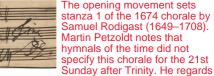
Introduction & updates at melvinunger.com.

NBA I/25; BC A153 21. S. after Trinity (BWV 109, 38, 98, 188)
*Ephesians. 6:10–17 (The armor of the Christian) *John 4:46-54 (Christ heals the son of a royal official) Librettist: Probably Christoph Birkmann (see note). FP: 11 October 1726 (Leipzig: St. Nicholas). This cantata

belongs to Bach's third cantata cycle in Leipzig (see notes).

The cantata is in chiastic form. Bach often used chiastic (x-shaped/symmetrical) forms, in which center movements (where the mirror image begins) provide the crux of the matter. There antithetical elements meet or are paradoxically inverted (formal inversion reflects an aspect of reversal or turning in the text). The intentional absence of a closing chorale is confirmed by Bach's markings at the end of the score and most of the performing parts. The opening movement sets

J.S. Bach antata No. 98



Regarding Bach's discouragement after 1725, see third note. (5.Dtt-aebeiliate **Sabbaths**-Geiftlichen Cantaten Bobe Seft-Wonn Sener-Sage Christoph Burdmann

Instrumentation: Oboe I, II **Taille** VIn I, II Vla **SATB** Continuo

The cantata's symmetrical structure is reinforced in that the opening and closing movements are both chorale based, both recitatives are

secco, and both arias have single obbligato instruments 1. Coro (Vers 1) (Chorale) (See also 99/1, 100/1, 144/3.)
God's sovereign will trusted & accepted (98/1)

Was Gott tut, das ist wohlgetan || this setting of the chorale as Bach's most intimate, showing especially strong connection to the final line "Drum laß ich ihn nur walten" ("Therefore I will just allow him to rule")—a strong expression of faith reminiscent of the centurion in the Gospel reading. Accordingly, Bach's setting emphasizes the final line (see below). See "Bach Kommentar" 1:602-603.



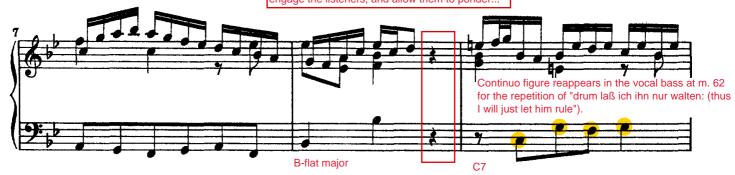
Regarding this cantata, Karin Wollschäger writes, "Out of the gosepl reading...in which Jesus heals a nobleman's son, [the librettist] crystallized the subjects despair, trust, and answered prayers, and puts these into the mouth of a subjective 'self." See Johann Sebastian Bach. The Sacred Vocal Music Complete Edition. Cantatas (Stuttgart: Carus Verlag, 2017), vol. 9, p. 170 (translated by David Kosviner)

B dim.7

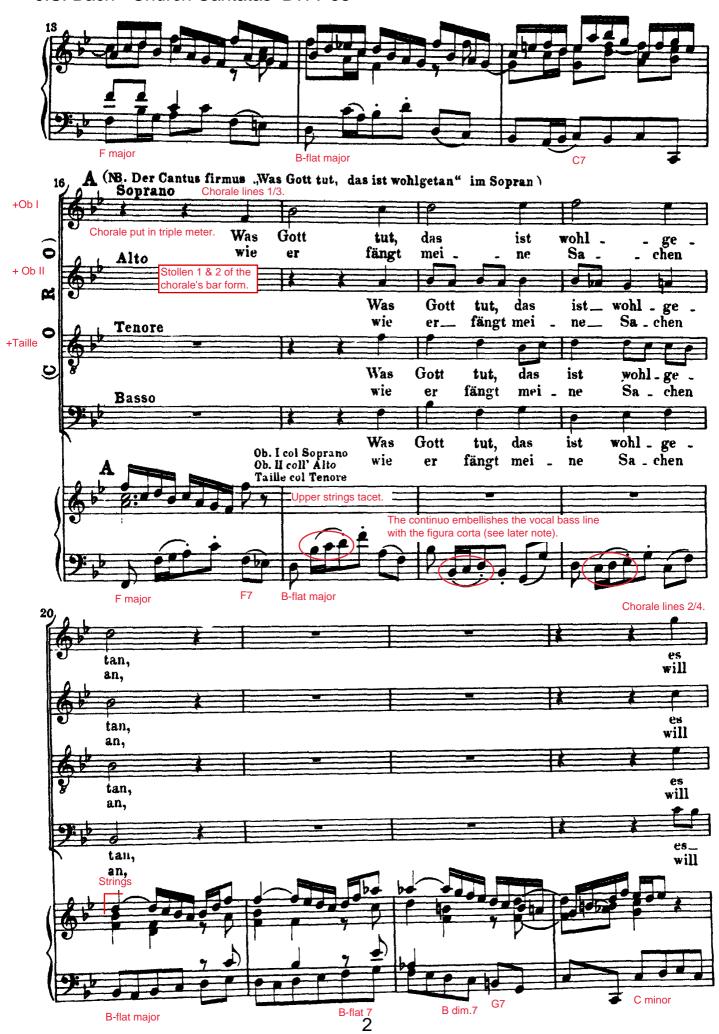
C minor

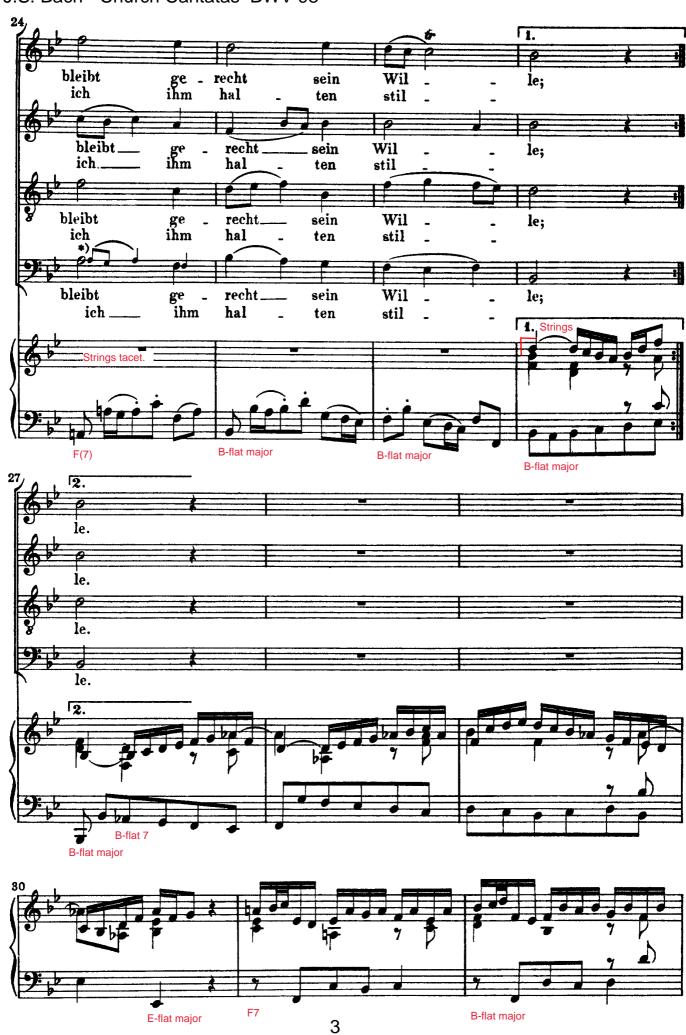


Pauses function rhetorically to emphasize a point, engage the listeners, and allow them to ponder.







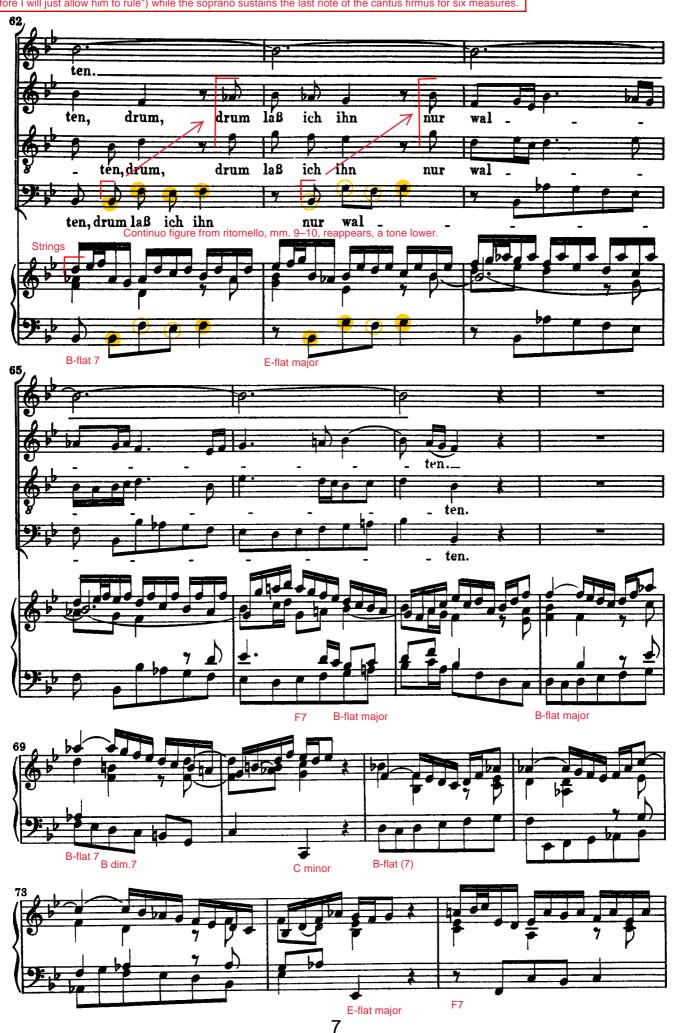


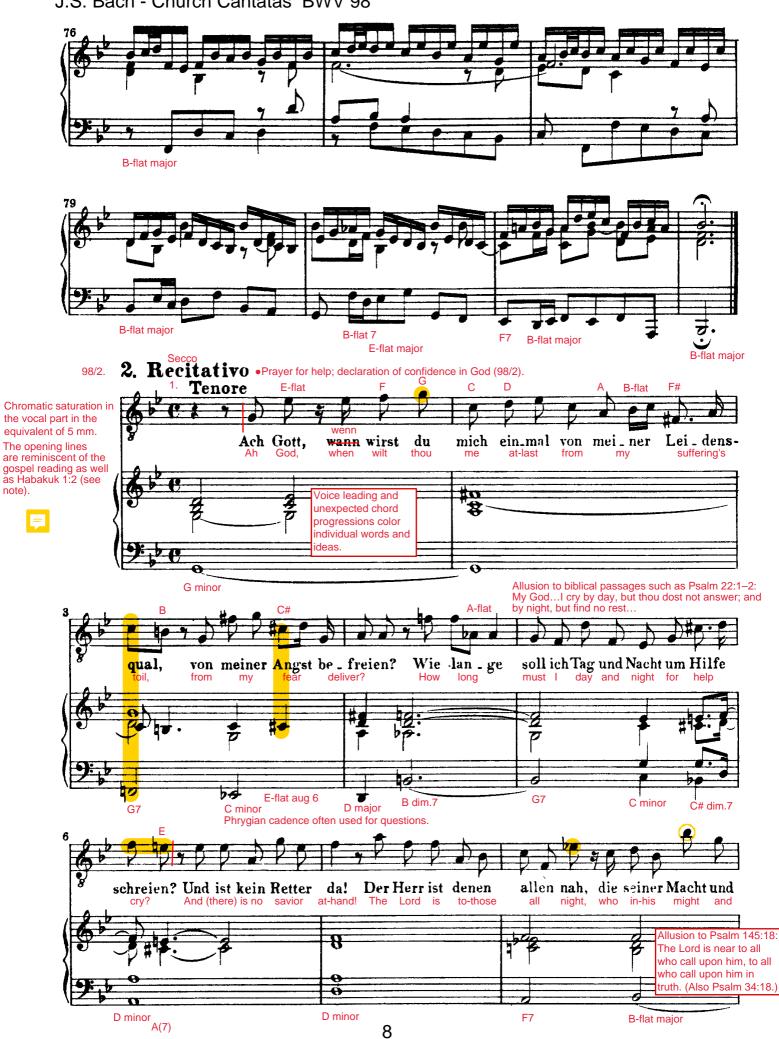






Bach emphasizes the last line with animated, imitative counterpoint in the lower voices, repeating the words ("therefore I will just allow him to rule") while the soprano sustains the last note of the cantus firmus for six measures.







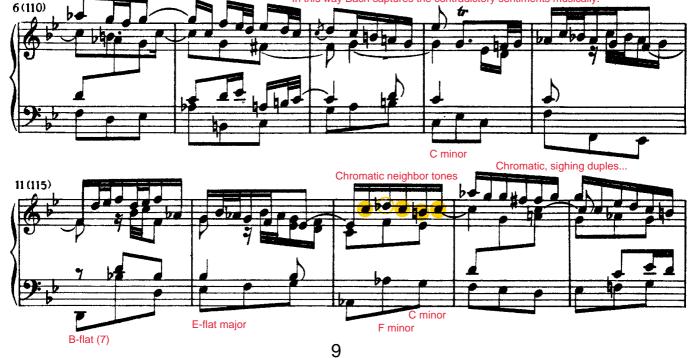
This is the central (pivot) movement in the cantata's chiastic form, where antithetical elements meet or are paradoxically inverted (formal inversion reflects an aspect of reversal or turning in the text). Here the poet insists that weeping will turn to consolation..





Dance-like, yet displacement of accents (both musical and textual), chromatic inflections, and modulatory sequences create a sense of melancholy and yearning.

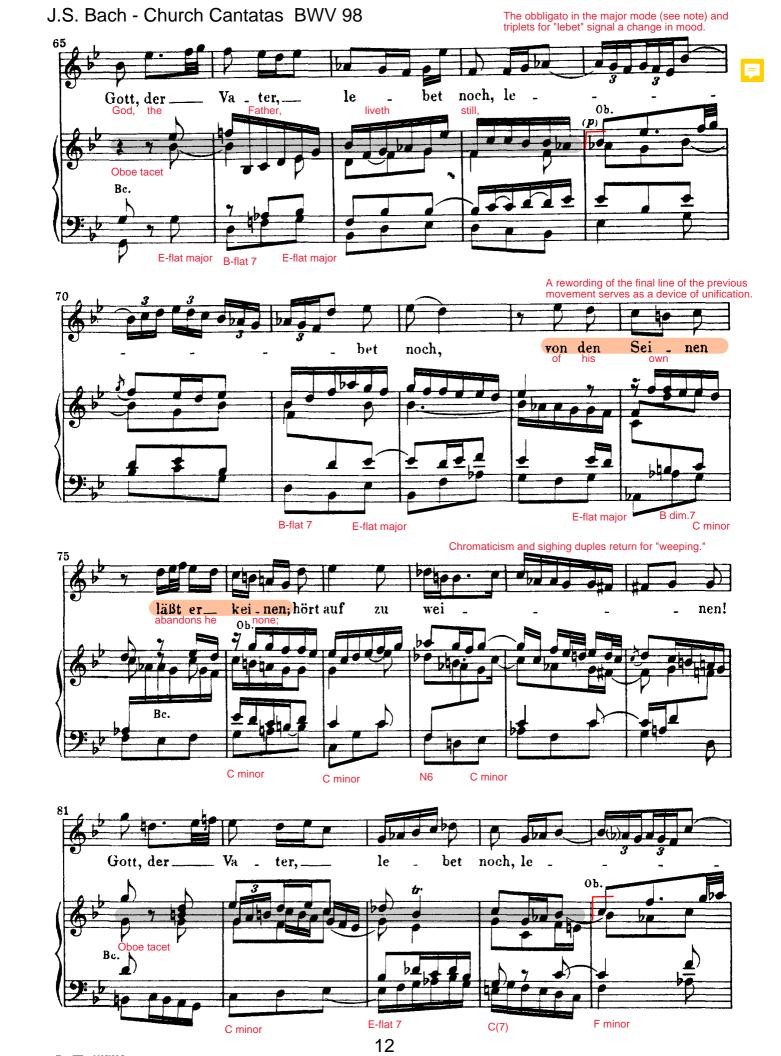
In this way Bach captures the contradictory sentiments musically.





Text painting: Suspensions and stretching melisma for "carry my heavy yoke."







13

A major

D minor

C# dim.7

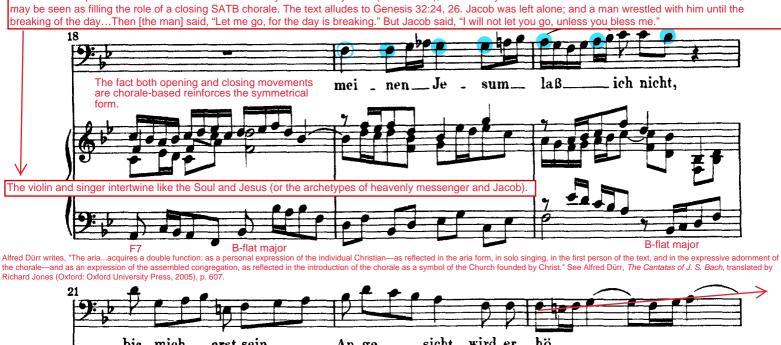
D minor

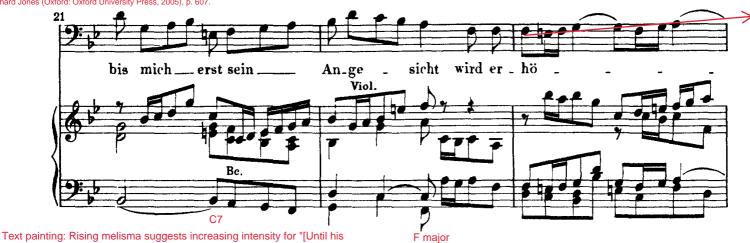
TT

D minor

The last line quotes the opening words of a chorale by Paul Eber (1511–1569), then apparently alludes to Lamentations 3:41. Let us lift up our hearts and hands to God in heaven.

The aria motto quotes the first line of the 1658 chorale by Christian Keymann (1607–1662), with tune by Andreas Hammerschmidt embellished. As a result, the aria may be seen as filling the role of a closing SATB chorale. The text alludes to Genesis 32:24, 26. Jacob was left alone; and a man wrestled with him until the breaking of the day...Then [the man] said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me.











17



18



