

**HERE  
I AM**

The image features the text "HERE I AM" in a bold, black, sans-serif font. The word "HERE" is on the top line, and "I AM" is on the bottom line. The letter "I" is positioned between the two lines. A vertical red bar is placed to the right of the word "I". To the left of the word "HERE", there is a grey silhouette of a church spire with a cross on top. To the right of the red bar, there is a black silhouette of a hand with fingers spread, appearing to hold the bar. The entire graphic is set against a light grey background.

Then I heard the voice of the Lord saying,  
“Whom shall I send? And who will go for us?”  
And I said, “Here am I. Send me!”

*Isaiah 6:8*





# Here Am I!

*An Adult Bible Study for Congregations*



# Recruiting Young People for the Public Ministry





How do we encourage young people in our congregation to prayerfully consider the public ministry?



*PART ONE:*

# Cherish Your Called Workers!



*1 Timothy 5:17*

The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

Why does Paul say that those who  
preach and teach God's Word are  
“worthy of double honor”?

How does this impact our attitude  
toward our pastors, teachers,  
and staff ministers?



*Hebrews 13:7-8*

<sup>7</sup> Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday and today and forever.

How does Hebrews 13:8 help us understand verse 7? Why should we imitate our called workers?



*Hebrews 13:17*

Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.

How might we as Christians sometimes  
make our called workers' service  
“a burden and not a joy”?



*1 Timothy 3:1*

Here is a trustworthy saying:

Whoever aspires to be an overseer desires a noble task.

Why is the work of the public ministry  
a “noble task”?



How does the fact that our called workers have a “noble task” change our attitude toward called workers?



*1 Corinthians 16:10–11*

<sup>10</sup> When Timothy comes, see to it that he has nothing to fear while he is with you, for he is carrying on the work of the Lord, just as I am. <sup>11</sup> No one, then, should treat him with contempt.

Why should the Christians in Corinth not look down on or despise Timothy and his message, even though he is young?



How do we keep others from  
despising our called workers' work  
and ministry among us?





Do we at times discourage young people from considering the public ministry by the way that we speak about our pastors and teachers?



How might this be true  
in our congregation?



How can we give “double honor” to those  
God has called to serve us with  
Word and Sacrament?



Perhaps our children and grandchildren will see the great value we place upon the public ministry and consider it for themselves.





How do we encourage young people in our congregation to prayerfully consider the public ministry?



*PART TWO:*

# Look for Gifts in Young People



What gifts are we looking for in the sons and daughters of our congregation?



## *1 Timothy 3:1-9*

<sup>1</sup> Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. <sup>2</sup> Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, <sup>3</sup> not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.

<sup>4</sup> He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect.  
<sup>5</sup> (If anyone does not know how to manage his own family, how can he take care of God's church?) <sup>6</sup> He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.

<sup>7</sup> He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

<sup>8</sup> In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.

<sup>9</sup> They must keep hold of the deep truths of the faith with a clear conscience.

*Titus 1:6-9*

<sup>6</sup> An elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient. <sup>7</sup> Since an overseer manages God's household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.

<sup>8</sup> Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. <sup>9</sup> He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

What are some of the gifts the Lord requires  
for the public ministry, as told us in  
1 Timothy and in Titus?



How can we look for these gifts  
in our young people?  
When and where might we see them?



Does a young person appear to  
have the ability to teach?  
How would you know this?

Does a young person appear to  
be a “people person”?  
*(hospitable, temperate, etc. )*

Does a young person have a desire to  
“hold on to the mystery of faith  
with a clear conscience”?

Do they appear to have a love for the deep truths  
of the Christian faith?



Do they “cling to the trustworthy message as it has been taught”?





  
**Ryan Boggs**  
President - Royal Oak Branch, FL  
Pro-Seminary/Life



How do we encourage young people in our congregation to prayerfully consider the public ministry?



*PART THREE:*

# Encourage Young People to Prayerfully Examine Their Gifts



*Ephesians 4:11-16*

<sup>11</sup> So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, <sup>12</sup> to equip his people for works of service, so that the body of Christ may be built up <sup>13</sup> until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

<sup>14</sup> Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. <sup>15</sup> Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. <sup>16</sup> From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

In Ephesians 4:11-16, Paul seems to list the gifts for public ministry *first* among all the gifts in the church.

Does this mean that our own personal ministries to share the gospel with friends and families are less important than the work done publicly by pastors and teachers?



In what ways does the work that believers  
do privately complement the work  
that called workers do publicly?



In what ways does the work that  
called workers do publicly complement  
the work that believers do privately?



*Acts 15:36-39*

<sup>36</sup> Some time later Paul said to Barnabas, “Let us go back and visit the believers in all the towns where we preached the word of the Lord and see how they are doing.” <sup>37</sup> Barnabas wanted to take John, also called Mark, with them, <sup>38</sup> but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. <sup>39</sup> They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus.

*Acts 16:1-3*

<sup>1</sup> Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was Jewish and a believer but whose father was a Greek. <sup>2</sup> The believers at Lystra and Iconium spoke well of him. <sup>3</sup> Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek.

In Acts 15 we're told that Barnabas saw gifts in John Mark and wanted to take him along. Later, in Acts 16, Paul saw gifts in Timothy and wanted to take him along.

How can we encourage our young people to prayerfully consider the public ministry by “taking them along”? How can we give them a taste of ministry now?





NMLC  
Natalie Luebke  
Portland, Jackson, WI  
Elementary Education

How might each of us inspire a future pastor,  
teacher, or staff minister to begin training for  
the public ministry?



*PART FOUR:*

# Practical Matters



As a congregation and as individuals, please refer potential MLC students to the MLC Admissions Office. Send us names!



Refer a student to MLC  
Admissions today!



Bring young people to  
Martin Luther College for  
**Focus on Ministry.**





Bring young people to  
Wisconsin Lutheran Seminary for  
**Focus on Ministry.**



# HAVE YOU EVER THOUGHT ABOUT BECOMING A PASTOR?

**Sunday-Monday,  
November 12-13, 2023**

or

**Sunday-Monday,  
February 25-26, 2024**

- Tour the campus & worship in the chapel
- Visit classes & stay in the dorms
- Meet current seminary students
- See what pastoral preparation is all about

**LEARN MORE [HERE!](#)**



You're invited to a  
**'FOCUS ON MINISTRY'**  
at  
Wisconsin Lutheran  
Seminary



# Focus on Ministry at WLS



Have a student “shadow”  
an LES teacher for a day.



Have a student “shadow”  
a pastor for a day.



How can we help pay the college and seminary costs for students in our own congregation or in other congregations?



# CONGREGATIONAL PARTNER GRANT PROGRAM



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Keep praying for called workers!





