

# WHAN JESUS WIS BAPTEEZIT

frae 'A Scots Gospel' bi Jamie Stuart  
cf. Mk.1.1-11

Here is the blythe message o Jesus, Son o God, een as it is pit doon bi Isaiah the prophet - *Lo! I send oot ma messenger afore yer face, wha sall redd the way for His comin; the sang o ane cryin oot i the muirs, 'Redd the way o the Lord! Mak straucht his fit-roads!'*

Syne kythit John, bapteezin in the muirlauns an preachin repentance bapteezment for the pitten-awa o sins. An there gaed oot til John aa the countraside o Judea, an aa thae o Jerusalem, an they war bapteezit o him in the River Jordan, tellin oot their sins.

An John wis cleedit wi caumel hair, an had a lether girth about him; an he did eat o locusts an rock-hinny. An quo he in his preachin, 'Ane starker nor me comes efter me, the whang o whase shoon I amna fit tae lowt doon an lowse! I watter-bapteeze ye, but he sall bapteeze ye wi the Halie Speerit!'

An in thae days it cam aboot that Jesus cam frae Nazareth i Galilee an wis bapteezit o John in the Jordan. An he, comin straucht frae the watter, saw the Hevins apen up an the Speerit, like a doo, comin doon apon him. A voice cam frae abune, sayin, 'Ye are the Beluvit, ma son; in ye I delyte!'

An syne the Speerit led Jesus out intil the muirlauns.



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<sup>1</sup> 'The Baptism o Christ' Tintoretto c.1550

[http://freechristimages.org/images\\_Christ\\_life/Baptism\\_of\\_Christ\\_Tintoretto\\_1550](http://freechristimages.org/images_Christ_life/Baptism_of_Christ_Tintoretto_1550)

# Jordan Watter

CHERRY TREE (C.M.)

Trad. - Rimbault's 'Old English Carols' 1865

*unison*

The first system of musical notation consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both are in the key of D major (two sharps) and 6/8 time. The music is written in unison. The first staff begins with a treble clef, a key signature of two sharps, and a 6/8 time signature. The melody starts on a quarter note G4, followed by a quarter note A4, a quarter note B4, and a quarter note C5. The bass line starts on a quarter note G2, followed by a quarter note F2, a quarter note E2, and a quarter note D2. The music continues with various rhythmic patterns and rests, ending with a double bar line.

The second system of musical notation also consists of two staves in treble and bass clefs. The melody in the top staff continues from the first system, featuring a quarter note D5, a quarter note C5, a quarter note B4, and a quarter note A4. The bass line continues with a quarter note C2, a quarter note B1, a quarter note A1, and a quarter note G1. The system concludes with a double bar line.

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| 1 Frae Galilee tae Deid Saut Sea<br>Kent Jordan Watter rins,<br>An thair lang syne, i Herod's time,<br>The Baptist hard fowk's sins.  | 3 Frae Galilee syne Jesus hied<br>The Baptist for tae see;<br>He priggit John tae tak him on,<br>For he'd baptisit be.            |
| 2 He cried, "Yin michtier's in sicht;<br>His shuin I daurna lowse.<br>Wi's Halie Spirit he'll you clear,<br>Whaur I wi watter sowse." | 4 Whan Jesus than frae's synin clam,<br>Abuin a voice wis heised,<br>"Thou is ma yin beluvit Son,<br>Wi thee I am weill-pleased." |
| 5 O Lord Maist Hie, we prig wi thee<br>In Jesus' sainit name:<br>Yer Spirit free in blissin gie,<br>Clean wesh us o our blame.        |   |

Gavin McEwen



# WHA'S I THE SOOM?



An auld papyrus cam tae licht. Thair wis a story o Jesus in an argie-bargie about washin; syne he leukit back on his ain baptism:-

JESUS AN HIS DISCIPLES cam back again tae Jerusalem an he tuik them wi him whaur nane muan gae or he hes wuishen himsel.

Syne, as he wis traivlin back an fore thair i the Temple yaird, a Pharisaic priest, a heid-bummer cried Leví, cam up an traivelt alangside them an said til him, "Wha gíed ye leve tae pit a fit in this plece o purificâtion an sae meikle as glisk thir halie outainsell, no haen dookit yoursel an your disciples no een haen syndit their feet? Bi contrair, onclean as ye ar, ye hae traipsed about the Temple yaird, this pure plece, forby nane at hesna first dookit himsel an pit on clean claes maun pit a fit in it an daur cast an ee owre thir hailie outainsell!"

1 Ikon o the Baptism o Jesus, Saunt Catherine's Monastery  
[http://freechristimages.org/images\\_Christ\\_life/Jesus\\_Baptized\\_John\\_The\\_Baptist](http://freechristimages.org/images_Christ_life/Jesus_Baptized_John_The_Baptist)

Immedantlie Jesus, his disciples wi him, stappit. “What wey is it wi yoursel, than?” he threapit. “Ye ar here an aa, for suith, i the Temple yaird. Ar ye, than, clean?”

“Deed I am clean,” said he til him. “For me, I hae dookit mysel i the Puil o Dauvit, an hae gane doun the tae stair an speiled the tither, an hae pit on clean white claes, an syne an syne onlie hae I come here an cuissen an ee owre thir halie outainsell.”

Jesus said til him syne, “Black s’ be your faa, ye blinnd bumblers at seesna! Ye hae syndit yoursel wi watter at’s led in, i the whilk dowgs an swine soss nicht an day. Ay, ye hae wuishen yoursel an swaibled your outer skin, whilk hures an flutetootin hizzies uilie, synd, swaible an reid for tae kittle up lowes o dissyre i men, but inside ar fu o vennome an ethers, aa kin o filth an fulyie. But me an my disciples, at ye threap hae doukit-wirsels-na, we hae bin doukit in the lívin, purlin watter at faa’s frae heiven.

“Black s’ be their faa, them at’s lawwers an writers! A hantle weimen thringin roun the wall, newsin an yatterin, at drawsna watter thirsels an lats-ithers-na inby tae draw neither!”

Syne the Heid-Príests, Doctors o the Law, an Elders at hed gethered roun said til him, “Whattan autoritie hae ye for daein the thíngs ye ar daein? Wha gíed ye the richt?”

Jesus said til them, “I will speir ye ae queystin, an gin ye answer it, I will een tell ye what autoritie I hae: John’s baptism – wis it frae heiven, or cam it o men? Answer me that.”

They cuist owre his queystin i their minds an said til ither, “Gin we say, ‘Frae heiven,’ syne he will speir, ‘What for did ye no believe him, than?’ But ar we tae say, ‘It cam o men?’” – na, they were owre feared for the fowk tae say that; for ane an aa they huid at John wis a prophet, an nae twa weys about it. Sae they said til him, “We canna say.”

“A-weill,” go Jesus, “I winna tell ye what autoritie I hae for daein what I dae aitherhins. But tent this: there wis aince a wifie carriein a crock fu o meal on her heid an gaun a gey gate whan the lug brack; the meal skailed ahint her ontil the gate, but she kentna neither jaloused she ocht or she wan the houss, gaed ben, pit the crock doun an faund it tume.” An sae he begoud tae speak til them in parables.

Efter Pap. Ox. 840,  
Tammas’s Gospel 74 an 97,  
an Mark 11.27-12.1a (tr. W. L. Lorimer) -

R. K. Mackenzie, ed