**Paul Gerhardt as a Teacher of Lutheran Spirituality**

1. **Singing the Devil Away**

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Each age has its own blind spots. Blind spots obscure our vision, so that we just don’t see what’s there before us. The worst of these are our mental and spiritual blind spots. They are imposed on us by our culture with its fashionable demands for social, moral, and spiritual correctness. If we follow the demands of spiritual correctness, we choose not to see something that is presented to us by the Scriptures and confirmed by experience. We are embarrassed by any reference to that topic and ignore anything that reminds us of it.

As I read what was written about the songs of Paul Gerhardt on this the 400th anniversary of his birth, I have been pleasantly surprised by much of what has been said in appreciation of his songs. I have been even more surprised by the effort that these writers have made to understand Gerhardt himself, his faith and his Lutheran vision of life. This applies even to his defiance of King Friedrich Wilhelm, who, under the pretext of religious tolerance, forbade the Lutheran pastors of his realm to teach and preach according to the Formula of Concord. Yet despite all their sympathies for him, there is one aspect of his piety that they dismiss, because they are obviously embarrassed by it. It is so embarrassing for them that they dismiss it as outdated before they explain it away. The reason for their embarrassment is his belief in Satan and his repeated reference to spiritual warfare in his songs.

Let me give you just two examples of this. The leading German Lutheran expert on Gerhardt is Christian Bunners. He is the current president of the Paul Gerhardt Society and the author of the best book on him in German. Yet when he comes to the topic of spiritual warfare, this is all he has to say:

Suffering raises the question of ‘salvation’ and ‘grace’ most acutely. It seems to us as if God himself has written us off, as if ‘he no longer asks how we are.’ Gerhardt associates this temptation with the Biblical discourse about Satan. For him it has to do with final annihilation. So too his discourse about hell indicates the conglomeration of all negative powers.[[1]](#footnote-1)

On a much more popular level Frank Pauli has written a lovely little book on

Gerhardt.[[2]](#footnote-2) He ends this book with an imaginary letter to Gerhardt in which he

engages with him on a number of issues. One of the things that bothers him and so

too, we would surmise, his readers, is Gerhardt’s talk about Satan.[[3]](#footnote-3) He admits

that Gerhardt would find the disappearance of talk about Satan from the Protestant

churches in Germany rather odd and perhaps even silly. How can we deal with

evil properly if we do not name it accurately? Yet, while he acknowledges that the

silence in the church about Satan impoverishes and damages the life of faith, he

cannot accept Satan as anything more than a symbol of evil.

We do, indeed, have some reason to sympathise with this point of view. The unhealthy obsession that many Protestants have with demonology and the exorcism of demons does not commend the topic of spiritual warfare to us. Yet I would maintain that we as Lutherans have something unique to offer the church catholic on this topic. Luther’s teaching on spiritual warfare is, I would maintain, an integral part of our piety. That is its proper context. His teaching on spiritual warfare is something that we need to recover if we are going to meet the challenge from the Pentecostals and engage effectively in evangelism at home and abroad.

Luther summed up his practice of spirituality quite succinctly and memorably in the “Preface to the Wittenberg Edition of Luther’s German Writings” from 1539.[[4]](#footnote-4) In that short essay he spoke about his three rules for the affective study of theology – ***oratio*: prayer** to God the Father for the gift of the Holy Spirit as his spiritual director; ***meditatio:*** **meditation** on the external word as the means for the operation of the Holy Spirit; and ***tentatio:*** **temptation,** **spiritual attack** by Satan on those whose hearts receive God’s word and the Spirit through the word.[[5]](#footnote-5) The German word that Luther uses for temptation is *Anfechtung,* attack. Our experience of attack by the devil is the touchstone of genuine Christian spirituality, for, as we come under attack, we, paradoxically, “experience how right, how true, how sweet, how lovely, how mighty, how comforting God’s word is, wisdom beyond wisdom.”[[6]](#footnote-6) The attacks of the devil teach us “to seek and love God’s word.”

In this second address on Paul Gerhardt as a teacher of Lutheran spirituality I want first to summarise his teaching on spiritual warfare and then to examine the one song that deals with it at some length, “Rise, my soul, up high to God.”

* 1. **Silencing Satan**

In his songs Gerhardt often refers in passing to Satan and his battle against the people of God. There is little that is original in what he has to say on this topic apart from the way that he says it. He has no interest in demonology as a topic in its own right. His main concern is for competence in spiritual warfare as part of the practice of piety.

Satan is, quite simply, ‘the enemy of souls,’[[7]](#footnote-7) ‘my enemy.’[[8]](#footnote-8) He has gained his power over us through the fall of our primeval parents.[[9]](#footnote-9) Yet even though Satan exercises his power in the world of fallen humanity, Gerhardt pays little attention to his works in the chaotic world around him as he well might have, since he lived through the terrible devastation of the 30 years war. His interest lies in the main battlefield of Satan, the conscience of the faithful, for Satan is the accuser of those who are one flesh with their blood brother, Jesus.

Satan is most crafty and devious in the tricks that he uses to attack our conscience. If we have sinned, he accuses us of falling with Adam[[10]](#footnote-10) and acts as if he has the right to condemn us.[[11]](#footnote-11) Once guilt sets in he fills us with the fear of death and forebodings of punishment.[[12]](#footnote-12) He deceives us by using God’s law to condemn us, so that we deny his grace.[[13]](#footnote-13) He attacks us, when we are most vulnerable, in the witching hours of the night.[[14]](#footnote-14) Even if we have not sinned, he still nags and gnaws at us, like a dog on a bone, trying to draw us away from Christ by undermining our faith in him; he spreads the fog of doubt over us, doubt about our salvation and the things that God has instituted for our salvation, such as baptism, the absolution, the preaching of the gospel, and the gift of Christ’s blood.[[15]](#footnote-15) Yet despite all that, he has so little hold on us that he has to resort to mockery and ridicule, the weapons of one who has been vanquished and disempowered.[[16]](#footnote-16)

There is one image that recurs repeatedly in Gerhardt’s depiction of spiritual warfare. Satan is an evil snake that poisons us with his sting. He injects his venom, his gall, into us, so that we become as bitter and hateful and ill-tempered as he is.[[17]](#footnote-17) He does this in a most unusual way. With his fangs he injects his poison into the wounds that we have in our hearts and on our conscience, the wounds that we inflict on ourselves by our sin as well as the wounds that are inflicted on us by those who have injured us, such as when they slander us.[[18]](#footnote-18) Here is how he describes Satan’s attack on us:

**Satan comes with his deception**

**And annuls the grace of God,**

**Just as if I too were prisoned**

**There with him in hell itself.**

**Yet still worse than that, my conscience**

**Bites and stings me like a snake.**

**He torments me in my anguish**

**With devouring toxic venom.[[19]](#footnote-19)**

The pangs of conscience are ‘the poisoned wounds,’ the toxic injuries, that Christ comes to heal with his incarnation.[[20]](#footnote-20) Christ, the snake treader, removes the snake’s sack of venom, so that he can no longer poison us when he sinks his fangs in us.[[21]](#footnote-21)

In all this Satan is motivated by two things. On the one hand, he hates Jesus and all those who are associated with him; he, quite rightly, regards Jesus as such a threat to him that he shuns him.[[22]](#footnote-22) That’s why he had his one moment of triumph when Jesus was buried in the grave, for he imagined that he was at last rid of his great enemy.[[23]](#footnote-23) On the other hand, the devil is filled with envy for the human race since God has honoured it by making it physically in his image and by exalting it physically together with Jesus over all creation.[[24]](#footnote-24)

For all his huffing and puffing and bluffing, Satan has no power over those who are united with the risen Lord Jesus,[[25]](#footnote-25) for just as the rising sun banishes the darkness, so Christ has vanquished him by his incarnation, death, resurrection and ascension.[[26]](#footnote-26) Together with his cronies, sin and death and hell, the devil has been put to shame by the incarnation of God’s Son.[[27]](#footnote-27) By his death he has crushed the devil’s head, like the head of a snake, and has harrowed hell.[[28]](#footnote-28) Satan has been forced to submit to the risen Lord Jesus who binds him hand and foot and puts him under his feet.[[29]](#footnote-29) Yet Jesus does none of this by himself and apart from us. He took us with him as his companions when he fought his way through sin and death and hell.[[30]](#footnote-30) By raising us with him as his own flesh and blood to the right hand of the Father, he has silenced the devil once and for all and has seated us safely with him in the heavenly realm.[[31]](#footnote-31) Through the waters of baptism he has freed us from the shackles of Satan and has put all the armies of hell under our feet.[[32]](#footnote-32)

Yet for all that, Satan is still not finished with us. He still uses the darkness in our hearts to attack us, the darkness of guilt and shame, anxiety and fear, pain and sorrow, resentment and hatred, doubt and despair, self-pity and depression. He uses these things to undermine our faith in God’s word, to disconnect us from Jesus, and to drive the Holy Spirit from our hearts. We therefore are caught up in a lifelong battle against Satan who dogs and hounds us on our journey through life.[[33]](#footnote-33)

In this battle we have two main weapons, meditation on God’s word and prayer as guided by God’s word.[[34]](#footnote-34) As we listen to the voice of Jesus, the voice of Satan is silenced inside us.[[35]](#footnote-35) We can also pray for the Holy Spirit, the Spirit of victory.[[36]](#footnote-36) He keeps the lamp of faith alight in the storms of life and frees us from all that ails our hearts;[[37]](#footnote-37) he drives away the evil spirit when he attacks us and tries to confuse us;[[38]](#footnote-38) he gives joy and power to resist the devil and all his works.[[39]](#footnote-39)

Just as the evil spirits join Satan in his battle against us, so God sends us his holy angels, the golden heavenly army, as our bodyguards on our journey through life.[[40]](#footnote-40) We may therefore pray for their protection.[[41]](#footnote-41) In this he follows Luther with his prayers for each evening and morning. The holy angels protect us at night when we are most open to spiritual attack.[[42]](#footnote-42) So in the hymn ‘Now Rest Beneath Night’s Shadow’we ask Jesus to post them at our bedsides as our bodyguards and to bid them to sing the devil away from us.[[43]](#footnote-43) They also travel with us daily on our journey through life as they did with Jacob on his journey to his homeland in Canaan.[[44]](#footnote-44)

* 1. **Calling the Devil’s Bluff**

Gerhardt wrote a remarkable song about how to deal with the devil and call his bluff in spiritual warfare. He entitled it ‘A Song of Comfort in Depression and Attack.’[[45]](#footnote-45) In this song he does not begin, as we might expect, with his experience of guilt; he begins with his experience of depression. Just as joy is the hallmark of life with Christ, so depression is the evidence of a soul under attack by Satan.

The song begins with a call to his soul to renounce depression:

**Rise, my soul, up high to God**

**From the pit of sadness!**

**Why remain down there, depressed?**

**Why despise his goodness?**

**Can’t you see the devil’s tricks,**

**Scheming to attack you?**

# **He is set to fog and mute**

**Christ’s good words of comfort.**

Our attention is immediately arrested by what is said here. By the use of a pun, the ‘pit’ of depression, ‘Höhle’ in German, is associated with the ‘hell’ of depression, ‘Hölle’ in German. When we wallow in depression we side with Satan. Our decision to remain in that state may therefore be regarded as mockery of God, scornful disregard of him and his goodness. So when we yield to depression and revel in it, we fall for the devil’s trickery. Even though Satan does not create depression, he uses it, like a grey fog that envelops us and removes all color from the world around us, to blot out the comfort that we have in Jesus and to mute the message of the gospel. That’s why the singer urges his gloomy soul to turn to God, as to the sun, and rise up to him, like an eagle uplifted on a thermal current.

In the next three verses he addresses the devil and sends him packing:

**I will shake my head and say:**

**‘Flee, you snake, you dragon!**

**You can’t strike me with your sting;**

**You can’t make me fearful!**

**Christ has crushed your toxic head**

**With his painful passion.**

# **He has snatched me from your reach**

**To his hall for feasting.’**

**‘If you tell me I have sinned,**

**I will answer boldly:**

**I don’t take my lead from you**

**For my self-appraisal.**

**Who has given you the right**

**To condemn God’s people?**

**Aren’t you now already stuck**

**In hell’s fiery fury?’**

**‘If I’ve sinned and done what’s wrong,**

**Then I say I’m sorry.**

**My one antidote for guilt**

**Is the blood of Jesus.**

**That’s the ransom for my soul**

**From all evil-doing.**

**If I show it at God’s throne,**

**I have his approval.’**

He defies the devil because he no longer has any power over him; he has nothing to fear from his toxic insinuations. Christ, the snake-treader, has crushed the snake’s head and removed the poison from his fangs. He has snatched the believer from the reach of Satan and brought him, enraptured, to the hall of joy, the bridal hall, the Eucharistic chamber, the place for feasting and celebration where Satan cannot come.[[46]](#footnote-46) So all Satan’s efforts to discount God’s approval of him and to keep him depressed are an audacious bluff, for he whom Christ has condemned to hell has no right to accuse and condemn anybody. Even if a Christian has sinned, Satan cannot use that against him, for the Christian has the blood of Jesus as his antidote to sin, the ransom for his misdeeds and the proof of God’s acceptance of him.

In two vivid verses the singer then meditates on the comfort and protection that he has in Christ.

**Jesus is my innocence,**

**Righteousness and glory.**

**He has gained for me a place**

**Where I live in safety,**

**Like a fortress so secure**

**That no foe can conquer.**

**Even hell’s artillery**

**Cannot break and take it.**

**Let the devil rant and rage;**

**Death has lost its danger.**

**God protects me from his threats**

**With his grace and favour.**

**Since he honours me and loves**

**Me as he loves Jesus,**

**All the devil’s scornful taunts**

**Will not make me gloomy.**

Like a well-fortified fortress that is safe against the cannon fire of an army that besieges it, Jesus is the one safe place from Satan and all the powers of hell. Because the singer is covered with Christ’s blood, everything that belongs to his blood brother Jesus, such as his innocence, his righteousness and all his achievements, belongs to him. So, since God the Father favours him and honours him together with Jesus, death has lost its power to harm him. With all this backing he therefore has good reason to dismiss the devil and his threats.

In three new verses the singer turns away from the devil and defies his ally, the world, the world of godless humanity that contradicts his faith in Jesus and in God’s acceptance of him.

**Let the crazy world shout out:**

**‘God does not accept you.’**

**That is nothing but a lie,**

**Nothing but deception.**

**If God were displeased with me,**

**He would not have given**

**All the good things I’ve received**

**For my sheer enjoyment.**

**What in all the sky above,**

**Or below the ocean,**

**What is good that does not serve**

**Me and my existence?**

**All the stars that shine at night,**

**All the wind and water,**

**All that’s good in all the world**

**Is for my enrichment.**

**For my good the rain and dew**

**Wet the earth’s dry surface.**

**For my good the grass grows green,**

**Trees and plants all flourish.**

##### Yes, for me God’s blessing fills

**Hills and fields and forests.**

**To delight me he provides**

**This good earth to house me.**

The argument here is quite simple and yet effective. It runs from the lesser to the greater. Since God has given me so many good things in this good world for my bodily sustenance and enjoyment, God is not my enemy; he is not angry with me. Rather, he must be pleased with me and ready to give me still greater spiritual gifts.

The next three verses develop that rich theme.

**Daily God’s word brings me life**

**As I taste the teachings**

**That all Christians long to hear**

**For their sweet refreshment.**

**Thus he opens up my mind**

**With his Holy Spirit,**

**For my senses to absorb**

**All his loving kindness.**

**All that the apostles say,**

**Which confirms the prophets,**

**Is a light in a bleak place,**

**Bright with welcome radiance,**

**Driving shadows from my heart,**

**Bringing me assurance**

**With a faith that’s firmly fixed**

**By a peaceful conscience.**

**On this holy ground I build**

**All my thoughts and actions,**

**Even though the hound of hell**

**Howls and snaps against it.**

**Satan cannot ever shake**

**What God has established.**

**Everything the devil plans**

**Must collapse and vanish.**

By itself the experience of all the good things in God’s good creation is not

enough to banish depression. It is not enough just to silence the combined

message of Satan and fallen humanity. So God also gives his word and Holy

Spirit. These two work together to enlighten the mind and the heart of the singer.

Through his word God keeps on giving his Spirit, just as the sun keeps on giving

its light to those who welcome it. The Spirit enlightens the mind of the singer so

that he can recognise and enjoy God as the giver of all the good things that he

experiences with his five senses. Through the prophetic and apostolic Scriptures

the Spirit also illumes his heart, so that he has the assurance of salvation and such

a secure foundation for his faith that it not only withstands the rage of Satan, the

hound of hell, but also brings about his undoing.

After setting out these things as the foundation for his ‘Gemüthe,’ his mood, his good temper, the proper way of thinking and feeling about himself and his world, the singer tackles the practical problem of depression in its two main guises, its extreme lows and its oscillation between extreme highs and lows.

**I am God’s and he is mine;**

**Who can ever part us?**

## Even if the cross slips in

**Painfully between us,**

**Let it be because it comes**

**From my God who loves me,**

**Making, in his time, a door**

**Open up before us.**

**Children whom a father trains**

**In what’s good and wholesome,**

**Seldom grow and flourish well**

**Without firm correction.**

**So if I am God’s dear child,**

**Why should I resist him**

**Who instructs me from my sins**

**To receive his blessings?**

**God treats Christian people well**

**Even in their troubles.**

**Those who cry a while on earth**

**Will not wail forever.**

**They will take complete delight**

**In Christ’s heavenly garden**

**Which he has prepared for them**

**For their full enjoyment.**

**Though God’s children sow with tears**

**In a time of sorrow,**

**Yet at last the year brings on**

**More than they have longed for.**

**After winter comes the time**

**To bring in the harvest;**

**Then their pain and trouble bear**

**Fruit in joy and laughter.**

Here Gerhardt is not interested in arguing for the truth of St Paul’s teaching that all things work together for good for those who love God. Rather he draws on the wisdom that comes from the practice of piety, the wisdom that is taught by God’s word and his Holy Spirit in the school of life. Those who live wisely do not dwell on the misery of depression, nor do they crave a life of untrammelled happiness. They learn the lessons of life. The spiritual sting of depression has to do with the attack of Satan upon us. He exaggerates it and uses it to propagate his message. The secret of managing depression spiritually is also the secret for the full enjoyment of life. It is the secret of the cross, the holy Easter journey through death to life, through sorrow to joy, through hell to heaven. God is equally at work in times of trouble and in times of happiness. He, in fact, uses our sins and our troubles to refine us and increase our capacity for richer and fuller and deeper enjoyment, both in this life and in the life to come.

In the last verse of the song the singer actually does what he had urged himself to do in the first verse. He renounces his depression:

**So then let me take my pain,**

**My depression boldly,**

**Take and throw it all away**

**Joyfully behind me.**

**Like a candle, let me burn**

**With increased devotion,**

**Praising God for all his help,**

**For his comfort! Amen.**

Comforted and strengthened by his faith in Christ, he gets rid of his sadness and pain, as if it now no longer burdened him, as if it had nothing to do with him. In a bold act of will he picks it up and throws it far behind him. He does not hold on to it, nor does he pretend that it does not bother him. He sings it away. Yet he does not just sing it away. By singing it away, he sings the devil away as well.[[47]](#footnote-47)

* 1. **The Singing Heart**

In Colossians 3:16 Saint Paul urges his hearers to let the word of Christ dwell richly among them and in them, so that it may bring God’s grace into their hearts and produce a heartfelt song of thanksgiving and praise to God the Father. Gerhardt and his contemporaries therefore rightly concluded that the practice of piety included the song of the heart. They maintained that ‘Kirchengesang,’singing the psalms of the Old Testament and the hymns of the church, was meant to produce ‘Seelengesang,’the song of the soul, ‘spiritual songs.’ Gerhardt is a great teacher of Lutheran spirituality because he composed devotional songs that were both hymns of the church and songs of the heart.

Gerhardt’s songs teach our hearts to sing at all times and in all places. His songs sing the word of Christ and the Holy Spirit into our hearts, so that they set our hearts singing. Whether we are awake or asleep, they sing the song of Jesus. Whether we lament or rejoice, they keep on singing about the grace of God the Father. They sing in summer and in winter, in prosperity and adversity, in our highs and in our lows, in health and in sickness, in life and in death. Here on earth they begin to sing the song that never ends. And as they sing, they sing the devil away, for he has no hold on the heart that is devoted to Jesus.

1. \* Presented at the Paul Gerhardt Symposium, hosted by Concordia Lutheran Theological Seminary, St. Catharines, Ontario, 8 May, 2007.

   See Christian Bunners, *Paul Gerhardt: Weg-Werk-Wirkung* (Göttingen: Vandenhoeck & Ruprecht, 2007), 184 [↑](#footnote-ref-1)
2. Frank Pauli, *Im Himmel ist ein schönes Haus: Skizzen zu Paul Gerhardt,* (Berlin: Wichern Verlag, 2006). [↑](#footnote-ref-2)
3. See Pauli, 117f. [↑](#footnote-ref-3)
4. See EA 34, 283-393. [↑](#footnote-ref-4)
5. See my analysis of this in “*Oratio, Meditatio, Tentatio:* What Makes a Theologian?” *Concordia Theological Quarterly* 66.3 (2002): 255-67. [↑](#footnote-ref-5)
6. EA 287. [↑](#footnote-ref-6)
7. *Seelenfeind,* ECS 4, PW 8, v.4. [↑](#footnote-ref-7)
8. ECS 34, PW 34, v.2. [↑](#footnote-ref-8)
9. ECS 31, PW 31, v.3. [↑](#footnote-ref-9)
10. ECS 4, PW 8, v.4. [↑](#footnote-ref-10)
11. ECS 81, PW 61, v.3. [↑](#footnote-ref-11)
12. ECS 25, PW 23, v.5. [↑](#footnote-ref-12)
13. ECS 2, PW 2, vv.2-3; ECS 8, PW 6, v.5; ECS 25, PW 23, vv.12-14. [↑](#footnote-ref-13)
14. ECS 35, PW 99, vv.2-5. [↑](#footnote-ref-14)
15. ECS 34, PW 34, v.2. [↑](#footnote-ref-15)
16. ECS 82, PW 63, v.11; ECS 83, PW 64, v.6. [↑](#footnote-ref-16)
17. ECS 4, PW 8, v.4. [↑](#footnote-ref-17)
18. ECS 37, PW 98, v.5. [↑](#footnote-ref-18)
19. ECS 2, PW 2, v. 3. This is my own translation. The German text is:

    **Dazu, kommt des Teufels Lügen,**

    **Der mir all Gnad absagt,**

    **Als müsst ich nun ewig liegen**

    **In der Höllen, die ihn plagt;**

    **Ja auch, was noch ärger ist,**

    **So zermartert und zerfrisst**

    **Mich mein eigenes Gewissen**

    **Mit vergift’ten Schlangenbissen.** [↑](#footnote-ref-19)
20. ECS 5, PW 5, v.10. [↑](#footnote-ref-20)
21. ECS 26, PW 27, v.3. [↑](#footnote-ref-21)
22. ECS 82, PW 63, v.11. [↑](#footnote-ref-22)
23. ECS 26, PW 27, v.2. [↑](#footnote-ref-23)
24. ECS 4, PW 8, vv.4-5; ECS 43, PW 106, v.15. [↑](#footnote-ref-24)
25. ECS 28, PW 28, vv.6-7. [↑](#footnote-ref-25)
26. ECS 4, PW 8, vv.5-6. [↑](#footnote-ref-26)
27. ECS 8, PW 6, v.2. [↑](#footnote-ref-27)
28. ECS 4, PW 8, v.6; ECS 8, PW 6, v.5. [↑](#footnote-ref-28)
29. ECS 26, PW 27, v.3. [↑](#footnote-ref-29)
30. ECS 26, PW 27, v.7. [↑](#footnote-ref-30)
31. ECS 4, PW 8, vv.3-5. [↑](#footnote-ref-31)
32. ECS 33, PW 33, vv.4-7. [↑](#footnote-ref-32)
33. ECS 29, PW 32, v.15; ECS 81, PW 61, v.12. [↑](#footnote-ref-33)
34. ECS 91, PW 59, v.8. [↑](#footnote-ref-34)
35. ECS 28, PW 28, vv.4-6. [↑](#footnote-ref-35)
36. ECS 31, PW 31, v.7. [↑](#footnote-ref-36)
37. ECS 31, PW 31, v.8. [↑](#footnote-ref-37)
38. ECS 29, PW 32, v.14. [↑](#footnote-ref-38)
39. ECS 29, PW 32, v.15. [↑](#footnote-ref-39)
40. ECS 2, PW, 2, v.10. [↑](#footnote-ref-40)
41. ECS 38, PW 102, vv.8-9.; ECS 39, PW 101, v.5. [↑](#footnote-ref-41)
42. ECS 56, PW 49, v.4; ECS 35, PW 99, vv.2-5; ECS 36, PW 100, v.5; ECS 39, PW 101, v.5; ECS 38, PW 102, vv.8-9. [↑](#footnote-ref-42)
43. ECS 38, PW 102, v.8. See LSB 880, v.4:

    **Lord Jesus, since you love me,**

    **Now spread your wings above me,**

    **And shield me from alarm.**

    **Though Satan would devour me,**

    **Let angel guards sing o’er me:**

    **This child of God shall meet no harm.** [↑](#footnote-ref-43)
44. ECS 2, PW 2, v.10; ECS 99, PW 81, v.8; ECS 43, PW 106, vv.1-11, 15. [↑](#footnote-ref-44)
45. ECS 81, PW 61. [↑](#footnote-ref-45)
46. This is one of Gerhardt’s favourite images (eg. ECS 1, PW 3, v.10; ECS 29, PW 32, v. 6). It comes from the Song of Songs 2:4. [↑](#footnote-ref-46)
47. See ECS 137, v.1. There Gerhardt claims that whenever David became distempered and despondent from the attack of the Enemy on his heart, he routed the Enemy by singing a song of praise to God. [↑](#footnote-ref-47)