

A. Dupont-Sommer,
The Jewish Sect of Qumran and the Essenes, p 98

However, the *Manual of Discipline* of the Dead Sea Community complicates the matter somewhat by its statement:

And it is by the Holy Spirit of the Community, in His truth, That he shall be cleansed of all his iniquities. And by the spirit of uprightness and humility His sins shall be atoned. And by the submission of his soul toward all God's ordinances When he sprinkles himself with lustral water, And he shall sanctify himself with running water.

Ibid., p 99

Thus it would seem difficult to know whether the monks entered the waters of the baptistery merely to sprinkle themselves, or to sprinkle *and* immerse themselves.

Mode in the writings of the Church Fathers. It has been frequently pointed out that almost anything can be and is proved by reference to the Church Fathers! This statement is largely true. In the matter of the mode of baptism, it is eminently true!

In the writings of Clement of Rome, Ignatius, and Polycarp, no mention of water baptism is found. The *Shepherd of Hermas* speaks of going down into the water and coming up out of the water. Justin Martyr speaks of those to be baptized as being led to a place where there is water, and receiving the water-bath. The Letter of Barnabas speaks of going down into the water, and coming up out of the water. In chapter 7 of the *Didache*, we read:

About baptism, baptize in this way: After first repeating all these things [exhortation about right living], baptize in living [running] water, in the name of the Father and of the Son and of the Holy Spirit. If you have no running water, baptize in other water, and if you cannot use cold water, use warm. If you have neither, pour water on the head three times in the name of the Father and Son and Holy Spirit.