

BWV 56 “Ich will den Xstab gerne tragen”



An Attempt to Trace the Symbols and Other Poetic Expressions in the Libretto Back to Their Original Sources¹

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It should come as no surprise to anyone that, in the first half of the 18th century, portions of a sacred cantata's text can be taken directly or even indirectly from the Bible. What is unusual about text of BWV 56 is the sheer density of references which is complemented by the powerful intensity and beauty of Bach's music. Over time the poetic images already indicated in the Bible appear to undergo further transformation, fostered by Luther's excellent Bible translation into German and eloquently expanded by subsequent commentators and preachers. The unknown librettist for BWV 56 most certainly must have been aware of the traditionally employed images while at the same time remaining theologically astute in their application. What appears at first to be a somewhat clumsy conflation of different metaphors or symbols can prove upon closer examination to be a serious theological form of *double entendre* or pun where the listener or reader is asked to consider the matter at hand on more than one level. This is certainly the case with the keyword: *Kreuzstab* = cross-staff. Bach definitely identified with this text on a number of different levels in the same way he would deliberately use 'X' to represent 'cross' or 'Christ': Xstab = *Kreuzstab* or Xsti = *Christi* [where X = *chi*, a Greek letter but also the initial consonant sound in 'Christ'] or when the sharp sign # called *Kreuz* in German relates to its other meaning

¹ Much, but not all, of the material presented here is based upon the following invaluable resource without which I would still not have found the appropriate way to approach this subject properly: Petzoldt, Martin „Ich will den Kreuzstab gerne tragen”, BWV 56 pp. 551-559; under the chapter heading: „19. Sonntag nach Trinitatis“ contained in volume 1: *Die Geistlichen Kantaten des 1. bis 17. Trinitatis-Sonntages* from the series: *Bach-Kommentar: Theologisch-Musikwissenschaftliche Kommentierung der Geistlichen Vokalwerke Johann Sebastian Bachs* as volume 14.1 of *Schriftenreihe der Internationalen Bachakademie Stuttgart*; ed. Norbert Bolin, published by Internationale Bachakademie in Stuttgart and Bärenreiter in Kassel, Basel, London, New York, and Prague, 2004.

Kreuz = cross in the text being sung.² As the performer sings or plays a note with a sharp before it, he or she is simultaneously ‘raising the cross’, that is, raising the note to a higher one on the chromatic scale while at the same time considering Christ’s cross or the cross that anyone has to bear through life. The Christian images associated with the symbol of the cross-staff are numerous: 1. the sign of the cross made over the infant, the water used during baptism as well as the Gospels serve as a shield against harm [Luther]; 2. learning ‘to bear the cross gladly’ [BWV 56: “Ich will den Xstab gerne tragen”] throughout one’s own life like Jesus did in his short life;³ 3. using the cross-staff to conquer insurmountable difficulties as Moses did in parting the Red Sea to move on a journey through a new life [the Moses-Jesus connection will be treated below] etc.

Proceeding chronologically, as Petzoldt did in his article, this investigation of not only the key term *Kreuzstab* but also of similar concepts in the libretto, will be organized as follows:

1. The cantata text will be analyzed for its biblical ‘cross’-references similar to the procedure followed for many centuries where glosses appeared in the margins of bibles to point out numerous connections between various passages in the Bible. For those readers not familiar with reading the German original text for BWV 56, I suggest having on hand a good modern English translation such as the one contained in Alfred Dürr’s book⁴ on the cantatas [side-by-side] or Francis Browne’s [interlinear] translation found at:

<http://www.bach-cantatas.com/Texts/BWV56-Eng3.htm>

The relevant biblical citations will generally be offered in two standard versions in English and in German [King James 1611 and an updated translation of the same; Luther’s 1545 original and a modern update of the same].

² Consider the note in m18 of the 1st aria of BWV 56 when in his first entry the bass sings ‘Kreuz’: it is a C#! Vide supra.

³ *Bach-Dokumente I*, (Bärenreiter, 1963), item 42, p. 107: in a letter to Johann Friedrich Klemm in Sangerhausen, J. S. Bach writes from Leipzig on May 24, 1738: “...so muß [ich] mein Creütz in Gedult tragen” [“...and so [I] must carry my cross patiently”].

⁴ Dürr, Alfred: *The Cantatas of J. S. Bach*; revised and translated by Richard D. P. Jones (Oxford University Press, 2005), pp. 580-581.

2. Luther's commentary on *Kreuzstab* and its connection with the water used in baptism still remains a lacuna that requires further research. All that is available at the present time is that Petzoldt quotes from the 'Olearius-Bible' (1678)⁵ where the citation is rather unclear, since no quotation marks are used to indicate what specifically Luther stated and how much of the statement had been rephrased or summarized by Olearius. This means that Petzoldt says that Olearius said that, according to what Olearius has remembered, Luther had said something like this:.... There is no indication where Luther said 'this', whether the quotation and its context can be found in his sermons, biblical commentaries, articles, letters, etc.⁶

3. While Petzoldt claims on p. 553 that not only does the word *Kreuzstab* appear in Olearius but even the 'direction' of interpretation is contained there, I have located two earlier German authors whose printed works from 1650 and 1657 use *Kreuzstab* even more consistently and with better examples than Olearius does. This could mean that *Kreuzstab* had already become part of a rather traditional yet evolving terminology by the middle of the 17th century. The open question remains whether this was part of a burgeoning Baroque development in poetic language or whether there is a direct line that can be traced back to Luther and his followers in the 16th century.

⁵ Johannes Olearius [Oehlschläger or Ölschläger](1611-1684) See: <http://tinyurl.com/n9cyppt>

From the estate of J. S. Bach (11/11/1750) Gottfried Heinrich Bach inherited: „*Olearii Haupt-Schlüssel der gantzen Heiligen Schriff*“ [*Bach-Dokumente II*, (Bärenreiter, 1969), item 628, p. 506]. From the monetary value assigned as compared to other sets like Luther's, it does not appear that J. S. Bach owned all five volumes at the time of his death, possibly only volumes 1 and 5.

Excerpts given below are taken from the following volumes [the volume and page numbers are given in brackets before each excerpt]:

Volume 1: *Biblischer Erklärung ... Theil / 1 Darinnen der Brunn-Quell Aller Geschicht-Bücher Altes Testaments/ Nemlich Die 5. Bücher Mosis/ Das Buch Josua/ Das Buch der Richter/ und Das Buch Ruth ... gezeiget wird* Publisher:Tarnov (Leipzig, 1678).

Volume 4: *Biblischer Erklärung ... Theil / 4 Darinnen Die vier Grossen und zwölf Kleinen Propheten ... Sam[m]t dem Anhang Der Biblischen Zucht-Bücher/ vorgestellt werden* Publisher:Tarnov (Leipzig, 1680).

Volume 5: *Biblischer Erklärung ... Theil / 5 Darinnen das gantze Neue Testament Nemlich Die vier Evangelisten/ Die Apostel-Geschichte/ Die Apostolischen Episteln/ und Die H. Offenbarung Johannis ... vorgestellt wird* Publisher:Tarnov (Leipzig, 1681).

⁶ I have attempted and failed [access denied] to gain access to a truly digitized, modern version/edition of the complete works by Martin Luther (the Weimar edition) in order to conduct a single search for *Kreuzstab* over all volumes of this edition. The old, 19th-century Weimar edition printed in *Fraktur* is available for download, but a simple search [find] using the newest version of Adobe Acrobat Professional is unable to return a single result for even the basic noun *Kreuz* in just one volume I had selected even though I am looking at a page in this volume where it does exist. Perhaps Acrobat is incapable of reading *Fraktur* or can only read it rather erratically.

4. The passages selected by Petzoldt from Olearius' Bible commentary are indeed significant, but do not appear to be convincing as the primary source upon which the libretto was based because the passages from two earlier authors 1650 and 1657 are even more striking in their originality. Perhaps Olearius knew these earlier sources and selected a few good ideas for himself. One of Olearius' passages selected by Petzoldt which will be presented here as well includes a reference to St. Cyril of Alexandria⁷ as providing an important link in the development of the *Kreuzstab* concept as documented later in the 17th century. This stage in the evolving interpretation of the term *Kreuzstab* appears to be a rather weak one that does not warrant placing it on the same level with Luther and subsequent authors. Otherwise the chronological history would emphasize the following stages: 1. Bible; 2. {St. Cyril of Alexandria, St. Augustine}; 3. Luther (exact citations still missing); 4. Authors around 1650; 5. Olearius 1678; and finally 6. Unknown librettist 1726.⁸ For reasons with examples given, #2 has been removed [demoted] from its position of importance and will be treated in passing. In short, the outline to be followed below is as follows:

1. Bible.
2. Luther 1st half of 16th century [documentation still missing].
3. Mohr and Dannhauer mid-17th century.
4. Olearius [1678].
5. Unknown librettist [1726].

⁷ Dannhauer [below] refers St. Augustine.

⁸ The previous opinions expressed by Bach experts have centered on a cantata text, "Ich will den Kreuzweg gerne gehen" ["I want to walk the way of the cross"], contained in the first yearly cycle of cantata texts by Erdmann Neumeister (1671-1756). Thus, as will be documented below, Neumeister can now be considered one of the late *epigoni* in the well-established tradition of the funerary symbols under consideration here and not worth special consideration in this investigation. Of the extant Bach's cantatas set to texts by Neumeister, there are only two from the Weimar period: BWV 18 and BWV 61; and three from the Leipzig period: BWV 24, BWV 28, and BWV 59.

1. Cantata text (BWV 56) with biblical references [interlinear]⁹

1. Aria

Ich will den **Kreuzstab** gerne **tragen**, Ex. 17,⁹¹⁰

^{KJV} **Exodus 17:9** And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the **rod of God in mine hand**.

^{NAS} **Exodus 17:9** So Moses said to Joshua, "Choose men for us, and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the **staff of God in my hand**."

^{L45} **Exodus 17:9** Und Mose sprach zu Josua: Erwähle uns Männer, zeuch aus und streite wider Amalek; morgen will ich auf des Hügels Spitze stehen und den **Stab GÖttes, in meiner Hand haben**.

^{LUO} **Exodus 17:9** Und Mose sprach zu Josua: Erwähle uns Männer, zieh aus und streite wider Amalek; morgen will ich auf des Hügels Spitze stehen und den **Stab Gottes in meiner Hand haben**.

Er kommt von Gottes lieber Hand, Ps 23, 4b; vgl. Hagg 2,8

^{KJV} **Psalms 23:4** Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; **thy rod and thy staff they comfort me**.

^{NAS} **Psalms 23:4** Even though I walk through the valley of the shadow of death, I fear no evil; for Thou art with me; **Thy rod and Thy staff, they comfort me**.

^{L45} **Psalms 23:4** Und ob ich schon wanderte im finstern Tal, fürchte ich kein Unglück; denn du bist bei mir, **dein Stecken und Stab trösten mich**.

^{LUO} **Psalms 23:4** Und ob ich schon wanderte im finstern Tal, fürchte ich kein Unglück; denn du bist bei mir, **dein Stecken und dein Stab trösten mich**.

^{KJV} **Haggai 2:7** And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

^{NAS} **Haggai 2:7** 'And I will shake all the nations; and they will come with the wealth of all nations; and I will fill this house with glory,' says the LORD of hosts.

^{L45} **Haggai 2:8** Ja, alle Heiden will ich bewegen. Da soll dann kommen aller Heiden Trost. Und ich will dies Haus voll Herrlichkeit machen, spricht der HErr Zebaoth.

^{LUO} **Haggai 2:7** Ja, alle Heiden will ich bewegen. Da soll dann kommen aller Heiden Bestes; und ich will dies Haus voll Herrlichkeit machen, spricht der HERR Zebaoth.

⁹ Bible passages were retrieved with the help from BibleWorks 9. KJV = King James 1611; NAS = New American Standard Bible © 1960-1995; L45 = Luther 1545 German Bible; LUO = Luther 1912 German Bible; KJA = King James 1611 with Apocrypha.

¹⁰ The reader might wonder about the irregularities in the biblical citations which I assume for the cantata text were assigned by Petzoldt, but these are even more apparent in the excerpts cited from Olearius and others. Certain Bible passages appear repeatedly, others I could not locate and some even seem to have no direct connection with the text whatsoever. Wherever possible I have attempted to highlight in red the pertinent connections between the text and the biblical citations.

Der führet mich nach meinen Plagen Ps 90,15

^{KJV} **Psalm 90:15** Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

^{NAS} **Psalm 90:15** Make us glad according to the days Thou hast afflicted us, *And* the years we have seen evil.

^{L45} **Psalm 90:15** Erfreue uns nun wieder, nachdem du uns so lange plagest, nachdem wir so lange Unglück leiden.

^{LUO} **Psalm 90:15** Erfreue uns nun wieder, nachdem du uns so lange plagest, nachdem wir so lange Unglück leiden.

Zu Gott, in das gelobte Land. Jos 21,43; Hebr 11,16

^{KJV} **Joshua 21:43** And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

^{NAS} **Joshua 21:43** So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it.

^{L45} **Joshua 21:43** Also gab der HErr dem Israel alles Land, das er geschworen hatte, ihren Vätern zu geben; und sie nahmen's ein und wohnten drinnen.

^{LUO} **Joshua 21:43** Also gab der HERR Israel alles Land, das er geschworen hatte ihren Vätern zu geben, und sie nahmen es ein und wohnten darin.

^{KJV} **Hebrews 11:16** But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

^{NAS} **Hebrews 11:16** But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

^{L45} **Hebrews 11:16** Nun aber begehren sie eines besseren, nämlich eines himmlischen. Darum schämet sich GOtt ihrer nicht, zu heißen ihr GOtt; denn er hat ihnen eine Stadt zubereitet.

^{LUO} **Hebrews 11:16** Nun aber begehren sie eines bessern, nämlich eines himmlischen. Darum schämt sich Gott ihrer nicht, zu heißen ihr Gott; denn er hat ihnen eine Stadt zubereitet.

Da leg ich den Kummer auf einmal ins Grab, vlg. Sir 41,3

^{KJA} Sir 41:3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh. (Sir 41:1 KJA)

Sir 41:3 Fürchte dich nicht vor dem Tod, weil er dir auferlegt ist. Denk daran: Vorfahren und Nachkommen trifft es wie dich.

Da wischt mir die Tränen mein Heiland selbst ab. Offb 7,17; 21,4

^{KJV} **Revelation 7:17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

^{NAS} **Revelation 7:17** for the Lamb in the center of the throne shall be their shepherd, and shall guide them to springs of the water of life; and God shall wipe every tear from their eyes."

^{L45} **Revelation 7:17** Denn das Lamm mitten im Stuhl wird sie weiden und leiten zu den lebendigen Wasserbrunnen; und GOtt wird abwischen alle Tränen von ihren Augen.

LUO **Revelation 7:17** denn das Lamm mitten im Stuhl wird sie weiden und leiten zu den lebendigen Wasserbrunnen, und **Gott wird abwischen alle Tränen von ihren Augen.**

KJV **Revelation 21:4** And **God shall wipe away all tears from their eyes**; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

NAS **Revelation 21:4** and **He shall wipe away every tear from their eyes**; and there shall no longer be *any* death; there shall no longer be *any* mourning, or crying, or pain; the first things have passed away."

L45 **Revelation 21:4** Und **Gott wird abwischen alle Tränen von ihren Augen.** Und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerzen wird mehr sein; denn das Erste ist vergangen.

LUO **Revelation 21:4** und **Gott wird abwischen alle Tränen von ihren Augen**, und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerz wird mehr sein; denn das Erste ist vergangen.

2. Recitative

Mein **Wandel** auf der Welt vgl. Phil 3,18 {3,20}

KJV **Philippians 3:18** For **many walk**, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

NAS **Philippians 3:18** For **many walk**, of whom I often told you, and now tell you even weeping, *that they are* enemies of the cross of Christ,

L45 **Philippians 3:18** Denn **viele wandeln**, von welchen ich euch oft gesagt habe, nun aber sage ich auch mit Weinen: Die Feinde des Kreuzes Christi;

LUO **Philippians 3:18** Denn **viele wandeln**, von welchen ich euch oft gesagt habe, nun aber sage ich auch mit Weinen, daß sie sind die Feinde des Kreuzes Christi,

KJV **Philippians 3:20** For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

NAS **Philippians 3:20** For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

L45 **Philippians 3:20** **Unser Wandel** aber ist im Himmel von dannen wir auch warten des Heilandes Jesu Christi, des HErn,

LUO **Philippians 3:20** **Unser Wandel** aber ist im Himmel, von dannen wir auch warten des Heilands Jesu Christi, des HERRN,

Ist einer **Schiffahrt** gleich: Mt 9,1

KJV **Matthew 9:1** And **he entered into a ship, and passed over**, and came into his own city.

NAS **Matthew 9:1** And **getting into a boat, He crossed over**, and came to His own city.

L45 **Matthew 9:1** Da **trat er in das Schiff und fuhr wieder herüber** und kam in seine Stadt.

LUO **Matthew 9:1** Da **trat er in das Schiff und fuhr wieder herüber** und kam in seine Stadt.

Betrübnis, Kreuz und Not vgl. Hi 7,11-12

^{KJV} **Job 7:11-12** Therefore I will not refrain my mouth; **I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.** ¹² Am I a sea, or a whale, that thou settest a watch over me?

^{NAS} **Job 7:11-12** "Therefore, I will not restrain my mouth; **I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.** ¹² "Am I the sea, or the sea monster, That Thou dost set a guard over me?

^{L45} **Job 7:11-12** Darum will auch ich meinem Munde nicht wehren; **ich will reden von der Angst meines Herzens und will heraussagen von der Betrübnis meiner Seele.** ¹² Bin ich denn ein Meer oder ein Walfisch, daß du mich so verwahrest?

^{LUO} **Job 7:11-12** Darum will ich auch meinem Munde nicht wehren; **ich will reden in der Angst meines Herzens und will klagen in der Betrübnis meiner Seele.** ¹² Bin ich denn ein Meer oder ein Meerungeheuer, daß du mich so verwahrest?

Sind **Wellen**, welche mich **bedecken** Mt 8,24b

^{KJV} **Matthew 8:24** And, behold, there arose a great tempest in the sea, insomuch that **the ship was covered with the waves**: but he was asleep.

^{NAS} **Matthew 8:24** And behold, there arose a great storm in the sea, so that **the boat was covered with the waves**; but He Himself was asleep.

^{L45} **Matthew 8:24** Und siehe, da erhub sich ein groß Ungestüm im Meer, also daß auch **das Schifflein mit Wellen bedeckt ward**; und er schlief.

^{LUO} **Matthew 8:24** Und siehe, da erhob sich ein großes Ungestüm im Meer, also daß auch **das Schifflein mit Wellen bedeckt ward**; und er schlief.

Und auf den **Tod** Sir 41,1a

^{KJA} **Sirach 41:1** **O death, how bitter is the remembrance of thee** to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat! (Sir 41:1 KJA)

Sirach 41:1 **Tod, wie bitter ist es, an dich zu denken**, für den, der ruhig sein Heim bewohnt, für den, der ohne Sorge ist und in allem Erfolg hat und noch kräftig genug ist, die Lust zu genießen.

Mich täglich schrecken; vgl. Mk 16,8

^{KJV} **Mark 16:8** And they went out quickly, and fled from the sepulchre; for **they trembled and were amazed**: neither said they any thing to any *man*; for they were afraid.

^{NAS} **Mark 16:8** And they went out and fled from the tomb, for **trembling and astonishment had gripped them**; and they said nothing to anyone, for they were afraid.

^{L45} **Mark 16:8** Und sie gingen schnell heraus und flohen von dem Grabe; denn **es war sie Zittern und Entsetzen ankommen**. Und sagten niemand nichts; denn sie fürchteten sich.

^{LUO} **Mark 16:8** Und sie gingen schnell heraus und flohen von dem Grabe; denn **es war sie Zittern und Entsetzen angekommen**. Und sie sagten niemand etwas, denn sie fürchteten sich.

Mein Anker aber, der mich hält, Hebr 6, 19a

^{KJV} **Hebrews 6:19** Which *hope* we have as **an anchor of the soul, both sure and stedfast**, and which entereth into that within the veil;

^{NAS} **Hebrews 6:19** This hope we have as **an anchor of the soul, a *hope* both sure and steadfast** and one which enters within the veil,

^{L45} **Hebrews 6:19** welche wir haben als **einen sicheren und festen Anker unserer Seele**, der auch hineingeht in das Inwendige des Vorhangs,

^{LUO} **Hebrews 6:19** welche wir haben als **einen sichern und festen Anker unsrer Seele**, der auch hineingeht in das Inwendige des Vorhangs,

Ist die Barmherzigkeit, Sir 51, 37a; 1 Tim 1,13

^{KJA} **Sirach 51:29** Let your soul rejoice in his **mercy**, and be not ashamed of his praise. (Sir 51:29 KJA)

^{LUT} **Sirach 51:37** Freut euch an der **Barmherzigkeit** Gottes und schämt euch nicht, ihn zu loben. (Sir 51:37 LUT)

^{KJV} **1 Timothy 1:13** Who was before a blasphemer, and a persecutor, and injurious: but **I obtained mercy**, because I did *it* ignorantly in unbelief.

^{NAS} **1 Timothy 1:13** even though I was formerly a blasphemer and a persecutor and a violent aggressor. And yet **I was shown mercy**, because I acted ignorantly in unbelief;

^{L45} **1 Timothy 1:13** der ich zuvor war ein Lästere und ein Verfolger und ein Schmäher. Aber **mir ist Barmherzigkeit widerfahren**; denn ich hab's unwissend getan, im Unglauben.

^{LUO} **1 Timothy 1:13** der ich zuvor war ein Lästere und ein Verfolger und ein Schmäher; aber **mir ist Barmherzigkeit widerfahren**, denn ich habe es unwissend getan im Unglauben.

Womit mein Gott mich oft erfreut. Sir 51, 37a [see above]

Der rufet so zu mir: Jes 41, 9a

^{KJV} **Isaiah 41:9** *Thou* whom I have taken from the ends of the earth, and **called thee** from the chief men thereof, and said unto thee, *Thou art* my servant; I have chosen thee, and not cast thee away.

^{NAS} **Isaiah 41:9** You whom I have taken from the ends of the earth, And **called** from its remotest parts, And said to you, 'You are My servant, I have chosen you and not rejected you.

^{L45} **Isaiah 41:9** der ich dich gestärkt habe von der Welt Ende her und **habe dich berufen** von ihren Gewaltigen und sprach zu dir: Du sollst mein Knecht sein, denn ich erwähle dich und verwerfe dich nicht,

^{LUO} **Isaiah 41:9** der ich dich gestärkt habe von der Welt Enden her und **habe dich berufen** von ihren Grenzen und sprach zu dir: Du sollst mein Knecht sein; denn ich erwähle dich, und verwerfe dich nicht,

Ich bin bei dir, Jes 41, 10a; vgl. Mt 28, 20b

^{KJV} **Isaiah 41:10** Fear thou not; for **I am with thee**: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

^{NAS} **Isaiah 41:10** 'Do not fear, for **I am with you**; Do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, Surely I will uphold you with My righteous right hand.'

^{L45} **Isaiah 41:10** fürchte dich nicht, **ich bin mit dir**; weiche nicht, denn ich bin dein GOtt! Ich stärke dich, ich helfe dir auch, ich erhalte dich durch die rechte Hand meiner Gerechtigkeit.

^{LUO} **Isaiah 41:10** fürchte dich nicht, **ich bin mit dir**; weiche nicht, denn ich bin dein Gott; ich stärke dich, ich helfe dir auch, ich erhalte dich durch die rechte Hand meiner Gerechtigkeit.

^{KJV} **Matthew 28:20** Teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you always**, *even* unto the end of the world. Amen.

^{NAS} **Matthew 28:20** teaching them to observe all that I commanded you; and lo, **I am with you always**, even to the end of the age."

^{L45} **Matthew 28:20** Und lehret sie halten alles, was ich euch befohlen habe! Und siehe, **ich bin bei euch alle Tage** bis an der Welt Ende.

^{LUO} **Matthew 28:20** und lehret sie halten alles, was ich euch befohlen habe. Und siehe, **ich bin bei euch alle Tage** bis an der Welt Ende.

Ich will dich nicht verlassen noch versäumen! Hebr 13,5

^{KJV} **Hebrews 13:5** *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake thee.***

^{NAS} **Hebrews 13:5** Let your character be free from the love of money, being content with what you have; for He Himself has said, "**I will never desert you, nor will I ever forsake you.**"

^{L45} **Hebrews 13:5** Der Wandel sei ohne Geiz; und lasset euch begnügen an dem, was da ist. Denn er hat gesagt: **Ich will dich nicht verlassen noch versäumen.**

^{LUO} **Hebrews 13:5** Der Wandel sei ohne Geiz; und laßt euch genügen an dem, was da ist. Denn er hat gesagt: "**Ich will dich nicht verlassen noch versäumen.**"

Und wenn das wütenvolle Schäumen Mt 8, 24

^{KJV} **Matthew 8:24** And, behold, there arose **a great tempest in the sea**, insomuch that the ship was covered with the waves: but he was asleep.

^{NAS} **Matthew 8:24** And behold, there arose **a great storm in the sea**, so that the boat was covered with the waves; but He Himself was asleep.

^{L45} **Matthew 8:24** Und siehe, da erhob sich **ein groß Ungestüm im Meer**, also daß auch das Schifflein mit Wellen bedeckt ward; und er schlief.

^{LUO} **Matthew 8:24** Und siehe, da erhob sich **ein großes Ungestüm im Meer**, also daß auch das Schifflein mit Wellen bedeckt ward; und er schlief.

Sein Ende hat, Mt 8, 26a

^{KJV} **Matthew 8:26** And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and **there was a great calm.**

^{NAS} **Matthew 8:26** And He said to them, "Why are you timid, you men of little faith?" Then He arose, and rebuked the winds and the sea; and **it became perfectly calm.**

^{L45} **Matthew 8:26** Da sagte er zu ihnen: Ihr Kleingläubigen, warum seid ihr so furchtsam? Und stund auf und bedräuete den Wind und das Meer; **da ward es ganz stille.**

^{LUO} **Matthew 8:26** Da sagte er zu ihnen: Ihr Kleingläubigen, warum seid ihr so furchtsam? Und stand auf und bedrohte den Wind und das Meer; **da ward es ganz stille.**

So tret ich aus dem Schiff in meine Stadt, Mt. 9, 1

^{KJV} **Matthew 9:1** And **he entered into a ship, and passed over, and came into his own city.**

^{NAS} **Matthew 9:1** And **getting into a boat, He crossed over, and came to His own city.**

^{L45} **Matthew 9:1** **Da trat er in das Schiff und fuhr wieder herüber und kam in seine Stadt.**

^{LUO} **Matthew 9:1** **Da trat er in das Schiff und fuhr wieder herüber und kam in seine Stadt.**

Die ist **das Himmelreich**, Hebr 12, 22

^{KJV} **Hebrews 12:22** But ye are come unto mount Sion, and unto the city of the living God, **the heavenly Jerusalem**, and to an innumerable company of angels.

^{NAS} **Hebrews 12:22** But you have come to Mount Zion and to the city of the living God, **the heavenly Jerusalem**, and to myriads of angels.

^{L45} **Hebrews 12:22** sondern ihr seid kommen zu dem Berge Zion und zu der Stadt des lebendigen Gottes, **zu dem himmlischen Jerusalem**, und zu der Menge vieler tausend Engel.

^{LUO} **Hebrews 12:22** Sondern ihr seid gekommen zu dem Berge Zion und zu der Stadt des lebendigen Gottes, **dem himmlischen Jerusalem**, und zu einer Menge vieler tausend Engel.

Wohin ich mit den Frommen Hebr. 12, 23

^{KJV} **Hebrews 12:23** To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and **to the spirits of just men made perfect.**

^{NAS} **Hebrews 12:23** to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and **to the spirits of righteous men made perfect.**

^{L45} **Hebrews 12:23** und zu der Gemeinde der Erstgeborenen, die im Himmel angeschrieben sind, und zu Gott, dem Richter über alle, und **zu den Geistern der vollkommenen Gerechten.**

^{LUO} **Hebrews 12:23** und zu der Gemeinde der Erstgeborenen, die im Himmel angeschrieben sind, und zu Gott, dem Richter über alle, und **zu den Geistern der vollendeten Gerechten.**

Aus vielem Trübsal werde kommen. Offb 7, 14

^{KJV} **Revelation 7:14** And I said unto him, Sir, thou knowest. And he said to me, These are **they which came out of great tribulation**, and have washed their robes, and made them white in the blood of the Lamb.

^{NAS} **Revelation 7:14** And I said to him, "My lord, you know." And he said to me, "These are **the ones who come out of the great tribulation**, and they have washed their robes and made them white in the blood of the Lamb.

^{L45} **Revelation 7:14** Und ich sprach zu ihm: Herr, du weißt es. Und er sprach zu mir: Diese sind's, **die kommen sind aus großer Trübsal** und haben ihre Kleider gewaschen und haben ihre Kleider hell gemacht im Blut des Lammes.

^{LUO} **Revelation 7:14** Und ich sprach zu ihm: Herr, du weißt es. Und er sprach zu mir: Diese sind's, **die gekommen sind aus großer Trübsal** und haben ihre Kleider gewaschen und haben ihre Kleider hell gemacht im Blut des Lammes.

3. Aria

Endlich, endlich wird mein **Joch** Phil 1, 20a (L); Jes 9, 4; Mt 11, 29a

^{KJV} **Philippians 1:20** According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

^{NAS} **Philippians 1:20** according to my earnest expectation and hope, that I shall not be put to shame in anything, but *that* with all boldness, Christ shall even now, as always, be exalted in my body, whether by life or by death.

^{L45} **Philippians 1:20** wie ich endlich warte und hoffe, daß ich in keinerlei Stück zuschanden werde, sondern daß mit aller Freudigkeit, gleichwie sonst allezeit, also auch jetzt, Christus hoch gepreiset werde an meinem Leibe, es sei durch Leben oder durch Tod.

^{LUO} **Philippians 1:20** wie ich sehnlich warte und hoffe, daß ich in keinerlei Stück zu Schanden werde, sondern daß mit aller Freudigkeit, gleichwie sonst allezeit also auch jetzt, Christus hoch gepriesen werde an meinem Leibe, es sei durch Leben oder durch Tod.

^{KJV} **Isaiah 9:4** For thou hast broken **the yoke of his burden**, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

^{NAS} **Isaiah 9:4** For Thou shalt break **the yoke of their burden** and the staff on their shoulders, The rod of their oppressor, as at the battle of Midian.

^{L45} **Isaiah 9:4** Denn du hast **das Joch ihrer Last** und die Rute ihrer Schulter und den Stecken ihres Treibers zerbrochen wie zur Zeit Midians.

^{LUO} **Isaiah 9:4** Denn du hast **das Joch ihrer Last** und die Rute ihrer Schulter und den Stecken ihres Treibers zerbrochen wie zur Zeit Midians.

^{KJV} **Matthew 11:29** **Take my yoke upon you**, and learn of me; for I am meek and lowly in heart: and **ye shall find rest unto your souls**.

^{NAS} **Matthew 11:29** "**Take My yoke upon you**, and learn from Me, for I am gentle and humble in heart; and **you shall find rest for your souls**.

^{L45} **Matthew 11:29** **Nehmet auf euch mein Joch** und lernet von mir; denn ich bin sanftmütig und von Herzen demütig; so **werdet ihr Ruhe finden für eure Seelen**.

LUO **Matthew 11:29** Nehmet auf euch mein Joch und lernet von mir; denn ich bin sanftmütig und von Herzen demütig; so werdet ihr Ruhe finden für eure Seelen.

Wieder von mir weichen müssen. Jes 9, 3 (4)

KJV **Isaiah 9:3-4** Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil. ⁴ For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

NAS **Isaiah 9:3-4** Thou shalt multiply the nation, Thou shalt increase their gladness; They will be glad in Thy presence As with the gladness of harvest, As men rejoice when they divide the spoil. ⁴ For Thou shalt break the yoke of their burden and the staff on their shoulders, The rod of their oppressor, as at the battle of Midian.

L45 **Isaiah 9:3-4** Du machest der Heiden viel, damit machest du der Freuden nicht viel. Vor dir aber wird man sich freuen, wie man sich freut in der Ernte, wie man fröhlich ist, wenn man Beute austeilet. ⁴ Denn du hast das Joch ihrer Last und die Rute ihrer Schulter und den Stecken ihres Treibers zerbrochen wie zur Zeit Midians.

LUO **Isaiah 9:3-4** Du machst des Volkes viel; du machst groß seine Freude. Vor dir wird man sich freuen, wie man sich freut in der Ernte, wie man fröhlich ist, wenn man Beute austeilt. ⁴ Denn du hast das Joch ihrer Last und die Rute ihrer Schulter und den Stecken ihres Treibers zerbrochen wie zur Zeit Midians.

Da krieg ich in dem Herren Kraft, Jes 40, 31b

KJV **Isaiah 40:31** But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

NAS **Isaiah 40:31** Yet those who wait for the LORD Will gain new strength; They will mount up *with* wings like eagles, They will run and not get tired, They will walk and not become weary.

L45 **Isaiah 40:31** aber die auf den HErren harren, kriegen neue Kraft, daß sie auffahren mit Flügeln wie Adler, daß sie laufen und nicht matt werden, daß sie wandeln und nicht müde werden.

LUO **Isaiah 40:31** aber die auf den HERRN harren, kriegen neue Kraft, daß sie auffahren mit Flügeln wie Adler, daß sie laufen und nicht matt werden, daß sie wandeln und nicht müde werden.

Da hab ich Adlers Eigenschaft, Jes. 40, 31c (Isaiah)

KJV **Isaiah 40:31** But they that wait upon the LORD shall renew *their* strength; *they shall mount up with wings as eagles*; they shall run, and not be weary; *and* they shall walk, and not faint.

NAS **Isaiah 40:31** Yet those who wait for the LORD Will gain new strength; *They will mount up with wings like eagles*, They will run and not get tired, They will walk and not become weary.

L45 **Isaiah 40:31** aber die auf den HErren harren, kriegen neue Kraft, daß sie auffahren mit Flügeln wie Adler, daß sie laufen und nicht matt werden, daß sie wandeln und nicht müde werden.

LUO **Isaiah 40:31** aber die auf den HERRN harren, kriegen neue Kraft, daß sie auffahren mit Flügeln wie Adler, daß sie laufen und nicht matt werden, daß sie wandeln und nicht müde werden.

Da fahr ich auf von dieser Erden Jes 40, 31c

^{KJV} **Isaiah 40:31** But they that wait upon the LORD shall renew *their* strength; **they shall mount up with wings as eagles**; they shall run, and not be weary; *and* they shall walk, and not faint.

^{NAS} **Isaiah 40:31** Yet those who wait for the LORD Will gain new strength; **They will mount up *with* wings like eagles**, They will run and not get tired, They will walk and not become weary.

^{L45} **Isaiah 40:31** aber die auf den HErrn harren, kriegen neue Kraft, **daß sie auffahren mit Flügeln wie Adler**, daß sie laufen und nicht matt werden, daß sie wandeln und nicht müde werden.

^{LUO} **Isaiah 40:31** aber die auf den HERRN harren, kriegen neue Kraft, **daß sie auffahren mit Flügeln wie Adler**, daß sie laufen und nicht matt werden, daß sie wandeln und nicht müde werden.

Und laufe sonder matt zu werden. Jes 40, 31d

^{KJV} **Isaiah 40:31** But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; **they shall run, and not be weary; *and* they shall walk, and not faint.**

^{NAS} **Isaiah 40:31** Yet those who wait for the LORD Will gain new strength; They will mount up *with* wings like eagles, **They will run and not get tired, They will walk and not become weary.**

^{L45} **Isaiah 40:31** aber die auf den HErrn harren, kriegen neue Kraft, daß sie auffahren mit Flügeln wie Adler, **daß sie laufen und nicht matt werden, daß sie wandeln und nicht müde werden.**

^{LUO} **Isaiah 40:31** aber die auf den HERRN harren, kriegen neue Kraft, daß sie auffahren mit Flügeln wie Adler, **daß sie laufen und nicht matt werden, daß sie wandeln und nicht müde werden.**

O gescheh es heute noch! Hebr 3, 7-8

^{KJV} **Hebrews 3:7-8** Wherefore (as the Holy Ghost saith, **Today if ye will hear his voice**, ⁸ Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.

^{NAS} **Hebrews 3:7-8** Therefore, just as the Holy Spirit says, "**Today if you hear His voice**, ⁸ Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness.

^{L45} **Hebrews 3:7-8** Darum, wie der Heilige Geist spricht: **Heute, so ihr hören werdet seine Stimme**, ⁸ so verstocket eure Herzen nicht, als geschah in der Verbitterung, am Tage der Versuchung in der Wüste.

^{LUO} **Hebrews 3:7-8** Darum, wie der heilige Geist spricht: "**Heute, so ihr hören werdet seine Stimme**, ⁸ so verstocket eure Herzen nicht, wie geschah in der Verbitterung am Tage der Versuchung in der Wüste.

4. Recitative

Ich stehe fertig und bereit, Eph 6, 14-15

^{KJV} **Ephesians 6:14** Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; ¹⁵ And your feet shod **with the preparation of the gospel of peace.**

^{NAS} **Ephesians 6:14** Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, ¹⁵ and having shod your feet **with the preparation of the gospel of peace.**

^{L45} **Ephesians 6:14** So stehet nun, umgürtet an euren Lenden mit Wahrheit und angezogen mit dem Krebs der Gerechtigkeit ¹⁵ und an den Beinen gestieft, **als fertig, zu treiben das Evangelium des Friedens, damit ihr bereit seid.**

^{LUO} **Ephesians 6:14** So stehet nun, umgürtet an euren Lenden mit Wahrheit und angezogen mit dem Panzer der Gerechtigkeit ¹⁵ und an den Beinen gestieft, **als fertig, zu treiben das Evangelium des Friedens.**

Das Erbe meiner Seligkeit Hebr 9, 15d

^{KJV} **Hebrews 9:15** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive **the promise of eternal inheritance.**

^{NAS} **Hebrews 9:15** And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive **the promise of the eternal inheritance.**

^{L45} **Hebrews 9:15** Und darum ist er auch ein Mittler des Neuen Testaments, auf daß durch den Tod, so geschehen ist zur Erlösung von den Übertretungen, die unter dem ersten Testament waren, die, so berufen sind, **das verheißene ewige Erbe empfangen.**

^{LUO} **Hebrews 9:15** Und darum ist er auch ein Mittler des neuen Testaments, auf daß durch den Tod, so geschehen ist zur Erlösung von den Übertretungen, die unter dem ersten Testament waren, die, so berufen sind, **das verheißene ewige Erbe empfangen.**

Mit Sehnen und Verlangen Ps 84, 3

^{KJV} **Psalms 84:2** **My soul longeth, yea, even fainteth** for the courts of the LORD: my heart and my flesh crieth out for the living God.

^{NAS} **Psalms 84:2** **My soul longed and even yearned** for the courts of the LORD; My heart and my flesh sing for joy to the living God.

^{L45} **Psalms 84:3** **Meine Seele verlangt und sehnet sich** nach den Vorhöfen des HErrn; mein Leib und Seele freuen sich in dem lebendigen GOtt.

^{LUO} **Psalms 84:2** **Meine Seele verlangt und sehnt sich** nach den Vorhöfen des HERRN; mein Leib und Seele freuen sich in dem lebendigen Gott.

Von Jesus' Händen zu empfangen. Weish 5, 17a; Hebr 9, 15d

^{KJV} **Hebrews 9:15** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, **they which are called might receive the promise of eternal inheritance.**

^{NAS} **Hebrews 9:15** And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, **those who have been called may receive the promise of the eternal inheritance.**

^{L45} **Hebrews 9:15** Und darum ist er auch ein Mittler des Neuen Testaments, auf daß durch den Tod, so geschehen ist zur Erlösung von den Übertretungen, die unter dem ersten Testament waren, **die, so berufen sind, das verheißene ewige Erbe empfangen.**

LUO **Hebrews 9:15** Und darum ist er auch ein Mittler des neuen Testaments, auf daß durch den Tod, so geschehen ist zur Erlösung von den Übertretungen, die unter dem ersten Testament waren, **die, so berufen sind, das verheißene ewige Erbe empfangen.**

Wie wohl wird mir geschehn, Ps 122, 6b

KJV **Psalms 122:6** Pray for the peace of Jerusalem: **they shall prosper that love thee.**

NAS **Psalms 122:6** Pray for the peace of Jerusalem: "**May they prosper who love you.**"

L45 **Psalms 122:6** Wünschet Jerusalem Glück! **Es müsse wohlgehen denen, die dich lieben!**

LUO **Psalms 122:6** Wünschet Jerusalem Glück ! **Es möge wohl gehen denen, die dich lieben!**

Wenn ich den Port der **Ruhe** werde sehn. Mt 8, 26c; 9, 1; 11, 29c

KJV **Matthew 8:26** And he saith unto them, Why are ye fearful, O ye of little faith? **Then he arose, and rebuked the winds and the sea; and there was a great calm.**

NAS **Matthew 8:26** And He said to them, "Why are you timid, you men of little faith?" **Then He arose, and rebuked the winds and the sea; and it became perfectly calm.**

L45 **Matthew 8:26** Da sagte er zu ihnen: Ihr Kleingläubigen, warum seid ihr so furchtsam? **Und stund auf und bedräuete den Wind und das Meer; da ward es ganz stille.**

LUO **Matthew 8:26** Da sagte er zu ihnen: Ihr Kleingläubigen, warum seid ihr so furchtsam? **Und stand auf und bedrohte den Wind und das Meer; da ward es ganz stille.**

KJV **Matthew 9:1** And he entered into a ship, and passed over, **and came into his own city.**

NAS **Matthew 9:1** And getting into a boat, He crossed over, **and came to His own city.**

L45 **Matthew 9:1** Da trat er in das Schiff und fuhr wieder herüber **und kam in seine Stadt.**

LUO **Matthew 9:1** Da trat er in das Schiff und fuhr wieder herüber **und kam in seine Stadt.**

KJV **Matthew 11:29** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and **ye shall find rest unto your souls.**

NAS **Matthew 11:29** "Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and **you shall find rest for your souls.**

L45 **Matthew 11:29** Nehmet auf euch mein Joch und lernet von mir; denn ich bin sanftmütig und von Herzen demütig; **so werdet ihr Ruhe finden für eure Seelen.**

LUO **Matthew 11:29** Nehmet auf euch mein Joch und lernet von mir; denn ich bin sanftmütig und von Herzen demütig; **so werdet ihr Ruhe finden für eure Seelen.**

Da leg ich den Kummer auf einmal ins Grab, vgl. Sir 41,3

Sir 41:3 **Fürchte dich nicht vor dem Tod, weil er dir auferlegt ist.** Denk daran: Vorfahren und Nachkommen trifft es wie dich.

Da **wischt mir die Tränen** mein Heiland selbst ab. Offb 7, 17; 21, 4

^{KJV} **Revelation 7:17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and **God shall wipe away all tears from their eyes.**

^{NAS} **Revelation 7:17** for the Lamb in the center of the throne shall be their shepherd, and shall guide them to springs of the water of life; and **God shall wipe every tear from their eyes.**"

^{L45} **Revelation 7:17** Denn das Lamm mitten im Stuhl wird sie weiden und leiten zu den lebendigen Wasserbrunnen; und **Gott wird abwischen alle Tränen von ihren Augen.**

^{LUO} **Revelation 7:17** denn das Lamm mitten im Stuhl wird sie weiden und leiten zu den lebendigen Wasserbrunnen, und **Gott wird abwischen alle Tränen von ihren Augen.**

^{KJV} **Revelation 21:4** And **God shall wipe away all tears from their eyes;** and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

^{NAS} **Revelation 21:4** and **He shall wipe away every tear from their eyes;** and there shall no longer be *any* death; there shall no longer be *any* mourning, or crying, or pain; the first things have passed away."

^{L45} **Revelation 21:4** Und **Gott wird abwischen alle Tränen von ihren Augen.** Und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerzen wird mehr sein; denn das Erste ist vergangen.

^{LUO} **Revelation 21:4** und **Gott wird abwischen alle Tränen von ihren Augen,** und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerz wird mehr sein; denn das Erste ist vergangen.

5. Chorale [This is verse 6 of Johann Franck's „Du, o schönes Weltgebäude” from 1653.]

Komm, o **Tod**, du **Schlafes** Bruder, Hi 14, 12; Joh 11, 11-13

^{KJV} **Job 14:12** So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their **sleep.**

^{NAS} **Job 14:12** So man lies down and does not rise. Until the heavens be no more, He will not awake nor be aroused out of his **sleep.**

^{L45} **Job 14:12** so ist ein Mensch, wenn er sich legt, und wird nicht aufstehen und wird nicht aufwachen, solange der Himmel bleibt, noch von seinem **Schlaf** erweckt werden.

^{LUO} **Job 14:12** so ist ein Mensch, wenn er sich legt, und wird nicht aufstehen und wird nicht aufwachen, solange der Himmel bleibt, noch von seinem **Schlaf** erweckt werden.

^{KJV} **John 11:11-13** These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. ¹² Then said his disciples, Lord, if he sleep, he shall do well. ¹³ Howbeit **Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.**

^{NAS} **John 11:11-13** This He said, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, that I may awaken him out of sleep." ¹² The disciples therefore said to Him, "Lord, if he has fallen asleep, he will recover." ¹³ Now **Jesus had spoken of his death, but they thought that He was speaking of literal sleep.**

^{L45} **John 11:11-13** Solches sagte er, und danach spricht er zu ihnen: Lazarus, unser Freund, schläft; aber ich gehe hin, daß ich ihn aufwecke. ¹² Da sprachen seine Jünger: HErr, schläft er, so wird's besser mit ihm. ¹³ **Jesus aber sagte von seinem Tode; sie meineten aber, er redete vom leiblichen Schlaf.**

^{LUO} **John 11:11-13** Solches sagte er, und darnach spricht er zu ihnen: Lazarus, unser Freund, schläft; aber ich gehe hin, daß ich ihn auferwecke. ¹² Da sprachen seine Jünger: HERR, schläft er, so wird's besser mit ihm. ¹³ **Jesus aber sagte von seinem Tode; sie meinten aber, er redete vom leiblichen Schlaf.**

Komm und führe mich nur fort; vgl. Sir 41, 3

41:3 **Fürchte dich nicht vor dem Tod, weil er dir auferlegt ist.** Denk daran: Vorfahren und Nachkommen trifft es wie dich.

Löse meines Schiffleins Ruder, **Jak 3, 4 Brief des Jakobus**

Oder denkt an die Schiffe: Sie sind groß und werden von starken Winden getrieben und doch lenkt sie der Steuermann mit einem ganz kleinen Steuer, wohin er will.

Bringe mich an sichern Port! **Jak 3, 4; Mt 9,1; 11, 29c**

^{KJV} **Matthew 9:1** And he entered into a ship, and passed over, and **came into his own city.**

^{NAS} **Matthew 9:1** And getting into a boat, He crossed over, and **came to His own city.**

^{L45} **Matthew 9:1** Da trat er in das Schiff und fuhr wieder herüber und **kam in seine Stadt.**

^{LUO} **Matthew 9:1** Da trat er in das Schiff und fuhr wieder herüber und **kam in seine Stadt.**

^{KJV} **Matthew 11:29** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and **ye shall find rest unto your souls.**

^{NAS} **Matthew 11:29** "Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and **you shall find rest for your souls.**

^{L45} **Matthew 11:29** Nehmet auf euch mein Joch und lernet von mir; denn ich bin sanftmütig und von Herzen demütig; **so werdet ihr Ruhe finden für eure Seelen.**

^{LUO} **Matthew 11:29** Nehmet auf euch mein Joch und lernet von mir; denn ich bin sanftmütig und von Herzen demütig; **so werdet ihr Ruhe finden für eure Seelen.**

Es mag, wer da will dich **scheuen**, vgl. Hebr 12, 9

^{KJV} **Hebrews 12:9** Furthermore we have had fathers of our flesh which corrected *us*, and we **gave them reverence**: shall we not much rather be in subjection unto the Father of spirits, and live?

NAS **Hebrews 12:9** Furthermore, we had earthly fathers to discipline us, and we **respected** them; shall we not much rather be subject to the Father of spirits, and live?

L45 **Hebrews 12:9** Auch so wir haben unsere leiblichen Väter zu Züchtigern gehabt und sie **gescheuet**, sollten wir denn nicht viel mehr untertan sein dem geistlichen Vater, daß wir leben?

LUO **Hebrews 12:9** Und so wir haben unsre leiblichen Väter zu Züchtigern gehabt und sie **gescheut**, sollten wir denn nicht viel mehr untertan sein dem Vater der Geister, daß wir leben ?

Du kannst mich vielmehr **erfreuen**; Mt 2, 10

KJV **Matthew 2:10** When they saw the star, **they rejoiced with exceeding great joy.**

NAS **Matthew 2:10** And when they saw the star, **they rejoiced exceedingly with great joy.**

L45 **Matthew 2:10** Da sie den Stern sahen, **wurden sie hocherfreut.**

LUO **Matthew 2:10** Da sie den Stern sahen, **wurden sie hoch erfreut.**

Denn durch dich komm ich herein Mt 2, 11a; vgl. Joh 5, 24

KJV **Matthew 2:11** And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

NAS **Matthew 2:11** And they came into the house and saw the Child with Mary His mother; and they fell down and worshiped Him; and opening their treasures they presented to Him gifts of gold and frankincense and myrrh.

L45 **Matthew 2:11** und gingen in das Haus und fanden das Kindlein mit Maria, seiner Mutter, und fielen nieder und beteten es an und taten ihre Schätze auf und schenkten ihm Gold, Weihrauch und Myrrhen.

LUO **Matthew 2:11** und gingen in das Haus und fanden das Kindlein mit Maria, seiner Mutter, und fielen nieder und beteten es an und taten ihre Schätze auf und schenkten ihm Gold, Weihrauch und Myrrhe.

KJV **John 5:24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

NAS **John 5:24** "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

L45 **John 5:24** Wahrlich, wahrlich, ich sage euch: Wer mein Wort höret und glaubet dem, der mich gesandt hat, der hat das ewige Leben und kommt nicht in das Gericht, sondern er ist vom Tode zum Leben hindurchgedrungen.

LUO **John 5:24** Wahrlich, wahrlich, ich sage euch: Wer mein Wort hört und glaubt dem, der mich gesandt hat, der hat das ewige Leben und kommt nicht in das Gericht, sondern er ist vom Tode zum Leben hindurchgedrungen.

Zu dem schönsten Jesulein. Lk 2, 30

KJV **Luke 2:30** For mine eyes have seen thy salvation,

NAS **Luke 2:30** For my eyes have seen Thy salvation,

L45 **Luke 2:30** denn meine Augen haben deinen Heiland gesehen,

LUO **Luke 2:30** denn meine Augen haben deinen Heiland gesehen,

Gospel Reading Matthew 8:5-13

^{KJV} **Matthew 8:5** And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, ⁶ And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. ⁷ And Jesus saith unto him, I will come and heal him. ⁸ The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. ⁹ For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. ¹⁰ When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. ¹¹ And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. ¹² But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. ¹³ And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

^{NAS} **Matthew 8:5** And when He had entered Capernaum, a centurion came to Him, entreating Him, ⁶ and saying, "Lord, my servant is lying paralyzed at home, suffering great pain." ⁷ And He said to him, "I will come and heal him." ⁸ But the centurion answered and said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed." ⁹ "For I, too, am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does *it*." ¹⁰ Now when Jesus heard *this*, He marveled, and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel." ¹¹ "And I say to you, that many shall come from east and west, and recline *at the table* with Abraham, and Isaac, and Jacob, in the kingdom of heaven; ¹² but the sons of the kingdom shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth." ¹³ And Jesus said to the centurion, "Go your way; let it be done to you as you have believed." And the servant was healed that *very* hour.

^{L45} **Matthew 8:5** Da aber JEsus einging zu Kapernaum, trat ein Hauptmann zu ihm, der bat ihn ⁶ und sprach: HErr, mein Knecht liegt zu Hause und ist gichtbrüchig und hat große Qual. ⁷ JEsus sprach zu ihm: Ich will kommen und ihn gesund machen. ⁸ Der Hauptmann antwortete und sprach: HErr, ich bin nicht wert, daß du unter mein Dach gehest, sondern sprich nur ein Wort, so wird mein Knecht gesund. ⁹ Denn ich bin ein Mensch, dazu der Obrigkeit untertan, und habe unter mir Kriegsknechte; noch wenn ich sage zu einem: Gehe hin! so gehet er, und zum andern: Komm her! so kommt er, und zu meinem Knecht: Tue das! so tut er's. ¹⁰ Da das JEsus hörte, wunderte er sich und sprach zu denen, die ihm nachfolgten: Wahrlich, ich sage euch, solchen Glauben habe ich in Israel nicht gefunden. ¹¹ Aber ich sage euch: Viele werden kommen vom Morgen und vom Abend und mit Abraham und Isaak und Jakob im Himmelreich sitzen. ¹² Aber die Kinder des Reichs werden ausgestoßen in die äußerste Finsternis hinaus, da wird sein Heulen und Zähneklappen. ¹³ Und JEsus sprach zu dem Hauptmann: Gehe hin; dir geschehe, wie du geglaubt hast! Und sein Knecht ward gesund zu derselbigen Stunde.

^{LUO} **Matthew 8:5** Da aber Jesus einging zu Kapernaum, trat ein Hauptmann zu ihm, der bat ihn ⁶ und sprach: HERR, mein Knecht liegt zu Hause und ist gichtbrüchig und hat große Qual. ⁷ Jesus sprach zu ihm: Ich will kommen und ihn gesund machen. ⁸ Der Hauptmann antwortete und sprach: HERR, ich bin nicht wert, daß du unter mein Dach gehest; sondern sprich nur ein Wort, so wird mein Knecht gesund. ⁹ Denn ich bin ein Mensch, der Obrigkeit untertan, und habe unter mir Kriegsknechte; und wenn ich sage zu einem: Gehe hin! so geht er; und zum andern: Komm her! so kommt er; und zu meinem Knecht: Tu das ! so tut er's. ¹⁰ Da das Jesus hörte, wunderte er sich und sprach zu denen, die ihm nachfolgten: Wahrlich ich sage euch: Solchen Glauben habe ich in Israel nicht gefunden ! ¹¹ Aber ich sage euch viele werden kommen vom Morgen und vom Abend und mit Abraham und Isaak und Jakob im Himmelreich sitzen; ¹² aber die Kinder des Reiches werden ausgestoßen in die Finsternis

hinaus; da wird sein Heulen und Zähneklappen. ¹³ Und Jesus sprach zu dem Hauptmann: Gehe hin; dir geschehe, wie du geglaubt hast. Und sein Knecht ward gesund zu derselben Stunde.

[From Petzoldt's commentary:]Jesu Schiffsreise über den See Genezareth nach der Stadt Kapernaum, die mit dem Himmelreich Identifizierung erfährt (23-24) weil sie Jesu Stadt ist (23).

Jesus' trip by ship across the Sea of Galilee to Capernaum [a city of Galilee] which is identified in verses 23-24, as Jesus' city in 23.

KJV **Matthew 9:1** And he entered into a ship, and passed over, and came into his own city.

NAS **Matthew 9:1** And getting into a boat, He crossed over, and came to His own city.

L45 **Matthew 9:1** Da trat er in das Schiff und fuhr wieder herüber und kam in seine Stadt.

LUO **Matthew 9:1** Da trat er in das Schiff und fuhr wieder herüber und kam in seine Stadt.

KJV **Matthew 8:23** And when he was entered into a ship, his disciples followed him. ²⁴ And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

NAS **Matthew 8:23** And when He got into the boat, His disciples followed Him. ²⁴ And behold, there arose a great storm in the sea, so that the boat was covered with the waves; but He Himself was asleep.

L45 **Matthew 8:23** Und er trat in das Schiff, und seine Jünger folgten ihm. ²⁴ Und siehe, da erhob sich ein großes Ungestüm im Meer, also daß auch das Schifflein mit Wellen bedeckt ward; und er schlief.

LUO **Matthew 8:23** Und er trat in das Schiff, und seine Jünger folgten ihm. ²⁴ Und siehe, da erhob sich ein großes Ungestüm im Meer, also daß auch das Schifflein mit Wellen bedeckt ward; und er schlief.

aber auch an der Sturmstillung (Matthew 8:23-27) und am Heilandsruf (Matthew 11:25-30)
but also the stilling of the storm and the Savior's call.

KJV **Matthew 11:25** At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. ²⁶ Even so, Father: for so it seemed good in thy sight. ²⁷ All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. ²⁸ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰ For my yoke *is* easy, and my burden is light.

NAS **Matthew 11:25** At that time Jesus answered and said, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from *the* wise and intelligent and didst reveal them to babes. ²⁶ "Yes, Father, for thus it was well-pleasing in Thy sight. ²⁷ "All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal *Him*. ²⁸ "Come to Me, all who are weary and heavy-laden, and I will give you rest. ²⁹ "Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. ³⁰ "For My yoke is easy, and My load is light."

^{L45} **Matthew 11:25** Zu derselbigen Zeit antwortete JESus und sprach: Ich preise dich, Vater und HErr Himmels und der Erde, daß du solches den Weisen und Klugen verborgen hast und hast es den Unmündigen offenbart. ²⁶ Ja, Vater, denn es ist also wohlgefällig gewesen vor dir. ²⁷ Alle Dinge sind mir übergeben von meinem Vater. Und niemand kennet den Sohn denn nur der Vater; und niemand kennet den Vater denn nur der Sohn, und wem es der Sohn will offenbaren. ²⁸ Kommet her zu mir, alle, die ihr mühselig und beladen seid, ich will euch erquicken! ²⁹ Nehmet auf euch mein Joch und lernet von mir; denn ich bin sanftmütig und von Herzen demütig; so werdet ihr Ruhe finden für eure Seelen. ³⁰ Denn mein Joch ist sanft, und meine Last ist leicht.

^{LUO} **Matthew 11:25** Zu der Zeit antwortete Jesus und sprach: Ich preise dich, Vater und HERR Himmels und der Erde, daß du solches den Weisen und Klugen verborgen hast und hast es den Unmündigen offenbart. ²⁶ Ja, Vater; denn es ist also wohlgefällig gewesen vor dir. ²⁷ Alle Dinge sind mir übergeben von meinem Vater. Und niemand kennet den Sohn denn nur der Vater; und niemand kennet den Vater denn nur der Sohn und wem es der Sohn will offenbaren. ²⁸ Kommet her zu mir alle, die ihr mühselig und beladen seid; ich will euch erquicken. ²⁹ Nehmet auf euch mein Joch und lernet von mir; denn ich bin sanftmütig und von Herzen demütig; so werdet ihr Ruhe finden für eure Seelen. ³⁰ Denn mein Joch ist sanft, und meine Last ist leicht.

19th Sunday after Trinity Oct. 27, 1726 Nicolaikirche Early Service D. Salomon Deyling
(1677-1755)

Gospel reading Mat 9:1-8

Epistle reading Eph 4:22-28

^{KJV} **Matthew 9:1-8** *And he entered into a ship, and passed over, and came into his own city.* ² And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. ³ And, behold, certain of the scribes said within themselves, This *man* blasphemeth. ⁴ And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? ⁵ For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? ⁶ But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. ⁷ And he arose, and departed to his house. ⁸ But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

^{NAS} **Matthew 9:1-8** *And getting into a boat, He crossed over, and came to His own city.* ² And behold, they were bringing to Him a paralytic, lying on a bed; and Jesus seeing their faith said to the paralytic, "Take courage, My son, your sins are forgiven." ³ And behold, some of the scribes said to themselves, "This *fellow* blasphemes." ⁴ And Jesus knowing their thoughts said, "Why are you thinking evil in your hearts? ⁵ "For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise, and walk '? ⁶ "But in order that you may know that the Son of Man has authority on earth to forgive sins " -- then He said to the paralytic-- "Rise, take up your bed, and go home." ⁷ And he rose, and went home. ⁸ But when the multitudes saw *this*, they were filled with awe, and glorified God, who had given such authority to men.

^{L45} **Matthew 9:1-8** *Da trat er in das Schiff und fuhr wieder herüber und kam in seine Stadt.* ² Und siehe, da brachten sie zu ihm einen Gichtbrüchigen, der lag auf einem Bette. Da nun JESus ihren Glauben sah, sprach er zu dem Gichtbrüchigen: Sei getrost, mein Sohn; deine Sünden sind dir vergeben. ³ Und siehe, etliche unter den Schriftgelehrten sprachen bei sich selbst: Dieser lästert GOtt. ⁴ Da aber JESus ihre Gedanken sah, sprach er: Warum denket ihr so Arges in euren Herzen? ⁵ Welches ist leichter zu sagen: Dir sind deine Sünden vergeben, oder zu sagen: Stehe auf und wandle? ⁶ Auf daß ihr aber wisset, daß des Menschen Sohn Macht habe auf Erden, die Sünden zu vergeben, sprach er zu dem Gichtbrüchigen: Stehe auf, heb' dein Bett auf und gehe

heim! ⁷ Und er stund auf und ging heim. ⁸ Da das Volk das sah, wunderte es sich und preiste Gott, der solche Macht den Menschen gegeben hat.

^{LUO} **Matthew 9:1-8** Da trat er in das Schiff und fuhr wieder herüber und kam in seine Stadt. ² Und siehe, da brachten sie zu ihm einen Gichtbrüchigen, der lag auf einem Bett. Da nun Jesus ihren Glauben sah, sprach er zu dem Gichtbrüchigen: Sei getrost, mein Sohn; deine Sünden sind dir vergeben. ³ Und siehe, etliche unter den Schriftgelehrten sprachen bei sich selbst: Dieser lästert Gott. ⁴ Da aber Jesus ihre Gedanken sah, sprach er: Warum denkt ihr so arges in euren Herzen? ⁵ Welches ist leichter: zu sagen: Dir sind deine Sünden vergeben, oder zu sagen: Stehe auf und wandle? ⁶ Auf das ihr aber wisst, daß des Menschen Sohn Macht habe, auf Erden die Sünden zu vergeben (sprach er zu dem Gichtbrüchigen): Stehe auf, hebe dein Bett auf und gehe heim! ⁷ Und er stand auf und ging heim. ⁸ Da das Volk das sah, wunderte es sich und pries Gott, der solche Macht den Menschen gegeben hat.

^{KJV} **Ephesians 4:22-28** That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ²³ And be renewed in the spirit of your mind; ²⁴ And that ye put on the new man, which after God is created in righteousness and true holiness. ²⁵ Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. ²⁶ Be ye angry, and sin not: let not the sun go down upon your wrath: ²⁷ Neither give place to the devil. ²⁸ Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

^{NAS} **Ephesians 4:22-28** that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, ²³ and that you be renewed in the spirit of your mind, ²⁴ and put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth. ²⁵ Therefore, laying aside falsehood, speak truth, each one *of you*, with his neighbor, for we are members of one another. ²⁶ Be angry, and *yet* do not sin; do not let the sun go down on your anger, ²⁷ and do not give the devil an opportunity. ²⁸ Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have *something* to share with him who has need.

^{L45} **Ephesians 4:22-28** So leget nun von euch ab nach dem vorigen Wandel den alten Menschen, der durch Lüste in Irrtum sich verderbet. ²³ Erneuert euch aber im Geist eures Gemüts ²⁴ und ziehet den neuen Menschen an, der nach Gott geschaffen ist in rechtschaffener Gerechtigkeit und Heiligkeit. ²⁵ Darum leget die Lüge ab und redet die Wahrheit, ein jeglicher mit seinem Nächsten, sintemal wir untereinander Glieder sind. ²⁶ Zürnet, und sündiget nicht; lasset die Sonne nicht über eurem Zorn untergehen. ²⁷ Gebet auch nicht Raum dem Lästler! ²⁸ Wer gestohlen hat, der stehle nicht mehr, sondern arbeite und schaffe mit den Händen etwas Gutes, auf daß er habe, zu geben dem Dürftigen.

^{LUO} **Ephesians 4:22-28** So legt nun von euch ab nach dem vorigen Wandel den alten Menschen, der durch Lüste im Irrtum sich verderbt. ²³ Erneuert euch aber im Geist eures Gemüts ²⁴ und ziehet den neuen Menschen an, der nach Gott geschaffen ist in rechtschaffener Gerechtigkeit und Heiligkeit. ²⁵ Darum leget die Lüge ab und redet die Wahrheit, ein jeglicher mit seinem Nächsten, sintemal wir untereinander Glieder sind. ²⁶ Zürnet, und sündiget nicht; lasset die Sonne nicht über eurem Zorn untergehen. ²⁷ Gebet auch nicht Raum dem Lästler. ²⁸ Wer gestohlen hat der stehle nicht mehr, sondern arbeite und schaffe mit den Händen etwas Gutes, auf daß er habe, zu geben dem Dürftigen.

2. According to Olearius Luther Connects *Kreuzstab* with Baptism!

Petzoldt quotes from Olearius' Bible commentary¹¹ as follows:

[Luther:] Da muß das Wasser / das sonst andere ersäuffen solte / der Schutz werden / und sie beyhm Leben erhalten. Dasjenige / das erwürgen solte / und Schaden anrichten / das muß frommen thun / und lebendig machen. Das auch zur Hölle führen solte / das muß gen Himmel helfen. So wunderbarlich ist Gott! Davon Psal. 4. NB. **Der Stab ist das Evangelium** / Psal. 23. das kann alles Unglück ausschlagen / und dir hindurch helfen.

English translation:

Martin Luther said: In this situation the water [of Baptism] which would otherwise drown others will become a protection and keep them alive. Whatever was supposed to strangle them and cause them harm will have to become useful and make them come alive. Whatever also leads to hell must also help one get to heaven. This is how wonderful God is!

^{KJV} **Psalm 4:4-6** Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. ⁵ Offer the sacrifices of righteousness, and put your trust in the LORD. ⁶ *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us. (Psa 4:4-6 KJV);

N.B. The staff/rod [*Stab*] is the Gospel which can deflect all misfortune and help you to get through it.

^{KJV} **Psalm 23:1** <A Psalm of David.> The LORD *is* my shepherd; I shall not want. ² He maketh me to lie down in green pastures: he leadeth me beside the still waters. ³ He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. ⁴ Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. ⁵ Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. ⁶ Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever. (Psa 23:1 KJV)

Note here that Luther, according to Olearius' memory of Luther's undocumented statement, does not use the word *Kreuzstab*!

¹¹ Johannes Olearius (1611-1684) Volume 1: *Biblischer Erklärung ... Theil / 1 Darinnen der Brunn-Quell Aller Geschicht-Bücher Altes Testaments/ Nemlich Die 5. Bücher Mosis/ Das Buch Josua/ Das Buch der Richter/ und Das Buch Ruth ... gezeigt wird* Publisher:Tarnov (Leipzig, 1678) p. 446.

3. Two Mid-17th Century Sources

A Funeral Oration and a Catechism Explication

1. A Funeral Oration Held by Johann Conrad Mohr in February of 1650¹² [The title and selected passages will be presented with English translations following immediately].

Tröstlicher **Kreuz-Stab** Rechtglaubiger vnd gedultiger Kinder Gottes / nach Anleytung der Apostolischen Wort / an die Hebreer/Cap. 12. verl. 5. II. 12. vers. 5. 11.
Bey sehr ansehnlicher vnd Volckreicher Leich-Bestattung / des weyland Wol-Edel/Gestreck / Best- vnd Hochweisen Herrn Achillis von Hynßberg gewesenen Schöpffen vnd des Raths allhier / Christseeligen Andenkens: Welcher in diesem 1650. Jahr / Montags den 11. Februarii, Abends vmb halber acht / in Christo Jesu / seinem Erlöser / sanfft vnd seeliglich entschlaffen / vnd darauff Donnerstags den 14. besagten Monats / Christlichem Gebrauch nach / bey S. Catharinen zur Erden bestattet / vnd in sein Ruhebettlein ist gelegt worden. Betrachtet vnd auff Begehren zum Truck verfertigt / Durch Johann Conrad Mohr / der Deutschen vnd Frantzösischen Kirchen Evangelischen Predigern in Franckfurt. Gedruckt zu Franckfurt am Mayn / im Jahr 1650.

A Comforting Cross-Staff [**Kreuzstab**] for True and Proper Believers and Patient Children of God According to the Direction Given by the Apostle's Letter to the Hebrews 12: 5-11 *^{[KJV Hebrews Heb 12:5-11} And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: ⁶ For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. ⁷ If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? ⁸ But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. ⁹ Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? ¹⁰ For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. ¹¹ Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (Heb 12:5-11 KJV)]
on the Occasion of a Respectable and Well-Attended Burial of the Late, Certainly Very Noble, Stern, Consistently Very Wise Mr. Achillis von Hynßberg¹³ Here Being Remembered As a Lay Assessor and Member of the City Council and Buried in a Blessed Christian Manner. Mr. Hynßberg Passed Away Gently and Blissfully in His Sleep to His Savior Jesus Monday Evening at 7:30 on February 11th of This Present Year 1650 and Was Buried According to Christian Tradition in His Little Bed In the Vicinity of St. Catherine's Church on the Following Thursday, February 14. This Contemplation/Meditation Was Prepared upon Request for Publication by Johann Conrad Mohr, a Preacher at the German and French Evangelical Church in Frankfurt. Published in Frankfurt/am Main in the year 1650.

¹² Johann Conrad Mohr: *A Comforting Cross-Staff*... (Frankfurt/am Main, 1650).

¹³ The modern spelling would probably be 'Hinsberg'.

On an unnumbered page at the beginning of this booklet, there appears the following poem dedicated to the listener/reader:

Wann dir deß **Creuges-Stab** beduncket schwer zu werden/
So mercke daß dich Gott von Herzen lieben thut/
Dich achtet vor sein Kind / vnd folgendes von der Erden
In Himmel nimbt / dir gibt zu Lohn das höchste Gut.

If this Cross-Staff [**Kreuzstab**] seems to be getting too heavy for you,
Then take note that God loves you from the bottom of His heart,
Considers you to be his child and therefore takes you from earth to heaven
To give you as a reward the most precious gift.

Wir thun aber nicht vnrecht daran / wann wir durch den Stab Moſis mit andern den **Creug-Stab**
[Christi] verstehen. S. 10

We would not be proceeding unjustly if we came to understand, as others have already done, that
Moses' staff is Christ's Cross-Staff [**Kreuzstab**]. p. 10

[S. 11.] Bey Antretung seines Berufs ward er zur Schlangen / da Moſes denselben auff die Erden
warffe / vnnnd er kam wider zu recht / da er ihn in seine Hand nahm : Also ist vns der **Creug-Stab**
deß HERN bey dem ersten Ein- vnd Antritt vnſers Christenthums abschewlich / giftig / hart vnd
schwer / daß wir vns mit Moſe darüber entſegen / vnd die Flucht nehmen / ſo bald wir aber die Augen
deß Hergens recht auffthun / vnd ſolchen **Creug-Stab** mit der Hand deß waren Glaubens faſſen /
alsdann wird er vns widerumb lieblich vnnnd annehmlich. Bey Verrichtung ſeines Ampts thate Moſes
mit ſeinem **Stab** den Egyptiern groſſen Schaden / mit ſeinem **Stab** verwandelte er das Waſſer in den
Strömen in Blut / daß alle [S. 12.] Fiſche ſterben muſten / vnd den Egyptiern eckelte deß Waſſers
zutrincken. Er reckete ſeine Hand auß mit ſeinem **Stab** / vnd ſchlug die Bäche vnd die Ströme / daß
Fröſche herauß kamen / vor welchen Pharao auch in ſeinem Königlichem Pallast nicht ſicher ſeyn konte.
Eben also ergienge es mit den andern Mägen / da hingegen das Volck Iſrael von ſolchem Schaden
nicht empfunde / ſondern als ſie am rothen Meer waren / vnnnd Moſes mit ſeinem **Stab** ins Waſſer
ſchlug / da giengen ſie alle mit truckenem Fuß hindurch: Vnd gleiches Thut auch Gottes **Creug-Stab**
/ den Gottloſen bringet er vnaußſprechlichen Schaden / vnd / wo ſie ſich in der Zeit der Gnaden nicht
befehren / das ewige Verderben: Die Frommen aber werden damit durch das groſſe Welt-Meer
begleitet / von ihren Feinden vnd allem Elend erlöſet / vnd in das Land der Lebendigen eingeführet.

p. 11: Upon accepting his calling, Moses' staff was turned into snakes when he threw it upon the
ground and it assumed its former condition as soon as he took it back into his hand: Thus, also
the Cross-Staff [**Kreuzstab**] of the Lord is for us, when we first enter and assume our Christianity,
disgusting, poisonous, hard to handle and heavy so that we like Moses are at first terrified by it
and begin to flee from it. But as soon as we open the 'eyes' of our hearts and grasp the Cross-Staff
[**Kreuzstab**] with our hands as true believers, then it will in turn become pleasant and acceptable.

In carrying out his official position, Moses brought great harm to the Egyptians with his **staff**. With his **staff** he changed water into streams of blood so that all the [p. 12] fish died and the Egyptians, out of disgust, could not drink this water. When he stretched out his hand with the **staff** to touch the brooks and rivers, so many frogs came out of them that even the Pharaoh in his royal palace was not safe from them. This also happened with the other plagues, whereas the people of Israel were not harmed by them. On the contrary, when they arrived at the Red Sea, Moses hit the water with his **staff**, and then they could walk through these waters with their feet remaining dry. Similarly God's Cross-Staff [*Kreuzstab*] will bring unspeakable harm to the godless, and if they are not converted during the time of grace, they will inherit eternal destruction. However, the pious will be accompanied with it [the Cross-Staff - *Kreuzstab*] as they cross the great universal ocean ["the great divide"] as they will be saved from their enemies and freed from all suffering as they are introduced into the Land of the Living.

This is the title of a subsection on p. 13.

Qualiter Virga Crucis adspicienda & affumenda cum fructu: Welcher Gestalt wir den **Kreuz-Stab** des Herrn mit Augen anschauen vnd ergreifen sollen. [C. 13]

The useful manner in which we should look at the Lord's Cross-Staff [*Kreuzstab*] and take hold of it.

From what also appears to be a funeral meditation which the author had published the previous year 1649, here is a portion of the title page:

AETERNITATIS COGITATIO

Eine Christ-Mögliche Betrachtung vnnnd Nachsinning der Seeligen Ewigkeit....Herr Johann Maximilian Johann Conrad Mohr Frankfurt am Mayn 1649.

Also gedencket der Prophet Esaias / wie **Gott alle Threnen von vnsern Augen werde abwischen** / Esa. 25,8

A Useful, Christian Way to Contemplate Blessed Eternity.... Mr. Johann Maximilian by Johann Conrad Mohr (Frankfurt/am Main, 1649).

In this way the prophet Isaiah considers how **God will wipe away all of our tears**. p. 16

Here is the relevant section of the libretto already documented with biblical references above:

Da leg ich den Kummer auf einmal ins Grab, Da wischt mir die Tränen mein Heiland selbst ab.

Note the remarkable triplet figure with which Bach emphasizes these words in the first aria and then recapitulates them again with the same triplet figure in the adagio section of the final recitative, final because were the last words originating with the librettist.¹⁴ Is the triplet figure a reference to the Trinity? As such would that help to explain the shift from Isaiah's "God will wipe away all our tears" to the more personalized Christian view: "The Healer [Christ] will personally wipe away my tears"? Also could Bach, by recapitulating the above text segment from the beginning in the final section [excluding the chorale text], a technique he seems to have used very sparingly in his sacred cantatas, be hinting at the possibility of reincarnation with Christ as part of the Trinity always present at the end to rid us of tears, to relieve us at death of our *Kreuzstab* until a new life begins and we can once again take up the *Kreuzstab*?

¹⁴ The words of the final chorale that follows, a chorale text chosen by either the librettist or Bach himself, were originally the 6th verse of Johann Franck's hymn text: "Du, o schönes Weltgebäude" (1653).

2. Excerpts from Johann-Conrad Dannhauer's Sermons on the Catechism (1657).

All of the text on the title page looks like this:

CATECHISMUS
Oder
Die Erklärung des Christlichen Catechismi
Sechster Theil /
Begreifend den Dritten Articul
des Uralten Apostolischen / auch
Nicenischen Glaubens /
Zu Straßburg im Münster geprediget /
und auff inständig frembder begehren
in Truck gegeben /
Durch
Johann - Conrad Dannhavern /
der H. Schrift Doctorem, der Univerfität Professore und Predigern im Münster.
Straßburg /
In Verlegung Fridrich Spoor.
M. DC. LVII.

Catechism Milk
Or
Explanation of the Christian Catechism
Part 6
Treating the Third Article
Of the Ancient Apostolic and
Nicene Creed.
Sermons Delivered in the Strasburg Cathedral.
Upon Fervent Request by Unknown Individuals
Offered Here in Printed Form
By Johann-Conrad Dannhauer,
Doctor of Theology, University Professor and Preacher at the Cathedral.
Printed by Fridrich Spoor
Strasburg, 1657.

Die Fünffund Bierzigste Predigt/
Über den dritten Articul.
Von dem ewigen Leben /
Die Erste Predigt /
Von dem ewigen Leben / und dessen Beweis/
daß warhafftig ein ewiges Leben sey.
[S. 558]

Geistliche Schifffahrt [im Register der denckwürdigsten Sachen.]

Du hast / schreibet Augustinus, O HERR uns gemacht zu dir / und unser Herz ist unruhig / biß es in dir ruhe.

1. Tim. 1, 19.

Es ist scopus nauticus, der Schiff-Preiß / das Schiff-Ziel / danach wir seglen / wann wir am Glauben nicht Schiffbruch leiden/ das Meer ist die Welt / das Schiff die Kirche Christi / die Leute die sich ins Schiff gedinget die Gemeine der Heiligen / der Compas das Wort Gottes / der Lohn die Gnaden-Schätze / der Wind der Heilige Geist / die Ruder-Knechte das Predig-Ampt / die fata, Meers-Gefahr / Rauberey / Sirenen / See-Krankheit / Meerrunder / Ungewitter / Winds-Braut / böse fortun, das naufragium und Schiffbruch / ist die Sünde: die Syrten und Strudel das Schwefel-Meer / der Glaube ist der Bleywurff: der Ancker die Hoffnung: die See-Speise das Heilige Abendmahl: das Ende [S. 559] der **portus** und Anfuhr / das caput bonæ, spei, fortunata infula, die Gutfuhr Actor. 27. **ist das besagte ewige Leben.** Act. 27,8.

The 45th Sermon

On the Third Article

About Eternal Life

The First Sermon on Eternal Life and

Proof Offered That It Is Truly Eternal Life.

p. 558

A Spiritual Voyage [‘a passage by ship’ = *Schifffahrt*] [in the Register of Things Most Worthy of Consideration]

St. Augustine writes as follows: O Lord, you have created us with a built-in compass leading to You and our hearts are restless until they find rest and peace in You.

^{NAS} **1 Timothy 1:19** keeping faith and a good conscience, which some have rejected and suffered shipwreck [*Schiffbruch* = ‘the breaking apart of a ship’] in regard to their faith.

It is the nautical target, the ship's destination toward which we are sailing and which we will reach if we do not suffer a shipwreck [*Schiffbruch*] on account of our lack of faith. The ocean is the world, the ship is Christ's church, the people hired to handle the ship constitute the community of saints, the compass is God's word, the reward is a treasure of favors/merciful acts, the wind is the Holy Spirit, the mariners are the preachers; fate is danger at sea, banditry, listening to the sirens' song, seasickness, strange sea creatures, storms, tempests/whirlwinds, bad luck, being foundered and shipwreck; sin is the dangerous places in the ocean or sea [*Syrten*], whirlpools, a sea of sulphur [thought to be in hell]; faith/belief is lead weight to determine the number of fathoms; the anchor is hope; seafood is Holy Communion; the destination is the harbor [*port*]; the Cape of Good Hope, the Island of Good Fortune, the 'safe/fair haven' is the aforesaid eternal life.

^{KJV} **Acts 27:1-44** And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. ² And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. ³ And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. ⁴ And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. ⁵ And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city of Lycia*. ⁶ And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. ⁷ And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; ⁸ And, hardly passing it, came unto a place which is called **The fair havens**; nigh whereunto was the city of Lasea. ⁹ Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, ¹⁰ And said unto them, Sirs, I perceive that **this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives**. ¹¹ Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. ¹² And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is an* haven of Crete, and lieth toward the south west and north west. ¹³ And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. ¹⁴ But not long after there arose against it a tempestuous wind, called Euroclydon. ¹⁵ And when the ship was caught, and could not bear up into the wind, we let *her* drive. ¹⁶ And running under a certain island which is called Claudia, we had much work to come by the boat: ¹⁷ Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. ¹⁸ And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; ¹⁹ And the third *day* we cast out with our own hands the tackling of the ship. ²⁰ And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away. ²¹ But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. ²² And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. ²³ For there stood by me this night the angel of God, whose I am, and whom I serve, ²⁴ Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. ²⁵ Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. ²⁶ Howbeit we must be cast upon a certain island. ²⁷ But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; ²⁸ And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. ²⁹ Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. ³⁰ And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, ³¹ Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. ³² Then the soldiers cut off the ropes of the boat, and let her fall off. ³³ And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. ³⁴ Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you. ³⁵ And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. ³⁶ Then were they all of good cheer, and they also took *some* meat. ³⁷ And we were in all in the ship two hundred threescore and sixteen souls. ³⁸ And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. ³⁹ And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. ⁴⁰ And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. ⁴¹ And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. ⁴² And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. ⁴³ But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land: ⁴⁴ And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land. (Act 27:1-44 KJV)

^{NAS} Acts 27:8 and with difficulty sailing past it we came to a certain place called **Fair Havens**, near which was the city of Lasea.

^{L45} Acts 27:8 Und zogen kaum vorüber, da kamen wir an eine Stätte, die da heißet **Gutfurt**; dabei war nahe die Stadt Lasäa.

Die Neun und Bierzigste (Fünffte) Predigt. [S. 603]

...schreibet Augustinus: [Aug. l. 1. Confess. c. 1.] Man höret irgend von gebornen blinden Leuten / daß sie sagen / **sie wolten ihr aufgelegtes Creuz gern tragen** / und sich aller andern Creaturen Schau verzeihen / wann sie nur einmahl die Sonne oder einen Menschen der nach Gottes Ebenbilde erschaffen / gesehen hätten.

P. 603 The 49th (5th) Sermon.

...St. Augustine in his *Confessions* I, 1. chapter 1 states: Sometimes you can hear about people who have been born blind that **they say would gladly carry the cross they must bear** and forgive all other creatures that can see, if only they [the blind] could just once see the sun or a human being having been created in God's image.

Die Neun und Bierzigste (Fünffte) Predigt. [S. 609-610]

Dieses ist die seelige Augen-Lust der Gottes-Schau im ewigen Leben. Was sehen wir hie in dieser Welt? Die Welt-Kinder zwar ihren schönen Augen-Lust: Die Kinder Gottes aber lauter Bnlust und Wuß. Da sihet man einen Gottlosen der trogig ist / der breitet sich aus / und grünet wie ein Lorbeer-Baum / das thut weh im Herzen / und sticht in die Nieren; sie sehen mit Jeremia einen wackern **Creuzstab** nach dem andern / einen heißen / siedenden / [s]prudelnden Straß-Topff von Mitternacht / einen nach dem andern: Man sihet manchmal / daß einem die Augen möchten drüber [S. 610] geschwären / und muß doch übersehen; an heillosen Freunden / Kindern und Gefinde sihet man daß die Augen drüber möchten zu Thränen-Quellen werden. Aber dort was kein Auge gesehen und kein Herz hie in dieser Zeit ihm hätte einbilden können.

Pp. 609-610 The 49th (5th) Sermon.

This is [will be] a blissful pleasure for your eyes in seeing God in eternal life. But what do we get to see here in this world? The children of this world will to be sure have their eye-catching pleasures, but the children of God will experience a lack of appetite for all these things which appear as a tangled mess. There [in this world] you will see a godless person who is defiant/stubborn, who spreads his influence widely and turns green like a laurel-tree. This really hurts in your hearts and causes a sharp pain in your kidneys. Just like Jeremiah, they [the children of God] see [experience] one valiant/brave Cross-Staff [**Kreuzstab**] after another, one hot,

boiling-over, midnight pot of punishment. Sometimes you will see so much that your eyes almost begin [p. 610] to fester, but you have to overlook it. With awful friends, children, and farm workers you can see so much that your eyes really want to turn into fountains of tears. But over there [in eternity] you will see what, in this day and age, no eye has seen and no heart could have ever imagined.

Die Ein und Fünffzigste (Siebende) Predigt. [S. 633]

Wer auch Christo nachfolget in der *Kreuz-Fahrt* im Del-Berge / an die Golgatha wie Simon von Cyrenen / und in allem *Kreuz* seine Seele in Gedult fasset: Was wird einem solchen dafür?

P. 633 The 51st (7th) Sermon.

Whoever follows Christ on His way to the cross [*Kreuzfahrt* = literally: ‘crosstrip’, cruise. Schiffsreise, Seereise] on Calvary [Mount of Olives] to Golgatha as Simon of Cyrene did and maintains his composure despite all difficulties [*Kreuz*]: What recompense will he receive in return?

Daumer, Georg Friedrich: Die dreifache Krone Rom's. Münster, 1859.

Den Anfang macht in der ersten Kapelle der englische Gruß , die Heimsuchung Mariä , die Geburt Christi , die Darstellung Jesu im Tempel und dessen Wiederfindung unter den Schriftgelehrten . Ihnen schließen sich die schmerzhaften an , abermals durch eine riesige Thorhalle über dem Wege eröffnet nach der nämlichen Anlage und Ausführung , der heilige Oelberg , die Geißelung , die Dornenkrönung , die *Kreuzfahrt* und die *Kreuzigung* . Aus diesem Gebiete der Todesschmerzen treten wir aufwärtssteigend durch ein drittes Thor in die lichte Region der glorreichen Geheimnisse der Menschenerlösung , wo in vier auf einander folgenden Kapellen die Auferstehung und Himmelfahrt Christi , die Sendung des heiligen Geistes und die Aufnahme Mariens in den Himmel dargestellt sind .

The above quote is notable because it uses *Kreuzfahrt* to mean Christ’s final walk dragging His cross to the place of His crucifixion. This term today generally means ‘cruise’. Below the same term in earlier usage meant ‘crusade’. Of course, the word ‘cross’ is hidden etymologically in the first four letters of this word:

Kreuz n. ‘aus zwei sich rechtwinklig oder schräg schneidenden Balken oder Linien bestehendes Gebilde’. Lat. *crux* (Gen. *crucis*) ‘Balken (mit Querholz), Marterpfahl (als Hinrichtungsgesetz, an den Verbrecher geschlagen werden)’, übertragen ‘Marter, Qual’ wird im Zuge der Christianisierung der Germanen aus der lat. Kirchensprache zunächst als Bezeichnung für das ‘Kreuz Christi’ entlehnt in ahd. *krūzi* (8. Jh.), mhd. *kriuz(e)*, asächs. *krūci*, *krūzi*, mnd. *krūze*, mnl. *crūce*, nl. *kruis*, aengl. *cruc*, engl. *crouch*. Der Ausdruck löst die im Germ. dafür übliche ältere, unter *Galgen* (s. d.) dargestellte Bezeichnung ab. Bald wird in Anlehnung an die lat. Vorlage und im Hinblick auf das Leiden Christi der Verwendungsbereich erweitert zu ‘Mühsal, Not’ und zu ‘Zeichen des Kreuzes’ sowie ‘Kruzifix’ (mhd.), danach (an das Symbol des Christentums anknüpfend) ‘Ordenskreuz’ (15. Jh.), ferner ‘unterer Teil des Rückgrates’ (17. Jh., vgl. *Kreuzbein*) und (hinsichtlich der figürlichen bzw. graphischen Darstellung) ‘Notenzeichen’ (wohl 18. Jh.), ‘Spielkartenfarbe’ (19. Jh.). Dazu Wendungen wie *zu Kreuze kriechen* ‘sich demütigen, unterwerfen’, eigentl. *zum Kreuz* (‘Altarkreuz, Kruzifix’) *kriechen* (16. Jh.) als Teil der Kirchenbuße, bes. am Karfreitag; *sein Kreuz auf sich nehmen*, mhd. *daz kriuze nemen* ‘sich in sein Schicksal fügen’; *sein Kreuz* (‘Schicksal’) *tragen*, vgl. *wer nicht treget seyn kreutz vnnd folget myr nach, der kan nit meyn iunger seyn* (Luk. 14, 27, Luther), mhd. *du solt dīn kriuze hān enbor* (nach Mark. 8, 34). – **Kreuzgang** m. ‘zu einem Klosterhof hin offener Bogengang’, mhd. *kriuz(e)ganc*, eigentl. ‘Bittgang, Umgang mit dem Kreuz, Prozession’, dann auch auf die mit bildlichen Darstellungen der Kreuzstationen Christi versehenen Säulengänge der Klöster und Kirchen übertragen. **Kreuzfahrer** m., **Kreuzritter** m. (18. Jh.) ‘Teilnehmer an einem Feldzug (mhd. *kriuzevart*, nhd. *Kreuzzug*, 18. Jh.) zur Eroberung Palästinas, des (als Wirkungsstätte Christi) heiligen Landes, und des

Grabes Christi'. Aus Fluchwörtern wie **kreuzdonnerwetter** u. dgl. entwickeln sich das Grundwort verstärkende Bildungen wie *kreuzgut* (16. Jh.), *kreuzbrav* (18. Jh.), *kreuzfidel* (19. Jh.). **kreuzweise** Adv. 'in Form eines Kreuzes', mhd. *kriuzewise*. **Kreuzspinne** f. Spinne mit hellem Kreuz auf dem Hinterleib (17. Jh.). **Kreuzotter** f. Giftschlange mit dunkler, kreuzähnlich verschlungener Rückenzeichnung (19. Jh.). **kreuzlahm** Adj. 'an freier Bewegung durch Schmerzen am unteren Rückgrat gehindert, hüftlahm, erschöpft' (18. Jh.). **Kreuzfeuer** n. 'Beschuß von mehreren Seiten' (19. Jh.). **kreuzigen** Vb. 'ans Kreuz schlagen', ahd. *krüzigōn* (um 1000), mhd. *kriuzigen*, auch 'peinigen, plagen', nach lat. *cruciāre* 'kreuzigen, martern'; dazu **Kreuzigung** f., ahd. *krüzigunga* (11. Jh.), mhd. *kriuzigunge*.

Version: 1.0.65

OED e.8.e euphem. To die. 1930 'R. Crompton' William's Happy Days ix. 224 My dear, dear little four-footed friend.. 'E **crossed over** last week. 1935 N. Collins 3 Friends xvii. 265 Just before she **crossed over** she mentioned your name.

Die Zwey und Funffzigste (Achte) Predigt. [S. 648-649]

Wie froh / wie gang von neuem lebendig wurde Jacob der alte Creug-Bruder / da er seinen Sohn Joseph wider gesehen. Wie wird uns dann seyn / wann wir unsern himmlischen Joseph werden sehen in seiner Herrlichkeit / von dem wir so viel gutes gehört? **Eure Traurigkeit / sagt Er selbst / soll in Freude verkehret werden.** Sener Wenden-König Gilimer, da er ins eufferste gerathen / von dem Kayserlichen Obersten Belifatio in die Enge gebracht / da er weder aus noch ein gewußt / schreibt an einen seiner Freunde / er wolle ihm doch schicken ein Brod / eine Harff und einen Schwam / Brod noch einmahl vor seinem Ende zu essen / Harff die Melancholey und Traurigkeit zu vertreiben / den [S. 649] Schwam seine vergossene Thränen abzuwischen. Von Christo unserm edelsten und besten Freunde haben wir alle diese Stück gar auff eine andere höhere Weise zu hoffen / Himmel-Brod / himmlische Music / den Thränen-Schwam / mit welchem Er selbst alle Zähren von unsern Augen wird abwischen.

S. 648: **Eya wären wir da! Wer wolte wohl die Verstorbenen beweinen / die jenigen / die nunmehr truncken sind von der ewigen Freude / die GOTT selbst getröstet / und ihnen die Thränen abgewischer? Wem wolte grauen für dem Creug / wer wolte sich nicht trösten in seinem weinen / sintemahl die mit Thränen säen / werden mit Freuden ernden** Ps. 126,50 / bey den Außerewählten heisset ejulate ante jubila, weinen vor der Freude /....

Pp. 648-649

The 52nd (8th) Sermon.

How glad and completely full of new life the old brother in the cross, Jacob, became when he saw his son Joseph again. How happy, in contrast, will we be then when we will see our heavenly Joseph in all his glory, about whom we have heard so many good things? "Your sadness" He says, should be changed to joy. There was a certain king of the Wenden [an East Germanic {Slavic} tribe known to the Roman Empire as the Vandals] called Gilimer. When he was forced by the emperor's colonel Belisatio into a situation from which no escape was possible, he did not know which way to turn. For this reason he wrote to one of his friends and asked his friend to send him a loaf of bread, a harp, and a sponge. The bread was so that he could once more eat before he dies, the harp would help to drive away melancholy and sadness, the [p. 649] sponge he would need to wipe away all the tears he had shed. We can expect, on a higher level, to receive all these

things from our noblest and best friend Christ: bread from heaven [manna], heavenly music/ and a sponge for the tears he will personally wipe from our eyes.

P. 648:

Oh, if only we were there already! Who would then want to cry for the deceased, those who are drunk with eternal joy, whom God Himself has comforted and for whom He has washed away their tears? Who would dread the cross, who would not be comforted by his own tears since “whoever sows in tears shall reap with joyful shouting?” Among the chosen this is called *ejulate ante jubila* or ‘crying out of joy.’

^{KJV} **Psalm 126:5** They that sow in tears shall reap in joy.

^{NAS} **Psalm 126:5** Those who sow in tears shall reap with joyful shouting.

^{L45} **Psalm 126:5** Die mit Tränen säen, werden mit Freuden ernten.

^{LUO} **Psalm 126:5** Die mit Tränen säen, werden mit Freuden ernten.

Die Ein und Sechzigste (Achte) Predigt. [S. 743]

Ihr erstes Werk / das sie thun werden / heißet I. agnoscere, erkennen; Sie werden ohn Unterlaß erkennen / bedencken und nicht vergessen terminum liberationis à quo, den Ort/ aus welchen sie sind erlöst worden / die Hölle / was dieselbe sey; terminum ad quem, den Ort wohin sie kommen / an welchen **Port;
Esa 43: 1-2**

p. 743: The 61st (8th) Sermon.

[Thus “divine revelation” has a paradoxical character: It entails a veiling as well as an unveiling, a concealing as well as an unconcealing. Luther and Barth referred to this as the *terminus a quo* and *ad quem*, the beginning and the end, of God’s revelation: *Deus absconditus et revelatus*, God hidden and revealed. p. 127 Peter Crafts Hodgson: *Winds of the Spirit: A Constructive Christian Theology* (Westminster John Knox Press, 1994)]

The first deed they will accomplish is recognition. They will continually recognize, consider and not forget the place from which they have been liberated/saved, Hell, which is the same thing; the terminal point final limiting point in time (terminal point limit; the end toward which something tends), where they will arrive is the **port** which is the end of the sea voyage.

^{NAS} **Isaiah 43:1** But now, thus says the LORD, your Creator, O Jacob, And He who formed you, O Israel, "Do not fear, for I have redeemed you; I have called you by name; you are Mine! ² "When you pass through the waters, I will be with you; And through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, Nor will the flame burn you.

^{L45} **Isaiah 43:1** Und nun spricht der HErr, der dich geschaffen hat, Jakob, und dich gemacht hat, Israel: Fürchte dich nicht, denn ich habe dich erlöst; ich habe dich bei deinem Namen gerufen; du bist mein! ² Denn so du durch Wasser gehst, will ich bei dir sein, daß dich die Ströme nicht sollen ersäufen, und so du ins Feuer gehst, sollst du nicht brennen, und die Flamme soll dich nicht anzünden.

S. 746 Die Ein und Sechzigste (Achte) Predigt.

Wir haben bißher gesehen viel **Göttliche Liebes-Seile**; wer sich davon nicht will ziehen lassen / der nehme den Werth an / wann er mit Ketten der Finsterniß geschleppt / und die Krafft des göttlichen Schwurs fühlen muß / daß solche Freveler nicht zur Göttlichen Ruhe kommen sollen. **Jesus Christus** unser Heiland / der den Tod überwand / und daher **Tod / Sünd / Teufel / Leben und Gnad** / **alles in den Händen hat**; Er wolle uns durch seinen **blutigen Creuggang** und Aufgang aus Jerusalem an die Schedelstatt / da Er durch sein schmerzlich spectacul **am Creug** aller Welt zu einem Scheusal und Ergerniß worden / Gnade geben / daß wir auch außgehen aus der Sodom durch wahre Buß; seines **Creuggangs** uns in allen Unfechtungen / ja in der letzten Noth trösten / da wir den exodum durchs Toden-**Meer** practiciren müssen! Er errette uns für der Hölle / für der Hölle ewigem Tode / des ewigen Todes nagenden Wurm / des nagenden Wurms unaußlöschlichem Feuer / daß in uns die Sinne nicht verzagen / wann der Feind wird das Leben anklagen; daß wir auch aus Egypten durchs schwarze Toden-**Meer** hindurch gehen mit truckenem Fuß / und am Ufer des gläsernen Meers sehen / ihm unserm Erlöser das Lied Mosi singen / und mit Freuden hinaus gehen mögen! Deme auch für alle gute / heilsame / erbauliche Gedanken und fruchtbare Gedeyen sey Lob und Ehr / daß sein Reich gemehret / des Teufels Reich zerstöret / viel Seelen gewonnen worden; Ich sampt euch / ihr sampt mir erhalten zum ewigen Leben / **Amen**.

P. 746 The 61st (8th) Sermon.

Up until now we have seen many [life-saving] ropes of love extended to us by God; whoever does not want to let himself be pulled by them, should take stock of what it would be like if he were being dragged by the chains of darkness and feel the power of God's oath that such evildoers will never attain heavenly peace. Jesus Christ, our savior, who overcame death and therefore has in His hands death, sin, Satan, life and mercy. May He grant us mercy through His bloody, cross-bearing journey on His way out of Jerusalem to Golgotha, where He, through His painful spectacle an the cross, became such a monster and scandal for all mankind, so that we will also leave Sodom by means of true penitence-repentance so that His way to the cross will comfort us in the midst of all temptations, yes even in our final travail when we, in actuality, are really forced make our Exodus through the Dead Sea [Sea of the Dead]! May He save us from hell, from the hellish eternal death, the nagging/gnawing worm of eternal death, the inextinguishable fire of this nagging worm, so that our wits/mind do not despair when the enemy accuses life; so that we may also leave Egypt and walk with dry feet through the black Dead Sea [Sea of the Dead] and joyfully go out to see our Savior at the edge of the glass ocean and sing to Him a song by Moses! Praise and honor to Him for all good, healing thoughts and fruitful prosperity so that His kingdom will expand the Satan's kingdom will be destroyed, and many souls will be won over. I with all of you and you together with me will be saved for the prospect of eternal life. Amen.

4. The Olearius Bible Commentary (1678-1681).

Johannes Olearius (1611-1684)

Excerpts taken from the following volumes [the volume and page numbers are given in brackets before each excerpt]:

Volume 1: *Biblischer Erklärung ... Theil / 1 Darinnen der Brunn-Quell Aller Geschicht-Bücher Altes Testaments/ Nemlich Die 5. Bücher Mosis/ Das Buch Josua/ Das Buch der Richter/ und Das Buch Ruth ... gezeiget wird* Publisher:Tarnov (Leipzig, 1678).

Volume 4: *Biblischer Erklärung ... Theil / 4 Darinnen Die vier Grossen und zwölf Kleinen Propheten ... Sam[m]t dem Anhang Der Biblischen Zucht-Bücher/ vorgestellt werden* Publisher:Tarnov (Leipzig, 1680).

Volume 5: *Biblischer Erklärung ... Theil / 5 Darinnen das gantze Neue Testament Nehmlich Die vier Evangelisten/ Die Apostel-Geschichte/ Die Apostolischen Episteln/ und Die H. Offenbarung Johannis ... vorgestellt wird* Publisher:Tarnov (Leipzig, 1681).

[I, 400](Ex 4,1-9) **Schlangen-Stab** in der Hand Moses:

Wer dieses Gegenbild der aufgehengten Schlangen Joh. 3. mit waren Glauben ergreiff / der darff vor der höllischen Schlange nicht fliehen / 1. Mos. 3/15. Denn er hat den **Stab Gottes** / den **Trost-Stab** in seiner Hand / Ps. 23. Er wird vom Sünden-Aussatz loß / 3. Mos. 13. durch Wasser und Blut 1. Joh. 5. der Heiligen Tauffe und des hochwürdigen Abendmahls / 1. Pet. 3. Mat. 26. NB. Cyrilli Worte vom Creuge Christi / Joh. cap. 3.....Des Cyrilli Worte sind angeführet Joh. c. 3. daß der **Wunder-Stab Moses** sey ein Bild der wunderbaren Krafft des **Creuges Christi**.

Olearius Translations of Olearius Excerpts Selected by M. Petzoldt:

From Volume 1 of the *Biblischer Erklärung* [see above]:

P. 400

The **Serpent Staff** in Moses' Hand:

Whoever comprehends in true faith this counterpart to serpent ^{KJV} **John 3:14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵ That whosoever believeth in him should not perish, but have eternal life. (Joh 3:14 ^{KJV}) that has been hung on **Moses' staff**, must not flee in the face of this serpent from hell. ^{KJV}

Genesis 3:1-5 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? ² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: ³ But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

⁴ And the serpent said unto the woman, Ye shall not surely die: ⁵ For God doth know that in the day ye eat thereof, then your eyes shall be

opened, and ye shall be as gods, knowing good and evil. (Gen 3:1-5 KJV) For he has **God's staff**, the **staff of comfort**, in **his hand**. ^{KJV} **Psalms 23:4** Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff [**Stab**] they comfort me. (Psa 23:4 KJV) He will rid himself of the leprosy of sin [Leviticus 13] by means of **water and blood** ^{KJV} **1 John 5:6** This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. ⁷ For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (1 Jo 5:6 KJV) of Holy Baptism and most revered Communion ^{KJV} **1 Peter 3:21** The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: (1 Pe 3:21 KJV); ^{KJV} **Matthew 26:26** And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. ²⁷ And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; ²⁸ For this is my blood of the new testament, which is shed for many for the remission of sins. ²⁹ But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (Mat 26:26 KJV). N.B. [Nota Bene]: Cyril's comments on Christ's cross as given in ^{KJV} **John 3:14-15** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵ That whosoever believeth in him should not perish, but have eternal life. (Joh 3:14-15 KJV)Cyril's comments on these verses state that the miraculous staff [**Wunder-Stab**] is a picture/symbol of the wonderful power of Christ's cross.

[I,446]:

Der Haupt-Trost von Gottes Beystand v. 13 [Ex 14,13]. Dan. c.6. und c. 3. und Erhörung deß Gebets / v. 15 [Ex 14,15]. Dan. 9. also / daß die Gottlosen ein Ende nehmen müssen mit Schrecken / Psal. 73. Sir. c. 40. Hergegen aber ist unser Jesus mächtiger als alle Götzen / v. 2. [Ex. 14,2]. Er höret unser Schreyen / v. 15 [Ex 14,15]. Sein **Kreuz-Stab** v. 16 [Ex. 14,16]. weist uns den Weg. Unser Mittler ist bey uns auch mitten in der Noth und führt uns durchs rothe Meer der Tauffe ins Leben. ...

[Luther:] Da muß das Wasser / das sonst andere ersäuffen solte / der Schutz werden / und sie beyhm Leben erhalten. Dasjenige / das erwürgen solte / und Schaden anrichten / das muß frommen thun / und lebendig machen. Das auch zur Hölle führen solte / das muß gen Himmel helfen. So wunderbarlich ist Gott! Davon Psal. 4. NB. **Der Stab ist das Evangelium** / Psal. 23. das kann alles Unglück ausschlagen / und dir hindurch helfen.

Analogiebildungen zu Kreuzstab bei Nlearius: **Trost-Stab**, **Wunder-Stab**,

[I,446]:

Our main comfort is derived from God's support/assistance ^{KJV} **Exodus 14:13** And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. (Exo 14:13 KJV); ^{KJV} **Daniel 3:17** If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. ¹⁸ But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. (Dan 3:17 KJV); ^{KJV} **Daniel 6:16-23** Then the king commanded, and they brought Daniel, and cast *him*

into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. ¹⁷ And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. ¹⁸ Then the king went to his palace, and passed the night fasting; neither were instruments of musick brought before him: and his sleep went from him. ¹⁹ Then the king arose very early in the morning, and went in haste unto the den of lions. ²⁰ And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? ²¹ Then said Daniel unto the king, O king, live forever. ²² My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. ²³ Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. (Dan 6:16-23 KJV)

and His answering of our prayers ^{KJV} **Exodus 14:15** And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: ¹⁶ But lift thou up thy rod [**Stab**], and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. ¹⁷ And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. (Exo 14:15 KJV); ^{KJV} **Daniel 9:16-19** O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. ¹⁷ Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. ¹⁸ O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. ¹⁹ O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. (Dan 9:16-19 KJV); and, as a result, the godless individuals will have to perish in terror. ^{KJV} **Psalms 73:12-14** Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches. ¹³ Verily I have cleansed my heart *in* vain, and washed my hands in innocency. ¹⁴ For all the day long have I been plagued, and chastened every morning. (Psa 73:12-14 KJV); (Sirach 40:12-15) [**12**] All bribery and injustice will be blotted out, but good faith will stand for ever. [**13**] The wealth of the unjust will dry up like a torrent, and crash like a loud clap of thunder in a rain. [**14**] A generous man will be made glad; likewise transgressors will utterly fail. [**15**] The children of the ungodly will not put forth many branches; they are unhealthy roots upon sheer rock. (Sirach 40:12-15) In contrast to this our Jesus is mightier than all other idols or false gods. He hears our crying out. ^{KJV} **Exodus 14:15-18** And the LORD said unto Moses, Wherefore criest thou unto me?

speak unto the children of Israel, that they go forward: ¹⁶ But lift thou up thy rod [**Stab**], and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. ¹⁷ And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. ¹⁸ And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. (Exo 14:15-18 KJV)

His Cross-Staff [**Kreuzstab**] {“lift up your rod”} is showing us the way. Our

mediator/intermediary is with us in a time of need and will lead us through the ‘Red Sea’ of Baptism into life.... Martin Luther said: “In this situation the water [of Baptism] which would otherwise drown others will become a protection and keep them alive. Whatever was supposed to strangle them and cause them harm will have to become useful and make them come alive.

Whatever also leads to hell must also help one get to heaven. This is how wonderful God is! ^{KJV}

Psalms 4:4-6 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. ⁵ Offer the sacrifices of righteousness, and put your trust in the LORD. ⁶ *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us. (Psa 4:4-6 KJV); **N.B. The staff/rod [**Stab**] is the Gospel** which can deflect all misfortune and help

you to get through it. ^{KJV} **Psalms 23:1** <A Psalm of David.> The LORD *is* my shepherd; I shall not want. ² He maketh me to lie down in green pastures: he leadeth me beside the still waters. ³ He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. ⁴ Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. ⁵

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. ⁶ Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever. (Psa 23:1 KJV)

[Olearius use other composite nouns besides cross-staff {*Kreuzstab*} such as comfort-staff {*Trost-Stab*} and Miracle-Staff {*Wunder-Stab*}].

[I 459] (Ex 17,9)

Stab Gottes...In meiner Hand haben, als ein General NB v.11. und euch dadurch versichern des Göttlichen Beystandes und Sieges / denn in uns wäre viel zu wenig Krafft. NB. 2.Chron.20/12. Wir Christen halten uns an den **Kreuz-Stab Christi / und verjagen dadurch Welt / Sünde / Todt / Teufel und Hölle. Es heißt: in hoc signo vinces [in diesem Zeichen wirst du siegen]. Das **Kreuz-Zeichen** ist das Sieges-Zeichen NB Psal 60/6.**

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^{KJV} **Exodus 17:9** And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God [*Gottes-Stab*] in mine hand. (Exo 17:9 KJV) To have **God's staff**....In my hand, just as a general would *N.B.* ^{KJV} **Exodus 17:11** And it came to pass, when Moses held up his hand [with the rod/staff?], that Israel prevailed: and when he let down his hand, Amalek prevailed. (Exo 17:11 KJV) And to promise you God's assistance and victory through him, for in us there would be much too little power. *N.B.* ^{KJV} **2 Chronicles 20:12** O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee. (2Ch 20:12 KJV). We Christians will hold on to Christ's Cross-Staff. [*Kreuzstab*] and, in doing so, we will chase away world, sin, death, devil and hell. It has been stated: *in hoc signo vinces* [with this symbol you will become victorious. The **symbol of the cross** is the sign of victory *N.B.* ^{KJV} **Psalms 60:4** Thou hast given a banner [sign-Luther uses *Zeichen* which can mean either 'sign' or 'symbol'] to them that fear thee, that it may be displayed because of the truth. Selah. (Psa 60:4 KJV)

[IV, Apokryphen: 415]:

Süße ist der Todt / und dennoch den Kindern Gottes recht süße und erfreulich / Phil. 1 [Verse 21 und 23]. wegen des tröstlichen Anfanges / Fortganges und Ausganges Luc. 2 [Vers 29]. 2. Cor. 1. Offenb. 22. NB Thanatologia fit evthanasia & athanasia [Tod bzw. Sterben wird zum Wohlfürten und zur Unsterblichkeit]. Psal 23/4. der uns den seligen Wechsel weist c. 14/13 [=Offb 14,13]. Wenn Christus das Holz des Lebens 2. Mos. 15/25. das bittere Wasser süße macht NB. davon Psalm. 90. Ende. und das edle Weizen-Körnlein Joh. 12/24. die Coloquinten endert 2. B. Kön 4/39. [vgl. dazu Auslegung von BWV 93, Satz 5 zum 5. So. n. Trin.]

also daß der honigfüße Trost des für uns gestorbenen Löwen B. Richt. 14/8. des Todes Bitterkeit vertreibt 1. Sam 15/32.der Todt / als eine Sünden-Straffe bleibet zwar allerzeit schrecklich den Gottlosen / und unter allen schrecklichen Dingen das Allerschrecklichste. Aber der Lebens-Fürst hat ihn durch seinen Todt zum Schlaf Joh. 11 [Verse 11-13]. und Lebens-Thür gemacht Joh. 5 [Vers 24]. wer sich an sein Wort hält / der siehet den Todt nicht NB. Joh. 8 [Vers 51]. c. 14.

From Volume 4 [Apocrypha] of the *Biblischer Erklärung* [see above]:

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Death is sweet and yet God's children are quite sweet and joyful ^{KJV} **Philippians 1:21-23** For to me to live *is* Christ, and to die *is* gain. ²² But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. ²³ For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: (Phi 1:21-23 KJV) on account of the life's comforting beginning, continuation and exit ^{KJV} **Luke 2:29** Lord, now lettest thou thy servant depart in peace, according to thy word: (Luk 2:29 KJV); ^{KJV} **2 Corinthians 1:3-7** Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; ⁴ Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. ⁵ For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. ⁶ And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. ⁷ And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. (2Co 1:3-7 KJV); ^{KJV} **Revelation 22:1-5** And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. ² In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. ³ And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: ⁴ And they shall see his face; and his name *shall be* in their foreheads. ⁵ And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. (Rev 22:1-5 KJV) **N.B. Thanatologia fit euthanasia & athanasia** [Death or dying will become pleasant process of dying and will lead to immortality]. ^{KJV} **Psalms 23:4** Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod [*Stecken*] and thy staff [*Stab*] they comfort me. (Psa 23:4 KJV) which points out the blessed transformation/change [from life to death and from death to eternal life] ^{KJV} **Revelation 14:13** And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. (Rev 14:13 KJV) **When Christ sweetens the wood of life** ^{KJV} **Exodus 15:25** And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, (Exo 15:25 KJV) **the bitter water** ^{KJV} **Psalms 90:12-17** So teach *us* to number our days, that we may apply *our* hearts unto wisdom. ¹³ Return, O LORD, how long? and let it repent thee concerning thy servants. ¹⁴ O satisfy us early with thy mercy; that we may rejoice and be glad all our days. ¹⁵ Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil. ¹⁶ Let thy work appear unto thy servants, and thy glory unto their children. ¹⁷ And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. (Psa 90:12-17 KJV) **and transforms the noble kernel of wheat** ^{KJV} **John 12:24** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. (Joh 12:24 KJV) **and the colocynth** ^{KJV} **2 Kings 4:39** And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not. (2Ki 4:39 KJV) [Petzoldt

refers here to his interpretation of BWV 93/5 for the 5th Sunday after Trinity] so that this way the comfort, sweet as honey, of the Lion ^{KJV} **Judges 14:8** And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, *there was* a swarm of bees and honey in the carcass of the lion. (Jdg 14:8 KJV) who died for us will drive away the bitterness of death ^{KJV} **1 Samuel 15:32** Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. (1Sa 15:32 KJV) ...Death will remain forever terrible for the godless and among all terrible things it will be the worst. But the Ruler of Life has, through His own death, transformed this experience of death into a sleep ^{KJV} **John 11:11-13** These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. ¹² Then said his disciples, Lord, if he sleep, he shall do well. ¹³ Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. (Joh 11:11-13 KJV) and has made it into a door to life. ^{KJV} **John 5:24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (Joh 5:24 KJV) Whoever keeps His words in mind and abides by them, will not see death. ^{KJV} **John 8:51** Verily, verily, I say unto you, If a man keep my saying, he shall never see death. (Joh 8:51 KJV) ^{KJV} **John 14:23** Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (Joh 14:23 KJV)

[V,78]:

In seine Stadt. Idian polin [griech: seine Stadt]. ~~Nicht die Geburts-Stadt Bethlehem~~ Luc. 2 noch die ~~Auferziehungs-Stadt Nazareth~~ Luc. 2. davon Matth. 13/54. sondern seine ~~Wohnungs-Stadt Capernaum~~ Luc. 4:31. die ~~biß an den Himmel erhoben war~~ / Matth. 11:23. wo er ~~pfl egte zu wohnen~~ Matth. 17/24. c. 4/12.13. wo auch die ~~seinen waren~~ Matth. 8/5. Marc. 5/22.

V, 78:

Into His city. ἰδίαν πόλιν (Mat 9:1 BGT) [Greek for His city]. Not His city of birth Bethlehem ^{KJV} **Matthew 2:1** Now when Jesus was born in Bethlehem of Judaea (Mat 2:1 KJV) nor the city where He grew up Nazareth ^{KJV} **Luke 4:16** And he came to Nazareth, where he had been brought up (Luk 4:16 KJV) also reported by ^{NAS} **Matthew 13:54** And coming to His home town He *began* teaching them (Mat 13:54 NAS) but rather His place of residence Capernaum ^{KJV} **Matthew 4:13** And leaving Nazareth, he came and dwelt in Capernaum (Mat 4:13 KJV) which has been elevated/raised up to become heaven ^{KJV} **Matthew 11:23** And thou, Capernaum, which art exalted unto heaven, (Mat 11:23 KJV) where He generally lived ^{KJV} **Matthew 17:24** And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? (Mat 17:24 KJV) ^{KJV} **Matthew 4:12** Now when Jesus had heard that John was cast into prison, he departed into Galilee; ¹³ And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: (Mat 4:12 KJV) and where also those closely related and associated with Him were. ^{KJV} **Matthew 8:5** And when Jesus was entered into Capernaum, (Mat 8:5 KJV) ^{NAS}

John 2:12 After this He went down to Capernaum, He and His mother, and *His* brothers, and His disciples; and there they stayed a few days. (Joh 2:12 NAS)

[V, 629-630]:

Aus dem Cyrillo lib[er] 8. in Joh[annem] [Cyrill, Bischof von Alexandria, †444 n. Chr., Buch 8 des Johanneskommentars]. welcher betrachtet den Sieg durchs Holz / wieder die Schlange die am Holz des Baums in Paradies alles Unglück gestiftet / ingleichen die Schleuder Davids 1. Sam. 17. das Zeichen Ezech. 9. Offenb. 7. die zusammen gelesenen Hölzer der Wittben 1. Kön. 17. das Holz Elifä / so das Eisen fand 2. Kön.6. den Baum des Lebens 1. Mos.2. den Kasten Noah c. 7. die Leiter Jacobs c. 28. das Holz [S. 630] Isaac c. 22. die mit Blut bestrichenen Thür-Pfosten 2.Mos.12. den Stab Moses / so das Meer zertheilet c. 14. den Fels geschlagen 4. Mos. 20. das bittere Wasser versüßet 2. Mos. 15. wie auch die Creutzfah geschlossenen Siegs-Hände des betenden Moses 2. Mos. 17. und das Holz / woran die ehre Schlange ist aufgehengen worden.

From Volume 5 of the *Biblischer Erklärung* [see above]:

P. 629-630

From Cyril's book, volume 8, a commentary on the St. John Gospel, which contemplates the victory by means of the wood [of the cross] against the serpent hanging on the wood of the tree in paradise which caused all the misfortune in the world, and also considers David's slingshot, ^{KJV} 1 Samuel 17:39-40 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. ⁴⁰ And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine. (1Sa 17:39-40 KJV) the sign/symbol ^{KJV} Ezekiel 9:4-6 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark [Zeichen] upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. ⁵ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: ⁶ Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house. (Eze 9:4-6 KJV) ^{KJV} Revelation 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. (Rev 7:17 KJV) the twigs collected by the widow ^{KJV} 1 Kings 17:10-12 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. ¹¹ And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. ¹² And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. (1Ki 17:10-12 KJV) Elisha's wood which found iron ^{KJV} 2 Kings 6:1-6 And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. ² Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may

dwell. And he answered, Go ye. ³ And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. ⁴ So he went with them. And when they came to Jordan, they cut down wood. ⁵ But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. ⁶ And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim. (2Ki 6:1-6 KJV) **the tree of life** ^{KJV} **Genesis 2:9** And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. (Gen 2:9 KJV) **Noah's ark** ^{KJV} **Genesis 7:1** And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. (Gen 7:1 KJV) **Jacob's ladder** ^{KJV} **Genesis 28:12** And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. (Gen 28:12 KJV) **Isaac's wood** ^{KJV} **Genesis 22:3** And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. (Gen 22:3 KJV) **the door posts painted with blood** ^{KJV} **Exodus 12:7** And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. (Exo 12:7 KJV) **Moses' staff which parted the sea**
the striking of the rock ^{KJV} **Exodus 14:15-16** And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: ¹⁶ But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. (Exo 14:15-16 KJV) ^{KJV} **Numbers 20:7-11** And the LORD spake unto Moses, saying, ⁸ Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. ⁹ And Moses took the rod from before the LORD, as he commanded him. ¹⁰ And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? ¹¹ And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*. (Num 20:7-11 KJV) **the sweetening of the bitter water** ^{KJV} **Exodus 15:23-25** And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. ²⁴ And the people murmured against Moses, saying, What shall we drink? ²⁵ And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, (Exo 15:23-25 KJV) **Moses' victorious hands creating a closed cross as he prayed** ^{KJV} **Exodus 17:9-12** And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. ¹⁰ So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. ¹¹ And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. ¹² But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. (Exo 17:9-12 KJV) **and the wood upon which the metallic serpent [ehrne Schlange=bronze snake] had been hanged.** ^{KJV} **Numbers 21:8** And the LORD said unto Moses, Make thee a **fiery serpent**, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. (Num 21:8 KJV) **שָׂרָף** noun common masculine singular absolute homonym 1 **Hol8290 שָׂרָף**
 I שָׂרָף: pl. שָׂרָפִים nāḥās sārāf **fiery serpent** Dt 8¹⁵, pl. Nu 21⁶; sārāf m^côfēf Is 14²⁹ 30⁶ winged serpent (unidentifiable); — **2. bronze serpent Nu 21⁸**; — **3. seraph**, mythological six-winged creature Is 6²⁻⁶. † (pg 355).

[V,1946]: Kommentar zu (Offb 7,17):

Abwischen / darum müssen vergossene Thränen notwendig vorhanden seyn Joh. 16. wie eine Mutter mit ihrem Kinde umghehet / welches sie auf den Schoß nimmt / Ben jaka. [hebr.: teurer Sohn] Jer. 31. NB. von Abrahams Schoß Luc. 16. das **abwischen** zielt auf das wirkliche trösten

actu continuo [als ununterbrochene Tätigkeit] NB. Ps. 1/1.2. also daß keine neue Thränen / Leid noch Ursach oder Veranlassung zu **weinen** mehr folgen kann. davon Offenb. 21/4. sublata causa tollitur effectus [die Wirkung wird durch den gegebenen Neuanfang aufgehoben]. Wo keine Sünde mehr ist / da ist keine Strafe / Angst / Furcht / Sorge / Trauren NB. 1. Mo\ 3. c.2. sondern Friede / Freude und Seeligkeit in alle Ewigkeit / und dahin zielet allhier das **abwischen exaleipsei** [griech. er wird abwischen]. davon Col. 2/14 NB. Offenb. 21/4. Esa. 25/8. welches das weinen praesupponiret [voraussetzt] NB. Joh. 16. quia non entis nullae affectiones [weil es gar keine Beeinflussungen mehr gibt]. Da sehen wir principium, actum & eventum [den Anfang, den Vorgang und den Ausgang.]

I. Die Beschreibung des **abwischenden HERRN** / welcher heißt der allmächtige Gott / dessen rechte Hand alles endern kann. Ps. 77.

II. Die Berrichtung des **abwischens** NB. Offenb. 21/4. Es. 25/8. dieses **Abwischen** ist vollkommen / drumwird's dreymal wiederholet / nach dem sie [die Tränen!] zuvor gezehlet und wol aufgehoben worden. NB. Ps. 56.

III. Die Erfolgung / daß alles Leid in Freud verkehret Joh. 16. Psalm. 30/1. 1. Petr. 1/8.9. und alles Trauren abgethan wird / Offenb. 21/4.

[V,1946]: Commentary on Revelations 7:17:

^{KJV} **Revelation 7:17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and **God shall wipe away all tears from their eyes.**

^{NAS} **Revelation 7:17** for the Lamb in the center of the throne shall be their shepherd, and shall guide them to springs of the water of life; and **God shall wipe every tear from their eyes."**

^{L45} **Revelation 7:17** Denn das Lamm mitten im Stuhl wird sie weiden und leiten zu den lebendigen Wasserbrunnen; und **Gott wird abwischen alle Tränen von ihren Augen.**

^{LUO} **Revelation 7:17** denn das Lamm mitten im Stuhl wird sie weiden und leiten zu den lebendigen Wasserbrunnen, und **Gott wird abwischen alle Tränen von ihren Augen.**

Wiping Away: for this reason tears that have been shed must necessarily be present

^{KJV} **John 16:21-22** A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. ²² And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

^{NAS} **John 16:21-22** "Whenever a woman is in travail she has sorrow, because her hour has come; but when she gives birth to the child, she remembers the anguish no more, for joy that a child has been born into the world. ²² "Therefore you too now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy away from you.

^{L45} **John 16:21-22** Ein Weib, wenn sie gebiert, so hat sie Traurigkeit; denn ihre Stunde ist kommen. Wenn sie aber das Kind geboren hat, denket sie nicht mehr an die Angst um der Freude willen, daß der Mensch zur Welt geboren ist. ²² Und ihr habt auch nun Traurigkeit aber ich will euch wiedersehen, und euer Herz soll sich freuen, und eure Freude soll niemand von euch nehmen.

^{LUO} **John 16:21-22** Ein Weib, wenn sie gebiert, so hat sie Traurigkeit; denn ihre Stunde ist gekommen. Wenn sie aber das Kind geboren hat, denkt sie nicht mehr an die Angst um der Freude willen, daß der Mensch zur Welt geboren ist. ²² Und ihr habt auch nun Traurigkeit; aber ich will euch wiedersehen, und euer Herz soll sich freuen, und eure Freude soll niemand von euch nehmen.

just as a mother treats her child which she takes on her lap – dear son

^{KJV} **Jeremiah 31:8-9** Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. ⁹ **They shall come with weeping,** and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.

^{NAS} **Jeremiah 31:8-9** "Behold, I am bringing them from the north country, And I will gather them from the remote parts of the earth, Among them the blind and the lame, The woman with child and she who is in labor with child, together; A great company, they shall return here. ⁹ **"With weeping they shall come,** And by supplication I will lead them; I will make them walk by streams of waters, On a straight path in which they shall not stumble; For I am a father to Israel, And Ephraim is My first-born."

^{L45} **Jeremiah 31:8-9** Siehe, ich will sie aus dem Lande der Mitternacht bringen und will sie sammeln aus den Enden der Erde, beide, Blinde, Lahme, Schwangere und Kindbetterinnen, daß sie mit großem Haufen wieder hierher kommen sollen. ⁹ **Sie werden weinend kommen** und betend, so will ich sie leiten; ich will sie leiten an den Wasserbächen auf schlechtem Wege, daß sie sich nicht stoßen; denn ich bin Israels Vater, so ist Ephraim mein erstgeborener Sohn.

^{LUO} **Jeremiah 31:8-9** Siehe, ich will sie aus dem Lande der Mitternacht bringen und will sie sammeln aus den Enden der Erde, Blinde und Lahme, Schwangere und Kindbetterinnen, daß sie in großen Haufen wieder hierher kommen sollen. ⁹ **Sie werden weinend kommen** und betend, so will ich sie leiten; ich will sie leiten an den Wasserbächen auf schlichtem Wege, daß sie sich nicht stoßen; denn ich bin Israels Vater, so ist Ephraim mein erstgeborenen Sohn.

N.B. from Abraham's lap

^{KJV} **Luke 16:22** And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

^{NAS} **Luke 16:22** "Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom; and the rich man also died and was buried.

^{L45} **Luke 16:22** Es begab sich aber, daß der Arme starb und ward getragen von den Engeln in Abrahams Schoß. Der Reiche aber starb auch und ward begraben.

^{LUO} **Luke 16:22** Es begab sich aber, daß der Arme starb und ward getragen von den Engeln in Abrahams Schoß. Der Reiche aber starb auch und ward begraben.

– wiping away the tears is directed toward giving real comfort as a continuous activity N.B.

Psalms 1/1,2

^{KJV} **Psalms 1:1-2** Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. ² But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

^{NAS} **Psalms 1:1-2** How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! ² But his delight is in the law of the LORD, And in His law he meditates day and night.

^{L45} **Psalms 1:1-2** Wohl dem, der nicht wandelt im Rat der Gottlosen, noch tritt auf den Weg der Sünder, noch sitzt, da die Spötter sitzen, ² sondern hat Lust zum Gesetz des HErrn und redet von seinem Gesetz Tag und Nacht.

^{LUO} **Psalm 1:1-2** Wohl dem, der nicht wandelt im Rat der Gottlosen noch tritt auf den Weg Sünder noch sitzt, da die Spötter sitzen, ² sondern hat Lust zum Gesetz des HERRN und redet von seinem Gesetz Tag und Nacht !

so that no new tears, suffering or cause for crying can begin again

^{KJV} **Revelation 21:4** And **God shall wipe away all tears from their eyes**; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

^{NAS} **Revelation 21:4** and **He shall wipe away every tear from their eyes**; and there shall no longer be *any* death; there shall no longer be *any* mourning, or crying, or pain; the first things have passed away."

^{L45} **Revelation 21:4** Und **GOtt wird abwischen alle Tränen von ihren Augen**. Und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerzen wird mehr sein; denn das Erste ist vergangen.

^{LUO} **Revelation 21:4** und **Gott wird abwischen alle Tränen von ihren Augen**, und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerz wird mehr sein; denn das Erste ist vergangen.

– the effect is cancelled out by the new beginning that has been offered. Where there is no more sin, there can be no punishment, fear, worry, or sadness N.B.

^{KJV} **Genesis 3:1-5** Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? ² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: ³ But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. ⁴ And the serpent said unto the woman, Ye shall not surely die: ⁵ For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

^{NAS} **Genesis 3:1-5** Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden '?" ² And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; ³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'" ⁴ And the serpent said to the woman, "You surely shall not die! ⁵ "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

^{L45} **Genesis 3:1-5** Und die Schlange war listiger denn alle Tiere auf dem Felde, die GOtt der HErr gemacht hatte, und sprach zu dem Weibe: Ja, sollte GOtt gesagt haben: Ihr sollt nicht essen von allerlei Bäumen im Garten. ² Da sprach das Weib zu der Schlange: Wir essen von den Früchten der Bäume im Garten; ³ aber von den Früchten des Baumes mitten im Garten hat GOtt gesagt: Esset nicht davon, rührt es auch nicht an, daß ihr nicht sterbet! ⁴ Da sprach die Schlange zum Weibe: Ihr werdet mitnichten des Todes sterben; ⁵ sondern GOtt weiß, daß, welches Tages ihr davon esset, so werden eure Augen aufgetan, und werdet sein wie GOtt und wissen, was gut und böse ist.

^{LUO} **Genesis 3:1-5** Und die Schlange war listiger denn alle Tiere auf dem Felde, die Gott der HERR gemacht hatte, und sprach zu dem Weibe: Ja, sollte Gott gesagt haben: Ihr sollt nicht essen von den Früchten der Bäume im Garten ? ² Da sprach das Weib zu der Schlange: Wir essen von den Früchten der Bäume im Garten; ³ aber von den Früchten des Baumes mitten im Garten hat Gott gesagt: Eßt nicht davon, rührt's auch nicht an, daß ihr nicht sterbt. ⁴ Da sprach die Schlange zum Weibe: Ihr werdet mitnichten des Todes sterben; ⁵ sondern Gott weiß, daß, welches Tages ihr davon eßt, so werden eure Augen aufgetan, und werdet sein wie Gott und wissen, was gut und böse ist.

but rather peace, joy and a state of blessedness for all eternity and that is what all this wiping away of tears is directed toward: He will wipe away your tears. More about this in Col 2/14

^{KJV} **Colossians 2:14** Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

^{NAS} **Colossians 2:14** having canceled out the certificate of debt consisting of decrees against us *and* which was hostile to us; and He has taken it out of the way, having nailed it to the cross.

^{L45} **Colossians 2:14** und ausgetilgt die Handschrift, so wider uns war, welche durch Satzungen entstand und uns entgegen war, und hat sie aus dem Mittel getan und an das Kreuz geheftet.

^{LUO} **Colossians 2:14** und ausgetilgt die Handschrift, so wider uns war, welche durch Satzungen entstand und uns entgegen war, und hat sie aus dem Mittel getan und an das Kreuz geheftet;

N.B. Rev 21/4, Isaiah 25/8

^{KJV} **Revelation 21:4** And **God shall wipe away all tears from their eyes**; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

^{NAS} **Revelation 21:4** and **He shall wipe away every tear from their eyes**; and there shall no longer be *any* death; there shall no longer be *any* mourning, or crying, or pain; the first things have passed away."

^{L45} **Revelation 21:4** Und **GOtt wird abwischen alle Tränen von ihren Augen**. Und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerzen wird mehr sein; denn das Erste ist vergangen.

^{LUO} **Revelation 21:4** und **Gott wird abwischen alle Tränen von ihren Augen**, und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerz wird mehr sein; denn das Erste ist vergangen.

^{KJV} **Isaiah 25:8** He will swallow up death in victory; and **the Lord GOD will wipe away tears from off all faces**; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

^{NAS} **Isaiah 25:8** He will swallow up death for all time, And **the Lord God will wipe tears away from all faces**, And He will remove the reproach of His people from all the earth; For the LORD has spoken.

^{L45} **Isaiah 25:8** Denn er wird den Tod verschlingen ewiglich. Und **der HErr HErr wird die Tränen von allen Angesichtern abwischen** und wird aufheben die Schmach seines Volks in allen Landen; denn der HErr hat's gesagt.

^{LUO} **Isaiah 25:8** Er wird den Tod verschlingen ewiglich; und **der Herr HERR wird die Tränen von allen Angesichtern abwischen** und wird aufheben alle Schmach seines Volks in allen Landen; denn der HERR hat's gesagt.

which presupposes crying N.B. Joh 16

^{KJV} **John 16:20-22** Verily, verily, I say unto you, **That ye shall weep and lament**, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. ²¹ A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. ²² And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

^{NAS} **John 16:20-22** "Truly, truly, I say to you, **that you will weep and lament**, but the world will rejoice; you will be sorrowful, but your sorrow will be turned to joy. ²¹ "Whenever a woman is in travail she has sorrow, because her hour has come; but when she gives birth to the child, she remembers the anguish no more, for joy that a child has been born into the world. ²² "Therefore you too now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy away from you.

^{L45} **John 16:20-22** Wahrlich, wahrlich, ich, sage euch: **Ihr werdet weinen und heulen**; aber die Welt wird sich freuen. Ihr aber werdet traurig sein; doch eure Traurigkeit soll in Freude verkehrt werden. ²¹ Ein Weib, wenn sie gebiert, so hat sie Traurigkeit; denn ihre Stunde ist kommen. Wenn sie aber das Kind geboren hat, denket sie nicht mehr an die Angst um der Freude willen, daß der Mensch zur Welt geboren ist. ²² Und ihr habt auch nun Traurigkeit aber ich will euch wiedersehen, und euer Herz soll sich freuen, und eure Freude soll niemand von euch nehmen.

^{LUO} **John 16:20-22** Wahrlich, wahrlich ich sage euch: **Ihr werdet weinen und heulen**, aber die Welt wird sich freuen; ihr werdet traurig sein; doch eure Traurigkeit soll in Freude verkehrt werden. ²¹ Ein Weib, wenn sie gebiert, so hat sie Traurigkeit; denn ihre Stunde ist gekommen. Wenn sie aber das Kind geboren hat, denkt sie nicht mehr an die Angst um der Freude willen, daß der Mensch zur Welt geboren ist. ²² Und ihr habt auch nun Traurigkeit; aber ich will euch wiedersehen, und euer Herz soll sich freuen, und eure Freude soll niemand von euch nehmen.

because there will no longer be any attempts to influence from the outside any more. Here we see the beginning, the process, and the final result.

I. The description of the Lord who wipes away tears. This Lord is the almighty God whose right hand can change all things. Psalm 77.

^{KJV} **Psalm 77:10-11** And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most High. ¹¹ I will remember the works of the LORD: surely I will remember thy wonders of old.

^{NAS} **Psalm 77:10-11** Then I said, "It is my grief, That the right hand of the Most High has changed." ¹¹ I shall remember the deeds of the LORD; Surely I will remember Thy wonders of old.

^{L45} **Psalm 77:11-12** Aber doch sprach ich: Ich muß das leiden; die rechte Hand des Höchsten kann alles ändern. ¹² Darum gedenke ich an die Taten des HERRn; ja, ich gedenke an deine vorigen Wunder.

^{LUO} **Psalm 77:10-11** Aber doch sprach ich: Ich muß das leiden; die rechte Hand des Höchsten kann alles ändern. ¹¹ Darum gedenke ich an die Taten des HERRN; ja, ich gedenke an deine vorigen Wunder.

II. The act of wiping away tears N.B. Rev 21/4

^{KJV} **Revelation 21:4** And **God shall wipe away all tears from their eyes**; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

^{NAS} **Revelation 21:4** and **He shall wipe away every tear from their eyes**; and there shall no longer be *any* death; there shall no longer be *any* mourning, or crying, or pain; the first things have passed away."

^{L45} **Revelation 21:4** Und **Gott wird abwischen alle Tränen von ihren Augen**. Und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerzen wird mehr sein; denn das Erste ist vergangen.

^{LUO} **Revelation 21:4** und **Gott wird abwischen alle Tränen von ihren Augen**, und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerz wird mehr sein; denn das Erste ist vergangen.

this wiping away is complete, that is why it is repeated three times after the tears have been counted beforehand and put away for safe keeping. N.B. Psalm 56.

^{KJV} **Psalm 56:8** Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

^{NAS} **Psalm 56:8** Thou hast taken account of my wanderings; Put my tears in Thy bottle; Are *they* not in Thy book?

^{L45} **Psalm 56:9** Zähle meine Flucht, fasse meine Tränen in deinen Sack! Ohne Zweifel, du zählst sie.

^{LUO} **Psalm 56:8** Zähle die Wege meiner Flucht; fasse meine Tränen in deinen Krug. Ohne Zweifel, du zählst sie.

III. The result, that transforms all suffering into joy Joh. 16 Psalm 30/1. 1. Pet 1/8,9

^{KJV} **John 16:20-22** Verily, verily, I say unto you, **That ye shall weep and lament**, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. ²¹ A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. ²² And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

^{NAS} **John 16:20-22** "Truly, truly, I say to you, **that you will weep and lament**, but the world will rejoice; you will be sorrowful, but your sorrow will be turned to joy. ²¹ "Whenever a woman is in travail she has sorrow, because her hour has come; but when she gives birth to the child, she remembers the anguish no more, for joy that a child has been born into the world. ²² "Therefore you too now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy away from you.

^{L45} **John 16:20-22** Wahrlich, wahrlich, ich, sage euch: **Ihr werdet weinen und heulen**; aber die Welt wird sich freuen. Ihr aber werdet traurig sein; doch eure Traurigkeit soll in Freude verkehrt werden. ²¹ Ein Weib, wenn sie gebiert, so hat sie Traurigkeit; denn ihre Stunde ist kommen. Wenn sie aber das Kind geboren hat, denket sie nicht mehr an die Angst um der Freude willen, daß der Mensch zur Welt geboren ist. ²² Und ihr habt auch nun Traurigkeit aber ich will euch wiedersehen, und euer Herz soll sich freuen, und eure Freude soll niemand von euch nehmen.

^{LUO} **John 16:20-22** Wahrlich, wahrlich ich sage euch: **Ihr werdet weinen und heulen**, aber die Welt wird sich freuen; ihr werdet traurig sein; doch eure Traurigkeit soll in Freude verkehrt werden. ²¹ Ein Weib, wenn sie gebiert, so hat sie Traurigkeit; denn ihre Stunde ist gekommen. Wenn sie aber das Kind geboren hat, denkt sie nicht mehr an die Angst um der Freude willen, daß der Mensch zur Welt geboren ist. ²² Und ihr habt auch nun Traurigkeit; aber ich will euch wiedersehen, und euer Herz soll sich freuen, und eure Freude soll niemand von euch nehmen.

^{KJV} **Psalm 30:2-4** O LORD my God, I cried unto thee, and thou hast healed me. ³ O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. ⁴ Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

^{NAS} **Psalm 30:2-4** O LORD my God, I cried to Thee for help, and Thou didst heal me. ³ O LORD, Thou hast brought up my soul from Sheol; Thou hast kept me alive, that I should not go down to the pit. ⁴ Sing praise to the LORD, you His godly ones, And give thanks to His holy name.

^{L45} **Psalm 30:3-5** HErr, mein GOtt, da ich schrie zu dir, machtest du mich gesund. ⁴ HErr, du hast meine Seele aus der Hölle geführt; du hast mich lebendig behalten, da die in die Hölle fuhren. ⁵ Ihr Heiligen, lobsinget dem HErrn; danket und preiset seine Heiligkeit!

^{LUO} **Psalm 30:2-4** HERR, mein Gott, da ich schrie zu dir, machtest du mich gesund. ³ HERR, du hast meine Seele aus der Hölle geführt; du hast mich lebend erhalten, da jene in die Grube fuhren. ⁴ Ihr Heiligen, lobsinget dem HERRN; danket und preiset seine Heiligkeit !

^{KJV} **1 Peter 1:8-9** Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: ⁹ Receiving the end of your faith, *even* the salvation of *your* souls.

^{NAS} **1 Peter 1:8-9** and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, ⁹ obtaining as the outcome of your faith the salvation of your souls.

^{L45} **1 Peter 1:8-9** welchen ihr nicht gesehen und doch liebhabt und nun an ihn glaubet, wiewohl ihr ihn nicht sehet; so werdet ihr euch freuen mit unaussprechlicher und herrlicher Freude, ⁹ und das Ende eures Glaubens davonbringen, nämlich der Seelen Seligkeit.

^{LUO} **1 Peter 1:8-9** welchen ihr nicht gesehen und doch liebhabt und nun an ihn glaubet, wie wohl ihr ihn nicht sehet, und werdet euch freuen mit herrlicher und unaussprechlicher Freude ⁹ und das Ende eures Glaubens davonbringen, nämlich der Seelen Seligkeit.

and all sadness will be put aside Rev 21/4

^{KJV} **Revelation 21:4** And **God shall wipe away all tears from their eyes**; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

^{NAS} **Revelation 21:4** and **He shall wipe away every tear from their eyes**; and there shall no longer be *any* death; there shall no longer be *any* mourning, or crying, or pain; the first things have passed away."

^{L45} **Revelation 21:4** Und **GOtt wird abwischen alle Tränen von ihren Augen**. Und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerzen wird mehr sein; denn das Erste ist vergangen.

^{LUO} **Revelation 21:4** und **Gott wird abwischen alle Tränen von ihren Augen**, und der Tod wird nicht mehr sein, noch Leid noch Geschrei noch Schmerz wird mehr sein; denn das Erste ist vergangen.

5. The Libretto for BWV 56 Mvts. 1-4 (1726).

For creating such an inspirational text, the librettist was able to draw upon an evolving tradition of biblical sources, connections and interpretations that had long become established in the Christian churches. A significant connection between Moses and Jesus appears in the Gospel of St. John where Jesus explains to Nicodemus:

^{KJV} **John 3:14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

^{NAS} **John 3:14** "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

^{L45} **John 3:14** Und wie Mose in der Wüste eine Schlange erhöht hat, also muß des Menschen Sohn erhöht werden.

^{LUO} **John 3:14** Und wie Mose in der Wüste eine Schlange erhöht hat, also muß des Menschen Sohn erhöht werden.

Later Christian Saints (St. Cyril of Alexandria and St. Augustine) simply expounded on this idea, but a veritable explosion of poetic images surrounding the connection that had been firmly established elsewhere throughout Europe occurred in Germany during the Baroque in the 17th century supported by Luther's 1545 Bible translation and possibly initiated by some things he had said.

Regarding the structure of the cantata text, Petzoldt¹⁵ states the following:

S. 553:

Hinzu tritt noch eine kompositorische Besonderheit, die sogar mit Bachs eigener Textarbeit in Verbindung gebracht worden ist: Die Wiederholung jener letzten beiden daktylischen Textzeilen der Eingangsarie als zweiter Teil des Satzes 4 (K. Küster, S. 330). Ob diese Wiederholung von Bach oder vom Textdichter veranlaßt wurde, ist hinsichtlich des Ergebnisses weniger von Bedeutung; wichtig ist, daß dadurch eine strukturelle Entscheidung getroffen wurde: Denn es ergibt sich nun eine Symmetrie, die zwar 3 als Zenit beibehält, den Schlußchoral aber in eine besondere Funktion bringt:

(3) *methodus medendi* [geistliches Heilverfahren]

Satz 3

Arie

(4/1) Meine Bereitschaft zur Seligkeit

Satz 2

Satz 4/1

(2) Mein Wandel unter Gottes Zuspruch

Rezitativ

Rezitativ

(4/2) Empfangen des Trostes

Satz 1

Satz 4/2

(1) Führung in Gottes gelobtes Land: Erwarteter Trost

Arie

Arie

(5) Ruhe bei Jesus

Satz 5

¹⁵ See footnote #1.

Petzoldt, p. 553:

In addition to this there is a particular compositional feature which can even be related to Bach's own editing of the text: the repetition of the final dactylic lines of the introductory aria as the second part of movement 4. Whether this repetition originated with Bach or the unknown librettist is of lesser importance, but what is really important is that a structural decision had been made. For now there is a symmetry which, to be sure, still maintains movement 3 as the highpoint, but allows the final chorale to take on a special function:

(3) <i>methodus medendi</i> [a spiritual healing process]	Mvt. 3 Aria	
(4/1) My willingness to attain blissfulness/blessedness	Mvt. 2 Recit.	Mvt. 4/1
(2) My making my way through life with God's encouragement/consolation	Recitative	
(4/2) Receiving comfort/consolation	Mvt. 1 Aria	Mvt. 4/2
(1) Being led into God's promised land: Anticipated Comfort		Aria
(5) Finding rest with Jesus		Mvt. 5 Chorale

Action/Sequence of Events

1. "von Gottes lieber Hand" [God's kind hand places the *Kreuzstab* into my hands at birth. According to the above, this *Kreuzstab* is a burden, a yoke, but also a miracle staff that points forward in life to its ultimate destination.]
2. "den Kreuzstab gerne tragen" [I will want to carry the *Kreuzstab* gladly.]
3. "nach meinen Plagen" [I experience worries and troubles (a yoke) during my lifetime on earth. The *Kreuz* is a burden to bear.]
4. "Mein Wandel ist einer Schiffahrt gleich" [My movement on my life's path is like a voyage by ship.]
5. "Betrübnis, Kreuz und Not sind [schäumende] Wellen" [The spuming waves I encounter on this voyage are the vicissitudes of life.]
6. "Mein Anker, der mich halt, ist die Barmherzigkeit" [The anchor that holds me is God's mercifulness.]
7. „der Ruder meines Schiffleins“ [With my little ship's rudder, I steer my way through life.]

[The 'little' ship is the physical body, the steering power of the rudder is sacrificed at the point of death.]¹⁶

8. "Ich bin bei dir" [God is always present on this journey through life.]

9. „Port der Ruhe = Grab“ [My ship's destination is the safe harbor {port} which will be my grave.]

10. "Bringe mich an sichern Port!" [I arrive at the safe harbor.]

11. "Mein Joch wird weichen müssen" [I relieve myself of my yoke.]

12. "Ich leg den Kummer ins Grab" [I put all my worries to rest in my grave.]

13. "mein Heiland wischt mir die Tränen ab" [My savior wipes away my tears.]

14. "Ich fahr auf [mit] Adlers Eigenschaft" [I will now fly up like an eagle to heaven.]

15. „in meine Stadt“ „in das gelobte Land“ [Now I have arrived in my city, the promised land.]

16. "Die [Stadt] ist das Himmelreich" [This is now the kingdom of heaven.]

17. "Das Erbe meiner Seligkeit von Jesus' Händen zu empfangen" [Jesus will personally give me my inheritance: eternal blessedness.]

Summary

As is evident from the material presented above, the symbolic interpretation of the cross [*Kreuz*] can be traced back to the Bible. Even the connection between Jesus' cross [*Kreuz*] upon which he was crucified is related to Moses' cross-staff [*Kreuzstab*] which was the staff or wooden pole upon which a bronze serpent was suspended [would not this vertical pole need a wooden cross-bar in order to keep the snake from falling down?]. So now the Old Testament † = † in the New Testament. Christ's large cross [*Kreuz*] at his crucifixion becomes for a believer a human-sized cross-staff [*Kreuzstab*] that can be used as a guide or direction-finder to maneuver one's course through life until the point of death. This cross [*Kreuz*] or cross-staff [*Kreuzstab*] is at the same time a burden that must be borne throughout life. It is a source of comfort during very stressful times and in meeting all the exigencies that life will offer.

Nautical symbolism is invoked by Mohr in 1650 and extended to become a major metaphor or emblem serving as part of a funerary oration. The pictorial language now includes the following: using the cross-staff [*Kreuzstab*] to cross the great universal ocean [*Welt-See*] by ship [*Schiff*] [the latter is implied]. A few years later in 1657, Dannhauer creates an entire catalogue of nautical images suited for a funeral: To embark on a spiritual cruise/ship voyage [*geistliche*

¹⁶ Dannhauer (above) relates the ship to Christ's church.

Schiffahrt, Kreuzfahrt] by sailing [*seglen*] on an ocean [*Meer*] on ship [*Schiff*] using a compass [*Compaß*] while experiencing the wind [*Wind*] while hoping not to suffer a shipwreck [*Schiffbruch*]. During the voyage the fathom-line [*Bleywurf*] is faith and the anchor [*Anker*] is hope and seafood [*See-Speise*] is Holy Communion. The destination is the safe harbor [*sichern Port*].

Olearius, in the passages quoted by seems to be oblivious to the nautical terminology used earlier by Mohr and Dannhauer, and yet the librettist for BWV 56 references it in numerous ways. Perhaps the librettist's inspiration was drawn entirely from Johann Franck's 1653 chorale "O, du schönes Weltgebäude"¹⁷ the 6th verse of which was included as the concluding movement [chorale] for the cantata text. Elsewhere, for instance in verse 3, Franck refers to waves, wind, cliffs and storms, but other than these analogies, there is nothing there that could account for the librettist using in his text *Kreuzstab* [Cross-Staff] [Olearius does not connect this with nautical terminology], *Schiffahrt*, [Ship voyage] or *Anker* [anchor]. The nautical symbol tradition, therefore, must have been transmitted to the unknown librettist of BWV 56 by another earlier source of inspiration, mainly Dannhauer. There is, of course, always the possibility that the librettist was inspired by Matthew 8:23-27, Jesus stilling the waters on his boat trip to Capernaum. Or did Luther somewhere in his vast oeuvre express himself using nautical terminology related to the Cross-Staff [*Kreuzstab*]?

Postscript:

The following couplet as set to music by J. S. Bach must certainly be among the most memorable, most moving and most beautiful composed by this famous composer:

DA LEG ICH DEN KUMMER AUF EINMAL INS GRAB,
DA WISCHT MIR DIE TRÄNEN MEIN HEILAND SELBST AB.

At that point I will place my worries all at once into my grave,
Then my Savior will personally wipe away [all] my tears.

¹⁷ Complete chorale text at: <http://www.bach-cantatas.com/Texts/Chorale140-Eng3.htm>