September 5, 1993, the time had come to open the doors for the first time to a new biblical training center in Bonn and to warmly welcome the 16 new students.

They had three full-time professors available for 20 hours of lecture each week. Heinrich Löwen was the director of the school; Wilhelm Daiker and John N. Klassen had lecturing responsibilities and additional administrative tasks. Viktor Zierat, as pastor of the church in Bonn, was a counselor and advisor for all of us. Anna Enns, with good English, was our first secretary. We enjoyed a multitude of volunteers, and a good atmosphere prevailed.

In this way, Bibelseminar Bonn was founded as a BTG training center—the first theological institution that was founded by the ethnic German immigrants to Germany. It continues to this day as the only full-time seminary of its kind.

At the beginning, BSB grew with about 15 new students each year, later even more. More students, more professors! Heinrich Löwen, as the director of the seminary, energetically immersed himself in his role. For him, it was important to find professors with doctoral degrees. Yet at the beginning, he invited his former classmates from his theological training in Brake, Gießen, and Fresno.

Colleagues from LOGOS were also guest professors at BSB. Thereafter, Mennonite brothers from overseas, such as Dr. Hans Kasdorf and Dr. Henry Schmidt, but also increasingly more American Baptists, such as Rev. Jerry Clark and Dr. Bill Wagner, were invited to teach, but whose lectures had to be translated.

The author of this article was then the senior among

## 1. HOW IT ALL BEGAN (1989-1993)

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The first class with the guest professor Jerry Clark (left) and John N. Klassen (Lolita Haid was not present)

the professors and enjoyed a personal relationship with even the students. A whole set of the young professors had been his students at Brake. Some had been youth workers in his church in Lage, where he was then the pastor. To put it in a nutshell: from the beginning on, it was a fine and fulfilling time at BSB.— We had to search and wait longer for one thing: our first native German professor with a doctoral degree. But he came: Dr. Friedhelm Jung.

### **The First Students**

With the admission of the 16 students in 1993, the Bible seminary had begun. A few glimpses should be mentioned here. They characterize BSB. The first article in the second edition of *J&M* in 1994, talked about the joy of theological training: When we count

the students and the 3 full-time professors and staff, there are 23 of us. Exactly right to allow us to work intensively with one another.

The student body was as follows:

- There were 10 male and 6 female students.
- Eight of the men were married.
- The students originally came from very different locations: 1 from Bielefeld, 2 from Bonn, 1 from Detmold, 1 from Düren, 4 from Lemgo, 2 from Neuwied, 1 from Nümbrecht, 1 from Oerlinghausen, 1 from Siegburg, 1 from Waldbröl, and 1 from Wolfsburg.
- Eight of the students belonged to BTG churches; seven were members of various other Russian-

## 1. HOW IT ALL BEGAN (1989-1993)

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German churches; one belonged to a Lutheran church.

- The average age was 28 years.

Our students came from various professions with much valuable experience. Most were already serving in their churches. Typically, the students went home on the weekends. In this way, the connection to their families and churches was maintained. Some were actively involved in the ministries of their home churches. Seven of the students completed the one-year program in 1994; eight studied three years and graduated from the three-year program at Haus Wittgenstein, the new location, in the fall of 1996. The names of the first students are listed at the end of the festschrift.

(A few more tidbits about the further development of our first students: seven students later married (eight were already married); they all have children. Twelve of the graduates remained members in their home churches. Thirteen are bivocational workers-mothers included. One graduate is a religion teacher; one is employed by a mission organization in Germany; one started as a religion teacher and later worked as a missionary for many years. Two are not German. One moved with the family to Canada.)

### **What has changed since then?**

- The average age of the students is lower.
- The number of married students is lower.
- Most of the students live near the seminary.

### **What is the same today?**

- The BTG is still the sponsor of the seminary; the students come from BTG churches as well as from other Russian-German churches and indigenous German churches.
- Bibelseminar Bonn is not a school only for migrants; from the first year until now, more and more Germans have enrolled as students; at the same time, students from several other nationalities have also enrolled.
- From the beginning, BSB has not only emphasized biblical theology, but also ethics, personal purity, and sanctification. Codes of conduct have been increasingly incorporated into the expected student life.
- Although the bulk of the graduates work bivocationally in church ministry, increasingly more graduates are active in part-time and full-time

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ministry as missionaries as well as in church growth ministries or in pastoral roles. Some are also serving as long-term missionaries.

Before the graduation of its first students, BSB made three strategic decisions: the first higher education course at the Master's level was offered in 1994; an autonomous BSB board was formed; and BSB collaborated with ICW (the Internationales Centrum

für Weltmission), which was founded by Pastor Viktor Zierat in 1995. Thanks to the grace of God, Bibelseminar Bonn not only continued to exist, but rather moved forward.

JOHN N. KLASSEN



The First BSB Leadership Team before the Baptist Church in Bonn: Heinrich Löwen, Wilhelm Daiker, and John N. Klassen

## 2. THREE MOVES IN THREE YEARS (1993-1996)

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### 2. THREE MOVES IN THREE YEARS (1993-1996) by Gerhard Schmidt



#### Basement Beginnings

After a long time of planning and preparation, Bibelseminar Bonn started with 15 students on September 5, 1993, in the basement rooms of the Baptistengemeinde Bonn-Brüser Berg, the Russian-German Baptist church in Bonn.

One person (Gerhard Dyck) joined in the second semester. Out the first 16 students, 7 completed the one-year program, and 8 graduated from the three-year program. One person only completed one semester.

It was a rather humble start. BSB had neither its own lecture rooms nor offices for the staff or for a secretary. At the beginning, there was only one class, so one room was sufficient for the lectures. This start would have been unthinkable without the active investment of the church, which Viktor Zierat pastored. In addition to the first three professors at BSB (H. Löwen, W. Daiker, and J. N. Klassen), eight additional professors from within Germany and abroad taught various courses in that first semester. Dr. U. Bister, Prof. Dr. A. Friesen, Dr. C. L. Rogers Jr., his son Dr. C. L. Rogers III, H. Klassen, A. Neufeld, Dr. Borrer, and Prof. Dr. Dr. B. Wagner were among the

guest professors during the first semester. In the second semester, M. Ponsford, U. Häbich, Prof. Dr. Warner, and F. Volke joined the guest professors.

During the first year, it was already apparent that additional rooms would be necessary for the further development of BSB, so the various options were considered in advance. The church at Brüser Berg was known within the Cologne/Bonn area for its heart for missions and its active lead and support of various kingdom endeavors. Building the Kingdom of God was its one concern. So, for this church, it was only a matter of course that they would find additional rooms for the seminary.

After a brief planning phase, the church built an additional floor over the groundkeeper's apartment, so that more rooms would be available there in order to offer BSB a good platform for further growth. In doing so, the church laid another milestone for the good development of the seminary. Without the active support of the church, Pastor Viktor Zierat, the former deacon Andreas Beuth (who later completely transitioned to BSB and the later developing mission work ICW), and many other helpers, it would not have been possible.

#### BAföG-Accreditation (Governmental Student Aid)

In order to enable as many students as possible to study at BSB, we worked to make it financially feasible by striving from the beginning to acquire



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BAföG accreditation, the official recognition as an educational institution that enables students in Germany to receive federal aid. Wilhelm Daiker completed all of the extensive paperwork on the front end. On April 8, 1993, the first application was already submitted. Wilhelm Daiker exchanged much correspondence with Mr. Tings, the clerk responsible for BSB, who revealed himself to be very supportive of the work of BSB.

After many details were clarified, such as the curriculum, the qualifications of the professors, the course requirements, etc., BSB received the desired accreditation for the three-year program from the state of North Rhine-Westphalia on August 8, 1994; this was backdated to September 1, 1993. This recognition declared studies at BSB to be the equivalent of an education at a public vocational school. This recognition was an important step for BSB because the financial aid offered by the state was a deciding factor for many applicants.

### **The First “Move” to an Additional Building**

The second academic year began in September 1994 with 18 new students in the classroom annex at the Baptistengemeinde Bonn-Brüser Berg. Five additional students joined the class during the second semester, so that the second class had 23 students altogether. Six of these students completed the one-year program while 15 completed the three-year program (2 did not complete their studies).



BSB's first home in the Baptistengemeinde Bonn-Brüser Berg

Altogether between the first-year and the second-year students at BSB, there were already 31 students in only the second year of its existence.

Actually, the first move was not really a move. For BSB, this expansion was thanks to the investment of the church. Now there was a lecture room available for each of the two classes. Next to an additional small office, there was also a reception area. With the start of the second class of students, there was naturally much more administrative work to do, so BSB hired Anita Epp as the first secretary in 1994.

With the additional courses offered in the second year and the new first-year students, additional professors were necessary. In the winter semester of 1994, Dr. Th. Schirmacher, Prof. Dr. D. Ewert, Prof. Dr. H. Schmidt, Dr. H. Egelkraut, and Gerhard Schmidt joined the faculty as guest professors. Prof. H. Jantzen, Prof. Dr. Dr. H. Kasdorf, Andreas Hildebrandt,

## 2. THREE MOVES IN THREE YEARS (1993-1996)

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and Heinrich Derksen became guest professors in the summer semester of 1995. The program became more complete. The individual courses were not randomly chosen, but rather planned according to a previously established curriculum. Thanks to the competent planning of BSB's first academic dean Wilhelm Daiker, the program was comprised of courses which were important for theological as well as biblical studies and for practical application in churches and on the mission field.

When one reflects on the early years of BSB's history, one must admit that from the beginning BSB was able to win many competent professors and that most of the courses introduced then still belong to the core curriculum of our current program. From the beginning, the main focus lay, in addition to the acquisition of biblical knowledge and intellectual development, on discipleship training and preparation for effective ministry in various areas of church and mission work.

In order to make effective study possible, a library was established during Bibelseminar Bonn's second year. Due to the lack of space, bookshelves were built to line one of the walls of the second classroom. Now the first books were on the shelves. There was not yet a system for borrowing or organizing the available books. But now BSB also had that, which cannot be missing from a Bible school, a small and humble library. Although BSB did not yet look like a Bible school during the first year, much changed

during the second year. At this point, one had the impression that what once began in a humble church basement had become a well-functioning school; yet it was apparent to everyone involved that there was no lecture room available for a third class and that they needed to stay on the lookout for other expansion possibilities.

With the planning and first expansion phase just completed, it was already time to focus on the next goal. Parallel to the normal theological training, the first higher education courses were offered (at the seminary level) in various churches, which were intended to one day lead to a seminary program. One of the foundational concerns of BSB has always been to reach and train as many bivocational workers as possible. Therefore, the first intensive courses began in 1994. In order to offer the possibility of theological training to those who were unable to leave their professions to enroll in a full-time course of study, the Distance Learning Program was also begun this same year.

One might say that from the very beginning, BSB was characterized by innovation, progress, vision, growth, and at the same time, flexibility and openness toward new things. This was also connected with BSB's first director Heinrich Löwen, who in addition to his unremitting service for BSB and many ideas for the development of BSB, was completing his doctoral thesis simultaneously.

## 2. THREE MOVES IN THREE YEARS (1993-1996)

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### BSB Becomes Autonomous

The third class began in the fall of 1995 with 18 students. In the 1996 summer semester, these students were once again joined by additional students. Altogether BSB now had over 40 students. It was clear to both the faculty of BSB and to the



Office Complex on Heilsbach Street in Bonn-Duisdorf

church that the church buildings could no longer house an institution of this size. So we began searching for a new location in a timely manner. In the summer of 1995, an office building in Bonn-Duisdorf was finally rented after the purchase of Schloss Boitzenburg, near Berlin, did not materialize. In the new office building in Bonn-Duisdorf, there was plenty of space. Between the various offices, some of the partitions were taken down in order to create larger lecture rooms. The large office complex offered enough space for offices for faculty and administrative staff, a copy room, kitchen, lounge,

storage room, and much more. Here there was also room available to expand the library. There were not only new bookshelves in the library, but there were also many books which had been donated, in part, by various people and organizations. In order to run the library, Heinrich Walde was employed part-time to systematize and categorize the books, so that the students could quickly find and access them. With help from the students, days were spent working on the books. The framework for a library was laid.

In order to manage the growing work, new faculty and staff were hired. In addition to Andreas Hildebrandt, who later joined the full-time ministry of the Freien evangelischen Gemeinde Bonn (an evangelical free church), Heinrich Derksen was also hired as professor in August 1995 and later as the leader of the Distance Learning Program. The hiring of Heinrich Derksen took place through board of the BTG, which had originally founded BSB. In the winter semester of 1995, Dr. F. Jung, Dr. H. Hartfeld, and Louis Schneider joined the faculty, and in the summer semester of 1996, Prof. Dr. Lawson, Monika Theuß, Drs. M. Wagner, and Rev. R. Reuter were also added. In addition to Heinrich Löwen, Wilhelm Daiker, and John N. Klassen, who were active as professors at BSB from the start, the students in the first class were also instructed by a total of 28 other competent professors from Germany and other countries during the first three years.

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BSB gained such a strong momentum during the first two years of its existence that nothing was missing except the creation of an independent BSB board. On June 27, 1995, the establishment of BSB as a non-profit organization was one of the topics of the BTG board meeting. After Viktor Zierat presented the arguments for the school and relating to the necessity of an independent organization, the matter was voted upon. Ten people voted for the independent organization; 3 withheld their votes, and 1 voted against it. H. Löwen, V. Zierat, and N. Reimer were assigned to work on the composition of



A. Hildebrandt, H. Derksen, V. Zierat, A. Epp, W. Reisich, W. Daiker, H. Löwen (1995)

the organization. The new organization Bibelseminar Bonn was founded in Bonn on August 22, 1995, and officially recognized at the Bonn courthouse. The members of the board were: Viktor Zierat (Chairman of the Board), Nikolai Reimer (Vice-Chairman), and Heinrich Löwen (2nd Vice-Chairman). Wilhelm

Daiker was the secretary, and Waldemar Reisich was the treasurer. Additional members in order were: William ("Bill") Wagner, Paul Traxel, Arthur Schmidt, and Peter Penner. Through the foundation of the organization and the new board, important decisions could be made locally much more quickly.

In the same year (on July 20, 1995), at the urging of Viktor Zierat, the Internationales Centrum für Weltmission (ICW) was founded.

Although some were in favor of starting a separate parallel institution for the training of missionaries, it is to the credit of Viktor Zierat, who was the chairman of the board for both organizations, that this did not take place. Therefore, BSB was not only a Bible school of the BTG, but it was also a training institution for future missionaries. Although BSB and ICW were two separate, autonomous organizations, they saw themselves as one team with one mission. The boards for both organizations were nearly identical. Now there were more opportunities for the students to apply what they were learning through various mission projects and to gain insight into mission work.

After the establishment of the mission organization ICW, Wilhelm Daiker, the first academic dean at BSB, transitioned into his new role as the mission leader of ICW. Due to this change, BSB searched for a replacement, which they found in Gerhard Schmidt, who had already been teaching as a guest professor

## 2. THREE MOVES IN THREE YEARS (1993-1996)

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at BSB since the winter semester of 1994. In the summer of 1995, Heinrich Löwen called him while he was on a youth retreat in Denmark to ask whether he would consider joining BSB full-time as the academic dean.

After an intensive time of consideration and preparation in the church, Gerhard Schmidt transitioned from full-time pastoral ministry in the church in Siegburg to BSB on January 1, 1996. Wilhelm Daiker remained a professor at BSB and taught courses in the area of Missiology and, in doing so, was able to inspire and recruit many students for the mission organization.

At the same time, Irmi Daiker (then Wiebe) was hired as secretary for both BSB and ICW. Waldemar Reisich was responsible for the complete administration of both organizations.

### **BSB Gets a New Home**

At the end of the third academic year, the owner of the rented office complex in Bonn-Duisdorf gave notice that the buildings were going to be used for another purpose. Now BSB had a new challenge. They had barely settled, but they must once again look for a new location. Various properties were considered until Haus Wittgenstein in Bornheim-Roisdorf, which had previously been the home of the Green Party, was settled upon.

Due to the transition of the national capital from Bonn to Berlin, this property had been for sale since that time. Because it did not seem suitable as a



Viktor Zierat (middle) and Paul Traxel (right) sign the contract for Haus Wittgenstein

personal dwelling or as a business, it had been empty for a year. Haus Wittgenstein was situated on a park with 12 acres and several adjoining buildings. The estate was located in a scenic, charming community centrally located between Bonn and Cologne and was easily accessible via both public transportation and by car. After a brief period of reflection and negotiations with the Green Party, Haus Wittgenstein was purchased for a relatively low price. In August 1996, both BSB and ICW were able to move into this estate. Two months later, the fourth academic year began with a total of 57 students in 3 classes.



## 2. THREE MOVES IN THREE YEARS (1993-1996)

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After spending the first three years in temporary rooms, faculty and students rejoiced over now having a permanent location. For the students in the first class, it was already the third move, which reignited the enthusiasm. At the same time, there was a sense of excitement over new beginnings. Haus Wittgenstein was supposed to be BSB's new, permanent home.

GERHARD SCHMIDT



BSB and ICW Faculty and Staff (1996)



Haus Wittgenstein (1996)

### 3. “FROM THIS PLACE WE WILL CHANGE THE WORLD” (1996-2000)

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#### 3. “FROM THIS PLACE WE WILL CHANGE THE WORLD” (1996-2000) by Friedhelm Jung



Haus Wittgenstein is a stately residence which was built by the Cologne businessman Heinrich von Wittgenstein as his summer residence in the village of Roisdorf near Bonn in 1845. Heinrich von Wittgenstein’s father Johann Jacob von Wittgenstein,

a wealthy merchant from Cologne, who had also served as the mayor of Cologne for several years purchased the piece of property in 1789. At that time, the estate where Haus Wittgenstein now stands was referred to as “Metternichsberg” because it had previously belonged to the family von Metternich. The classical villa Haus Wittgenstein was designed by Ernst Friedrich Zwirner, the highly esteemed Cologne Cathedral architect and master builder.

In the 19th Century, Roisdorf was a popular place of residence for the wealthy due to its agreeable climate and mineral water, which was exported to San Francisco at its peak. Surrounded by an approximately 12 acre park with splendid trees and easily accessible from the capital and university city of Bonn, Haus Wittgenstein had known numerous owners during its nearly 170 year history. After the death of Heinrich von Wittgenstein, his children and eventually grandchildren and great-grandchildren

inherited the estate. One of the owners from the Wittgenstein line was Friedrich Franz Freiherr von Proff-Irnich von Kessler, whom the older citizens of Roisdorf remember. He did not always live there himself but rented it, for example, to the Reich work force in 1934. After the end of the war, the English confiscated the property and reallocated it as the residence of the Princess Armgard zur Lippe-Biesterfeld, who was the grandmother of the Queen Beatrix of the Netherlands, who reigned until 2013. Later a private nursing home settled there, and then in 1984 the von Wittgenstein heirs sold the estate to the Green Party.

The Green Party used it as the seat of the financial administration and as a seminar house, and then later as their main administration building. Following the decision of the German parliament to move the government to Berlin, the Green Party decided to sell the property and look for a new location there. While they were located at Haus Wittgenstein, the Green Party had declared their motto to be: “From this place we will change the world.” When the Internationales Centrum für Weltmission (ICW) purchased the estate in 1996 and, together with Bibelseminar Bonn, moved into Haus Wittgenstein, the motto (with different propositions) was adopted. The world should still be changed, not with the politics of the Green Party, but rather with Christian values. The gospel of Jesus Christ, as recorded in the Holy Scripture of the Old and New Testaments, should and would be carried from Haus Wittgenstein to the



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world, so that people would receive forgiveness for their sins and find eternal life in Christ.

In August 1996, BSB moved from an office complex in Bonn-Duisdorf to Haus Wittgenstein. The facade was freshly painted; the park, which had been sadly neglected by the Green Party and had partially mutated into a jungle, was cleared and weeded by students and co-workers; blackboards were hung on the classroom walls in the main floor of Haus Wittgenstein, and desks and chairs were placed in the classrooms, so that on September 29, 1996, the house-warming party and first graduation celebration for the three-year program could take place. Viktor Zierat moderated the morning and afternoon services, which both took place in a large tent in the park at Haus Wittgenstein. In the morning program, the graduates received their diplomas from Wilhelm Daiker, the academic dean. The director of the seminary Heinrich Löwen prayed for the graduates, and the evangelist Wilhelm Pahls preached. In the afternoon festivities, the new academic dean Gerhard Schmidt introduced the new students; the newly hired professor Friedhelm Jung prayed for the new students; and Jarl Poysti preached. The next day, on the 30th of September, the fourth academic year began with a total of 57 students. In the Distance Learning Program, which had only begun the previous year, 120 students were enrolled.

The large demand for the Distance Learning Program revealed to the leadership of BSB the need for additional part-time study options. This corresponded (and corresponds) to the complete orientation of BSB. The primary focus of BSB was not training for full-time ministry. The main focus of BSB was, and still is, to optimally prepare bivocational church workers, whether through full-time or part-time studies, for their tasks in leading youth groups and young adult ministries, in preaching and counseling, and in the ministry of elders or deacons. Thus in January 1997 Heinrich Derksen introduced the idea of an evening Bible school.

This concept was designed for those with theological interests, who, for whatever reason, were unable to enroll in full-time classes, but who lived within an approximately 70 km radius from Roisdorf, and who were willing to come to BSB for lectures in the most important theological courses once or twice a week between 6:30 p.m. and 10:00 p.m. The response was good: The evening school began in the fall of 1997 with 32 students and, over the course of approximately 4 years, offered the most important courses in the one-year seminary program. Those who have completed the entire Theological Evening School Program are also permitted to enter the second year of full-time studies if they so choose. Over the years, several students have chosen to do this. Heinrich Derksen continues as the leader of the Theological Evening School Program to this day.

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Haus Wittgenstein: Home of Bibelseminar Bonn since 1996



Graduation Ceremony in the Evangelische Freikirche Bonn-Brüser Berg



BSB students in a practicum in Haiti



Presentation of Diploma

### 3. “FROM THIS PLACE WE WILL CHANGE THE WORLD” (1996-2000)

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In 1996 the leaders of BSB were already discussing the establishment of a Master’s program. Heinrich Löwen, who had completed his Master’s degree in the USA, was convinced that the future pastors of the Russian-German churches would need a comprehensive theological education and a

According to Löwen’s plan, Friedhelm Jung, who had been a pastor in a union of Evangelical Free churches until he became a full-time professor at BSB in September 1996, would be the proper person to lead the potential Master’s program at BSB. It seemed that the negotiations with GGBTS had the greatest potential for success.



BSB and ICW Staff 1997-1998

recognized degree. Löwen had already developed contacts with Columbia Bible College in Canada and Mennonite Brethren Biblical Seminary in Fresno, California, and he requested that John Klassen open discussions about a possible partnership there.

Furthermore, through Bill Wagner, the former US missionary to Europe who was then teaching at Golden Gate Baptist Theological Seminary (GGBTS), he tried to develop a connection to that graduate school. GGBTS belonged to the Southern Baptist Convention, the largest Protestant denomination in the USA, which has over 15 million members.

The Master’s studies finally began in the winter semester of 1999. Twelve students enrolled in the Master’s program and were taught by professors from both BSB and GGBTS. GGBTS held out hope for the accreditation of the two-year Master of Arts in Theological Studies program. But in the end, the accreditation process failed. The accrediting agency in the United States denied Golden Gate the accreditation, which would be recognized in Germany, on the grounds that GGBTS had neither the finances nor the personnel to follow through with this new program. This was naturally a great disappointment to BSB and, above all, to the students who had intensively studied for two years with the hope of receiving an internationally recognized degree. Fortunately, other theological schools, such as the Akademie für Weltmission in Korntal, recognized the individual courses, so that our students were able to continue their studies and receive a recognized degree from these institutions. Bibelseminar Bonn was advised to close the program, not only due to the missing accreditation, but also due to the financial crisis at BSB at the end of 2000; thus, the BSB leadership decided to end the Master’s program after its first trail run in 2001.

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Once again in 2005, a Master’s program was to be offered, but this time in partnership with Southwestern Baptist Theological Seminary (Fort Worth, TX), also a graduate school that belongs to the Southern Baptist Convention. This financially strong institution with plenty of personnel was quickly able to gain the desired accreditation for its BSB extension campus, so that we have been able to offer a fully accredited Master’s program at BSB for eight years already. We have always been thankful for the blessing that all of our full-time programs have qualified for governmental student aid (BAföG) since the beginning. The three-year Bible school program has been recognized to be the equivalent of a degree received from a public, vocational school which has no necessary vocational training as a prerequisite. The vocational goal is officially described with the terms: “Church Helper, Catechist, Youth Worker, and Counseling Assistant.” The two-year Master’s program is recognized as the equivalent of a degree from a public vocational institution whose enrollment requires a foundational theological training. The occupational goal is officially defined with the terms: “Pastor, Preacher, and Missionary.”

On October 3, 1997, the graduation ceremony took place again in a tent in the garden at Haus Wittgenstein with the theme: “Learn, Live, Teach.” In the morning session, Friedhelm Jung preached, and Gerhard Schmidt presented the diplomas. In the afternoon session, John N. Klassen introduced the new students, and Heinrich Löwen preached

God’s Word. At the beginning of the new academic year, a total of 58 students were enrolled as full-time students at our theological school.

The years 1996 to 2000 were undoubtedly shaped by a spirit of optimism and euphoria. The former missionary to Malawi Paul Traxel, who had in the meantime become a successful businessman with his brother, and who was a friend of Viktor Zierat, the leader of ICW and BSB, had a heart for missions and for years faithfully supported ICW with a considerable monthly donation. More than sixty percent of ICW’s budget was financed through the Traxel family during the second half of the 1990s. BSB, which considered itself to be the training center for the Bundes Taufgesinnter Gemeinden, but which also served as a training institution for ICW missionaries, was primarily financially dependent on the mission organization.

The personnel from ICW and BSB were also closely intertwined. Viktor Zierat, as already mentioned, was the leader of both ICW and BSB; Waldemar Reisch was the business manager of both organizations; Wilhelm Daiker served as the leader of the foreign mission department of ICW and was, at the same time, a professor at BSB; and Andrej Voth was the leader of the homeland mission department of ICW and also a professor at BSB. Heinrich Löwen (the director of BSB), Heinrich Derksen (the director of the Distance Learning Program and the Theological Evening School Program), Gerhard Schmidt (the

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academic dean), John N. Klassen (the leader of the advanced education courses), and Friedhelm Jung (the dean of the Master’s program) were also engaged in the work of ICW through their involvement on the board or through teaching in ICW mission projects. Also both secretaries: Anita Epp and Irma Wiebe (later Daiker) as well as the groundskeepers Anatol Enns and Andreas Beuth worked on behalf of both organizations.

Because the leaders of ICW and BSB hoped and believed that the large support from the Traxel family would continue long-term, they planned new



BSB & ICW Leadership Team 1997

continuing projects and strove to work together at an international level. So a project was started in 1997 in which education students would be theologically and spiritually mentored at BSB, but it was never able to fully develop.—Similarly, a special

program for music and theology, which was to be developed by Artur Schmidt, also did not transpire.—Additionally, in the beginning of 1998, “Puls-Verlag,” a publishing company, was started which would print the publications of BSB professors. Around ten different books were released, then the publishing company had to close due to financial constraints.—In order that there would be enough space for the newly proposed projects, they had planned for several years to construct buildings on the Haus Wittgenstein campus; however, although the need for additional space is great, these dreams have not yet materialized.—Already in the first half of 1997, planning meetings began for a Baptist church plant in Roisdorf which was intended to offer a spiritual home to the BSB and ICW employees and students. Under the leadership of Viktor Zierat: Waldemar Reisich, Artur Fast, Walter Bergmann, Friedrich Schneid, Friedhelm Jung, and others met to plant a new church. The first service of this church, the Evangelische Freikirche Bornheim (EFB), which is to this day the only free church in Bornheim, was held in Haus Wittgenstein in January 1998.

—Heinrich Löwen suggested the starting of a business school, which was supposed to help finance BSB, but which was never able to be realized.—During his studies in Fresno, California, Heinrich Löwen made contacts with various professors from the United States and invited these professors to teach as guest professors at BSB: Michael Lawson from Dallas Theological Seminary; Abraham Friesen from



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the University of California in Santa Barbara; David Ewert, once president of the Mennonite Brethren Bible College in Winnipeg; Bill Wagner from Golden Gate Baptist Theological Seminary in California, etc. These professors greatly enriched the teaching and gave the school an international flair. Some of our students, through these contacts, were able to study overseas or do internships in churches in the United States or in Canada.

In recognition of his great support of ICW and BSB, Paul Traxel was invited to preach at the ICW/BSB conference in the Beethovenhalle in Bonn on October 3, 1998. The theme of the conference was: “The Responsibility of Our Generation,” and it had, in addition to the graduation ceremony, a clear emphasis on missions which was particularly apparent in the afternoon program.

In the spring of 1999, Ursula Häbich joined the BSB team as lecturer for Women’s and Children’s Ministry; additionally, Ursula also worked for ICW as a women’s ministry speaker and organized yearly women’s retreats throughout Germany and abroad. In the summer of the same year, Hermann Hartfeld was hired as professor; he taught in both the College program and the Master’s program. At about the same time, Heinrich Löwen announced his intention to leave BSB. Discussions with him resulted in his decision to remain for a time, but he resigned his position as the director of the seminary. In September 1999, his successors would be Heinrich

Derksen, Gerhard Schmidt, and Friedhelm Jung. In March 2000, Heinrich Löwen left BSB to accept a position in business.

The BSB graduation ceremony and ICW mission’s conference took place in Detmold on October 9, 1999. The motto was: “Courage for Tomorrow” and had an international focus. Heinrich Löwen preached in the morning service, and Billie Hanks from the United States preached in the afternoon. At that time, 73 students were enrolled full-time in the College Program or Master’s Program at BSB. An additional 63 students were enrolled in the



Graduation Ceremony 1998, Beethovenhalle Bonn

Theological Evening School as well as 148 students in the Distance Learning Program.

The positive development of the Theological Evening School caused the leaders of BSB to consider opening branches in other regions of Germany. Already in October 1999, a Baptist church in Porta

### 3. “FROM THIS PLACE WE WILL CHANGE THE WORLD” (1996-2000)

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Westfalica had asked whether it would be possible to offer evening Bible school classes there. In the 2001 – 2002 winter semester, an additional evening Bible school was opened in the very centrally located Mennonite Brethren Church in Bielefeld-Oldentrup. The graduation ceremony and mission’s conference in the year 2000 took place in the Bonn-Bad Godesberg city hall on the 3rd of October. The motto was: “Prayer—Crutch or Bridge?” Heinrich Derksen preached the morning sermon; in the afternoon, Viktor Zierat combined his short sermon with an altar call for those desiring to commit themselves to missionary service. The number of students enrolled was similar to that of the previous year: 72 full-time students in the Bible College Program, 61 students

in the Theological Evening School Program, and 140 students in the Distance Learning Program.

At the end of 2000, as the main supporter had already announced a year previously, the Traxel family had to cut back on their donations to ICW because the business was doing poorly. Because BSB was also primarily supported by these donations, the financial situation for both BSB and ICW was precarious. When these regular donations ended from one month to the next in the fall of 2000, professor and staff layoffs were unavoidable for 2001. The further existence of BSB was at stake.

FRIEDHELM JUNG



## 4. LIFE-THREATENING CRISIS—BETWEEN WORRY AND PRAYER (2000-2005)

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### 4. LIFE-THREATENING CRISIS—BETWEEN WORRY AND PRAYER (2000-2005)

by Heinrich Derksen



It has been said: “Crises are chances!” When we look back upon the history of Bibelseminar Bonn, this is true for us as well. However, the person in the middle of a crisis is unable to echo this thought. It is easy to comment from the sidelines

but not when one is personally involved and bears responsibility in the situation. At BSB, we have gone through a situation in which no one expected the seminary to survive, and we were about to close the school.

When Bibelseminar Bonn, together with the mission organization the Internationales Centrum für Weltmission (ICW), moved into Haus Wittgenstein in 1996, the great goal seemed to have been achieved. BSB had found a home. A businessman co-signed for the loan and donated a generous sum monthly that covered the payments and interest for the building. When this generous monthly support failed at the end of 2000, the school and mission organization teetered on the brink of collapse. From one month to the next, sixty percent of the financial support for Bibelseminar Bonn was gone.

We were aware of neither churches nor individuals who could compensate for this deficit.

#### The Situation

As soon as the banks realized the situation, they froze the school accounts, and the business operations of the school were paralyzed. Bills and salaries could not be paid. Every week our position became more hopeless. Those working at Haus Wittgenstein, the members of BSB, and the churches struggled desperately to find the solution while friends were watching, paralyzed.

#### The Dismissal of All Professors and Most Employees

After the support from the main donor vanished at the end of 2000, the financial situation dramatically worsened within only a few weeks, and there was no option but to lay off those employed by BSB and to send them to the unemployment office. By June 2001, all BSB faculty and staff members were laid off; only a few individual secretaries remained on the payroll. For some, that was the end of their work with BSB, and they accepted new positions elsewhere, but several of the professors and employees continued to work without receiving a salary.

The leader Viktor Zierat, who chose to remain until 2003 and was bid farewell at the graduation ceremony on October 3, and the business manager Waldemar Reisich started driving a taxi at night

## 4. LIFE-THREATENING CRISIS—BETWEEN WORRY AND PRAYER (2000-2005)

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and continued coming to the office during the day in order to continue the administrative tasks for BSB and ICW. Others, who were now officially unemployed, continued coming daily to keep the teaching program going.

This continued well until the end of the 2001 summer semester, but now it was time to make a fundamental decision. Do we continue or do we close the school completely? For the time being, it was clear that we had to give up the partnership with Golden Gate Baptist Theological Seminary, not only because the accreditation had not yet come through, but also because the finances were lacking. Friedhelm Jung, the dean of the Master's program, had in the meantime been hired as a part-time pastor in the Evangelische Freikirche Bornheim, and there was no possibility of being able to successfully continue the program.

Yet a final decision to ultimately close BSB could not be made. On one hand, the students who had not yet completed their studies were still there. On another side, we were continuing to receive applications for the upcoming year. At the unofficial graduation ceremony in June 2001, the leaders and administrators of BSB stood there helplessly, trying to decide whether they should spontaneously announce the closing of the seminary or once again attempt to try to use all possible resources to offer one more year of studies. The announcement about closing the seminary was postponed, at least, since

there were not yet any definite plans about what to do with the students who were currently enrolled. Haus Wittgenstein was also still available for lectures because, due to some interest free loans, the bank payments continued to be met. So, trusting that God would give His blessing, we started a new school year in the fall of 2001.

### **Continuing in "Savings Mode"**

With unified strength, all possible endeavors were now undertaken in order to keep Bibelseminar Bonn afloat. In every sphere, drastic savings measures were taken to lower running costs as much as possible. Rooms that were not being fully used were converted into student apartments, so that through the rent payments, other needs could be met. Yet, as before, the monthly mortgage payments for Haus Wittgenstein were the greatest burden.

### **Interest Free Loans from Churches, Organizations, and Friends**

The financial situation grew continually more difficult. The bills piled up. Repeated reminders appeared. Bailiffs announced distraints. The position was back-breaking. One professor continually compared the demise of the seminary to the death of a cancer patient. These words were not particularly encouraging for those who were continuing to fight for the existence of BSB. Still there were always friends, churches, and organizations that helped BSB

## 4. LIFE-THREATENING CRISIS—BETWEEN WORRY AND PRAYER (2000-2005)

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with interest free loans at the right moments, so that the most important bills could be paid in order to avoid greater problems. Yet with every new loan, the mountain of private debt grew and with it the debt of the school.

### Refinancing the Loan

The bank of the school realized this problem and put more pressure on the administration because they feared that the loan payments were in danger. So they began to look for a new bank to refinance the loan. The Stadtparkasse Köln bank was cooperative and understanding. The worth of the estate was newly evaluated, and the bank was willing to raise the payout sum in accordance with the property value. In this way, some of the short term interest free loans could be repaid, and the running costs could be covered. But it was not enough.

In addition to the bank loan of 1.5 million Euros for Haus Wittgenstein, which was to be paid by BSB and ICW, BSB had accumulated 300,000 Euros of private debt in a short time. The survival of the school was not in sight! Closing the school and selling Haus Wittgenstein were considered.

In the meantime, BSB and the Evangelischen Freikirche Bornheim had come to an agreement that if Haus Wittgenstein was sold, BSB would move into the church and continue the next school year there if necessary. Heinrich Derksen had already made

arrangements with another seminary, so that the current students could continue their studies there if BSB had to close permanently. Through these arrangements, there were small solutions to a great problem. Yet God had other plans for Bibelseminar Bonn.

### The Solution

One thing was clear to everyone involved: In order to save the seminary, a miracle would be necessary. But the miracle was missing. The whole situation was too gridlocked. The hope that a generous donor would help us out of our financial dilemma diminished with every new attempt the leader Viktor Zierat and the business manager Waldemar Reisch made. Largely in part to private financial investment, they tried every possible and impossible way of saving both ICW and BSB, but all their attempts were futile.

It is superfluous to mention that there were dozens of crisis meetings and discussions. Every regular meeting was overshadowed by the financial problems, which loomed like the sword of Damocles over the seminary. The attempt to involve the churches and to ask them to make larger donations to help us meet our need was also a failure.

Although individual churches were willing to give us interest free loans and a few strongly supported the seminary financially, this help was not the solution to our problem. Looking back today, one can say that

## 4. LIFE-THREATENING CRISIS—BETWEEN WORRY AND PRAYER (2000-2005)

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there were several important factors that made the survival of Bibelseminar Bonn finally possible.

### Prayer and Fasting

“Need teaches prayer” is a German proverb. We have experienced this during these years. One professor said, “For the first time in my life, I was conscious of what we pray in the Lord’s prayer: ‘Give us this day our daily bread!’” As a seminary community, we were never before so intensively and unanimously agreed in prayer. Students joined our prayer meetings and shared our prayer requests with their churches. When professors traveled to preach, they frequently heard people who had never visited Haus Wittgenstein, but who knew about the need of the seminary, say: “We are praying for Bibelseminar Bonn daily!”

The faculty and staff together decided to start a time of fasting. There was a sign-up list on which people could sign up to fast, so that every day one person fasted. Several weeks were passed in intensive fasting and praying. The problem was that no one really knew anymore for what we should pray. Should we pray that God would help us to sell Haus Wittgenstein, so that the seminary could be smoothly closed? Or was there another way that we did not yet see? They often remained “Your will be done” prayers. But what was God’s will? To recognize and do it was a daily quest.

### The Sale of Haus Wittgenstein Fails

Undoubtedly, it was clear to all that unless help came from outside, it would be necessary sell Haus Wittgenstein in order to escape financial disaster. Therefore, the search for interested buyers began early. However, because Berlin had become the new national capital in 2000, the German government had relocated to Berlin, and many buildings in and around Bonn were now empty. The overabundance of real estate on the market did not raise property value. The real estate agent only said, “You should pray instead that God gives you a large donor. The sale of Haus Wittgenstein would be a great miracle!” Yet neither one nor the other took place.

The idea emerged to sell individual pieces of property from the 52,000 square meter estate. But the city would not allow that because the estate was part of a national park. Then we earnestly considered selling the one available part of the property, which was zoned as a building plot, in order to pay off all the private loans. The longer it was considered, the more it seemed to be a good plan. It should be easy to find a buyer.

The individuals and churches were relieved because the sale would at least supply the means to momentarily alleviate the financial situation. Yet all of the easily-found interested buyers lost interest one by one. Even the city of Bornheim, which was urgently searching for a piece of property for a

## 4. LIFE-THREATENING CRISIS—BETWEEN WORRY AND PRAYER (2000-2005)

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new kindergarten and had showed great interest, backed out once again right before the contract was to be signed because the demographic situation had changed, and the kindergarten was no longer needed.

While some saw God’s leading in this, others did not understand the ways of God because the situation now seemed more hopeless than ever. In the meantime, those on the team had come to the conclusion that as long as we were unable to sell Haus Wittgenstein or the property, we would continue to run the seminary, so that at least the income from the student apartments and the student fees would cover part of the costs. In this way, the failed attempts to sell Haus Wittgenstein were, in retrospect, a part of the solution. Even the unsellable building plot is used today to give a growing seminary an additional classroom.

### **New Students Come**

What was truly remarkable was that new students continued to apply to BSB. Although they knew that the seminary would likely eventually close, every year at least 30 new students enrolled at BSB—in some years more than 50 students. It was almost impossible to believe and encouraged the team of professors to continue.

One day, an applicant called Heinrich Derksen and told him, “I have applied to two seminaries. We



Growing Student Enrollment During the Crisis

want to come to BSB, but if you are going to close Bibelseminar Bonn, we will go to the other school.” Because it was still not clear whether the seminary would continue, Heinrich soothed the applicant and asked him to call again in four weeks. It was Sunday when Peter called again. Heinrich Derksen wanted to postpone his response because he still did not have a concrete answer. In this situation Peter said, “We have made a decision. We are coming to BSB. We have the inner peace that Bibelseminar Bonn will make it!” Internally Heinrich Derksen prayed: “Lord, let him be a prophet!” He was a prophet. Peter graduated several years ago and is now in ministry. In retrospect, one must admit that the never ending stream of new students with their course fees contributed to prolonging the existence of the seminary.

### **Team Solidarity**

The close cooperation with the mission organization ICW was also an important factor in the survival of BSB. Because they were both going through a similar

## 4. LIFE-THREATENING CRISIS—BETWEEN WORRY AND PRAYER (2000-2005)

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crisis, they could mutually support and be supported by one another. The team synergy was also important for the cooperation. Together we were ready to fight for the survival of both organizations.

Another German proverb says, “Need melds together.” This is not always the case. In many instances, individuals start to mutually blame each other and then alienate themselves. The seminary and the mission organization believed themselves to be two separate organizations that shared the same task, assigned by the same Task-Giver.

The personnel and ideals were closely connected. Thus many projects were jointly started, and they helped each other wherever it was possible. Outwardly, they could also present themselves as a unified team and mutually protect each other against assaults and hostilities.



BSB & ICW Team 2003

### **The Small Steps to the Great Miracle**

The hope and the expectation that at some point the great solution would appear all at once—or with one donor—disintegrated. But God provided for BSB, day by day, week by week, and month by month.

One more time, finances were tight when a young couple came to visit Bibelseminar Bonn with their parents. They liked BSB and wanted to apply. But the leader Viktor Zierat, looked at them and said, “Unfortunately, we have to tell you that we are not certain whether we will still be in existence in the fall.” The father of the applicant responded: “How would it be if we offered to help Bibelseminar Bonn with an interest free loan for three years?” In this way, BSB was helped through an interest free loan of 150,000 Deutsch mark. This was greatly freeing. The young couple came and studied for three years at Bibelseminar Bonn.

But when they had completed their studies, it was necessary to repay the loan. The date on which it was due was December 31. In the middle of December, no money was available. Despite all attempts to get a new loan, this large sum could not be gathered. Yet after Christmas, another door opened. Another organization loaned BSB most of the money, and several smaller donors helped to provide the rest of the sum. Thus, punctually on December 30 the money could be transferred. BSB has had these occurrences more than once. Through

#### **4. LIFE-THREATENING CRISIS—BETWEEN WORRY AND PRAYER (2000-2005)**

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these experiences, our trust in God has grown as has the readiness of churches and friends to support BSB. The hope that it would be able to continue after all grew because, through many small steps, the great miracle occurred, and the seminary survived the crisis. God had helped, and all who were involved were taught an important lesson.

HEINRICH DERKSEN



## 5. NEW PERSPECTIVES (2005-2013)

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### 5. NEW PERSPECTIVES (2005-2013)

by Heinrich Derksen

One of the unique characteristics of BSB was that even during the crisis no one fell into despair; rather, they continued to keep their focus on what was ahead. While some had already written the seminary off, others fought for survival and for a possible future. Plans were forged for new programs and projects with the hope that the seminary would see better days. It is also remarkable how frequently we thought about the vision of the founders and returned to it. It gradually became more and more concrete, and some aspects were first realized at a later time, but the seminary held fast to the foundational concept of being a seminary for church and mission.

#### **The Seminary Program and the Cooperation with Southwestern**

As already related, a partnership was begun with Golden Gate Baptist Theological Seminary (GGBTS) in 1999, but which had to be ended in 2001. However, the leaders of GGBTS put us in contact with Southwestern Baptist Theological Seminary (SWBTS), a sister seminary from Golden Gate. Both are entities of the Southern Baptist Convention in the USA. After the accrediting agency in the United States had approved the transfer to SWBTS, the first exploratory talks took place.

Viktor Zierat, Markus Wagner, and Heinrich Derksen



Official Planning Meeting with SWBTS President Dr. Paige Patterson and Provost Dr. Craig Blaising at Bibelseminar Bonn

flew to America in the summer of 2002, but the discussions were not as successful as hoped because Southwestern was going through a major transition phase. When Paige Patterson was officially nominated as the new president in 2003, Wilhelm Daiker and Heinrich Derksen again tried to open discussions regarding a possible partnership. Although they did not yet have an appointment, they bought the plane tickets. Right before their departure, Bill Wagner was able to arrange a last minute appointment with the president in November 2003. The leadership at BSB was not completely unified as to whether it was the right time or whether the trip would really be worth the investment. For this reason, Heinrich Derksen financed his flight himself.

Despite flight delays and lots of rain, they arrived punctually at SWBTS. Bill Wagner, who had in the meantime become a professor at Golden Gate Baptist Theological Seminary, also joined the group. He made the comment: "We will probably only

## 5. NEW PERSPECTIVES (2005-2013)

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have 15 minutes of time with the president. If he is interested, we may have 30 minutes.” Yet SWBTS President Paige Patterson gave us over an hour of his time, was well-prepared for this meeting, was familiar with the Russian-German movement, and suggested the possibility of his traveling to Germany in March 2004 to get to know BSB better.

Together with his wife Dorothy Patterson and with the provost Dr. Craig Blaising, he came to Germany as promised. His astonishment was great. The seminary had neither sufficient finances nor personnel. In response to his question regarding how we could imagine starting a Master’s program under these conditions, BSB’s response was that God would provide what was necessary at the right time. We had already experienced so many miracles and examples of His leading. Why should God not also provide for the seminary now?

Dr. Patterson assured Bibelseminar Bonn of his support and asked when the Master’s program should begin. After some reflection, the prospective start was scheduled for the fall of 2005. In the meantime, the curriculum should be developed, students must be recruited, and at least two professors from Germany should to be hired in the United States.

The seminary decided that Friedhelm Jung, who had meanwhile become the full-time pastor of the Evangelische Freikirche Bornheim, should return to his former role as the dean of the Master’s program.

The second professor should be Helmuth Pehlke, who was teaching at the Freien Theologischen Akademie in Gießen. Heinrich Derksen and Friedhelm Jung worked together with Dr. Craig Blaising, Provost at SWBTS, on the curriculum. The only thing left was to sign the contract between the two seminaries. In July 2005, the contract was signed by both seminaries in the Hotel Intercontinental in Warsaw during an international meeting of the Southern Baptists with European representatives, in which Heinrich Derksen also took part. Then the new Master’s program started in October with six students.



Hotel Intercontinental in Warsaw

### **Southern Baptists as a New Partner for Russian-German Churches**

The partnership between BSB and SWBTS automatically led to regular visits between the two seminaries. Paige Patterson came and brought BSB into contact with other Southern Baptist leaders. In 2006, Morris Chapman, President of the Executive

## 5. NEW PERSPECTIVES (2005-2013)

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Committee of the Southern Baptist Convention, came to BSB's graduation ceremony. Representatives from various churches and organizations had been previously invited in order that the Russian-Germans and the Southern Baptists could become better acquainted with one another. Theological similarities and differences were noted. The size of the Southern Baptist Convention and their faithfulness to the Bible were awe-inspiring for all parties involved. It became apparent once again that there are many Christians world-wide who are faithful to Scripture. With over 43,000 churches and 15 million members, the Southern Baptists are the largest evangelical denomination in North America.

Through our partner-seminary, contacts developed with the Southern Baptist churches, the Southern Baptist Mission Board, and individual Southern Baptist leaders. Now pastors and members of the board of Bibelseminar Bonn wanted to visit the Southern Baptists in the United States to become better acquainted with them and their ministries.

### **Ministry Excursion to the United States**

In January 2007, the first group of 17 pastors traveled to the United States. The goal of the trip was to visit Southwestern Baptist Theological Seminary, our partner-school, to get to know the infrastructure of the Southern Baptists, and to take part in a Pastor's Conference at First Baptist Church Jacksonville. In addition to the impressive facilities visited, such



USA Pastor's Trip (2012)

as the Southern Baptist Press and Life Way with over 5,000 employees, the good sermons and the biblically faithful teaching impressed and convinced those who went on this trip. The Pastor's Conference was one of the trip's highlights.

Then, in June 2007 Heinrich Derksen was invited to the Southern Baptist Convention and was given the opportunity to briefly introduce the Russian-German movement in Germany to the 10,000 representatives present. He invited the Southern Baptists to partner with the Russian-Germans. He thanked SWBTS for their partnership and explained that the Russian-Germans no longer felt alone but were thankful to have found like-minded, biblically faithful Christians with whom they could partner.

Since that time the trip has been offered regularly. This has resulted in the pastors having the opportunity to get to know one another better, and the desire

## 5. NEW PERSPECTIVES (2005-2013)

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to work more closely together has grown. On the return trip from the first excursion to the United States, the idea arose to organize a similar pastor's conference in Germany together with the Southern Baptists.

Here is an overview of the ministry excursions to the United States:

2007: Nashville, Fort Worth/Dallas, Jacksonville

2010: Fort Worth/Dallas, Jacksonville, Richmond, New York

2012: Chicago, Jacksonville, Fort Worth/Dallas, Los Angeles

2013: Woodstock, Nashville, Jacksonville, Fort Worth/Dallas

### **The Preacher's Conference in Germany**

The members of the first trip to the United States, along with the support of other pastors, organized a committee to plan the first Preacher's Conference in Germany with the motto: "Preach the Word." In order to notify as many churches as possible about the upcoming Preacher's Conference, a preparation meeting was held in Lemgo in October 2007. Bobby Welch, the new international representative for the Southern Baptist Convention, came to the planning meeting. In coordination with Paige Patterson and Morris Chapman, speakers from the USA and from Germany were invited. The conference, which was held May 21-24, 2008, was organized by the Bund Taufgesinnter Gemeinden, the

Arbeitsgemeinschaft evangelikaler Gemeinden, and the Dienstgemeinschaft evangeliker Gemeinden, along with the support of the Southern Baptists.

Additionally, many independent churches took part in the organization of the conference. The Mennoniten-Brüdergemeinde in Lemgo, under the leadership of Nikolai Reimer, offered to host



Preacher's Conference 2012, MBG Lemgo

the event and assumed the responsibilities for the practical organization of the conference. With over 800 men from over 120 churches, the conference was a success. After the first conference, it was more widely recognized that it was time for Russian-German groups to work more closely together. It was mutually decided that the next preacher's conference would be held in two years. In 2010 and 2012, additional preacher's conferences took place. Dr. Paige Patterson was involved in all of the conferences. Additional distinguished preachers were: Mac Brunson, Morris Chapman, Werner

## 5. NEW PERSPECTIVES (2005-2013)

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Gitt, Richard Land, Frank Page, Roger Peugh, Cleon Rogers, Helge Stadelmann, and Bobby Welch. These conferences were additional catalysts for the next steps of cooperation between the churches.

### **New Relationships Develop Between Russian-German Churches**

The first discussion between the Arbeitsgemeinschaft evangelikaler Gemeinden (AeG), a partnership of conservative, Russian-German churches, and the BTG, another Russian-German church union, took place shortly after the foundation of the AeG in 1995. The reservations on the side of the AeG were so great that no additional steps of cooperation were then taken. Finally in 2005, through the initiation of BSB, discussions were reopened under the leadership of Waldemar Harder and Heinrich Derksen. This time a unified desire to work together was established but nothing further was decided. Through the ministry excursion trips to the United States, the two groups grew closer together. BSB was personally represented by Gerhard Schmidt and Heinrich Derksen, who were strongly involved. The example of the Southern Baptists in the USA encouraged the groups that biblically faithful churches in Germany could also grow together for a greater cause. On September 2, 2008, pastors met in Paderborn to evaluate the pastor's conference and to think through future steps of collaboration.

Very different opinions were expressed, and there was no fruitful result from this meeting. Because of this, the boards of the BTG and the AeG decided to meet again in Lemgo in December 2008 to continue discussing the situation. It was decided that a committee composed of two representatives from each church union should be formed. This team should prepare suggestions for further cooperation between the two groups. The BTG appointed Nikolai Reimer, a pastor in Lemgo, and Heinrich Klassen, a pastor in Bielefeld. The AeG nominated Heinrich Friesen, a pastor in Lichtenau, and Heinrich Derksen, a pastor in Cologne and President of BSB.

Heinrich Derksen called the first meeting in January 2009. In this meeting, the idea was formed to create two different platforms for collaboration: The first was a church network which was called the Forum evangelischer Freikirchen and was without formal and official structures. The second, a church convention, was called the Konferenz evangelischer Freikirchen; this would be a non-profit organization and would oversee the traditional tasks of a church union. These ideas were introduced in September 2009 at another pastor's meeting in Paderborn and were widely approved. It was decided to develop the general concept, which would then be presented at the preacher's conference in 2010.

On January 1, 2011, the Forum evangelischer Freikirchen was established. On January 9, 2011, over 300 representatives met in Bielefeld-Heepen to

## 5. NEW PERSPECTIVES (2005-2013)

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celebrate this cooperation between approximately 65 churches. The attempt to found the Konferenz evangelischer Freikirchen in November 2012 has not yet succeeded and requires more preparation time.

### **New Programs and Projects**

Bibelseminar Bonn views itself as a training ground for church and mission. Therefore, in addition to classical theological training, various projects have been established. One of the first projects was Lily White. Shortly after our student Regina Neufeld graduated from the Master's program in 2009, she had the idea to instruct and mentor young women. The "Institute for Theology and History" was founded in January 2010. Johannes Dyck, who had already worked in Russia on behalf of the Baptist History Institute, was willing to take on the responsibilities as the founding director of this institute. Since 2005, we have intermittently offered individual meetings for Christian business leaders with accomplished speakers. Eduard Friesen has assumed the responsibility for BSB Partners, and now regular meetings for Christian businessmen take place through this project. Also the Bible Training Center for Pastors (BTCP) program was integrated into BSB's work in 2010.

### **Future Prospects**

Bibelseminar Bonn does not only look back on 20 years but has always been looking toward the future.

From the beginning, the founding fathers dreamed of a seminary for all Russian-German churches, which would be integrated in German culture and society. They worked hard to create US partnerships and to develop various programs. And despite setbacks, we have, with time, seen their dreams essentially fulfilled. Even today, Bibelseminar Bonn looks forward hopefully and creates plans for the future.

Only God knows whether our dreams will be realized. In thinking about additional programs, we envision a training program for early childhood educators and the development of an additional branch of study in the Master's program with a stronger focus on counseling and practical theology. In the college program, we are considering developing different concentrations. We also hope to acquire the official German accreditation as a university-level institution of higher learning. BSB is open to start new projects to meet the needs of the churches as they arise. We have also recognized the necessity of offering something in the area of church music/worship leadership. The goal would not be to train musicians but to focus on the connection between theology and music.

In the future, BSB also desires to serve as a bridge-builder between churches and associations both nationally and internationally. In the future, it will be indispensable for Christians and churches to focus, not only the West, but also on the East (Asia). Christianity there is experiencing explosive growth.



## 5. NEW PERSPECTIVES (2005-2013)

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Global connections are important for all and broaden our horizons. BSB wants to partner with other seminaries worldwide and to make connections wherever possible. At Bibelseminar Bonn, the consolidation of the financial situation is important, and if possible, additional facilities would be a blessing. Student dorms, which would offer first year students the opportunity to live in shared community, are often discussed. Another important concern remains the continuing education of our faculty and the quality of the academic work at BSB, yet this should not interfere with their spiritual growth. If BSB wants to be an alternative to academic theology at liberal universities in the future, this can only be achieved with a clear, foundational understanding of Scripture and a conservative statement of faith.

### HEINRICH DERKSEN



Regular Prayer Meetings with the Professors and Co-Workers of BSB and To All Nations



BSB Board Meeting (2009)



Korea Meeting at BSB with President Heinrich Derksen and Pastor John Oh (SaRang-Church, Seoul)

## 5. NEW PERSPECTIVES (2005-2013)

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Bible-Based Teaching at BSB



Dr. Johnny Hunt and Team from FBC Woodstock (USA) Organized a Timothy-Barnabus Conference in Bornheim



There is a deep connection between the spiritual work of the BTG and BSB. Photo: Dr. H. Klassen and J. Richert



Every Year a Sponsorship Run and Open House Take Place at BSB

*“We trust in the Name of the LORD our God.”*

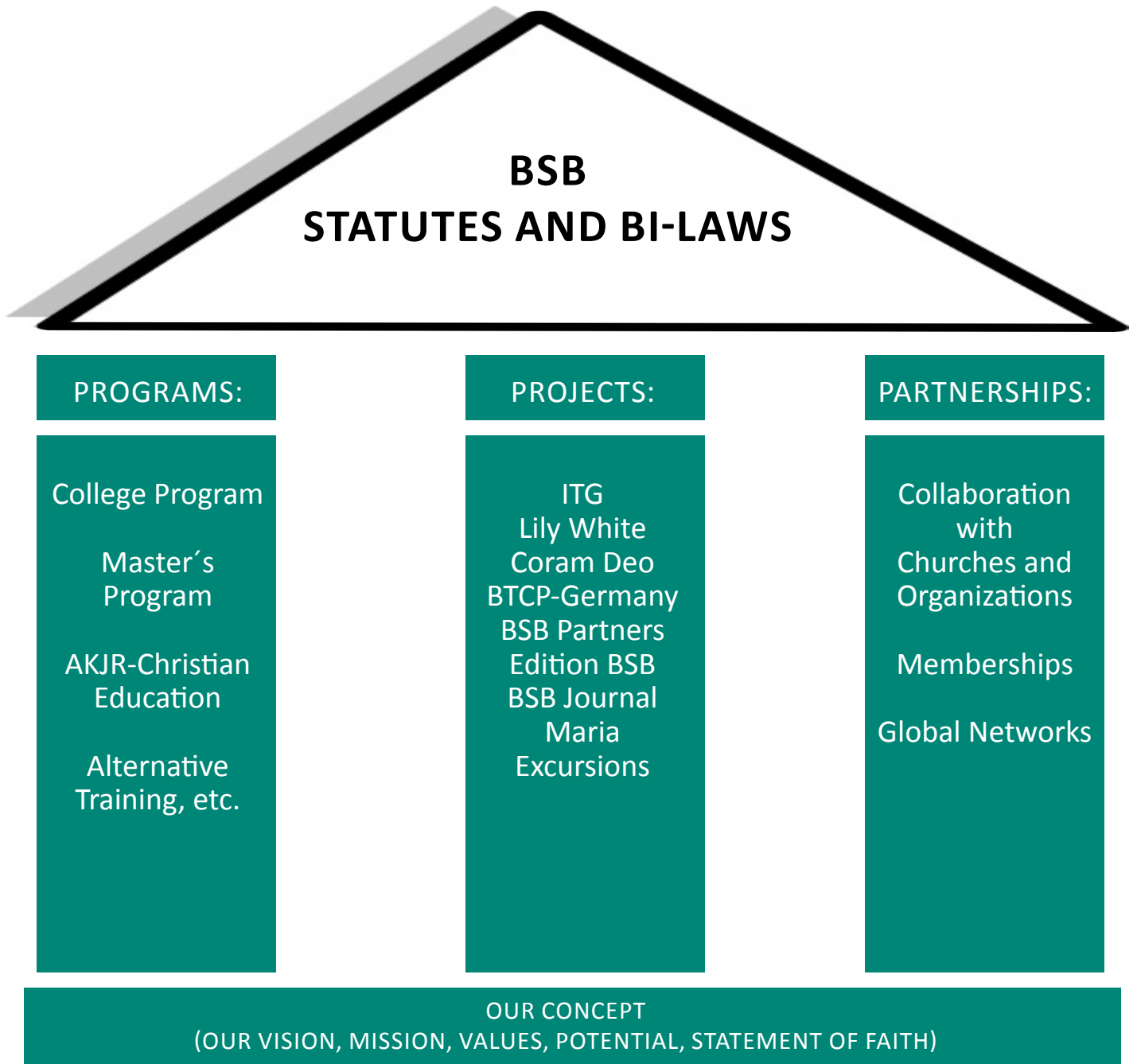
Psalm 20:8



## 6. BSB CONCEPT

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### 6.1 BSB OVERVIEW



## 6. BSB CONCEPT

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### 6.2 THE CONCEPT OF BSB

Bibelseminar Bonn (BSB) was founded in Bonn in 1993 as a confessional, theological training center for the Bundes Taufgesinnter Gemeinden (BTG). It has a close connection to the Forum evangelischer Freikirchen, is a member of the Arbeitsgemeinschaft Evangelikaler Missionen (AEM), and is in the Konferenz bibeltreuer Ausbildungsstätten (KbA). In 2005, BSB started a partnership with Southwestern Baptist Theological Seminary (SWBTS). Additionally, BSB works together with various Christian organizations.

#### 1. Our Vision

Motivated by God's love, we want to be involved in Kingdom work worldwide by equipping the believers for ministry in order to fulfill the task of the church. In doing so, we work as a service to the churches and encourage committed involvement of all believers.

#### 2. Our Mission

The future of a church depends, among other things, upon how well-prepared its workers are for ministry. Therefore, BSB desires to impart the following:

- A biblical-theological understanding of teaching and church development,
- A biblical-missional awareness of church and mission, and
- A biblical-practical direction for spiritual growth and discipleship.

#### 2.1 On Behalf of and for Churches

We consider ourselves to be commissioned by and for churches. Thus, we have a responsibility to and a close relationship with the churches. As an extended arm of the churches, BSB is an autonomous institution but desires to work closely together with the local churches to support worldwide missions and to strengthen international relationships.

#### 2.2 Training Full-Time Pastors and Missionaries

Our full-time study program is fundamentally concentrated on preparing and training young people for their future ministry. After successfully completing their studies, they may work as a youth pastor, missionary, counseling assistant, catechist, or as a preacher and pastor. We are aware that more than a degree is necessary to be effective in ministry. The necessary calling, giftedness, social competence, and spiritual mindset are additional important qualifications for ministry. For this reason, we support our students through mentoring and counseling during their studies.

#### 2.3 Preparing Bivocational Ministers

On the basis of our biblical conviction that every Christian should be serving in the Kingdom of God, we want to train all church members. Because the training of church volunteers is often neglected, we offer assistance and support. In this, it is important to us that all areas of church work receive attention: teaching, mission, church development, social ministries, parenting, counseling, and music.

## 6. BSB CONCEPT

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### 3. Our Values

#### 3.1 Faith

The Holy Scripture is the basis for faith, teaching, and action. For this reason, all of the faculty and staff of BSB confess the Bible and the faith confessions outlined in point five. We accept that there can be differing beliefs and opinions in the fringe questions of faith, yet these should not hinder or separate us in our daily interactions.

#### 3.2 Prayer

Prayer is an important component of the personal relationship between us and God. Every Christian should nurture prayer. As a school community, we desire to regularly pray for and with each other. The regular chapel services and prayer days contribute to this, but we also want to foster and nurture prayer in all of our other encounters.

#### 3.3 Community

Community draws people together; for this reason, we at Bibelseminar Bonn are not only an academic community but also a community of faith. Through various events, celebrations, and activities, the sense of community should be strengthened and nurtured. Thus respectful behavior, which is displayed through politeness, friendliness, willingness to serve, and loving conduct, is particularly important to us.

#### 3.4 Conscience

A Christian's freedom of conscience should be preserved among us. Particularly in differing insights, we notice that every Christian has to live out his faith in the school community according to his best knowledge and to his conscience. This, however, does not excuse any students from adhering to the school code of conduct on the basis of conscience.

### 4. Our Potential

#### 4.1 Our Team

At BSB, we are committed to encouraging the continual growth of our qualified team. In this, it is important for us that our professors work at a high-level academically and, at the same time, do not neglect the practical aspects of church life. For this reason, we expect our professors to have a solid, theological education, but also to have practical experience in church or missionary service.

#### 4.2 Our Students

We expect our students to complete their studies: ready to learn, motivated, and with a clear objective. The study occurs holistically; therefore, our students learn, not only in the classroom, but also from one another, through their internships, and through personal studies. They come to BSB bringing their background, their previous knowledge, and their individual experiences, and they promptly apply what they are learning. At the beginning of their studies, our students commit to moral behavior



## 6. BSB CONCEPT

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through signing a declaration which identifies them with the values of BSB.

### 4.3 Our Supporters

Bibelseminar Bonn is decisively financed through many supporters. The work of the seminary is made possible through the faithful and unselfish support of churches, Christian organizations, businessmen, and many individual donors.

### 4.4 Our Heritage

Bibelseminar Bonn views itself as a confessional training ground with Anabaptist-Mennonite influences. The historical roots in the Russian-German churches are our heritage, which we treasure, but which we do not want to over-emphasize in either our theology or our praxis. The core of our teaching is founded upon Christ and the Word of God.

## 5. Our Beliefs

Along with other Christians worldwide, we confess the Christian faith as it has been expressed in the Apostles Creed. We also affirm the following confessions of faith which stem from the evangelical movement: the Basis of Faith of the Evangelical Alliance (1972), the Lausanne Covenant (1974), and the Chicago Statement on Biblical Inerrancy (1978). Our own BSB confession of faith that is signed yearly by all of our faculty and staff has the following wording:

### **On the basis of the Holy Scripture, we believe:**

- In the one, everlasting triune God: Father, Son and Holy Spirit;
- That the 66 books of the Bible are divinely inspired and, therefore, in the original are in every respect the inerrant and infallible Word of God, whose exposition must account for the inner-biblical progressive revelation of salvation; the Bible is the only binding authority for faith and life;
- In Jesus Christ, the eternal Son of God, who was born of the virgin Mary, led a sinless life, performed miracles, gave His life as a substitutional sacrifice for the reconciliation God with mankind, bodily rose from the dead, ascended to sit at the right hand of the Father in Heaven, and will return in power and glory;
- That every person is created in the image of God and, therefore, the protection of life from conception until death is to be guaranteed; through the Fall of Man, mankind has been separated from his Creator, and now finds himself on the path to everlasting damnation;
- That Jesus Christ died and rose again as the only way to God for all people, and that everyone who confesses his sins and accepts in personal faith the redemption of sin receives forgiveness for his sins and eternal life;

## 6. BSB CONCEPT

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- That God's general desire to save, His electing actions, and the responsibility of mankind do not contradict, but rather complement one another, and that a Christian must live according to his accepted election, in order to keep from falling from the faith. Thus, every believer should strive to live in holiness and to become more like Christ;
- That the commission of Jesus Christ includes both: the proclamation of the gospel in word and deed, and the Holy Spirit leading the repentant sinner to faith and, through rebirth, transforming him into a member of the church of Jesus Christ;
- That the gifts of the Holy Spirit mentioned in the New Testament are still given from God by grace, and we want to protect against unbiblical and one-sided emphases of individual spiritual gifts;
- That the office of elder or pastor may only be filled by men who are called to the responsibility of leading the church, teaching God's Word, baptizing new believers in the name of the triune God, and regularly celebrating communion with the church as established by Christ in remembrance of the salvation achieved on the cross;
- That the ethical instructions of the New Testament are binding for the Christian and, hence, a Christian should advocate peace and justice and raise his voice against injustice, the abuse of power, greediness, and all forms of sexual immorality such as adultery, the practice of homosexuality, and pornography;
- That the personality of a person remains beyond death and that every person will be bodily raised: the believers to eternal life in heaven, the unbelievers to eternal damnation in hell;
- That God will create a new heaven and a new earth and will establish His kingdom, which will remain eternally.

## 6. BSB CONCEPT

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### 6.3 PROGRAMS AT BSB



The graphic shows that the training at BSB covers a wide spectrum. First of all, there are training seminars for bivocational church workers. These take place either on the weekend or as an intensive class that is offered over the course of five workdays. The foundational Bible school training takes one year in the full-time program; but it can also be completed at a slower rate through the Theological Evening School Program, through the Distance Learning Program, or through the Theological

Weekend Training Program. Building upon the foundational courses, the additional two years in the full-time seminary program at Haus Wittgenstein may be completed, which allows the student to graduate with the equivalent of a Bachelor's degree in Theology. Those who want to have a recognized degree may enroll in the two-year Master's program, and through our partner-school in Texas, earn an internationally recognized Master's degree.

## 6. BSB CONCEPT

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### Partnership

Since 2005, a partnership exists between Bibelseminar Bonn and Southwestern Baptist Theological Seminary. SWBTS is an internationally recognized institution of higher learning in Fort Worth, TX with six academic departments and around 3,000 current students. The seminary is an entity of the Southern Baptist Convention, a 15 million member evangelical church denomination. Together, we offer a Master's program at Bibelseminar Bonn which, upon completion, results in the Master of Arts in Theology degree. Furthermore, SWBTS supports us in many other respects.



Dr. Paige Patterson with his wife Dorothy Patterson at the Graduation Ceremony (2009)



B. H. Carroll Memorial Building at Southwestern Baptist Theological Seminary



Official Start of the M.A. Theology Program with Dr. C. Blaising, Dr. F. Jung, and Dr. H. Pehlke (2005)

## 7. BIBELSEMINAR BONN'S ACADEMIC PROGRAMS

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### 7.1 COLLEGE PROGRAM

From the beginning, Bibelseminar Bonn (BSB) has offered both a one-year and a three-year full-time Bible College Program. The one-year program is typically for young students who, after completing their education, desire to spend a year broadening their knowledge of the Bible for their bivocational ministry before they continue with their university studies or vocational training. Many of the students in the one-year program also want to grow spiritually and refocus. In the one-year program, the most important foundational courses, such as Old Testament and New Testament Survey, Hermeneutics, Homiletics, Introduction to Dogmatics, Counseling, etc., are taught. The one-year program is in itself a complete foundational biblical studies program and is consequently a prerequisite for entering the second and third years of the Bible College Program.

Beyond the foundational Bible school courses, the three-year program offers the whole spectrum of theological courses and is divided into the well-established disciplines. In the area of languages, the students learn theory and praxis, not only in the German language, but also in New Testament Greek, so that they have the ability to read the New Testament in its original language and to interpret it with the assistance of scholarly commentaries and reference books.

The biblical studies program is comprised not only

of Old and New Testament Survey classes but also focuses on the cultural and religious environment, contemporary history, and historical context. The three-year program also offers students the course Hermeneutics as well as other courses which help to deepen interpretation of the various literary genres. In this program, the students are familiarized with the environment of the Old and New Testament and are taught additional practical steps for scholarly exegesis.



Lectures at Bibelseminar Bonn

In systematic theology, the individual areas of dogmatics (Theology Proper, Christology, Soteriology, etc.), are deepened after the introduction in the first class and are elaborately examined. In addition to the individual courses, the students are also taught the foundational questions of ethics, in order to help them to discuss and respond to important societal concerns: Genetic Engineering, Abortion,

## 7. BIBELSEMINAR BONN'S ACADEMIC PROGRAMS

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Homosexuality, Divorce, etc., on the basis of a biblical foundation.

In the area of historical theology, students are offered an overview of the entire history of the church, also on various continents, whereby the Reformation and the development of the Protestant church are emphasized. The study of church history is supplemented by the course: Confessional Beliefs.

Alongside biblical scholarship, practical theology is the second emphasis in the curriculum at BSB. Courses are offered which cover the whole scope of church ministry. Courses, such as Homiletics, Counseling, Children's Ministry, Youth Ministry, Pastoral Theology and Leadership, Music, Spiritual Gifts, etc., are required and serve to prepare for effective church ministry.

Finally, Missiology, which has almost completely disappeared from university theological studies, is the third focus. BSB is a school for church and mission. Therefore, we highly value courses which lay a good foundation for effective evangelism and mission endeavors. In addition to an introduction to the methods of evangelism and the motivation for personal evangelism, students are also introduced to the foundational topics in the history and theology of missions. Other courses, such as Church Planting, World Religions and Cults, and Cross-Cultural Ministry, are part of the preparation for mission work.

In addition to the practical theology courses offered at BSB, other aspects of the curriculum include the weekly Christian-service requirement and the internship requirements. Christian-service is a part of the course work. Students are required to spend 2-3 hours each week in a church or parachurch ministry in order to implement and practice what they learn. They are mentored by a responsible professor in the area of their ministry and must regularly reflect upon their ministry experience. Beyond church and mission internships, campus practicum is also required. Above and beyond the time spent in lectures, each student is required to spend 11 weeks in practicum each academic year—which amounts to 33 weeks of practicum throughout 3 years of study. In addition to the exams in the individual courses, the final sermon requirement, and the oral exam in systematic theology in the final semester, the three-year program also requires a longer academic paper on a particular topic.

Some BSB alumni work bivocationally in their churches; others are called to full-time ministry roles as pastors, children's pastors, youth pastors, missionaries, and church planters. The three-year program also offers students a good foundation for further theological studies at the university level, which many students make use of by entering the two-year Master's program offered at BSB.

GERHARD SCHMIDT



## 7. BIBLESEMINAR BONN'S ACADEMIC PROGRAMS

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Lectures at Bibelseminar Bonn



Seminary Student Practicum in ICW's Discipleship School  
"Follow Me"



BSB Students Spreading the Gospel to the Young Generation  
during the Academic Semester



Our Groundskeeper Andreas Beuth with his wife Hilde

## 7. BIBELSEMINAR BONN'S ACADEMIC PROGRAMS

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### 7.2 AKJR- CHRISTIAN EDUCATION PROGRAM

One cold, snowy day in February 2000, leaders and employees of five different mission organizations met in the Child Evangelism Fellowship center in Germany. All present were united by a joint mission: to preach the gospel to children and youth in Germany. Their concern went beyond reaching the younger generation: they all saw the need for well-trained personnel.



AKJR - Christian Education Program

The first meeting was followed by several others until the vision was formulated and a concept was outlined. In 2002, we accepted the first students in this program.

Through experience and many continuing discussions, the concept continued to develop to its present form. In connection with the already existing degree programs at BSB, students enrolled in the

Ausbildung zum Kinder und Jugendreferenten (AKJR) program (a Christian education degree), are trained to be children's ministers and youth directors.

Most of the students enrolled in the AKJR program complete the first year of their studies in the full-time Bible school program at BSB. The second academic year in the AKJR program is a specialized, subject-specific program. Education, psychology, and didactic courses are also added to the theological courses in this program. In the second year of training, children and youth praxis plays a large role. After the successful completion of a comprehensive written and oral examination, a year of practical training in a church or mission organization follows. During this third year, our "AZUBIS" (a nickname for students in this program) continue to be mentored and tested by BSB. Through the recognition of the BAföG office, we are allowed to give the title of youth worker.

In the meantime, 47 people have completed this program and are now spread throughout Germany and abroad in ministry. Their ministries range from church work to work among marginal groups, work as religion teachers, and work in Christian orphanages. With the Ausbildung zum Kinder und Jugendreferenten program, we fulfill our role in reaching the next generation with the gospel of Jesus Christ.

URSULA HÄBICH

## 7. BIBELSEMINAR BONN'S ACADEMIC PROGRAMS

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### 7.3 MASTER'S PROGRAM

Shortly after the start of Bibelseminar Bonn, the leaders, including Heinrich Löwen and Viktor Zierat, conceived the plan to supplement the three-year Bible school program with a two-year fully accredited degree at the university level or higher. The conviction that pastors and missionaries in a multi-cultural and multi-religious world needed firmly established theological knowledge in all areas was decisive; it would also be useful to have an accredited degree.

After discussions with various theological seminaries in the United States, a contract was signed with Golden Gate Baptist Theological Seminary in California in 1999. Under the leadership of Friedhelm Jung, BSB started with the first class that year. However, because Golden Gate was unable to acquire the desired accreditation for its Bornheim extension campus and BSB experienced a great decrease in financial support at the end of the year 2000, the program was closed after only one cycle in 2001.

Through Bill Wagner, a guest professor at BSB, contact was made with Southwestern Baptist Theological Seminary in Fort Worth, TX in 2004. Heinrich Derksen and Wilhelm Daiker visited SWBTS President Paige Patterson and opened discussions about a partnership with BSB. From the first contact, he showed interest and, within a short span of time, acquired the desired accreditation for the program.

Since 2005, BSB has been able to offer a joint Master's program in cooperation with SWBTS which, through two years of full-time studies, leads to a Master of Arts in Theology (with an emphasis in Practical Theology) degree. This degree is internationally recognized and qualifies students who have completed this degree to continue their studies at a German university if they so choose. Some of our graduates are now studying at German universities and report that our Master's program can in no way be negatively compared to a degree from a theological department at a German university.

Students who have already completed a three-year degree at a Bible school are also permitted to enroll in the Master's program. Most of the students enrolled full-time in the Master's program receive BAföG, governmental student aid. A few students are already in full-time ministry as pastors or teachers



Graduates with their M.A. in Theology Diplomas (2007)

## 7. BIBELSEMINAR BONN'S ACADEMIC PROGRAMS

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and complete the Master's program on a part-time basis; for part-time students, the Master's program takes at least four years. The small class sizes make intense study possible and also allow for optimal supervision on the part of the professors. There are very few institutions that offer a better student-teacher ratio than our Master's program.

Up to this point, around 30 young people have successfully completed the Master's program. Typically, the graduates enter pastoral ministry in the church; a few continue their studies at Southwestern, our partner-school in Texas, in order to earn their doctoral degrees. Some alumni have enrolled in German universities after completing their studies in order to receive the necessary qualifications to teach in the German school system.

The instruction is divided between 12 professors with doctoral degrees; seven of them come from our partner-school. For several years, we have offered two compact courses each semester, in which 45 hours of class are taught in 7 days. These intensive block-courses are particularly treasured by our part-time students; they are able to take an educational leave of absence from work and complete an entire course in a short period of time.

FRIEDHELM JUNG

## 7. BIBELSEMINAR BONN'S ACADEMIC PROGRAMS

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### 7.4 DISTANCE LEARNING PROGRAM

The Theological Distance Learning Program was started at almost the same time as the three-year Bible College Program. Because BSB was not only focused on full-time pastors, but also wanted to equip the laity for ministry, the need for an alternative training program was a focus for the leadership team from the very beginning. The BSB-Team was relatively small; for this reason, the leadership was required to complete many tasks at the same time. Heinrich Löwen took over the development of the Theological Distance Learning Program and made contact with the International Correspondence Institute (ICI), whose local branch was at that time in Wetzlar. BSB was assured by contract that they could use the ICI material and were allowed to issue their own exams.

As an alternative, students in the Distance Learning Program had the chance to take part in an intensive seminar and then listen to cassette recordings of the BSB lectures. When they successfully completed the corresponding requirements, such as reading assignments, a term paper, and supervised written exams, they would receive course credit for their work. In 1994, Andreas Hildebrandt assumed responsibility for the Distance Learning Program. When Andreas Hildebrandt shifted to full-time pastoral ministry in 1996, Heinrich Derksen took on the leadership of the program, which he continues today.

Enrollment in the Distance Learning Program grew rapidly in the first years (1994: 7 students; 1999:

148 students). Yet the problem was that only a few students successfully completed their courses. There was no curriculum; rather, individual courses were simply offered which sometimes had no relation to the curriculum in the full-time program.

Starting in 1996, Heinrich Derksen, in cooperation with Academic Dean Gerhard Schmidt, formed a curriculum compatible to the College program. Because the ICI courses did not adequately correspond to the College program, our own new materials were developed for the Distance Learning Program. In essence, the courses consisted of reading assignments, worksheets, and term papers. The length of the individual courses was also limited. Within a short time, student enrollment decreased about fifty percent, but it did not take long before the 100-student mark was exceeded. In the years 1996-1998, there were regular meetings for the students enrolled in the Distance Learning Program. Twice a year, the students were invited to take part in a day-long seminar to learn about the new developments in the Distance Learning Program and at BSB. Individual churches wanted to integrate Distance Learning Programs in the churches and invited professors from BSB to supervise church groups.

The Distance Learning Program is still a good alternative to the full-time program, yet only a few reach the goal of completing the first year of the College program. In the meantime, 23 students have completed the program. The most successful student



## 7. BIBELSEMINAR BONN'S ACADEMIC PROGRAMS

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completed all the courses in less than two-years and received a notable diploma from by BSB. Meanwhile, BSB has developed additional alternatives and now offers the possibility of transferring from one program to another. All courses successfully completed are given credit within the Bible college program, and the students are able to transfer the credits if necessary.

HEINRICH DERKSEN

### 7.5 EVENING SCHOOL PROGRAM

The Theological Evening School Program was started in 1997. After BSB, moved into Haus Wittgenstein in 1996, Heinrich Derksen had the idea of offering evening classes. It seemed to be the perfect alternative to the full-time enrollment and Distance Learning Program options. It was observed that young people are willing to spend years taking night courses to further their careers. Why shouldn't the same be true for their work in the church? Heinrich Derksen was asked to develop a concept and curriculum. There was some consideration whether the evening school would really meet a need; it did.

The Theological Evening School Program started in 1997 with 32 students. Students who attended the evening school classes twice a week and took some distance learning courses in the summer could complete the foundational Bible school training in two-years. Interest in implementing an evening Bible

school program continued to grow in other churches. A second Theological Evening School was opened in Bielefeld in 2000 but was not as successful and was discontinued in 2001. In the years 2001-2006, another Evening Bible School was held in Schwäbisch Gmünd under the leadership of Viktor Zander.

Because the students were also to take elective courses, courses were continually offered which did not belong to the core curriculum, but nevertheless were of great interest and were well-received. Ursula Häbich taught a course on women's ministry in Bornheim and many other locations. It was the course that was taught most frequently and which, to this day, has had the greatest number of students. Occasionally courses are offered in the evening school that are also required for the students in the full-time program. Meanwhile there are also



Theological Evening School in Neuwied



## 7. BIBELSEMINAR BONN'S ACADEMIC PROGRAMS

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individual courses that are offered at other locations, for example, in Neuwied/Rhine. Because more churches want to teach the basics of theology at a sufficient level in their own contexts, the thought is that the evening school should focus on more particular courses. No final decision has been made, but we only want to continue to operate the Theological Evening School Program as long as the need is present.

HEINRICH DERKSEN

### 7.6 WEEKEND TRAINING PROGRAM



The Theological Weekend Training Program arose from the context of church work. Pastors from the region of Porta Westfalica approached BSB with the idea of developing a theological training program to be offered on the weekends in their area. The demand

for theological training for bivocational workers in the churches was met. The curriculum from the Theological Evening School Program and the Distance Learning Program was used and, in cooperation with the pastors in Porta Westfalica, a concept was developed. The lectures would take place on Friday evenings and all-day Saturday.

The Theological Weekend Training Program implemented more of the goals of BSB's founding fathers. On one hand, it was important for them, that Bibelseminar Bonn train for the ministry of the church, and not only for missionary service. Additionally, it was their desire that graduates of BSB would be prepared to serve in ministry bivocationally and not exclusively with the goal of pursuing full-time ministry.

The weekend Bible school offers courses from the first year of the full-time College program which are nearly identical to those offered in the Theological Evening School Program and in the Distance Learning Program, but which are offered in the churches and divided between several weekends of lectures. Because the courses are offered on the weekend, not only members of a particular church, but also those from churches situated throughout the region, are able to take part. In this way, it is possible to train volunteers from many different churches without requiring them all to travel to Bibelseminar Bonn with the additional costs that would require. The courses are all conducted by BSB professors, who also teach these courses on campus, and who, consequently, serve the churches as qualified teachers.

Through the methodically controlled examination of Scripture, the lay ministers gain confidence in their communication of biblical truths, and, time and again, their personal beliefs become clearer, and it becomes easier for them to distinguish between

## 7. BIBELSEMINAR BONN'S ACADEMIC PROGRAMS

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beneficial and harmful teaching. This confidence and the ability to biblically ground one's own teaching and decisions on the Word of God, leads to mature lay ministry, which really contributes to the Kingdom of God.

For Bibelseminar Bonn, it is a great honor to support churches on their way with Jesus by offering such courses. In addition to Porta Westfalica, churches in the regions of Harsewinkel and Odenwald (Michelstadt/Pfungstadt/Niedernberg) have offered the Theological Weekend Training Program.

EDUARD FRIESEN

### 7.7 INTENSIVE SEMINARS

The intensive seminars were organized, so that church workers who are unable to enroll in a full-time program may be equipped for their ministries. The seminars were originally designed for Baptist preachers from the church union Bundes Taufgesinnter Gemeinden (BTG), who wanted to continue their education in this way. Yet it quickly became apparent that the demand was greater and that women also wanted to take part in the seminars. The topics of the seminars were then adapted to meet the demands of the churches and lay ministers. Some of these seminars are offered at Haus Wittgenstein and are a component of the curriculum of the Bible College or Master's program.

With intensive seminars, we have the opportunity to invite guest professors from other locations to come and teach the courses. Particularly, volunteers in children's ministry and youth ministry have been trained through these seminars. But also worship leadership, choir directing, and preaching seminars have been arranged. The largest seminar was on the topic of counseling. This seminar was held in Bonn with Reinhold Ruthe in 1997 and had 136 participants. Several years later (in 2006 and 2009), in collaboration with the Arbeitsgemeinschaft evangelikaler Gemeinden, two counseling seminars were held with Samuel Pfeifer. Both were well-attended and, counted together, numbered over 250 participants. Initially, John N. Klassen was responsible for the intensive seminars, but in 1997 Heinrich Derksen assumed responsibility for their planning and organization.

Today most of the seminars are connected to the Bible college program. There are individual requests to offer additional seminars in the churches on particular topics or to address specific needs, but whether this is possible, must be newly considered.

HEINRICH DERKSEN

## 7. BIBELSEMINAR BONN'S ACADEMIC PROGRAMS

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### 7.8 ONLINE BIBLE SCHOOL



Dietmar Schulze

Getting to know the Bible well on a foundational level works best in an academic course of study. But that does not work for everyone or is impossible in addition to professional and family commitments. For the first time, in October 2012, the opportunity was available to start an online study program.

Through the online course New Testament Survey, ERF-Online in collaboration with Bibelseminar Bonn, offered a suitable introduction to the second portion of the Bible, which is accessible through the internet and completely flexible.

#### Adequate Course, Adequate Exams

The first online course cost 45€ and ran from October 4, 2012, to February 22, 2013. In 33 modules, it covered the survey of the individual books of the New Testament, for example: Why and for whom was the gospel of Mark written? What are the main themes of the letter to the Ephesians, and how is the book organized?

The participation in the course involved reading the online materials and the books of the New Testament, the reading of corresponding articles in the accompanying textbook, and the active participation

in the discussion forum in the workshop. Four exams as well as four quizzes assist in the teaching-learning process. Dietmar Schulze accepted the responsibility for supervising and grading this course with the assistance of graduates from the Master's program at BSB.



Jim Anderson

The online-course is of equal value to the courses in the College Program at BSB, which are also offered through the Theological Evening School Program, the Theological Weekend Training Program, the Distance Learning Program, and the Intensive Seminars. The credits for the online classes

can be transferred to the three-year College Program at BSB.

Altogether 121 students participated in the first online course. Approximately two-thirds of those who took part in the mid-term course evaluation continued. Not all of the students wanted to have their work graded. At the end, 66 students successfully completed the course and received credit for it.

In the fall of 2013, the second semester of classes will start. The revised New Testament Survey course will be offered as well as the Old Testament Survey course, which will be offered for the first time. Currently, the IT-Team of ERF-Online is working on a

## 7. BIBELSEMINAR BONN´S ACADEMIC PROGRAMS

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new online platform. The date for the completion is not yet certain. The registration phase is scheduled to begin in September 2013; we are aiming to start the course in October.

DIETMAR SCHULZE & JIM ANDERSON

## 8. PROJECTS

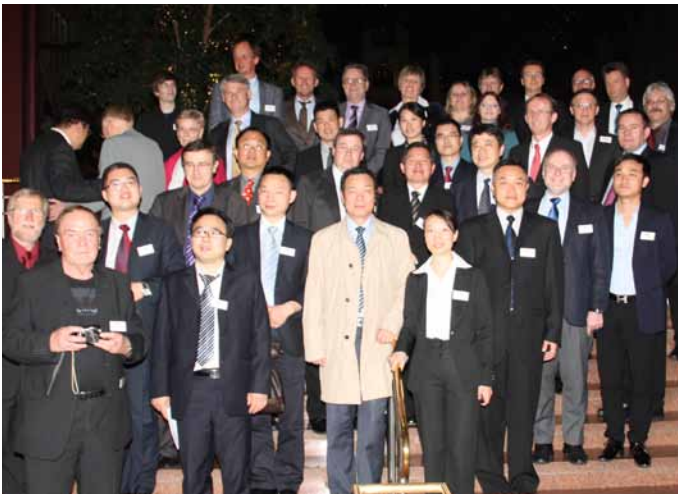
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BTCP Trainer Workshop in Porta Westfalica



Israel Study Trips with F. Jung, H. Derksen, and G. Schmidt



BSB Partners—Meeting with Businessmen in Cologne



Leaders of “lily white— Girls Ministry”

## 8. PROJECTS

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### 8.1 WOMEN'S MINISTRY



In 1999, I came to Bornheim to BSB and ICW. From the first day, I worked for both organizations. I taught at Bibelseminar Bonn and led women's retreats and other events for the mission organization ICW (today: To All Nations). In this way, the women's ministry grew to a mutual branch of ministry.

From the beginning, I named the women's ministry: Mary, which has still not been fully established. Nevertheless, the name is the program.

Mary, the mother of Jesus, is a great example for women; her life teaches us various lessons that I want to pass along to other women.

#### **Mary**

May your word to me be fulfilled.—She surrendered herself to God's will (Luke 1:38).

You have seen the humble state of your servant.—Despite the great mission, she did not become arrogant (Luke 1:48).

I rejoice in God, my Savior.—She was not centered on herself and her problem, but rather delighted in God (Luke 1:46-55).

She treasured all these things in her heart.—She processed what she has heard and experienced and

matured through it (Luke 2:19).

She learned to let go.—Early on, she had to accept the path her son would take (Luke 2:41-55; 8:19-21).

What he says to you, do.—She learned to trust and obey (John 2:4-11).

She remained faithful.—We find Mary again under the cross of Jesus (John 19:25-27).

Mary was not a perfect woman but a fine example through her surrender to God. That is the point that I pursue in women's ministry to this day and in which many volunteer workers support me. We want to encourage women in their varying life situations to live with and for God.

Three pillars help me to reach this goal:

#### **Seminars for Women**

In various churches, retreat centers, and also in collaboration with other mission organizations, I lead seminars for women that address their particular needs and situations.

#### **Supporting Women's Ministry in the Local Churches**

During the first 10 years, I led many women's retreats and seminars. My goal was that one day the churches would be able to plan and conduct these events on their own and that I, as a speaker, could support them. This goal is now being met and for this reason the work is being restructured. We no longer offer our own retreats, but I can support



## 8. PROJECTS

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the churches through giving talks and offering advice.

### **Counseling Women**

There are situations in life in which one needs wisdom from outside. From the beginning, I wanted to teach counseling strategies, and I do this to this day. I also wanted to be there for women who seek help, advice, and prayer. There is a great demand for counseling and mentoring, but I am unfortunately only able to do this ministry to a limited extent.

Women's Ministry—so that women, like Mary, our example, say “Yes” to God, to His standards, and to His ways.

URSULA HÄBICH

### **8.2 STUDY EXCURSIONS**

Since 1999, Bibelseminar Bonn has offered study excursions to Israel. It started with the third-year students in the College Program under the leadership of Heinrich Derksen. This class absolutely wanted to take a class trip at the end of their studies. The idea was realized, and the first study trip took place in the summer of 1999. In 2000, the trip was again advertised for young people and had enough participants, so that a second trip was offered. Unfortunately in the fall of 2000, through the Intifada in Israel, the security had grown much worse, so that no more study trips were planned.

In 2003, Heinrich Derksen found an interesting

offer in his mailbox. A travel agency was offering a week-long trip to Israel for 350€. After responding, Bibelseminar Bonn was offered 20 places, and the third trip was planned.

There was much consideration at Haus Wittgenstein whether it was too dangerous to travel to Israel due to the political situation. Yet neither the travel agency nor the bureau of foreign affairs issued any sort of warning against travel to Israel, so the trip took place. In Israel, not a heavenly but almost a spooky quietness prevailed. There were no tourists to be seen. Our group was one of the very few that came from Germany. For this reason, the minister of tourism sent a delegation to the airport to greet pilgrims to the land with flowers. In Israel, a pleasant stay was provided for us. There were no traces of terror. Yet the situation was tense. Here and there, we perceived traces of nervousness, but besides that everyday life in Israel continued. The group returned so excited about the trip that another excursion was planned for 2004. Not only students and pastors, but also co-workers, who had warned against the previous trip, wanted to travel to Israel.

Yet during this trip, while we were staying in Jerusalem, a public bus was bombed. Although, the travel group was in Jerusalem and only 4 km away from the site of the crime, we did not notice the explosion. Yet the group atmosphere on this day remained subdued. There was great sympathy for those who had been affected.

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After this trip, one to three study trips were offered each year. The largest group traveled with 90 people in two travel busses with two tour guides. The program varied a little each year, yet generally in eight days, the most important places in Israel were visited: The harbor city of Caesarea, Mount Carmel, the Sea of Galilee, and the biblical locations there were always a part of the program. Nazareth, Mount Tabor, Gideon's Well, Megiddo, and other places were visited optionally. The Jordan River, a glimpse of Jericho, Qumran, Masada, swimming in the Dead Sea, and occasionally the oasis of En Gedi are some of the most important places to visit in the south of the land. And naturally, Jerusalem—the Holy City for Jews, Christians, and Muslims—is always a highlight of the trip. Most of the participants return with a new enthusiasm for the land and its people but also with a new understanding of the geographical and topographical conditions. Locations mentioned in the Bible become more familiar; distances and differences of elevation can be better understood. This helps with the comprehension of the Bible. It is Bibelseminar Bonn's wish to teach the Bible in an understandable way. Where can one do this better than in the location where it happened?

Alongside the study trips to Israel, BSB has also offered excursions to the United States for several years. Pastors and elders from German churches were interested in visiting our partner-school Southwestern Baptist Theological Seminary in Fort Worth, TX.

In addition to visiting our partner-school, most of these trips also involve taking part in a pastor's conference held at First Baptist Church Jacksonville. Other mega-churches, such as Willow Creek Community Church near Chicago and Saddleback Church near Los Angeles, were also visited; they left a lasting impression on all of the participants.

HEINRICH DERKSEN

### 8.3 BIBLE TRAINING CENTER FOR PASTORS—GERMANY



The Bible training project was started in 2010 to offer churches and church plants a complete study program in German, which can be used locally. With the study material from the Bible Training Center for Pastors (BTCP), a suitable curriculum was found. The study material, written by Dennis Mock (Atlanta, GA), has stood the test in the biblical-theological training of church volunteers, deacons, and elders in over 80 countries and 20 languages. Through Steven Jett and the mission organization Compassion World Outreach (CWO) which is led by Clark Ivy, BSB found a partner that supports this program financially and through personal consulting.

## 8. PROJECTS

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As project leaders, American missionary Steven Jett and BSB's Dean of Students Andy Wiebe were entrusted with overseeing the remaining translation work from English to German, organizing the trainer workshops, and communicating to the churches the opportunity available through the material.

In November 2011, the translation of ten courses had been completed. The study program was then introduced in Christian organizations, churches, and preacher's conferences as an alternative study program from BSB. Pastors and leaders became interested and grew acquainted with the material.

In 2012, Andy Wiebe was appointed as the national leader for BTCP Germany. The first pilot projects in Austria, Bavaria, Baden Württemberg, Saxony, and North Rhine Westphalia revealed that there is a growing demand for intensive, local theological training for church volunteers.

Furthermore, it became evident that BTCP was able to be effectively used in the evangelical churches in Germany without theological difficulties or structural hurdles. Thus Bibelseminar Bonn has worked harder to spread the word about the program. Numerous trainer workshops have been offered throughout Germany, and samples of the material have been sent to pastors and mission leaders around the country.

In addition to the start of many smaller Bible training groups and Bible study groups, an important

milestone was marked in the young history of BTCP Germany when a church Bible school program was started in Paderborn (Christen-Gemeinde Stadtheide) with over 120 students.

Pastor Heinrich Epp, professor for Systematic Theology at Bibelseminar Bonn, decided to use the BTCP material for training preachers and volunteers in his church. He was positively surprised and motivated by the overwhelming response and by the dedication of the students studying the BTCP material. The successful work of Pastor Heinrich Epp in Paderborn became a model for BTCP Germany for the formation of regional church Bible schools. Pastors and teachers in the churches are discussing and preparing additional regional Bible schools in northern and eastern Germany, through which students may earn course credit in BSB's one-year program. We thank God for the financial support of the CWO in the translation phase and its leaders Clark and Louise Ivy for their spiritual and administrative assistance. Furthermore, we thank the IMB missionary and church planter Steven Jett for his pioneer work which made this project at Bibelseminar Bonn possible.

ANDY WIEBE

### 8.4 BSB-PARTNERS

BSB-Partners was started in 2010 and strives to help Christian business leaders to view their

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work as a service to God and to their neighbors. Through seminars, workshops, and conferences, a spiritual perspective of work in the business world is developed. The goal is to give business leaders biblically grounded spiritual principles to guide their day to day work and to help them make ethical decisions. The goal of the business leader should be to honor God through his/her work and to serve his/her neighbors. In doing so, he/she contributes to leading value-oriented, corporate work which yields substantial business success and spiritual blessing.

EDUARD FRIESEN

### 8.5 LILY WHITE



Lily White was founded in 2009 with the goal of helping young women between the ages of 13 and 25 to live a life completely surrendered to Christ. Above all, these young women should recognize

that a woman who loves Jesus is different and that different is good. This message they should pass along, so that increasingly more girls and young women will become like white lilies, changing a piece of the world!

Jesus was different! He taught compassion in an “I”-focused world. He gave freedom while others tried to bind to rules and to the law. He was gracious

and offered forgiveness when others wanted to throw stones. Jesus loved—unconditionally—in a hate filled world. Jesus was magnificent. He was completely different!

A white lily lives a life which distinguishes itself from the multitude. She boldly follows in the footsteps of Jesus and shows the world what mercy, grace, and love are!

She continually develops the characteristics of Jesus and grows to become more like Him.

A white lily attracts through the beauty, the purity, and the tranquility which her life exudes because these are qualities that are rarely found. A white lily is completely different because Jesus was different! Like a lily between thorns . . . (Song of Solomon 2:2), lilies lift themselves above the thorns because they do not belong there. They are beautiful and gentle and tower above their environment. As children of God, we should do this too: Our lives should reveal how majestic and good God is.

A life that is completely yielded to God lifts itself apart because a relationship to God is not without consequences. It changes, makes beautiful, and purifies.

Dear Lilies,  
Have the courage to live out your uniqueness and your otherness. You stand out from the crowd, so

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that the world can recognize God’s character. Even when you must give up things you love, you will lack nothing because Jesus is everything. Regardless what others say: Live to make Him happy!

White lilies live a life “that is utterly different from the world around them. They are radiant. They are confident. They are fulfilled. They possess a truly authentic beauty that flows from within. They are world-changers. They are set apart in complete and utter devotion to their Prince. And they stand out from among all other young women like a lily among thorns.”

Leslie Ludy, “Authentic Beauty: The Shaping of a Set-Apart Young Woman“

Lily White desires to support girls who want to live a life like a lily, who bloom for Jesus Christ alone! Girls, let us bloom for Jesus—as a large, white bouquet of lilies!

REGINA NEUFELD

### 8.6 INSTITUTE FOR THEOLOGY AND HISTORY



In 2010, the ministry of Bibelseminar Bonn to the churches took on a new dimension, which centers on the history and beliefs of many churches with Russian-German origins and shaping influences. The need for thorough and high-level academic work is, as is common in theological seminaries, emphasized by the term “institute.” The oldest churches in Germany with Russian-German influences will soon celebrate their 40th anniversaries. Their understanding of Scripture, their beliefs, and their heritage can be traced back to the time of persecution and testing in the Soviet Union, but also to the Golden Age of the Russian Empire and farther still—to the roots of the Anabaptist movement during the time of the Reformation. All of these periods are significant for the understanding of these churches and their work.

An archive, in this case electronic, forms the background for the work. Documents are being compiled from many locations in Germany and abroad, which offer information about the life of the churches. A current bibliography is also being maintained regarding this subject matter.

The everyday work of the institute includes lectures

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and seminars in churches regarding issues such as the Russian-German identity, history, and beliefs as well as active participation at academic conferences regarding Russian-German heritage.

JOHANNES DYCK

### 8.7 EDITION BSB

In 2010, we made an agreement with the Lichtzeichen-Verlag (Lage), to jointly publish books that would be written by BSB professors in the future. In this way, the biblically-faithful books and the research findings of our professors will be more widely accessible in order to better serve the Christian churches in German-speaking Europe. To this point, the following books have been released:

- Friedhelm Jung, *Glaube kompakt. Grundzüge biblischer Dogmatik*, 2.Aufl., 2013.
- Friedhelm Jung, *Nur Umkehr kann uns retten. Was Deutschland heute braucht*, 2010.
- Leslie Ludy, *Lebe wahre Schönheit. Der Weg einer jungen Frau zu einem außergewöhnlichen Leben*, 2011.
- Ursula Häbich, *Sophies ganz besondere Weihnachtszeit*, 2011.
- Harold Rawlings, *Grundlagen biblischer Glaubenslehre. Eine Dogmatik für jedermann*, 2012.

- Friedhelm Jung, *Die Wahrheit ist unsterblich*, 2012.
- Bryan Chapell, *Christuszentriert predigen*, 2012.
- Jim Anderson, *Jesus Christus im Alten Testament erkennen und predigen*, 2012.
- Friedhelm Jung (Hrsg.), *Orientierung in orientierungsloser Zeit*, 2012.
- Ursula Häbich, *Glitzersteine*, 2012.

FRIEDHELM JUNG

### 8.8 BSB-JOURNAL

*BSB-Journal* is a theological online-periodical of Bibelseminar Bonn for church and mission and has been released since 2011. The authors are professors on staff and/or respectively connected to BSB. Their contributions offer a glimpse into the research and teaching at Bibelseminar Bonn and are available to online readers free of charge. The texts are written to be comprehensive and understandable. Academic papers will also be released. Two-issues are released yearly, the first in May/June and the second in October/November. The characteristic of this periodical is that the articles not only come from various theological disciplines, but rather are written with differing methods and styles. Most articles are released in German. Some are published in Russian and English.



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The first issue did not have a leading theme. The second release dealt with the topic of eschatology while the third issue focused on apologetics. In the fourth issue, leadership was the theme. The fifth issue was dedicated to the 20th Anniversary Celebration's historical compositions. This issue was not only focusing on BSB's history, rather, on history in a broader sense. Heinrich Derksen wrote about the financial crisis at BSB in 2000, which had nearly caused an early end to Bibelseminar Bonn. Bibelseminar Bonn considers itself to be a work of the churches, particularly those with Russian-German influences. But how can these influences be described? In a paper, Derksen spoke about the joint faith heritage in the church, church service, and sanctification. The feeling of connectedness exists not only between the churches in Germany, but also to the churches in the region of the former USSR. As a contribution to this history, Johannes Dyck wrote about the mass evangelism movement in central Asia thirty years ago. He conducted research in the National Archives in the Kyrgyz Republic and summarized the results of this research.

Now it goes farther back in history, specifically stated, to Reformation history. In the forward of the publication, Eduard Friesen asks about the enduring value of Martin Luther's Two Kingdoms doctrine. This article is already very important because Baptists and Mennonites each have and had their own perspective about the relationship of the Kingdom of God and the state. Perhaps Luther

could have been a help in the current reflection on this subject. Friedhelm Jung, who engages himself with one of the most important confessions, looks considerably farther back to the one who started the Christian church: the risen Jesus. At this point the word game in the title of this issue comes to play. Is the matter of the resurrection about history, and so a historical event, or only a story?

One cannot really look back farther than Wolfgang Ertl. He writes about the foundational aspects of understanding prehistory (Gen. 1:1-11:26). The subject of prehistory is already, for this reason alone, a hotly disputed topic because, according to biblical accounts, during more than five-sixths of the creation story, no person was present as an eye-witness. It asks the questions of how it came about that the Bible included the creation account and how are these accounts to be understood?

In the last article, Dietmar Schulze describes a new course in the new Ph. D. program—World Christian Studies, which is now offered by our partner-school Southwestern Baptist Theological Seminary. In this course, doctoral students learn to recognize the historical connectedness in the history of churches, denominations, and movements. The Study of Christian Historical Fusions shows parallels to current secular historical connections. The Linen-Metaphor serves as the research metaphor. At the end of the journal, there are reviews of interesting new books. Thanks go to those who have contributed an article,

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and particularly to Johannes Dyck, who brought the texts into a unified form. There are plans to introduce a discussion forum in the future in which the content of the journal may be discussed.

*BSB-Journal* is only available online at this point at [www.bsb-journal.de](http://www.bsb-journal.de). The publishers are Heinrich Derksen, Friedhelm Jung, and Gerhard Schmidt. Dietmar Schulze is appointed as the editor. Articles will be gladly accepted.

DIETMAR SCHULZE

### 8.9 INSTITUTE FOR COUNSELING “CORAM DEO”



The Institute for Counseling “Coram Deo” is the newest project at Bibelseminar Bonn. After a three-year development phase (studying, testing, translating, testing in pilot projects), a three-year training program for counselors will officially begin in 2014.

The goal of this program is to strengthen the churches through a biblical foundation and training in practical counseling for pastors, church leaders, and lay volunteers (Acts 14:22; Col. 1:28; 3:16; Rom. 15:14; 2 Tim. 2:2; 3:16-17).

The counseling training program is laid out over three years and consists of 12 thematic modules. The first four modules lay out the biblical foundation for counseling, and the eight following modules are devoted to specific problem areas, such as all types of addiction, fears, anger, depression, marriage, divorce, parenting, suffering, sickness, crises, etc.

The training program will take the form of eight monthly weekend seminars each year (in the months January through June and September through October. It will include written exams, required

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reading assignments, self-counseling exercises, teaching assignments, and also practical counseling in the local church in the time between the modules. In the time between the weekend seminars, the students have the responsibility, in agreement with their pastor, to lead three to four counseling sessions. They send reports of these discussions to the office of “Coram Deo” in order to receive the necessary assistance and recommendations from their teachers and mentors. Nearly all of their teachers are themselves pastors in their churches and practicing counselors.

First of all, we invite the pastors to go through our training program because counseling is, according to Scripture, the heart of their pastoral calling. They can simultaneously recommend those church members, whom they believe to be faithful, spiritually mature, and qualified for counseling, who gladly desire to serve the other members in the church of Jesus in order to build them up for the glory of God. They could then become valuable helpers in your pastoral counseling ministry.

The next three-year counseling course will be offered in the German language and will begin on March 8, 2014.

Additional tasks of “Coram Deo” consist in grappling with the current conception of counseling, in training and offering additional educational opportunities for counselors, in hosting reading seminars in which

counseling books will be analyzed and discussed, in continuously developing counseling materials, and in translating and publishing good counseling literature.



“CORAM DEO” - Institute for Counseling

We want to develop a network of biblical counselors who serve their churches both in counseling and in training counselors, who would mutually support one another.

JAKOB GÖRZEN

## 9. INDEX OF ALL PAST AND PRESENT FACULTY AND ADMINISTRATION

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All past and present faculty and staff are listed below in alphabetical order:

### 9.1 ADMINISTRATIVE PERSONNEL

Andreas Beuth	Groundskeeper	since 1998
Hilde Beuth	Accounting	since 2009
Cornelia Braun	Personal Assistant	since 2011
Daniel Buller	Assistant	2010-2011
Irmi Daiker	Accounting	1996-2011
Anatoli Enns	Groundskeeper	1998-2001
Anita Epp	Personal Assistant	1995-2000
Stefan Fröhlich	Librarian	since 2010
Nelli Gerz	Personal Assistant	2010-2011
Stefanie Horn	Personal Assistant	2008-2010
Martin Jacobs	Bookkeeping	1999-2001
Anita Kiparski	Personal Assistant	since 2000
Katrin Loschitz	Personal Assistant	2005-2008
Olga Lukanowski	Personal Assistant	2003-2004
Thomas Nestmann	Network Administration	since 2011
Regina Neufeld	Lily White	since 2009
Lydia Peters	Personal Assistant	2002
Waldemar Reisich	Leader of Administration	1995-2003
Willi Risto	Accounting	1997-1998
Viktor Schröder	Network Administration	2009-2010
André Töws	Assistant	since 2012
Erna Voth	Librarian	1997-2001
Heinrich Walde	Librarian	1995-1996
Lydia Wilhelm	Janitorial Staff	2002
Viktor Zierat	General Director	1995-2003

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### 9.2 PROFESSORS

Dr. Jim Anderson (* 1938)	Old and New Testament Studies	since 2008
Wilhelm Daiker (*1961)	Academic Dean of the College Program	1993-1996
Heinrich Derksen (*1970)	BSB Leadership Team since 1999	
	President since 2005	since 1995
Johannes Dyck (*1955)	Director of the Institute for Theology and History	since 2010
Dr. Wolfgang Ertl (*1964)	Languages and Old Testament Studies	since 2004
Eduard Friesen (*1971)	Systematic Theology	since 2009
Jakob Görzen (*1961)	Practical Theology	since 2007
Ursula Häbich (*1952)	Women's Studies	since 1999
Dr. Hermann Hartfeld (*1942)	Systematic Theology	1999-2007
Andreas Hildebrandt (*1968)	Leader of the Distance Learning Program	1994-1995
Judith Hildebrandt (*1971)	Practical Theology	2009-2013
Dr. Steven Jett (*1952)	Missiology	2009-2012
Dr. Friedhelm Jung (*1958)	BSB Leadership Team since 1999	
	Dean of the Master's Program	since 1996
Dr. John N. Klassen (*1929)	Church History	1993-2008
Dr. Heinrich Löwen (*1960)	President 1993-1999	1993-2000
Dr. Helmut Pehlke (*1943)	Old Testament Studies	since 2005
Dr. Ralf Schowalter (*1963)	Old and New Testament Studies	since 2013
Gerhard Schmidt (*1963)	BSB Leadership Team since 1999	
	Dean of the College Program	since 1996
Dr. Dietmar Schulze (*1968)	Missiology	since 2010
Dr. Markus Wagner (*1964)	Missiology	since 1999
Dr. Bill Wagner (*1936)	Missiology	1996-2012
Andy Wiebe (*1979)	Dean of Students, Practical Theology	since 2008

## 9. INDEX OF ALL PAST AND PRESENT FACULTY AND ADMINISTRATION

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### 9.3 BOOKS PUBLISHED BY PROFESSORS

#### JIM ANDERSON:

- Jesus Christus im Alten Testament erkennen und predigen, Lage: Lichtzeichen, 2012.

#### HERMANN HARTFELD:

- Glaube trotz KGB, Uhdingen: Stephanus, 1976. (8 Sprachen)
- Irina, Wuppertal: R. Brockhaus, 1980/2001. (5 Auflagen, 10 Sprachen)
- (Hg.) Aufstehen. Das Gericht kommt, Gummersbach: Friedensstimme, 1981.
- Heimkehr in ein fremdes Land, Wuppertal: R. Brockhaus, 1986.
- Evangelistische Strategie: Eine wissenschaftliche Untersuchung der evangelistischen Methoden der Christen in kommunistisch regierten Ländern, Uhdingen: Stephanus, 1987.
- Homosexualität im Kontext von Bibel, Theologie und Seelsorge, Wuppertal & Zürich: TVG R. Brockhaus, 1991.
- (unter Pseudonym Oleg Siemens und Viktor Poplawkin), Hirten, Spitzel und Gemeinde, Uhdingen: Stephanus, 1992. (4 Sprachen)
- Wissenschaftliche Untersuchung der Kontextualisierung der theologischen Dogmen der Evangeliumschristen und Baptisten unter der Leitung des AURdEchB, (in Russisch übersetzt aus der deutschen Sprache. Abschlussarbeit für die theologische reformatorische Fakultät, Brüssel), Tscherkassy: Stephanus, 1995.
- Deutsche Theologie der Neuzeit (Monografie in Russisch. Vorlesungsreihe am Theologischen Seminar von Moskau), Moskau: MTS, 2005.
- (zusammen mit Maria Hartfeld), Oxana. Eine Geschichte zwischen KBG und Mafia, Holzgerlingen: Hänssler, 2011.

#### URSULA HÄBICH:

- Mal dies, mal das, 2. Aufl. Weichs: Memra, 1983.
- Kinder wie wir, Weichs: Memra, 1982.
- Winterzeit in der Amselstraße, 5. Aufl. Weichs, Memra, 1990.
- Leila entdeckt das Geheimnis, Asslar: Schulte & Gerth, 1990, und Bornheim: ICW Mediendienst, 2003.
- Echt wahr, Bornheim: ICW-Mediendienst, 2002.



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- Lea, das Kind mit der Mütze, Bornheim: ICW-Mediendienst, 2005.
- Glitzersteine, Bornheim: ICW-Mediendienst, 2006, und Lage: Lichtzeichen, 2012.
- Komm mit!, Bornheim: ICW-Mediendienst, 2008.
- Gott ist stärker als Krankheit und Diebe, Bornheim: ICW-Mediendienst, 2009.
- Sophies besondere Weihnachtszeit, Lage: Lichtzeichen, 2011.
- Die Vision lebt weiter, Lage: Lichtzeichen, 2013.

### **FRIEDHELM JUNG:**

- Die deutsche evangelikale Bewegung—Grundlinien ihrer Geschichte und Theologie, [1992], 4. Aufl. Bonn: Verlag für Kultur und Wissenschaft, 2011.
- Frauenordination—Spaltpilz der Christenheit?, Bornheim: Puls-Verlag, 1998.
- Was ist „evangelikal“?, Dillenburg: Christliche Verlagsgemeinschaft, 2007.
- Glaube kompakt. Grundzüge biblischer Dogmatik, [2010], 2. Aufl. Lage: Lichtzeichen, 2013.
- Nur Umkehr kann uns retten! Was Deutschland heute braucht, Lage: Lichtzeichen, 2010.
- Die Wahrheit ist unsterblich, Lage: Lichtzeichen, 2012.
- (Hg.), Orientierung in orientierungsloser Zeit, Lage: Lichtzeichen, 2012.

### **JOHN N. KLASSEN:**

- Germany—the newest Mission Field of the United States. A Study of American Missionary Interest and Involvement in Germany, Fresno State College/University, 1968 (unveröffentlicht).
- The Relationship between Pietism and Nascent German Nationalism, Fresno State College/University, 1968 (unveröffentlicht).
- Groups of German Christians move to Russia 1763-1862. What happened to them?, Pasadena: Fuller Theological Seminary. Printed University Microfilms International, Ann Arbor, Michigan, 1983.
- Russlanddeutsche Freikirchen in der Bundesrepublik Deutschland. Grundlinien ihrer Geschichte, ihrer Entwicklung und Theologie, Bonn: Verlag für Kultur und Wissenschaft, 2007.
- Jesus Christus leben und verkündigen. 150 Jahre Mennonite-Brüdergemeinden, Lage: Lichtzeichen, 2010.
- (Hg.), In Gott leben wir, bestehen wir und sind wir. Beiträge des Geschichtssymposiums Oerlinghausen, Lage: Lichtzeichen, 2012.

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### **HEINRICH LÖWEN:**

- In Vergessenheit geratene Beziehungen, Bielefeld: Logos, 1989.
- Russische Freikirchen. Die Geschichte der Evangeliumschrsten und Baptisten bis 1944, Bonn: Verlag für Kultur und Wissenschaft, 1995.
- (Hg.), Gemeinsam im Auftrag des Herrn. Festschrift für John N. Klassen zum 70. Geburtstag, Bornheim: Puls-Verlag, 1999.
- (Hg.), Sie folgten Jesus nach, Bornheim: Puls Verlag, 1999.

### **HELMUTH PEHLKE:**

- (Hg.), Zur Umwelt des Alten Testaments, Holzgerlingen: Hänssler, 2002.

### **DIETMAR SCHULZE:**

- Baptisten in Nordostindien. Eine Mitgliederstudie, Kassel: Oncken, 2006.

### **WILLIAM WAGNER:**

- Eight Growing Baptist Churches in Western Europe, Columbus: Brentwood Christian Press, 1989.
- North American Protestant Missionaries in Western Europe, Bonn: Verlag für Kultur und Wissenschaft, 1993.
- Erobert der Islam die Welt? Einblicke in Pläne und Strategien, Holzgerlingen: Hänssler, 2006.

## 10. INDEX OF ALL PAST AND PRESENT FULL-TIME STUDENTS

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### 10. INDEX OF ALL PAST AND PRESENT FULL-TIME STUDENTS

All of the past and present full-time students are listed, (regardless whether they completed their studies or not) in the order of the year in which they started, as follows:

**1993: Winter Semester:** Walter Bergmann, Tino Bruhn, Gerhard Dyck, Johann Foot, Maria Fuhrmann, Heinrich Görzen, Lolita Haid, Waldemar Janzen, Lore Klassen, Andreas Neufeld, Elisabeth Neufeld, Maria Renpenning, Elena Schütz, David Siemens, Peter Tissen, Sergei Vasilenko

**1994: Winter Semester:** Johann Bergmann, David Domke, Viktor Drude, Daniel Epp, Irene Epp, Viktor Ewert, Andreas Giesbrecht, Andreas Klassen, Eduard Kornelsen, Andreas Löwen, Heinrich Penner, Viktor Schneider, Daniel Schott, Gerhard Schröter, Lilia Voth, Marina Warkentin, Lilli Welk, Paul Wölk

**1995: Summer Semester:** Elena Dück, Irina Olago, Samuel Olago, Lydia Schröter, Johann Tissen.—  
**Winter Semester:** Vitalij Dozenko, Albert Dück, Alice Dück, Heinrich Epp, Irina Fast, Jakob Ferber, Nelli Fransen, Peter Friesen, Swetlana Hagelgans, Alexander Harder, Martin Hersel, Daniel Koop, Maria Kornelsen, Peter Krahn, Johannes Mayer, Lilli Ott, Waldemar Peter, Helene Rempel, Tanja Riediger, Antonio Schaesberg

**1996: Summer Semester:** Vitalij Kliewer, Igor Krause, Natalie Tißen.—**Winter Semester:** Klaus Barkmann, Claudia Berg, Manfred Braun, Eduard Delgas, Andrej Dick, Walter Driesner, Johann Dück, Heinrich Dyck, Kornelius Epp, Bethwel Kimutai, Eleonore Köder, Nelli Krahn, David Löwen, Eduard Luft, Eduard Neufeld, Eduard Rogalsky, Waldemar Scheiermann, Daniel Schott, Andreas Schult, Viktor Schütz, Willi Siemens, Anni Teichrüb, Olga Thissen, Eduard Wagenleitner, Edith Weiss

**1997: Summer Semester:** Andreas Ackermann.—**Winter Semester:** Irina Ankerstein, Larissa Bergen, Oleg Dick, Ruth Epp, Andreas Fast, Waldemar Funk, Luise Giesbrecht, Elisabeth-Gonzalez-Garcia, Erika Hahn, Helene Hofmann, Olga Ikkert, Eduard Langemann, André Löwen, Viktor Pritzkau, Elena Regehr, Wilhelm Richert, Ralf Schowalter, Elvira Schröder, Artur Schröter, Christian Schwarze, Adriane Styra, Johann Tissen, Viktor Unruh, Andreas Warkentin, Peter Wiens, Eleonore Wölk

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**1998: Winter Semester:** Natalia Barg, Margarethe Daiker, Susan Dieke, Eduard Görzen, Monika Hackbarth, Helene Klassen, Lena Kliever, Lilli Laas, Andreas Mallajew, Peter May, Helene Müller, Ingrid Pankratz, Maria Penner, Lydia Peters, Dorothea Reisich, Julia Schmidt, Paul Schmidt, Steffen Schulte, Veronika Sperling, Kiril Svederski, Andy Wiebe, Matthias Wiens

**1999: a) College Program: Winter Semester:** Viktor Albrecht, Helene Alerbon, Johann Dick, Albert Ediger, Johann Ediger, Katharina Epp, Irene Ewert, Tanja Ewert, Hans Friesen, Olga Fuhrmann, Willi Grabowski, Johann Grunau, Helene Hamm, Lilli Herber, Michael Hüttel, Andreas Jäger, Valentin Jahner, Walter Klause, Wilhelm Kornelsen, Swetlana Krasowski, Viktor Kromm, Rite Löffeler, Benjamin Löwen, Dana Lukas, Danilo Pauck, Irina Penner, Eugen Peters, Heinrich Peters, Lydia Peters, Klaus Rempel, Helmut Ribka, David Rogalsky, Markus Roll, Eugen Rot, Naomi Schäfer, Anita Schott, Irina Schröter, Karin Sieber, Tamas Vanheiden, Alwine Warkentin, Jakob Weiß, Natalie Wiens, Peter Wiens

**b) Master's Program:** Manfred Braun, Tino Bruhn, Peter Friesen, Tobias Kron, André Löwen, Peter May, Maria Renpenning, Ralf Schowalter, Viktor Schütz, Johann Tissen, Peter Vogel, Peter Wiens

**2000: a) College Program: Summer Semester:** René Gallmann, Irene Milchert, Rita Pankratz, Catalina Rapeanu, Elena Regier, Daniel Stein.—**Winter Semester:** Larissa Balsam, Peter Belgart, Arthur Diesendorf, Heinrich Dyck, Lilli Dyck, Willi Dyck, Anita Fast, Natalie Grunau, Andre Janzen, Katja Keinert, Choon-Ja Kim, Larissa Kister, Herbert Klause, Vera Knaub, Christian Königstein, Elisabeth Krieger, Vitali Lichtner, Waldemar Löwen, Dorothee Mähringer, Stefan Möller, Anatol Pleis, Helene Regehr, Käthe Reimer, Nina Scheffner, Andreas Schellenberg, Eduard Schmidt, Markus Springer, Margarita Töws, Peter Vanheiden, Doris Wentland, Peter Wiebe

**b) Master's Program:** Duk-Shin Choi, Christian Schwarze, Eduard Wagenleitner

**2001: Summer Semester:** Alexander Löwen.—**Winter Semester:** Olga Albrecht, Andrea Epp, Stefan Foos, Daniel Glawatzki, Peter Heide, Tanja Heide, Natascha Kling, Johann Knaub, Anne Kran, Arthur Kran, Sergej Krutsch, Jenny Löwen, Jenny Martens, Wilhelm Martens, Olga Maurer, Brigitta Missal, Alexander Neudorf, Dietrich Penner, Kornelius Peters, David Polak, Stanislav Radschabow, Daniel Reisich, Klaus Schumacher, Gisa Seeger, Michael Steinbrückner, Herbert Töws, Esther Wiebe, Gerhard Wiebe, Helene Wiens, Johannes Ziebart, Kerstin Zimmermann, Maximilian Zimmermann

## 10. INDEX OF ALL PAST AND PRESENT FULL-TIME STUDENTS

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**2002: Summer Semester:** Sabine Kühn.—**Winter Semester:** Jasmin Bargon, Anna Bergen, Bernhard Bergen, Eveline Blank, Andreas Bohn, Margarete Dück, Olga Enns, Martin Epp, Alex Fendel, Lilli Glawatzki, Karl Janzen, Julia Klassen, Matthias Köder, Else Krahn, Irma Kropp, Peter Luft, Viktor Müller, Helene Petkau, Samuel Rhode, Andreas Richter, Daniel Schmidt, Ljubow Scholl, Kathleen Schüler, Oktaj Ülbeği, Elisabeth Weerth, Lydia Wiebe, Anke Wiegand, Olga Wolf

**2003: Summer Semester:** Alexander Braun, Natalie Braun, Heinrich Kehler, Jan Krieger, Viktor Neufeld.—**Winter Semester:** Sabine Batz, Hilda Bergen, Ina Boschmann, Andreas Breitzkreuz, Hillit Broers, Anke Brückmann, Irene Daiker, Thomas Enns, Daniel Friesen, Roman Friesen, Viktor Fröse, Veronika Hamm, Helene Heide, Marco Herr, Sung-Sook Kim, Martin Klassen, Christine Koop, Helene Mordas, Lilli Morlok, Slawik Neudorf, Viktor Penner, Julia Regier, Adina Schmidt, Swetlana Schmidt, Jessica Seeger, Alex Störrle, Inge Wiebe, Helena Wiens, Mirjam Zimmermann

**2004: Summer Semester:** Arc Buitizon, Emma Weber.—**Winter Semester:** Richard-Gordon Anderson, Tatjana Besgin, Regina Bock, Olga Braun, Christina Brinkmann, Julia Brodt, Ina Deblitz, Susanne Ermtraud, Stefan Fröhlich, Sebastian Göppel, Olga Heidebrecht, Alexander Helmut, Alexander Hertel, Helene Hertel, Stefanie Horn, Ivan Karchevskyy, Jennifer Klassen, Olga Klejonkin, Cornelia Lachowski, Alexander Loschitz, Anne-Marie Löwen, Nikolai Löwen, Alex Olschewski, Dimitri Pister, Nellja Puzer, Johann Raff, Volker Rahm, Anna Renz, Tanja Sacharow, Evelyn Schmidt, Helmut Schröder, Larissa Schulz, Esther Unkel, Wladimir Wendland, Matthias Wentland, Erwin Wölk

**2005: a) College Program: Summer Semester:** Ina Brodt, Wilhelm Enbrecht, Nathalie Podlesni, Swetlana Schmidt.—**Winter Semester:** Lilli Anton, Nathanael Bader, André Banmann, Daniel Buller, Ilona Buss, Judith Dick, Helene Enns, Anatol Frisen, Benjamin Friesen, Olga Geflin, Manuela Gengel, Viktor Giesbrecht, Julia Hahn, Helene Helmut, Petra Hoffmann, Daniel Huber, Susanne Hundro, Viktoria Illg, Anna Klassen, Martin Kran, Franziska Langer, Gerhard Lepp, Agnes Löwen, Pia Nöckel, Nico Pätkau, Larissa Peters, Siegrid Schmidt, Wilhelm Schneider, Erika Schulz, Waldemar Schwindt, Konstantin Simons, Lilli Sudermann, Paul Tielmann, Alexander Trefilov, Julia Trefilov, Samuel Yankey

**b) Master's Program:** Viktor Albrecht, Waldemar Funk, Daniel Glawatzki, Heinrich Kehler, Kornelius Peters, Johannes Ziebart

## 10. INDEX OF ALL PAST AND PRESENT FULL-TIME STUDENTS

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**2006: a) College Program: Summer Semester:** Daniel Arthasana, Melanie Emmerich, Vitali Heide, Lina Kehler.—**Winter Semester:** Olga Alexandrow, Dagmeblad Asmerom, Eduard Baumung, Viktor Belous, Tatjana Benner, Vitalis Benner, Jenny Bergmann, Erwin Dick, Helena Dirksen, Sammy Dittmann, André Dück, Maria Dürksen, Juri Ferchow, Nelli Ferchow, Rebekka Fischer, Eduard Funk, Christine Göppel, Andreas Görzen, Eugen Haidinger, Dimitri Isaak, Natalia Isaak, Nelli Janzen, Frieda Käthler, Samuel Koch, Sarah Koch, Phillip Köhler, Waldemar Kulemann, Olga Löwen, Viktor Löwen, Eduard Maierle, Aster Mebrathu, Waldemar Michel, Johanna Nestmann, Alexander Neufeld, Elsa Pahl, Artur Penner, Anita Peters, Katharina Peters, Paul Prischep, Olga Quade, Maxim Sawatski, Eduard Schellenberg, Patrick Schönberg, Natalia Schröder, Viktor Schröder, Johann Schumacher, Erwin Schwindt, Marina Jacqueline Siemens, Eduard Tonn, André Töws, Philipp Hendrik von Niessen, Regina Voth, Viktoria Wall, Daniel Welk, Leonora Werner, Dennis Wiens, Roman Wir, Christian Zorn

**b) Master's Program:** Bernd Banse, Viktor Fröse, Waldemar Riesen, Andreas Schellenberg

**2007: a) College Program: Summer Semester:** Nadia Driediger, Anna Penner, Esther Penner, Rosa Penner, Rolf Plato, Anna Töws, Erika Wiebe.—**Winter Semester:** Reinhold Beck, Kennet Dei, Paul Alexander Dross, Ernst Eberhardt, Lydia Eida, Bogdan Ellenberger, Stefan Engel, Vanessa Epp, Angelina Friesen, Johanna Fröse, Dimitri Gontscharenko, Bettina Görzen, Jakob Grundmann, Katharina Heidebrecht, Miriam Herzog, Dirk Hochmuth, Ordi Stefan Hossu, David Janzen, Maria Janzen, Annette Keller, Anna Klassen, Annette Klassen, Erwin Klassen, Eduard Knaub, Katharina Knaub, David Köhler, Markus Krahn, Lea Kretzschmar, Jakob Lanket, Eduard Mierau, Johannes Morath, Edith Neufeld, Eduard Neufeld, Anna Pätkau, Andreas Penner, Erwin Rogalski, Veronika Schiefer, Dimitrij Schmidt, Esther Schmidt, Julia Schneider, Aline Schott, Alexander Schulz, Luise Schulze, Valentina Sinner, Eugen Tiessen, Ferdinand Töws, Tamara Unkel, Maragrita con Niessen, Anna-Katrin Warneck, Daniela Wolf, Olga Wolf, Andreas Wölk, Christina Zacharias, Siegfried Zierat

**b) Master's Program:** Sebastian Göppel, Marco Herr, Anne and Nikolai Löwen, Regina Neufeld, Frank Pacek, Volker Rahm

## 10. INDEX OF ALL PAST AND PRESENT FULL-TIME STUDENTS

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**2008: a) College Program: Summer Semester:** Ute Cron-Böngeler, Irene Ferber, Artur Ferchow, Dominik Schelenz, Theresa Straßheim, Frank Töws.—**Winter Semester:** Daniel Basseler, Helene Boll, Stefan Bonitz, Akram Chasenow, Demetrius Ens, Ella Ens, Eduard Epp, Luise Esau, Stefan Friesen, Nelli Gerz, Ruth Gilweit, Artjom Grinik, Tobias Harder, Damaris Hartung, Thomas Isaak, Josef Jerke, Judith Kerkhoff, Marcel Kernke, Robert Koop, Martin Lange, Helene Lepp, Helene Lepp, Edgar Merker, Florian Nolte, Erich Pankratz, Benjamin Parting, Natalie Plett, Peter Redekop, Evelyn Redikop, Maik Rempel, Tobias Schulz, Nelli Schwindt, Elvira Teichrieb, Irena Tichonow, Miriam Tiessen, Nelli Töws, Andreas Uhrhan, Miriam Unkel, Anja Waldmann, Adelina Warkentin, Cornelia Wieler, Ferdinand Wilms

**b) Master's Program:** Daniel Buller, Wilhelm Enbrecht, Anatol Friesen, Vitali Kimmel

**2009: a) College Program: Summer Semester:** Ina Bormann, Leo Echner, Janina Gesierich, Hyung-Kyung Kim, Irina Köhler, Andreas Schmidt, Nelli Schulz, Ella Wölk.—**Winter Semester:** Sarah Barth, Julia Beil, Artur Bürkle, Anna Chajka, Alexander Degenau, Alexander Dirks, Karin Dirks, Peter Dück, Dennis Dürksen, Anna Echner, Willi Esterlin, Richard Fast, Irene Feimann, Stefan Feimann, Lilli Freiter, Anna Griebel, Paul Griebel, Rudolf Harder, Artur Haupt, Galina Heckel, Anna Isaak, Olga Koop, Heiko Kramar, Waldemar Laukart, Julia Löwen, Andreas Neufeld, Irina Nikolai, Gerhard Peters, Ecaterina Plahotnia, Jana Plett, Rudolf Pöttker, Andreas Reimer, Eugen Schwarz, Martha Seel, Robert Steffen, Margarethe Thielmann, Jakob Töws, Marina Töws, Stephan Unkel, Alexander Wegelin, Batseba Weiel, Nelli Wiese, Elvira Will

**b) Master's Program:** Eugen Haidinger, Sarah Koch, Philipp Köhler, Artur Penner, Eugen Tiessen, André Töws, Daniel Welk, Roman Wir, Christian Zorn

**2010: a) College Program: Summer Semester:** Andreas Chrascina, Olga Dick, Johann Neudorf, Margarethe Neudorf, Paul Vaida.—**Winter Semester:** Maria Balzer, Natalie Baumbach, Angela Becker, Robert Becker, Vitali Bergen, Anika Bormann, Johann Breining, Christof Chrascina, Christine Dusdal, Eva Fast, Katharina Fendrik, Anna Frank, David Franz, Roland Franz, Alexander Gaponow, Bettina Haase, Alexandra Hass, Anna Hesler, Stefan Hofmann, Jana Janzen, Andreas Klassen, Andree Klassen, Viktor Knaub, Andreas Kneisler, Peter Koop, Dietrich Langemann, Sebastian Löschner, Nelli Löwen, Rita Löwen, Paul Putin, Elina Reichert, Anita Reimer, Eugen Reimer, Sandy Richert, David Rischak, Walter Risto, Daniel Sängler, Erich Schellenberg, Ina Schellenberg, Dima Dennis Schmidt, Simeon Schott, Rene-Michael Schulz, Heinrich Thiessen, Mirjam Thiessen, Viktoria Thiessen, Inna Voth, Debora Wieskötter



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**b) Master's Program:** Ute Cron-Böngeler, Jakob Grundmann, Dirk Hochmuth, Waldemar Michel, Frank Töws

**2011: a) College Program: Summer Semester:** Marina Bürkle, Waldemar Derksen, Ina Grabowski, Dominik Gran, Evelyn Kran, Anna Kröker, Lidia Wall, Floriberta-Nawangsih Wilbrand.—**Winter Semester:** Anika Bergen, Kristina Boll, Sergei Boll, Alwina Braun, Stefanie Dick, Dominik Ebert, Cornelius Fast, Thomas Fröse, Jan-Niklas Gleitz, Simon Göppel, Margarethe Grunau, Daniela Günter, Monika Heffel, Jan Heinrichs, Tatjana Heinzelmann, Artenis Islamaj, Emilius Ivaskevicius, Yannick Kehler, Helga Klippenstein, Lena Johanna Klünter, Irene Koplenskow, Sergei Krieger, Laura Mantai, Heinrich Neudorf, Julia Neudorf, Michelle Noe, Andreas Pauls, Irina Pfeifle, Marvin Pries, Melanie Richert, Jenny Sawatzky, Raffael Schott, Marc Stephan, Rachel Stoller, Natalia Stroh, Regina Thielmann, Matthias Traut, Maximilian Theodor Vinnen, Regina Wall, Silas Wieberneit

**b) Master's Program:** Matthias Ackermann, Leo Echner, Dimitri Isaak, Robert Koop

**2012: a) College Program: Summer Semester:** Natalie Dick, Artur Volkov.—**Winter Semester:** Jessica Apt, Helena Becker, Renate Block, Thomas Block, Viktoria Bondarenko, Sarah Bunte, Melanie Engelke, Juliane Fröse, Albert Gerhardt, Madeleine Gesierich, Vladimir Geterle, Madlen Hase, Waleri Janzen, Hakki Kim, Katharina Koop, Ingrid Kröker, Mirco Leuchter, Thomas Löwen, Olga Marsal, Bianka Pauls, Oliver Rakowski, Anna Schneider, Viktoria Schwindt, Robin Christopher Staffen, Erika Töws, Antonia Wall, Wilhelm Weber

**b) Master's Program:** Julia Bell, Vitalia Bergen, Artur Bürkle, Wilhelm Esterlin, Paul Griebel, Heiko Kramer, Rens Küppers, Rudolf Pöttker, Alexander Wegelin

**2013: College Program: Summer Semester:** Helmut Berg, Sim Jaeyong, Madlen Laas, Maximilian Stepien.

Altogether 816 people have enrolled in the full-time programs during the last 20 years (55 names appear twice because those people studied both in the College Program and then in the Master's Program). But not all 816 students have successfully completed their studies. Due to various reasons, some students have ended their studies early, which is why the total of graduates from the full-time programs is 646. From these 646, 251 have completed the one-year program, 303 have completed the three-year program, 47 have completed the AKJR (Christian Education) Program, 12 have completed the Master's Program offered by Golden Gate Baptist Theological Seminary from 1999-2001, and 33 have successfully completed the Master's Program offered by BSB and Southwestern Baptist Theological Seminary since 2005.

## 11. INDEX OF ALL CURRENT FACULTY AND GUEST PROFESSORS WITH AREA OF EXPERTISE AND ALL ADMINISTRATIVE PERSONNEL

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### 11. INDEX OF ALL CURRENT FACULTY AND GUEST PROFESSORS WITH AREA OF EXPERTISE AND ALL ADMINISTRATIVE PERSONNEL

#### FACULTY AND ADMINISTRATION

Heinrich Derksen, M. Th.	President; Leader of the Theological Distance Learning Program, Evening School, and Weekend Bible School; Practical Theology
Gerhard Schmidt, lic. theol.	Academic Dean of the Bible College Program; Biblical Studies
Prof. Dr. Friedhelm Jung	Dean of the Master's Program; Systematic, Historical, and Practical Theology
Dr. Jim Anderson	Biblical Studies
Dr. Wolfgang Ertl	Greek, German, Biblical Studies
Eduard Friesen, M. Th.	Biblical Studies, Systematic Theology
Jakob Görzen, M. Th.	Practical and Systematic Theology, Education (AKJR)
Ursula Häbich, Catechist	Children's and Women's Ministry
Prof. Dr. Helmuth Pehlke	Hebrew, Biblical Studies
Dr. Ralf Schowalter	Biblical Studies, Academic Writing
Dr. Dietmar Schulze	Missiology, Practical Theology
Andy Wiebe, M.A.	Reflection on Christian Min., Practicums, Practical Theology
Johannes Dyck, M. Th.	Director of the Institute for Theology and History
Regina Neufeld, M.A.	Lily White Girl's Ministry
Anita Kiparski	Administrative Assistant
Conny Braun	Personal Assistant
Hilde Beuth	Accounting
Thomas Nestmann	IT Administrator
Andreas Beuth	Groundskeeper

## 11. INDEX OF ALL CURRENT FACULTY AND GUEST PROFESSORS WITH AREA OF EXPERTISE AND ALL ADMINISTRATIVE PERSONNEL

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### GUEST PROFESSORS

Prof. Dr. Darrell Bock	Biblical Studies
Willi Buchwald	Practical Theology
Heinrich Epp, M. Div. equiv.	Biblical Studies, Systematic Theology
Reiner Dienlin, Dipl. –Ing., M.Sc.	Practical Theology
Dr. med. Angelika Eibach-Bialas	Christian Psychotherapy
Immanuel Grauer, M. Div. Equiv.	Practical Theology (AKJR)
Johann Hildebrandt	Pedagogy (AKJR)
Prof. Dr. Thomas S. Hoffmann	Systematic Theology, Philosophy
Dr. Heinrich Klassen	Practical Theology, Missiology
David Löwen, M.A. M. Ed.	Practical Theology
Alexander Neudorf, M.A.	Biblical Studies
Prof. Dr. Roger Peugh	Practical Theology
Christian Pletsch	Education (AKJR)
Heinrich Rempel, M.Div.	Missiology
Ricarda Munzert	Pedagogy (AKJR)
Dr. Cleon L. Rogers III.	Old Testament Studies
Dr. Dietrich Schindler	Missiology
Günter Schulz	Missiology
Scott Andrews, B.A.	Practical Theology
Daniel Siemens, B.A.	Systematic Theology
Monika Theuß	Missiology
Bernd Tubach, lic. theol.	Historical Theology
Dr. Markus Wagner	Missiology, Practical Theology
D. Weninger	Practical Theology
Dr. Mark Yelderman	Biblical Studies

## 11. INDEX OF ALL CURRENT FACULTY AND GUEST PROFESSORS WITH AREA OF EXPERTISE AND ALL ADMINISTRATIVE PERSONNEL

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### PROFESSORS IN THE MASTER'S PROGRAM

Prof. Dr. Gerardo Alfaro	Systematic Theology
Prof. Dr. David Allen	Practical Theology
Prof. Dr. Dr. Craig Blaising	Systematic Theology
Prof. Dr. Paul Gritz	Historical Theology
Prof. Dr. Thomas S. Hoffmann	Systematic Theology
Prof. Dr. Friedhelm Jung	Historical and Practical Theology
Prof. Dr. Matthew McKellar	Practical Theology
Prof. Dr. Kevin Kennedy	Systematic Theology
Prof. Dr. Paige Patterson	Systematic Theology
Prof. Dr. Calvin F. Pearson	Practical Theology
Prof. Dr. Helmuth Pehlke	Old Testament Studies, Hebrew
Prof. Dr. Cleon Rogers	Old Testament Studies
Prof. Dr. Siegfried Schatzmann	New Testament Studies
Dr. Ralf Schowalter	Academic Writing
Prof. Dr. Dietmar Schulze	Missiology
Prof. Dr. Steven Smith	Practical Theology
Prof. Dr. John Taylor	New Testament Studies
Prof. Dr. Mark Taylor	New Testament Studies
Prof. Dr. Markus Wagner	Practical Theology
Prof. Dr. Malcolm Yarnell	Historical and Systematic Theology

## 12. CLASS PHOTOS FOR CURRENT FULL-TIME STUDENTS

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### 12. CLASS PHOTOS FOR CURRENT FULL-TIME STUDENTS





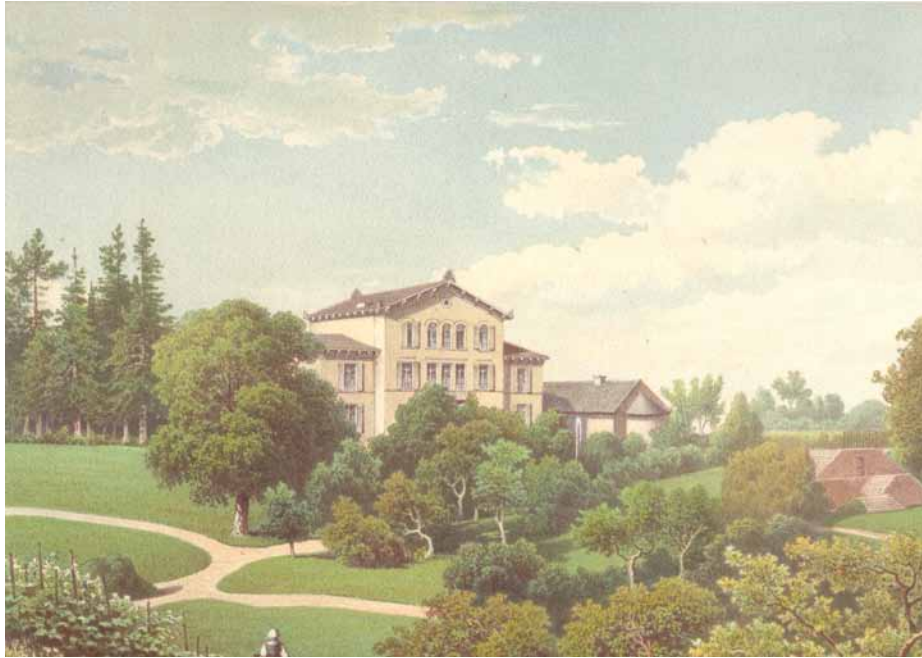
## 12. CLASS PHOTOS FOR CURRENT FULL-TIME STUDENTS

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Lithography of Haus Wittgenstein around 1860; from: Alexander Duncker, *Ländliche Wohnsitze, Schlösser und Residenzen der Preußischen Monarchie*)



“There are few places on earth where a student can receive top level academic training that is tied to the churches and to world mission endeavor. One of those is located in the heart of Europe, Bibelseminar Bonn in Germany. An international faculty of significant achievement walks with students in personal ministry as well as classroom lecture to prepare a generation of students to change the world for Christ. This rapidly growing institution will change the face of Europe.”

Dr. Paige Patterson, President, Southwestern Baptist Theological Seminary



“May I commend to you the ministry of Bibelseminar Bonn. I have total confidence in the school, its faculty and administration to train men and women in true gospel ministry. Uniquely positioned to touch Europe and beyond for Christ, they hold true to God’s Word yet train in relevant ways in a 21st-century context.”

Dr. Frank Page, President of the Executive Committee of the SBC



“I wish everyone interested in church planting and missions could see first hand what God is doing at Bibelseminar Bonn under the leadership of my friend, Heinrich Derksen. The campus is beautiful, they are as straight as an arrow theologically and they are preparing the next generation of Europeans to keep the torch of evangelism and missions burning brightly in a spiritually dark place. If you “come and see,” I have no doubt you will “go and tell.”

Dr. O.S. Hawkins, President & CEO of GuideStone Financial Resources



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Dr. Darrell Bock, Dallas Theological Seminary