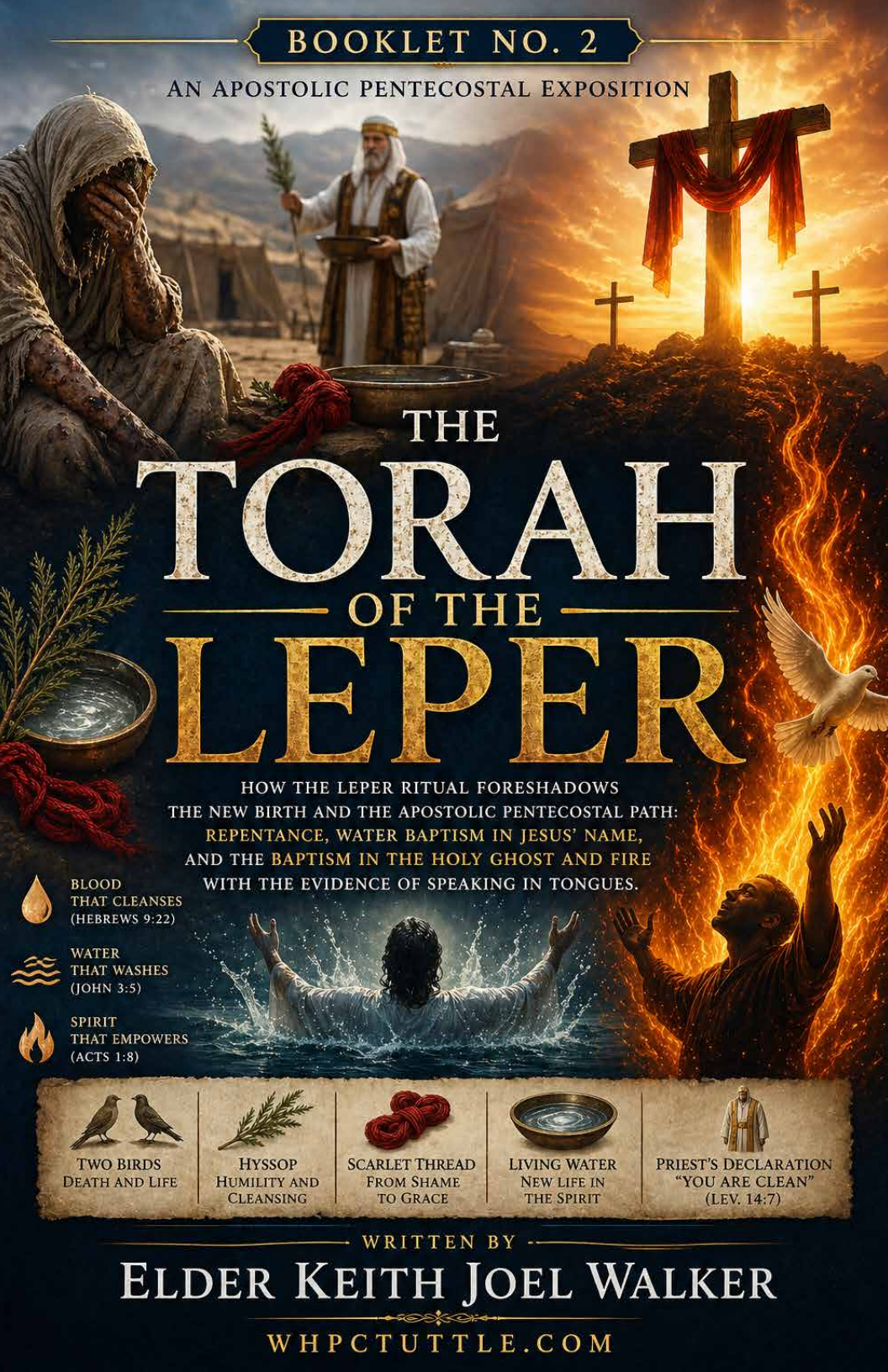


# BOOKLET NO. 2

AN APOSTOLIC PENTECOSTAL EXPOSITION



# THE TORAH OF THE LEPER

HOW THE LEPER RITUAL FORESHADOWS  
THE NEW BIRTH AND THE APOSTOLIC PENTECOSTAL PATH:  
REPENTANCE, WATER BAPTISM IN JESUS' NAME,  
AND THE BAPTISM IN THE HOLY GHOST AND FIRE  
WITH THE EVIDENCE OF SPEAKING IN TONGUES.



BLOOD  
THAT CLEANSES  
(HEBREWS 9:22)



WATER  
THAT WASHES  
(JOHN 3:5)



SPIRIT  
THAT EMPOWERS  
(ACTS 1:8)



TWO BIRDS  
DEATH AND LIFE



HYSSOP  
HUMILITY AND  
CLEANSING



SCARLET THREAD  
FROM SHAME  
TO GRACE



LIVING WATER  
NEW LIFE IN  
THE SPIRIT



PRIEST'S DECLARATION  
"YOU ARE CLEAN"  
(LEV. 14:7)

WRITTEN BY

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# THE TORAH OF THE LEPER

*From Leviticus to Calvary*

*Booklet No. 2*

*Written by*  
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## — An Apostolic Pentecostal Exposition

Purpose: To show how the Old Testament leper ritual and rabbinic readings (Rashi/Midrash) foreshadow the New Birth — water and Spirit — and to set forth the Apostolic Pentecostal praxis: repentance, water baptism in Jesus’ Name, and the baptism in the Holy Ghost and fire with the evidence of speaking in tongues.

### Preface

This booklet reads the priestly cleansing of the leper (Leviticus 13–14) as God’s “Torah” or teaching that points forward to Christ’s once-for-all cleansing by blood, the new birth of water and Spirit (John 3:3–8; Acts 2:38), and the putting on of the new man (Romans 6; Ephesians 4). We bring in traditional Jewish readings (Rashi and Midrash) to deepen the allegory and then apply Apostolic Pentecostal conviction and practice: remission of sins in Jesus’ Name through water baptism, followed by the baptism in the Holy Ghost with tongues as the sign.

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### The Leper in the Torah:

#### The Rite and Its Elements (Leviticus 13–14)

- **Diagnosis:** Leviticus describes “tzara’at,” a skin- and textile-affecting impurity that isolates the person from the camp.
- **Purification rite (Lev. 14):** two living birds, cedar wood, crimson thread (scarlet), hyssop, living water, and the priest's pronouncement “taher/tahor” (be clean).
- **Sacrifices accompany the ritual:** a guilt offering and a sin offering, plus a lamb of purification. The former state of uncleanness is ended by a divinely-

ordained priestly ritual that restores the person to the community.

### Rashi and Midrash: Moral and Spiritual Meaning

- Rashi and classical midrashim often read tzara'at not merely as physical disease but as a sign of moral/spiritual failure—especially lashon hara (slander) and a fractured relationship with God and neighbor.
- The ritual elements carry homiletic symbolism (traditional midrashic themes):
- Cedar: pride or the person's former status lifted up by God's intervention.
- Hyssop (ezov): humility and cleansing; "Purge me with hyssop" (Psalm 51:7).
- Scarlet/crimson thread: the visible covering/removal of shame ("though your sins be as scarlet..." Isa. 1:18).
- Living water: the life-restoring ritual water that washes and restores.
- Priest's pronouncement: the authoritative declaration of restored status — "You are clean" — which returns the sinner to covenant life.
- Rashi and Midrash emphasize that repentance and restoration are required; the priest's declaration is linked to the penitent's change.

The “Torah of the Leper” (found in Leviticus 13-14) refers to the comprehensive set of divine instructions regarding tzara’at, a spiritual-physical ailment often mistranslated as “leprosy” or Hansen’s disease. In the Torah, this condition is not primarily a medical plague but a miraculous, physical manifestation of spiritual impurity—specifically resulting from lashon hara (evil speech) and malicious gossip.

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The meaning of this Torah covers the diagnosis, isolation, and purification process for the afflicted person (the metzora).

### 1. Spiritual & Moral Significance

- A Physical Symptom of Spiritual Decay: Tzara’at appears on skin, clothes, or houses when a person has allowed inner decay (ego, jealousy, gossip) to come to the surface.
- The Sin of Lashon Hara: The sages connect metzora (leper) with motzi shem ra (one who spreads a bad name/slanders), implying that this affliction is a direct consequence of destroying relationships with words.
- Symbolism of Ego and Separation: The leper was forced to live outside the camp, symbolizing that one who sows discord (separating husband from wife or friend from friend) is themselves separated from the

community.

- Mirror to “Living Death”: Because the leper was cut off from community life and worship, the affliction was viewed as a “living death,” requiring the affected person to live in mourning.

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## 2. Practical and Ritual Laws

- The Role of the Priest: The metzora was not inspected by a doctor, but by a priest, emphasizing that this was a religious rather than medical matter.
- Signs of Impurity: Specific white spots and unnatural hair color in the affected area indicated the need for quarantine.
- Quarantine (Isolation): The person had to be removed from the community for seven days (or more) to allow for reflection and repentance.
- Signs of the Leper: If confirmed, the person had to wear torn garments, grow their hair long, cover their upper lip, and warn others by calling out “Unclean, Unclean!”.

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## 3. The Process of Purification (“The Day of His Cleansing”)

When the tzara’at cleared, the purification ritual (Lev. 14) included:

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- Two Birds: Symbolizing the cleansing of the tongue (which chirps like a bird) that was used for gossip.
- Cedarwood, Hyssop, and Scarlet: Symbolizing the humility (hyssop) needed after the arrogance (cedar) that caused the blight.
- Shaving and Bathing: Complete immersion and shaving symbolizing a rebirth or fresh start.
- Blood/Oil Application: The priest applied blood and oil to the right ear, thumb, and big toe of the person—similar to the inauguration of priests—representing the re-sanctification of their senses and actions.

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### 4. Broader Context: Houses and Clothing

Tzara'at could also affect the walls of a house or garments, symbolizing that a home can be “defiled” by the bad speech spoken within it. If the house could not be cleaned, it was demolished, showing that a toxic environment must be destroyed and rebuilt.

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In summary, the Torah of the Leper is a lesson in the holiness of speech and the need to protect the community from the poisonous effects of evil gossip, while providing a structured, compassionate path

back to fellowship.

### Typology:

#### How the Leper Ritual Foreshadows Christ's Work

- The ritual's combination—sacrifice, washing in living water, humble confession, and a priest's declaration—prefigures the New Covenant pattern:
  - Sacrifice -> Christ's blood (Hebrews 9:22; 1 Peter 1:18–19; Rev. 1:5).
  - Living water -> life-giving Spirit (John 4:10–14; John 7:37–39).
  - Hyssop/ humility -> the humility of Christ and the need for the sinner's contrition (Psalm 51:7).
  - Scarlet/crimson -> imagery of blood transforming scarlet to white (Isa. 1:18; Matt. 27:24–25 typology).
  - Priest's declaration -> God's declaration of “clean” through Christ; believers are made righteous in His Name (Romans 5–8; 1 Cor. 6:11).
  - The two birds of Lev. 14: one killed (representing substitutionary atonement), one set free (representing new life) — a vivid picture of Christ's death and resurrection, and the believer's release into newness of life.

### Born of Water and Spirit:

#### New Covenant Fulfillment (John 3:3–8; Titus 3:5)

- John 3:5 – “born of water and of the Spirit”:

Apostolic Pentecostal interpretation:

- “Water” corresponds to water baptism “in the name of Jesus Christ for the remission of sins” (Acts 2:38; Acts 22:16).
- “Spirit” corresponds to the baptism in the Holy Ghost (Acts 1:4–8; Acts 2:1–4) — the new life empowered and sealed by God.
- The leper’s cleansing ceremony (washing with living water, hyssop, scarlet replaced, priest’s declaration) becomes fulfilled in the believer’s:
  1. Repentance and confession (turning from sin).
  2. Water baptism in the Name of the Lord Jesus for remission of sins.
  3. Reception of the Holy Ghost and fire with tongue-speaking as evidence.

### The Name of Jesus and the Application of the Blood

- The blood of Christ is efficacious for remission (Heb. 9:22; 1 Pet. 1:18–19). Apostolic conviction: the application of that blood to the believer is mediated by the Name of Jesus (Acts 4:12; Acts 2:21; Rev. 12:11).
- Scripture cited in support:
  - Acts 2:38 — repentance, baptism in Jesus’ Name for remission of sins, and gift of the Holy Spirit.

- Acts 4:12 — salvation is in no other name.
- Acts 10:43–48; Acts 11:14–17; Acts 19:1–6 — instances where Holy Ghost is given and accompanied by evidence (tongues) after belief and/or water baptism.
- Romans 6:3–6; Colossians 2:12; Galatians 3:27 — baptism unites the believer with Christ, putting off the old man and putting on the new.
- The New Testament pattern repeats the elements of Leviticus 14: sacrifice/blood, washing (baptism), and authoritative pronouncement by God (new identity in Christ).

### Putting On the New Man (Practical Theology and Ethics)

- The priest’s pronouncement “You are clean” in the Torah parallels being declared justified and sanctified in Christ (1 Cor. 6:11; Eph. 4:22–24).
- Romans 6:1–6: Baptism identifies the believer with Christ’s death and resurrection — we reckon ourselves dead to sin and alive to God.
- Ephesians 4:22–24: Put off the old man; put on the new man created after God in righteousness and true holiness.
- Practically:
- Walk in ongoing repentance and confession (1 John 1:7–9).

- Live by the Spirit (Galatians 5:16–25).
- Maintain fellowship, accountability, and sacrificial love (the opposite of the sins that brought “tzara’at”: slander, pride).
- Let the priestly “pronouncement” be heard internally: you are new in Christ; act like it.

## Practical Steps — The Apostolic Pentecostal Pattern (with Sample Prayers)

### Step 1 — Repentance

- Turn from sin, believe on the Lord Jesus Christ as Savior. Acts 3:19; Acts 2:21.

### Step 2 — Water Baptism in the Name of Jesus Christ

- Scriptural model: Acts 2:38; Acts 10:48; Acts 19:4–5; Acts 22:16.
- Mode: Immersion (symbolizes burial and resurrection — Rom. 6; Col. 2); formula: in the Name of Jesus Christ for the remission of sins.
- Sample baptismal confession:  
“I repent of my sins. I believe Jesus Christ is Lord. I am baptized in the Name of Jesus Christ for the remission of my sins. By His blood I am washed and made clean.”

## Step 3 — Baptism in the Holy Ghost and Fire

- Seek the enduement promised by Jesus (Acts 1:4–8). Expect the infilling of the Spirit and the sign of speaking in tongues (Acts 2:4; Acts 10:44–46; Acts 19:6).

- Pray and wait in faith for the baptism:

Sample prayer: “Lord Jesus, in Your Name I ask: fill me with the Holy Spirit and with fire. Baptize me now with the Holy Ghost and let me receive the gift with the evidence of speaking in other tongues. Fill me to witness, to pray, and to live holy. Amen.”

- Expectation: The initial evidence in the Book of Acts is tongues; in Apostolic Pentecostal practice this is the sign that empowers the believer to witness and to worship.

## Step 4 — Live the Newness

- Study Scripture, be baptized into a local church that upholds the Apostolic truth, be discipled in holiness, use the gifts of the Spirit, and walk in the new man.

### Old Testament Allegories to Meditate On

- Leviticus 14: The cleansing ritual and its components (two birds, cedar, crimson, hyssop, living water) — see them as shadow pictures of Christ’s

death, resurrection, cleansing, humility, and spiritual life.

- Psalm 51:7 — “Purge me with hyssop” — humility and cleansing language that Christ fulfills.
- Isaiah 1:18 — “Though your sins be as scarlet...” — the blood of Christ makes the guilty white as wool.
- Exodus 12:7,22–23 (Passover blood applied with hyssop) — typology of blood applied in deliverance.
- Hebrews 9–10 — the sacrificial system’s fulfillment in Jesus’ blood.

### Rashi/Midrash:

#### The High Priest’s Declaration Applied

- In the Torah the priest’s pronouncement is authoritative to restore someone to the covenant community. Rashi explains the words and the moral prerequisites: the sinner must be corrected and humbled.
- The New Testament fulfillment: God’s authoritative declaration takes place in Christ and is applied to the repentant believer. Baptism and the Spirit are the means by which God publicly and spiritually restores and re-enters relationship with the redeemed.
- The priest’s “tahor” becomes, in Christ, the new identity we receive by faith and obedience — and the church’s ministry of baptism pronounces that new identity before men.

## Keys for Pastors and Leaders

- Preach repentance plainly: baptism follows repentance (Acts 2:38; Acts 3:19).
- Teach baptism in Jesus' Name as normative (Acts 2:38; 10:48; 19:4–6).
- Expect the Holy Ghost and tongues as the sign of the baptism in the Spirit (Acts 2; 10; 19).
- Disciple new converts into holiness and the fruits of the Spirit (Gal. 5), so the “clean” life is lived out.
- Use the Levitical ritual as pastoral catechesis: explain how the Old Testament sacrament anticipates and instructs New Testament truth.

## Scriptures for Memorization

- John 3:3–8; John 1:12–13
- Acts 1:4–8; Acts 2:1–4; Acts 2:38–39; Acts 10:44–48; Acts 19:1–6
- Romans 6:3–6; Romans 6:23
- 1 Corinthians 6:9–11
- Ephesians 4:22–24; Colossians 3:9–10
- Hebrews 9:22; Titus 3:5
- 1 Peter 1:18–19; Revelation 1:5; Revelation 12:11

## Closing Exhortation and Benediction

Beloved, the Torah of the leper is not a dead ritual. It is God's teaching that points to redemption: sacrifice, water, humility, and the priestly word that restores. In Christ the pattern finds its fullness: blood cleanses, water publicly identifies us with His death and resurrection, and the Spirit baptizes us into power and newness of life. Be urgent in calling people to repentance, diligent in baptizing them in the Name of Jesus Christ, and expectant in praying for the baptism of the Holy Ghost with the evidence of speaking in tongues. Live as those God has declared clean; put on the new man, and walk in holiness.

### Prayer of Sending (Leader or Personal)

“O Lord Jesus, we thank You for Your blood that cleanses and for Your Spirit who renews. We repent and believe. We submit to baptism in Your holy Name, asking that the blood applied by Your Name would wash us white. Baptize us with the Holy Ghost and fire; give us the sign to speak tongues and to be empowered witnesses. Make us a holy people, putting on the new man in righteousness and truth. In Jesus' Name, amen.”

## Appendix: Short Guided Service Order for New Birth / Baptismal Service

1. Call to Repentance — read Acts 2:38; invite confession.
2. Personal confession and prayer of repentance.
3. Scripture reading: Romans 6 and John 3.
4. Water baptism in the Name of Jesus Christ (immersion).
  - Baptismal formula: “I baptize you in the Name of Jesus Christ for the remission of sins.”
5. Prayer for the baptism of the Holy Ghost (laying on of hands if appropriate).
  - Expectation: prayer for tongues and empowerment.
6. Thanksgiving and welcome into the church family.
7. Discipleship appointment and care plan.

### Notes on Sources and Respect for Jewish Readings

- Rashi and the Midrash provide rich moral and symbolic interpretation of the Torah’s cleansing rite. While these were not written with Christian fulfillment in view, they help illuminate spiritual realities (humility, repentance, community restoration) that the New Testament fulfills in Christ. Use Jewish exegetical material respectfully and indicate the Christian theological reading as

typological fulfillment in Jesus.

## Final Words

This booklet is offered to encourage faithful proclamation, careful pastoral practice, and holy living. Let the “Torah of the Leper” teach us the path from uncleanness to community: confession, sacrifice applied, washing, and the Spirit’s seal. As Apostolic believers, let us preach repentance, administer baptism in Jesus’ Name, and press into the gift of the Holy Ghost, expecting tongues and power to witness for Jesus.

Written By Elder Keith Joel Walker