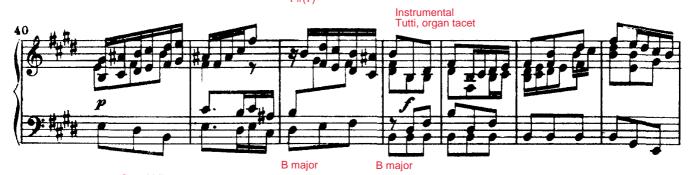
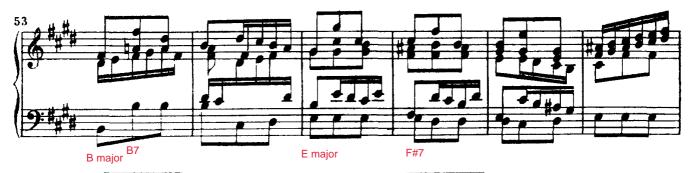


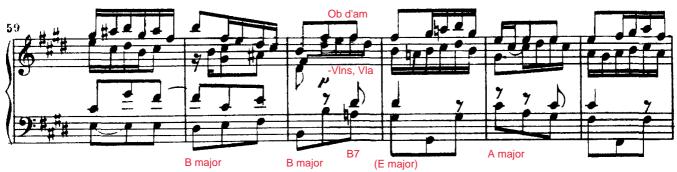
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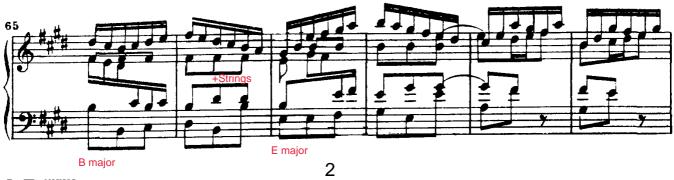




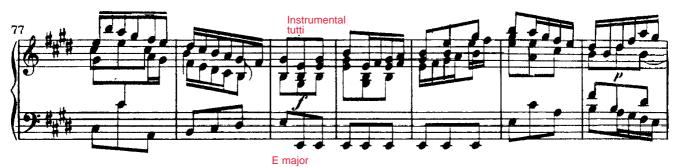


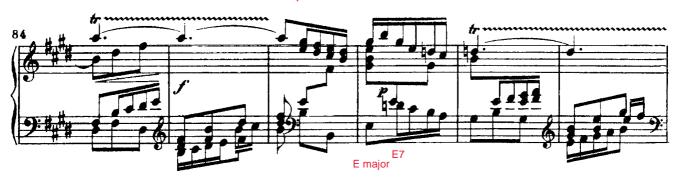




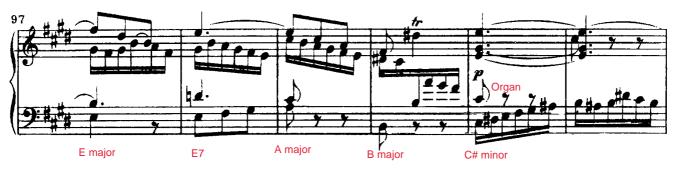








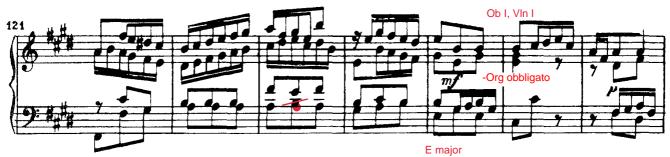


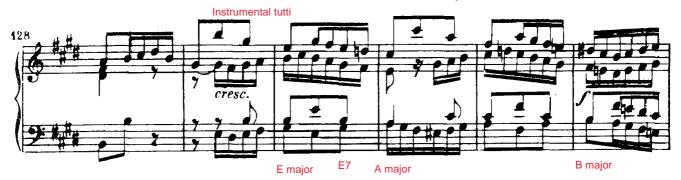


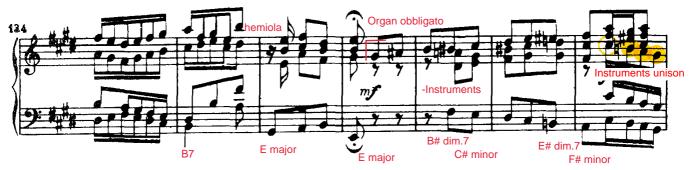






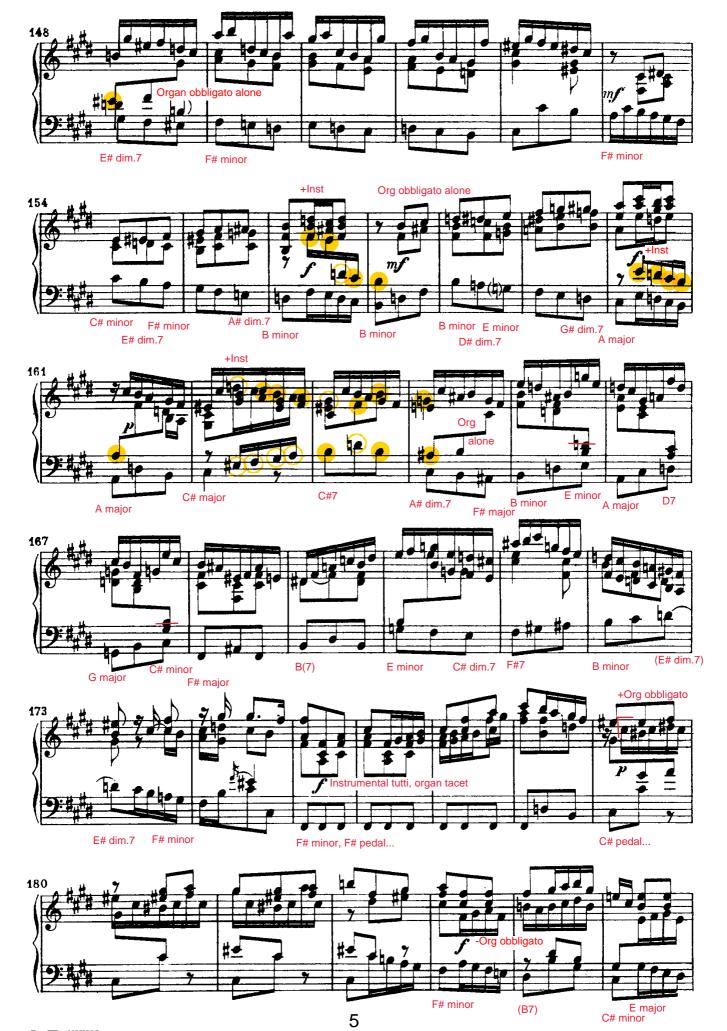






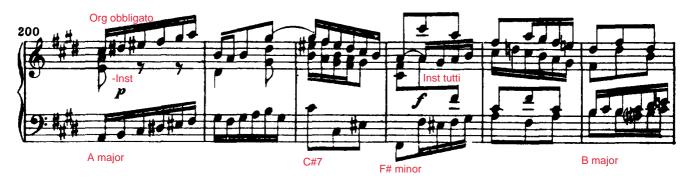


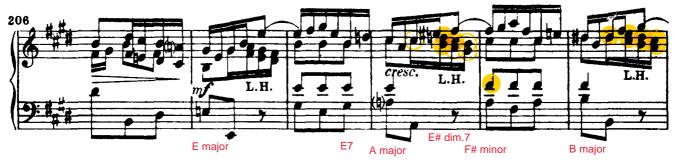


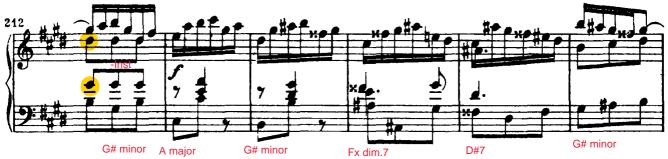








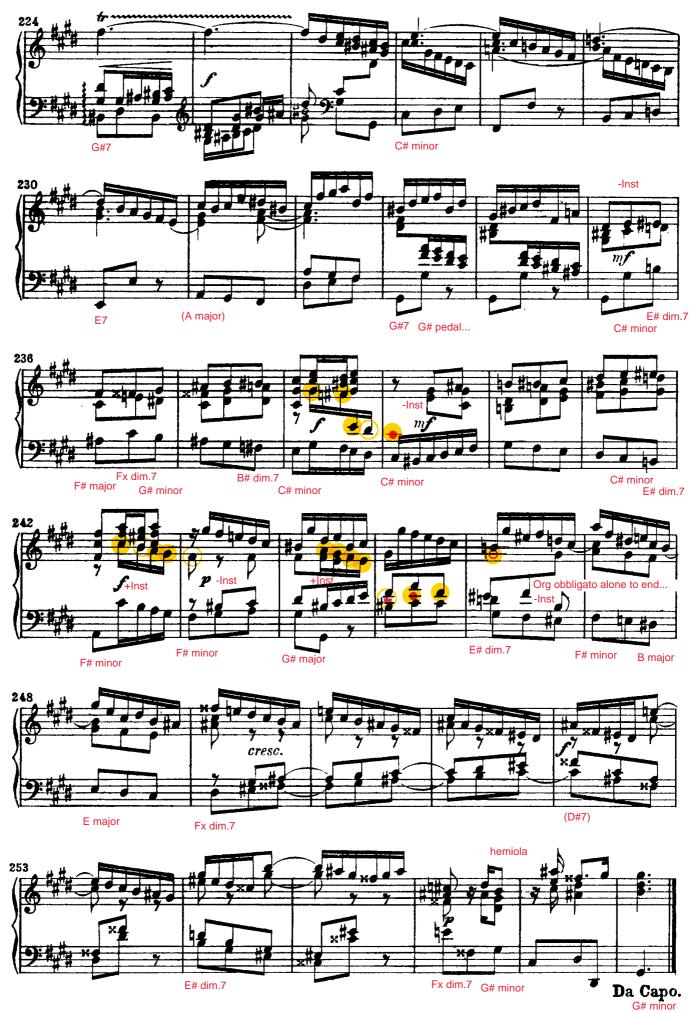






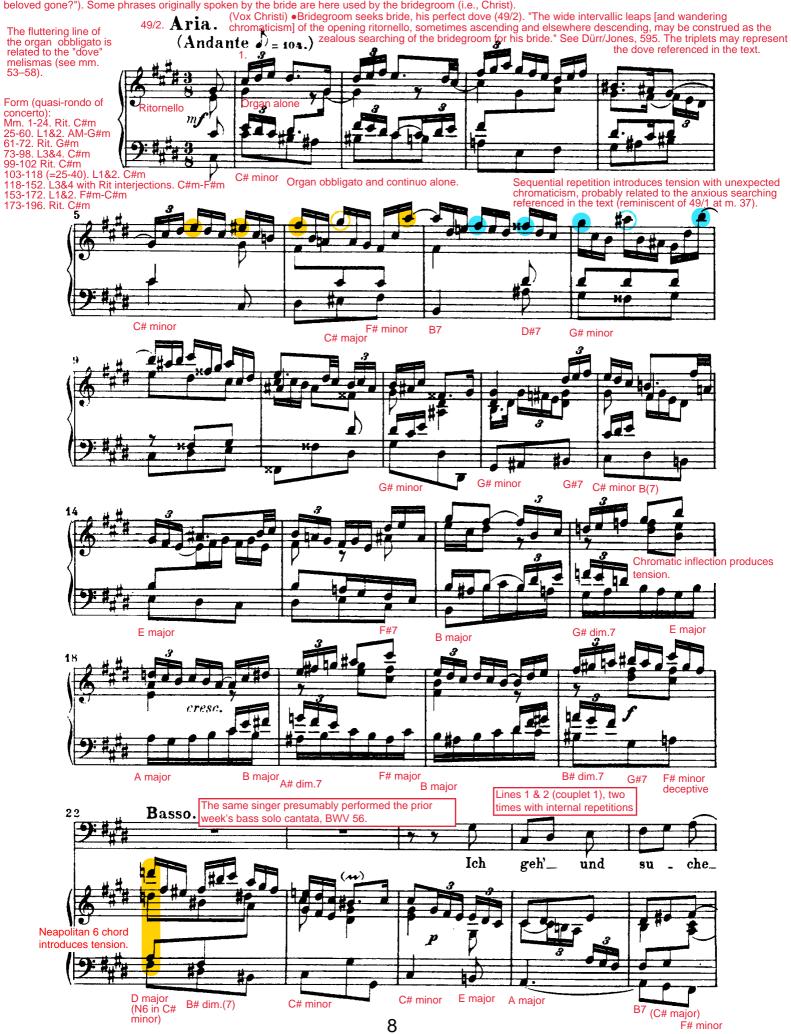
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The text alludes to passages from the Song of Solomon such as 2:14, 5:2, 6:9 (dove), 3:1–3 ("I sought..."), 5:6 ("I opened to my beloved"), 6:1 ("Whither has your beloved gone?"). Some phrases originally spoken by the bride are here used by the bridegroom (i.e., Christ).



Dove imagery is from Song of Solomon 2:14, 5:2, 6:9.

Chromatic harmonies/voice leading depict the longing referenced in the text; wandering harmonies (and perhaps the leaps) depict the searching referenced in the text.



For a discussion of the theological context of the dove imagery in the Song of Solomon by theologian Johann Olearius (1611–1684), whose commentary was in J. S. Bach's personal library, see Martin Petzoldt *Bach-Kommentar* 1:582–83.



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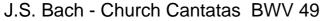
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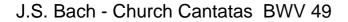






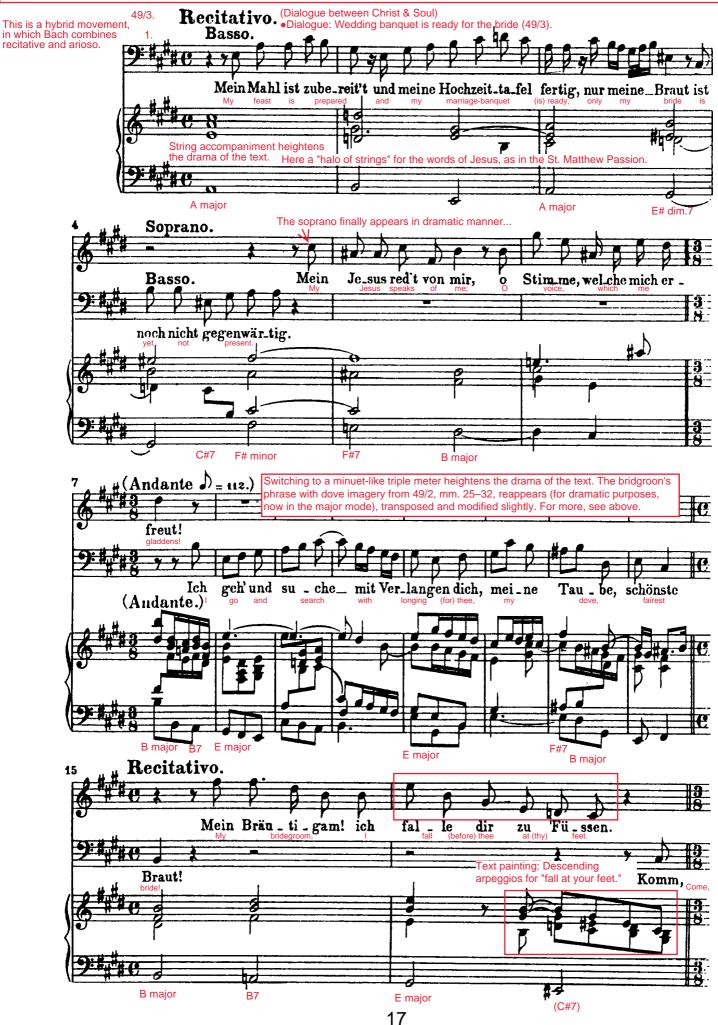








The text alludes to Jesus' parable in the day's Gospel reading: A king sends invitations to a wedding feast for his son but the guests are unworthy; many decline; one appears without a wedding garment. In this hybrid movement, the bridegroom woos the bride, who responds affirmatively and accepts the wedding garment.

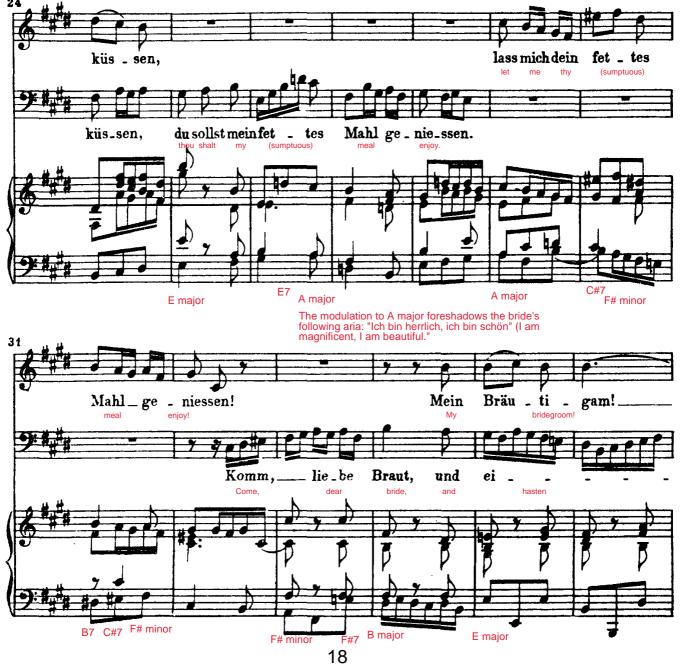


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Depending on the tempo, the dialogue between Jesus and the soul is in minuet or passepied style. See Meredith Little and Natalie Jenne, Dance and the Music of J. S. Bach, expanded ed. (Bloomington: Indiana University Press, 2001), p. 230.



Allusion to biblical passages such as Isaiah 25:6: "On this mountain the Lord of hosts will make for all peoples a feast of fat things (Luther 1545: ein fettes Mahl), a feast of wine on the lees...." Revelation 19:7–8: "Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure"—for the fine linen is the righteous deeds of the saints."



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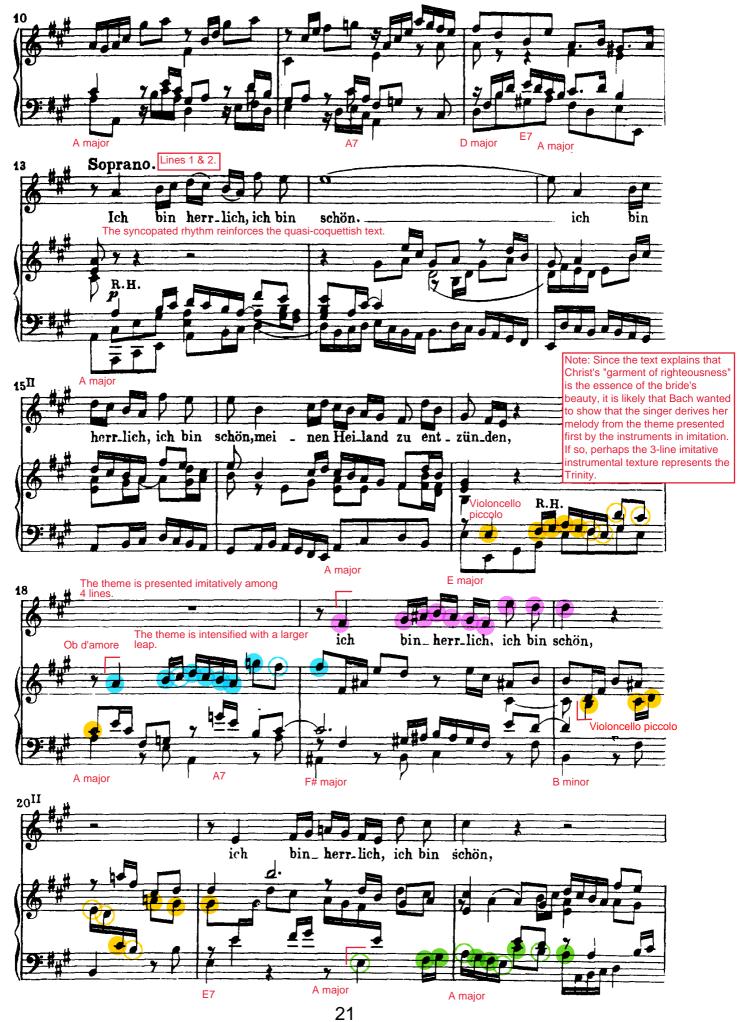




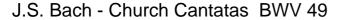


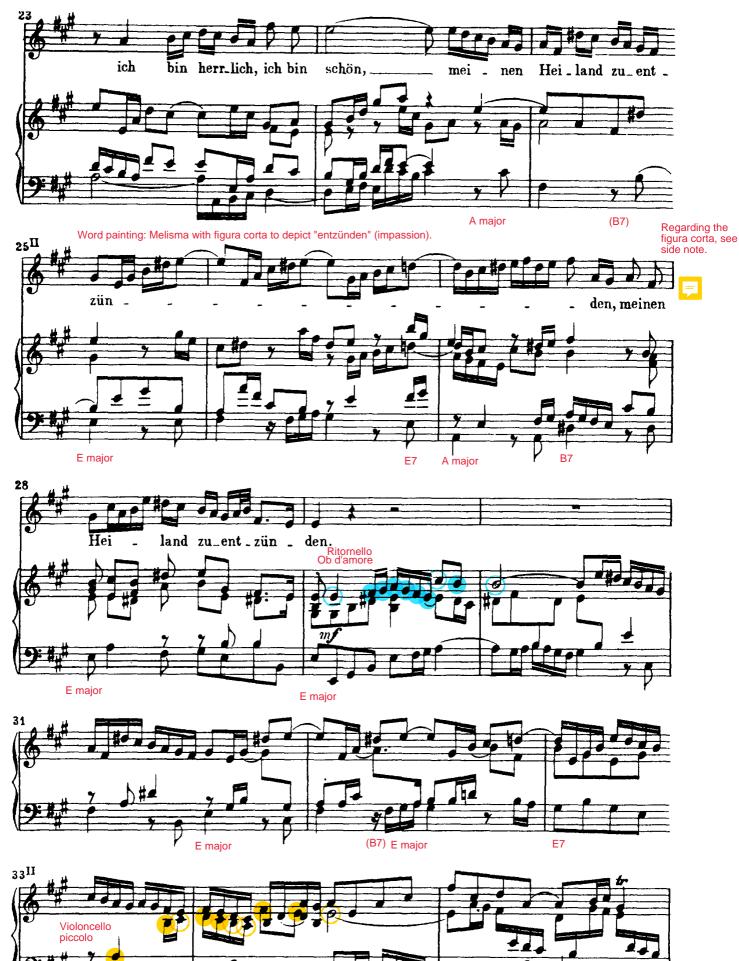


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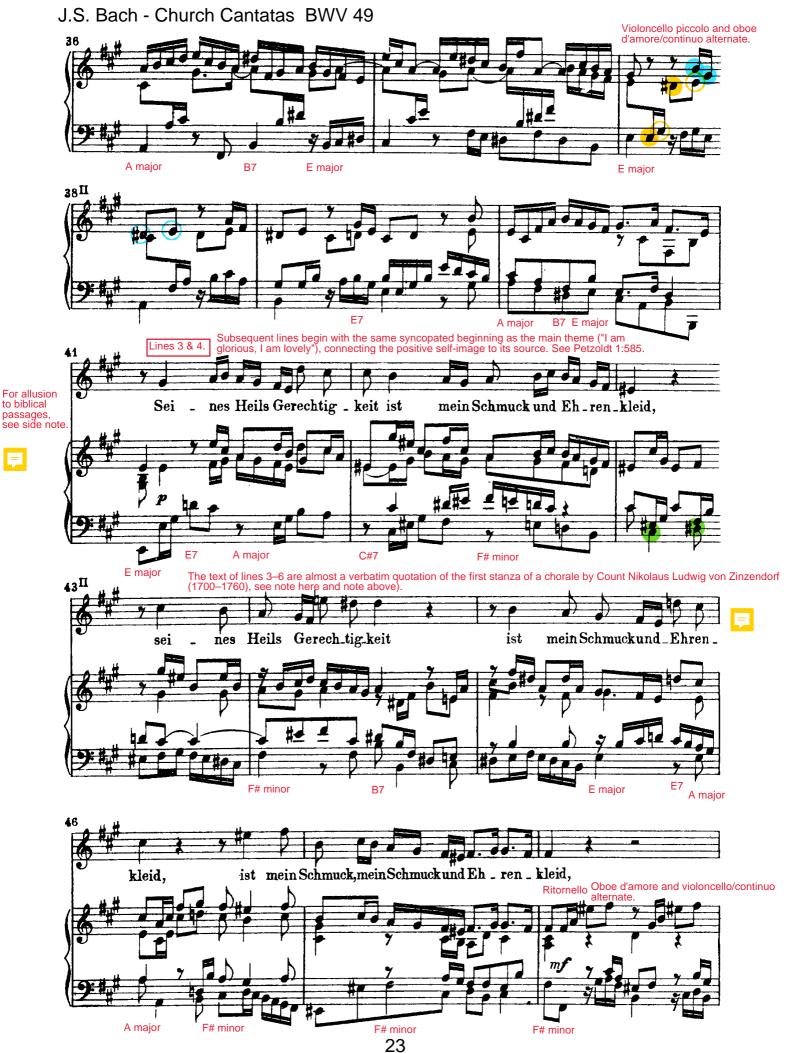


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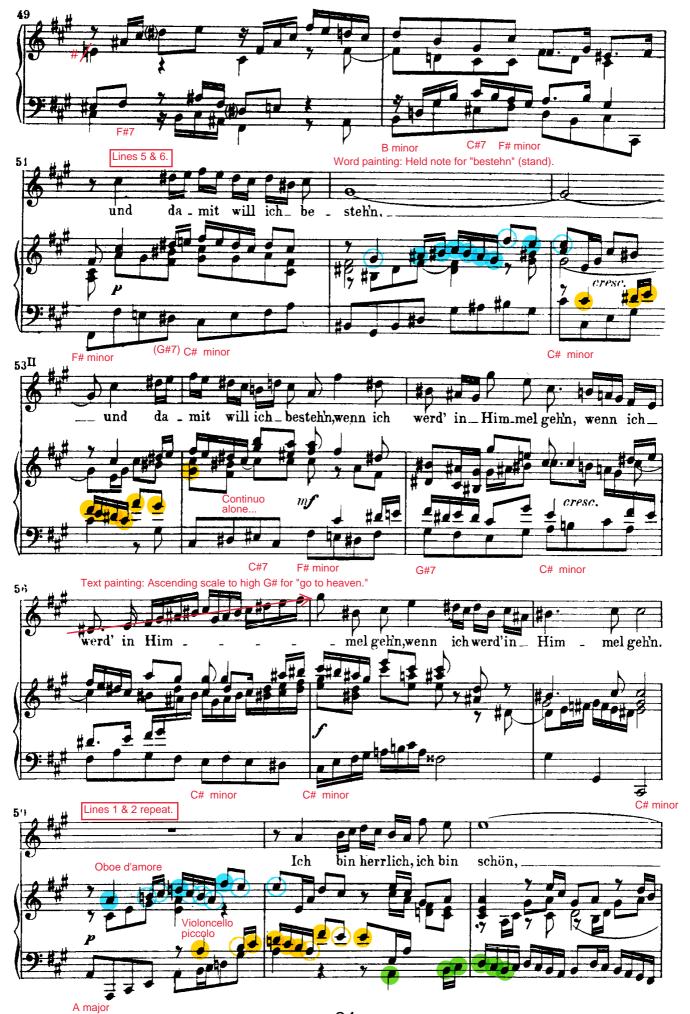


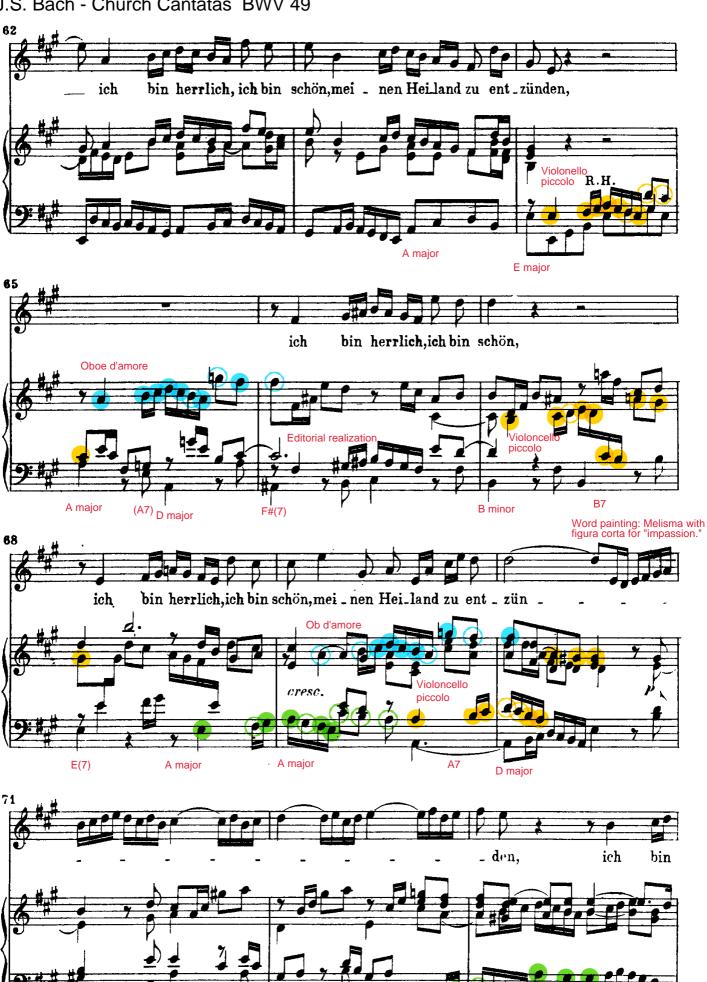
A major



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J.S. Bach - Church Cantatas BWV 49





E7 A major

25

A7

D major

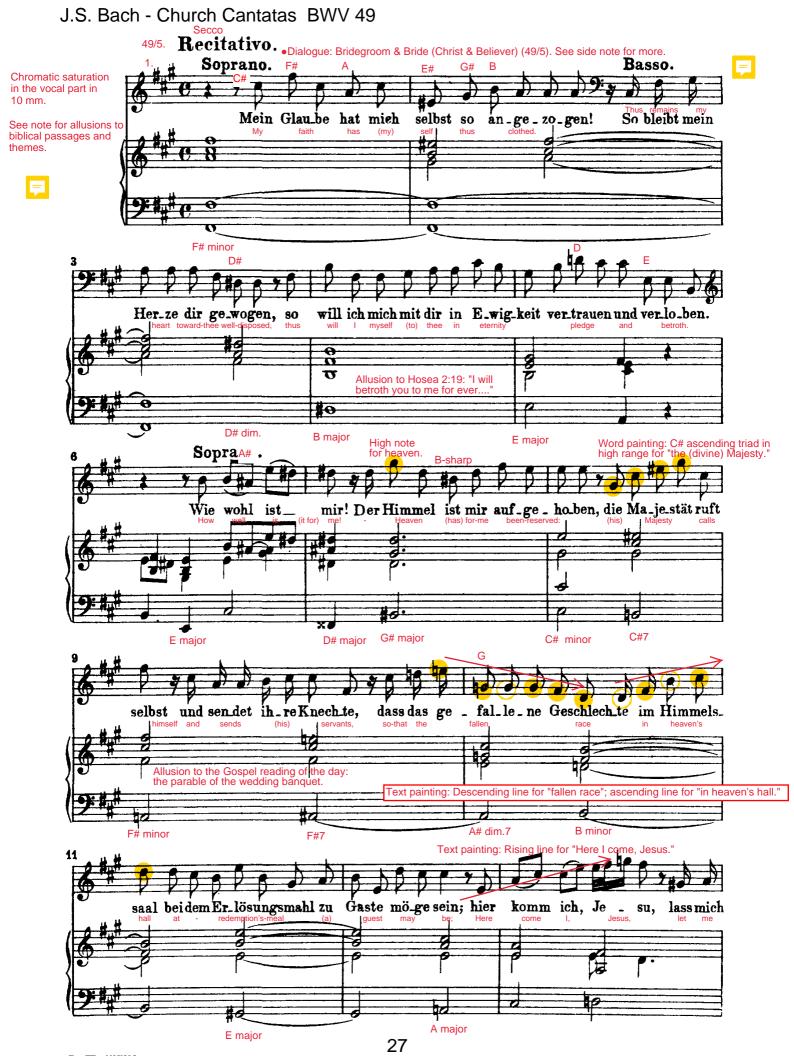
E7

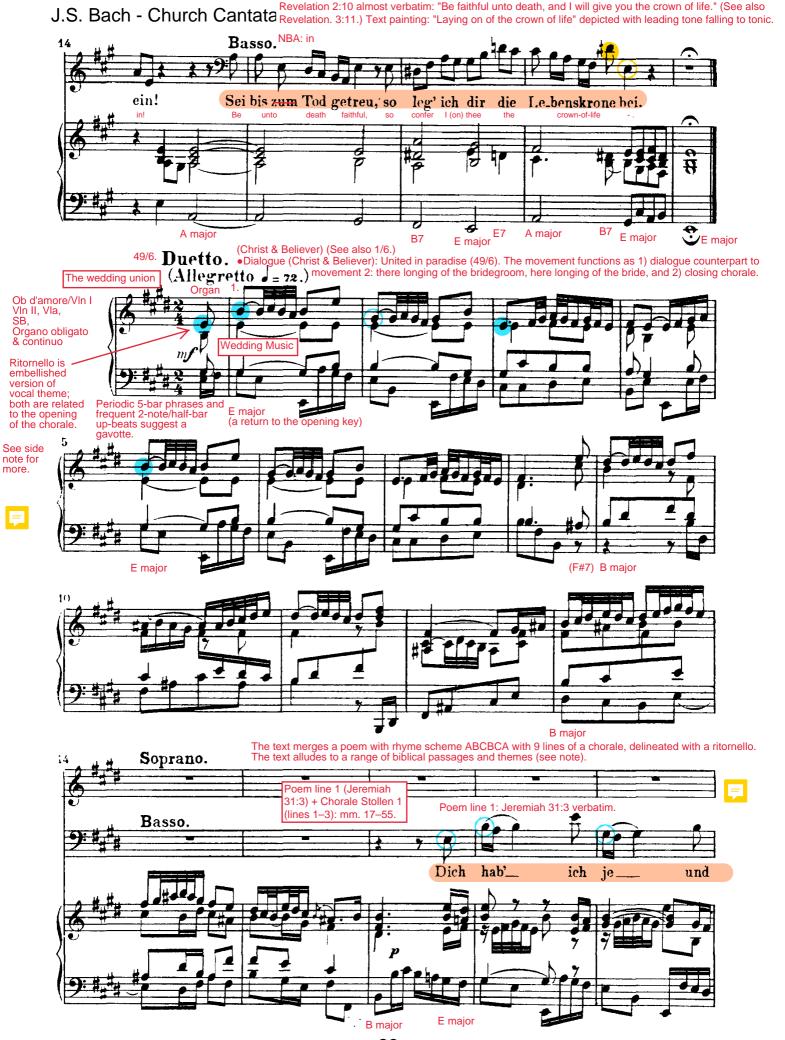
A major



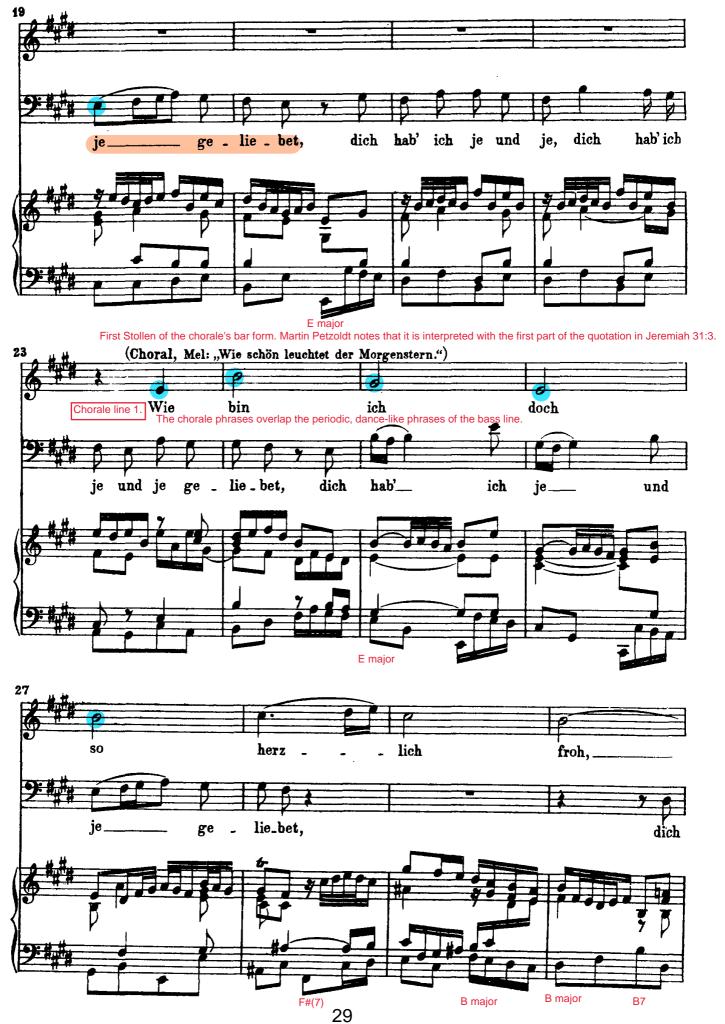
A7 D major E7 A major A major

26



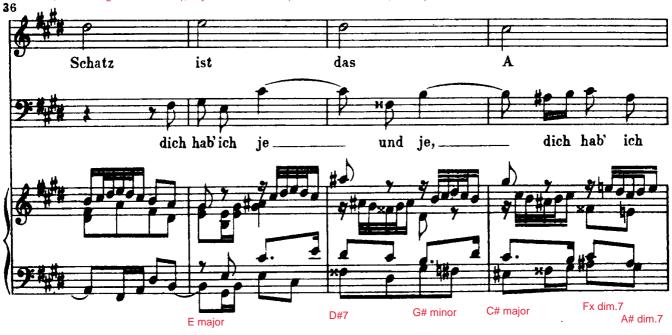


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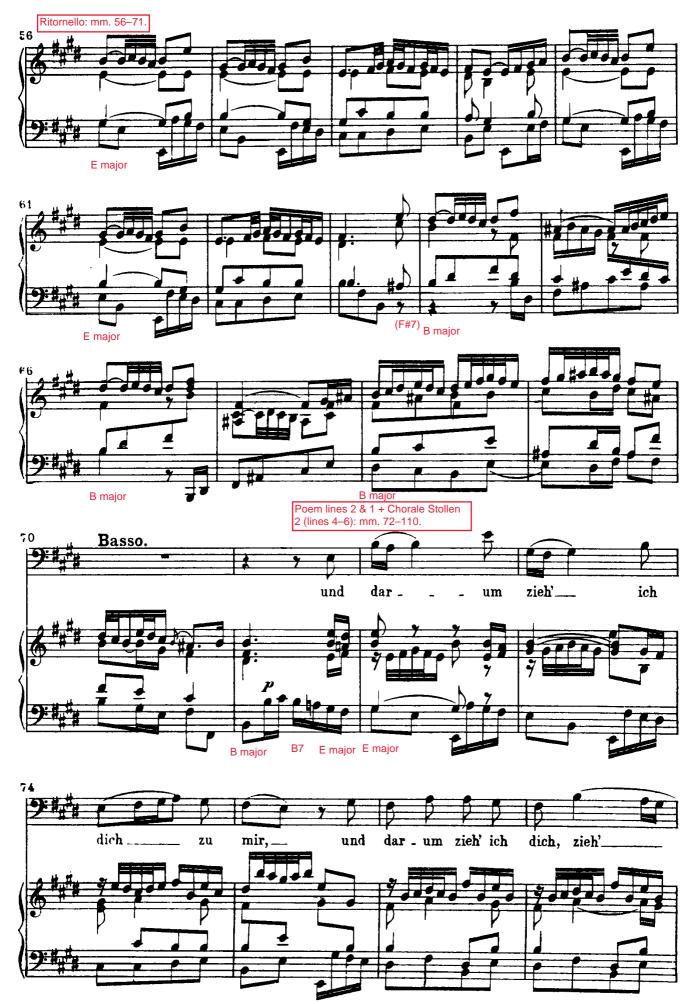


Allusion to such biblical passages as Song of Solomon 6:3: "I am my beloved's and my beloved is mine." Revelation 1:8: "I am the Alpha and the Omega" (Luther 1545: das A und das O, der Anfang und das Ende), says the Lord God." (Also Revelation 21:6, 22:18.)









Second Stollen of the chorale's bar form. Martin Petzoldt notes that it is interpreted with the second part of the quotation in Jeremiah 31:3: "Therefore I have drawn you to me out of sheer kindness" (Luther 1545: "darum habe ich dich zu mir gezogen aus lauter Güte").





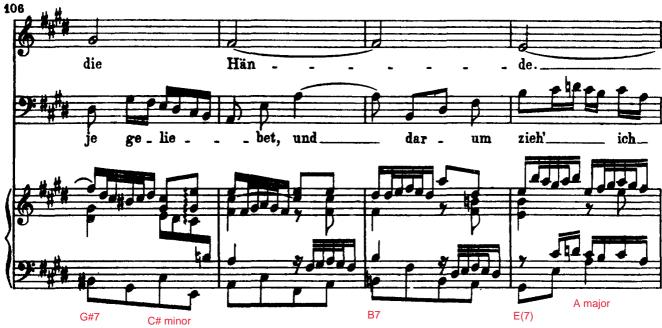
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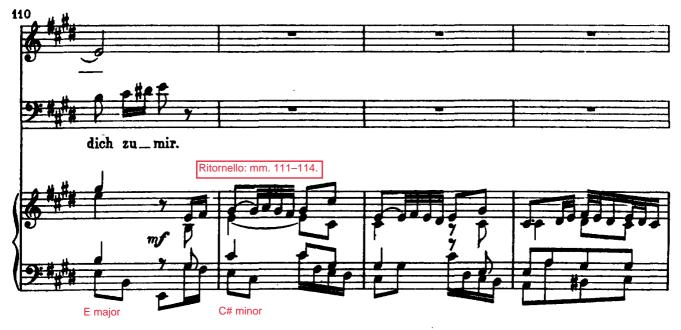
E major

Cumum 110. 17



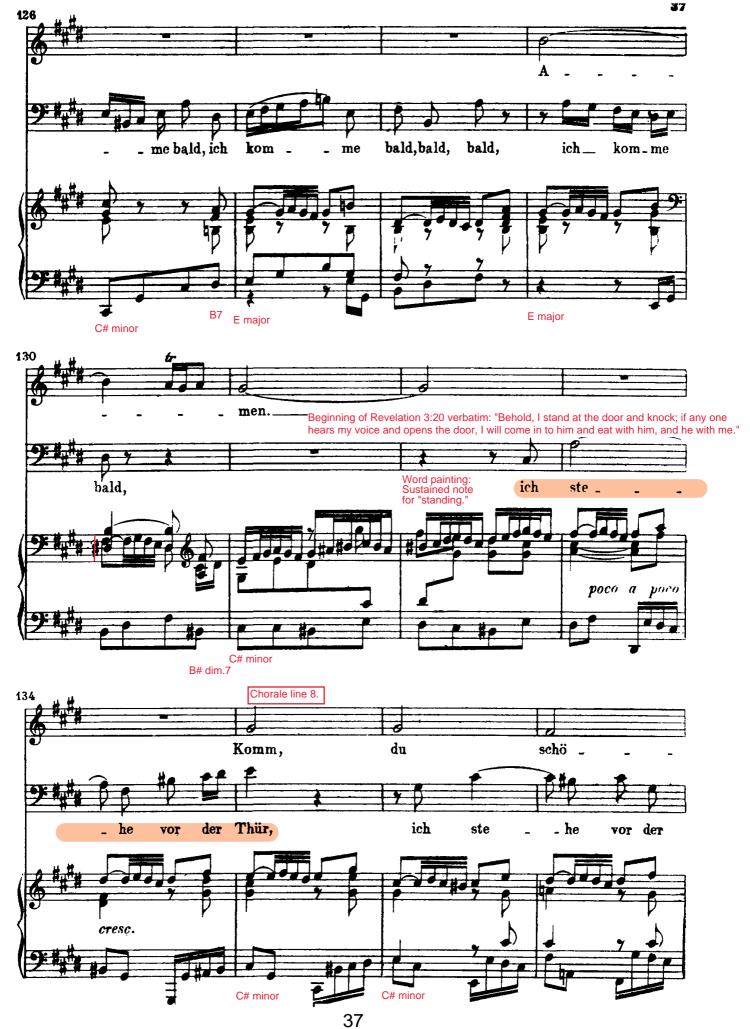






Abgesang of the chorale's bar form. Correspondences between the two texts are carefully planned.





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Aufenthalt=abode. The reference is to the indwelling of Christ as promised by Jesus in John 14: 23: "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."



