

MIQDASH BETHEL COVENANT INSTITUTION

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A Covenant Response to the 3 of 7 Project: Private Property, the Yovel, and What Yahweh Already Said

Issued by Elder Kepha Arcemont | Miqdash Bethel Covenant Institution | May 17, 2026

To the Host of the 3 of 7 Project:

Your recent talk on property ownership landed well. You raised a moral question that most commentators in your lane will not touch — not because they do not see it, but because too many of them own rental properties. You asked whether a man can own enough. You asked when capitalism becomes something darker than itself. And you gave your audience credit for being able to sit with the tension between profit and conscience. That took something.

What I want to offer you now is not politics. It is not socialism. It is not a think-piece about Jefferson. It is the **covenant of Yahweh** — a legal and moral framework written into the foundation of the Hebrew Nation thousands of years before capitalism had a name — a framework that answered your chemist friend's moral instinct with force of law, long before any of us were born.

You said something important at the end of your talk: *"There should be some measure that you should determine for yourself when you have enough."* Brother, the covenant already determined that measure. It is called the **Yovel** — the Jubilee. And what it teaches will either confirm everything you felt in that conversation, or it will challenge you in ways that no podcast has yet.

I. The Land Belongs to Yahweh — Not to Any Man

The first thing the covenant establishes about land is foundational: no human being permanently owns it. This is not a communist claim. It is the declaration of **Yahweh (יהוה)** Himself, recorded in **Vayikra (Leviticus) 25:23**:

"The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me."

Every transaction involving land in the covenant economy was understood against this backdrop. You were not purchasing a plot of earth in perpetuity. You were leasing it — from **Yahweh** — for a defined season. The price of any land sale was calculated by the number of harvests remaining until the next Jubilee year, not by arbitrary market value. This is *Vayikra 25:15–16*. The land had a built-in reset.

Your chemist friend's instinct — that accumulating rental properties is immoral — has a Tanakh precedent that runs deeper than moral feeling. It runs into covenant law.

II. The Yovel — Yahweh's Answer to Consolidation

Every fifty years, the covenant commanded a Year of Jubilee — **Yovel** (יוֹבֵל, H3104). The law is set out in **Vayikra 25:8–55**. Here is what it required:

- **All land returned to its original family.** Every property that had been bought, sold, or transferred went back to the household that originally held it. No exceptions.
- **All debt-servitude ended.** Every Hebrew who had been forced by poverty to sell himself into labor was released. The economic reset was total.
- **The land itself rested.** No planting, no commercial harvest. Just the land breathing again — and the people trusting that **Yahweh** would provide through what grew on its own.

You told your audience that capitalism requires people to voluntarily say, *"I have enough."* The covenant did not leave that to individual willpower. It institutionalized the reset. Wealth consolidation was not illegal — but it had a ceiling. Every fifty years, the structure came level. The starter home reverted to the family. The land could not be locked up across generations by those who had accumulated it.

This is not utopian theory. This was operative law — the law of **Yahweh** — for a covenant nation. And it was specifically designed to prevent the very condition you described: a permanent class of renters with no path to ownership, and a permanent class of landlords with generational control.

III. The Prophets Spoke to This Before Jefferson Did

You mentioned Jefferson. The prophets were there first. And they were not polite about it.

Yeshayahu (Isaiah) 5:8 reads:

"Woe to those who add house to house, who join field to field, until there is no room, and you are made to dwell alone in the midst of the land."

There is your 18% homelessness increase. There is your corporate developer buying up entire subdivisions and renting them instead of selling them. The prophet **Yeshayahu** saw it. **Yahweh** called it out by name. *Woe* — not merely a sad observation. A covenant judgment.

Mikah (Micah) 2:1–2 adds:

"Woe to those who devise wickedness and work evil on their beds! When the morning dawns, they perform it, because it is in the power of their hand. They covet fields and seize them, and houses, and take them away; they oppress a man and his house, a man and his inheritance."

The prophet is not addressing thieves in the night. He is addressing people with *capital* — people who have the power in their hands to acquire, and who use it to foreclose every pathway of inheritance for those below them. That is the picture you painted. The covenant named it *wickedness*.

And then there is **Melachim Alef (1 Kings) 21** — the story of Naboth's Vineyard. A king named Ahab wanted Naboth's land for a vegetable garden. He offered market value. Naboth refused, citing covenant: *"Yahweh forbid that I should give you the inheritance of my fathers."* The king went home sulking. The queen engineered Naboth's judicial murder. They seized the land. And **Yahweh** dispatched the prophet **Eliyahu (Elijah)** to pronounce judgment on the house of Ahab.

The message is clear: in the covenant economy, displacing a family from its land — even through legal-seeming mechanisms — is a covenant crime. Ahab had the money. He offered fair market value. It did not matter. The inheritance of the family was not for sale.

IV. What the Three Traditions Have Done With This

You speak to people from across the American religious and secular spectrum. Let me be direct about where each tradition stands.

Judaism

The Yovel is documented in halakhic literature, in the Mishnah (tractate Bava Batra), and in the responsa tradition. Maimonides addressed land law with precision. But the rabbinical ruling has generally been that the Jubilee is not operative today because the ten tribes are not all gathered in the land. The law is known, acknowledged — and deferred. The covenant, however, has not deferred it. The principle that the land belongs to **Yahweh** alone does not expire because the tribes are scattered.

Christianity

The early church held property in common (Acts 2 and 4), but this was a communal arrangement, not a Jubilee. Medieval Catholicism developed just-price doctrine and usury prohibitions — faint echoes of covenant economics — but the Reformation largely abandoned the economic dimensions of Torah in favor of private property as a natural right. Modern

evangelicalism in America has in many cases baptized capitalism entirely, treating wealth accumulation as divine blessing and confusing the promises of the covenant with market success. The prophets of Yeshayahu and Mikah read as inconvenient in that framework.

Islam

Islamic economics explicitly prohibits *riba* (usury) and recognizes the concept of *zakat* — obligatory wealth redistribution — as a pillar of the faith. Scholars of fiqh have also engaged questions of land hoarding. The tradition closest to the covenant's structural concern for redistribution is arguably Islamic economics — though it too operates without the Jubilee mechanism itself. The moral instinct is present. The legal architecture that enforces it is not.

All three traditions carry fragments of what the covenant assembled whole. What is needed is a return to the Tanakh as the sole authority — not as a religious relic, but as the governing law of a people who take **Yahweh** at His word.

V. The Priest Has No Land — A Living Testimony

You asked whether there is a man who will choose morals over profit. I want to tell you about a law that removes the choice entirely — a law I have kept for decades — and what it looks like in practice.

The covenant establishes that the priest does not own land. This is not a suggestion or a spiritual metaphor. It is a legal statute embedded in the foundation documents of the Hebrew nation.

Bemidbar (Numbers) 18:20 records the word of **Yahweh** directly to the priesthood:

"You shall have no inheritance in their land, neither shall you have any portion among them; I am your portion and your inheritance among the children of Yisrael."

Devarim (Deuteronomy) 10:9 confirms it: *"Therefore Levi has no portion or inheritance with his brothers; Yahweh is his inheritance."* And **Yechezkel (Ezekiel) 44:28** restates it for the covenant priesthood in every generation: *"I am their inheritance."*

This law is not ceremonial. It is structural. The priest cannot accumulate private land because **Yahweh** Himself is his portion. His security is not in acreage or equity — it is in his standing before **Yahweh** and his service to the people. The moment a priest begins acquiring land for personal wealth, he has redefined his identity. He is no longer a priest. He is a landlord.

How I Have Walked This Out

Decades ago, I understood this law and resolved to keep it. Since then, I have not held land in my personal name as a personal asset. Every land transaction I have been a part of has been structured to reflect the covenant reality: I am a steward, not an owner.

When I established Miqdash Bethel Covenant Institution, I did it in proper covenant sequence. First, I established a trust. Then I created Miqdash Bethel through that trust. Every property and

land purchase goes into Miqdash Bethel — not into Kepha Arcemont. The institution holds it. The trust governs it. The mandate over it is covenant service, not personal wealth.

This is not a legal technicality. It is a covenant confession: I acknowledge that I own nothing. **Yahweh** owns it. I manage it on His behalf, for His purposes, in service to the people He places in my care. That is what a priest does. That is what the law requires.

The Return of the Land

The Yovel principle takes this further. When the Year of Jubilee arrived, land returned to its original family — the family to whom **Yahweh** had originally assigned it through covenant inheritance. The priest had no personal land to return because he had never accumulated any to begin with. The priest's posture was always already aligned with the Yovel: holding loosely, serving faithfully, trusting **Yahweh** for provision.

This is what I mean when I say: *I return the land to its original owner*. The land belongs to **Yahweh**. It was His before any deed was recorded. My role is to hold it in trust, use it for covenant purposes, and make no personal claim on it — in life or in succession. What I manage returns to the One from whom it came.

I tell you this not to commend myself, but because you asked whether there is a man who will choose morals over profit. The covenant did not ask me to choose. It asked me to submit. And when a man submits his land claims to **Yahweh** as a priest, the question of how much is enough is already answered. The answer is: all of it belongs to Him. You manage what He assigns. You release what He directs. You do not accumulate.

That is a different economy than what you described. It is a covenant economy. And it is available to anyone — regardless of their tradition — who is willing to take the Tanakh at its word.

VI. Covenant Witness

Brother, you asked the right question. Your chemist friend felt the right thing. But the answer does not live in individual moral restraint, and it does not live in political redistribution programs. It lives in the covenant that **Yahweh** gave to the nation of Yisrael (Israel) at Sinai — a covenant that includes all peoples who take hold of it (**Yeshayahu 56:6–8**).

The land belongs to **Yahweh**. Man is a steward. Accumulation has a ceiling. Inheritance has a protection. And every fifty years, the earth itself gets to breathe — and the family that was displaced gets to come home.

America does not operate under the Yovel. That is part of why you see what you see. But the people of the covenant are called to live by its principles regardless of the surrounding culture — to be the witness that another economy is possible, because **Yahweh** already designed it.

I commend your willingness to speak what most will not. I invite you to take the next step — not into ideology, but into covenant.

In the covenant of **Yahweh** and His peace,

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