

Johann Sebastian
BACH

Christ unser Herr zum Jordan kam
Our saviour Christ to Jordan came
BWV 7

Kantate zum Johannistag
für Soli (ATB), Chor (SATB)
2 Oboen d'amore
2 Violinen solo, 2 Violinen, Viola und Basso continuo
herausgegeben von Reinhold Kubik

Cantata for St. John's Day
for soli (ATB), choir (SATB)
2 oboes d'amore
2 violins solo, 2 violins, viola and basso continuo
edited by Reinhold Kubik
English version by Jean Lunn

Stuttgarter Bach-Ausgaben · Urtext
In Zusammenarbeit mit dem Bach-Archiv Leipzig

Partitur / Full score



Carus 31.007

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Zu diesem Werk liegt folgendes Aufführungsmaterial vor:
Partitur (Carus 31.007), Studienpartitur (Carus 31.007/07),
Klavierauszug (Carus 31.007/03), Chorparrtitur (Carus 31.007/05),
komplettes Orchestermaterial (Carus 31.007/19).

The following performance material is available for this work:
full score (Carus 31.007), study score (Carus 31.007/07),
vocal score (Carus 31.007/03), choral score (Carus 31.007/05),
complete orchestral material (Carus 31.007/19).

Vorwort

Die Kantate *Christ unser Herr zum Jordan kam* BWV 7 entstand für den Johannistag am 24. Juni 1724 und ist Bestandteil des sogenannten Choralkantaten-Jahrganges, den Bach in seinem zweiten Amtsjahr als Leipziger Thomaskantor begonnen hatte. Das Vorhaben zielte auf einen alle Sonn- und Festtage des Kirchenjahres umfassenden Zyklus von Kantaten, die jeweils auf einem Kirchenlied basieren – meist auf dem Hauptlied des betreffenden Sonn- bzw. Feiertages. Dabei erklingen die Rahmenstrophen des Liedes in unveränderter Text- und Melodiegestalt: im Eingangssatz der Kantate als figurierte Choralbearbeitung, bei der drei Chorstimmen mit Imitationen die einzelnen Kirchenliedzeilen vorbereiten, die dann in der vierten Stimme (meist der Sopran) in vergrößerten Notenwerten zu hören ist, und am Schluss als schlichter Kantsatz. Die Binnenstrophen werden in den dazwischenliegenden Rezitativen und Arien paraphrasiert.

Welcher Dichter die madrigalischen Texte von Bachs Choralkantaten verfasste, ist nicht bekannt. Vielleicht handelt es sich um den ehemaligen Konrektor der Thomasschule Andreas Stübel (*1653), der auch dichterisch tätig war und am 31. Januar 1725 überraschend starb.¹ Unklar ist auch, was Bach überhaupt zu seiner ambitionierten Unternehmung veranlasste. Möglicherweise wollte der Komponist an die lutherische Tradition der Liedpredigt anknüpfen. Im Jahre 1690 hatte der Thomaspastor Johann Benedikt Carpzov (1639–1699) ein ähnliches Projekt angekündigt: Er plane, in jeder seiner künftigen Predigten ein „gut, schön, alt, evangelisches und lutherisches Lied“ zu erklären, das Johann Schelle (1668–1701), Bachs Vorvorgänger im Amt des Thomaskantors, jeweils „in eine anmutige music“ bringen und „vor der Predigt [...] hören“ lassen würde.² Was auch immer der Anlass für das Großprojekt war: Bach hat den Choralkantaten-Jahrgang nicht zu Ende geführt. Mit der Aufführung der Kantate *Wie schön leuchtet der Morgenstern* BWV 1 am Sonntag Mariä Verkündigung, den 25. März 1725, endete die Serie nach vierzig Werken unvermittelt.

Textliche Grundlage von *Christ unser Herr zum Jordan kam* ist das gleichnamige, 1541 entstandene Lied von Martin Luther (1483–1546). Eine unmittelbare Beziehung des Kantatentextes zum Sonntagsevangelium (Lk 1,57–80), das von der Geburt Johannes' und dem anschließenden Lobgesang des Zacharias berichtet, fehlt allerdings.

Im Eingangssatz der Kantate kombiniert Bach einen Vokalsatz, der mit dem breit mensurierten Tenor-Cantusfirmus an Motetten des 15. und 16. Jahrhunderts erinnert, mit einem Violinkonzert. Dabei sind die Episoden der

Solo-Violine³ zunächst in die Choralabschnitte des Chores eingebunden und in ein Orchesterterritoriell eingefasst, das mit seinen markanten Punktierungen ein Element der Französischen Ouvertüre aufgreift.

Im 2. Satz, einer schlichten Continuo-Arie, verschafft der Solo-Bass seinem Appell „Merk und hört, ihr Menschenkinder“ mit zahlreichen Wiederholungen eindringliche Geltung, während die Bassinstrumente mit ihren abwärts rauschenden Tonketten das Ausgießen des Taufwassers abbilden. Einem Secco-Rezitativ folgt eine Gigue-artige Arie, in der der Tenor von zwei einander beständig imitierenden Solo-Violinen begleitet wird. Die vielfache Herausstellung der Drei illustriert offenkundig die im Text behandelte Trinität: Der Instrumentalpart ist als Trio komponiert, der Satz steht im triolisch ausgeführten 3/4-Takt, und die vokalen Abschnitte der Arie prägen drei Varianten desselben Satzmodells aus.

Das zweite Rezitativ paraphrasiert nach dem Vorbild der zugrundeliegenden Liedstrophe den Missionsbefehl Jesu, der zugleich ein „Taufbefehl“ ist, und wird – wie bei den meisten Vox-Christi-Sätzen Bachs⁴ – von Streichern begleitet. In der anschließenden Arie für Alt verzichtet Bach auf ein instrumentales Vorspiel und beginnt gleich mit dem Vokalpart, um – gleichsam als unmittelbare Reaktion auf das vorangegangene Rezitativ – die Bedeutung der Taufe für das christliche Heilsverständnis zu akzentuieren. Erst nach vier Takten tritt ein Ensemble aus zwei Oboi d'amore, Streichern und Basso continuo hinzu, das im Weiteren ritornellartig mit den meist unbegleiteten Vokalabschnitten abwechselt. Ein reich harmonisierter Choralsatz mit zahlreichen Achteldurchgängen in den Mittelstimmen beschließt das Werk.

Die Kantate ist in einem vollständigen, von Bach revidierten Originalstimmensatz überliefert. Die erste kritische Ausgabe des Werkes wurde 1851 von Moritz Hauptmann innerhalb der Gesamtausgabe der Bach-Gesellschaft vorgelegt (BG 1). Frieder Rempp besorgte 1982 die Edition der Kantate im Rahmen der Neuen Bach-Ausgabe (NBA I/29).

Hamburg, Sommer 2016

Sven Hiemke

¹ Vgl. Hans-Joachim Schulze, „Texte und Textdichter“, in: *Die Welt der Bach-Kantaten*, Bd. 3: *Johann Sebastian Bachs Leipziger Kirchenkantaten*, hg. von Christoph Wolff und Ton Koopman, Stuttgart–Weimar und Kassel etc. 1999, S. 109–126, hier S. 116.

² Sebastian Knüpfer, *Johann Schelle, Johann Kuhnau. Ausgewählte Kirchenkantaten*, hg. und eingeleitet von Arnold Schering, Leipzig 1918 (Denkmäler deutscher Tonkunst, 1. Folge, Bd. 58/59), S. XXXIII.

³ In Bachs Originalstimmen gibt es zwei identische Solopartien. Ob diese Stimme aber tatsächlich doppelt besetzt war, ist fraglich.

⁴ Vgl. Martin Geck, „Die vox-Christi-Sätze in Bachs Kantaten“, in: *Bach und die Stile. Bericht über das 2. Dortmunder Bach-Symposion 1998*, hg. von Martin Geck, Dortmund 1999 (Dortmunder Bach-Forschungen, Bd. 2), S. 79–101.

Foreword

The cantata *Christ unser Herr zum Jordan kam* (Our saviour Christ to Jordan came) BWV 7 was composed for St. John's Day, 24 June 1724 and is part of the so-called annual cycle of chorale cantatas which Bach began in his second year of service as Thomaskantor in Leipzig. The objective was to include all the Sundays and feast days of the liturgical year in one cycle of cantatas, each of which was based on a hymn – usually the Hymn of the Day for the Sunday or feast day in question. In the process, the framing verses of the hymn are performed with the text and melody unchanged: In the opening movement of the cantata they appear as a figured chorale arrangement in which three choral voices imitatively prepare the individual hymn lines which are then heard in the fourth voice (mostly the soprano) in augmented note values, and at the end as a setting in the cantional style. The inner verses are paraphrased in the intervening recitatives and arias.

The author of the madrigal-like texts for Bach's chorale cantatas remains unknown. It is possible that it was Andreas Stübel (born 1653), the former deputy headmaster of St. Thomas's School, who was also active as a poet and died unexpectedly on 31 January 1725.¹ It is also unclear what prompted Bach to take on this ambitious venture. It is possible that the composer wanted to establish a connection with the Lutheran tradition of sermons based on hymns. Johann Benedikt Carpzov (1639–1699), the pastor of St. Thomas's Church, announced a similar project in 1690: He planned to explain a "good, beautiful, old, Protestant and Lutheran hymn" in all his future sermons which Johann Schelle (1668–1701), Bach's predecessor as Thomaskantor, would, in each case, convey "as graceful music" to "be heard before the sermon."² The occasion for this large project remains unknown and Bach never completed the annual cycle of chorale cantatas. The series was abruptly broken off after forty works with the performance of the cantata *Wie schön leuchtet der Morgenstern* (How beauteous is the morning star) BWV 1 on Annunciation Sunday, which was 25 March 1725.

The textual basis of *Christ unser Herr zum Jordan kam* is the eponymous hymn that was written in 1541 by Martin Luther (1483–1546). However, a relationship between the contents of the cantata text and the Sunday's Gospel (Luke 1:57–80), which tells of John's birth and Zacharias's subsequent hymn of praise, is lacking.

In the opening movement of the cantata, Bach combines a vocal setting – which, with its broadly mensurated cantus firmus in the tenor, is reminiscent of the motets of the 15th and 16th centuries – with a violin concerto. In so

doing, solo violin³ episodes are initially incorporated in the choir's chorale sections and are enclosed within an orchestral ritornello which, with its distinctive dotted rhythms, takes up an element from the French overture.

In the 2nd movement, a simple continuo aria, the solo bass enforces his urgent appeal "Merkt und hört, ihr Menschenkinder" (See and hear, O earthly children) with numerous repetitions, during which the bass instruments, with their chains of notes sweeping downward, represent the pouring of the baptismal water. A secco recitative is followed by a gigue-like aria in which the tenor is accompanied by two solo violins which constantly imitate each other. The frequent emphasis on the "three" manifestly illustrates the Trinity dealt with in the text: The instrumental element is composed as a trio, the movement is in 3/4 meter and is to be performed in triplets, and the vocal sections of the aria are characterized by three variants of the same melodic structure.

The second recitative, following the example of the underlying hymn verse, paraphrases Jesus's Great Commission which is simultaneously a "baptism command," and is – as in most of Bach's Vox Christi movements⁴ – accompanied by strings. In the subsequent aria for contralto, Bach forgoes the instrumental prelude and begins immediately with the vocal part so as to accentuate – as an immediate reaction to the preceding recitative, so to speak – the importance of baptism for the Christian understanding of salvation. Only after four bars does the ensemble consisting of two oboes d'amore, strings and basso continuo join in, thereafter alternating ritornello-like with the mostly unaccompanied vocal sections. A richly harmonized chorale setting with many eighth-note passages in the middle voices concludes the work.

The cantata is extant as a complete set of parts which was revised by Bach. The first critical edition of the work was presented by Moritz Hauptmann in 1851 as part of the complete edition of the Bach-Gesellschaft (BG 1). Frieder Rempp furnished the edition of the cantata as part of the Neue Bach-Ausgabe in 1982 (NBA I/29).

Hamburg, summer 2016
Translation: David Kosviner

Sven Hiemke

¹ Cf. Hans-Joachim Schulze, "Texte und Textdichter" in: *Die Welt der Bach-Kantaten*, vol. 3: *Johann Sebastian Bachs Leipziger Kirchenkantaten*, ed. by Christoph Wolff and Ton Koopman, Stuttgart–Weimar and Kassel etc., 1999, pp. 109–126, here p. 116.

² Sebastian Knüpfer, Johann Schelle, Johann Kuhnau. *Ausgewählte Kirchenkantaten*, ed. and introduced by Arnold Schering, Leipzig, 1918 (Denkmäler deutscher Tonkunst, 1st series, vol. 58/59), p. XXXIII.

³ There are two identical solo parts in Bach's original set of parts. It is, however, doubtful whether this part was played by two players.

⁴ Cf. Martin Geck, "Die vox-Christi-Sätze in Bachs Kantaten," in: *Bach und die Stile. Bericht über das 2. Dortmunder Bach-Symposion 1998*, ed. by Martin Geck, Dortmund, 1999 (Dortmunder Bach-Forschungen, vol. 2), pp. 79–101.

Christ unser Herr zum Jordan kam

Our saviour Christ to Jordan came

BWV 7

Johann Sebastian Bach

1685–1750

1. Coro

Oboe d'amore I



Oboe d'amore II



Violino concertato



Violino I



Violino II



Viola



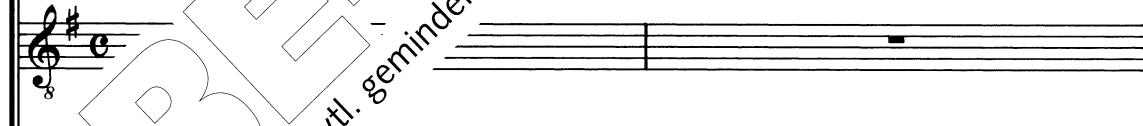
Soprano



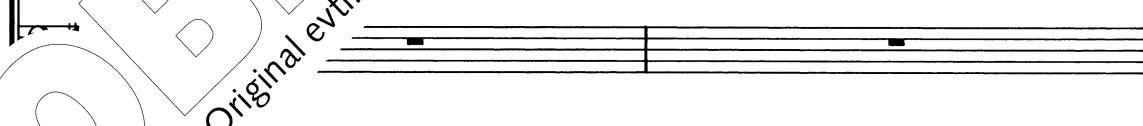
Alto



Tenore



Basso



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Aufführungsdauer / Duration: ca. 26 min.

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Orte.
edited by Reinhold Kubik
Generalbassaussetzung: Paul Horn
English version by Jean Lunn

3

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18

41

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hann's die - Tau - - -
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da So wollt he er ein this

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89



91

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112

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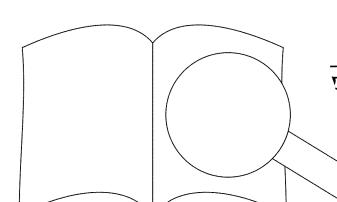
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114

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CARUS

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126

<img alt="A page of musical notation for piano, starting at measure 126. The music consists of two staves: treble and bass. The key signature is one sharp (F#). Measure 126 begins with a forte dynamic (f). Measures 127-128 show eighth-note patterns. Measures 129-130 continue with eighth-note patterns. Measures 131-132 show eighth-note patterns. Measures 133-134 show eighth-note patterns. Measures 135-136 show eighth-note patterns. Measures 137-138 show eighth-note patterns. Measures 139-140 show eighth-note patterns. Measures 141-142 show eighth-note patterns. Measures 143-144 show eighth-note patterns. Measures 145-146 show eighth-note patterns. Measures 147-148 show eighth-note patterns. Measures 149-150 show eighth-note patterns. Measures 151-152 show eighth-note patterns. Measures 153-154 show eighth-note patterns. Measures 155-156 show eighth-note patterns. Measures 157-158 show eighth-note patterns. Measures 159-160 show eighth-note patterns. 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50

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2. Aria

Basso

Basso continuo

3

5

Merkt
See

v
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PROBEARTUR

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lyrics:

menschen - kin - der,
earth - ly chil - dren,

metronome markings: 7, 6/4/2, 6/4/2, 6/4/2, 5, 6, 5, 7/5, 6/4, 5/3

7

9

merkt und hört, ihr Menschen - kin - der, was Gott selbst die
see and hear, O earth-ly chil - dren, what this life is

11

heißt, merkt und hört, ihr Men-sch - kt und hört, ihr Men-schen
God, see and hear, O eart - ly see and hear, O earth-ly

13

und hört, merkt und hört, ihr
and hear, see and hear, O

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15

Menschenkin - der, merkt und hört, merkt und hört, ihr hear, O Men - schen - earth - ly

earth-ly chil - dren, see and hear, see and hear, O earth-ly

$\begin{matrix} 6 & 4 \\ 2 & \end{matrix}$ $\begin{matrix} 7 \\ 5 \end{matrix}$ $\begin{matrix} 6 \\ 5 \end{matrix}$ $\begin{matrix} 7 \\ 4 \end{matrix}$ $\begin{matrix} 6 & 6 \\ 4 & \end{matrix}$ $\begin{matrix} 8 \\ 6 \end{matrix}$ $\begin{matrix} 6 \\ 5 \end{matrix}$

17

kin - der, was Gott selbst die Tau - fe heißt, chil - dren, what this life is called of God,

$\begin{matrix} 6 & 4 \\ 2 & \end{matrix}$ $\begin{matrix} 7 \\ 5 \end{matrix}$ $\begin{matrix} 6 & 5 \\ 4 & \end{matrix}$ $\begin{matrix} 6 \\ 4 \end{matrix}$

19

merkt und hört, ihr Mensch - eit selbst die Tau - fe

see and hear, O earth-ly this life is called of

$\begin{matrix} 6 & 4 \\ 2 & \end{matrix}$ $\begin{matrix} 6 \\ 7 \end{matrix}$ $\begin{matrix} 4 & 6 \\ 6 & \end{matrix}$ $\begin{matrix} 6 \\ 5 \end{matrix}$ $\begin{matrix} 7 \\ 6 \end{matrix}$

21

hein - s Tau - fe heißt, merkt und

called of God, see and

$\begin{matrix} 5 \\ 6 \end{matrix}$ $\begin{matrix} 6 \\ 7 \end{matrix}$ $\begin{matrix} 6 & 4 \\ 4 & \end{matrix}$ $\begin{matrix} 5 \\ 6 \end{matrix}$

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23

hört, ihr Menschen - kin - - der, was Gott selbst,
hear, O earthly chil - - dren, what this life,
Gott__ selbst,
this__ rite,
was
this

5 6 7 4 6 7 7 7

25

Gott selbst die Tau - fe heißt, merkt und hört, ihr Men - schen-kin - der, ihr Men -
rite is called of God, see and hear, O earth-ly - chil-dren, O ear -
5 7 6 5 3 6 6 2 7

27

Gott selbst,
this rite,
was Gott selbst die -
what this rite
6 5 4 3 7 6 4 2

29

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PROB

6 7 5 6 5 6

32 *Fine*

Es muß zwar hier Was - ser sein, doch schlecht Was - ser nicht al - -
It is wa - ter, that is plain, but not wa - ter all a - -

Fine

6 4 2
3

6 4 2
3

6 4 2
3

6 4 2
3

34

lein, es muß zwar hier Was - ser sein, doch schlecht Was - ser
lone, it is wa - ter, that is plain, but not wa - ter

6 4 2
3

6 4 2
3

6 4 2
3

6 4 2
3

6 4 2
3

6 4 2
3

36

lein: Got - tes Wort und Got - tes Wort und Got - tes
alone, for God's Spir - it or God's Spir - it and God's

8

5 6 7
6 7
6 #

38

Geist pu - ni - get die Sün - der, tauft und rei - ni - get die
w' ri - fy all sin - ners, cleanse and pu - ri - fy all

6 5
7
4 6

40

Sün - der,
sin - ners,
Got - tes
for God's
Wort und
Spir - it
Got - tes_
and God's word
Geist tauft und rei -
cleanse and pu -
ni - get_ die Sün - -
ri - fy all sin - -

42

der,
ners,
Got - tes Wort und
for God's Spir - it

44

Geist,
word,
Gottes Wort und
for God's spirit
Got - tes_
and
and rei - - -
and
and pu - - -

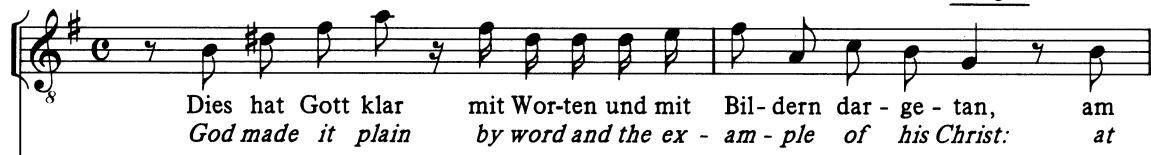
46

Da capo
der.
ners.

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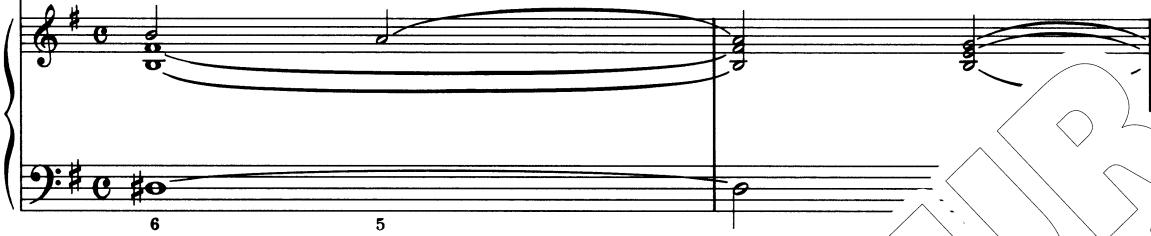
3. Recitativo

Tenore



Dies hat Gott klar
God made it plain mit Wor-ten und mit Bil-dern dar - ge - tan,
by word and the ex - am - ple of his Christ:
am

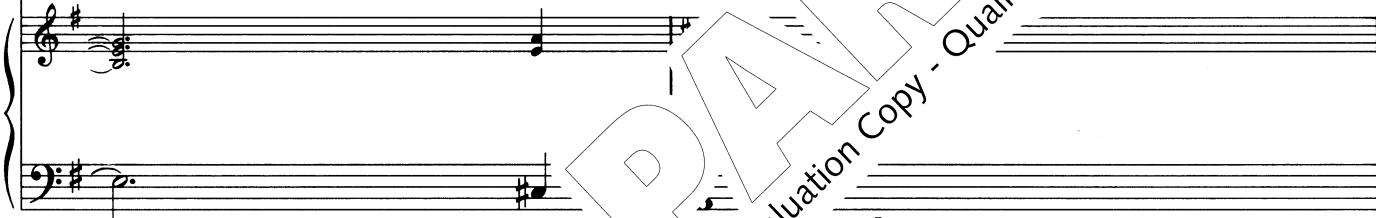
Basso continuo



3



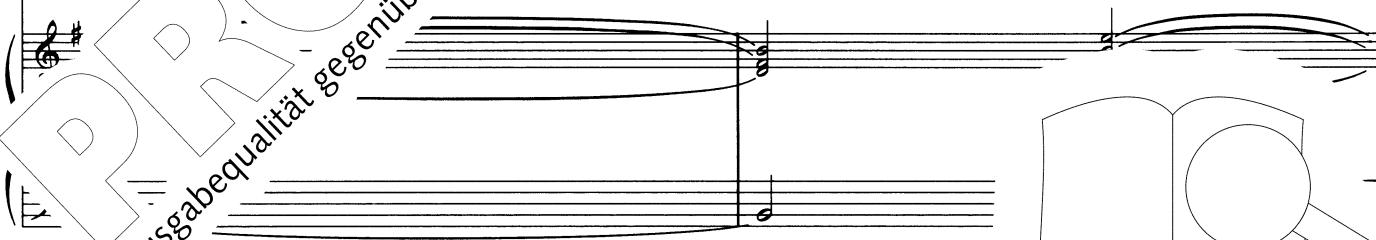
Jor - dan ließ der Va - ter of - fen - bar
Jor - dan's bank the Fa - ther spoke to men; sus fe Chri - sti
sus fe Chri - sti
d, God's voice re -



5



hö - re' dies ist mein lie - ber Sohn, an
sound - e This is my own dear Son, in



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7

die-sem hab ich Wohl - ge - fal - len,
whom I take de - light and pleas - ure,

er ist vom ho - hen Him - mels - thron
and from the height of heav - en's throne

der
to

6 5 #

6
2

9

Welt zu - gut in nie - dri - ger Ge - stalt ge - kom - men und ha -
save the world in low - ly form he comes a - mong you and

8

11

Blut der Men - schen - kin - der an den neh - met nun als
blood assumes that he his So take him now to

6
4
2

13

und hö - ret sei - ne teu - ren Leh - ren.
and let his words be - come your treas - ure.

5
1

4. Aria

Violino
concertato I

Musical score for the 4th Aria, featuring four staves:

- Violino concertato I:** Treble clef, common time (9(2)).
- Violino concertato II:** Treble clef, common time (9(2)).
- Tenore:** Treble clef, common time (9(2)).
- Basso continuo:** Bass clef, common time (9(2)).

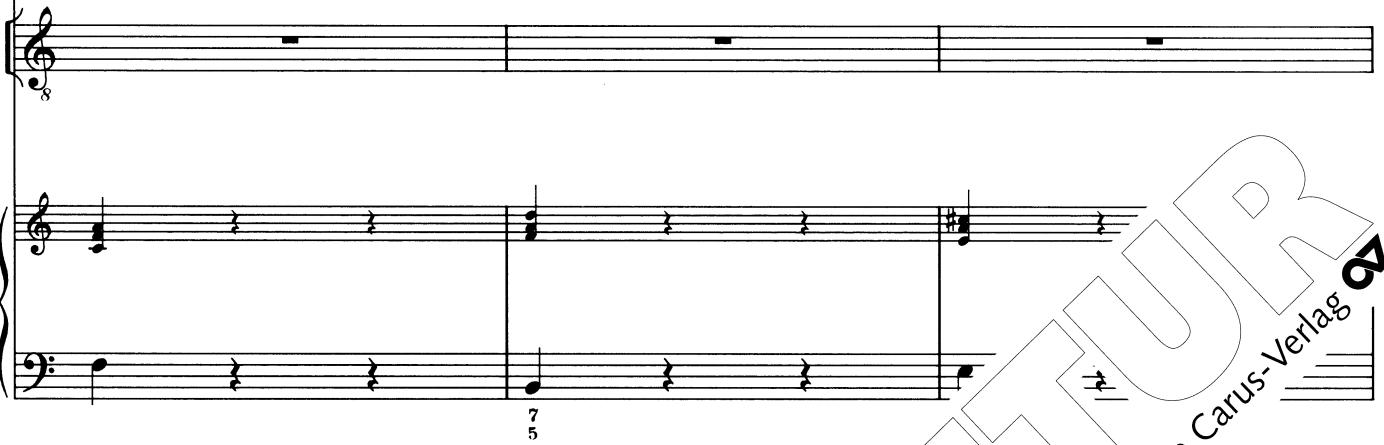
Dynamic markings include **f**.

Tenore

Basso continuo

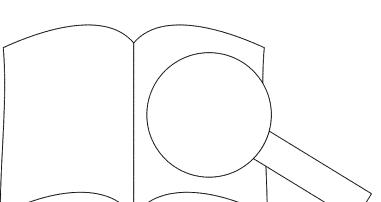
Musical score continuation, featuring four staves:

- Violino concertato I:** Treble clef, common time (4).
- Violino concertato II:** Treble clef, common time (4).
- Tenore:** Treble clef, common time (4).
- Basso continuo:** Bass clef, common time (4). Includes a basso continuo realization below the staff.



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A page of musical notation for piano, featuring two staves. The top staff uses treble clef and the bottom staff uses bass clef. Measure 13 starts with a forte dynamic. Measure 14 begins with a half note followed by eighth-note pairs. Measure 15 consists of sustained notes. Measure 16 starts with a forte dynamic. The notation includes various accidentals like sharps and flats, and time signatures change between common time and 6/4.

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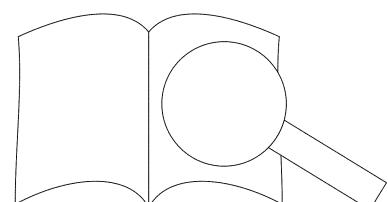
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19

22

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25

Des Va -ters Stim - me ließ sich hö -
God's voice from heav - en has re -

8

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29

ren, ließ - ed, has
des God's Va -ters Stim - me ließ sich
voice from heav - en has re -

8

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6

32

hö - - ren,
sound - ed,

des Va - ters Stim - me ließ sich hö - - ren,
God's voice from heav - en has re - - sound - ed,

der the

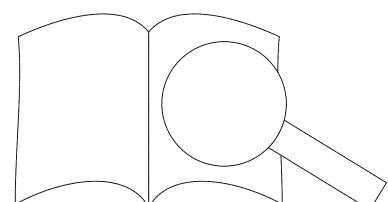
35

Sohn, der uns
son, who brought

wut
Original evtl. gemindert

er - - kauft, _____
his blood, _____

Ausgabequalität gegenüber Original evtl. gemindert



38

ward
as
als
ein
ver

8

ward
as
als
ein
ver

5 6 6 5 5

41

wah
man

8

wah
man

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PROB

REVIEW

7 7

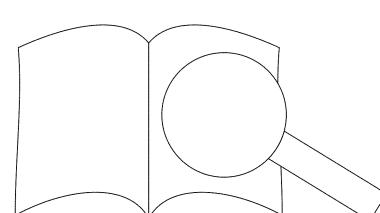
44

47

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50

der Sohn, der uns mit Blut er - kauft, ward als ver - ein
the son, who bought us with his blood, as ver - - - y

53

wah - rer Mensch ge
man was there

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56

6
4

5

59

5

PROBEPARTY

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62

der Geist er - schien _____ im Bild _____ der a - -
the spir - it as _____ a dove _____ a - -

66

Tau - - - - ben, him, der the
bove - - - - ben, him, the

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69

Geist erschien im Bild der Tau - ben, der Geist erschien im Bild der
spir - it as a dove a - bove him, the spir - it as a dove a -

6 7

72

Tau - ben, bove him at oh - - ne we - - might Zwei - fel, oh - - ne all, that we - - might



75

Zwei
all fel be glau lieve ben,
him,

6 7b 5b

78

da mit wir ap peared th^r
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PROBARTUR

81

Musical score page 81. The score consists of three staves. The top staff has a treble clef and a key signature of one flat. The middle staff has a treble clef and a key signature of one sharp. The bottom staff has a bass clef and a key signature of one flat. The music includes various note heads, stems, and rests.

84

Musical score page 84. The score consists of three staves. The top staff has a treble clef and a key signature of one flat. The middle staff has a treble clef and a key signature of one sharp. The bottom staff has a bass clef and a key signature of one flat. The music includes various note heads, stems, and rests.

87

ben,
him.

es ha - - be
the blest and

die Drei-fal - - - tig - keit uns selbst die
ho - ly tri n - - i - ty our bap - tism

91

Tau - fe zu - - be
has pre - pared

PRO
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2

94

6
4

5

97

5

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PROBESCORE

20

100

da - mit wir oh - - ne Zwei
that we might all, ____ might all

8

PARTHUR

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104

PROB

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fel
be -

6 4 2

6 5

107

glau - ben, lieve him, da - mit wir oh - ne Zwei - fel glau - ben, lieve him, da - that

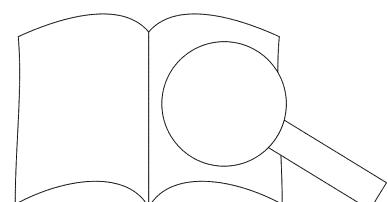
8 7 6 5 6 7

110

mit wir oh - ne Zw we might all, might da - mit wir oh - ne Zwei - fel that we might all, might all be

6 7 7 6

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113

glau - ben, oh - - - - ne Zwei - - - - fel, oh - - ne
lieve him, we might all, that we migh'

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116

Zwei - - - - fel, glau - - ben,
all - be - - lieve him,

PROB

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119

es ha - - be die Dreifal - - tig - keit uns selbst die Tau - fe zu - be -
the blest and ho-ly tri-ni-ty our bap-tism has pre-pared this

f



6 4+ 2 6 4 3 6 7

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123

f

f

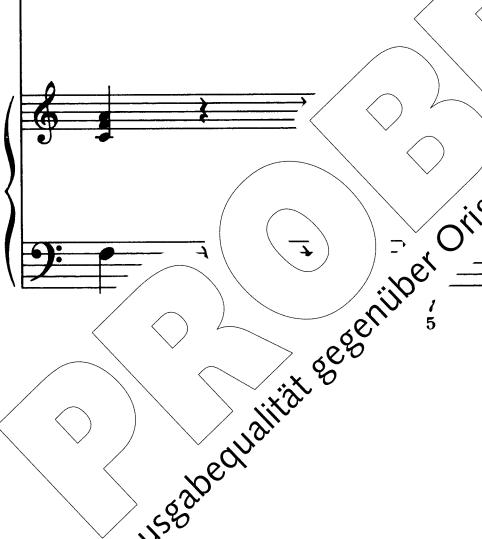
reit'. day.

f

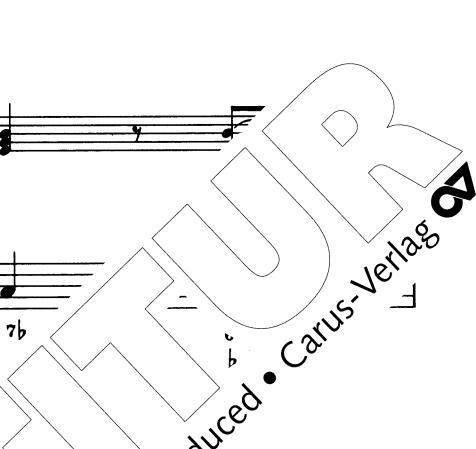
6 6 6 4



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126

129

Musical score for two staves (treble and bass) in G major. Measure 126 starts with a treble clef, a key signature of one sharp, and a common time signature. Measure 129 starts with a bass clef, a key signature of one sharp, and a common time signature.

133

8

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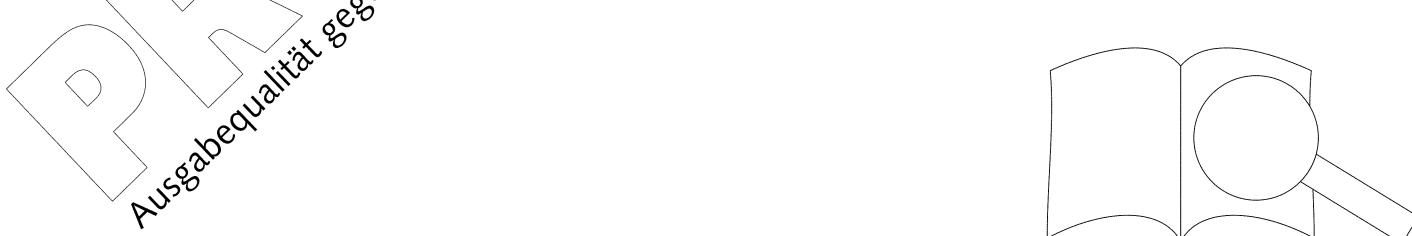
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137

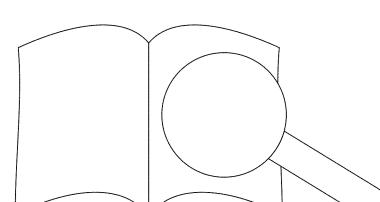
7b

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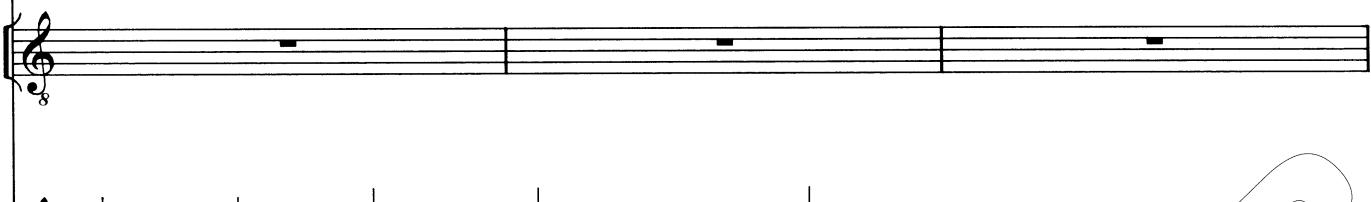




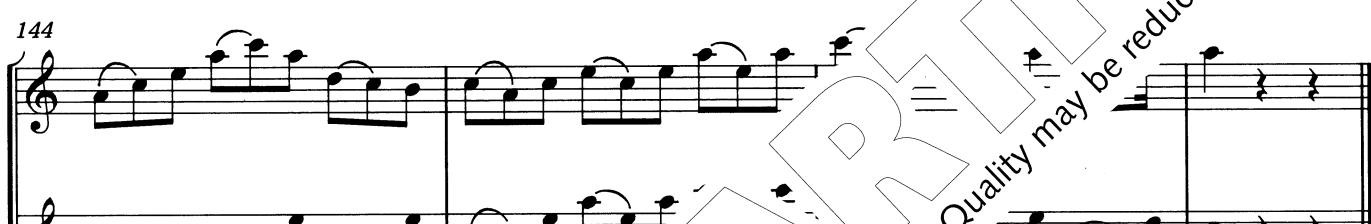



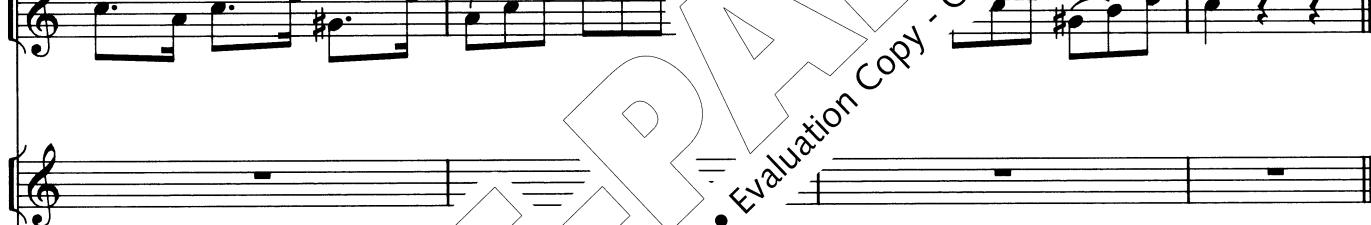
141

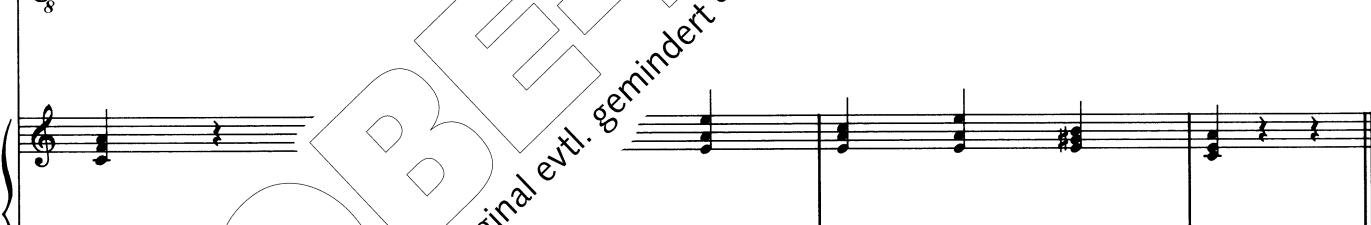


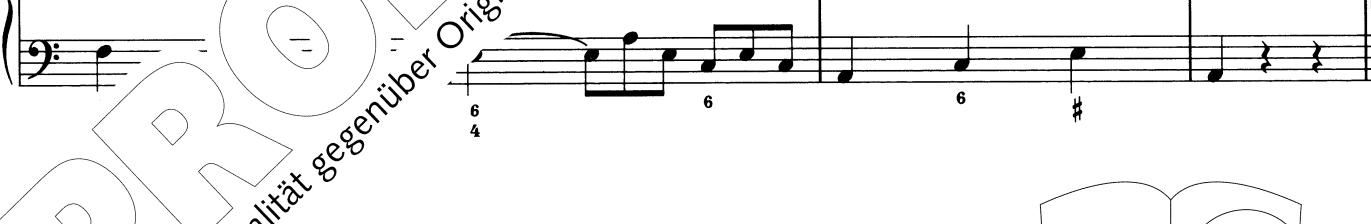












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5. Recitativo

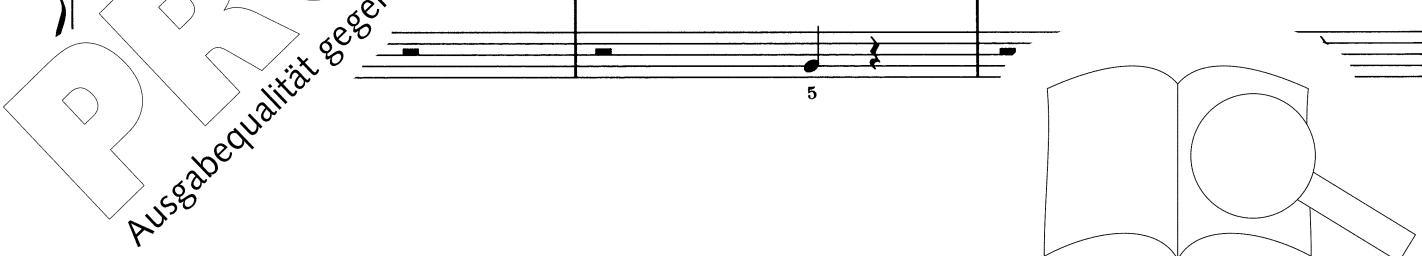
Violino I

Basso

Basso continuo

3

5



Andante

6

hin in al - le Welt
forth in all the world

und leh - ret al - le Hei - den,
and teach to ev' - ry na - tion,

wer gläu - bet und ge - ta -

5 6 #

6 4# 2

9

Erden
e -

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6. Aria

Oboe d'amore I, II
Violino I

Violino II

Viola

Alto

Basso continuo

Men - schen, glaubt doch die - - ser Gna - de, daß ih -
O__ be - lieve in Christ's great goodness, that

p

8 7 5

6

7 5

6

4+

2

4

f

Sün - den
die - in -

5

6

7

8

4+

2

f

9

4

2

8

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7

Men - schen, glaubt doch die --
O be - lieve in Christ's.

PROPHETUR

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6 5 6 6 5 # 6

11

daß
that
Original evtl. gemindert
Sün - den sterbt,
die in sin,

PROPHETUR

Ausgabequalität gegenüber

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6 # 7 4 2 6 4 3 5 # 6 5

14

pfuhl verderbt.
byss be slain.

17

Men - - schenwerk und
For — our work and



20

Hei - - lig-keit gilt — vor Gott zu kei - - ner Zeit, Men
ho - - li-ness can - not please the Throne of Grace, fo.

23

werk und wor'
Original evtl. gemindert.
or Gott zu kei - ner Zeit.
not please the Throne of Grace.

PRO
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26

Three staves of musical notation in G major. The top staff has a treble clef, the middle staff has a bass clef, and the bottom staff has a bass clef. The music consists of eighth and sixteenth note patterns.

Two staves of musical notation in G major. The top staff has a treble clef and the bottom staff has a bass clef. The music includes a measure with a 6/4 time signature. The page number 27 is at the bottom left.

29

Three staves of musical notation in G major. The top staff has a treble clef, the middle staff has a bass clef, and the bottom staff has a bass clef. The music includes a measure with a 6/4 time signature.

Three staves of musical notation in G major. The top staff has a treble clef, the middle staff has a bass clef, and the bottom staff has a bass clef. The lyrics are:

Sün
Original evtl. gemindert
Auszabequalität gegenüber

— uns an - - - ge- bo - ren, —
— a - mid trans-gres-sion; —

wir from sind von Na -
— our na - - ture

The page number 30 is at the bottom left.

32

tur ver-lo-ren, Glaub und Tau-fe macht sie
comes damna-tion. Faith and bap-tism cleanse o-

5 6 # 6 5h 9h 7 8 4 1 7 8

35

sie nimm - - - - - damm - - lich sein, Glaub und Tau - - fe
j' on - demn us all, faith and bap - - tism

6h 6 6 6 5 6# 6 6 6 6 6 6

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38

macht sie rein, daß sie nicht ver-damm -
cleanse our will, lest it should con-demn

f

7 # 6 6 5 6 5

41

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PROBE

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- lich, nicht verdammlich sein.
us, should condemn us all.

f

6 6 6 7 5 5 5 4 # 7 5

44

6 7 5 6 6 6 2 7 4 5

47

9 4 2 8 9 4 2 8 6 4

7. Choral

Soprano,
Oboe d'amore I, II
Violino I

Alto,
Violino II

Tenore
Viola

Basso

Basso continuo

Das Aug allein das Was - ser sieht, wie Menschen Was-ser gie - ßen, der -
The eye sees only wa - ter there, as men do pour out wa - ter, For faith

Das Aug allein das Was - ser sieht, wie Men-schen Wasser_ gie - ßen, der -
The eye sees only wa - ter there, as men do pour out wa - ter, For

8 Das Aug allein das Was - ser sieht, wie Menschen Wasser gie - ßen, der -
The eye sees only wa - ter there, as men do pour out wa - ter, For

Das Aug allein das Was - ser sieht, wie Menschen Wasser gie - ßen, der -
The eye sees only wa - ter there, as men do pour out wa - ter, For

5 Glaub al - lein die Kraft ver - Je - su Chri - sti, und
a - lone be-holds the pow- Christ our Sav - - - jour. By

Glaub al - lein die Blu - tes Je - su Chri - sti, und
faith a - lone be that flows from Christ our Sav - - - jour, By

8 Glaub al - steht des Blu - tes Je - su Chri - sti, und
faith Kraft ver - steht des Christ our Sav - - - jour, By

Kraft ver - steht des Blu - tes Je - su Chri - sti, und -
holds the power that flows from Christ our Sav - - - jour, By

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9

ist für ihn ein' ro - te Flut von Chri - sti Blut ge - fär - bet, die al - len Schaden
faith this flood Christ's blood does stain be - comes a cleansing foun - tain that heals the er - or

ist für ihn ein' ro - te Flut von Chri - sti Blut ge - fär - bet, die al - len Schaden
faith this flood Christ's blood does stain be - comes a cleans - ing foun - tain that heals the er - or

8 ist für ihn ein' ro - te Flut von Chri - sti Blut ge - fär - bet, die al - len Schaden
faith this flood Christ's blood does stain be - comes a cleans-ing foun - tain that heals the er - or

ist für ihn ein' ro - te Flut von Chri - sti Blut ge - fär - bet, die al
faith this flood Christ's blood does stain be - comes a cleans - ing foun - tain that

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14

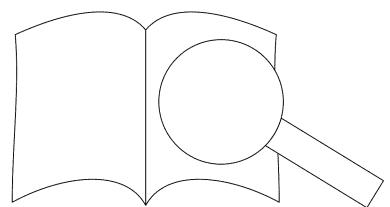
hei - let gut von A - dam her ge - uns selbst be - gan - gen.
and the sin of Ad - am's sin be - as our trans - gres - sion.

hei - let gut von A - da et, auch von uns selbst be - gan - gen.
and the sin of Ad - ten, as well as our trans - gres - sion.

hei - let gut vor er - - bet, auch von uns selbst be - gan - gen.
and the sin of Ad - got - ten, as well as our trans - gres - sion.

her ge - er - - bet, auch von uns selbst be - gan - gen.
as sin be - got - ten, as well as our trans - gres - sion.

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