

nails, undressed completely, made fresh profession of his faith before what were designated "the fathers of baptism", and then immersed completely, so that every part of the body was touched by the water."

-- Alfred Edersheim, *The Life and Times of Jesus the Messiah*, New American Edition (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1953), Volume Two, pp. 746-747.

(3) Mode of ritual baths of the Sect of Qumran

From 100 B.C. until about 67 A.D. a small group of Essene monks lived in a monastery in the Judean wilderness as Khirbet Qumran. They wrote, studied, sang hymns, prayed, and copied the Scriptures. At the time of the great Jewish War, they dispersed, after hiding their precious scrolls in nearby caves.

In 1947 their scrolls were found, and subsequently their monastery was uncovered. The monks who were full members of this order were required to take ceremonial baths. At the northwest corner of the ruins of the monastery is an open cistern with steps leading down into it, quite large enough for immersion.

In the *Zadokite Work* (also called the *Damascus Document*) closely related to the Dead Sea Scrolls and coming from the same group, the following rule is recorded:

"On cleansing in water. No man shall wash in dirty water or not sufficient for immersion of a man. None shall cleanse himself in water from a vessel. And every pool in a rock in which there is not sufficient water for immersion, or which has touched some unclean thing, its waters shall be contaminated like the water from a vessel."

However, the picture is complicated somewhat by a statement in the Qumran Sect's own *Manual of Discipline*:

"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."

From these testimonies it would seem difficult to know whether the monks entered the waters of the cistern to sprinkle themselves while standing in running water, or to sprinkle and immerse themselves.

(4) Mode of ceremonial cleansings in the Oral Law of Judaism

The Mishnah is a compilation of Oral Law developed in Judaism from about 200 B.C. to 200 A.D. its editor was Rabbi Judah the Patriarch. In the New Testament the material contained in it is referred to as "the