



A YEAR
with
GOD
Daily Devotional

DAY 48



A PUBLICATION OF GOD'S THRESHING PLACE
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DAY FORTY-EIGHT

Leviticus 14 - 15

The Ceremony of the Two Birds

Someone has been healed of leprosy. They have been outside the camp, separated from family and worship and community, wearing torn clothes and calling out “unclean, unclean” whenever someone came near. And now the disease is gone. The skin is clear. They are ready to come home.

But they cannot simply walk back in. Healing alone is not enough. There is a ceremony. And it is one of the strangest and most beautiful rituals in all of Leviticus.

God does not just heal. He restores. The healing addresses the body. The ceremony addresses the community, the identity, the belonging. Being made well and being brought back in are two different movements - and God designs a ritual for both. He is thorough in His mercy.

The priest goes outside the camp to examine the healed person - the priest comes to them, not the other way around. Two live, clean birds are brought. Cedar wood. Scarlet yarn. Hyssop. One bird is killed over fresh water in a clay pot. The living bird is dipped in the

blood of the dead bird - in the blood mixed with the fresh water - along with the cedar wood and scarlet yarn and hyssop. And then the living bird is released into the open field.

One bird dies. One bird flies free. The person who was unclean is sprinkled seven times with the blood-and-water mixture. And they are pronounced clean.

- Two birds. One death. One freedom. One carries the blood of death. The other carries it into the open sky and is gone. The picture is so precise it is almost unbearable.

Death applied to the living so that the living can go free. That is not just a Levitical ritual. That is the shape of the gospel. The bird released into the open field with the blood of the other on its wings is every person who has been pronounced clean by a death they did not die. You are the bird that flew. Someone else's blood made you free.

The restored person then washes their clothes, shaves all their hair, bathes in water, and waits outside their tent for seven days. On the seventh day they shave again. On the eighth day they bring offerings - two male lambs, a ewe lamb, fine flour with oil, a log of oil. The priest takes some of the blood from the guilt offering and puts it on the right earlobe, the right thumb, the right big toe of the one being cleansed.

Ear, thumb, big toe. What they hear. What they do. Where they walk. The whole body consecrated, point by point, to a new way of living. Not just declared clean but actively rededicated. The restoration is total.

When God restores you, He does not restore you to a neutral state. He consecrates you for something. The ear that was shaped by shame is reclaimed for His voice. The hand that was withdrawn in isolation is reclaimed for His service. The feet that stood outside the camp are reclaimed to walk in it. Restoration is always forward. You do not go back to who you were before. You are consecrated to what you are becoming.

Chapter 15 addresses bodily discharges - chronic and acute, male and female, natural and pathological. It is intimate and clinical in a way that feels unexpected in a sacred text. But the point is consistent: the body matters to God. What happens in the body has implications for how you approach the holy.

And the provision is consistent too: washing with water, waiting until evening, and then you are clean. The uncleanness is temporary. The water is always available. The path back is always described. God never diagnoses uncleanness without providing a way back from it.

*“You must keep the Israelites separate from things that make them
unclean, so they will not die in their uncleanness
for defiling my dwelling place, which is among them.”*

- Leviticus 15:31

My dwelling place, which is among them. That is the reason for everything in chapters 11 through 15. Not arbitrary rules. Not ceremonial performance. The God who lives in the middle of the camp requires the camp to take His presence seriously. The laws of clean and unclean are the practical outworking of the reality that Israel is not camping alone.

You are not living alone either. The Spirit of God lives in you - which means every part of your life is a dwelling place. Not just Sunday morning. Not just the moments of prayer. The whole of your life is the tent He has chosen to inhabit. Live like it. Speak this over yourself today:

*I am the bird that flew free on another's blood.
My ear, my hand, my foot - all of me reclaimed.
God does not just heal. He restores and then consecrates.
I am not going back to who I was. I am going forward.*

TOMORROW - Day 49 Leviticus 16-18

The most sacred day in Israel's year is coming. The Day of Atonement. One priest. One Holy of Holies. Two goats. And a ritual that casts the sin of the entire nation into the wilderness.

Come back tomorrow.

Day 48 of 365



WORSHIP UNLEASHED



08:00am

MONDAY - FRIDAY

THE THRESH ONLINE RADIO

A captivating programme that blends powerful worship moments with inspiring stories that reveal the heart of true worship. Each episode explores real-life testimonies, biblical accounts, and worship experiences that help listeners understand and deepen their relationship with God through worship. Where worship comes alive through every story.

*"God is Spirit, and those who worship Him must worship
in spirit and truth" — John 4:24*

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