

Devotional Study: Moved to Possession

1. Introduction: The Concept of Divine Ownership

As we reach the conclusion of the book of Leviticus, we find a powerful summary of how we are to live in relation to our Creator. A central theme of this study is the strategic importance of shifting our perspective from owners to stewards. In our modern culture, we often think that if we "possess" something, we have the ultimate right to control it. However, the Scriptures teach us that there is only one true Possessor: YHWH Elohim. This truth is reinforced throughout the Word. In Leviticus 25:23, YHWH declares, "The land is mine; for ye are strangers and sojourners with me." This means that even the ground the Israelites walked on was not theirs to own forever. The Apostle Paul echoes this in 1 Corinthians 6:19-20, reminding us that our bodies are temples of the Ruach Ha Kodesh (Holy Spirit) and that we are "not our own," because we were "bought with a price." When we realize that YHWH owns everything—our land, our time, and our very lives—it changes how we treat what has been placed in our care. Understanding that we belong to YHWH is the first step toward a life of true purpose. This leads us to consider what it actually means to live as a guest in YHWH's house.

2. Living as Sojourners (The Stewardship Mindset)

To maintain spiritual health, we must embrace our identity as temporary residents. The Bible uses two specific terms to describe this: *Gar* and *Toshob*. A *Gar* is a temporary dweller or guest with no inherited rights of their own. A *Toshob* is like a non-naturalized alien or an immigrant. By using these words, YHWH reminds us that our standing comes entirely from His grace and the oath He swore to the fathers, not from our own merits. The difference between an "owner" and a "steward" is profound. An owner believes they have an absolute right to their property, but a steward knows they are merely managing someone else's assets. This is why YHWH forbids the land from being sold *LitzMiTuwt*—a Hebrew term meaning "to extinction" or "perpetually." It is a rare word, used only twice in the entire Bible, both times in Leviticus 25. It describes a sale toward total destruction or making something unredeemable. Because YHWH is the true owner, He forbids anything from being "extinguished" beyond His reach. He always provides a way for His possession to be recovered.

Self-Reflection

- If YHWH were to "audit" your life today, would He find a *Gar* (guest) who respects the Host's rules, or an "owner" who has forgotten who actually paid for the land?
- Since you were "bought with a price," how does the way you treat your physical body reflect the fact that it belongs to YHWH and not to you?

Actionable Challenge

Identify one area of your life that you frequently claim to "own" (such as your career, a specific possession, or your free time). Spend time in prayer today consciously surrendering that area to YHWH's stewardship, acknowledging that you are merely managing His property. While we are

stewards of the physical world, we must also guard the internal condition of our hearts, especially when we feel "poor."

3. The Heart of the Poor (Beyond Money)

In Leviticus 25:39, the text speaks of a brother who has "waxed poor." The Hebrew word used here is *Muwk*. While we often think of poverty as just a lack of money, *Muwk* describes a much deeper spiritual and emotional state. It means to "pine away," to become thin, or to be deeply humbled. It is the feeling of losing your health, strength, or energy because of deep sadness or a longing for something that is gone. This state of being "poor" often stems from disillusionment or a broken heart. More importantly, the source context reveals that this "pining away" is actually a sign of unbelief. When we place our hope in things other than YHWH—such as a job, a relationship, or a specific lifestyle—and those things fail us, we pine away. This is an "idolatry of expectation." We become poor because we trusted in things that could not sustain us. YHWH calls us to recognize this condition so we can stop pining for idols and return to Him.

Self-Reflection

- Is there an area of your life where you are "pining away"? What specific thing were you trusting in—other than YHWH—that has left you feeling empty?
- How does viewing your disappointment as a sign of "unbelief" change the way you seek comfort from YHWH?

Actionable Challenge

In your prayer time, specifically name any "idols of expectation" that have caused you grief. Ask YHWH to replace that disillusionment with a renewed trust in His provision, moving from a heart of unbelief to a heart of faith. Once we recognize our poverty, we can fully appreciate the power of being "purchased."

4. Purchased for a Purpose (The Power of *Qana*)

The Bible uses the word *Qana* (to buy). However, in a Hebraic sense, *Qana* means much more than a transaction; it means to erect, to set upright, or to build up. We see a powerful contrast in Scripture regarding this word. Cain (*Qayin*) was the first "purchased" or "acquired" one (Genesis 4:1). He expanded the family but eventually became dispossessed and driven out because he relied on himself. In contrast, Joseph was sold to the world, by his own brothers, as a servant. Yet he continued to serve YHWH. He was "purchased" to eventually save and build up the very house that rejected him. This is the pattern of Yeshua Mashiach. We were sold to sin, pining away in our poverty, but He purchased us with His blood to "erect" us and set us upright. While the world uses "ownership" to suppress people, YHWH uses His "possession" to restore and edify us. Being a possession of Mashiach means being built into a righteous dwelling place.

Self-Reflection

- How does the definition of *Qana* (to set upright and build up) change your view of being a "servant" of Yeshua?

- Do you feel like a slave to your past mistakes, or do you feel like a "possession" of Mashiach that is being erected for a holy purpose?

Actionable Challenge

Act as a "redeemer" for someone else this week. Identify a person who is struggling and offer them words of edification or physical help to "build them up," acting as an agent of YHWH's restoration. This restoration process is not just about our status; it is also about the rhythm of our labor and rest.

5. Labor and the Sign of the Sabbath

The Hebrew word *Avad* means to work or labor, but it also means to worship. The letters of *Avad* — *Ayn* , *Bet* , and *Dallet* — provide a beautiful picture: "The Eye, The House/Family, and The Door." This suggests that our work/worship is about keeping our eye on the Father's house and looking toward the Door (Yeshua). How we spend the seventh day proves what we believe. If we refuse to stop working, we show a heart of unbelief, fearing that YHWH will not provide. Resting on the Sabbath is an act of trust. It allows us to enter into *M'nucha* —a glorious, restoring rest. Like the restoring waters of Psalm 23, *M'nucha* is the deep peace found when we cease from our "own works" and trust entirely in the Master of the House.

Self-Reflection

- Does your daily work feel like a burden of self-reliance, or are you keeping your "eye" on the "door" of the Father's house as you labor?
- Does your Sabbath reveal a heart that trusts in YHWH's provision, or does it reveal a fear of lack?

Actionable Challenge

Create a specific plan for your next Sabbath to cease from "own works." This means more than just staying home from a job; it means setting aside your own agendas to focus on the *M'nucha* of Elohim through prayer and study. Choosing to rest is part of a larger choice about where we intend to dwell.

6. The Choice of Tents (The Root of Jesse)

The Scriptures present a choice: dwell in the "tents of wickedness" or be a "doorkeeper" in the house of YHWH. The "tents of wickedness" represent self-reliance and pining away for idols. A doorkeeper, however, stands at the threshold of YHWH's presence. Isaiah 11:10 speaks of the "Root of Jesse" who stands as an *Ensign* —a banner or rally point—for all people. The term for Ensign comes from the word *Nasas* (to be lifted up). This Root of Jesse is Yeshua Mashiach. He is a *sheresh* , a "fixed dwelling" that stands firm even when the land is empty. He is the standard that is lifted up for the nations (*Goyim*) to see. Choosing to follow this Ensign means moving from being a possession of sin to being a possession of the King.

Self-Reflection

- In your daily life, are you trying to build your own "tent" of security, or are you seeking to be a "doorkeeper" at the threshold of YHWH's house?
- Is the "Ensign" of Yeshua clearly visible in your life, or is your banner hidden?

Actionable Challenge

"Lift up the Ensign" today by sharing one specific truth about Yeshua Mashiach with a non-believer. Let the banner of His righteousness be seen through your testimony or an act of kindness. The opportunity to choose this redemption is available now, but it requires a heart that is ready to hear.

7. Conclusion: The Urgency of Today

As we conclude, we must heed the warning from Hebrews 3. The generation in the wilderness saw YHWH's works for forty years, yet they could not enter His rest because of a heart of unbelief. We are urged to "exhort one another daily, while it is called Today." The "year of release" is a double-edged sword. For those who are purchased by the Redeemer, it is a time of glorious restoration. But for those who remain in the "tents of wickedness," it is like the Day of Vengeance (*Tarua*) when the walls of Jericho fell—a day of "everlasting destruction" and being sold to extinction. Do not let your heart be hardened by the deceitfulness of sin

.Final Call to Action: Do not wait 50 years for a Jubilee to experience freedom; the year of release is right now. If you hear His voice, do not harden your heart. Choose today to move into His possession, and find the *Mana* that your soul was created for.