

# Letter Requesting Exemption

from COVID-19 mRNA Injection for Conscientiously-Held Religious Belief

To Whom it May Concern,

I hereby seek to provide this notice, and request that you recognize my Constitutional Right to a Religious exemption from the COVID-19 injection under the First Amendment. I am a sincere Christian who believes in the sixty-six books of the Bible as the inspired and infallible Word of God. I maintain a Christian worldview, and humbly state that while I have failed my Lord at times, and in many ways, I also endeavor to follow Him to the best of my ability in everything the Bible teaches.<sup>1</sup> Therefore true faith and an honest conscience compel an individual to submit to legitimate (Biblically based) exercise of authority, which originates in God Himself as the Sole Authority, and is thereby derivative in all other mediate authorities.<sup>2</sup>

So when compelled by mediate or secondary authority to violate our conscientiously held understanding of the Law of God, then every true Christian must respectfully submit to the Lord, and not men. This has been known throughout history as the “Right of Private Judgment” and “Liberty of Conscience.”

Although my desire is to be at peace with all men,<sup>3</sup> especially civil leaders, and to maintain the God-given subordinate relationship between State/Citizen, Employee/Employer with respect and uprightness, there may come times when I am humbly duty bound to obey the Lord Jesus Christ instead. This is one of those times. This is a conscientious position derived from a study of the Scriptures of the Old and New Testaments, which, according to our Church’s secondary standards, are the only rule of faith and obedience, for all of life.<sup>4</sup>

## The Christian’s Body is not His Own

My first objection to receiving this injection is that, in light of the fact that I believe in and follow the Triune God of the Bible and the principles laid out in His Word, I have a deeply held belief that this particular injection violates those principles. I explain this below. First, the Bible teaches that my body is the temple of the Holy Ghost; and that I am not my own, rather I am bought with a price, soul and body, and so I cannot in good conscience take that same body, which the Lord has purchased for His own, and subject it to something I know to be harmful, such as this injection.<sup>5</sup>

*What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.*<sup>6</sup>

I believe that getting the COVID-19 disease is also potentially harmful, but manageable through early therapeutic treatment. I therefore conscientiously choose, if infected, to seek this early treatment from my physician, rather than seeking an mRNA gene-therapy treatment. I believe the therapeutic method of managing the risk associated with this disease is more obedient to the Lord, and a wiser way of proceeding. Many others also have concluded this.<sup>7</sup>

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1 1 Corinthians 10.31

2 See Acts 5.29; Romans 13.1-7; James 4.12

3 Romans 12.18

4 The Westminster Confession of Faith (1647) Chapter 1.2, and the following Scriptures: Ephesians 2.19-20; 2 Timothy 3.15-16;

See also Westminster Larger Catechism Question & Answer, # 3.

5 <https://www.openvaers.com/covid-data> (accessed 09/11/2021)

6 The Holy Bible: King James Version, 1 Corinthians 6:19–20.

7 Please see [https://www.amjmed.com/article/S0002-9343\(20\)30673-2/fulltext](https://www.amjmed.com/article/S0002-9343(20)30673-2/fulltext) (accessed 09/11/2021)

As I have conscientiously considered both options, studied and weighed them in light of my Christian faith, I have found the latter (treating the illness, rather than receiving an mRNA gene-therapy injection lacking in long-term testing and safety) to be more in keeping with the Scriptures. Therefore I am conscience-bound in my understanding of the Scriptures that this is the better course for protecting the physical integrity of my body (which is the Lord's) against the greater potential of harm, and in support of building up my God-given natural immunity. This better accomplishes my conscientious obedience to the Lord's commands, especially in light of many reports of injury visited upon those who have received this injection, with its yet unknown long-term effects.

## **Rights of Individual and Familial Privacy—and Responsibility Concerning one's Own Household**

My second objection is simply this: I also believe that whether to receive any treatment or not, like a vaccine, experimental or otherwise, is a matter of individual, personal choice in consultation with my own physician, who knows my medical history, and whom I have chosen as my doctor due in part to shared principles of treatment, *recognizing that the right of determining medical treatment belongs finally to the individual patient.*

I believe this is the best method of protecting one's health before God. Also the care of minor Christian children is the responsibility of their Christian parents, who are charged in Scripture to care for their children before the Lord, who also claims them as His own. Therefore, it is a dangerous precedent, perilous procedure, and contrary to God's Holy Scriptures to emancipate minor children out from under the Christian care of their parents for the purpose of injecting them with this substance, or any other treatment contrary to our faith.<sup>8</sup> The State makes a poor parent, and God has placed this responsibility firmly upon the shoulders of parents.<sup>9</sup>

This principle reveals the high importance and weight of these decisions which Christian fathers and mothers make with and for their households, and serves to heighten our sense of duty before the Lord, which ought not to be overridden.

## **The Sixth Commandment, Medicine, and Obedience to God**

In addition to the views listed above, my third objection is as follows: My religion (Biblical Christianity) teaches me that morally, according to the Sixth Commandment, I am to make use of all careful studies, and lawful endeavors, to preserve my own life, and the life of others, which also includes the protection of health and well-being.<sup>10</sup> Rather than simply referring to others, this commandment requires careful and conscientious study so as to make the best use of all the information available as we obey the Lord's command to preserve our own, and others' lives. This Commandment requires the "sober use of medicine." God-given immunity is preferable as the most sober course rather than a new largely untested injection with many unseen long-term consequences, used to prevent an illness that is in huge margins survivable through therapeutic treatment.

The Bible also teaches me that "whatever is not of faith is sin."<sup>11</sup> Meaning truly that if I cannot in good conscience participate in any activity; if I have doubts about its lawfulness before the Lord, then I must refrain from it or be guilty of sinning against conscience, no matter the pressure to conform that comes from others. In this case I am then conscience bound to seek natural immunity and therapeutic treatment should I become infected as the wisest course of treatment for myself and others rather than to receive an injection which has long-term effects mostly unknown, and that has caused harm to many.

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<sup>8</sup> See Genesis 18.19; 30.30; Joshua 24.15; Proverbs 22.6; Isaiah 38.19; Luke 11.11-13; 2 Corinthians 12.14; 1 Timothy 5.8

<sup>9</sup> Proverbs 1.8; 6.20; Luke 11.11-13; Ephesians 6.1-4; 1 Timothy 5.8; Hebrews 12.9-10

<sup>10</sup> Westminster Larger Catechism, Question & Answer 135

<sup>11</sup> Romans 14.23

## The Sixth Commandment and Participation in Abortion

My fourth objection is that it has been consistently reported that the COVID-19 injections have been manufactured using fetal cell lines from aborted children, either in the materials of the injection, or in the development of those materials, or in their testing.<sup>12</sup> This is also very contrary to the Sixth Commandment, and receiving such medicine would constitute disobedience to the commandment to preserve life, by knowingly making use of the unlawful killing of others, resulting in an injury to my conscience and tacit participation in abortion, which I am decidedly against as nothing short of murder. One of the early founders of Presbyterianism said the following in his commentary on Exodus 21.22:

*This passage at first sight is ambiguous, for if the word death only applies to the pregnant woman, it would not have been a capital crime to put an end to the foetus, which would be a great absurdity; for the foetus, though enclosed in the womb of its mother, is already a human being, and it is almost a monstrous crime to rob it of the life which it has not yet begun to enjoy. If it seems more horrible to kill a man in his own house than in a field, because a man's house is his place of most secure refuge, it ought surely to be deemed more atrocious to destroy a foetus in the womb before it has come to light. On these grounds I am led to conclude, without hesitation, that the words, "if death should follow," must be applied to the foetus as well as to the mother. Besides, it would be by no means reasonable that a father should sell for a set sum the life of his son or daughter. Wherefore this... is the meaning of the law, that it would be a crime punishable with death, not only when the mother died from the effects of the abortion, but also if the infant should be killed; whether it should die from the wound abortively, or soon after its birth.<sup>13</sup>*

Historic, true, and faithful Protestantism has not changed its opinion concerning this view of the unborn child, as even a cursory examination of historical theology reveals. So, receiving medicines manufactured from the death of others, or even products used in the development or testing of these medicines, especially and particularly when helpless and non-consenting others, cannot be forced upon those of us who regard abortion as murder; violating the Sixth Commandment, without injury to our conscientious obedience before the Lord.

## Weighing Risks with regard to the Foregoing Principles

My fifth objection is that many vaccines, including the mRNA injection for COVID-19, contain substances that are otherwise potentially harmful to the body.<sup>14</sup> Various studies have made this known, and one would be wise to receive any of them only if the risk posed by these objectionable substances was lesser than the risk of the disease itself. However, there is a growing body of evidence concerning the treatment of COVID-19 that safe, time-tested, therapeutic options pose less risk than the injection. Again, the Christian is duty bound to conduct these careful studies in order to come to a wise and Biblical conclusion that comports with conscientious obedience to the Lord, in the principles stated above.

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<sup>12</sup> <https://lozierinstitute.org/update-covid-19-vaccine-candidates-and-abortion-derived-cell-lines/> (accessed 09/11/2021)

<sup>13</sup> Calvin, John, *Harmony of The Law*, vol. 3, p51-52 (PDF available @ <https://www.ccel.org/ccel/calvin/calcom05.html>), p51-52.) (accessed 09/11/2021) *Emphasis mine*

<sup>14</sup> <http://www.cdc.gov/vaccines/pubs/pinkbook/downloads/appendices/b/excipient-table-2.pdf> (accessed 09/11/2021)

## **The Free Exercise of Religion**

In closing, please understand that I do not intend to be contrary, strident, or insubordinate in this statement of my sincerely and conscientiously held religious beliefs. I only seek the humble and free exercise of my Christian faith, a thing highly prized and protected by the First Amendment to the United States Constitution. As a citizen of this land then, protected by that venerable document, which is a statement of the rights due to all men, being thereby endowed by their Creator, I urge and plead for this right to be upheld. These rights are given by our Creator, and acknowledged and protected by the documents instituting this country. They are inalienable as the Declaration of Independence states. My Christianity is forever preserved in its whole doctrinal and practical statements, all of which are the Bible as referred above. They also are presented in summary form in the Ecclesiastical Standards, such as the Westminster Confession of Faith and catechisms, which represent and are drawn from that sacred Word of God. The above statements are consistent with those Scriptures and those standards as the historic expression of the Christian faith. These things are not novel, but have existed within the faithful church for centuries. I therefore seek nothing novel in this petition, only what our Civil Fathers insisted upon: the free exercise of the True Christian religion by our citizenry, the right of private judgment and informed consent, and the right to be “secure in my person, papers, and effects.”

Thank you for your consideration of my requested exemption to the Emergency Use Authorization injection.

Respectfully,

Name: \_\_\_\_\_

Date: \_\_\_\_\_