

CANNABIS AND COVENANT

What Yahweh's Covenant Declares About the Seed-Bearing Plant

A Covenant Study for a Tri-Tradition Audience

Incorporating: Tel Arad Archaeology • Peer-Reviewed Medical Research

Socio-Legal Statistical Record • The Full Industrial Conspiracy Record (1937–2026)

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A Personal Note from the Author

In 2008, I stood at Tel Arad in the Negev — the same ground where Yahweh's covenant people once burned incense at the first Israelite temple ever found by archaeology. The black residue on those limestone altars had not yet yielded its secrets. Modern chemical analysis would later confirm what the ancient worshippers knew: cannabis was burned at the threshold of the Holy of Holies, in the most sacred space a covenant community in 8th-century Judah possessed.

This is the Final Edition of this study. It integrates four complete bodies of evidence: the covenant text of the Tanakh through Hebrew lexical analysis; the 2020 Tel Arad archaeological findings; the 2024 peer-reviewed medical science from LMU Munich, the NIAAA, and partnering institutions; the full socio-legal statistical record; and now — the commercial and industrial conspiracy record that reveals who actually killed this plant, why they killed it, and what they built with its corpse.

This final layer changes the covenant indictment. The prohibition was not merely a political mistake — it was a coordinated commercial fraud, executed by identifiable corporate interests, ratified by a government they had purchased, and amplified by a religious community that lent its moral authority to a campaign of lies. The covenant investigator operating under the **Devarim 19:15** evidentiary standard — two or three witnesses to establish a matter — now has more than sufficient witnesses. The question is whether the religious community has the integrity to read them.

PART ONE: The Foundation — Bereishit 1:29 and the Covenant Grant

The covenant record opens with Yahweh's most comprehensive and irrevocable botanical declaration.

'And Elohim said: Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed — to you it shall be for food.' — Bereishit (Genesis) 1:29

Hebrew text: וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ

The governing term **esev** (עֵשֶׂב) — Strong's H6212 — means herb, plant matter, all vegetation that grows from the earth. The qualifier **zorea zera** (זֶרַע זֶרַע) means 'bearing seed.' Cannabis sativa is a seed-bearing plant. It falls within this category precisely and without exception.

The grant is sovereign — *natati* ('I have given') is a completed covenant act. It is universal — 'upon the face of all the earth.' It is unreversed — nowhere in the five books of Moshe does Yahweh carve out an exception for cannabis or any other seed-bearing plant.

Cannabis is not merely a psychoactive plant. It is a textile fiber. A building material. A food source (hemp seed is nutritionally dense). A paper feedstock. A fuel source. A medicinal plant. Yahweh's grant in Bereishit 1:29 covers all of these applications simultaneously — and the industrial conspiracy record we examine in Part Six documents precisely how each of these applications was deliberately suppressed.

PART TWO: Kaneh Bosem — The Linguistic and Textual Record

The Third-Century BCE Mistranslation

The most consequential mistranslation in covenant jurisprudence on cannabis did not occur in 1937. It occurred in the 3rd century BCE in the Greek Septuagint — and it gave the commercial conspirators of 1937 the religious cover they needed.

The Hebrew phrase **qaneh bosem** (קָנֶה בֹּשֶׂם) appears five times in the Tanakh — *Shemot*, *Shir HaShirim*, *Yeshayahu*, *Yirmeyahu*, *Yechezkel* — always in sacred, ceremonial, or high-value commercial contexts. Greek translators rendered it *kalamos* — calamus, a common marsh reed of minimal value. This error traveled through the Vulgate, through Luther, through the KJV, and into virtually every English translation that followed.

Lexical components: **qaneh** (קָנֶה) H7070 — reed, stalk, upright plant shaft; **bosem** (בֹּשֶׂם) H1314 — balsam, spice, intense aromatic. Combined: 'aromatic stalk' — a description fitting cannabis far more precisely than calamus.

The Cross-Linguistic Chain and Five Tanakh Appearances

Semitic anthropologist Sula Benet documented the Semitic origin of the word *cannabis*: Hebrew **qaneh bosem** → Akkadian **qunnabu** (cuneiform temple incense records,

Ashurbanipal's library, 7th c. BCE) → Arabic **kunnab** → Persian **kenab** → Greek **kannabis** → Latin **cannabis**.

Shemot (Exodus) 30:22–25 — The Sacred Anointing Oil:

'Take for yourself prime spices: 500 shekels of flowing myrrh, 250 of fragrant cinnamon, 250 of qaneh bosem, 500 of cassia — and a hin of olive oil. You shall make of these a sacred anointing oil...' — Shemot 30:22–25

Six pounds of **qaneh bosem** commanded by Yahweh for the priestly anointing oil. The formulation includes transdermal penetration enhancers (cinnamon, myrrh); modern pharmacology confirms cannabinoids absorb through the skin. The anointed priests absorbed this formulation bodily as covenant consecration.

Yeshayahu (Isaiah) 43:24:

'You have not brought Me the qaneh with silver, nor have you satisfied Me with the fat of your sacrifices; but you have burdened Me with your sins...' — Yeshayahu 43:24

Yahweh rebukes Israel for *failing to bring qaneh to Him*. He is not condemning the plant — He expected it and did not receive it. Also: Yirmeyahu 6:20 (qaneh imported at high trade cost); Yechezkel 27:19 (in Tyre's premium trade inventory alongside iron and cassia); Shir HaShirim 4:14 (among the finest botanical luxuries).

PART THREE: The Archaeological Witness — Tel Arad

The altars at Tel Arad are covenant witnesses in stone — and in 2008, I walked that ground.

The fortress mound of Tel Arad was excavated 1962–1967 under Professor Yohanan Aharoni of Tel Aviv University, yielding the first Israelite temple ever discovered by archaeological excavation — a well-preserved Judahite shrine dated approximately 750–715 BCE. Two limestone altars at the entrance to the Holy of Holies bore unidentified black organic residue. In 2020, researchers Eran Arie (Israel Museum), Baruch Rosen, and Dvory Namdar published chromatographic analysis in *Tel Aviv: Journal of the Institute of Archaeology of Tel Aviv University*.

Findings on the smaller altar (nearest the Holy of Holies): Delta-9-THC, CBD, CBN, cannabis terpenes and terpenoids — with animal dung used to achieve the mild heating (~150°C) needed to activate the cannabinoids. THC content sufficient to produce psychoactive effect. The larger altar: frankincense mixed with animal fat.

Lead researcher Eran Arie: *"This is the first time that cannabis has been identified in the Ancient Near East; its use in the shrine must have played a central role in the cultic rituals performed there."*

The shrine's structure resembled the Temple in Jerusalem. The **qaneh bosem** of Shemot 30 and the cannabis of Tel Arad point to the same practice: sacred use of this

plant in the most holy space a Judahite covenant community possessed, during the period of the First Temple.

PART FOUR: The Medical and Scientific Record

2024 Peer-Reviewed Summary (Hoch, Volkow, et al.; PMC11910417)

Yahweh gave this plant. That does not require us to ignore what modern science has learned about how it affects the human body and mind.

The 2024 review in the *European Archives of Psychiatry and Clinical Neuroscience* by E. Hoch (LMU Munich), N.D. Volkow (NIAAA/NIH), and colleagues at Australian Catholic University, University of Bath, and University of Queensland provides the most comprehensive recent synthesis of the evidence.

Therapeutic Benefits — Where Evidence Is Strongest

Chronic pain — strongest therapeutic evidence; significant in context of the opioid crisis

Chemotherapy-induced nausea/vomiting — effective adjuvant where standard antiemetics fail

Multiple sclerosis spasticity — meaningful symptom relief

Refractory epilepsy (CBD) — regulatory approval for Dravet and Lennox-Gastaut syndromes

Serious Risks — Adolescent Use

The evidence is most consistent on this: **regular use before age 25, while the brain is still developing, carries the most serious and potentially lasting harm.**

- IQ decline of approximately 2–8 points among heavy adolescent users
- 1-in-6 risk of cannabis use disorder starting before age 18 (vs. 1-in-10 for adults)
- 45.2% of users ages 12–17 meet criteria for substance use disorder
- More than twice the risk of depression; more than three times the risk of major depressive disorder
- Increased odds of suicide attempts with more frequent adolescent use

Adult Risks — High-Potency, High-Frequency Use

- Robust dose-response association between high-potency cannabis and increased risk of psychosis/schizophrenia
- Links to social anxiety, depression, suicidal ideation in chronic heavy users
- Long-term smoked cannabis: bronchitis, lung tissue damage comparable to tobacco

- Regular heavy use: 29% increased risk of heart attack, 20% increased risk of stroke
- Cannabis during pregnancy: lower birth weight, neurodevelopmental risks in children
- Approximately 30% of regular users develop cannabis use disorder (CUD)

The Potency Crisis

The cannabis available in 2026 is pharmacologically different in degree from the natural plant in Bereishit 1, Shemot 30, or on the altar at Tel Arad.

Natural cannabis had approximately 1%–4% THC with significant CBD content that modulates the psychoactive effect. Modern commercial flower averages 20%–35% THC. Concentrated extracts reach 70%–90%+. Rates of substance use disorder involving cannabis were **3.7 times higher in 2024 than in 2015** — tracking precisely the proliferation of high-potency commercial products. This is what commercial capitalism has done to Yahweh's creation.

Medical Evidence and Covenant Wisdom

Torah gives things that can be used rightly or wrongly. Wine gladdens the heart (*Tehillim 104:15*) and also destroys. Yahweh did not revoke the gift of the vine — He established the **context** within which it is appropriately used. The same framework governs cannabis. The medical evidence generates a **covenant wisdom standard**, not a Torah prohibition: protect the developing brain; distinguish the natural plant from the commercially engineered concentrate; address therapeutic application honestly; guard against high-frequency, high-potency abuse.

PART FIVE: The Socio-Legal Statistical Record

90 Years of Prohibition — The Numbers

If prohibition's purpose was to prevent cannabis use, the data establishes complete failure. If its purpose was selective enforcement against specific populations, the data establishes complete success.

Table 1: The Shifting Landscape — 1950s–1970s vs. 2020s

Aspect	1950s–1970s	2020s
Federal View	Dangerous narcotic (Schedule I)	Moving to Schedule III (2025) — medical value acknowledged
Availability	Illegal everywhere	Medical: 40 states; Recreational: 24 states + D.C.
THC Potency	1%–4% (natural flower)	20%–35% (flower); 70%–90%+ (concentrates)

Annual U.S. Users	Estimated < 5 million	64.2 million adults — past-year use (2024)
Public Opinion	Largely disapproved	87% of Americans support legalization (rec. and/or medical)
Primary Concern	"Reefer madness" / social decay / racial threat	Youth use, addiction, commercial high-potency products
Industry Driving It	Cotton, timber, petroleum synthetics (DuPont nylon)	Legal cannabis industry (\$30B in 2022; projected \$103B by 2030)

Sources: NCDAS 2024/2025; SAMHSA NSDUH 2024; Congressional Research Service; DEA.

Key Usage Statistics:

64.2 million American adults — past-year cannabis use in 2024 (SAMHSA)

51% of American adults (133.7 million) have tried cannabis at least once

65.2% increase in use between 2015 and 2024

Daily/near-daily use rose **15-fold** between 1992 and 2022

In 2022, surveys recorded **more daily cannabis users than daily alcohol users** for the first time

In 2025, **daily cannabis use exceeded daily cigarette use** among 8th, 10th, and 12th graders

Legal cannabis industry: **\$30 billion** in 2022; projected **\$103.8 billion** by 2030

The Arrest Record — Selective Enforcement:

One person arrested for marijuana **every two minutes** in the United States

82% of all drug arrests in recent years: simple possession offenses

Federal marijuana trafficking sentences (2024): **34.5% Hispanic, 32.0% Black, 24.4% White** — despite comparable use rates across racial groups

The covenant indictment is direct: arresting people of color at disproportionate rates for possessing a plant Yahweh declared given to all humanity in Bereishit 1:29 is an act of civil covenant violation — and the religious community enabled it for 90 years.

PART SIX: The Industrial Conspiracy — Who Killed the Plant and Why

This is the layer that completes the covenant indictment. The prohibition of cannabis was not a moral judgment. It was a coordinated commercial fraud, executed by identifiable corporate interests, ratified by a purchased government, and amplified by a religious community that lent its moral authority to a campaign of lies.

The covenant investigator applying the **Devarim 19:15** standard — two or three witnesses to establish a matter — finds here not two or three witnesses but a

documented consortium of corporate interests whose names, motives, and methods are a matter of historical record.

The Accused: A Covenant Witness List

Witness 1: William Randolph Hearst — Timber and Newspaper Hearst owned vast timber acreage and newspaper mills dependent on wood-pulp paper. Hemp paper — which can be produced from the stalk of the cannabis plant — threatened this investment directly. Hemp produces more paper per acre than timber, requires fewer chemicals to process, and degrades less over time (hemp paper lasts longer than wood-pulp paper). Hearst's national newspaper chain became the primary propaganda vehicle for the 'reefer madness' campaign, publishing sensationalized stories linking cannabis to crime, insanity, and racial violence. He did not need evidence. He had printing presses.

Witness 2: DuPont Chemical Corporation — Synthetic Fibers In the 1930s, DuPont was developing nylon — a petroleum-derived synthetic fiber patented in 1938, one year after the Marihuana Tax Act. DuPont also held patents on synthetic plastics and chemical processing agents used in wood-pulp paper production. The company had direct financial interest in eliminating hemp as a natural fiber competitor. Internal DuPont documents from the period reveal the company's awareness that hemp mechanization — specifically the newly developed hemp decorticator — threatened to make hemp fiber cost-competitive with synthetic materials at scale.

Witness 3: The Cotton Industry Cotton had achieved dominant market position in American textile production through the 19th century, aided by enslaved labor and the cotton gin. Hemp fiber, historically superior to cotton in durability, UV resistance, and breathability, was a direct competitive threat. By the 1930s, hemp was becoming more cost-effective to process. The cotton industry joined the lobbying effort to eliminate it, blurring the distinction between industrial hemp (a textile crop) and its psychoactive cousin through deliberate terminological manipulation.

Witness 4: The Petroleum Industry Cannabis seed oil can serve as a bio-fuel and lubricant. Henry Ford's original Model T was designed to run on hemp ethanol. Ford built an experimental car body panel from hemp composite in 1941 — stronger and lighter than steel. The petroleum industry's interest in eliminating a natural, renewable competitor to petroleum-based fuels and synthetic materials aligned directly with DuPont's synthetic fiber interests and Hearst's timber interests.

Witness 5: Harry Anslinger and the Federal Bureau of Narcotics Anslinger was appointed Commissioner of the Federal Bureau of Narcotics in 1930, shortly after Prohibition ended. His bureau needed a new target to justify its existence and budget. He built the anti-cannabis campaign using explicitly racial rhetoric — linking cannabis to Black jazz musicians, Mexican immigrants, and violent crime — and coordinated directly with Hearst's newspaper network to amplify the propaganda. His testimony before Congress in 1937 deploying racial stereotypes is part of the documented public record. The Marihuana Tax Act passed the same year.

The Mechanism: How a Seed-Bearing Plant Was Buried

Table 2: The Industrial Conspiracy — Interests, Methods, and Outcomes

Party	What They Feared	What They Did
Hearst Newspapers	Hemp paper replacing timber/wood-pulp paper	Published 'reefer madness' propaganda; gave Anslinger a national platform
DuPont Chemical	Hemp fiber competing with patented nylon and synthetic plastics	Lobbied for the 1937 Marihuana Tax Act; timed nylon patent release to follow prohibition
Cotton Industry	Hemp fiber's superior durability undermining cotton market	Lobbied alongside DuPont; supported terminological conflation of hemp with marijuana
Petroleum Industry	Hemp bio-fuel and hemp plastics competing with petroleum products	Supported prohibition; blocked investment in hemp processing technology
Anslinger / FBN	Bureau budget and relevance post-Prohibition	Built racial propaganda campaign; lobbied Congress; coordinated with Hearst media
Religious Community	(Not threatened — volunteered authority)	Provided moral/theological legitimacy to the prohibition using NT Greek texts and selective reasoning

Sources: Congressional testimony records; DuPont corporate history; Jack Herer, *The Emperor Wears No Clothes* (1985); Cannabis Museum Amsterdam documentation.

The Terminological Fraud: 'Marijuana' vs. 'Hemp'

The most effective weapon in the conspiracy was terminological. It was the deliberate substitution of the word 'marijuana' — a Mexican slang term with foreign and racial connotations — for 'cannabis' or 'hemp,' words with centuries of respectable industrial, medical, and covenant history.

Before 1937, American farmers, doctors, pharmacists, and merchants knew this plant as cannabis or hemp. It appeared in the U.S. Pharmacopeia as a recognized medicine. It was grown as a fiber crop by the founders — George Washington and Thomas Jefferson both cultivated it. The United States Navy used hemp rope. The Declaration of Independence was drafted on hemp paper. Betsy Ross may have sewn the first American flag from hemp cloth.

The word 'marijuana' was strategically introduced to make the plant foreign, strange, and threatening. When Anslinger testified before Congress in 1937, several congressmen did not even know that 'marijuana' and cannabis/hemp were the same plant. The American Medical Association's representative testified in opposition to the Act, stating that the AMA had not been given sufficient notice that 'marijuana' meant cannabis — a substance they used medicinally. The Act passed anyway.

This terminological fraud was the covenant deception that made the industrial conspiracy work.

By severing the word 'marijuana' from the word 'hemp,' the conspirators achieved a remarkable outcome: they could condemn the psychoactive use of cannabis through propaganda while simultaneously allowing the entire historical record of cannabis as

fiber, food, medicine, and sacred botanical to be forgotten. And when religious communities began deploying theological language against 'marijuana,' they were unknowingly condemning the same plant that Yahweh prescribed in Shemot 30 for the priestly anointing oil.

What the Conspiracy Cost: The Covenant Accounting

The industrial suppression of cannabis did not merely inconvenience a drug market. It inflicted documented, measurable damage on creation, on human welfare, and on covenant truth.

The Fast Fashion Industry: By eliminating hemp as a textile fiber, the conspiracy handed the market to synthetic petroleum-based fabrics (polyester, nylon, rayon) and to cotton produced under increasingly unsustainable industrial conditions. The result is the modern fast fashion industry — the second largest polluter on earth, responsible for approximately 10% of global carbon emissions, 20% of global water pollution, and 85 million tons of textile waste annually. Hemp fabric is stronger, more breathable, more UV-resistant, and more environmentally sustainable than either cotton or synthetics. Yahweh's creation provided a superior alternative. Commerce buried it.

The Deforestation Record: Hemp produces significantly more paper per acre than timber, requires fewer chemicals in processing, and can be harvested annually rather than over decades. The 20th century deforestation of North America — tens of millions of acres of old-growth forest converted to pulp for Hearst-style wood-pulp paper — proceeded in the absence of the hemp alternative that had been deliberately suppressed.

The Opioid Crisis: The medical evidence establishes that cannabis has documented therapeutic value for chronic pain. Had the plant not been classified Schedule I in 1970 — removing it from medical research and prescribing for 50 years — how many of the 500,000+ Americans who died in the opioid crisis might have had access to a less-addictive alternative? This is not speculation; it is a covenant accounting of what the industrial lobby and the religious community that supported the prohibition actually cost in human lives.

The Racial Enforcement Record: The conspiracy required a racial enforcement mechanism — and Anslinger provided it. Generations of Black, Hispanic, and Brown Americans have been imprisoned, economically destroyed, and stripped of civil rights for possessing a plant that Yahweh declared given to all humanity at creation, while the corporate interests that manufactured the prohibition paid no legal consequence whatsoever.

The Covenant Declaration on the Conspiracy

The prophet Yeshayahu named this kind of conduct precisely:

'Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter.' — Yeshayahu (Isaiah) 5:20

Calling a seed-bearing plant Yahweh declared given to humanity at creation a 'dangerous narcotic with no medical value' is calling good evil. Calling nylon, petroleum plastics, and industrially-grown cotton 'progress' while burying a superior, sustainable, creation-rooted alternative is calling darkness light.

The prophet **Yirmeyahu (Jeremiah)** records Yahweh's indictment of those who exploit the vulnerable through commercial and legal power:

'They have grown fat and sleek. They have exceeded the deeds of the wicked; they judge not with justice the cause of the fatherless, to make it prosper, and they do not defend the rights of the needy.' —
Yirmeyahu (Jeremiah) 5:28

The industrial conspiracy against cannabis checks every element of this covenant indictment: growing fat through the deliberate elimination of competition; corrupting the legal system; failing to defend the rights of those disproportionately arrested and imprisoned under the laws the conspirators purchased.

PART SEVEN: What Torah Does and Does Not Prohibit

Torah is specific. Its prohibitions are stated with precision. What is not stated is not prohibited by Torah.

Substances affecting consciousness addressed in Torah: wine and strong drink prohibited for priests before entering sacred service (*Vayikra 10:9*); all grape products restricted under the voluntary Nazirite vow (*Bemidbar 6*); divination through substances condemned (*Devarim 18:10–12*). Cannabis appears in none of these prohibition lists.

There is no Hebrew term in the five books of Moshe that clearly identifies cannabis and prohibits its use.

The Nazirite model teaches that a covenant community may voluntarily adopt standards of restriction as a marker of consecration — this is Torah-consistent. What is not Torah-consistent is **commanding what Torah has not commanded, or prohibiting what Torah has not prohibited**. That is the territory the religious community occupied for 90 years — dressed in the borrowed authority of a 3rd-century BCE mistranslation and a 1937 commercial conspiracy.

PART EIGHT: The Religious Prohibition — Built on Three Lies

The modern religious prohibition was built on three interlocking falsehoods: a mistranslation, a commercial conspiracy, and selective theological reasoning.

The Septuagint mistranslation of *qaneh bosem* as calamus in the 3rd century BCE provided the textual cover. The 1937 commercial conspiracy provided the legal structure. Religious institutions provided the moral authority — deploying NT Greek

texts (Ephesians 5:18, 1 Corinthians 6:19, Romans 13) that carry Hellenistic cultural assumptions not native to Torah.

The 'body as temple' argument is applied selectively in virtually every religious community that invokes it: the same traditions that use it against cannabis routinely ignore it regarding tobacco, processed foods, alcohol, fast fashion (whose environmental toxins affect human health), and sedentary lifestyle. Selective application is not covenant reasoning — it is cultural enforcement dressed in theological language.

What the religious community could have been doing for 90 years — instead of defending a commercial prohibition dressed as theology — was providing the genuine wisdom framework: protect children from early use; distinguish the natural plant from commercial concentrates; speak truthfully about therapeutic applications that relieve suffering; and refuse to lend moral authority to racially disparate enforcement of laws purchased by corporations who wanted to sell nylon instead of hemp.

PART NINE: A Tri-Tradition Assessment

Judaism

The predominant contemporary Orthodox prohibition rests on ***dina d'malkhuta dina*** — civil legal deference — not a Torah prohibition. No Talmudic tractate condemns cannabis. Rabbi Aryeh Kaplan listed 'cannabis' among candidate identifications for ***qaneh bosem*** in his 1981 *The Living Torah*. With federal reclassification now underway, the civil-law basis for the prohibition is weakening. An honest halachic re-examination is warranted — including an honest accounting of whether Jewish legal reasoning was ever deployed in defense of a commercial conspiracy against a plant commanded in the Torah itself.

Christianity

Christian prohibition rests entirely on NT Greek texts applied through a 20th-century American legal and cultural lens. For communities grounded in Tanakh authority, these texts carry no Torah weight. The NT does not supersede Bereishit 1:29. The practical covenant question is whether Christian communities can acknowledge that they spent 90 years amplifying a commercial fraud using theological language borrowed from Hellenistic Greek culture rather than from the Hebrew covenant record.

Islam

Islamic jurisprudence remains internally divided. The Quranic prohibition of ***khamr*** (intoxicating drink) is clear; whether cannabis falls within it is debated across the four major legal schools. The Hanafi school historically distinguished hashish from fermented drink. Contemporary mainstream Islamic opinion prohibits recreational use while permitting medicinal application — a position consistent with the covenant wisdom framework proposed here. The broader Islamic principle of ***maslaha*** — public interest

and welfare — also supports the environmental and social justice dimensions of this study's findings.

PART TEN: Covenant Conclusions — The Complete Evidentiary Record

What Yahweh's Position Is

Based on the complete evidentiary record across four bodies of evidence — covenant text, archaeology, medical science, and the socio-industrial record — Yahweh's covenant position on cannabis can be stated with precision:

1. Cannabis is included in Yahweh's universal botanical grant in Bereishit 1:29. The grant is sovereign, universal, and unreversed in Torah — covering cannabis as food (hemp seed), fiber, medicine, paper, fuel, and sacred botanical.
2. Cannabis, as *qaneh bosem*, was commanded by Yahweh as an ingredient of the sacred anointing oil in Shemot 30 and was actively used in the Holy of Holies of a Yahweh-worship shrine in 8th-century BCE Judah, as confirmed by Tel Arad.
3. Torah contains no explicit prohibition against cannabis use. Religious prohibitions derive from civil law, commercial conspiracy, cultural tradition, or non-Torah texts — not from the five books of Moshe.
4. Medical science establishes serious, evidence-based risks, particularly for adolescents, for high-frequency use, and for high-potency commercial products. These generate a legitimate covenant wisdom framework — not a Torah prohibition.
5. Modern high-potency commercial cannabis products — engineered to 20%–90%+ THC — are pharmacologically different in degree from the natural plant in Bereishit 1 or on the Tel Arad altar. Covenant discernment must distinguish between what Yahweh created and what commerce has manufactured — in both directions: the commercial high-THC concentrate AND the commercial suppression of hemp's industrial applications.
6. The 90-year prohibition was a coordinated commercial fraud: Hearst's timber interests, DuPont's synthetic fiber patents, the cotton industry's market protection, and the petroleum industry's fuel monopoly — executed through Harry Anslinger's racially-charged propaganda campaign, ratified by a purchased Congress, and amplified by a religious community that did not investigate the evidence before lending its authority.
7. The costs of that fraud are documented and staggering: mass incarceration along racial lines; the fast fashion environmental catastrophe; deforestation in the absence of hemp paper; blocked medical research during the opioid crisis; and the suppression of a renewable, sustainable agricultural economy that creation itself had provided.

8. The civil law is real and must be navigated with wisdom. Where cannabis is legally permitted, no Torah prohibition stands in its way. Where it is not, covenant communities must weigh civil accountability against covenant truth — knowing the difference between the two.

The Final Covenant Statement

Ninety years of policy cannot undo six days of creation.

Yahweh said: ***'Behold, I have given you every herb bearing seed upon the face of all the earth.'*** That declaration was not qualified by DuPont's patent portfolio, Hearst's timber acreage, Anslinger's racial politics, or the Septuagint's mistranslation. It stands over all of them — as covenant authority always stands over commercial and political authority that attempts to revoke what Yahweh has given.

The prophets **Yeshayahu** and **Yirmeyahu** had a word for those who call good evil and evil good, who corrupt the legal system for commercial gain, and who exploit the vulnerable through laws they have purchased. That word has not lost its meaning. The covenant community's obligation going forward is not to rehabilitate the prohibition — it is to speak the truth that the stones of Tel Arad, the text of Bereishit 1, and the documented record of industrial fraud all confirm:

Yahweh gave this plant. Men buried it for profit. The stones remember.

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All covenant investigation grounded exclusively in the Tanakh and Hebrew lexical sources.

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