

Introductory

This text is not included in the TLH one -year lectionary, but the parallel from Matthew (6:24 – 34) is the appointed gospel text for Trinity 15. In the LW three-year lectionary a short part of this Luke text is included in the appointed reading (Luke 12: 32 – 40) for Pentecost 12C, and the Matthew parallel is the appointed gospel text for Epiphany 8A.

Jesus had been talking to a very large crowd about some fairly heady theological issues when he was rudely interrupted by “a certain man” who wanted Jesus to settle a legal dispute involving an inheritance. Jesus deals with that demand, in part by telling the Parable of the Rich Fool, which is where we pick it up this week.

He reminds His hearers that they have no need to worry, since the same God who takes care of His other living creatures will likewise take care of them. This is a really tough row to hoe in our context. First of all, we have a lot of stuff. We are a very wealthy nation, and even the most poor here is better off than most there.

Our American culture has historically been steeped in the idea that we pull ourselves up by our bootstraps, that anybody can make something of himself, that we are in control of our own destiny. The conventional wisdom is that if you go to college and work hard, or even if you don’t go to college, you will make it. Often you do.

Popular culture, starting with Oprah, tell her that she should “follow your passion” and you will be happy and eventually make money at it. In this country anybody can grow up to be President or even Rush Limbaugh, who did not graduate college. It’s a hard thing for Americans to get their heads around the idea that God provides for us, not self.

Creeping socialism has stormed the gate, and with it the religious belief that it is not God who provides, nor is it self that provides, but it is the job of The Government to supply “all that we need to support this body and life.” Sometimes it’s hard for the Church to get a dollar in edgewise because The Government has it covered. But we keep at it.

And if you look at the listings of stuff in the meaning of the First Article and the Fourth Petition, it’s absolutely astounding how many of those things The Government has its fingers in. I’m no longer astounded at the number of Americans who seem to want to trade freedom for the alleged security that socialism gives.

You can make a lot of money being lazy in this country. But don't talk politics in the sermon. Or do we? When I used to hear that Lutheran pastors used to preach against socialism, I was surprised. It used to not really be an issue, at least among mainstream LCMS members. It used to be political suicide to say you are one, but not anymore.

You can't help but notice that the socialist politicians in our country are all from one party. If you haven't noticed, a lot of youngsters have been brought up on the idea that socialism is a good thing, and they have bought into it. Would you alienate those people if you talked "politics" against socialism from the pulpit? Is it in fact "talking politics?"

Socialism touches on Christianity in two major ways. Firstly, it teaches that we ought to expect our "daily bread" from government, not from God. In that way, socialism seeks to replace God. Secondly, socialism replaces God. Whether the USSR or China or Cuba or any of the rest, the government is god and there is no room for God, so He is eliminated.

Having said all that, and thinking a lot more thoughts about that, I'm not sure if and when is the time to talk about one growing wing of one political party from the pulpit. Probably I will continue to steer a path that talks about ideas without naming the name of those ideas, but I think that at some point – some of you have probably already begun.

We're going against the grain here, but that's what Christianity, the ultimate cross-cultural movement, does. The subject matter continues to be assets, and people still don't really like it when the preacher talks about their stuff, so quote Jesus a lot and they'll have to not like Jesus, which will put them in an awkward position.

Textual Notes

22. This text follows last week's reading chronologically, and what He says here is to be seen in light of what He said there, the meaning of the first two words; "Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ – on account of this, I say to you, 'stop worrying about the soul.'" On account of what? On account of what He has been saying, stop worrying...

What He has been saying is that the hoarding of possessions – to quote Solomon – is vanity. The Natural Man collects things; in the case of Rich Man, he collects crops, and builds bigger bins, and he never thinks about giving to the needy. All possessions of the man in the story were left to somebody else. You can't take it with you, but that's okay.

RSV and most translations render "μὴ μεριμνᾶτε" as "do not be anxious." It's an imperative verb in the *present* tense, which is unusual. Voelz says, the "aorist forms are normal...and the present forms are abnormal" (FGG 219). Here the present imperative verb is preceded by the negator μὴ. It doesn't mean "do not worry," but "*stop* worrying."

He commands us to *stop* the anxiety and worrying that Christians currently have. He assumes we are already doing that, and that; otherwise there would be nothing to stop. Note that assumption on the part of their Lord and ask your hearer if their Lord is correct in that assumption, and you will have preached the Law, and done so in a creative way

Rich Fool had been focused on self to the point that he thought it was okay to interrupt the sermon of Jesus to ask Him to arbitrate the will! The admonition here is to stop thinking about yourself, stop being so narcissistic, to stop focusing on self and your own physical needs. Such thinking distracts from spiritual pursuits, upon which Jesus focuses.

To be “rich towards God” is to be a Christian, to have faith, and to understand about physical possessions. If it’s true, as Jesus has just said, that “he who lays up treasure for himself, and is not rich towards God” i.e. that such a person will have a bad end, then it is self-evident that we should do what He is about to say, which will result in a good end.

They are to stop worrying about things having to do with the “*ψυχὴ* - life,” the same thing (his own) about which the Rich Fool had been talking, the thing that was in the end required of him “this night,” the all-encapsulating word for the entirety of body, soul, and spirit. In this context, the word refers to the very being of a person, his very essence.

Then He talks about the sustenance of self, which is of primary concern to man, speaking of not worrying specifically about “*τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσῃσθε* – what you should eat, neither the body what it should wear.” These things are noteworthy primarily because these are among the basics of life, included in “daily bread,” not luxury items.

23. He does not disregard the body, but He in fact acknowledges that the body – He created the thing – is important, it does need that sustenance, saying “*ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος* – the being is more than food, and the body (more than) clothing.” As a matter of fact, we *do* need food, and we do need clothing.

But our needs are not limited to those. You may have to mention to the listener who is living in this land of milk and honey, where food and clothing seem to grow on trees, that food and clothing were for many people hard to come by. They were and are still consumables; you eat, but you get hungry again, and clothing wears out or out of fashion.

Both food and clothing are not so hard to come by for us as they were for them. In fact, we look at and think about those two things very differently from them. We worry if this food is going to taste good or make me fat. They worried about having food. We worry if clothing looks good on me or makes me look fat. They worried about having clothes.

Food is all around us, and so is clothing, and take my T-Shirts for example. T-Shirt, for one example, used to wear out fairly quickly, and so did my blue jeans and the like. I’m looking at a dozen T-Shirts I bought at least ten years ago, and they are all still going strong. So are my many pair of blue jeans. I don’t know what they’re doing, just sayin’.

24. Jesus does not deny that food and clothing are important, but then He points out what ought to be the obvious; there is more to life than just that. He illustrates that point by using a familiar pair of metaphors; one about birds, and the other about flowers. He invites the hearer to “κατανοήσατε τοὺς κόρακας – observe the crows,” not ravens.

Last week, when the translations talked about “covetousness,” I talked about “greed.” The words are synonymous – I pointed that out – but the only time we use the first is in church, and you have to work at it to remember its meaning. But we all know all about greed, and we hear and maybe use that word all the time. People don’t talk about ravens.

In Aristotelian Rhetoric we talk about the three tools (modes) of persuasion; ethos, logos, and pathos. A good speaker has and uses all three tools. Ethos is what we would call credibility. Logos is what we would call logic or reason. Pathos is what we would call “emotion” or “feeling,” but only because we can’t find a better translation for “pathos.”

It’s the same way that God speaks to us (in the Bible), and it’s the way that we should speak to humans. Jesus has a high degree of ethos with most people, who perceive that “He speaks as one who has authority.” Here in Luke 12:23 we see Him using logic, in this case using argument from the lesser to the greater, to talk about God’s Providence.

I was in an extension class with Dr. Adam Koontz yesterday. He’s very good. He was talking about the conversion of Paul, including the role of Ananias. He pointed out that Ananias was the kind of person Paul was coming after, and he instead ended up being his baptizer! I would call that Irony, a figure of speech used often by God in the Bible.

Dr. Koontz talked about Luke writing in a way that makes us “connect the dots,” like that. Since God does that, maybe we should do that in preaching. I actually do what Luke does all the time; throw the dots out there – factual things – and maybe let them connect them, maybe give them a hand from the pulpit, making them think about things.

It’s a good thing to make people think about things. We do it all the time – thinking – and we are built to do that, and people are going to be thinking about something on Sunday morning. It may as well be thinking about God. Specifically, preaching should invite, cause, even make people think about the text that is the basis of this sermon.

When we use logic, we engage the brain of the hearer. The use of metaphor here and metaphor and other figures of speech elsewhere (they are all over the place in the Bible) also creates pathos, causing a physical change in the hearer, a change that we hesitantly call “emotion,” but only because we can’t find a better translation for “pathos.”

In the past when preaching on this text, I have started out by building on these bird and flower metaphors. I have begun with a story about how I saw birds at the check-out at the Jewel last week, and they were buying groceries. Then I will talk about how I was at the mall a couple of days after that and saw some flowers trying on clothes at Old Navy.

Stories like that get the attention of the listener, causing pathos, and perhaps they will even cause chuckle. More importantly, and more to the point, even the very youngest listener soon realizes the absurdity of such a scene. Of course, birds and flowers don't have to go shopping! They don't have to go shopping because God provides for them.

He points out for the hearer that the crows “οὔτε σπείρουσιν οὔτε θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη – neither sow nor reap, nor do they have bins” and yet “καὶ ὁ Θεὸς τρέφει αὐτούς – God feeds them.” The word “bins” is the same word on the lips of the afore mentioned Rich Fool (v. 18), if you still didn't get that this is based on that.

The other shoe drops in that argument from the lesser to the greater, expressed in the form of a rhetorical question; πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν – how much more valuable you are than the birds.” Of course, if The Father takes care of the birds, who are less valuable. He will certainly take care of you, who are His highest creation.

I'm thinking that Jesus is still speaking to and for the benefit of the man who made the demand about Jesus helping with legal matters, as well as “His disciples.” Whether or not this is deliberate on the part of Jesus, likely the man was still listening and was duly chastised by these very logical words of Jesus. Or he had walked away. We don't know.

25. Another rhetorical question; “τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν – which of you by worrying can add a cubit to his height?” The cubit is a unit of measurement of space or length – about a foot and a half distance – where one would expect a unit of measurement of time – like days, weeks, or years for example.

But we get a unit of measurement of space, and the commentators and translations – about half of them – who make this unit of space into a unit of time miss the point. The point is that if there's one thing a man can't control, it's how tall he is. It's a rhetorical question – another figure of speech – the answer is obvious; none of us control that.

I'm 6'5", and what did I do to get this tall? I was 5'10" as a high school sophomore, and then spent the next three or four years eating bacon and eggs for breakfast, peanut butter and bologna on Wonder Bread and chips for lunch, and after school I went to McDonalds and got a double cheeseburger plain – maybe two – and meat and potatoes for supper.

No vegetables, unless you count corn. For a snack, I would consume an entire pizza and ½ gallon of whole milk or various and sundry chips, processed carbs, or other fast food. Nor are the genetics there. My brothers are 6' more or less, and my sister is short, as are my parents. My height can't be explained, let alone explained what I did to gain it.

26. And no amount of worrying will make short people as tall as I am. Now He almost seems to be trash talking; “εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε – If you are not able to do that smallest thing, why are you anxious about the rest?” What? You can't even make people taller? I can. You can't, certainly not by worrying.

27. He moves on to another of His creation; the flowers. Specifically, he here speaks of the Lily. Generally speaking, flowers are designed by the Creator to produce flowers and to look good doing it. In practical terms this helps to ensure that we have plenty of oxygen to breath and pretty things to look at while breathing. Bees use flowers for food.

I said that once in a sermon, and the 4H lady sort of lit me up, but in a kind and respectful manner. Birds and bees are the warp and woof of life. They move things around. The birds eat black raspberries – for example – and dump their seeds in other places. Bees pollinate a lot of things, including our fruit trees, for example. Bees are truly our friends.

Toiling and spinning are words used to refer to the manual labor involved in the making of cloth from wool, cotton, and the like. Lilies are a perennial, and they do not toil or spin and yet they are beautiful, more beautiful than Solomon, a notoriously pretentious clothes horse. Solomon's glory could not compare to even "one of" these flowers.

28. Jesus then switches from talking about the Lily to "τὸν χόρτον – the grass," and He's talking about the cereal grasses common to that time and place; things like rye, wheat and barley. Corn, or "maize," ubiquitous around here, is a grass from South America, and it would not have been a part of that mix, and they did not have a "yard" like we all do.

You've seen fields like that and pastures and so have they, and so had Katherine Lee Bates, who wrote of "amber waves of grain." Go ahead and use words to paint a picture in the minds of the hearer of what that looks like or bring to their remembrance a pasture they have seen. And one day the end of that grass will be to be thrown into the fire.

The burning of grass mostly for cooking and sometimes for heat was not uncommon in Palestine. The burning of a human body would have been seen as an abomination to the Lord and was simply not done. Another argument from the lesser to the greater; if God clothes grass, which ends up burned, will He not clothe you, His Highest Creation?

Still speaking to the group, He calls them "ὕμᾱς, ὀλιγόπιστοι – you of little faith." The meaning is that things like worry and anxiety are not fruits of but antithetical to faith. That famous phrase only occurs six times in the NT, five of them in Matthew, only here in Luke, and it stands in contrast to "great faith," which occurs twice, both in Matthew.

A Roman Centurion (8:5-13) and a Canaanite woman (15:21-28), who share in common that they are Gentiles, not Jews, and that they wanted Jesus to heal a loved one, are alone in the NT said to have "great faith." They believed that Jesus was able to do what Jesus was able to do, and the Centurion's servant and the woman's daughter were both healed.

As far as that goes, God still does that kind of healing today. If your loved one is going to die, you simply pray to God for "miraculous healing" – on three separate occasions – and He will do it for you. Or not. The person of faith; the Christian, understands that if God does not miraculously deliver your loved one from death, it is for his or her good.

29. He continues “καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίνητε, καὶ μὴ μετεωρίζεσθε – You stop seeking what you should eat and what you should drink and stop worrying.” The verb “ζητέω – to seek” is another present imperative preceded by a negator μὴ, just like in v. 22. The correct translation is not therefore “don’t seek,” but instead “stop seeking.”

The verb carries with it the same implications as in v. 22, and the same goes for the last word in that verse, a present imperative preceded by the negator μὴ, commanding us to “stop worrying.” I don’t know where RSV gets the word “mind.” It’s not in the text. At any rate, this is a difficult thing for us to hear in this our very worrying time and place.

There’s a movement afoot in our country to eat things grown locally or at least to know where your food comes from. I am part of that movement. And I’m going somewhere with this. Adam and Eve knew full well where their food came from. God placed them in the garden, and through means of that garden God fed them. Abel was a shepherd.

Cain was a farmer. After the Fall they were expelled from the garden, and their living came by “the sweat of your brow.” They farmed and had domesticated animals and ate things that grew in nature. After the flood, God gave them specific permission to eat animals as well as plants, and Esau was famously a hunter of game. Jacob not so much.

For the most part, those people knew where their food came from. But the farther you get from the Garden, the easier it is to forget that *your food comes from God*. As man moved from hunter/gatherer to farmer to town to city, it became increasingly really easy to think that my food comes from the grocery store, and I go and buy it with my money.

That’s where your average American finds himself in defining the source of his food. Jesus, as you may recall from last week, says that “the ground” brings forth food. It still is where food comes from, but from the ground it passes through several sets of hands; the farmer, the elevator, the processor, the wholesaler, the retailer, the grocery store.

It’s no wonder that God gets lost in that mix. Talk about dirt and growing things, talk about animals that eat plants, and we eat both. Talk about 1st Article issues, and how hard it would be to work sans things like arms, legs, and brains, all of which – and then some – come from God. Talk as if talking to people who don’t think much about those things.

30. About “τὰ ἔθνη τοῦ κόσμου – the nations of the world” He says “ἐπιζητοῦσιν – they seek after” all those things. The verb is a compound of the verb used earlier for “to seek” with the intensifier ἐπι. For the non-Christian there is nothing profound in that kind of seeking for those things; they work really hard at getting what they need, and then some.

Speaking to presumed Christians, He says “· ὑμῶν δὲ ὁ Πατήρ οἶδεν ὅτι χρήζετε τούτων – your Father knows that you have need of those things.” In that regard, God is much like the earthly father, who usually knows what the child needs before the child asks. But the father always likes to be asked anyway and to be acknowledged as the giver.

31. He continues with the command or invitation, “πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ – first seek His kingdom.” The meaning of the present imperative positive command is for continual, or repeated, or emphatic, or commencing (starting) action or activity. In the context of what Jesus has been saying, it means they are to “start seeking” the Kingdom.

They are to stop doing certain things and start doing this one thing, and there’s a bonus to that, “καὶ ταῦτα προστεθήσεται ὑμῖν – and all these things will be added to you.” You will have eternity in heaven, you will have sustenance temporally here on earth, and we enjoy a lot more than that. The non-Christian has assurance of neither; he is on his own.

32. Yet another present imperative preceded by the negator, commanding or inviting, “Μὴ φοβοῦ, τὸ μικρὸν ποῖμνιον – stop fearing, little flock.” Moving from the Father to the Shepherd metaphor, the word “μικρὸν – little” is notably found in the eighteenth chapter of Matthew, where Jesus talks about the “little ones who believe in me.”

As if to anticipate our question; Why should I stop fearing? Give me just one good reason why I should stop fearing, “ὅτι εὐδόκησεν ὁ Πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν – because your Father was glad to give you the kingdom.” Back to the Father metaphor and the declaration that He is happy to oblige His children who need Him.

Like any other good father, the Father wants to give you not only food and clothing, but the whole shebang, or shooting match or kit and caboodle, but not “the whole enchilada,” which may not be PC. Those are idioms, phrases understood by people of our culture but not by people not of our culture. Figures of speech, they should be used in preaching.

33. This brings us to one of the most awkward sentences of the entire Bible, the command to “Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην – barter your possessions and give alms.” The verb is an aorist imperative; simple, one-time action, just barter your possessions, that’s all, and use that money gained to give to the poor.

But the word “all” is glaringly missing from the command, unlike when He’s talking to people who want to be pastors. Like many, we sold pretty much everything before, during, or immediately after seminary. Then I started working, and my wife started working, we got the children through Concordias, and now we actually own some things.

We note here that the article and noun “τὰ ὑπάρχοντα – the possessions” was used to describe the Rich Fool, who had so many assets that he had to build to hold them all. Those assets are juxtaposed to “ἐλεημοσύνην – alms,” which are given to people with no assets, but who are living a hand to mouth existence. The concept is not exactly new.

According to *The Jewish Encyclopedia* (online):

According to the Mosaic conception, wealth is a loan from God, and the poor have a certain claim on the possessions of the rich; while the rich are positively enjoined to share God's bounties with the poor. A systematic mode of relief of the needy was, therefore, provided by the law and by the institutions of the synagogue ([see Charity](#)). But all these provisions could not entirely remove want. "The poor shall never cease out of the land," says the lawgiver, and commands: "Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. xv. 11).

Jesus would instead have us to “ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα – make for yourselves purses not becoming old.” The word for “purse” is anything used to carry money; a woman’s purse, a man purse – I think I have one – a wallet, a pocket, etc. The word rendered “old” has implications of something becoming obsolete or even useless.

We are being told to exchange some of our assets – from God – for alms to help those in need. Selling or bartering and giving to the poor is seen here as an investment paying heavenly dividends. Note that Jesus Himself did just that. He had no possessions, not even a “place to lay his head,” and that He gave His all, even His life, on the cross for us.

He explains the purse metaphor; “θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὺς διαφθείρει – a treasure unfailing in the heavens, where thief does not come near nor the moth destroy.” You can’t take it with you, one day it will all decay, and what doesn’t will be destroyed by fire. Not in heaven, where we will be rich.

34. He concludes by stating the obvious; where your treasure lies, there your heart will be. This point can be made by talking about our savings accounts and other investments. Most people know exactly how much money is in their savings accounts and many can even tell you to the penny how much is in checking and how their stocks are doing.

I pay a lot more attention to companies whose stock I own than to those in which I have no fiduciary interest. There’s an app on the phone that allows me to check my holdings very easily and very often. Back in the days when everything was going up, I found myself checking my stuff often. I limited my checking to once a day, then once weekly.

We are easily distracted, especially in a Bull Market, not so much in the current Bear Market. But if we are invested in things heavenly, then we will pay attention to heavenly things. The common Medieval Man is criticized for being too other-worldly. Generally, other-worldly was all he had, and is that such a bad thing, compared to The Americans?

From a theological perspective, he was not distracted by a lot of the things that distract us these days. We have a lot of distractions these days, and nobody ever has time for

anything, and every paycheck goes to pay off loans, and the credit cards are all maxed out, and now they want us to do sports on Sunday morning. Be strong, my friend.

Quotes

"You see, he is making the birds our school masters and teachers. It is a great and abiding disgrace to us that in the Gospel a helpless sparrow should become a theologian and preach to the wisest of men. We have as many teachers and preachers as there are little birds in the air. Their living example is an embarrassment to us. Everyday he feeds and nourishes innumerable little birds out of His hand." Martin Luther

"That little bird has chosen his shelter. Above it are the stars and the deep heavens of worlds. Yet he is rocking himself to sleep without caring for tomorrow's lodging, calmly clinging to his little twig, and leaving God to think for him." Martin Luther

"God gives food to every bird but does not throw it in the nest." Martin Luther (often attributed to MLK, but I can't find any instances where he said that)

Law/Gospel

Don't Worry/Don't Worry - You can tell your listener "don't worry" or you can tell your listener "don't worry" and you can be saying two very different things, depending on something as simple as your tone of voice. I once heard a sermon on this text where the preacher kept using the words "don't worry" in a tone that came across as the Law. Indeed, worry is lack of faith, we are told often not to do it, and when we do worry it's a sin. You can use the exact same two words to preach the Gospel by using a different tone of voice and explaining why we don't *have to* worry about things of the next life or the things of this life, because God has it covered.

I Provide/God Provides – A lot of Americans stress out about income and assets and the like, thinking that they are the ones who have to take care of themselves. We can take comfort in knowing that it is God who provides for both temporal and eternal things, and that God is a lot better at it than we are. Especially when it comes to gaining eternal life, we are utterly helpless. (See "sell all your possessions" below.)

Fear/Not Fear – The little flock come to church fearing a variety of things. Their fears are probably similar to yours; job security, teenagers, newly married or newly married children, children who have strayed, the country, the war and loved ones, the economy, declining morality and church attendance, the future in general, relationships, temptation, giving in to temptation, going to hell. God quells all these fears. He has taken care of the larger thing, eternity, and will certainly take care of the lesser, temporal matters.

(This logical argument from the greater to the lesser can often be a way to segway from talking about spiritual matters to talking about earthly matters. The logical argument from the lesser to the greater can be used to do just the opposite. It's a good thing to use Logic in preaching. It engages the mind of the listener, and the mind wants to be engaged. We may also use the lesser to the greater argument that Jesus uses; see below.)

Sermon Titles

Where Food Comes From

Adding Cubits to Your Stature

The Birds

The Birds and the Flowers

You Can Learn a Lot from a Bird

Hymns

O Little Flock, Fear Not the Foe – LSB 666

Seek Ye First the Kingdom of God – LSB 712

All Depends on Our Possessing – LSB 732

Children of the Heavenly Father – LSB 725

What is the World to Me – LSB 730

Consider How the Birds Above – LSB 736 (tune on p. 210 works and is more sing-able)

Anything from the Trust section

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