

Covid and Conscience

A Personal Statement on the Covid-19 Vaccines

"It is the responsibility of a Christian to resist those who coerce the conscience of others and prey on the fear of death."

This page intentionally left blank

I have been asked what I think is really in the Covid-19 vaccines. This is my answer:

Coercion of conscience

The manipulation of human anxiety

A false solution to humanity's fear of death

A false morality based on the dictates of a scientific establishment

A ruthless exercise of power by the state to determine what will be done to our bodies

A breach of protective boundaries through the manipulation of genetic material

The unacknowledged suffering of those who have been injured by the vaccines

The lives of children who are being sacrificed in the name of the common good

**Covid and Conscience:
A Personal Statement on the Covid-19 Vaccines**

Copyright 2021 CovidandConscience.com
All rights reserved

Scriptures taken from the NEW AMERICAN STANDARD BIBLE®, Copyright
© 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman
Foundation. Used by permission.

*For those who speak truth
in a world gone mad*

DISCLAIMER:

Nothing contained herein constitutes legal or medical advice.

Decisions to claim religious exemptions, bring suit, or take other legal action should only be made after consulting with an attorney retained for that purpose.

Decisions to get vaccinated or refrain from getting vaccinated, decisions to continue with or refrain from getting future vaccinations or boosters once vaccinated, and decisions regarding courses of treatment for Covid-19 and other medical decisions should be made after careful investigation and consultation with medical professionals.

Contents

<u>Preface</u>	<i>ix</i>
 <i>Part I - Introduction</i>	
<u>My Statement of Faith</u>	1
<u>The Obligations of Conscience</u>	2
<u>The Spiritual Authority of Churches</u>	4
<u>The Role of Discernment</u>	6
<u>The Christian Confession</u>	7
<u>Symbolic Acts</u>	
The Significance of Symbolic Acts	8
Circumcision as a Symbolic Act	8
The Special Significance of What We Do <i>to</i> Our Bodies	9
Symbolism Versus Physical Necessity	10
 <i>Part II - First Objection</i>	
<u>The System Behind the Vaccines</u>	
A System of Lockstep Obedience	11
A System That Silences Dissent	11
A System Driven by Propaganda	12
A System of Authoritarian Control	
How Did We Get So Coordinated?	13
A Word From the Wise	14
Working Together to Concentrate Wealth	16
Building on Success	17
What We Choose to Know	19
A System of Mass Delusion	19
A System of Global Injections	20
Global Injections That Masquerade as Vaccines	22
Injections as a Symbol of the System	23
<u>The Nature of the Beast</u>	
The Manipulation of Fear	25
The Coercion of the Will	28
<u>Systems of Servitude</u>	32
<u>Not All Symbols Are Created Equal</u>	34
 <i>Part III - The Perspective of Faith</i>	
<u>The Scope of the Believer's Commitment</u>	
Dual Loyalties and Conflicting Paths	35
Modern Forms of Idolatry	36
Dual Use Vaccines	38
Corrected Vision	40
<u>The Testing of Our Faith</u>	
Covid and Overriding Fear	42
Covid and Impossible Choices	44

A Way of Escape	44
<u>The Foresight of Faith</u>	
How Could We Have Known?	46
Where Are We Headed?	46
<i>Part IV - Second Objection</i>	
<u>Vaccination for the Benefit of Others</u>	
A Collection of Fanciful Arguments	
A Conceptual Sleight-of-Hand	49
Internal Inconsistencies	50
Imaginary Responsibilities	51
Imaginary Causation	51
Fractional Reserve Immunology	52
Imaginary Science	54
A Unilateral Sacrifice	
The Integrity of Information - Part I	55
Where I Begin	56
Vaccine Injury and Death - Myocarditis	57
Vaccine Injury and Death - Women and Children	58
Vaccine Injury and Death - Testimonies of Victims	59
Vaccine Injury and Death - Cancer and Other Effects	60
The Integrity of Information - Part II	61
Rejecting the Sacrifice	62
The Standard of Care	64
<u>Protecting the Narrative</u>	
A Crumbling Edifice	65
A Narrative Tripping Over Its Own Two Feet	67
What the Public is Being Told	68
<u>Protecting Our Children</u>	
Insider Information	70
The Rights and Responsibilities of Parents	71
Decision-Making Under Uncertainty	72
The Handwriting on the Wall	73
<u>How to Become an Anti-Vaxxer</u>	75
<u>The Collapse of the Cross-Protection Narrative</u>	
Where I Have Arrived	78
A Forbidden Fellowship	79
A Prohibited Pooling of Interests	79
The Preservation of Common Sense	80
The Inversion of Christian Charity	80
<u>The Sum of All Fears</u>	82
<u>Finding Cover for Violations of Conscience</u>	83
<i>Part V - Third Objection</i>	
<u>The Property Rights of God</u>	84

<i>Part VI - Fourth Objection</i>	
<u>The Destruction of Our Bodies</u>	88
<u>On Being a Temple of God</u>	91
<u>The Irrelevance of Political Rights</u>	92
 <i>Part VII - Fifth Objection</i>	
<u>Genetic Experimentation</u>	94
<u>The Use of Aborted Fetal Tissue</u>	97
 <i>Part VIII - The Broader Context</i>	
<u>A Novel Corona Religion</u>	99
<u>The Many Warnings We Have Been Given</u>	
A Warning From the Future	101
A Warning From the Past	102
A Warning From the Present	105
A Speculative Assessment	106
Evaluating the Narratives	108
<u>The Silence of the Churches</u>	
Like Sheep to the Slaughter	110
Why I am not an Evangelical	111
 <i>Part IX - The Priceless Gift</i>	
<u>Freedom in Christ</u>	
The Meaning of Freedom	113
Faith as Everything	115
The Antithesis of the Gift We Have Been Given	115
 <i>Part X - Personal Statements</i>	
<u>Can I Take These Vaccines?</u>	117
<u>What I Would Say to Others if I Had the Chance</u>	
To Christians	
For Those Who Follow Jesus Christ with All Their Heart	120
For Christians Who Want a Stronger Faith	120
For Christians Who Think Vaccines are the Mark of the Beast	121
For Christians Who Have Been Coerced into Taking the Vaccines	122
To Anyone Without Saving Faith	124
For the Unconcerned	124
For Those Who Have Added to the Requirement of Faith	125
For Those Who Have Pursued Alternative Spiritualities	125
For Skeptics	125
For Humanitarians	126
For Those Who Have Achieved Success	127
For Women	128
For Those Who Are Weak or Suffering	128
For Everyone	128
The Way	129

<u>Notes</u>	131
<u>Further Reading</u>	154
<u>Briefings</u>	156

Preface

I am both a lawyer and a Christian. I am writing this Statement, not as a lawyer who happens to be a Christian, but as a Christian who has been blessed with the training and skills of a lawyer. We live in difficult times, and none of us knows what will ultimately happen to those who refuse the Covid-19 vaccines. Like many others who are engaged in researching the drivers behind world events, I am convinced that the appearance of SARS-CoV-2 has permanently changed our world. I expect increasing oppression in places where it has never been seen before.

My life is not being directly impacted, at present, by pressure to take the vaccines in the same way that the lives of others have been. I am writing, however, with a keen awareness of the price many others have already paid. I am writing this Statement because I am in a hurry to protect myself, spiritually speaking:

For I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day. (2 Timothy 1:12)

I don't trust myself. I want to make my commitments now, so that Jesus Christ will guard them and make sure I am able to persevere when things get difficult, when my refusal to take the vaccines might cost me my financial resources, my freedom, or my life. I am being meticulous, explaining here at length what many people already understand intuitively.

This is not an argument to qualify for an exemption from the vaccines. It is a statement I have prepared so I can be confident in the position I take regarding the vaccines, regardless of the cost. I have written it, therefore, with the passion I would have in defending my life. I hope it might be an encouragement to others, who have not had as much opportunity to examine these vaccines as I have.

The Book of Hebrews was written to Christians who had already been faithful in the face of persecution. In spite of their past perseverance, they needed endurance:

For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one. Therefore, do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised. For yet in a very little while, He who is coming will come, and will not delay. But my righteous one shall live by faith; and if he shrinks back, my soul has no pleasure in him. But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul. (Hebrews 10:34-39)

The author continues:

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us. (Hebrews 12:1)

Regardless of the consequences, I have never shrunk back from the demands of my faith. I will not shrink back now. By the grace of Jesus Christ, who will keep what I have entrusted to Him, I will finish the race.

CovidandConscience.com

November 3, 2021

JDChristian@covidandconscience.com

Revised November 25, 2021

PART I - INTRODUCTION

My Statement of Faith

I am expressing myself in absolute terms in this Statement of Conscience only because it is tedious to begin every sentence with the phrase, "in my opinion." I have used the first person plural, referring to believers in general, to avoid excessive use of the word "I." I have written in a forceful manner because I hold my opinions with full conviction, not because I am attempting to impose my convictions on anyone else or because I am speaking for anyone else.

I do not belong to any church or denomination. My doctrines are what would traditionally be considered orthodox in essential matters of the faith. Central to my faith is my belief in the inspiration the Bible. I consider it to be authoritative for my life:

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness. (2 Timothy 3:16)

Therefore, everything that I say about my faith in this Statement relies on the teachings of the Bible.

I am a follower of Jesus Christ (Matthew 16:24). I confess that I am a sinner, by nature and by virtue of the things I have done (Romans 3:23), and that I am in need of forgiveness from God, my Creator (Colossians 1:14; 3:10). I believe that Jesus Christ is the incarnate Son of God (Matthew 3:17; John 1:14), one with the Father (John 10:30), in whom the fullness of deity dwells (Colossians 2:9). I believe that when Jesus Christ suffered and died on the cross He paid the price for my sins (Philippians 2:5-8; Ephesians 1:7; Colossians 2:15). I believe He was raised from the dead (Acts 13:30). It is on the basis of my faith in His atoning death that I am saved from eternal punishment (Ephesians 2:8; Matthew 25:46). Regardless of how my own pride might cause me to think of myself, I know I have nothing to boast about when I stand before God (Ephesians 2:9). I do not deserve eternal life. It is a gift, the result of God's grace, obtained through faith (Ephesians 2:5).

In Christ, not only are my sins forgiven, but I have been delivered from slavery to sin (Romans 6:6). This means that through the work of the Holy Spirit, who resides in me as a believer (Ephesians 1:13; 2 Corinthians 1:22), I am transformed so that I can be pleasing to God (Philippians 2:13). Even though I am not perfect (Philippians 3:12), in Christ I have been freed from the otherwise inescapable entanglements of the world and the sin they produce, and from the fear of death (John 8:36). I describe my life using the words of the Apostle Paul:

I have been crucified with Christ and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. (Galatians 2:20)

The Obligations of Conscience

In our flesh, we answer to those in authority. In our conscience, we answer to God. As a Christian, I have an obligation to follow the dictates of my conscience:

In view of this, I also do my best to maintain always a blameless conscience both before God and before men. (Acts 24:16)

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. (1 Timothy 1:5)

This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. (1 Timothy 1:18-19)

My conscience is informed by the Word of God:

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. (Hebrews 4:12)

Although I write as a believer, I also defend the right of nonbelievers to act in accordance with their conscience. Their conscience bears witness to their sins:

For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them. (Romans 2:14-15)

It is through their conscience that the Holy Spirit convicts the unbeliever of sin, and of the need for saving faith:

And He, when He comes, will convict the world concerning sin and righteousness and judgment. (John 16:8)

This is why the unbeliever's conscience must also be preserved, and why I defend it.

In addition to the words of the Bible, we have objective evidence, from secular sources, that the human conscience is a real, and critical, component of our psychological makeup. When we act against our conscience, we can be traumatized. This trauma can even lead to suicide. This effect has been discussed using the term "moral injury" and has been reported in connection with soldiers who have participated in torture.¹ The devastating effects of offense of conscience have also been reported by numerous women who have had abortions.

Unbelievers can make a wide variety of claims about their conscience. From a scriptural perspective, convictions of God-given conscience are expressed primarily as obligations that are against self-interest, and for the benefit of others, consistent with the second commandment that we love our neighbor as ourselves. It is the violation of this aspect of conscience, as in the case of babies that are aborted and soldiers who participate in torture, that can lead to moral injury.

An unbeliever's conscience can also be expressed as an acknowledgement, or awareness, that a God, whom the unbeliever does not yet know, exists. The Bible recognizes this as a form of religious belief:

So Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that you are very religious in all respects. For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, "To an unknown God." Therefore what you worship in ignorance, this I proclaim to you. (Acts 17:22-23)

This type of religious belief can be a precursor to knowledge of the true God.

From a biblical perspective, however, the conscience of an unbeliever cannot take the form of an argument that we all have a divine spark within us and that, therefore, we act as nascent deities when we make decisions for our own benefit. Such decisions do not have a self-sacrificial character, a key element of the conscience with which we have been endowed. Rather, this is nothing more than self-interest with a religious veneer. Although these beliefs can hold great appeal because they deify self-interest, and no doubt are sincerely held, they are in direct conflict with the teachings of the Bible. They lead away from worship of the true God, not toward it. While I acknowledge the right of others to believe what they choose, I would not be able to defend these assertions on the basis of my own conscience.

The Spiritual Authority of Churches

It is often assumed that churches represent and speak on behalf of believers. That is not true. Not only do they lack this authority, the Bible reserves some of its harshest rebukes for religious institutions and leaders and often characterizes them as dangerous purveyors of false teaching.

The Bible recognizes no spiritual hierarchies among women and men, no intermediaries of conscience, no agents of access to the throne of God, whether in the form of priests, pastors, saints, angels, or those who act on behalf of religious or political structures that have been put into place by men to enforce religious beliefs. Our access to God the Father is through Jesus Christ alone:

For there is one God, and one mediator also between God and men, the man Christ Jesus. (1 Timothy 2:5)

The test of spiritual truth is whether a doctrine or belief is taught in the Scriptures:

But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed. (Galatians 1:8-9)

Ordinary individuals are able to determine for themselves whether or not something being taught is true by consulting the Scriptures:

The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so. Therefore, many of them believed, along with a number of prominent Greek women and men. (Acts 17:10-12)

When believers in the New Testament church needed to resist false teachers, the apostle John wrote to them, reminding them that the Holy Spirit was their Teacher:

As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. (1 John 2:27)

The believer must always be wary of false teachers, including those who set themselves up as heads of churches and religions. Jesus called the religious leaders of his day a "brood of vipers" (Matthew 12:34). The New Testament makes it clear that the time would come when believers would be standing outside of a church that had become apostate in its entirety:

Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. Let no one in any way deceive you, for it will not come unless the apostasy comes first. (2 Thessalonians 2:1-3a)

The problem was already apparent in the New Testament church where we read that one leader, who refused to accept what the apostle John was teaching, had taken over the assembly and was putting believers who were obedient to Christ out of the church (3 John 9-10). Because of my commitment to the teaching of the Bible rather than the authority of men, and my disagreement with what the churches are now teaching, I also stand outside the church.

While it is assumed that, under normal circumstances, believers will gather together for mutual support, the Bible has no requirement that believers attend church. The Bible does not lay a foundation for the formalized organizational structures that we see in Christian churches today. It does not contemplate the top-down hierarchies that facilitate a concentration of power and influence in those who rise to the top of these structures. Hebrews 10:25 refers to "not forsaking" the assembling of ourselves together, but the word "forsake" bears the connotation of avoiding a negligent abandoning. It does not communicate the idea that "you must go to church." The Bible does not assure believers that they will be able to locate other true believers, because their numbers might be small (Romans 11:3-5). Accordingly, the Bible does not define a person as a believer on the basis of church affiliation:

Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world. (James 1:27)

You will know them by their fruits. (Matthew 17:6a)

For the Christian, religion is not membership in a church or subjection to its authority, it is to live according to the law of love, which means obedience to Christ. Christ is in the midst of believers wherever two or more are gathered in His name (Matthew 18:20).

Every believer is accountable for living in accordance with his or her own conscience, as it is informed by the Word of God and quickened by the Holy Spirit. Following the teachings of a particular pastor or church is not enough to ensure that we are meeting this responsibility and can even lead to deception. For this reason, I will look to others who have reached conclusions that are similar to mine for personal edification, but not for the purpose of validating my beliefs from a position of spiritual authority. That would be to transfer my responsibilities before God to a third party.

The Role of Discernment

The life of the believer is guided by the principles of loving God with all one's heart, and mind, and soul and loving one's neighbor as oneself (Matthew 22:37-39). Although some forms of sin, such as immorality, are clearly condemned (Galatians 5:19-21), the daily application of the law of love does not rely on compliance with formal rules of the type that were found in the system of Old Testament Law, but on spiritual discernment, which is part of our freedom in Christ:

But solid food is for the mature, who because of practice have their senses trained to discern good and evil. (Hebrews 5:14)

And this I pray, that your love may abound still more and more in real knowledge and all discernment. (Philippians 1:9-10)

Invariably, especially in situations that are analytically complex, some believers will have greater access to facts than others, and the judgment, experience, and discernment of believers will differ based on their position in life and their maturity in Christ. Some will be weaker in the faith, while others will be stronger. As a result, the Bible does not demand that all believers reach the same conclusions in matters of conscience, or that they arrive at a consensus that is to govern the behavior of all of them. Lack of uniformity of opinion among believers in matters of conscience has no bearing on whether beliefs and convictions are sincerely held:

Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions. One person has faith that he may eat all things, but he who is weak eats vegetables only. The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him. Who are you to judge the servant of another? To his own master he stands or falls.... Each person must be fully convinced in his own mind.... So then each one of us will give an account of himself to God. (Romans 14:1-4a, 5b, 12)

The fact that believers reach different conclusions in matters of conscience does not invalidate the claim, by any of them, that their convictions are sincere. Furthermore, decisions of conscience are the result of the reasoning processes of ordinary women and men who have been entrusted, by God, to exercise discernment. Although the Christian should strive to be informed and take expert opinion into account, expert opinion does not dictate to or override conscience, because technical knowledge does not lead to moral authority (1 Corinthians 1:19-20). It can be used for evil, just as easily as it can be used for good (Colossians 2:8).

The Christian Confession

As a Christian, I am exhorted to confess what I believe and to whom I belong:

And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God; but he who denies Me before men will be denied before the angels of God. (Luke 12:8-9)

If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved. (Romans 10:9)

Believers are not to deny their faith in order to preserve their life in this world:

I say to you, my friends, do not be afraid of those who kill the body and after that have no more that they can do. But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him. (Luke 12:4-5)

Christian martyrs throughout the ages bear witness to the fact that our testimony is more important than life itself:

When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained. (Revelation 6:9)

Symbolic Acts

The Significance of Symbolic Acts

For Christians, words testify, verbally, to the commitments we have made. In the same way, and with the same force, what we do with and to our bodies testifies, symbolically, to our allegiances. In the third chapter of the Book of Daniel we are told that the Jews, who were in exile in Babylon, were commanded to worship Nebuchadnezzar. They were to do this, not by making a verbal confession, but by falling down before his statue.

Our symbolic testimony as believers is as significant as our verbal confession because our actions often speak louder than words. Our actions also testify for us, either as a witness to our faith or in denial of it, when we have no opportunity or permission to speak. Much of what we do with our bodies, like eating and sleeping and bathing, is part of the daily routine of living, just as much of what we say is a part of the daily routine of communicating. Nevertheless, in the same way that situations arise in which what we say, or don't say, takes on overriding spiritual significance, situations arise in which what we do with our bodies takes on a symbolic significance that overrides the practical considerations of the physical act.

Baptism by immersion is not about washing the body, it is a symbolic act of dying to self and being raised to a new life (Romans 6:4; 1 Peter 3:21). It has had such significance, as a symbolic act of indictment against the doctrine of the baptismal regeneration of infants, that Christians have been tortured and killed because of their commitment to it. They have been killed by those who, themselves, claim to act in the name of Christ, but who demand to have their religious and political authority recognized as a force that overrides the conscience of the believer.²

Symbolic acts not only remind us of what we believe, they become an indelible testimony to others of what we stand for. That is why such fierce battles take place over symbolic behavior.

Circumcision as a Symbolic Act

Circumcision is another symbolic act with overriding spiritual significance, and a source of great controversy. It was a sign of the covenant between YHWH and Abraham and his descendants, marked in their flesh (Genesis 17:11). In the Old Testament, anyone who was not circumcised was cut off from his people (Genesis 17:14).

Once the Promised Seed, the Messiah, had come, salvation was offered to the Gentiles and they became, not *parties to* the covenant God made with Israel but, along with Israel, *recipients of* the promise of that covenant (Galatians 3:14; Ephesians 3:4-6). For this reason, Gentile believers were not required to be circumcised (Acts 15:1-19).

Paul's letter to the Galatians is widely considered to be one of the most important and theologically significant of all his letters. He was writing to the Galatian believers because certain men were circulating among them and putting pressure on them to be circumcised (Galatians 1:7; 6:13; 5:12). They were teaching that if a man believed that Jesus was the

Messiah he needed to submit to this symbolic act (Acts 15:1-19). Paul was writing to correct this error. He told the Galatians that, in Christ, circumcision itself had no significance:

For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love. (Galatians 5:6)

What is surprising is that, instead of telling these believers that since both circumcision and uncircumcision meant nothing they could be circumcised or not, as they chose, Paul issued this warning:

Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. (Galatians 5:2)

Paul was telling the Galatians that although this sign, this mark in their flesh, had no meaning in its own right, if they accepted it they would be severed from Christ. This was because the symbol of circumcision could not be separated from the system of Old Testament Law of which it was a part:

And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. (Galatians 5:3)

The consequence was severe:

You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. (Galatians 5:4)

A true believer, Paul maintained, could not revert back to living by the Law, nor could they participate in an act that signaled their subjection to it. Paul was passionate in his response. We read that he added to his letter large marks made with his own hand, as if trying to reach out to the Galatians through the distance that separated them, in order to embrace them and bring them back to the protection of saving faith (Galatians 4:19-20; 6:11).

The Special Significance of What We Do *to* Our Bodies

Circumcision and baptism are not the only examples of spiritually significant acts. The first act of human disobedience was ingesting forbidden food, and death was the result (Genesis 2:16-17). The fact that death no longer reigns over the believer is celebrated when we participate in the Lord's Supper, taking into our bodies a symbol of the life-giving flesh and blood of Jesus Christ, the counterpart of the fruit that led to death (Luke 22:19-20).

As human beings we understand, intuitively, that what we do *to* our bodies is more personal and often requires greater deliberation than what we might merely do *with* our bodies. Symbolically, what we do *to* our bodies becomes a part of us. What we do to our bodies includes not only what we might consume but, as in the case of circumcision, the breaking or cutting or marking of our flesh. Thus, Leviticus 19:28 states, "You shall not make any cuts in your body for the dead nor make any tattoo marks on yourselves. I am the Lord."

Symbolism Versus Physical Necessity

In the garden, eating the forbidden fruit was not a matter of survival. Other food was available. However, even when an action becomes a matter of survival, practical necessity does not excuse the symbolic denial of our faith any more than the need to preserve our lives justifies the verbal denial of our faith.

It is not a matter of balancing what is practical against what is spiritual. Rather, in those situations where physical well-being is put at risk by obedience to the demands of conscience, the believer is called upon to trust in God. The first chapter of the Book of Daniel tells us about four young Jewish men, Daniel and his three companions, who had been chosen to serve the king of Babylon after the Jews had been taken into captivity. Like the rest of the members of the king's court, at a time when what one ate could be a matter of life and death, they were expected to eat the food that was provided to them. Although it was food of a quality suitable for the royal court, and was considered necessary to ensure that the king's servants maintained a robust appearance, under Jewish law eating it would be a defiling act. For that reason the men, by faith, refused to eat it.

Daniel is a book of prophecy that is unique in its detail and scope. God blessed the four men, but what is of particular note is the way in which the uncompromising faithfulness of Daniel and his companions, to the point of being willing to forfeit their lives - in their diet and, later, in the lion's den and in the furnace, is so integrally associated, in this book, not only with God's preservation of the four men, but with His revelation to them of the manner in which the powers of nations and empires would play out on the world stage. This book sets before us the close relationship between persecution, preservation through faith, and eschatological events.

PART II - FIRST OBJECTION

The System Behind the Vaccines

A System of Lockstep Obedience

Both the vaccination message (what is being said) and the vaccination mandates (what is being done) are being propagated on a global scale to an extent that is unprecedented in human history.³ Governments across the world, international agencies, private foundations, universities, medical and scientific organizations, professional associations, major corporations in every industry from pharmaceuticals to finance, religious leaders from Judaism to Catholicism to Evangelicalism, hospitals and other healthcare facilities, the mainstream media, and social media platforms have all marched in lockstep, repeating the same messages and following the same cadences, while opposing voices are censored. All this is being done to force a message onto the public that collapses down into two words: "Get Vaccinated!" The policy behind the mandates is to do whatever it takes to make that happen.

The coordination of the machinery driving the vaccines was evident from March 11, 2020, the day on which SARS-CoV-2 was first classified by the WHO as a pandemic. It was made strikingly obvious, before the vaccines were even introduced, by the nearly uniform adoption, by political leaders throughout the world, of lockdowns as a necessary component of the solution. It has continued to the point where universal vaccination is being held out as the only way of returning to normal social and economic activity. What began as a single or double vaccine sequence is quickly developing into what looks like a lifelong series of injections.

This degree of behavioral coherence is unnatural. Even Supreme Court justices, who are far fewer in number than the nations on earth, and who work in a more highly controlled environment than the world at large, when faced with the same presentations of fact, the same arguments, the same legal precedent, do not exhibit the uniformity of opinion that has been demonstrated in connection with SARS-CoV-2.

I have been trained to support the statements I make with evidence provided by experts. Should I attempt to document the lockstep behavior we observe? At some point, the demand for evidence becomes a denial of common sense. What we are seeing is not like sunlight bouncing in all directions. It is like a laser beam. The coherence of the light waves has been engineered. It is not like a crowd gathering to celebrate in the street. It is like an army marching in goose step. This is not something that happens spontaneously.

A System that Silences Dissent

As part of the vaccination system, doctors who follow their conscience and treat patients, before they are hospitalized, with drugs that have been shown to be effective on the basis of both published research and their own clinical experience, are severely penalized.⁴ Physicians who speak against the vaccines are now losing their jobs, their board certifications, and their medical licenses.⁵ In some countries, they have been arrested. Experts who disagree with the official narrative, including a Nobel laureate who was responsible for the discovery of HIV, are censored and subjected to character assassination.⁶

Both common sense and our system of jurisprudence tell us that statements against self-interest should be given greater weight than statements that are self-serving or motivated by the desire to maximize profits. That is not the logic being followed by this system of controlled narrative. Instead, the proclamations of those who have the most to gain, including pharmaceutical companies and their investors, are treated as sacrosanct. Pfizer's declarations are treated like canon law even though, in 2009, the company agreed to pay \$2.3 billion, "the largest health care fraud settlement in the history of the Department of Justice," after pleading guilty to felony charges for the illegal promotion of certain pharmaceutical products.⁷ The opinion of Bill Gates is deemed inerrant, after he expressed delight with a 20-to-1 return on his vaccine investments.⁸

At the same time, in what is either a sincere reenactment or a sinister parody of totalitarian regimes that have gone before us, experts who have risked their livelihood and their careers to challenge what the public is being told are having their sanity called into question, simply because they disagree with the official narrative. Punishment in Switzerland has included psychiatric confinement.⁹

The mainstream media will not publish any arguments against the vaccines, regardless of the weight of evidence supporting those arguments. Social media cancels anyone who takes an anti-vaccine position. Concerted efforts are being made to censor private anti-vaccine text messages. Books are already being banned. A small window into the manner in which the news is now being coordinated, controlled and censored is provided by The Trusted News Initiative, with its efforts to suppress "anti-vaccine disinformation." Partners in this endeavor, at the time of its announcement, included the BBC, AP, AFP, Facebook, Financial Times, Google/YouTube, Microsoft, Reuters, Twitter, and The Washington Post, who have been acting in concert.¹⁰ The even broader reach of the media's censorship campaign today can be seen by simply reading the news, as presented by all mainstream media outlets, and comparing it to information that is documented by credible alternative media sources.¹¹

A System Driven by Propaganda

When we turn on the news, we are watching a sophisticated propaganda campaign unfold before our eyes. Debates are carefully staged: "And today we're going to discuss whether it's better to get a booster now or later." It is a civilized discourse. Those with reservations will be respected, and given adequate time to speak. You can be certain, however, that no one will be discussing whether or not one should get vaccinated in the first place. "But that's not all," we quickly hear, "we've just discovered that we might not have enough vaccines to go around. Let's make sure the privileged don't hoard them all." This is announced, not to protect the disadvantaged, but as a hook for the privileged themselves, because everyone knows that supplies only run out for desirable commodities.

Disagreement about matters such as the extent to which lockdowns should be imposed is not an expression of meaningful differences of opinion, because the entire conversation is based on the shared assumption that lockdowns are a viable mechanism of control. The same analysis applies to disagreements about the extent to which masks should be worn in public and whether or not booster shots are advisable for everyone, along with the rest of the issues that dominate the mainstream Covid narrative. Even disagreements about whether or not the unvaccinated should be denied access to food are based on the assumption that it is valid to ask the question. Once

even a highly controversial concept has been floated in public, the point of the resulting conversation is not necessarily to reach an immediate, final conclusion, but to soften public opinion toward harsher behaviors, to solidify the unstated assumptions shared by both sides of the debate in the mind of the public, and to present the action under consideration as a viable alternative and thereby wear down resistance to what might otherwise be considered beyond the pale.

Using what they have learned by farming data from social media accounts, messages are crafted by servants of the elite to appeal to members of various groups who are known to respond to different emotional triggers, different influencers, and even different vocabularies and patterns of syntax. Some people (although fewer and fewer in number) just can't abide a split infinitive. Others don't even need complete sentences. Some will listen to the advice of experts. Others want celebrity endorsements. Conveniently, the vaccine narrative can be carried on the waves of moral responsibility and interpersonal antagonism, all at the same time. For everyone, the story will move forward with the drama of a soap opera, holding the public in thrall. Suspense will be built into the narrative: A new variant is just around the corner, so be sure to stay tuned for tomorrow's episode. This is a textbook case of psychological manipulation with one targeted behavior in mind. That is the definition of propaganda.

A System of Authoritarian Control

How Did We Get So Coordinated?

Numerous international organizations exist to facilitate global cooperation. We read about them every day in the news. The processes of these organizations are labored and cumbersome and the result is often a bureaucratic impasse. These results are categorically different from the nature of the response, that we all observed, by governments around the world, to the appearance of SARS-CoV-2. That response was immediate and uniform, even though none of these countries had ever imposed a lockdown on an entire population before.

When national governments act in lockstep, in this manner, especially to enforce social restrictions that have never been tested (other than in their prison systems), their behavior is compelling evidence, not that they are working cooperatively, but that they have ceded their authority to global actors who have the ability to impose their will on the governments of the world.

Indeed, powerful global actors have made no secret of the fact that they see SARS-CoV-2 as a vehicle, not merely to consolidate power, but to completely change the world in which we live. In the words of one of their spokespersons, Klaus Schwab:

In Gabriel Garcia Marquez's *Chronicle of a Death Foretold*, an entire village foresees a looming catastrophe, and yet none of the villagers seem able or willing to act to prevent it, until it's too late. We do not want to be that village. To avoid such a fate, without delay we need to set in motion the Great Reset. This is not a "nice-to-have" but an absolute necessity.... The pandemic gives us this chance: it "represents a rare but narrow window of opportunity to reflect, reimagine and reset our world."¹²

Schwab does not use the word "reset" lightly. In the books he has written, he describes nothing less than a complete restructuring of the manner in which the world functions, from a recasting of the role of nation-states and their governments, to the reconfiguration of capitalism and the management of natural resources, to an alteration of the biological integrity of the individual.¹³

A Word From the Wise

Prof. Michel Chossudovsky, Founder and Director of the Centre for Research on Globalization (<http://www.globalresearch.ca>) and a seasoned economic and political analyst, recognizes that the events surrounding SARS-CoV-2 are unprecedented. He ties them specifically to the plans of the World Economic Forum (WEF):

We are at the crossroads of one of the most serious crises in world history.... Worldwide, people have been misled ... as to the causes and devastating consequences of this crisis.... It's a diabolical new world order in the making....

The instructions came above, from Wall Street, the World Economic Forum, the billionaire foundations.... Destabilizing, in one fell swoop, the national economies of more than 190 countries is a de facto act of economic warfare. The simultaneous intervention in 190 countries ... undermines the sovereignty of nation-states worldwide without the need for military intervention.

The Covid crisis is being used as a pretext and a justification to trigger a world-wide process of economic, social and political restructuring. The tendency is toward the imposition of a totalitarian state.... There is an unelected public-private partnership under the auspices of the World Economic Forum....

The same powerful creditors ... are intent upon establishing what they describe as a new normal which essentially consists of imposing the so-called "Great Reset." The Great Reset is a project of the World Economic Forum, and it is described as the so-called "Fourth Industrial Revolution."¹⁴

I have never before seen public intellectuals like Chossudovsky, who have spent decades analyzing world events, speak in such an alarming manner, as they are today. Douglas Farrow, Professor of Theology and Ethics at McGill University sees, from a theological perspective, what Chossudovsky sees from a secular point of view with respect to the WEF and other powerful global actors:

It has the look and feel of a globalist coup.... I have read or seen enough of their own claims to conclude for myself that they are involved, in one fashion or another, though the particulars lie beyond my competence. Such organizations plainly have very deep pockets, very ambitious plans, and very extensive

networks. It is not at all unreasonable, then, to suppose that what we have been experiencing has been both planned and conducted with malice aforethought.¹⁵

Archbishop Carlo Maria Vigano, famous for his role in taking an uncompromising stand against sexual abuse within the Catholic Church, has been equally forthright in his assessment of events, extending his indictment to the participation of Bergoglio himself in the Great Reset:

The enslavement of the Holy See and all its peripheral entities to the pandemic narration is the [foreign language used] of a scandalous betrayal. We see the ecclesiastical hierarchy, with some exception, completely integral to the globalist plan of the elite. And not only on the health issue, but also and above all what concerns the Great Reset and the entire ideological structure on which it is based. In order to do this the hierarchy has had to apostatize the doctrine, deny Christ, dishonor his church, the [foreign language used] that is a prelude to the constitution of the universal religion. The fourth revolution theorized by Klaus Schwab and the family of international finance find in Bergoglio, not a neutral spectator, which would itself already be an unheard of thing, but actually a zealous cooperator.¹⁶

Archbishop Vigano is not a basement blogger. His interviewer, Dr. Robert Moynihan, who was educated at Harvard and Yale, earned a Ph.D. in Medieval Studies, and speaks five languages, called attention to the fact that the Archbishop has been a leading Vatican official who was close to Pope Paul VI, Pope John Paul II, Pope Benedict, and Pope Francis. I had to watch this extraordinarily articulate Archbishop's hour-and-a-half long interview several times as he made direct accusations against Bergoglio, thereby, in my opinion, putting his own life in danger (he is currently in exile and his location is unknown). As if in anticipation of the question I would ask him - is he not afraid of sounding like a conspiracy theorist, he had already written a response:

We should have understood - I wrote some time ago - that the Great Reset plan was not the result of the ravings of some "conspiracy theorist" but the crude evidence of a criminal plan, conceived for decades and aimed at establishing a universal dictatorship in which a minority of immeasurably rich and powerful people intends to enslave and subjugate the whole of humanity to the globalist ideology. The accusation of "conspiracy theory" could perhaps have made sense when the conspiracy was not yet evident, but today denying what the elite has planned since the 1950s is unjustifiable. What Kalergi, the Rothschilds, the Rockefellers, Klaus Schwab, Jacques Attali and Bill Gates have been saying since World War II has been published in books and newspapers, commented on and taken up by international bodies and foundations, made up precisely by parties and government majorities. The [description of events we see today] are not recent inventions, but the result of a planned, organized and coordinated action - an action that clearly shows itself perfectly adhering to a single script under a single direction.¹⁷

I would recommend that Archbishop Vigano's letter be read in its entirety.

Working Together to Concentrate Wealth

Because it is so far beyond the scope of their current imagination, people who don't want to acknowledge the nature of what is taking place assume that the names of the Rothschilds and Rockefellers are thrown around whenever someone wants to add an element of intrigue to their writing, and that Klaus Schwab is a remote eccentric whose statements are only useful as support for the speculative scenarios of conspiracy theorists.

In reality, the global influence of Klaus Schwab is beyond dispute. He is the Founder and Executive Chairman of the WEF. The WEF is, in turn, the sponsor of the Davos Agenda.¹⁸ The list of attendees of the virtual 2021 Davos Forum include Xi Jinping, President of the People's Republic of China; Emmanuel Macron, President of France; Angela Merkel, Federal Chancellor of Germany; Narendra Modi, Prime Minister of India; Ursula von der Leyen, President of the European Commission; Christine Lagarde, President, European Central Bank; Kristalina Georgieva, Managing Director, International Monetary Fund; Antonio Guterres, Secretary-General, United Nations and six-hundred global CEOs.¹⁹ It takes political power to get a group like that to show up at your party.

The WEF is open about its funding, its activities, and its goals:

World Economic Forum Partners are *leading global companies* developing solutions to the world's greatest challenges. *They are the driving force* behind the Forum's programmes. Our Partners engage in Forum Platforms *to shape the future*, accessing networks and experts to ensure strategic decision-making on the most pressing world issues [emphasis added].²⁰

The WEF Partners are listed on the WEF website. They represent every major industry in the global economy. In particular, anyone who knows where media interests and investment wealth are concentrated will find familiar names on the list.²¹

Historically, one of the weaknesses of public corporations was that they operated under constant pressure to maintain the price of their stock. That would often prevent them from making the best long-term decisions. With the consolidation of power, and a sustained move in the direction of monopolistic control, corporations are able to act more strategically. They are able to forego short-term gain in order to focus on permanent wealth transfer, which is what they are doing now.

It can be difficult to accept the idea that we have been betrayed by capitalism itself. We have been taught that capitalism is the most efficient economic model, and the only one consistent with personal freedom. Without appropriate controls in the form of antitrust laws and other regulations to protect the public, however, control consolidates until, ultimately, capitalism self-destructs. When the transfer of wealth is complete, the power that was originally derived by satisfying consumer demand will have expanded to control of the consumers themselves. This end result is now in view and has been given the label "stakeholder capitalism." It is a system in which even governments are beholden to their corporate overlords.

An enormous amount of effort has been expended, by talented researchers, trying to educate the public about the true nature of the lockdowns. All this explaining shouldn't be necessary. When we set aside the rhetoric and examine the strategy, it should be obvious to the most casual observer that the lockdowns are a brilliant, coordinated mechanism for behavioral management and an irreversible transfer of wealth on a massive scale.

Michel Chossudovsky understands that the virus was nothing more than cover for a transfer of wealth:

The closure of the global economy is presented as a means to killing the virus.... Amply documented, there is a process of concentration of wealth appropriating the real assets of both bankrupt companies and state assets. And that is their agenda.²²

The corporate partners of the WEF understand this, too. They make no secret of the fact that they knew how to take advantage of what Schwab describes as the unique opportunities created by Covid-19 and that they are successfully consolidating their power:

Big tech companies such as Apple, Samsung, Alphabet, Amazon, Facebook, already are among the largest global companies. The last months have further cemented their leading positions in the market, while others have started to lag further behind. Such will prove to be, not only the case now, *but will be a permanent consequence of Covid-19* [emphasis added].²³

Power is revealed in a number of ways, and most of them are both more significant and less transparent than Klaus Schwab's comment. Financial incentives and risk management contracts create powerful incentives. If Blackrock takes a significant position in a company and then tells that company it expects to see specific policies put into place, those expectations carry weight. If the government adjusts payment incentives in connection with Covid-19, that has the ability to impact a hospital's behavior, because it will impact its bottom line. If powerful insurance carriers draft exclusions into their policies, it is virtually guaranteed that the companies relying on those policies will avoid behavior that triggers an exclusion. All of these drivers of business behavior operate behind the scenes. These contracts and communications are private, and the public has no right to access the information. That fact alone should cause us to question whether it makes sense to assume that what we see is what we get until proven otherwise. I am suggesting that this approach is extraordinarily naive. We have enough information that the world does not work in this way, whether in politics, finance, or science.

Sometimes the best we can hope for is circumstantial evidence, or traces of information that point to a bigger picture. We have to learn to trust our judgment in response to this type of information. From all corners of the world we are hearing of onerous terms being imposed upon, and being accepted by, sovereign nations in contracts with pharmaceutical companies for the vaccines. Although we do not have access to the full provisions of these contracts, we do have Cristian Terhes, a Member of the European Parliament from Romania, holding up page after page of blacked-out paragraphs mockingly presented as transparency.²⁴ The same problem has been reported other parts of the world, including Israel.²⁵

It is naive to expect that a global elite will reveal the full extent of their power. It is naive to think that we know the names of the real actors behind the public faces we see in the news. To think otherwise is to fail to understand the lessons of history, the strategies of power, and human nature itself. However, speaking as a corporate attorney, I can confirm what most people recognize instinctively - large corporations know how to get things done through top-down organizational structures. The things they are going to "get done" are going to be in their own best interest. When I look at current events, *that* is what I see.

Building on Success

When global corporations work together to solve the world's problems and shape the future, and then hold huge gatherings so that world leaders can listen to what they have to say, they are telling everyone else that they have the power to implement their agenda. This type of open behavior does not take place in the early stages of development when power is first being amassed. It represents a much more advanced stage, when disclosure is no longer a threat. People with this type of power do not make speculative statements. Future events may be written as an analysis of "possible scenarios," as their forecasts often are, but as Schwab's statement about what "will prove to be" reveals, these individuals and organizations are not passive observers waiting to see how things will turn out. They already know. Based on their past insights, we are led to wonder what else they will prove to have foreseen. The WEF made a slide show about it:

The Covid-19 pandemic has shaken our economies and societies to the core, and shown us how vulnerable we are to biological threats. In the digital world, similar risks are being overlooked right now. A cyber attack with Covid-like characteristics would spread faster and further than any biological virus. Its reproductive rate would be around 10 times greater than what we've experienced with the coronavirus.... Fortunately - at least until now - cyber-attacks have not impacted our health the way pandemics have.... Covid-19 was known as an anticipated risk. So is the digital equivalent. Let's be better prepared for that one.²⁶

Are we supposed to believe this is a public service message?

Klaus Schwab made a presentation for the opening of Cyber Polygon 21, which is a forum for world powers to get together to plan their response to future security threats. In his speech, he made it clear that the WEF thinks it's necessary for its members to control and secure the entire global digital network. Digital networks, he says, need "antibodies," just like the ones produced by vaccines:

Digital connections are embedded in.... our critical infrastructure.... A lack of cybersecurity has become a clear and immediate danger to our society worldwide. We have seen in the past few months, for example, ransomware attacks targeting hospitals, critical infrastructure, school systems, the power grid, and many other essential services. Citizens are *feeling* the repercussions of cyber-attacks directly. Citizens are impacted by energy shortages, delayed medical treatment, and other effects this new breed of audacious cyber-attacks causes.... Here, too, we need to move from simple protection to immunization. We need to build IT infrastructures that have digital antibodies built in inherently to protect themselves.... I would like to state again, how essential it is to see the high number of leaders that join the Cyber Polygon this year. During the course of today, we will test how to work together across organizations, across borders, and across the private and public sector.²⁷

Working together, as in the lockstep response to SARS-CoV-2 and a needle in every arm? Digital connections are a critical global asset. Who wouldn't want to have total control over them?

I am obviously suggesting that the WEF sees a direct parallel between the opportunity to consolidate control as a result of Covid-19 and a future opportunity to consolidate that control even further by targeting the world's digital networks. Every time I watch Klaus Schwab speak, he looks, not like a kindly old man who is trying to deliver a prescient warning while gushing about global equality, but like a bespoke courier for the global elite as they deliver their threats. Anyone who is watching foreign affairs carefully will be aware of the fact that the door has been left open, both with respect to the origins of SARS-CoV-2 and a future cyber attack, for the United States to blame China, with all the consequences that entails.

What We Choose to Know

I have been reserved in my discussion of the events that are now taking place. What will I have accomplished if I present additional facts that, while true, are too disruptive for anyone whose view of the world has not caught up with what is taking place? That is why in many instances below, instead of providing extensive references, I tell others to do their own research. It is to say - you need to figure it out, to decide what you believe. If someone had tried to convince me, years ago, of what my opinions would be today, and had provided a few supporting articles, I would have written the information off and would never have taken the journey that I have been on. I can't take a journey for you. I am not trying to convince others about what is going on in the world. I am defending my conscience and the conscience of others, and pointing to a committed and saving faith in Jesus Christ. Saving faith is available to everyone, even without a comprehensive grasp of current events. It provides a safe haven for what lies ahead. Without it, no solution remains, and that in itself forces the question of why one should not simply retreat into a state of denial and hope for the best.

I am not lamenting the transfer of power to global corporations, even if I am loathe to see it happen. I am saying that reconfiguration of global power is so far along that it is no longer a secret. That, in turn, makes it clear that when the agents of global power speak and act in lockstep in connection with the Covid-19 vaccine message and its mandates, it is not evidence of an obvious truth, it is proof of consolidated power and pervasive control.

A System of Mass Delusion

Mattias Desmet, Professor of Clinical Psychology at the University of Ghent in Belgium, describes four conditions necessary to prepare a society for states of what he calls "mass formation," which is another term for mass hypnosis. When it has been induced, it makes the subject society highly susceptible to totalitarian control. The four conditions are social isolation, the inability to make sense of one's life, free-floating anxiety, and free-floating discontent. He describes how, once states of mass formation have gripped a society, individuals no longer care about truth, but only about avoiding this anxiety. They will, as a result, accept narratives that are blatantly false because these narratives offer relief. He compares our current situation to other totalitarian regimes:

Without mass media you cannot create mass formation or crowd formation at the scale *as we experience it now*, and at a scale as it has been experienced shortly before the Second World War, and in Nazi Germany, and in the first part of the Twentieth Century in the Soviet Union.... If you have these four things.... then society is highly at risk for the emergence of mass formation phenomena, *and these four conditions existed shortly before the Corona crisis*.... Mass formation is exactly equal to hypnosis.... It doesn't matter anymore if the narrative is correct.... Mass formation focuses the attention so much on one point, that you can take everything away from people, their psychological and physical well-being, their material well-being. You can take it away and they will not notice it.... It's exactly the same as hypnosis [emphasis added].²⁸

Clearly, Desmet is of the opinion that current events are on a par with major global disruptions of the past. Professor Desmet is not the only person who recognizes the significance of mass anxiety in the face of a pandemic and the way in which it drives a demand for leadership and authority:

Psychologically, the most important consequence of the pandemic is to generate a phenomenal amount of uncertainty that often becomes a source of angst.... As human beings, we crave certainty, hence the need for "cognitive closure," anything that can help erase the uncertainty and ambiguity that paralyze our ability to function "normally." In the context of a pandemic, the risks are complex, difficult to grasp and largely unknown.... Psychologists tell us that cognitive closure often calls for black-and-white thinking and simplistic solutions.... In such a context, we look for leadership, authority and clarity, meaning that the question as to whom we can trust (within our immediate community and among our leaders) becomes critical.²⁹

Consider the insightful nature of these observations. Then consider that they were made by Klaus Schwab. His words suggest that global corporations also have a keen interest in human anxiety and stand ready to provide the authority that the situation demands.

Anna De Buisseret is a lawyer and military veteran working with other lawyers around the world to put an end to the vaccine mandates based on principles of international law. According to her, experts have identified the techniques being used as military-grade psychological warfare:

There are those who know what's going on, but they want to keep their jobs, their whatever. So they're staying silent. But they know what's going on. And then there are those who have been so brainwashed. This is military-grade psychological warfare that's being conducted on the population. That's the evidence of our expert psychiatrists and psychologists who have analyzed the media messaging, the propaganda - and it's military-grade. And it's also the evidence of our veterans here, who have been part of that, deployed on the enemy when they've seen battle. Some people are victims of that military grade

psychological warfare and they can't see the wood for the trees. They've bought the entire narrative.³⁰

A System of Global Injections

The list of WEF partners includes the Bill & Melinda Gates Foundation, Pfizer, Moderna, Johnson & Johnson, and AstraZeneca. The Chief Executive Officer of Gavi The Vaccine Alliance, launched with seed money provided by The Bill & Melinda Gates Foundation, was in attendance at Davos 2021.³¹ Dr. Tedros Adhanom Ghebreyesus, Director-General, World Health Organization and Dr. Anthony Fauci, Director, US National Institute of Allergy and Infectious Diseases, National Institutes of Health were also Davos attendees. Schwab has endorsed the global distribution of Covid-19 vaccines.³² Bill Gates has echoed Schwab's sentiment. His goal is to vaccinate nearly everyone on earth:

One of the questions I get asked the most these days is when the world will be able to go back to the way things were in December before the coronavirus pandemic. My answer is always the same: when we have an almost perfect drug to treat COVID-19, or when almost every person on the planet has been vaccinated against coronavirus. The former is unlikely to happen anytime soon.... Which leaves us with a vaccine.³³

Ten days before Donald Trump was sworn in as president of the United States, Anthony Fauci delivered a message at Georgetown University. The point of his message was that the incoming administration, like others before him, would be facing unanticipated infectious events:

There is no question that there will be a challenge to the coming administration in the arena of infectious disease - both chronic infectious diseases in the sense of already ongoing disease, and we have certainly a large burden of that, but also *there will be a surprise outbreak.... The thing that we are extraordinarily confident about is that we are going to see this within the next few years.* (emphasis added).³⁴

Many people won't know exactly what to do with a statement like this, which seems to be saying that the Trump administration would experience a surprise outbreak. Was Fauci simply drawing on experience to make a reasonable assumption? Did he mean to say we are likely to face surprises? That we should be prepared for surprises? The most relevant observation I can make is that people in power know how to express themselves with precision, and that *syntax matters*.

In a more recent interview, Bill Gates seems to be telling everyone what is going to take place with a level of self-assurance that communicates certainty of vision, if not the ability to dictate outcomes:

For the world at large, normalcy *only* returns when we've largely vaccinated the entire global population.... This won't be the last pandemic that we face.... So we

will have to prepare for the next one. That, you know, I'd say, *will* get attention *this* time.³⁵

To my eye, Bill Gates is always giving himself away. He often rocks as he speaks. He smiles at odd times. It is not possible to evaluate his words fully, based on a quote. It is important to watch this podcast to see Bill Gates, and his wife, as they turn to the camera, with full-out smiles on their faces, as Mr. Gates completes this last sentence.

The Great Reset, with its vision of universal vaccination, is a powerful, controlling narrative that is circulating in the same space as the individuals who set vaccination policy, shape the global economy, and govern the industrialized nations of the world. Heads of state have parroted the words of Klaus Schwab in calling for the Great Reset, using the phrase, "Build Back Better."³⁶ When they impose vaccination requirements in their various countries, they are implementing the vaccination objectives of the WEF and its partners.

Global Injections That Masquerade as Vaccines

It can be of great advantage to be able to call a substance that a person wants to inject into someone else a "vaccine" because the word "vaccine" has strong, useful connotations for its proponents. In the mind of the public, it means something that can put an end to disease. The public has also become acclimated to the idea of a vaccine as something that can be mandated, because they have been acclimated to vaccine requirements for their children. Even the courts look to earlier decisions approving vaccine mandates and are inclined to follow suit when they see the word "vaccine."

That is why so much emphasis is placed, by those who impose mandates, on the argument that if you have approved of vaccines in the past, you have no right to argue against Covid-19 vaccine mandates. It is not a logical argument, it is an argument designed to use the word "vaccine" as a weapon. Anyone who objects to the Covid-19 vaccines is accused of being a danger to society because their attitude would have prevented us from eradicating polio and smallpox.

The science does not support this approach. For Cody Meissner, a member of the Vaccines and Related Biological Products Advisory Committee for the FDA, the Covid-19 vaccines are not like the measles-mumps-rubella vaccines, safety is a significant consideration:

I think that this is quite different than the MMR vaccine, for example. People compare it and say it's a requirement to go to school, to get the measles-mumps-rubella vaccine, and that I don't think is a fair comparison, because we know that vaccine is safe. We have tested that vaccine for decades, and we know, we have a very good sense of what the adverse events are. We do not have that with this particular messenger RNA vaccine.³⁷

It is not just a matter of vaccine safety. Covid-19 is an RNA virus, while polio and chickenpox are DNA viruses. The two do not behave in the same way, and vaccine policies that apply to one do not apply to the other. As explained by Aditi Bhargava, Ph.D., a professor in the Department of Obstetrics and Gynecology at the University of California, San Francisco, there is

no such thing as herd immunity for the flu, which is the class of virus to which Covid-19 belongs:

Covid-19 vaccines are often compared to polio vaccines. This is apples to orange comparison because RNA and DNA viruses are fundamentally different. DNA viruses mutate at a very slow rate. DNA viruses induce lifelong immunity. After a natural infection with DNA viruses such as the polio or chicken pox, no one needs to be vaccinated or develops the disease in their lifetime. In contrast, RNA viruses mutate frequently and do not induce lifelong immunity, as we have seen with SARS-CoV-2 or flu viruses. One can have influenza multiple times in their lives, vaccines or no vaccines. Flu has not been eradicated, nor is there any talk to eradicate it. There is *no* herd immunity for flu. It is simply not an achievable goal.³⁸

Peter Doshi, Ph.D., a senior editor at the BMJ and an associate professor of pharmaceutical health services research at the University of Maryland School of Pharmacy, has stated that "I am one of the academics that argues that these mRNA products which everybody calls 'vaccines' are qualitatively different than standard vaccines." He notes that the mRNA injections did not meet the traditional definition of a "vaccine" and then points out that the Merriam-Webster dictionary changed its definition to include them. He asks how quick people would be to accept mandates for a "drug" that doesn't prevent infection or stop transmission.³⁹ That is exactly the point. How much support would the government get for "forced injections of genetic material and other unspecified ingredients," which is a technically correct description of what is taking place.

On September 1, 2021, the CDC itself changed its definitions so that the Covid-19 vaccines do not have to produce any results at all. Under the old definition, a vaccine was something that produced "immunity" to a disease, thereby "protecting" that person from the disease. According to the new definition, a "vaccine" is a preparation that merely stimulates the body's immune response without any reference to results. A "vaccination" is the act of introducing a vaccine to produce protection.⁴⁰ Most commentators have focused on the deletion of the promise of immunity, leaving only the idea of protection. The more significant change, however, is that, under the new definition, the vaccine itself does not need to provide either immunity or protection. All it has to do is stimulate some immune response while protection is relegated to a matter of intent tied to the act of injection.

What has been done is nothing short of identity theft in the realm of politicized science. If we return to definitions before they became politicized, and if we examine the scientific evidence, as others have, we arrive at the conclusion that what is happening has nothing to do with traditional vaccines, but with mandated injections.

Injections as a Symbol of the System

The relevance of what the Apostle Paul wrote was not limited to his own time. The principle behind his instruction lives down, through the ages, and serves as a warning to us today. It speaks to our Covid-era injections. Circumcision was not, and the injections are not, being imposed by a variety of organizations that are acting independently of one another on the basis of

judgment exercised apart from the official narrative and mandates. Neither circumcision nor the injections have an existence apart from the system that has given rise to them. If a man was circumcised two thousand years ago, nobody asked why the decision had been made. The association with Jewish law was understood by all. In the same way, Covid-19 injections did not exist before Covid-19 and its associated mandates. Nobody is asking, "and why did *you* get the jab?" If a person is injected with the hope of obtaining protection against Covid-19 today, the association with relief from an overriding fear of getting that disease, and a solution in the form of government mandates, is understood by all.

It is true that circumcision and the injections are not alike in every way. In the ways that matter, however, they are fundamentally the same. Each one is a physically aggressive breach of the integrity of the skin. Each arises from a unified, internally coherent system that is concerned about far more than an isolated physical intervention. Each physical intervention is a product of the deeply held beliefs and motivations that drive a much larger system to which it belongs. Each system is enforced by those who have been empowered to act on its behalf. The message of each system is exclusive, and claims to be one of absolute truth within the realm of its authority. Each system includes both the message that is delivered and the mandates that result.

When Paul wrote that circumcision is nothing and uncircumcision is nothing he also made it clear to the Galatians that they could not sever the link between circumcision and the system to which it belonged simply because circumcision had no spiritual meaning in and of itself. He did not tell the Galatians that they were free to be circumcised as long as they knew, in their hearts, that the act was of no consequence.

The injections are more than a medical intervention. They are a tangible embodiment of the plans and objectives of the system to which they belong. They are an interface between those plans and objectives and our bodies. As a result, they serve as powerful symbolic function. Just as it was impossible for the Galatians to break the causal link between circumcision and the system that gave rise to it two thousand years ago, it is impossible for members of society to sever the causal link between the injections and the system that gives rise to them today. As in the case of circumcision, the system behind the injections and the injections themselves are inextricably bound together. Getting injected *is* participation in the system. When I get injected, it is a behavioral endorsement of both the message and the mandates.

Circumcision stood for a system that was incompatible with faith in Jesus Christ. What, then, do the injections stand for?

The Nature of the Beast

Do not participate in the unfruitful deeds of darkness, but instead even expose them; for it is disgraceful even to speak of the things which are done by them in secret. But all things become visible when they are exposed by the light, for everything that becomes visible is light. (Ephesians 5:11-13)

The Manipulation of Fear

At no time, from the initial appearance of SARS-CoV-2 itself until today, has the public been provided with information about SARS-CoV-2 or the vaccines that is presented in a way that is designed to encourage a calm response and rational analysis. Instead, the public has been fed an emotionally destabilizing narrative which has been delivered at a time when people are psychologically vulnerable because they are living under conditions of social isolation.

The entire Covid narrative features emotionally-charged language that is presented with mind-numbing repetition. Initially, the media made a demoralizing mockery of the public with its emphasis on inadequate supplies of toilet paper. The public was then fed frightening images of food stores with shelves that had been stripped bare and vehicles parked at hospitals ready to haul dead bodies away. The images now feature photographs of the vaccine syringe, with its needle pointing to the heavens, or delivering a life-saving injection into one's arm, framed as nothing less than an object of worship. The overriding intent of this programming is to induce fear, anxiety, and guilt at a subliminal level. The vaccines are then offered, through an unrelenting barrage of inducements and rebukes, as the solution to the resulting deep-seated distress.

The nature of the narrative has not been lost on those who have been immersed in it. Dr. Peter McCullough, M.D., whose protocols for early Covid-19 treatment are being used around the world, has described the manner in which the fear of death drives the vaccine narrative:

And it became memorialized actually on October 8 of last year when the National Institutes of Health said the treatment standards are that nobody gets treatment. *Nobody*. Until they get sick enough and they can't breathe and then they come in the hospital and even then they don't get a milligram of treatment and only when they get on oxygen can they get their first milligram of Remdesivir.... So Americans waited for the virus to hunt us. And if some of us got sick, and we had no treatment, we could get sick enough where we could end up in the hospital. And worse yet, we would die. So we became conditioned, after about May or so, wear a mask, wait in isolation and be saved by the vaccine. And wait for the vaccine, and wait for the vaccine, and all we could hear about was the vaccine. The vaccine is coming, it's coming, it's coming.... Whatever is going on, it is the entire world that is involved in this. Every human being in the world. It appears to have a program.... It is to promote as much fear, isolation, suffering, hospitalization, and death in order to get a needle in every arm. At all costs. That is what is going on.⁴¹

Mark Crispin Miller, Professor of Media, Culture and Communication at New York University, has also described this terror induced by fear:

It seems to me that the year 2020 and then the first half of 2021 have comprised a global propaganda spectacle of unprecedented scale and sophistication. I for one believe we were subjected to a series of carefully planned psychologic operations over the course of 2020 and just beyond. I think it started with the rollout of the virus. This particular instance of fear-mongering is the most persuasive, the most compelling, the most devastating kind of fear-mongering that's ever been used in the history of propaganda, and that's really saying something.... The evocation of the virus is all around us.... It's enough to turn the wits of millions of highly educated people. It's a very easy matter to get people to do what you want, just convince them that you're under attack and anyone who argues with that claim is putting them at risk. This is a completely irrational fear. It is a kind of primordial fear.... People have been so terrorized by the plague of Covid-19 that they are desperate for those injections.... It's as if people have been under hypnosis by the media, and it's based on panic. It's based on fear. If you're sufficiently terrorized by the images and it is the images and it is the words, and the numbers on the screen. It's constant, it's unremitting, it's one-sided - those are all characteristics of a successful propaganda drive.⁴²

Covid-19 patients are routinely being denied any form of pre-ventilator care in order to force them into what they are made to believe is a binary decision between death and the vaccines. While hospital-based physicians are being prohibited from treating their patients with potentially life-saving drugs, some physicians are working outside the system. They report that they are having to fight to get early treatment protocols like ivermectin to ordinary patients who are getting sick and dying. They are also reporting that, while these ordinary individuals struggle, government officials have what looks like unfettered access to this life-saving drug.⁴³

Many physicians understand what is taking place. In an effort spearheaded by Dr. Robert Malone, architect of the mRNA vaccine platform, over 10,000 physicians and medical scientists have signed the "Rome Declaration," which states, in part:

Whereas, thousands of physicians are being prevented from providing treatment to their patients, as a result of barriers put up by pharmacies, hospitals, and public health agencies, rendering the vast majority of healthcare providers helpless to protect their patients in the face of disease. Physicians are now advising their patients to simply go home (allowing the virus to replicate) and return when their disease worsens, resulting in hundreds of thousands of unnecessary patient deaths, due to failure-to-treat....These policies may actually constitute crimes against humanity.⁴⁴

No wonder the population lives in fear. So what of the global elite and their spokespersons? They are certainly aware of the powerful psychological forces at work, and seem to have a keen interest in a comparing the psychologic effects of different types of disasters on the human population:

By contrast [compared to natural disasters], pandemics are longer-lasting, prolonged events that often elicit ongoing feelings of distrust (vis-a-vis others) rooted in a *primal fear of dying* [emphasis added].⁴⁵

They also use what they know. Here are the terrifying words that were delivered by the President of the United States, in a solemn, whispered voice:

Listen to the voices of unvaccinated Americans who are lying in hospital beds, taking their final breath, saying, "if only I had gotten vaccinated. If only." It's a tragedy. Please don't let it become yours.⁴⁶

Really? Those are the last words coming out of the mouths of patients on ventilators? All these women and men who have been put on ventilators after having been denied any treatment at all before being admitted to a hospital, who were then prevented from seeing their loved ones ever again - all they can think about is the vaccine?

The terror is a lie. It evokes a fear from which believers have been freed:

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. (Hebrews 2:14-15)

The vaccine is not our savior. The entire world has been given a better plea, superior in every way to one for a vaccine. We hear it in the words of another man, who was also taking his last breath, but used it to obtain eternal life:

One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." And he was saying, "Jesus, remember me when You come into Your kingdom!" And He said to him, "Truly I say to you, today you shall be with Me in Paradise." (Luke 23:39-43)

It is morally wrong for those in positions of power and authority to drive their agenda by manipulating human emotions and preying on the fear of death. Human beings, by their nature, experience feelings of fear, loneliness, anxiety, guilt, and despair. From a biblical perspective, these feelings have a purpose. They make us aware of our moral deficiencies and our separation from God, which in turn prompts us to search for answers and even, perhaps, find saving faith (Acts 17:27). We are to fear the Lord, but we need not fear men (Matthew 10:28). We are told that we are guilty as sinners, but in Christ our sins are forgiven and our guilt is removed (Romans 8:1; 1 John 3:21). We are instructed not to be anxious, but to cast our cares on the Lord, who gives us a peace that surpasses human understanding (Philippians 4:6-7). It is faith in Jesus Christ, not faith in a vaccine, that puts our fears and anxieties to rest. It is Jesus Christ who frees us from the fear of death.

Channels of public communication are controlled by corporations that exist to make a profit and build market share. When they, along with governments, use their understanding of human psychology, and their skill as communicators, to prey on the fears and anxieties of others, they are appropriating, for their own purposes, the emotional warning mechanisms that God has placed within us to lead us to search for Him. They are preying on the fear of death. God has established governmental authorities, not private corporations, to act as ministers of justice (Romans 13:4; 1 Peter 2:12-13), but even their authority does not extend to preying on the emotional vulnerabilities of those whom they govern. It is a grievous offense for man to act as a god by offering false solutions to fill a human void. Yet that is a core attribute of the system to which these vaccines are inextricably bound.

The Coercion of the Will

Those behind the vaccine mandates are also driving home the message that if a person does not get vaccinated their lives will be destroyed. The message, which is repeated incessantly, includes the threat, the reality, and the aggressive advocacy of prohibiting the unvaccinated from participating in social activities, making it impossible for them to travel, causing them to lose their employment, denying them unemployment benefits after they lose their jobs, excluding them from institutions of higher education, restricting their access to healthcare services, preventing them from visiting loved ones in the hospital, vaccinating their children in violation of their God-given parental rights, and even denying them access to food. This is coercion of conscience. Here's what Noam Chomsky advocates in a calm, measured voice:

Such people have to be ... they should have the decency to remove themselves from the community. If they refuse to do that, then measures have to be taken to safeguard the community from them. Then comes the practical question ... how can we get food to them? Well that's actually their problem.⁴⁷

He concedes that if they become destitute you have to do something to provide for their survival, "just as you do with people in jail."

These programs are not designed to protect the public, in as narrow a manner as possible, from the health risk posed by SARS-CoV-2. They are being implemented to penalize those who will not get vaccinated for standing up to the system. This is what the mandates sound like, when delivered by the President of the United States:

First, we must increase vaccinations among the unvaccinated with new vaccination requirements.... *This is not about freedom or personal choice* [emphasis added].... So, tonight, I'm announcing that the Department of Labor is developing an emergency rule to require all employers with 100 or more employees, that together employ over 80 million workers, to ensure that their workforces are fully vaccinated or show a negative test at least once a week.... Some of the biggest companies are already requiring this.... Today, in total, the vaccine requirements in my plan will affect about 100 million Americans - two thirds of all workers.... Let me be blunt: My plan also takes on elected officials in states that are undermining you in these life-saving actions. If these governors

won't help beat the pandemic, *I'll use my power as president to get them out of the way* [emphasis added].⁴⁸

As a result of widespread denial of religious exemptions, we are witnessing, in the United States, the very real possibility of Christians in America, like the believers described in Hebrews 10:34, forfeiting their property because they have lost their jobs.

The vaccines, however, are about much more than these mandates. Spokespersons for the vaccination program have set in motion a narrative that causes those who object to the vaccines to be threatened, vilified, blamed, mocked, ostracized, shamed and silenced - and reported by their friends, co-workers, colleagues, and members of the public at large. The physical lockdown of communities and even entire nations until targeted levels of compliance are reached causes the vaccinated to turn against the unvaccinated because of their confinement. Catchy soundbites are used to capture the antagonism and appeal to a mob mentality, as the unvaccinated are blamed for death and disease.

What started as a virus that originated with a bat, and evolved into a bioweapon that just might have escaped from a lab, has become a "pandemic of the unvaccinated." Individuals who are isolated from human contact because of lockdowns are fed a narrative that just doesn't quit, inducing hatred against those who reject the vaccine. It is argued that the unvaccinated should be visibly marked as noncompliant. This is also blatant coercion of conscience and lays the foundation for civil unrest. Certainly, it calls to mind the practices of earlier totalitarian regimes.

Having ceded their authority to non-governmental actors, national governments now function as nothing more than their mouthpieces and their agents. Demonization of the unvaccinated has become a part of the official narrative of the government of the United States:

This is a *pandemic of the unvaccinated*.... One quarter has not gotten any [shot]. That's nearly 80 million Americans not vaccinated. In a country as large as ours that's a 25 percent minority. That 25 percent *can cause a lot of damage, and they are*. The *unvaccinated overcrowd our hospitals*. They're *overrunning emergency rooms and intensive care units, leaving no room for someone with a heart attack, or pancreatitis [sic], or cancer*.... A distinct minority of Americans, supported by a distinct minority of American officials, are *keeping us from turning the corner*.... We cannot allow these actions to *stand in the way of protecting the large majority* of Americans who have done their part and want to get back to life as normal. As your president, I'm announcing tonight a new plan to require more Americans to be vaccinated, to *combat those blocking public health*.... The bottom line, we're going to *protect vaccinated workers from unvaccinated co-workers*.... My message to unvaccinated Americans is this.... We've been patient, but *our patience is wearing thin, and your refusal has cost all of us*.... For the vast majority of you who've gotten vaccinated, I understand your *anger at those who haven't gotten vaccinated*.... Because of our vaccination program and the American Rescue Plan which we passed early in my administration, we've had record job creation for a new administration.... We cannot let *unvaccinated undo this progress* [emphasis added].⁴⁹

As a result of decisions that have been made and messages that have been crafted by corporations, foundations, and other private entities and individuals with no God-given authority

whatsoever to impose their will on the public, ordinary men and women are being vaccinated, not because they believe the shots provide a medical benefit, but because they are being coerced and do not yet have the moral strength to stand by their convictions.⁵⁰ Their consciences are still weak, and they lack the necessary strength of will to resist what is being done. Thus, many of those who do not succumb to the campaign of visceral fear succumb to social and economic pressure. This is by no means a criticism. These individuals often have dependents and no financial alternatives, and it is critical that they be given our sympathy and support. Few Christians, without the guiding hand of the Lord in our lives, would manage to do much better.

Individuals are starting to come forward. One nurse who was employed by the federal government has provided her testimony. When asked why she was making a statement, she said it was because of a co-worker who died after getting vaccinated:

She didn't want to take it. She didn't want to take it because of her religious beliefs. And she was coerced into taking it.⁵¹

The following statement is made in the Declaration of a Navy Chaplain that accompanies a complaint filed on behalf of members of the U.S. military:

One Sailor in particular who ended up getting the shot wrestled day and night with the COVID shot order for two months, and was extremely conflicted between his other obligations, and his faith. He expressed that he was the sole breadwinner; has young children; desired to keep faith with the Navy and follow all lawful orders; and yet he felt that he was being unfaithful to God and coerced by the Navy. Ultimately, he felt he had to get the shot, notwithstanding his belief he was committing sin. He felt great fear of God's judgment for disobeying what he believed God wanted. He felt great fear for how his wife (who was adamantly opposed to him receiving the COVID shot) would react to the news, and the future of their marriage. He felt great shame for his weakness. I personally observed and experienced tremendous amounts of coercion, bullying, censorship, and intimidation being brought forth by the command to bear against the personnel who expressed objections of any kind to the COVID shot mandates, including religious objections.⁵²

Coercion of conscience is not limited to those who are being given the vaccines. It is also an issue for those who are being used to enforce the mandates of the system. Countless individuals, from nurses and physicians to pharmacists, journalists, judges, lawmakers, government bureaucrats and hospital administrators, all of whom fear the loss of their jobs, deliver the messages and implement the mandates that are imposed by those above them, that result in the injection of their fellow-human beings. The American Medical Association is now scripting vaccine-related communications for doctors.⁵³ One healthcare worker, speaking at a townhall meeting to a round of applause by co-workers, explained what is taking place in hospitals, even though it is not being reported by the media:

Forcibly removing a patient's clothing and administering an injection after a patient has refused it are all examples of battery.... So now what they're doing is putting us in a position of saying, either you become a victim of a crime

voluntarily, and the nurse giving the injection, when they know you don't want it, is committing a crime.... Nobody should have to become the victim of a crime that could result in somebody going to jail and losing their medical license in order to keep our job.⁵⁴

Additional testimony from healthcare workers is available online.⁵⁵

It is tempting to say that the actions of individuals, particularly physicians, who violate their conscience in this manner, is inexcusable - and from a human standpoint, it just might be. In the eyes of God, however, the offer of forgiveness remains for those who repent, and the slightest whispering of conscience, among those who have succumbed, is to be encouraged:

A battered reed He will not break off, and a smoldering wick He will not put out, until He leads justice to victory. (Matthew 12:20)

How can their conscience be encouraged if they do not see others, particularly believers, saying, "This is what it looks like to defend one's conscience and refuse the vaccines"?

It is a grievous sin to destroy the conscience of another through peer pressure and emotional and economic coercion. As 1 Corinthians 8:12 warns, "And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ." Yet this is what these men and women, who are driving the vaccination system, are more than willing to do. Moral coercion, and its unavoidable wounding of the conscience of the weak, is another attribute of the system to which these vaccines are so inextricably bound.

Compare the behavior of those who merely wield temporary power in this world to the attitude of the One who created the world, who laid down His life for us by enduring the cross. Jesus Christ does not crush those who are struggling, He binds them up and He heals them. In Matthew 11:29 He says, "Take my yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls." To whom would you rather turn, when you need help in your life, when you have a choice between giving in and doing what is right? I have made my choice.

It can be argued that not all of those who succumb to coercion are violating their conscience, and this would be true. It would be impossible to take a survey of the exact nature of how the coercion is perceived by every person who gives in. A large number object to being coerced to take the vaccines against their better medical judgement. Others object to the coercion as a violation of their sense of autonomy. Coercion, like a steamroller, crushes everything in its path, from the most blustering ego to the most fragile conscience. Although not all objections are protected by law, these offenses are, nevertheless, of concern to God.

Systems of Servitude

Those who enforce vaccine mandates are not content to rely on economic and social pressure alone. They are not content to rely on fear as an emotional driver. They also appeal to our innate sense of right and wrong, to our conscience, claiming we all have a moral obligation to be vaccinated for the protection of others. When they do this, they are not simply making an intellectual argument. They are tapping into another of the most potent drivers of human behavior:

Thus confronted [with lack of certainty in the face of a pandemic], we are more likely to retrench rather than look to the needs of others.... This in turn becomes a profound source of shame, a key sentiment that drives people's attitudes and reactions during pandemics. Shame is a moral emotion that equates with feeling bad: an uncomfortable sentiment that mixes regret, self-hate and a vague sense of "dishonour" of not doing the "right" thing.⁵⁶

This observation was also made by Klaus Schwab. It seems that, with the elite, no useful emotion is left behind. They are as interested in guilt as they are in fear. Rev. Robert Altier, a Catholic priest, recognized the emotionally predatory behavior of the media narratives and spoke to his congregation to assuage the guilt of Christians who have been made to feel responsible for transmitting the virus to others:

Did you buy the lie that you might get something, but you don't know it, but somebody might get it from *you*, who might get it from *you*, who might get it from *you*, and grandma's gonna' *die*? *You* are a murderer! What a crock of rot.⁵⁷

When it serves their purposes, the message of the elite has more than subtle religious overtones. New York Governor Kathy Hochul invoked God directly as she promoted the vaccines:

I prayed a lot to God during this time and you know what, God did answer our prayers. He made the smartest men and women, the scientists, the doctors, the researchers - He made them come up with a vaccine. That is from God to us and we must say, thank you, God. Thank you.... All of you, yes, I know you're vaccinated, you're the smart ones, but you know there's people out there who aren't listening to God and what God wants. You know who they are.⁵⁸

The next day, Hochul declared that, with respect to workers who refuse to be vaccinated, "there are not legitimate religious exemptions because the leaders of all the organized religions have said there's no legitimate reason."⁵⁹ The state of New York mandated vaccines for all of its healthcare workers without offering a Covid-19 testing alternative, made no provision for religious exemptions, and then denied unemployment benefits to anyone who lost their job as a result.⁶⁰ Anyone who is watching legal developments in connection with the vaccine mandates knows that New York is where some of the most aggressive approaches to the mandates are

being tested. It would appear that the entire state of New York is now being subjected to the demands of Hochul's god.

Psychologically, vaccination morality preys on feelings of guilt. In practice, it imposes a collection of burdensome and unnatural behaviors, from restricted mobility to the wearing of masks to social distancing to virus testing to contact tracing and, finally, to the vaccine as the ultimate form of compliance. Replace the word "vaccine" with "circumcision," replace the masks, and distancing, and testing, and tracing, with the Old Testament rituals of washings, and procedures for the preparing of food, and sacrificial rites, and festival formalities (Hebrews 9:10; Colossians 2:16), and you discover that you are describing exactly what Paul was writing about when he told the Galatians that compliance would mean forfeiting their freedom in Christ. The vaccination mandates replace that freedom, paid for with the blood of the Son of God, with the freedom to go back to bars, restaurants, and football games - and now work. The Old Testament Law lead to death. Are the vaccines any different?

The morality of those in power does not rest on the Word of God. It is derived from what is designated as scientific truth, as determined by those who speak on behalf of the system. It is a morality that is imposed on others from the outside. It is rigid, unforgiving, and ruthless. That is their character of their god. If someone is inclined to think it is not a system of servitude, ask any healthcare worker in New York who has an objection to the vaccines.

I am not saying that masks, physical separation, or testing are morally wrong. I am not saying that mechanical rules don't have a necessary role in society. I am saying that this is what a system of scientific morality is like - it is *just like* the powers that Jesus Christ defeated when He died on the cross in order to set us free.

Not All Symbols Are Created Equal

The apostle Paul was not writing to the Galatians because of a heightened sensitivity to symbolic acts. In fact, the opposite is true. Paul taught that, in Christ, the believer is freed from being bound by arbitrary symbolism. That is what he meant when he said that neither circumcision nor uncircumcision is anything. It is what Jesus Christ meant when he said, "there is nothing outside the man which can defile him if it goes into him" (Mark 7:15). (The context of this verse makes it clear that Christ was teaching that moral taint cannot be transmitted by physical means. For obvious reasons, it does not negate the teaching of the Bible that the symbolic nature of an act can still present a problem.)

In his writing, Paul uses the example of meat offered to idols, as he elaborates on how a Christian is to behave. In modern terms, if the government states that it will be offering hamburger as a sacrifice to Zeus, I am not prevented from buying hamburger at the food store. Although I might refrain out of consideration for the conscience of others, so that what I do does not cause someone else to violate their own conscience, for my purposes I can purchase and eat the meat. That is because I know Zeus is a fictional character, and because all food has been created by God, to be eaten with thanksgiving. The meat was not developed by the government exclusively for the purpose of worshipping Zeus. Just because someone appropriates an object that has common utility and decides to put a symbolic label on it does not mean I am bound by their characterization (1 Corinthians 8; 10:25-29).

The fact that Paul wrote to the Corinthians to expressly remind them that believers are not governed by the perceptions and labels of others makes it all the more striking that he exhibited such concern about the willingness of the Galatians to be circumcised. It is significant that the Covid-19 vaccines today, like circumcision for the Galatians - and unlike the food we eat, did not exist apart from the system that gave rise to them.

PART III - THE PERSPECTIVE OF FAITH

The Scope of the Believer's Commitment

Dual Loyalties and Conflicting Paths

Why is it, exactly, that faith in Christ cannot accommodate circumcision and the system of Old Testament Law and, by extension, the vaccines? Can't the two systems *just get along*?

In the case of circumcision, it took me a long time to answer that question. I read the words in Paul's letter to the Galatians over and over again, and kept asking myself why it was such a faith-defining issue. How can faith, one moment, require absolute adherence to the practice of circumcision and, the next, repudiate it altogether?

The answer, in the case of circumcision, is tied to the fact that the Torah, the written Law of the Old Testament was not an end in itself, but pointed to the promised Messiah (John 5:46). The purpose of the Law was to provide what is described as a form of spiritual guardianship for God's people until the Messiah appeared (Galatians 3:19; 3:23; 4:1-2). That guardianship did not give life because, even in the Old Testament, salvation was by faith (Genesis 15:6). The Law did, however, act as a moral constraint. With Christ, the Messiah had appeared, so the promise of the Law was fulfilled. The Holy Spirit was given to believers to govern their lives, so the guardianship of detailed and often symbolic external constraints no longer served any purpose. To revert back to them was to deny the power of salvation in Christ to bring about an inner transformation in the believer's life.

I think in terms of a sign that I might put in my window, waiting for the arrival of someone special. If that person arrives, and I keep the sign in my window I am saying, in effect, that the person who has arrived is not the special person I was waiting for. Instead, I'm still waiting. My behavior functions as an insulting denial of the identity of the person who has arrived.

The person who has arrived, the Messiah, has given us a way to be transformed, by the Holy Spirit, who brings about a change of character that is more meaningful than outward morality. The Bible does not condemn moral behavior. It does, however, condemn systems of morality that depend on the efforts of women and men, rather than on the power of Christ *as a means of obtaining righteousness before God*. For that, these external systems are useless. All they do is act as a cover for the sin that lies in our hearts:

But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, *holding to a form of godliness, although they have denied its power*; Avoid such men as these [emphasis added]. (2 Timothy 3:1-5)

The evil nature at the heart of our beings drives us to engage in behaviors that are offensive to God and even looked down upon by our fellow human beings. Then we try to cover them up. This whitewashing is condemned by God as a false solution to our quest for righteousness.

Those who were insisting on the circumcision of the Galatians seemed to recognize that the idea of "just getting along" had significant appeal. They were clever enough to avoid telling the Galatians to abandon their faith in exchange for a system of laws. They simply told the Galatians that they could add a symbol of the laws of their fathers to their faith. The Galatians would then have faith-plus, so to speak, the best of both worlds.

As a practical matter the strategy does not work. Consider a concert pianist who is preparing for a performance. It might be that the pianist uses practice exercises to warm up before playing an actual piece. In this context the exercises, like the Law, have a purpose. At some point, however, the practice needs to end, and the concert must begin. Imagine what would happen if, instead of performing the selected piece at the concert, the pianist performed the practice exercises. What had once served an important preparatory function would ruin the performance itself. Once the live performance has begun - once the Holy Spirit is alive in the life of the believer, the time for the training exercises, the law, the mechanical rules of compliance, has come to an end.

Paul understood this. He made it clear that, not only must the believer not revert back to the Old Testament Law or to worldly systems of morality, the believer cannot allow any other system to operate in their life alongside their allegiance to Christ. If I am a follower of Jesus Christ, my allegiance to Him must be exclusive. The reason is twofold. At a conceptual level, it is to avoid divided loyalties. At a practical level, it is to avoid being torn in two different directions at the same time.

The fact that the world stands in opposition to God has been made abundantly clear to me, at a personal level, throughout my life. For that reason, I have been careful to avoid entanglements with the world. This has come at a cost. Faith causes me, *has* caused me, to live in a way that I otherwise would not live and to take paths that I otherwise would not take. I have learned that any system that claims my allegiance will require specific decisions and actions on my part. It would be impossible to follow two different paths at the same time because sooner or later they will conflict, not just as a matter of allegiance, but as a matter of practice. I can no longer do the rigid, mechanical exercises once the performance has begun.

As a believer, the question I must ask is not whether the vaccines are something good that is being produced by the world system, it is whether the system of the world is placing itself in such proximity to me that it has taken the form of an allegiance that conflicts with my faith. With the Covid-19 vaccines, I am no longer able to be someone who is in the world but not a part of it, as commanded by Jesus Christ. With them, the world has come to me in closer proximity than my faith allows. The world system is demanding that everything it represents, from the power structures that drive it to the behaviors that stand in opposition to God - everything from which I have been so careful to separate myself, becomes a part of my physical being.

Modern Forms of Idolatry

Large numbers of people, including professing Christians, are anxious to get and stay vaccinated. One of the most common responses I hear from them, to the arguments I am making about the vaccines, is "Nobody is telling me that I am worshipping anything when I take the vaccine. It's a matter of public health, for heaven's sake, nothing more."

Is that true? Many researchers are getting exasperated, trying to speak to a public that is unwilling to listen. I understand their frustration. You speak patiently, you try to educate, you do it again, and again, and then, finally, like Piers Robinson, Co-Director of the Organisation for Propaganda Studies you just blurt out the truth:

You have to be profoundly naive to think this is just about a public health crisis.⁶¹

Our entire world has been disrupted. You have to be walking around with a blindfold on to think that nothing is happening other than caring governments looking out for the health of their citizens in the face of a pandemic of unreliable positive PCR tests.

The position that the vaccines are about nothing more than public health also contradicts the teaching of the Bible. The significance of a symbolic act is not determined by those who are imposing the act on others. If I tell you that the tattoo I am about to give you has no spiritual significance, that does not make it so. Even if you don't think the act has spiritual significance, that does not make it so. God tells us that it does. Because it has been forbidden by God, it can open the door to dark forces in our lives even if we are unaware of the connection. In other words, we can be tricked.

The men who were telling the Galatians they had to be circumcised weren't making it complicated. They just wanted the symbol (Galatians 6:13). A few formalities like celebrating certain days and festivals might be added to the mix (Galatians 4:10), but the ultimate prize was circumcision of the Galatian believers because it constituted *objective proof of compliance* that could then be used by the circumcisers for their own benefit. With one act, they could announce their success. Is that not what is being done with new vaccinations nearly every day? Employers and government agencies carefully track the number of those falling in line and use every uptick to increase peer pressure, as well as to impose ever-harsher penalties on a shrinking minority.

As we have seen, Paul warned the Galatians that it was an illusion to think the matter ended with circumcision itself, regardless of what they were being told by anyone else. At a spiritual level, to submit to the rite of circumcision was to put on the yoke of the entire system of Old Testament Law. The symbol could not be separated from the system even if those attempting to impose circumcision claimed otherwise in an attempt to encourage compliance.

Doesn't this make sense? Would we actually expect anyone trying to impose this type of requirement on so many people to openly announce that their plans entail more than meets the eye? If the Galatians were led to believe that circumcision had no deeper significance than that of the physical act, they were being tricked (Galatians 3:1). So are we.

It is true that circumcision was an expressly religious symbol, since it was a sign of God's covenant with His chosen people, Israel. The vaccines, on the other hand, belong to a system of healthcare delivery, not a religious system. Denial of faith, however, does not have to take the form of worship of a false god or an express disavowal of Jesus Christ. The men who were pressuring the Galatians to become circumcised were, ostensibly, part of the New Testament church. They were not denying that Jesus Christ was the Son of God (Acts 15:1-2). Not only that, but circumcision was hardly a pagan rite. It was a sign of the covenant between Israel and the Lord their God. What could possibly be more compelling than an argument like that? The circumcisers were merely saying that those who had put their faith in the Son of God needed to accept circumcision, this most honored of symbolic acts. Yet Paul told the Galatians it would shipwreck their faith.

If the believer is instructed to avoid submitting to other religious systems, the believer is just as clearly instructed to turn his or her back on the world. Matthew uses the most obvious example when he writes about the love of money:

No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth. (Matthew 6:24)

Paul's warning is even more comprehensive:

You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons. (1 Corinthians 10:21)

Elsewhere, love of the world *is* expressly equated with idolatry:

Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. (Colossians 3:5)

For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. (Ephesians 5:5)

This is certainly not to say that all medical interventions are a form of idolatry. It is to say that the question of whether or not we are participating in something that is in conflict with our faith in Christ does not turn on its overt religious symbolism.

Doctors, lawyers, academics, corporate executives have all figured out that if you want to keep what you have, including your career and your reputation, you had better get vaccinated. Are Christians who are getting vaccinated able to say, with a clear conscience, that these considerations play no part in their own decision?

It is true that nobody is calling on us to worship the vaccines. We do not confess that the vaccines stand in the place of God. We do not bow down before them. However, neither do those who worship mammon arrange piles of cash or bars of gold on a pedestal and offer hymns of praise or prostrate themselves before the pedestal.

Dual Use Vaccines

Some would argue that, even if some aspects of the vaccines are objectionable, they cannot serve as a symbol of the system behind them because a symbol must be devoid of any practical benefit, such as medical efficacy, in order to function as a symbol, per se. A true symbol, they would say, must be a mark or an act that is untainted with any real functionality. Otherwise, it is impossible to distinguish between acceptance of the mark or act on the basis of its legitimate function, and acceptance of the allegedly symbolic aspect of the mark or act. Therefore, with the vaccines, a person is free to focus on the objective benefits of what is being offered.

What is being described here is a dual-use situation. We already know, however, that the strategy of "dual-use" is employed to provide cover for illicit activities, as in the case of the development of biological weapons under the guise of humanitarian research. Those who employ the strategy there, and elsewhere, *know* it can be difficult to distinguish between a use that is legitimate, or sanctioned, and one that is not. They *know* the potential for benefit will be used to ignore a dangerous agenda. They are counting on it.

As Christians, when we are faced with a morally complex situation, such as the intentional use of something that is beneficial as a vehicle for something that is malevolent, we are expected to do more than sanctimoniously bury our heads in the sand. The Bible is clear that Christians cannot ignore the problematic aspects of what is being done, but are to evaluate the situation from the perspective of faith first, before endorsing practical benefits. That is what Daniel and his companions did in the Old Testament. It is a fundamental teaching that runs throughout the entire Bible. My responsibility is to seek the kingdom of God and its righteousness first. Then whatever I might need, in practical terms, will be provided (Matthew 6:33).

If Christians pretend not to see what is taking place, not only are we failing to follow the instructions we have been given, we make ourselves look naive, which is an embarrassment to the faith. We are also, behaviorally, conceding our dependence on what the world offers, even if it makes us look like spiritual beggars. We are demonstrating our willingness to cut corners with our faith, presumably because our Father in heaven is unable to provide for us adequately if we refuse to compromise. We are not expressly denying that Jesus Christ died for our sins, but we are denying faith in its dynamic, life-permeating sense. That is what the Bible calls the love of the world.

Someone might respond, then, that the vaccines are more like common meat offered to false idols. They are not. That is why I pointed out, earlier, that the vaccines have no existence apart from the system that drives them, and no voice that advocates for them that is not part of a controlled propaganda narrative. The association, and therefore the compromise, is being forced upon us, with no escape hatch, whether we like it or not. Neither is the offense against God trivial. Although it might be possible to say that all human endeavors are tainted with sin, comparing the general condition of human depravity to what is now taking place is like comparing a hangnail to the loss of a limb.

Why should the powers of this world not employ this gambit of dual-use in their favor? Do they have some obligation to be fair? Not if their objective is captivity. They don't care how it is that the faithful, or anyone else, will fall. It is up to believers to discern the strategy that is being implemented and to resist. For their part, the powers of the world will take captives in any way they can get them.

If someone is still inclined to press the point, that the dual use argument has validity, I would point to current events. When the vaccines were first introduced, some attempt was still being made, by the powers behind the vaccines, to convince the public that the vaccines provided a necessary medical benefit. The fear narrative was still obvious, but the mandates had not progressed to their current levels.

Now, however, religious exemptions are being denied in flagrant violation of the law in a raw exercise of power. Workers are being put on unpaid leave for merely asserting their religious objections. This immediately cuts off their source of income and simultaneously denies them access to unemployment benefits, if those benefits are available at all to employees who refuse to get vaccinated. Individuals who work remotely and have no contact with others are

being subjected to vaccination requirements without justification. Employers are implementing federal requirements that have not even been promulgated. The calculation is that workers will be forced to get vaccinated before legal remedies become available, knowing that once a person has been vaccinated, no adequate legal remedy exists. Large corporations are single-minded in their determination to force the vaccines on their employees. Businesses that won't go along as enforcers are facing regulatory penalties that would throw most companies into bankruptcy.

As I have followed the legal developments regarding the vaccine mandates, I have seen that what is taking place includes a ruthless assault against the Christian faith. The powers behind the vaccines are not even attempting to make credible arguments any more. They are operating under the thinnest of veneers, as if to maintain a crumbling narrative only for those who are already trapped.

The ultimate answer to how one treats a dual-use situation is to recognize that nothing good can ultimately be delivered through a vehicle that is spiritually poisoned. What is being offered is a deception. In a dual-use situation, either the benefits will prove to be illusory, or they will prove to have been offered in exchange for an evil that far outweighs the good. Christians are expected to know this.

Corrected Vision

From a Scriptural perspective, we are not qualified to assess the nature of what is taking place in the world. We are warned that what we face in this world is not, at its most fundamental level, a battle of flesh and blood:

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. (Ephesians 6:12)

Even our best effort to understand what is going on is turned on its head when we are told that the underlying forces at work cannot be seen. Is that saying too much? Do I lose my credibility when I say that we struggle against Satan and other powerful spiritual beings? The curtain was pulled back for us when Matthew wrote about the temptation of Christ, after He had been fasting for forty days in the desert. In that encounter, Satan offered to the Son of God, through whom the world itself had been created, all the kingdoms of the world. Satan had one condition: Worship me (Matthew 4:8-9). That same demand will be repeated when the final world ruler, empowered by Satan (2 Thessalonians 2:9), extracts the ultimate price from everyone who lives on the face of the earth: If you want to live, worship me (Revelation 13:15). Are we to believe that this Satanic desire for worship, which made itself known in private while Christ was on earth, and which will be publicly revealed during the final days of the world system, will simply lie dormant in the interim?

Some of the most astute observers of events can see what is taking place, but they are unsure about where it all leads. Many of them conclude that the Covid narrative is a prelude to an even more draconian Green Agenda, or that it is part of a broader transhumanist program. Although these individuals have exceptional insight, their worldview does not lead them to consider the ultimate purpose of the battles we face which are, at their core, driven by the

purposes of God. Part of His purpose is to allow us to see what evil, including the evil of men and women, looks like when it is not constrained by God.

That does not mean we see demons around every corner. On the other hand, it means we should be able to recognize that more is going on than what is apparent on the surface and call upon more than our raw perceptions in assessing what is going on. If believers do not understand that invisible forces that are hostile to God drive world events, we will let our guard down. If we do that, we will fall into a trap. I might sound foolish to others, when I speak of Satan and spiritual forces, but it is those who deny the nature of the battle that are being naive. They have exchanged spiritual insight for reliance on intellectual analysis alone. That gives them tunnel vision. An enemy has no better strategy than to cause his opponents to deny his very existence.

The hostility between the spirit and the flesh has existed since the time of Abraham. It was symbolized in the antagonism between the sons of Sarah and Hagar, and has since expanded to a broader conflict between the believer and those who do not walk by faith:

But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. (Galatians 4:29)

The pressure we face, as part of the battle of our faith, can be severe. It can also be subtle. It can masquerade as a responsibility to do the right thing. It can masquerade as a decision that has nothing to do with one's faith. However, for the believer, everything has to do with one's faith. We cannot protect ourselves from idolatry simply by looking for overt religious symbolism. We cannot rely on what others tell us about their intentions. We cannot even rely on our own common sense. We can only exercise discernment as we rely on the Word of God impressed on our hearts through the work of the Holy Spirit.

I do not yet expect my faith to be tested by someone knocking on my door and telling me to deny Jesus Christ or I will be shot. I expect, instead, a series of compromises that chip away at my faith incrementally. Compromise often masquerades as practicality. Because practicality is so easy to defend, our judgment is often skewed. In fact, because our judgment is thoroughly self-centered, the Bible indicts it:

Do not be wise in your own eyes; Fear the Lord and turn away from evil.
(Proverbs 3:7)

The Testing of Our Faith

Covid and Overriding Fear

Some believers might understand the objections I have been describing, and they might even agree. For them, however, Covid-19 is a deeply emotional issue. They might know someone who suffered and died from Covid-19, and it was a frightening experience for them. Their reaction is easy to understand. They don't want to get sick and die. For them medical considerations override any concern about the symbolism of the vaccines. At a visceral level, it is impossible for them to think about anything other than the preservation of their lives.

It would be difficult to underestimate how hard it can be, even for committed believers, to wrestle with the issues presented by the vaccine mandates. The circumcision controversy itself was a defining event in the history of the New Testament church (Acts 15:1-19). The social pressure that was created by what was called "the party of the circumcision" was significant enough to cause the apostle Peter, one of the pillars of the church at Jerusalem, to give in to their demands, until Paul confronted him in public for his hypocrisy (Galatians 2:11-14). The men who were trying to force the Galatians to be circumcised were imposing this requirement on believers so that they, themselves, might escape persecution (Galatians 6:12). Paul was being slandered by his opponents, and so had to devote a substantial portion of his letter to the Galatians defending himself. It was a situation that was fraught with external pressures, physical dangers, controversies that caused conflict even among the apostles, and questions that went to the very heart of what it means to have saving faith in Jesus the Messiah. This has all been recorded in the Word of God so that we can learn from what happened and apply it to our lives today.

When I have faced difficult, emotional decisions, it has been important for me to keep in mind the words of Jesus Christ:

If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. (Luke 14:26)

Of course we know that Christ was not calling for interpersonal antagonism. He was saying that He demands our total allegiance, regardless of the cost. These words have not been given to us, by Jesus Christ, out of lack of sympathy for our emotional struggles. The Bible tells us that He was "a man of sorrows, acquainted with grief" (Isaiah 53:3). Nevertheless, fear is a failure of faith:

When He got into the boat, His disciples followed Him. And behold, there arose a great storm on the sea, so that the boat was being covered with the waves; but Jesus Himself was asleep. And they came to Him and woke Him, saying, "Save us, Lord; we are perishing!" He said to them, "Why are you afraid, you men of little faith?" Then He got up and rebuked the winds and the sea, and it became perfectly calm. (Matthew 8:23-26)

We see the world through the eyes of the system by which we live. As believers, we are called to live in a manner that is separate from the world:

Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; and I will be their God, and they shall be my people. Therefore, come out from their midst and be separate," says the Lord, "and do not touch what is unclean; and I will welcome you. And I will be a father to you, and you shall be sons and daughters to Me," says the Lord Almighty. Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (2 Corinthians 6:14)

The knowledge of how we are to live, as believers, has been lost to us. We have become unfamiliar with the call we have received, to be separate from the world. When we fail to separate ourselves from the world and its enticements, and so remain tangled up in them, we are unable to see the world through the eyes of faith.

This happens to us all. Especially today, however, to a surprising degree, professing Christians do not separate themselves from the world, in either their personal or business relationships. Instead, they look exactly like the world, perhaps with some extra morality thrown in. Christians have forfeited their distinctive witness against sin. They do the same things with their money that nonbelievers do. They engage in the same business practices. They join partnerships with unbelievers. They get themselves into debt. They use the same language. They entertain themselves in the same ways. They remain silent as those around them, including their family and friends, live in open immorality. Their silence and their behavior signal acceptance, if not outright approval, of the customs of the world. As a result, they do not see the world through the eyes of faith, they see the world through the eyes of the world. It is predictable that, from this perspective, even believers will be gripped by fear.

Nobody who is engaged in the battle to mandate the vaccines is going to leave our emotions intact. Klaus Schwab makes no secret of the fact that corporations have already mapped them out. The world enslaves us by giving us something we want, or need, and then extracting a concession from us in the form of servitude. We want to live. The threat of losing our life leads to fear. Faith overcomes fear.

The words of Luke can be difficult medicine to swallow, but the remedy works. We do not start with a change in perspective. We change start with a change in loyalties. We separate ourselves from the world. Our ability to overcome our fears will follow.

Placing the medical benefits of the vaccine ahead of spiritual considerations would, for me, be a failure of faith. My life, as a believer, is in God's hands. That is the point of the entire book of Daniel, not to mention the wealth of other examples and express promises that the Bible contains. If I walk by faith, then wherever my path in the Lord might lead, it will be better than any other path I could follow. Until a person has actually trusted the Lord in this manner, the Bible can seem like a series of stories that describe extraordinary people making heroic, or perhaps impractical, decisions while we remain pragmatic. Faith is not pragmatic, it is obedient.

The stories in the Bible are examples for our lives, and they teach us how we should walk. They serve as illustrations of the way in which the Lord will honor His promises to us when we do.

I have no authority to tell anyone else what to do about the vaccines. I can only describe what I know: Faith is everything. Genuine faith is dynamic and, if it is meaningful, it permeates our lives. My decisions are not based on faith if they are based on fear. However, we cannot set ourselves free from our fears. Nobody else can set us free either. It is the work of Jesus Christ, dwelling in the believer, through faith. If I remove the sin from my life, I am growing in faith. When I grow in faith, fear dissipates. That is and always will be the answer to fear in the life of the believer.

Covid and Impossible Choices

What happens when the emotional distress caused by the vaccines is not about fear? What happens when a person's job provides health insurance that is needed to cover the costs of medical care for a critically ill child?

Decisions of conscience can lead to some of the most difficult decisions we will ever have to face. At times like these, it become nearly impossible even for other believers to offer counsel. At least that has been my experience. The Lord knows our hearts and He guides us in our struggles directly. If we turn to Him, He will provide an answer:

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. (Philippians 4:6-7)

Sometimes, all we can do is continue in prayer, not knowing what we are supposed to do, until the Lord gives us a path. Sometimes He simply gives us an answer accompanied by the assurance of peace, and we know it is from Him because we have been unable to achieve peace on our own. Sometimes He will make a path by moving mountains, causing the seemingly impossible to take place. In my experience, they are not mountains that lead to miracle cures or the removal of trying situations, they are mountains that block our ability to do what our conscience demands. In either case, our Lord knows that we are unable to resolve all of our conflicts on our own, and He does not leave us in a state of uncertainty forever. With the vaccines, as with everything else in the Christian faith, the ultimate issue is not about a syringe. It is about our commitment to Jesus Christ.

A Way of Escape

It is no secret that our educational system and our places of work celebrate debased behavior and have become saturated with political theories that are hostile to God. Students and employees are expected to signal their agreement to what is taking place, sometimes through express acknowledgement that is forced upon them and sometimes through subtle compliant behaviors. The moral dilemmas for believers can be overwhelming. Each new day brings with it the need to engage in a taxing analysis of what our faith demands of us, while a sword hangs over our heads.

The behavior we see around us can only lead to judgment. At some point, the only viable option is the one offered to Lot. The difficult choices being forced upon individuals who are opposed to the vaccines can be, in some cases, a form of protection. When Christians are forced out of the system, they are being given a means of escape from a metaphorical Sodom and Gomorrah.

It is important to pay attention to how we are going to put food on the table. It is infinitely more important to make sure we are walking closely with God. We all have a tendency to focus on our immediate needs, even if our spiritual lives remain in tatters. This is our opportunity to get our priorities straight. Our testimonies are more important than our exemptions. Our focus should be on a better kingdom, even as we struggle in this one.

Sometimes we don't have to make decisions because we have only one option left, and it can seem like a bitter one. If this is what it takes, and we return to Him with our whole heart, it will have been worth in the end. We might not know where the path leads, but our comfort is in knowing that the path we are on is the one where we are guided by Him, day by day. When we turn to Him, He takes us under His wing.

Although the process of leaving the lives that we knew can be painful, it is for our benefit. Believers do not want to be part of healthcare systems where ethical compromise is mandated. They do not want to be part of a police department that enforces injustice. They do not want to be part of a military that engages in behaviors that are unconscionable. We do not know what will be required of those who remain in the system. Sometimes, it is only after we have gone through a difficult, albeit involuntary, separation from the world that we realize that, all along, our Lord has been protecting us from destruction.

The Foresight of Faith

How Could We Have Known?

As a society, we are allowing a handful of powerful global actors to inject synthetic genetic material into our bodies. The entire gene pool of the human race, potentially from six-month-old infants on, is being exposed to untested biologic agents. These injections cannot be undone. The biologics direct our bodies to produce a toxic protein. We do not know the limits of the production or dissemination of these toxins once we have been injected because they are produced by our bodies, not delivered into them in finite amounts. We do not understand the extent to which the injected material will interfere with our health or our ability to reproduce, or if it will lead to inheritable epigenetic changes. We do not know what else is in the syringe.

If these shots compromise natural immune function either to SARS-CoV-2 alone or to environmental challenges more broadly, those who have been injected will have made themselves, and their injected children, physically dependent on periodic shots for the rest of their lives, if they continue to have any efficacy at all. If the vaccines lead to debilitating injuries, the companies delivering these injections, who have paid billions of dollars in penalties for their activities in the past, will owe their victims nothing.⁶² It seems, for this, we trust them.

How was anyone supposed to know where the virus from Wuhan would lead? All we had, in the beginning, were reports telling us that a significant portion of the world's population would soon be dead. Did we have any choice, other than to believe what we were being told? Wouldn't any rational human being have chosen to get vaccinated as early as possible, in view of what we knew at the time?

Absolutely not. Christians should have known. Their leaders should have been the watchmen. The fear could be seen, it could be heard, it could be *felt*. It was possible to steel oneself against the narrative. We have examples of people who have no religious faith, who did just that. We did not have to wait for the data to know, because we have been instructed not to let ourselves succumb to this type of fear. When we see ourselves falling prey to it, we are supposed to stop and regain our perspective based on faith. The churches did not do this. Many of them became perpetrators of propaganda themselves. Their members were caught up in fear, and to this day have not escaped. To a large degree, what has happened has served to reveal the churches for what they really are.

Where Are We Headed?

The momentum of Covid-19 fear carried large swaths of the population, believers and nonbelievers alike, directly into the vaccine narrative. People were not merely getting vaccinated, they were announcing their status as newly minted injectees as though they had just won the lottery. Then another strange phenomenon began to emerge - even those who protested vehemently against the vaccines would just show up one day and announce, as if some internal switch had been flipped in their psyche, that they, too, had agreed to get jabbed. As a result of these events, a large segment of society is now heavily invested in defending the vaccine narrative.

The truth about the vaccines is slowly coming out. Even their most aggressive pro-vaxxers are being forced to admit that the shots provide imperfect protection at best and that whatever protection they do provide drops off rapidly. We now know that vaccination does not necessarily guard against severe symptoms from variant strains, that it does not prevent a person from catching the disease, and that it does not appear to prevent transmission. As discussed below, the vaccines can lead to a variety of terrifying adverse reactions that have been systematically underreported.

The global actors behind the injections are not likely to let go of the narrative, even though many parts of their story are starting to fall apart. They do not attempt to reconcile the discrepancies, but just keep repeating the script. For anyone who tracks the data coming out and has simultaneously been watching the development of the narrative, it can be dystopian.

It is not only predictable, it is now observable, that the vaccinated will parrot any argument that supports the pro-vaccine position and avoid or discount everything else. Most people are unwilling to admit they've been had. They will run from scientific evidence that addresses the possibility of serious long-term side effects and quote nothing but scripts that are fed to them for the sole purpose of allowing them to justify what they have done. The narrative will continue to deteriorate as it comes into increasing conflict with the lived experience of those who have taken the shots.

As the disconnect between the narrative and reality has increased, the vaccine carrot has been turned into a stick, and the stick has been applied with increasing force. Those who succumb to the pressure of the mandates will probably not become true believers, as did those who got vaccinated out of fear, but they will, for the most part, be silenced. If they do not regain their ability to act on the basis of their convictions, their wills will have been permanently broken. We now know that the unvaccinated do not present a unique threat of transmission of SARS-CoV-2.⁶³ As a result, they do not need to be injected so they will stop spreading a virus, they need to be injected so they will stop spreading the truth.

The world's power brokers are not fighting an information war. They are manipulating human vulnerabilities at a level that has the force of a tidal wave. We have no reason to doubt that their goal is total compliance, just as Bill Gates announced. These people are not stupid. They understand what they are capable of doing. Their techniques are well-known.⁶⁴ The greater the percentage of the population that can no longer speak against the vaccines, the more draconian enforcement can become and the less the credibility of the narrative even matters. It is because those who have been vaccinated must abandon reason and act viscerally, for their own psychological survival, that vaccination starts to take on the characteristics of religious fervor. Eventually, it leads to a mob mentality that knows no moral bounds:

The heart is more deceitful than all else and is desperately sick; Who can understand it? (Jeremiah 17:9)

The perpetrators then accuse their victims of the very things being done by the perpetrators themselves, as we observe an Orwellian inversion of reality.

I wish it were possible for me to convey what can only be understood by tracking the narrative carefully, one day at a time, and seeing how it has evolved, and comparing it to similar events of the past. It is possible that the world powers will put an end to this experiment, evaluate the results, and figure out how to more effectively quash the truth next time. The scenario that is described in the Bible allows for this possibility. In the alternative, what has

begun can intensify in its dystopian form, as has been the case with other propaganda narratives of totalitarian regimes in the past.

What I can confirm is that, for anyone who cares to understand what is taking place, the public record is now adequate to document everything I have been saying. If not all believers saw what was coming when the Covid narrative first appeared, it is still possible, now, to be prepared for what lies ahead, and resolve to respond in the confidence of faith.

PART IV - SECOND OBJECTION

Vaccination for the Benefit of Others

A Collection of Fanciful Arguments

A Conceptual Sleight-of-Hand

It is part of the vaccine narrative to tell members of the public that they have a moral obligation to others to get vaccinated. Is it possible that, in spite of the objectionable methods being used, the promoters of the vaccines are making a valid point about the obligation Christians have to others? The argument that we must all get vaccinated for each other is part of what I call the "cross-protection" narrative, and as we will see, it is central to the objectives of the global injection agenda.

My first question about my moral responsibility to others is where it comes from and, putting aside strictly biblical considerations for the moment, whether it makes logical sense. If I become a unique source of health risk to society because, for example, I have travelled to a foreign country and have come back with a contagious disease, I would be the first to argue that I have an obligation to isolate myself so others are not exposed to the risk I present. The same would be true if I have symptoms of a contagious disease. The situation is entirely different, however, when I am not a unique origin of the disease but, instead, the risk comes from external sources to which everyone is exposed and I, along with others, am asymptomatic. Under those circumstances it would seem, as a matter of common sense, that each person is responsible for adopting measures designed to protect themselves, and that prioritizing cross-protection measures is a counter-intuitive strategy.

By way of analogy, when I drive I wear a seat belt to protect myself. Any benefit to others by virtue of the fact that I will not fly forward as a projectile into their lap is a secondary consideration. In the same way, I would expect that when I wear a mask, I am doing it primarily to protect myself and only secondarily to protect others. If I am conservative about exposure to the SARS-CoV-2 virus, I will might find that only an N-95 mask will do, because I might not believe ordinary surgical or cloth masks provide adequate protection. Yet, following the logic of cross-protection I, as a risk-averse individual, receive only limited protection because of the relatively ineffective masks worn by others who even allow their masks to drop off their noses, while those who are not nearly as concerned about this virus enjoy the benefit of my extreme caution as I struggle for air wearing my N-95.

It struck me as odd, from the very beginning, that people were being told to wear masks for each other. Then I realized that, for obvious reasons, it is difficult for third parties, like those who control the vaccine narrative, to tell mature adults who have access to a robust debate of the issues what they need to do for their own good. In order to maintain the illusion of legitimacy, they must instead pose as experts who are looking out for the best interests of others and for society as a whole. This, in turn, forces them to propagate the cross-protection narrative.

The cross-protection narrative is a sleight-of-hand. I am made to believe I am dependent on others to a greater extent than I actually am, and others are made the believe the same about

their own dependency on me and the rest of the public. As a result, we all need a third party who will coordinate all this cross-protection by setting the rules for everyone to follow.

The narrative falls apart at a number of levels, not the least of which is the internal inconsistencies that can be observed. Internal inconsistency is not always the result of lack of clear thinking. Sometimes it is a way that the privileged flaunt their ability to exercise power without accountability. The more their rules change from day to day, the more capricious their rules become, the more their power is demonstrated because it is capricious. Others are forced to engage in behavior that does nothing other than acknowledge submission.

If my characterization of the governing power structure behind the Covid narrative is correct, I would also expect to see evidence of those in power flaunting their rights. It is, in fact, what I observe. Rules on the wearing of masks cannot be derived from the scientific evidence. They change from day to day and from one location to another, for no apparent reason. The quality of mask is immaterial, as long as it's a *mask*. Anyone who wants to comply has to remain glued to the narrative in order to follow the erratic path of applicable recommendations and rules. To make matters worse, those who enforce the rules have been observed breaking them for their own elaborate social gatherings on more than one occasion.

The liberating "discovery" that masks are intended to protect the masked, and vaccines are intended to protect the vaccinated, coupled with a policy of making vaccines available to everyone who might want them, after full disclosure of what is known about the associated risks and benefits, would go a long way to exposing what seems to be little more than an illusion created by those who control the narrative in order to enhance their power.

My purpose has not been to expose the motivations of those in power. It was to begin an examination of the cross-protection narrative. As a result of what I have learned so far, it is also to say this: My God is powerful enough to protect me. He does not change His mind from day to day. I am not dependent on decisions made by others, but turn to Him for all my needs (Proverbs 3:6). The Son of God did not flaunt His power. Instead, He gave His life for me.

It seems that the god of this world lacks such power, and such generosity of spirit, since those who place their trust in the vaccines are not only caught up in an unending stream of inconsistent pronouncements, but are convinced that their lives hang in the balance based on what I decide to do. Those who follow the god of this world lord their privilege over everyone else. Between the two, who is the more excellent God?

Internal Inconsistencies

The unvaccinated are being accused of taxing hospitals to the point where those with other types of medical emergencies are being denied care, adding yet another arrow to the quiver of the cross-protection narrative. The obvious difficulty with that argument is the well-publicized fact that hospital capacity is being threatened as a result of a critical shortage of healthcare workers who are either being terminated or quitting their jobs because they refuse to take the mandatory vaccines. These healthcare workers have made it clear that their objections stem, to an overwhelming degree, from the complications they have seen in patients who have taken the vaccines and the concern they have, as a result, for their own well-being. Yet Dr. Rochelle Walensky, Director of the CDC, who acknowledges the problems this shortfall in workers is causing, is still trying to figure out what can possibly be causing their hesitancy. She

wants to meet them where they're at, she says, in a tone-deaf response, so that, in the words of the official narrative that never deviates from its course, "we can get them vaccinated."⁶⁵

If blame is going to be laid at the feet of the unvaccinated, it should be done, if not with integrity, then at least with some internal consistency. Why is it being done, instead, on an ad hoc basis, driven by the politics of the moment? If we are going to blame those who are ill for being sick, why do we not hear any outcry about the need to terminate the employment of everyone who is injured while driving above the speed limit, or while intoxicated, so that we can put an end to this reckless behavior as well? Why do we not prohibit those who are overweight from eating in restaurants? Why do we not prohibit individuals who do not exercise enough from participating in spectator sports? Speaking in these terms would, and should, be alien to our society.

The inconsistencies do not stop there. The system cares so little for the lives of the unvaccinated that arguments are being made that they should be denied healthcare, and yet it cares so much that, even when abandoned to die, they are not permitted to use ivermectin in the event that it might save their lives. They must, instead, die according to plan, without disrupting the narrative.

Imaginary Responsibilities

If anyone is unsure of where cross-protection thinking leads, consider this statement by Dr. Mounzer Agha, a hematologist and director of the Mario Lemieux Center for Blood Cancers at the University of Pittsburgh Medical Center:

In order for cancer patients who don't develop immunity from the vaccines to be protected, they need people around them to be vaccinated.⁶⁶

The immune systems of cancer patients can be extremely fragile, and SARS-CoV-2 is far from the only threat they face. Why isolate SARS-CoV-2 as the only risk of concern? Not only that, but why are we concerned only with patients who have cancer, when so many have other immune disorders? Is their situation not of concern? The logic behind the thinking of those like Agha demands that we protect everyone with compromised immunity from the full threat that the rest of humanity represents.

Does anyone reading this have any idea what life would be like if we took on the burden of making the world safe for the everyone who is immunocompromised rather than expecting, with compassion, that they each take precautions necessitated by the demands of their own individual conditions? We would have a society where everyone must live the life of the immunocompromised. This is not what logic, and certainly not what Christian charity, demands. Instead of forcing the strong to handicap themselves, they should be using their strength to help others in need.

Imaginary Causation

That same article that quoted Agha later makes the following point about the domino effect:

It's also possible that an unvaccinated individual could transmit the virus to a vaccinated parent who could pass it on to a child or children under the age of 12, who currently are not eligible to be vaccinated.⁶⁷

I'd like to call on Rev. Robert Altier to repeat what he said, in order to respond to this argument:

Did you buy the lie that you might get something, but you don't know it, but somebody might get it from *you*, who might get it from *you*, who might get it from *you*, and grandma's gonna' *die*? *You* are a murderer! What a crock of rot.⁶⁸

Altier is expressing, intuitively, a concept that is formally recognized by our court system. Tort law, which is the area of jurisprudence that considers the bounds of liability on the part of one person for negligence that causes harm to another, relies on the concept of "proximate cause" to analyze the relationship between an act and its consequences. That means if A does something negligent that causes B to happen, that results in event C that then leads to an injury of D, you have to look at the chain of events and establish enough proximity - and foreseeability, between the original act of A and the harm to D in order to have liability.

Covid experts working for the establishment ignore all principles of proximate causation. They give us a virus that can be transmitted invisibly, by asymptomatic carriers, which means it operates entirely by stealth, without any physical evidence by which we are able to trace its path. It can be transmitted to the vulnerable when that is what the narrative requires. It can be transmitted to children when that is the point one needs to make. It can be transmitted to huge crowds of people when the crowd has unacceptable political opinions. The ability of this virus to pass from one person to the next is limited only by one's imagination, since it certainly is not limited by anything else. Contact tracing, which relies on PCR tests that are a demonstrable fraud, only creates an illusion of traceability in the relatively small percentages of instances when it is invoked. Under established principles of tort law, this would all be an absurdity.

Fractional Reserve Immunology

Anyone who had studied our monetary system knows that fractional reserve banking is based on a shared illusion that every dollar in circulation is backed by real assets located, theoretically, within the banking system. In reality, only a fraction of our money has ever been backed by assets in this manner. Moreover, we have long since moved past the time when any portion of our currency is backed by anything at all, and are now at the point where what we call money is completely decoupled from real assets. Value exists *only* in the mind of the beholder. It calls to mind the way asymptomatic transmission of Covid-19 exists only in the mind of the narrator.

That is not, however, where the similarity between the illusion of our monetary system and SARS-CoV-2 ends. We are constantly being told about the need to achieve "herd immunity" with respect to Covid-19. The WHO is so desperate to tie the idea of herd immunity to the vaccines that it attempted to change the definition of herd immunity itself.⁶⁹ The old definition read, in part:

Herd immunity is the indirect protection from an infectious disease that happens when a population is immune either through vaccination or immunity developed through previous infection.

The revised definition reads:

Herd immunity ... is a concept used for vaccination, in which a population can be protected from a certain virus if a threshold of vaccination is reached.

Apparently what the WHO did drew enough attention that it reverted back to its old definition, or removed the definition altogether, depending on the day on which you check their site, but not without first revealing the extent to which those who are in control of the narrative will go to further their interests. Regardless of how it is defined, the concept of "herd immunity" in relation to vaccines is, like currency without underlying assets, nothing more than a shared illusion.

Let's use some common sense to think this through. Putting aside my responsibilities as a Christian to think in terms of the well-being of others, and adopting the perspective of a rational person who is concerned about what is in their own best interest (loved ones aside), my overriding concern with respect to Covid-19 is to avoid serious illness, hospitalization and death. When I think like this, one of the first things that strikes me is that I really don't care about what happens to the rest of the herd, if the health of the herd doesn't impact me.

When I do care about the herd, it is in a situation where vaccines are not an option and I am still at risk for getting sick. That is because if enough of the herd develops immunity then my chances of getting the disease are substantially reduced. Under those circumstances, I'm all for it. Once I have my immunity, however, I'm back to not really caring about the rest of the herd. If someone offers me a vaccine that will keep me from getting sick - one that actually works, I no longer need herd immunity then, either, because I've got mine. If everyone else wants protection, they can go get theirs. Granted, an argument can be made that lots of sick people will place a burden on our economic system but, if for an illness that claims to be a matter of life and death, is that really what anyone is worrying about?

It is not intellectually honest to treat exposure to a disease and vaccines as interchangeable when it comes to herd immunity, for the simple reason that no vaccine is perfectly safe. That is nothing more than a convenient fiction. Regular herd immunity happens naturally after a disease has circulated through a society. Nobody is told to put themselves in harm's way, to contract the disease, in order to protect the herd. By contrast, what is called herd immunity resulting from vaccines requires individuals to take on the risk of vaccination, theoretically for the protection of others. The difference is as stark as night and day, since one form of herd immunity is achieved passively, while the other is a forced imitation of what takes place without contrived behaviors and altered definitions.

Individuals care about herd immunity while they remain at risk for the circulating disease. If vaccines are effective, it makes the herd immunity narrative irrelevant. The question is whether the vaccines offer meaningful protection. The claim is that they do. If that is true, it takes me back to my original position, which is that I have no interest in the immunity of the herd.

Calling the unvaccinated a threat to the vaccinated is actually an inversion of the traditional concept of herd immunity. National Geographic provided the following discussion of herd immunity in an article dated May 16, 2019, before Covid-19 appeared:

Thanks to the effects of herd immunity, vaccines protect more people than just the individuals who receive them. If enough members of the population are immunized, then people who do not receive vaccines are less likely to get sick.⁷⁰

Say what? According to this article, the vaccinated are the protectors, not the ones who should be running around claiming that they need protection. In how many ways can the Covid-19 narrative distort, and even invert, the concepts and definitions behind the idea of herd immunity?

The idea of herd immunity continues to hover like a cloud over the idea of mass vaccination. Yet I am never told exactly why I should care about herd immunity, only that I should. The nature of my concern is never quantified. Natural immunity, the one concept that is historically associated with herd immunity, is ushered out of the conversation. Further, although it is well-known that the effectiveness of the vaccines drops off precipitously after peaking a few weeks following full vaccination, the risk of contact with unvaccinated persons is never compared with the risk of contact with individuals who were vaccinated more than three months ago. This would seem to be a critical piece of information, because as someone who is determined to stay alive, I would surely like to know whom I must avoid. Perhaps we should all wear large stickers, with the date of our last vaccine, to permit inspection by others.

In fact, we have no proof whatsoever that we would all have been better off if the vulnerable had been protected from Covid-19, the rest of the population had been offered effective early treatment, our entire society had developed genuine herd immunity, and the vaccines had never been introduced. In fact, Geert Vanden Bossche has made a highly credible argument that the vaccines have actually destroyed our society's ability to ever achieve herd immunity.⁷¹

If we are following a system of vaccines, herd immunity is as much of a pretense as the idea that our currency is backed by real assets. It is nothing more than an illusion designed to further the cross-protection narrative as part of a program of forced injection. On the other hand, we have ample evidence that natural immunity among individuals who have recovered from Covid-19 is stronger and longer-lasting than any immunity created by the vaccines. Society should welcome, no, it should celebrate the large reservoir of natural immunity that we have acquired since SARS-CoV-2 first appeared. Against all scientific reason, this form of protection is not taken into account.

Imaginary Science

If anyone still doubts that we are being deluged with a false narrative, they should read the studies that have come out confirming that the vaccinated are capable of spreading SARS-CoV-2. A key report, published in *The Lancet*, a once-prestigious publication that is now little more than another organ of the vaccination narrative, reached the following conclusion:

Vaccination reduces the risk of delta variant infection and accelerates viral clearance. *Nonetheless, fully vaccinated individuals with breakthrough infections have peak viral load similar to unvaccinated cases and can efficiently transmit infection in household settings, including to fully vaccinated contacts.* Host–virus interactions early in infection may shape the entire viral trajectory [emphasis added].⁷²

Even Bill Gates, in an interview by Jeremy Hunt, acknowledges that the vaccines do not significantly reduce transmissibility.⁷³

We didn't have vaccines that block transmission. We got vaccines to help you with your health, but they only *slightly* reduced the transmission. We need a new way of doing the vaccines.

The accusations against the unvaccinated, as spreaders of SARS-CoV-2, are demonstrably false. We are caught up in an irrational narrative that tells us that, while the unvaccinated must fear the virus, those who have been vaccinated must fear those who have not been injected. We have learned that new variants still dominate highly vaccinated populations, supporting the research that has been done which indicates that if the mutations come from anyone, it is the vaccinated themselves. To deny these reports is also to insist that the virus behaves differently depending on one's country of residence. The only part of the narrative that remains constant is that we must all continue to have something to fear.

A Unilateral Sacrifice

The Integrity of Information - Part I

The Christian is instructed to submit to governmental authority, but is never instructed to believe what the government says. It would be naive to think that science can't be used for political purposes or that political systems are benevolent. The government is telling me about my responsibility to others, but when the Bible talks about Christian charity, it contemplates situations where the relationship between the need that is felt and the help that is given are obvious, as in the case of financial aid, physical assistance, and encouragement for those in distress. It is an entirely different matter to suggest that Christian charity depends on conclusions that are reached by members of a remote scientific establishment that is hostile to God and information that is mediated by a complex, and controlled, electronic communications network that is in the process of censoring truth.

The media are telling me about the vaccines. Tragically, even when people I know are telling me about the vaccines, they are only parroting what they have been told to say. I cannot engage in a dialogue with the media, or even with people who are closer to me, because if I ask a question that is off-script they have no answers and shut the conversation down. For all practical purposes, whether on screen or in person, the message is flowing in only one direction - from the media, through intermediaries, to me.

The message I am hearing emphasizes my responsibility to others, but does not call particular attention to the fact that others are hearing the same message, and are thinking in terms of their responsibilities to me. The official narrative focuses intently on how I must help others, but not so much on the benefits I can expect to receive when those others also get the vaccines. Granted, no one is pointing to me by name. My picture does not appear on any of the billboards that depict getting vaccinated as an act done for the benefit of someone else. Nevertheless, as a member of society, I do belong to the group that is the intended beneficiary of the vaccines that others receive. It is, after all, a system of cross-benefit, because that is what mutual moral obligation is all about.

Where I Begin

As a matter of conscience, I have a responsibility to stay informed. I have done that. As a result of my efforts, I am convinced that those who get vaccinated are taking on a serious long-term risk in exchange for questionable short-term benefits against a virus that, for most people, does not constitute a serious threat. That is not to say that Covid-19 is an inconsequential disease, or that it is comparable to the flu. It is neither. However, effective early treatment is being denied so that SARS-CoV-2, especially among the vulnerable, leads to a critical medical state. These patients are then being sent to their deaths in hospitals. I am not making these statements lightly.

Vaccinated individuals become carriers of viral loads that are at least as great as, if not greater than, those of unvaccinated persons, and thereby create a risk for the unvaccinated. Credible arguments have been made that when their vaccines wear off, which seems to take place within a period of six months, they are at risk for becoming more susceptible to SARS-CoV-2 than they would have been if they had remained unvaccinated. It is unclear whether boosters will maintain their short-lived spurts of immunity or whether their immune systems have been so damaged that even boosters will reach a point of diminishing returns. We have reason to believe that the vaccinated are at risk for antibody dependent enhancement, which can make exposure to SARS-CoV-2 more dangerous for them. The vaccines do not prevent anyone from acquiring the disease, and it is very possible that the vaccines are not preventing all symptoms, but merely bypassing the traditional ones because the injections do not involve the respiratory system as does natural contact with the virus. The evidence is growing that many vaccinated individuals go on to present with a different set of serious medical conditions in response to the vaccines.

The vaccinated, not the unvaccinated, are the source of more virulent strains, because although symptoms in the vaccinated can be suppressed, the virus remains in their bodies. There it mutates, finding ways to escape the antibodies to which it is being exposed. Through an intricate pattern of data manipulation and suppression, it is being made to look as though the unvaccinated are a burden to public health when the opposite is actually the case.

If one examines only the first six months post-vaccination, limits the data under consideration, carefully words the questions that are permitted, allows for PCR testing that uses more cycles for the unvaccinated than the vaccinated (or relies on PCR testing at all), and defines a person as vaccinated only after two weeks following their second injection, it is possible to construct a version of reality that tilts in favor of getting the vaccines. It is a hypercharged

example of the principle that you can make data say anything you want. That version of truth falls to pieces when the reality, in its entirety, is taken into account.⁷⁴

Vaccine Injuries and Death - Myocarditis

The vaccines employ a new and untested technology. I discuss, below, why the use of synthesized genetic material is enough, in its own right, to cause me to refuse the vaccines. Regardless of the material that is being injected, however, I am troubled by the reports of injury and death of those who have been vaccinated.

The VAERS database is a public repository of an shocking number and array of adverse events being experienced by those who have been vaccinated.⁷⁵ Few, if any, with knowledge of how the VAERS system works, consider it to represent more than a fraction of all injuries taking place. The risk of myocarditis in male adolescents and young adults has garnered, perhaps, the most attention and has now been documented by the CDC.⁷⁶ The CDC does not seem particularly alarmed:

The severity of cases of myocarditis and pericarditis can vary. For the cases reported after mRNA COVID-19 vaccination, most who presented to medical care have responded well to medications and rest.... For an initial evaluation, consider an ECG, troponin level, and inflammatory markers.... For suspected cases, consider consultation with cardiology for assistance with cardiac evaluation and management.⁷⁷

The information reported by the government is being challenged by practicing physicians. The CDC's discussion of the significance of myocarditis itself is far more subdued than what many other doctors are saying on the basis of their own expertise and, now, their experience treating patients who are suffering from myocarditis after having been vaccinated.

Dr. Roger Hodkinson, M.D., a retired pathologist from Canada, who has had an academic appointment with the Faculty of Medicine at the University of Alberta, was Chair of the examination committee for general pathology at the Royal College of Physicians and Surgeons in Ottawa, and is currently the chairman of a company involved in molecular diagnostics, vehemently disagrees with the CDC's assessment:

Myocarditis is a medical term for inflammation of the heart. The CDC is calling this reality of a large number of these events an "unbalanced" realization. Well you're damn right it's unbalanced. It's the CDC that's unbalanced. Myocarditis is never mild, as they're describing it to the general public, meaning not terribly significant. The cells that make up the heart muscles never regenerate. If one dies, they're done. It's not like the liver or the kidney, that regenerates. When a heart muscle dies, it's dead, and it's never replaced. Myocarditis means a generalized inflammation of the heart muscle, so muscle cells in the heart will be dying. The number is hard to determine, obviously, because the person's still alive. But I could tell you with categorical certainty, supported by Dr. McCullough's conversation with me this morning, that myocarditis is totally unpredictable in terms of its long-term consequences. It may only present 20

years later because of the reserve of the heart having been destroyed. We're talking here about cardiac arrhythmias, abnormal heartbeats, we're talking about heart failure, and so on. This is a most worrying development and of course it's exactly the type of complication that would have come out of a normal clinical trial for a vaccine, which typically takes a number of years.⁷⁸

Dr. Peter McCullough, a cardiologist who is seeing patients for myocarditis, *as the CDC itself recommends*, and who is measuring the troponin levels *to which the CDC itself is referring*, concurs:

I've already seen this myocarditis. And the CDC, when it had two hundred cases, the CDC said, 90 percent of these people, kids, were in the hospital. Do you know what it takes to hospitalize an 18 year-old kid? The 90 percent were in the hospital, they had marked EKG changes, positive troponin, signs or symptoms of heart failure.... And I have college kids on heart failure medicines.... I can't get the myocarditis to stop. So these troponins, a typical heart attack - troponin goes from negligible to one or two and goes down. This kid's troponin's *fifty*. His heart is rotting out in front of my very eyes.... I'm telling you, I am scared of this.⁷⁹

I've done regulatory work. The language used by the CDC is the way you describe risk when you want to claim that you have fulfilled your disclosure responsibilities from a technical perspective, even as you bury meaningful truth. It is not enough to read the words of Hodkinson and McCullough. It is important to watch these podcasts, to hear the conviction in their voices. Predictably, the government is now trying to change the definition of myocarditis when it is a consequence of the vaccines.

Vaccine Injuries and Death - Women and Children

Pregnant women have been, and continue to be, vaccinated even though they were excluded from the relevant safety studies. The VAERS database now includes over a thousand reports of spontaneous abortions and stillbirths that have resulted from the vaccination of pregnant women.⁸⁰ The risk of DNA alterations in fetuses is discussed below, in connection with the dangers of vaccinating children.

Dr. McCullough has pointed out how unprecedented it is to vaccinate pregnant women in this manner:

The FDA did not want child-bearing women to be vaccinated, so they were excluded from the studies.... I do this for a living.... If we exclude pregnant women from a research study in the registrational trials, we would never use a product on a pregnant woman. *Never. Never.*⁸¹

Vaccine Injuries and Death - Testimonies of Victims and Experts

Countless individuals are coming forward to disclose a broad array of serious adverse reactions to the vaccines, in the only public forums available to them, to tell others about how their lives have been destroyed by these injections.⁸²

Physicians themselves are starting to report that they, along with their patients, are suffering serious consequences from being vaccinated. A letter by lawyer Aaron Siri on behalf of eleven of these physicians submitted their affidavits, documenting severe effects of the vaccines, to the heads of the US Department of Health and Human Services, CDC and FDA requesting an investigation of their claims. Siri received a dismissive reply by the Office of Communications of the FDA.⁸³

In a monumental effort of human compassion, Senator Ron Johnson assembled a group of both experts and victims to testify about their personal experiences and professional analyses. These presentations, which have been recorded in their entirety, shed light on the horrifying events that are taking place.⁸⁴ The victims of these vaccines suffer from disabilities that, to date, have no cure. They have been abandoned by the pharmaceutical companies, the government, the media, and the healthcare system - in many cases after promises were made to them as participants in vaccine trials. They describe the loss of loved ones, of disabilities so severe that they have lost their ability to function, and of being silenced and mislabeled as peddlers of misinformation when they seek help. They tell of the many other victims who have committed suicide because of the unbearable side effects of the vaccines, and even of how their social media accounts have been terminated, causing victims who were suicidal to lose touch with their support groups. In my opinion, nobody has the right to express an opinion in favor of the vaccine mandates unless they have watched Senator Johnson's panel, in its entirety, and is able to refute the wealth of information that has been provided and confirmed through multiple, painful, testimonies.

Members of this panel have described one of the methods used to prevent vaccine injuries from seeing the light of day. Trial participants were given a cell phone app to report adverse events, but they could only choose from a limited list of specified reactions. When trial participants tried to report a severe adverse reaction they had no opportunity to do so. Because their reactions remained hidden from view, later victims of the vaccines who tried to report similar injuries were told that their injuries did not fit into any known category. If the vaccine injured continued to seek care, they were disparaged and abandoned.

Along with other experts on the panel, Dr. David Healy issued this scathing indictment:

They know what they're doing and are putting profits ahead of our safety. At the moment, the government and Pfizer are forcing us to not recognize that black is black.... If you have to look beneath the Pfizer "bonnet," it's not science. It's business. And that's the problem we have because you cannot get to see the data. What Pfizer are offering you is not scientific information, it's promotional material. They're not in the business of looking after your safety, they're in the business of selling treatments and making money. They're not attempting to help us live the lives that we want to live, they're in the business of forcing us to live the lives that Pfizer wants us to live.... Pfizer doesn't do science, they do business. FDA knows and enables this. If we accept mandates without data, we are opening the door to tyranny.⁸⁵

Peter Doshi reinforced what Dr. Healy said:

In fact, if you're interested in analyzing the data for Pfizer's trial, you'll have to wait until May, 2025 before you can even request it from the company.... If you weren't aware that the data were inaccessible, I suspect this is because so few healthcare practitioners and researchers are accustomed to conducting an independent review of the raw data, so there's little outcry when those data are inaccessible. So while we're told to keep following the science, what we are following is not a scientific process based on open data. We're following a process in which the data are treated as secret.... Data secrecy, I'm sorry to say, is the status quo.... The point I'm trying to make is fairly simple. The data for Covid vaccine trials isn't available and it won't be available for years. Yet, we are not just asking, but mandating that millions of people take these products. Whatever word you want to use to describe this situation, without data it's not science.⁸⁶

Aaron Siri, an attorney who is active in vaccine related matters reports:⁸⁷

The FDA repeatedly promised "full transparency" with regard to Covid-19 vaccines.... With that promise in mind, more than 30 academics, professors, and scientists from the country's most prestigious universities requested the data and information submitted to the FDA by Pfizer to license its COVID-19 vaccine. The FDA's response? It produced nothing. So, in September, my firm filed a lawsuit against the FDA on behalf of this group to demand information. To date, almost three months after it licensed Pfizer's vaccine, the FDA still has not released a single page. Not one. Instead, two days ago, the FDA asked a federal judge to give it until 2076 to fully produce this information. The FDA asked the judge to let it produce the 329,000+ pages of documents Pfizer provided to the FDA to license its vaccine at the rate of 500 pages per month.

Vaccine Injuries and Death - Cancer and Other Effects

Physicians are risking their careers to report disturbing consequences of the vaccines. Dr. Ryan Cole, M.D., a pathologist and CEO of Cole Diagnostics, is worried about the possible link between the vaccines and new and aggressive forms of cancer:

There was a study that came out of the Netherlands looking, post-Pfizer.... their conclusion was pretty concerning, which was the vaccine induces complex functional reprogramming of innate immune responses.... and this goes to that question of all these anecdotes that we're hearing from different oncologists around the country, and the world, literally.

I got a very interesting note from a family doc that's been in Ireland for 40 years, he knows his community, knows his patients, and he said, "Hey, you know, a lot of my patients are getting the shot, some aren't, but in those that are," and then he

listed the number of cancers he's seen in a six-week period of time that he's never seen in a forty-year career. And so he asked, what could be causing that?....

So [Cole referring to himself again] we're seeing the early signals of this.... in some of these patients, again, inexplicable cancers at really unusual ages that are really thick cancers and really aggressive cancers compared to what we are used to seeing in the lab.... A lot of people are talking about it. We see that the mechanism has been hypothesized, and it's bearing weight in terms of what we're seeing clinically and pathologically.... I'm concerned.... I have a call later with three German pathologists, they're seeing similar signals, ... another colleague down in Dallas is going to be working on it. We're trying to get a consortium of doctors together to study this.⁸⁸

In many instances, the effects of the vaccines can only be detected by performing autopsies. Dr. Arne Burkhardt, a pathologist from Reutlingen, Germany, and Professor Walter Lang, whose communications are in German, are reported to have expressed concerns about wide-ranging, devastating effects of the vaccine, based on autopsies that have been done:

The doctors suspect that further corona vaccination side effects with potential death consequences are autoimmune phenomena, reduction in immune capacity, acceleration of cancer growth, vascular damage, endotheliitis, vasculitis, perivasculitis and erythrocyte “clumping”.... Burkhardt described it as “extreme” that three very rare autoimmune diseases, namely Sjogren’s syndrome, leucocytoclastic vasculitis of the skin and Hashimoto’s disease were found among the ten deceased.... He said he could only think of one thing in seeing the results – “a lymphocyte riot,” potentially in all tissues and organs. Lymphocytes were found in a wide variety of tissues such as the liver, kidneys, spleen up to the uterus and tumors, which massively attacked the tissue there.⁸⁹

Dr. McCullough has also expressed his concerns about where the vaccines will lead:

This is not a joke. The non-fatal injuries are going on the young people.... There have been thousands of people that have these relentless neurological symptoms.... paralysis, twitching, I've had a couple of patients, they can't walk straight anymore.... For some unlucky people, it went everywhere in the body, and that spike protein damaged the organs.... If we force the vaccine on the rest of the population, you're going to see neurology clinics, internal medicine clinics are going to be overwhelmed with people.⁹⁰

The Integrity of Information - Part II

I know that studies have been published that deny any correlation between many of these adverse events and the vaccines, but these reports have been produced by individuals who are part of the same government and academic institutions that are paid to reach these conclusions. Anyone who has investigated them will reach the same conclusion that Dr. Healy has reached -

they are nothing more but promotional materials in disguise. Beyond that, everyone knows that studies can be designed to prove almost any point one wishes to make. The official vaccine message is that the vaccines have now been shown to be safe over a long period of time. Long? Not yet a full year, while physicians and scientists are warning about the possibility of devastating consequences over what truly is an extended period of time - the entire future of children who have been vaccinated.

The experts who speak on behalf of the system do not address what is being said by those who are raising concerns, and their opinions most certainly do not erase the testimony of those who are trying, desperately, to get their voices heard. Most importantly, the investigation and formal recognition of this independent testimony - something that would ordinarily be provided by courts of law through processes of discovery, will never be possible because all the major players, including the companies manufacturing the vaccines, have been given blanket immunity from liability for consequences to others of taking the vaccines.⁹¹ Because of media censorship and the broad immunity that has been given, the full story of those who make credible claims of injury and death of loved ones will never be told. It is, therefore, impossible for anyone to offer a fully defensible, complete description of the effect of these vaccines on the health and lives of those who are injected. In the face of such inadequate evidence, it is incumbent on the rest of us to examine the data for ourselves.

Rejecting the Sacrifice

According to the official narrative, all these people who have been injured, or are at risk of impaired health in the future, have been vaccinated, not only for their own benefit, but for mine. Young men whose hearts have been permanently injured have taken the vaccines for me. Pregnant women and their unborn children have been exposed to the contents of the vaccines for me. Healthcare workers will have taken the vaccines for me, because I might show up as a patient at one of their hospitals. The vaccination of children as young as five years of age is in the process of being authorized by the FDA. Infants are next. Infants and children, whose parents won't take a stand against these injections, will be vaccinated for me. A piece, no matter how small, of the suffering of every individual whose health ever has been or will be impacted flows to me when I say yes, I too, will take the vaccines.

For all these individuals, taking the vaccine was their contribution to society, whether done enthusiastically or under coercion. Because I am in a higher risk category with respect to SARS-CoV-2 than infants, children, young adults, and pregnant women and their unborn babies (if any of them face any meaningful risk from SARS-CoV-2 at all), the cross-benefit of these vaccines flows, not in both directions equally, but almost exclusively from them to me. For me, it is not a system of cross-benefit at all. Like the unidirectional message I hear, it is a system of unidirectional sacrifice.

Peter Doshi, joined by other authors, has written a lengthy opinion on the vaccination of children. He concludes that we lack the scientific evidence that vaccinating children provides a net benefit to them:

Even if one assumes protection against severe covid-19, given its very low incidence in children, an extremely high number would need to be vaccinated in order to prevent one severe case. Meanwhile, a large number of children with

very low risk for severe disease would be exposed to vaccine risks, known and unknown.... Given all these considerations, the assertion that vaccinating children against SARS-CoV-2 will protect adults remains hypothetical.... Even if we were to assume this protection does exist, the number of children that would need to be vaccinated to protect just one adult from a bout of severe covid-19.... would be extraordinarily high. Moreover, this number would likely compare unfavourably to the number of children that would be harmed, including for rare serious events. A separate, but crucial question is one of ethics. Should society be considering vaccinating children, subjecting them to any risk, not for the purpose of benefiting them but in order to protect adults? We believe the onus is on adults to protect themselves.... It is ethically dubious to pursue a hypothetical protection of adults while exposing children to harms, known and unknown.⁹²

I appreciate the scientific information Doshi and his colleagues have provided, along with their willingness to raise the obvious ethical issues. I disagree with the language the authors chose. For me, to call the vaccination of children "ethically dubious" would be like calling an act of cold-blooded murder a morally questionable decision. However, I am writing in a different forum. Even with their understated suggestion that vaccinating children is ethically problematic, the authors received numerous critical responses to their article, and I have little doubt they knew that would be the case when then published it. For that, I applaud their courage.

Sometimes, however, it is justified, even imperative, to express moral outrage. Dr. Scott Atlas, M.D., a radiologist and health care policy advisor who was chief of neuroradiology at the Stanford University Medical Center and is a senior fellow at the Hoover Institution has done that:

To me, it's unconscionable that a society uses its children as shields for adults.... Are we a society, a civilization, where we are using our children ... as shields? We're going to inject our children with an experimental drug that they don't have a significant benefit from, to shield ourselves?... That's just a heinous violation of all moral principles in my view.⁹³

Thank you. What is taking place is nothing other than a desperate attempt to save the lives of members of society who can speak for themselves, at the expense of those who cannot. I am not responding on an ethical plane, I am responding on a spiritual plane when I say that I cannot accept this sacrifice, or participate in this system, any more than I could eat the crops produced by a society that offered children to Molech for purposes of improving the fertility of the land.

I am not the only one who believes that, when we ensnare our children in the drive to get vaccinated, it is not merely wrong, it is fundamentally evil. From ordinary individuals I have encountered, to those who speak in public, I am hearing objections using the strongest of terms because these people understand that what is taking place is not merely a matter of public ethics, where nobody is ultimately held to account. What is taking place is spiritual death for those involved and who aid and abet what is taking place.

Whether as a result of the use of aborted fetal tissues, the death of unborn children after the vaccination of their mothers, or the vaccination of infants and children themselves, we are being warned that the vaccines are the resurrection of ancient forms of paganism and the

sacrifice of innocents. Archbishop Vigano, who is referring to the use of aborted fetal tissue, refused to mince words:

Added to this, like an infernal ritual, [is] the use of a gene serum made with the use of aborted fetuses, as if to renew the human sacrifice of the pagans, a new twist of health propitiating the coming New Order with the lives of innocents.... How Catholics are able to undergo the vaccine as a sort of Satanic baptism without any scruple of conscience remains a question to which an answer must be given.⁹⁴

In the words of Dr. Vladimir Zelenko, M.D., a deeply religious Jewish physician, and pioneer in developing early treatment for Covid-19:

Dr. Michael Yeadon.... told me personally.... the data show that for every one child that dies naturally from Covid, a hundred die from vaccine. If that's not child sacrifice, what is? How do you define child sacrifice? I take a child, I cut it's throat, or throw it off a cliff or into the volcano. What's the difference if I take a child that has almost zero risk of dying from a virus and inject him with a liquid that has a hundred times more fatality than the virus? What the hell's going on with this universe?⁹⁵

The Standard of Care

Vaccine advocates will point their finger at me and say that I am a menace to society, not only because I refuse to take the vaccines, but because of my opinions. The accusation is false. I do not set public policy. I am not sitting as a judge or a member of a jury in a court of law. I am not representing anyone in a fiduciary capacity. I am not telling anyone else what to do. I am not bound by the obligations that one assumes when standing in a position of authority or acting for or on behalf of anyone. When I speak, I do it, not from a political perspective, but as part of my responsibility to proclaim the gospel.

My conscience is not constrained by the presumptions or the standards for burdens of proof that govern courts of law. It is not controlled by government edicts declaring what constitutes truth. I am making decisions that are a matter of how, in the privacy of my own life, I will answer to God. I have not buried my head in the sand and ignored the scientific data. I have followed the issues and the data and the reports as closely as anyone I know. In the end, I will answer to God for what I have done in relation to my conscience, not in response to the latest scientific report. No report, no study, no pronouncement can absolve me from actions that are contrary to my conscience and the convictions I feel at the deepest level of my being.

Christians are being told that they have an obligation to get vaccinated as an act of Christian charity. Christian charity is important, because it is the second commandment. The first commandment, however, is to love God with our entire being and not to worship idols. The vaccine narrative turns the preservation of life of the public at large into an idol, and at its altar we are sacrificing our children. I refuse to participate in the sacrifice.

Protecting the Narrative

A Crumbling Edifice

The official proclamation, now, is that children from the age of five to twelve should be given these injections and vaccination campaigns have begun. Anxious parents fear that the "should" will turn into a "must" in the hands of their school boards.

Why is it, exactly, that children must be injected? Are the vaccines for the benefit of these children? Is it their contribution to eradicating SARS-CoV-2 from society as a whole? Or does one simply get to choose any reason they like? The answer seems to be "unspecified" and "all of the above" at the same time. In many contexts, it is simply assumed that we all know why we should proceed with these injections. In other contexts, every reason imaginable is given and all you have to do is pick your favorite one.

The danger is that the reason for the vaccines can, and does, shift to suit the context. As with everything else Covid, contradictory arguments are made at the same time with no felt need on the part of anyone to resolve the inconsistencies. The elephant in the room has always been the fact that the vaccination program is driven by powerful interests who are making staggering profits by pushing the vaccines on everyone. They're getting away with it because they managed to induce a nearly psychotic level of fear among the general population and are providing cover with the simplistic statement that the vaccines are "safe and effective," so why not? The problem is, they are not safe and, for children without comorbidities, the threat of SARS-CoV-2 in terms of death and disability are all but non-existent. They are, as a result, effective against nothing.

The vaccine experts are open about the irrational fear that has gripped society and appear to prefer to leverage it rather than correct it. As explained by Dr. Meissner, cited above:

The issue is side effects, or adverse events that might be occurring after this vaccine, and I'm torn. On the one hand we know that many mothers and fathers and parents are eager to administer this vaccine to children because they're so frightened. Perhaps overly so, but they're so nervous about this vaccine because of what's been stated, that they really are anticipating having access to this vaccine in children. On the other hand, I think we saw that approximately 68 percent of the children who are hospitalized with Covid-19 have underlying comorbidities. So that means about 32 percent do not. And then if we were to take 40 percent of that group that may have immunity already, we're getting down to a *very* small percent of otherwise healthy six to eleven year old children who might derive some benefit. And we simply don't know what the side effects are going to be. For example, it's not even clear that this vaccine will reduce rates of transmission. We're hoping that's the case, but we don't know.⁹⁶

In other words, Meissner is expressing concerns about side effects, and is then recommending that we risk the safety of our nation's children because parents are in a media-induced panic and will demand the vaccine. That's the scientific approach. Ignore health risks while pursuing a strategy of appeasement.

Children, on the one hand, and the elderly and those with comorbidities, on the other, are two entirely different population groups when it comes to SARS-CoV-2. Parents driven by irrational fear, who are behaving as though their children have the immune systems of a ninety-year-old, will lead the charge for the vaccination of children. They will be followed by those who just want to get their kids into school and won't give the matter much thought. Then unvaccinated children will be accused of presenting a danger to those who have been vaccinated. They will be ostracized and demonized and ... we all know the drill.

Dr. Michael Kurilla, M.D., Ph.D., another member of the Vaccines and Related Biological Products Advisory Committee for the FDA has added his concerns about vaccinating children to those expressed by Dr. Meissner. He concludes that achieving herd immunity is unlikely, that increasing levels of spike protein (that's the toxic part) are going to have to be produced to achieve targeted levels of protection, that we have no idea if the injections might actually harm the immune systems of children, and that breakthrough infections should be anticipated:

The argument that this will lead to herd immunity and reduced transmission, that's a theoretical possibility. I've seen very little data and in fact most of what I see right now is that regardless of the percentage in terms of vaccination, the newer variants seem to be able to pass through the population, so if all we're focused on is reducing cases, in terms of a benefit, I don't think that's likely to be realized....

We are vaccinating with a prototype spike protein that is no longer circulating, and so we have to go to higher and higher levels in order to get efficient potency in terms of neutralization. Everyone is focused on delta right now, but delta is on the decline. We can anticipate the the future variants are going to be more distantly related, and simply boosting, which we're likely to need to do in this population in six months, if all we're relying on is neutralizing titers, is going to become harder and harder to do.

For children who've undergone, for example, a delta infection, does now vaccinating them with a strain that goes back almost two years from the time they're getting the vaccine, does that actually help or hurt their current immune system with respect to ongoing variants? I don't think we know that. We have no idea.... I think there can't be any expectation that the antibody decay rate is going to look any different from the adults, and then these children are going to be expected to have a booster in another six months.... I think the focus on reducing cases is really what's going to confound us because I don't think we're going to be able to do that. We're going to see vaccine breakthroughs in this population and it's going to cause all the same problems Covid does, whether or not they're vaccinated.⁹⁷

Based on the testimony of these experts, the entire edifice of the vaccination of children would crumble with the slightest injection of rational thought.

My concern is especially for the ability of vaccinated children to reproduce, and for the health of their offspring. The spike protein has been shown to concentrate in reproductive organs. The connection between vaccinations and infertility in less fortunate countries than ours

has been widely discussed. We will have to wait nearly a full generation to see what becomes of the ability of vaccinated children in the developed world to bear healthy children of their own. It is not far-fetched, for me, to imagine future generations looking back and saying our children were the ones who had to sacrifice their own in the interests of humanity, if future generations even have the ability to recover and look back in that way.

A Narrative Tripping Over Its Own Two Feet

In another Advisory Committee virtual conference Dr. Meissner revealed, perhaps unwittingly, what is going on with the data (or was he trying to get the word out, in his own way?):

If we can't defend these recommendations based on evidence, it's going to further complicate getting this vaccine into every single adult American, and that's really what we want to do to.⁹⁸

Dr. Meissner, didn't you mean to say that we should base our decisions on the evidence, rather than warning that things will get complicated if we can't provide evidence to defend a program to get everyone injected?

The vaccination narrative has run into a trap. Even apart from the profit-motive and the credible argument that some people at the top of the global pyramid really would prefer it if commoners did not reproduce, the elite have a problem to fix. That is because the existence of unvaccinated children destroys the narrative that we have a pandemic of the unvaccinated, which is necessary to force the rest of the adult population to accept these injections.

Nobody who is speaking on behalf of the system is telling us that children cannot transmit the disease. So, if we have such a large pool of unvaccinated youth, how can it be argued that unvaccinated adults represent a *unique* threat? We don't have the ability to say that the threat cuts off to allow just so many unvaccinated as we have children without posing a greater risk to society, but that any number above that, which would allow for unvaccinated adults, just happens to cross the intolerable line.

Dr. Meissner attacked the model of one of his colleagues on the FDA advisory panel and, again, put the real level of risk to children into perspective:

Dr. Yang gave a very sophisticated mathematical model. But I just remind people that the rates of hospitalization in this age group of six to eleven is 0.1 per 100,000, or less than ten per million⁹⁹

For anyone interested, I am also providing a reference to the FDA's Briefing Document for Pfizer's request for a EUA for its vaccine in five to eleven year old children accompanied by a link to an analysis which concludes that the FDA used "tortured logic in order to reach a predetermined result that is not based in science."¹⁰⁰

Let's pause for a review. Those who are imposing these vaccines on children are basing their argument on a rate of hospitalization that amounts to roughly ten in a million children. They are basing their edict on supposition and speculative models, without the benefit of scientific evidence. They are using sound bites like "safe and effective" that communicate

nothing substantive whatsoever, and are conjuring an illusion that taps into the panic of parents to fill in the blanks so that nothing definitive needs to be said.

At the same time, it is reasonable to assume that children are being vaccinated because of the cash flow that this new target group generates. However, it is important not to leave the adult population behind. In order to pursue the target objective of vaccinating all adults, the fiction of a "pandemic of the unvaccinated" must be maintained. As a result, children need to be vaccinated before someone figures out that they are themselves part of the unvaccinated pandemic. Nobody wants their children to be called names.

What the Public is Being Told

My search on the internet for arguments being used in favor of vaccinating children produced interesting results. First, I had to get past the blatantly illogical arguments like, "summer is here," or because children will be free, again, to access their favorite activities (as if lack of vaccination, rather than the restrictions themselves, are the proximate cause of confinement). The next set of arguments, as is to be expected, were tied to the idea that the vaccines are "safe and effective." I've already addressed that argument above. To take the analysis further, however, we should consider carefully what our world would look like if the government began to mandate all behaviors that are "safe and effective."

Next came the argument that the vaccines will protect children from Covid-19. We've already seen how that one plays out. How many children are we actually talking about here who are at serious risk from SARS-CoV-2 - ten, twenty, a hundred? How's about giving them access to ivermectin, so the virus doesn't actually threaten their lives? Then there's that troubling issue, when the recommendations become mandates, of not allowing parents to decide what is best for their own children. Yes, they should have the right to decide, even for mumps and measles, if that's what it takes.

After this litany of reasons, those recommending the vaccines for children finally get down to the cross-protection argument. Some reminded readers that children need to be vaccinated to protect the vulnerable. This ignores the fact that children, by virtue of their status, *are* our most vulnerable. Medical risk in the elderly does not trump the fact that children have no voice of their own, that their lives are still ahead of them, and that their bodies are still developing.

I was finally able to get to the core argument in favor of vaccinating children, which is that it is essential to achieve herd immunity. We're starting to see it all over the news. This is the heart of the cross-protection narrative, and it is exactly what I have been warning about: We are sacrificing our innocent, not even for the benefit of the rest of society, but to support a fictional argument about an imaginary benefit for the rest of society.

Even those with one foot in the narrative and one foot out are objecting to the fact that we are making children bear the burden of keeping our society healthy. Every indication is that for children the vaccines will bring about a net harm. Even if we are not yet building their coffins, nobody - *nobody* is able to provide us with any assurance that this will not be the case. Common sense tells us that, by looking at the evidence we have for the adult population, we have much to fear.

As we start to inject our children, we will be weaponizing guilt in the minds of the rest in the same way that we have with the adult population, telling those who remain unvaccinated that

they are nothing less than murderers by virtue of the fact that they breathe. What is more disturbing, once we realize that vaccination does not prevent transmission, it becomes clear that the power elite are burying the fact that we are sacrificing our children, not even for society's adults, but to protect a false narrative. We have brought ourselves to the precipice of the horrifying conclusion that, as a society, we are willing to cannibalize our young for nothing more than a fairy tale.

After hearing testimony with respect to the vaccination of children, a Rabbinic Court in Israel announced the same conclusion that I have reached with respect to cross-benefit schemes. The court also concluded that relying on "expert" opinion did not absolve a person from moral responsibility and that if a child died as a result of being vaccinated, the one who vaccinated that child was guilty of murder:

The ruling addressed the ethical question of vaccinating children to protect other, more vulnerable people. "We have not found a source that permits this - to cause a risk of danger in one, to possibly save someone else from a questionable danger.... It was already stated explicitly in Jewish law that a person is not obligated to put himself in possible danger in order to save another from certain danger."... The court warned that one who vaccinates a child and causes death is responsible for that injury as a murderer. He cannot say "I went with the opinion of experts who say it is a life preserving substance, and not a deadly poison."¹⁰¹

Protecting Our Children

*A voice was heard in Ramah, weeping and great mourning,
Rachel weeping for her children; and she refused to be comforted
because they were no more (Matthew 2:18)*

Insider Information

The women and men speaking on behalf of the vaccination mandate have made it clear that they want to subject children and infants mass a program of mass injection. They know that, at the present time, even with regulatory approval, they lack a compelling argument. It is, therefore, predictable that a new narrative might emerge that makes the vaccination of our young appear to be a matter of life and death. Those who control the narrative have the ability to make a credible argument that hospitalization and death is associated with anything with which they decide it is to be associated. Those who control healthcare delivery systems control access to early treatment as well as outcomes of hospitalization.

Since the middle of the summer, 2021, I have been concerned about the possibility that the Covid narrative will be extended to children in an aggressive manner later this fall, and that their lives might even be put at risk. It is my belief that, if these events come to pass, the death of any children who are impacted will be attributed to a variant of SARS-CoV-2.

These statements, which were made by the president of the board of a hospital in Ontario, Canada during a recorded meeting that took place before early September, 2021 is evidence that the narrative is already starting:

The reality will be by November we will start to see real pressure upon hospitals again.... Unfortunately we'll also see *a very large number of peditrics....* Over the next couple of weeks do need to start to think about how we're going to manage a *surge of peditrics....* It's about 50 percent of those that we'll see that are infected *will be children.* Of that group a certain percentage will end up in hospital and we cross our fingers and touch *that there will not be deaths, but we're already starting to see the odd one pop up....* There are teams right now starting to work on *peditric solutions,* so over the next couple of weeks we do need to start to think about how we're going to manage a *surge of peditrics* [emphasis added]....¹⁰²

This hospital president stated that he is on regular calls with experts from the Ontario Ministry of Health, who provide him with his information. It was made at a time when not even the mainstream media were reporting a high volume of serious peditric cases of SARS-CoV-2. If the American Medical Association is providing scripts for doctors to follow, is it too much of a stretch to think that those in charge of hospitals are also being given a script?

The financial markets have taught me that when prominent individuals demonstrate a unique ability to predict what would ordinarily be unknown, it is either because they have inside information, or because they are, themselves, causing the predicted events to take place. If the warnings about a surge in peditric patients does not parallel what I have seen in securities

markets - inside information and evidence of *intent*, where did this dire prediction about a surge in pediatric patients come from? For those who recall the events surrounding 9-11, it is reminiscent of the news report that the third tower at the World Trade Center had collapsed while the tower stood, perfectly intact, behind the announcer. Soon afterword, it actually did collapse.

The Rights and Responsibilities of Parents

If the health of our children is made to collapse, responsibility will be laid at the feet of the unvaccinated. When parents are faced with the possibility of harm to their children, it is instinctive for them to want to find someone to blame, and to prosecute that blame with a vengeance. It will be easy for them to point their fingers at the unvaccinated. That narrative is already in place. The feelings of anger, on the part of parents, and guilt and resentment, on the part of the unvaccinated, will only intensify. This, too, has been anticipated - planned, I would argue, by those who are writing and repeating the script. In the words of the same board president in Ontario:

If there was ever a division between personal rights and civil ... er, social rights, you will see it this fall, if children start to die. Because there will be an uprising by the people who have children, or the people who have been vaccinated, that might get not nice at all.¹⁰³

In the urgency of the moment, it is easy to convince people to take whatever action might be presented as necessary to protect the lives of children, including mandates that everyone be vaccinated for their benefit. The Bible, however, places the responsibility for raising children with their parents, not with the government or society as a whole. The arguments of conscience against vaccination do not change because children are used to heighten the emotional tensions of the narrative. Invoking the young does not turn a wrong into a right.

It might seem, if our children are threatened, or if it can be made to appear that they are, that all adults should be vaccinated for the safety of children in society at large. There will, however, be a piper to be paid. With responsibility comes control. If I am told that I must get vaccinated for the benefit of your children, then I have an equitable argument that I should also have a voice in decisions like what your children are taught at school. Does it matter if my opinions happen to be Marxist? Not really, because, in a way that is much more personal than paying property taxes, we all have a stake in your children now.

If I am forced to take responsibility for the well-being of your children, that is an inversion of the proper relationship between parents and the state and nothing good can come of it. This inversion, by definition, places power in the hands of the government that exceeds the authority that has been ordained by God. Anyone who supports this inversion is opposing God's ordained structures of parental authority. For that reason, the rights of parents with respect to their children must be vigorously defended against encroachment by the state and that is done, in part, by making sure that responsibility for the welfare of children continues to reside with their parents.

The Bible teaches that men are to use their inherent physical strength to protect the lives of their wives (Ephesians 5:23). It would be difficult to argue that they are not to do the same for their children. If parents have children at risk, it is their responsibility to arrange their lives in a

way that protects the interests of their children, not to pass that obligation on to others. I do not say this to absolve myself or others of obligations to the vulnerable members of our society, but because it is critical, not only for the rights of parents to be defended, but for parents to learn the discipline of caring for their children in the way that God intended, and not develop the habit of looking to the state or to the public at large to do their jobs for them. This includes the responsibility to become, and stay, informed.

Decision-Making Under Uncertainty

During a conversation with the president of the board of the Ontario hospital cited above, the board president stated that the vast majority of patients hospitalized for Covid-19 were unvaccinated. An emergency room physician, who later resigned as a matter of conscience, asked if the vaccination status of patients is available to members of the hospital staff. This was the exchange that resulted:

Board President: You won't have access to it as staff, because that's private information....

Emergency Room Physician: Making a statement that it is the unvaccinated being admitted to the ICU, is there a database at the hospital to provide the backing for that statement?...

Board President: No, but there is, so I will tell you, provincially, that is what we're seeing. And there is a database for that, but that's calculated by the larger hospitals doing an inventory across the province. And this is not a debatable percentage. The lowest percentage measured is 80 percent, the highest percent is 97 percent.... The greatest fear, quite frankly, is that that's not really what's going to be the issue. It'll be the pediatrics issue in the fall.¹⁰⁴

The questions in this exchange were not being posed by a news reporter. This was a physician asking for information that was directly related to patient care. It is just one example of the manner in which access to information is being restricted and controlled. It is a characteristic of the Covid narrative as a whole. Data that would ordinarily be available for analysis are replaced with summary conclusions that are "not debatable." Of note is the manner in which the board president redirected the conversation to the impending pediatric crisis, discussed above.

The Covid narrative *cannot be trusted*. The Bible emphasizes responsibility based on what Christians can observe through ordinary sense perceptions. Thus, when the beloved disciple, John, writes to his children in the face of a pernicious deception, to testify to them that Jesus Christ had come in the flesh, he refers to evidence that his followers can count on as being reliable:

What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life. (1 John 1:1)

To quote this verse is not to say that understanding should be based on what we can hear and see and touch, alone. We need observation coupled with understanding. Physical reality and access to unfiltered facts are, however, important safeguards. Media narratives do not give us the ability to engage in first-hand evaluation of critical information. It is an obligation of Christians, especially now, in the context of potential harm to children, to demand appropriate evidence for what we believe. This evidence includes facts that can be evaluated first-hand or from trusted witnesses whom they know to be of reliable character. It requires a two-way exchange, not merely a one-way pronouncement. Without this safeguard, the risk of deception is too great. Conscience cannot be based on information that is known to be suspect.

It is necessary for all believers to anticipate the need to make decisions of conscience in the context of imperfect and incomplete information, but it is imperative that we do everything we can to investigate what is really taking place. If believers ignore John's example of demanding reliable evidence in the context of the vaccination narratives, and accept what is provided to them through electronic media and controlled narratives alone, they risk becoming complicit in a program that might lead to even greater harm to the innocent than can be inflicted by or as a result of SARS-CoV-2 itself.

Corporations use scenario forecasting to consider alternative courses of action, depending on how the future unfolds. Public behavior is often one of the variables that remains uncertain. I have no reason to believe that global actors do not use forecasting tool themselves. That would mean that my concerns for our children are by no means written in stone. I hope they will prove to be unfounded. Nevertheless, it is the responsibility of those, like myself, who have reason for concern to express that concern so others can be forewarned. While the dominant opinion among those opposed to these vaccinations is one of discarding masks and embracing freedom, my own position is more circumspect. I would consider viable precautions and be prepared to implement them.

The Handwriting on the Wall

It is one thing to worry about the manner in which parents will be cajoled and coerced into vaccinating their children. It is another matter to consider the dangers of the vaccines themselves, and for this we have adequate warning. Logic alone would dictate that, if the vaccines create a risk of serious adverse reaction in adults, we should be even more concerned about their effects in children.

We also have the ability to listen to others as they speak. Describing another of his vaccination programs, a highly animated Bill Gates, speaking with obvious glee, describes the process this way:

We're taking things that are, you know, genetically modified organisms and we're injecting them into little kids' arms. We just shoot them [illustrates an energetic shot into the arm] right into the vein.¹⁰⁵

Dr. Daniel Nagase, is a Canadian physician who has been vocal in trying to warn others about the vaccines. Based on what he has explained, as we are "just shooting the mRNA vaccines into little kids' arms," we are placing them at risk for cancer, through a number of mechanisms. The first mechanism is tied to the action of retrotransposons that encode a protein called reverse transcriptase that make it possible for an alteration in DNA to occur:

Anyone who tells you that mRNA cannot change your DNA is absolutely wrong. So the worst part of this is human endogenous reverse transcriptase is most active during embryogenesis, when you're still a fetus and then it gradually decreases in activity as your development through embryogenesis, birth, infancy, childhood, teenage years. So the people most at risk of DNA changes from an mRNA vaccine are people who are still developing. And that's children. Children are most at risk for genetic DNA changes from an mRNA vaccine because children have more endogenous human reverse transcriptase activity than fully grown adults, because they're still growing.¹⁰⁶

According to Nagase, if mRNA gets into a cell, it is "just a matter of luck whether that cell reverse transcribes that mRNA back into DNA." Dr. Nagase described two other mechanisms by which mRNA vaccines pose a threat of cancer in children. The second is related to "immune lack of specificity":

Just when a child's immune system should be learning how to make the fine differentiation between cancers and non-cancers, you're poisoning that child's immune system with an abnormal, non-human spike protein.¹⁰⁷

The third reason the mRNA vaccines have the potential to cause cancer in children relates to "heat shock proteins" that make cells resilient to toxic stresses. If the body is producing spike proteins, they are not producing the proteins the cell uses to protect itself against toxins and DNA damage.¹⁰⁸

Those of us who are watching what is taking place now, as adults, will always be able to remember a time when the Covid vaccines were not a part of our lives. We have been given the opportunity to stand back and formulate a moral position, as I have done here, based on my conscience. If children are acclimated to these vaccines, they will not have the same impetus to analyze how they came about in the first place. They will assume the vaccines are normal, with all that entails, and we be the generation that said nothing, as they will have not only been placed in harms way from a medical standpoint, but from a spiritual one as well:

See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven.
(Matthew 18:10)

It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.
(Luke 17:2)

How to Become an Anti-Vaxxer

Even experts who speak against the Covid-19 vaccines are quick to point out that they are not "anti-vaxxers." However, if someone were to ask me to defend the position of a person who has decided to refuse all vaccinations in the future, I would be happy to do it. The issue has nothing to do with science, and everything to do with human nature.

It is reasonable to accept scientific evidence that beneficial vaccines can be developed. The question is, so what? We have no assurance that the specialized knowledge necessary to produce vaccines will actually be used for the public good. That isn't scientific skepticism, it is a direct application of the teaching, in the Bible, that human nature is inherently evil. Consider the extreme difficulty of determining what, exactly, is in the Covid-19 vaccines. The analysis is anything but straightforward. I certainly couldn't make the determination by walking into my garage and using the tools at my disposal. The complete contents of the vaccines are not being revealed. Statements about them *must* be taken on faith. A deeper analysis of the issue, which is not possible here, reveals that the entire question of just what is in these vaccine vials is in itself highly problematic.

Treating individuals for diseases on a case-by-case basis offers a limited market to pharmaceutical companies. With the Covid-19 vaccines control over the health status of the global population is at stake. The idea of annual or semi-annual boosters starts to make it look very much like the largest annuity on earth for pharmaceutical companies and their investors. Would this not cause anyone with an appetite for profit to salivate? Am I supposed to believe that those who have amassed power in the world by being anything but charitable in the past now have my best interests at heart?

Perhaps I am supposed to trust supposedly independent oversight bodies. Yet even the ordinary person on the street has become familiar with the term "regulatory capture." Am I to believe, instead, that if the vaccines are not beneficial, the results would soon become apparent? That didn't happen in time for the young girls in India who were used as experimental subjects, in one of the largest medical scandals ever seen.¹⁰⁹ As has already been discussed, trial data is not even available for these vaccines. Adverse effects that have appeared in the short term have been covered up. Even if trial data and adverse effects were adequately documented, it still remains an undisputable fact that long-term effects cannot be tested in the short run.

We have enough convincing evidence, now, from around the world, that vaccination programs associated with the name of Bill Gates have arguably done more harm than good for the underprivileged populations of the world.¹¹⁰ With these scandals as the backdrop, a smiling Melinda Gates, sitting next to her husband in an interview, proclaims that, with Covid-19, blacks and indigenous peoples *deserve* to get vaccinated first. Would someone please explain how she meant for that to be taken?

As Peter Doshi notes, not all developed countries mandate childhood vaccines. According to him, neither Great Britain nor Japan have such mandates and yet achieve high levels of vaccination. Doshi has also pointed out that, according to Merriam-Webster, the definition of an anti-vaxxer now includes people who are opposed, not only to the use of vaccines, but to regulations mandating vaccines.¹¹¹

I don't know if, upon further investigation, I would be in favor of any vaccines. I have developed a heightened awareness of the need to do background research before accepting

established medical narratives. For the time being, if one is going to force me to make a decision about vaccines as a category of medical intervention, in their entirety, then let me look at digital technology and reason by analogy. If we get to the point where everyone who wants to participate in society must have a data chip injected into them, then no matter how useful digital technology has been until now, given a choice between living as someone else's possession and a world in which digital technology had never arrived, I would choose to live in a cave. By virtue of the demands of my conscience, I would have to choose to live in a cave, but I would make that choice gladly.

I have addressed a stark, binary example with the polio vaccines because I know those who criticize believers on such matters love to push the limits of their hypotheticals this way. The better choice, of course, is to realize that beneficial developments of any type can be hijacked and, when they are, it is no longer legitimate to ask for people to act as though the hijacking had never taken place. How could I, even in theory, be in favor of polio vaccines and not in favor of Covid-19 vaccines? Because the only thing the two have in common are the word "vaccine." I have already discussed the objective reasons for not equating Covid-related injections with any type of vaccine. Even without these difficulties, I can draw on that most favorite example of vaccine advocates - traffic regulations, to make my point. If I am in favor of traffic laws, does that mean I am in favor of everyone who is a careful driver? If someone steals my car, it does not work, for me, to say they are just like all other drivers on the road as long as they don't go over the speed limit. The more important question is who is driving the car.

It is incorrect for any government to assume that an objection to getting vaccinated, based on matters of faith, must apply to all vaccines equally. First, an objection to a vaccine might very well depend on its composition. Everyone acknowledges that the technology behind both the mRNA and viral vector vaccines is unique. Second, this argument fails to take into account the possibility that, having seen what the current vaccines are like I, along with other believers, might have reason to question earlier vaccines when I had previously taken their acceptability for granted. Although this consideration does not apply to me because I have not taken flu vaccines, it is an argument that is theoretically sound.

Third, their assumption is in direct conflict with Mark 7:15, which states that we are not spiritually defiled by physical substances but by matters of the heart, and context is critical for determining how we evaluate a situation. To state it even more plainly than my traffic example, it would be like saying that, on the basis of moral principle, I cannot object to the use of a knife to commit a murder unless I object to all uses of knives. It is the intent, the use of unwanted force, that creates the moral objection, not the knife. It is these variations that form the basis for objections of conscience even if a person has never objected to vaccines before.

We were created to use our judgment and discretion in deciding how we live, because that is how we are able to make decisions that reflect our love for God. Only robots see the world in black and white. People who have lost their ability to make moral judgments have a spiritual disease. The symptom is the need to force everything into rigid categories in an attempt to eliminate the need for any judgment at all. They are attempting to force, not only the injections, but a diseased thought process onto everyone else.

The next time someone tries to place on my shoulders the burden of proving that we will not experience another mass extinction because of my objections to the vaccines, I will place the burden back on their shoulders. After listening to the testimonies provided by Senator Johnson of the vaccine trial participants who have sustained life-altering injuries, and the manner in

which their pleas for recognition and help have been ignored, it is up to the pharmaceutical industry to prove that it has anything remotely resembling good will toward women and men.

It is a stale argument to keep referring back to the polio vaccines. The differences between polio and Covid-19 have been adequately documented, as has been the tampering that has taken place with relevant definitions. That, for me, creates a presumption of bad faith on the part of those mandating them. We no longer live in the world as it was when polio plagued humanity. I don't see how we can ever go back. The Bible makes it clear that, after a society has been blessed, as ours has, after the world has been blessed, as it was when it was created, it follows a downhill trajectory and does not return to the place from which it came.

According to Merriam-Webster's definition of an anti-vaxxer, by virtue of my opposition to vaccine mandates, that is what I am. I envision objecting to far more than vaccines on the basis of my faith. The world has a way of saying that if you want to benefit from what it offers, you have to take or leave the system as a whole. I don't know which will happen first, the refusal of the healthcare system to treat me, or my refusal to seek its help. I'm afraid that calling myself an anti-vaxxer might not go far enough. However, even if I have to forego our healthcare system in its entirety, I will be content:

Whom have I in heaven but You? And besides You, I desire nothing on earth.
My flesh and my heart may fail, but God is the strength of my heart and my
portion forever. (Psalm 73:25-26)

The Collapse of the Cross-Protection Narrative

Where I Have Arrived

I began my journey with respect to the cross-protection narrative by focusing on internal inconsistencies, and on the issue of where sacrifices were being made, and where benefits were being derived. By considering where the cross-protection narrative leads, however, particularly with its inevitable descent into a tangle of cross-protection conflicts, I am now convinced, as a matter of conscience, that when individuals are forced to engage in behavior that could cause them bodily harm in the context of any cross-protection narrative, it is my responsibility to remain outside that system.

Both I and others have repeatedly referred to the example of traffic laws, the idea being that we follow the rules to create a safe environment for other drivers. When we examine legitimate safety laws, however, we discover that the behaviors being required enhance safety for everyone. I stop at a red light, which protects others at the intersection while it protects me. We do not have traffic laws that tell drivers to place their own vehicle in harm's way to protect someone else.

Some have taken it further and have argued that remaining unvaccinated is like driving under the influence. According to my Factcheck.org article, that is the analogy drawn by both Dr. Leana Wen, an emergency physician and Sam Wang, a professor of neuroscience at Princeton University, which means, if nothing else, it is a popular comparison to make.¹¹² That does not make it a good analogy. If society tells me to remain sober, it is asking me to do something that is for my own benefit, as well as for the good of everyone else. In no instance is it harmful to me to remain sober. Even the regulation of smoking to protect members of the public from second-hand smoke is a restriction on an activity that is harmful to the smoker, along with everyone else. In fact, conservative Christians have long objected to both smoking and to drinking in excess. Forcing my body to produce a toxic protein is nothing like protecting it from an excess consumption of alcohol or from tobacco. It is the opposite.

We are told that anyone who objects to the Covid vaccines is being logically inconsistent if they approve of other vaccinations because they are all *vaccines*. I have responded to this argument, in other contexts, above. Even if we allow for the Covid-related injections to be called vaccines, it is like saying that a law permitting someone to drive at 100 miles per hour in a school zone could never be questioned by someone who obeys other speed limits because they are all *traffic laws*. I can think of no public safety law that directs the citizens of this country to engage in activities that could result in bodily harm in order to benefit other members of the public in this manner. Telling someone to take the vaccines is not like telling them to obey traffic laws. It is like telling them to spray their house with machine gun fire in order to guard against burglars.

Based on the determination with which the cross-protection narrative is being pursued, I am concerned that it is likely to grow in prominence in ways that are, at present, difficult to anticipate. For that reason, it was imperative for me to consider the issue carefully until I was able to be fully convinced about my position as a matter of conscience. After having wrestled with this issue for an extended period of time, I am fully convinced that, on the basis of my beliefs, I must stand apart from participating in systems that use cross-protection narratives to

justify behavior that could lead to bodily harm on the part of participants. The biblical requirements for my position are set forth below.

A Forbidden Fellowship

Cross-benefit systems, by their nature, demand moral trade-offs. The believer, on the other hand, is commanded to avoid sin, regardless of outcomes. The Christian is instructed not to be unequally yoked with unbelievers:

Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; and I will be their God, and they shall be my people. Therefore, come out from their midst and be separate," says the Lord. "And do not touch what is unclean; and I will welcome you. And I will be a father to you, and you shall be sons and daughters to Me," says the Lord Almighty. Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (2 Corinthians 6:14-7:1)

These verses apply to *all* aspects of a believer's life where participation in immoral activities is contemplated. They are not to join business partnerships with them. They are not to participate in the stock market with them. (Paying taxes is not considered being unequally yoked because it is the relinquishment of an asset that belongs to the world (Mark 12:14-17).) Believers are not to marry nonbelievers because they are not to be physically joined with them. Having remained separate from all these things for my entire adult life, my conscience cannot now bear the taint of these vaccines because, as a form of forcing believers to become bound to nonbelievers, cross-protection narratives come within the scope of 2 Corinthians 6:14-7:1.

A Prohibited Pooling of Interests

The temptation to pool resources for gain has existed from long ago. It is prohibited by the Bible:

My son, if sinners entice you, do not consent. If they say, "Come with us, let us lie in wait for blood, let us ambush the innocent without cause; let us swallow them alive like Sheol, even whole, as those who go down to the pit; we will find all kinds of precious wealth, we will fill our houses with spoil; throw in your lot with us, we shall all have one purse, my son, do not walk in the way with them. Keep your feet from their path, for their feet run to evil and they hasten to shed blood. Indeed, it is useless to spread the baited net in the sight of any bird; but they lie in wait for their own blood; they ambush their own lives. So are the ways

of everyone who gains by violence; it takes away the life of its possessors.
(Proverbs 1:10-19)

I can think of no passage that more accurately describes what is being done as innocent blood is shed in the name financial gain. It started with the pharmaceutical companies and the other global actors who are quick to admit that events have worked in their favor. Now cross-protection has also been expressly identified, by the United States government, as one of the justifications for vaccine mandates that result in termination of employment for the unvaccinated. The wording appears in the regulations that have been published by OSHA, in the federal register, to require vaccination of all covered workers.¹¹³ With these rules, OSHA has moved from a regulatory body that imposes requirements on employers for the safety of their workers to one that forces workers to endanger themselves for an ideology. The government has, accordingly, placed itself under the direct condemnation of these verses.

The state might be able to override the decisions of the courts, and the judgment of physicians, and the common sense of the public, but it cannot demand that I join in the fiction that these vaccines do not take innocent lives, or the lives of the weak, or the lives of the powerless. Those lives are being sacrificed for the benefit of others, the few, who hold power in this world. Forcing the production of toxic proteins is a violent act. Blood is being spilled. The fate of those who choose this course of action has already been decreed by God.

The Preservation of Common Sense

In a system of voluntary vaccines, and an open exchange of information, people would be free to make decisions for themselves. If the science supported vaccination, all but a few with peculiar approaches to science would object. If people were dying and vaccines offered a genuine hope of survival, would people be flooding into the streets in protest? Would the state need to resort to censorship, propaganda, manipulation, and coercion? An objective presentation of the facts, coupled with confirmatory experience on the part of the public would be more than sufficient to bring about the desired results, as is the case, as already discussed, with childhood diseases in other countries where vaccines are not mandated.

The groundwork has already been laid to claim that anyone who refuses to join in the vaccine pact is making themselves a danger to society. As a society, we have a choice. We can make ourselves weak, and dependent, and afraid, and tell others that they cannot breathe on us because we might die. Or we can each take responsibility for our own well-being which will have the effect of returning to us the right to honor the dictates of our conscience. This approach is not only for believers, because as I have already explained, the conscience of nonbelievers must also be protected. This position is what is required by the second commandment, to love my neighbor as myself. I do not expect, nor would I want, anyone to alter the way they engage in normal human activity, like breathing, on the theory that it constitutes an assault against me.

The Inversion of Christian Charity

According to the teaching of the Bible, if I sacrifice my well-being for that of another, that sacrifice must be voluntary, and motivated by love. Sacrifices are not made blindly. Only

the person making the sacrifice can decide where that sacrifice does the most good. What have I done if, in giving my life for the children of others, I make orphans out of my own? Through its cross-protection narrative, the government is turning charity, the hallmark of the Christian tradition, on its head. Instead of rational self-sacrifice, it is training its citizens to be mercenaries, demanding the self-inflicted harm of others, only so they themselves can live.

By following my conscience, I remain untainted by what is taking place in a cross-protection scenario that is causing others to take a risk with their health. It is not surprising that, when the real science is taken into account, my obedience to God also causes me to avoid causing harm to others. It protects me from a false confidence that getting vaccinated will prevent me from transmitting SARS-CoV-2 to anyone else. Is that any surprise? One would expect that God would have ordered our world so that, under ordinary circumstances, the first and second commandments will work in harmony.

The Sum of All Fears

The story of Adam and Eve is God's revelation to humankind of how sin and death entered the world. Sin lead to death. The fear of death now leads to sin. This is what Paul was describing in his letter to the Romans when he said we are slaves to sin and death. The two cannot be separated.

The cross-protection narrative collectivizes both our fear and our sin. Manipulation of fear led large numbers of people to get vaccinated in the first place. Now they have learned that, even though they are vaccinated, they are still able to get Covid-19, transmit Covid-19, and even die from Covid-19. They hear that the unvaccinated present a risk. They don't care how or why. They understand, as a matter of instinct, that they have nothing to lose by demanding that everyone else get vaccinated, as they themselves already have.

The cross-protection narrative binds everyone who is driven by fear - fear of *death*, and compels them to sin by demanding that others take a risk of death or debilitating injury in the name of protecting everyone else. The vulnerable must comply. Men and women with medical conditions that put them at higher risk for adverse reactions must comply. Children must comply. This is what the mandates require. The Fourth Industrial Revolution envisions a collective conscience.¹¹⁴ This is what it looks like. It is an inversion of Christian charity, which says I will voluntarily make a sacrifice for you. Jesus Christ gave His life for us. Klaus Schwab's collective conscience says you will be forced to make a sacrifice for me.

We make our moral decisions at the intersection of our fear of death and our knowledge of good and evil. When we choose evil, we inherit spiritual death. We do not need mandates to act for the benefit of others. We need mandates to force others to do what we believe will be of benefit to us. This will not alleviate our fears. It will be like myriads of drowning men and women hoping to lift themselves up by pushing each other down. When individuals choose to get bound up in merciless cross-protection mandates, they will find themselves bound together in a net that gives them neither life nor freedom, but entangles them in the sum of all fears.

Finding Cover for Violations of Conscience

Some professing Christians attempt to use the orders of their government or others in authority to excuse violations of conscience. It is true that believers are, as a general rule, to submit themselves to their rulers (Romans 13:1-7; 1 Peter 2:12-13). These instructions were never intended to be used as cover for aiding and abetting government actions that directly conflict with the commandments of God.¹¹⁵ When the apostles were told to stop teaching in the name of Christ, their answer was clear, "We must obey God rather than men" (Acts 5:29b). The responsibility of Christians to obey their governments, therefore, is not without limit.

Christians are not the only ones who have been endowed with a conscience and who will be called to account for its violation. The grim truth is that, when governments begin to act in a way that violates their responsibilities before God, one of the most powerful tools they have, in furtherance of their agenda, is the cooperation of ordinary individuals who mechanically follow the instructions they are given. They become the functional levers of the state. History is our witness. Today, it is possible to go online and see these same events taking place before our eyes, as one individual after another parrots the statement that they don't want to do what they are doing, but it is what they have been told to do.¹¹⁶

Archbishop Vigano has described the problem eloquently:

Obedience, which is a virtuous link to justice, does not consist in an uncritical submission to power, because in doing so it degenerates into servility and complicity with those who do evil.¹¹⁷

For a long time now, the intellectual class has made a point of denigrating religion. Yet, in the case of SARS-CoV-2, the behavior of academics, professionals, and community leaders themselves has been nothing short of scandalous. This is particularly true in the case of physicians who have violated fundamental principles of both medical ethics and human morality in the name of following protocols. Some patients have learned not to trust their words, but large segments of the public still look to these individuals as honest brokers of scientific truth. Yet it is not the pursuit of truth that motivates this crowd. They bask in their prestige even as they betray their public trust. They are driven, not by intellectual integrity, but by arrogant servility. In their desperate attempt to save their own hides, they have become nothing more than prostitutes to power.

In the midst of a crisis, the leaders of both church and state fall at the same time. For the genuine believer, when the limits of governmental authority have been reached, and rulers are attempting to assert powers that do not belong to them, it is imperative not to follow the example of leaders of either the church or the state. It is also important not to revolt. Submission to government takes the form of accepting unfavorable consequences rather than acting subversively or violently. For me, with these vaccines, the limits of governmental authority have been reached. Archbishop Vigano wrestled with the forms and bounds of resistance to governments that have lost their legitimacy. I do, too. I know, however, where to begin. It is with the principle that I will not use government proclamations as cover for doing what I know is wrong.

PART V - THIRD OBJECTION

The Property Rights of God

One of the prominent themes of the Bible is the conflict between those who belong to the Son of God and those who belong to the world. Government actors have been given the right, by God, to exercise authority with respect to things in this world, like material wealth. God has reserved exclusive authority with respect to spiritual matters. When it comes to the integrity of our bodies, it is necessary to determine how the Bible allocates authority. This can be determined by examining what the Bible says about the fate of the world and the fate of our bodies.

The Bible teaches that the physical world in which we live, the one over which our rulers and politicians have been given authority, will be destroyed by fire:

The day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. (2 Peter 10a)

Looking for and hastening the coming day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! (2 Peter 3:12)

Heaven and earth will pass away, but My words will not pass away. (Luke 21:33)

We have been told that, like our physical world, the bodies of those who do not belong to Jesus Christ will also be destroyed by fire (Revelation 20:15):

But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. (2 Peter 3:7)

And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. (Revelation 20:15)

Conceptually, the believer is not a part of this world:

If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world. (John 15:19a)

The question, then, is whether our bodies, which are physical in nature and subject to decay, are ultimately to be considered a part of this world, slated for physical destruction, or a part of our spiritual existence, preserved for eternal life. The Bible provides this answer when it tells us that the fate of our bodies is different from the fate of the bodies of unbelievers:

For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. (1 Corinthians 15:52b-53)

Based on these verses, it is clear that the body of a believer is tied to our spiritual being, and not with the world.

In 2 Corinthians 1:22, Ephesians 1:13-14, and Ephesians 4:30 we are told that believers are sealed with the Holy Spirit as a pledge of the promises we have been given. Ephesians 1:14 is explicit in drawing the connection between this seal and the status of the believer as a possession of God:

Who [referring to the Holy Spirit] is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

God reserves the right of ownership of our bodies for Himself, not only on the basis of the fact that He has created us, not only because our bodies are part of our inheritance of eternal life, but because we have been bought with a price. Our bodies belong to the One who has paid the price for our redemption:

Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price; therefore glorify God in your body. (1 Corinthians 6:19-20)

Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. (Romans 12:1)

Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"? (James 4:5)

The picture that emerges is that the body of the believer is holistically associated with his or her spirit, which belongs to the kingdom of God. God seals this relationship by causing His Spirit to dwell within the believer as a pledge of the inheritance of eternal life. While giving this pledge, God is claiming the right of possession of the body of the believer. This claim of right is based on the fact that the believer has been *bought with a price*. The Bible refers to the jealousy of God in this regard. Whenever the Bible speaks of the jealousy of God with respect to His own, it is speaking of a claim of exclusivity. Therefore, any claim of ownership or symbol of allegiance that is marked on or placed in the body of the believer is in direct conflict with God's exclusive claim of the right.

It is important to delineate the powers that God has given to governments, because they clearly have the right to exercise physical authority in this world. The lines are not that difficult to draw. Governments have been given authority over what we do *with* our bodies as we interact with the physical world that they govern. They can promulgate laws that make murder a crime thereby restricting the right to use one's body to injure others. They can issue tickets for speeding. They can inflict punishment that includes the use of the "sword" for wrongdoing.¹¹⁸

When the government acts in the public interest, its goals are consistent with the Christian's instruction to live by the law of love because those laws are for the benefit of everyone involved. This class of activity is distinct from marks and invasions that act as evidence of allegiance or control. Even with permitted types of authority, however, the

government's power is not absolute, because it is constrained by concepts of justice that ultimately come from God, along with the authority that is given to rulers in the first place. Few would argue that any state actor has been authorized to engage in killing sprees of its citizens, or that resistance to such action would not be warranted. Furthermore, we have no reason to believe that governments will always restrict their actions to the authority they have been given by God. In fact, we can expect that they will attempt to exceed their authority and that they will do this by attempting to exercise the prerogatives that belong to God alone.

When we consider what we do *to* our bodies, the Bible makes it clear that the right to mark someone's body is a prerogative of ownership or authority over someone, or else serves as a symbol of belonging to someone.¹¹⁹ God exercised his prerogative of authority when he put a mark on Cain (Genesis 4:15). (The Hebrew translation of the relevant phrase is "YHWH set/put a sign to/for Cain" so that he would not be killed.) No king of Israel was ever given the right to mark, inject or break the skin of the people of God. The only exception in the Old Testament was in the case of a master who was instructed to pierce the ear of his slave (Exodus 21:6, Deuteronomy 15:17). This, however, was in the case of a slave who *freely* chose to remain with his master. The master had no authority to force this symbol, and the slave was not penalized for choosing to go free. Furthermore, the master was also an Israelite. Pagan marks were absolutely forbidden, as in the case of tattoos.

When God designated circumcision as the physical sign of His covenant with those who would be *His people* He demonstrated that physical marks are, in God's economy, definitive evidence of consent to a governing relationship with the one imposing the requirement of the mark. Those who are familiar with the teaching of the Bible do not find this difficult to see. When the government and corporations do not merely offer or recommend the vaccines, but impose mandates with serious penalties for disobedience, the government is claiming authority that rightfully belongs to God. Their behavior amounts to a *claim of right* over a person's body. Bishop Athanasius Schneider made the point succinctly:

With this forced vaccination, the government is, not in theory but de facto, declaring that it is the government that will become the owner of your body.... Your own body is becoming the property of the state.¹²⁰

It is not only those who belong to God who understand the significance of marks and incisions with respect to one's body. The power brokers of the world seem to understand their significance as well. Thus, those who refuse vaccination are now being cut off from participation in the societies to which they once belonged. This is exactly the same penalty that was imposed on those who remained uncircumcised, demonstrating that the vaccines have the same symbolic significance that circumcision once did:

But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant (Genesis 17:14).

Circumcision is not practiced by believers because, as has been discussed, the external rite has been replaced with the indwelling of the Holy Spirit. It is still an exclusive claim of right of authority by God. The counter-claim associated with vaccine mandates is apparent for all to see. It is a mirror image of the original symbol - one marking the flesh, that was chosen by God

Himself with respect to His people. The Bible foretells that this association between allegiance and a physical mark in the flesh will be retained, and will be employed, when the ultimate form of allegiance is demanded of those who agree to worship the Antichrist in order to engage in economic activity (Revelation 13:17). Thus, the Antichrist will demand worship, and evidence of allegiance in the form of a mark on one's flesh. Whether a person believes, as I do, that this describes a future reality, it indisputably reflects the view of the Bible that the world is engaged in a contest, with God, for rights over others and that the ultimate symbol of this right is a mark in one's flesh. Although the Antichrist is still missing, the link between injections and the right to engage in economic activity has already been created.

Governments cannot, without breaching the clear limits of their God-given authority, force believers to ingest foreign substances or inject foreign material into their bodies or to cut or mark their skin or subject themselves to other invasive procedures. No government has ever been authorized, by God, to mark the body of those it governs, or to force its subjects to ingest specified substances. Even nonbelievers understand this innately, although they might not realize that their objections come from the imprint of God on His creation. People instinctively know that their bodies do not belong to the government or the companies that employ them. When these barriers, set by God, have been breached by those in positions of authority, the basest forms of dehumanization have been the result. The deep-seated sense of human integrity that God has stamped on our beings, and the lessons we have learned from the history of the Jews, have been preserved for humanity, not only in the Bible, but in the Nuremberg Code.

The significance of what is done to our bodies cannot be underestimated. Humanity labors under the curse of death because the first man, Adam, ate a forbidden fruit (Romans 5:12). Adam wasn't judged for thinking about the fruit, or for talking about it, or for touching it, but for taking its substance into his body. What one man ingested has defined the terms of human existence on earth.

From Genesis to Revelation, the first book of the Bible to the last, the state of women and men is determined by what they do to their bodies and we are shown that *what we allow to be done to our bodies determine spiritual fates*. Disobedience in Genesis resulted in the physical death of all humankind, while disobedience in Revelation results in irrevocable spiritual death of nearly the entire world.

God describes the body of believers as the bride of Christ (Revelation 19:7; 21:2; 21:9). Christ Himself is the Savior of the body (Ephesians 5:23). Extending the analogy, submission to what amounts to a claim of right over our bodies through forced injection of unwanted genetic material can be described as nothing less than the equivalent of rape. Consent makes it adultery.

The conflict over the claims of God with respect to believers and their bodies can become intense. The fact that we escape eternal destruction by fire comes at a price:

Because of this the world hates you. (John 15:19b)

If they persecuted me, they will also persecute you. (John 15:20b)

PART VI - FOURTH OBJECTION

The Destruction of Our Bodies

Both 1 Corinthians 6:19-20 and 1 Corinthians 3:16-17 refer to our bodies as the temple of God. 1 Corinthians 6:19-20 tells us that we, as believers, have been bought with a price. Because of this, we are to glorify God in our bodies. Using that same rationale, 1 Corinthians 3:16-17 tells us that we are not to destroy our bodies:

Do you not know that you are a temple of God that that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are. (1 Corinthians 3:16-17)

The Christian, therefore, has an affirmative responsibility to make judgments in the best interest of his or her well-being.

Ample evidence exists to support the concern that the vaccines are more harmful than SARS-CoV-2 in all age groups. Stated succinctly, the vaccines direct our bodies to produce a lethal protein known as the spike protein. The vaccines are promoted as being safe and effective, but scientific research (which has been aggressively suppressed) makes it clear that they are neither. The protection offered by the vaccines against the most serious symptoms of Covid-19 is short-live, with a substantial drop-off during the first six months. Credible evidence exists that, because their natural immunity is suppressed by the vaccines, after the drop-off the vaccinated are at greater risk for hospitalization and death than the unvaccinated unless, perhaps, they get boosters. A series of boosters has the potential to permanently disrupt natural immunity. Vaccinated individuals might, as a result, become depending on boosters for the remainder of their lives. If the boosters fail, stronger injections might be needed. Little needs to be said about the transfer of power that takes place from the vaccinated to those who are providing the vaccines with respect to the contents of future injections, which will have become a matter of life and death. Who owns my body then?

The spike protein itself can migrate to nearly every organ in the body, causing both immediate and long-term damage. Myocarditis leading to death and disability in young men is only one example of the damage that can be caused by these injections. The argument that these proteins can interfere with reproductive capacity, especially in women, is also credible. The VAERS data, as described above, indicates that the vaccines can cause spontaneous abortion and stillbirth. The spike protein causes irregularities in the surface of blood vessels which causes blood clots to form. This can occur anywhere in the body. Other harmful effects include pulmonary hypertension caused by microemboli in the lungs. We now have evidence that the spike protein crosses the blood-brain barrier. The vaccines can cause neurodegenerative diseases including prion disease, Parkinson's disease, Guillain-Barre´ syndrome, Alzheimer's disease, and other forms of dementia. The spike protein can interfere with normal immune function so that infections that would ordinarily be relatively benign can lead to hyperimmune response in the vaccinated. The vaccinated are also at risk for antibody dependent enhancement if they are exposed to Covid-like viruses in the future. Reports

are starting to surface that the vaccinated are exhibiting unusual and highly aggressive forms of cancer, including the reactivation of disease in remission.

Even if variant strains of Covid-19 can result in serious harm and death, it is possible to reduce exposure to Covid-19 by taking suitable precautions. On the other hand, once a person has been vaccinated, production of toxic proteins is virtually guaranteed. The more pressing concern, however, is that exposure to Covid-19 does not require my consent. As I have done with everything else, I can place my health and my life in the hands of God. If I get vaccinated, I am saying that I will trust the narrative of those who have already proved themselves to be liars. What do I say to God when I pray for His protection after I have done that? Based on 1 Corinthians 3:16-17, I will have forfeited the promise of His help (although it is important to remember that, when we confess our sins, God is merciful, and forgives us for our shortcomings). I am obligated, as a matter of conscience, to choose exposure to whatever variant of Covid-19 might develop rather than taking these vaccines.

Those imposing the vaccine mandates might argue that a person who takes 1 Corinthians 3:16-17 seriously has an obligation to avoid an entire array of potentially harmful substances, including all processed foods. That position is unscriptural. Some foods might, admittedly, be better for us than others, and we are all well-advised to eat in a manner that is as healthy as possible. However, vaccines do not belong in the same category as substances that provide energy and nutrition.

Eating is like breathing, a normal activity necessary to sustain life. We cannot stop eating, even if we don't have time to select, prepare, and eat the best possible foods. We must eat if we want to survive, making even suboptimal foods the lesser of two evils if we run out of time. Vaccines are not like breathing or eating. We do not inject ourselves with three vaccines a day, with each injection requiring the analysis of a number of different courses and additional calculations for spur-of-the-moment vaccine snacks, not to mention an allowance for variety in a person's vaccines from one day to the next. God did not place a selection of vaccine trees in the Garden of Eden for Adam and Eve to enjoy. To my knowledge, we have no equivalent of the VAERS database to report injuries tied to consuming 30 micrograms of saturated fat. Fever and fatigue are not recognized reactions to eating a cookie.

Vaccines are categorically different from the foods that we eat. They are, in and of themselves, an unnatural act, and should therefore be subject to stricter scrutiny in the exercise of our conscience. The concept of strict scrutiny itself is recognized by our system of jurisprudence. When violation of a fundamental right is at stake, that is the standard to be applied. The standard is different if our activity is something that is ancillary to our fundamental rights. It makes no sense to recognize that different standards can apply under the law, depending on the nature of the right under consideration, but refuse to allow the same, equally valid, logic to distinguish between one category of substances that are taken into our bodies and another.

We sin when we are disobedient. Some aspects of the obedience of faith govern what we do to our bodies. Nevertheless, it is always the state of our heart, not physical material, that defiles us. That is an important distinction to keep in mind when exercising judgment with respect to what we take into our bodies. It gives us the ability to understand why believers can object to vaccines even though they might eat a potato chip now and then. To become compulsive about food intake could easily take up all of one's waking hours to the point of

becoming an obsession. In Biblical terms, that is Pharisaism - the promulgation of rules to catch the smallest gnat while ignoring the more weighty aspects of what we are called to be, as sons and daughters of God. It takes us right back to denial of the freedom we have been given in Christ.

Because eating is an essential activity, the Bible defends our right to select our foods freely, without investigating the components of everything we consume. Interestingly, it tells us specifically - don't ask, just eat:

Eat anything that is sold in the meat market *without asking questions* for conscience sake [emphasis added]. (1 Corinthians 10:25)

This is the same letter, the one written by Paul to the Corinthians, that speaks about not defiling our bodies. Clearly, an obsessive preoccupation with the contents of our food was not what Paul had in mind.

Vaccination has also been described as less harmful than substance abuse, with the resulting argument that if a person is willing to abuse their bodies in that manner they have no right to refuse the vaccines. I have never tried any illegal substance, but I would defend the right of any person who has to refuse the vaccines. The use of drugs and the addictions that ensue are the result of psychological weakness. Vaccines do not fall into that category either. Failure of the will does not lead to forfeiture of conscience.

The vaccines direct the body to produce a lethal protein. Because of this, the vaccines most closely resemble, not food, or even addictive substances, but other highly toxic, synthetic materials that are used for medical purposes, like chemotherapeutic agents. Therefore, that is the category to which they belong. Even then, however, it does not mean that someone who has undergone chemotherapy has forfeited their right to refuse the vaccines. Chemotherapy is not administered as a blanket intervention, but is evaluated carefully on a case-by-case basis.

My responsibility to take care of my body derives from the fact that my body belongs to God. The state does not have the authority to interpose itself and supervise the manner in which I exercise the judgment in this matter, because that would be presuming to oversee the manner in which He governs His children, thereby usurping the authority of God. The burden is not on me to explain how I will obey 1 Corinthians 3:16-17. Although I have made the arguments here, in general terms, I have no obligation to defend my decisions about what is in the best interest of my health to any government or corporate entity and the explanation I have provided in no way serves as a tacit admission that the government has a right to evaluate my judgments. The government can decide if my beliefs are sincere, but it is not for the government to evaluate the medical decisions I make as I determine how I will answer to God. It is a matter of what I sincerely believe, not what the government declares is the science I must obey.

On Being a Temple of God

It has become popular for individuals who are claiming religious exemptions to couple their objection to the use of fetal tissue in the development of the vaccines with the text of 1 Corinthians 3:16-17, quoted above, which refers to the believer as the "temple of God." As a result, some employers are now asking, on their religious exemption questionnaires, if the person seeking the exemption is claiming to be a temple of God. Standing on its own, the claim sounds ridiculous. Believers should never have allowed the situation to develop in this manner. The problem originates with the fact that, instead of expressing their objection to the vaccines in terms of foundational theological principles, they are taking a verse that derives from those principles and turning it into a misleading sound-bite that stands on its own.

I am, above all, a bond-servant of Jesus Christ (Romans 1:1; Galatians 1:10). I have been bought with a price (1 Corinthians 6:20). The blood of the Son of God paid for my redemption. As a result of my decision to walk by faith, I have been sealed with the Holy Spirit of God who dwells in me, as a promise of eternal life (2 Corinthians 1:22; Ephesians 1:13, 4:30). I am expected to protect what is metaphorically described, for the Corinthian believers, as a "temple," the habitation of the Spirit of God, as an obligation of service.

If anyone were to ask me if I am the temple of God, it would be my responsibility to correct the assumption that this verse stands alone as a basis for my objection and incorporate the underlying theology into my answer to provide the proper context for what is being said. When I quote the verses that say I am the temple of God, I am saying I have obligations of obedience to the One whom I serve as a custodian of the body I have been given. If I fail to do this, my words can too easily be interpreted as a claim to self-deification or an assertion of god-like rights that I can exercise on my own. It is foreseeable that this is the interpretation that is most likely to come to mind when nonbelievers consider this verse, standing in isolation. It is the responsibility of the believer to do what they can to prevent this misunderstanding and the distasteful questions that result, phrased in a way that make a mockery of the Christian faith.

This mockery of our faith is not the only consideration when we speak of the indwelling of the Holy Spirit. 1 Corinthians 6:19, which is closely related to 1 Corinthians 3:16-17 states, not that we are temples of God, but that we are temples of the Holy Spirit. If these words are used carelessly, or in a sarcastic fashion, it can bring the user dangerously close to blasphemy of the Holy Spirit, also described as the unpardonable sin. Therefore, it is again important for the believer to create a context that directs attention to our status as bond-servants, so that if what we say is attacked, the attack will be on our status as believers, not on the Holy Spirit of God. If all our accusers have is a sentence that references the temple of God, or the temple of the Holy Spirit, they are more likely to assault the Spirit of God Himself.

The Irrelevance of Political Rights

*I also say to you that you are Peter, and upon this rock I will build My church;
and the gates of Hades will not overpower it. (Matthew 16:18)*

The news is reporting that, with some exceptions for medical and religious exemptions, the courts are rejecting virtually all challenges to the vaccine mandates.¹²¹ Our founding fathers constructed a vessel for us, a ship that was designed, to the best of their ability, to withstand the assault on human freedoms that they understood all too well. They bound that ship together with cords of faith, for future generations. I am watching an assault on that ship, and wonder if it has carried us as far, across the turbulent seas, as it is able.

Many Christians who object to the vaccines think of the mandates as a violation of their constitutional rights. They are thinking almost exclusively in terms of political freedoms. They speak of their right to bodily integrity, viewed through a political lens, or as a matter of human dignity. The rights they assert are often tied to their belief that the United States is a Christian nation, so for them these rights are entwined with their citizenship. They call on God to protect them on that basis. Defending the rights of others, especially those who cannot defend or speak for themselves, is an act of Christian charity. However, when a Christian takes this approach in their own defense, they forget the words of Jesus Christ who said, "My kingdom is not of this world" (John 18:36). They also forget the words of Paul, "You are not your own" (1 Corinthians 6:19).

We have inherited a political system that has been the light of the world, but the cords of its strength rest in God, not in politics. Believers should not be surprised that governments will act brutally, and in a coercive manner (John 17:14). As a believer, my body does not belong to the government, but it also does not belong to me. It belongs to Jesus Christ, who paid for its redemption with His blood. Bodily integrity and constitutional rights might serve as the foundation for legitimate political and legal arguments, especially when they are used to defend the rights of those who are weak, but they are not the arguments upon which a Christian defends his or her own conscience. For that reason, I do not assert rights that are based on secular politics in my defense of conscience, unless those rights are undergirded by the teaching of the Bible.

I repudiate any form of violence or physical resistance to authority because that is prohibited by the Bible (John 18:36; Romans 12:21). I refrain from political action because it is not where faith places its trust: "Do not trust in princes, in mortal man, in whom there is no salvation" (Psalm 146:3). I worry that reliance on legal processes and political action can lead Christians to trust in these remedies and will not be adequately prepared for failure and disappointment should their political and legal aspirations not bear fruit, or for trials to come.

I am indebted to others who have worked courageously to provide important information to the public on the vaccines as a result of their legal and political work. I have done everything possible, in this Statement, to recognize their voices, and to demonstrate that, even when we speak with a different emphasis, our contributions are interlaced. My focus, in connection with the Covid-19 vaccines, is to encourage every person, in the privacy of their own lives, to pay close attention to their relationship with God, take the time to understand current events, and

then follow their conscience with respect to the vaccines. Among those who do, will the Lord not then call the ones He has chosen to minister in various ways?

I also believe that staying the hand of those who wield power on the global stage, even temporarily, will require the intervention of God Himself. The Bible is clear that God responds to the prayers of His people who confess their sins:

Therefore, confess your sins to one another, and pray for one another so you may be healed. The effective prayer of a righteous man can accomplish much. Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months. Then he prayed again, and the sky poured rain and the earth produced its fruit. (James 5:16-18)

I encourage others to pray. Those who pray in private may not be marching in the streets, but they make an important contribution to the events that are taking place in the world.

In spite of the power of prayer, I am not optimistic about current events. The Bible is derided as fiction, but in reality it presents a compelling analysis of the trajectory of world power. The natural course of power is consolidation. History shows that, once critical mass is achieved, external forces are needed to disrupt it. We no longer have, anywhere on the face of the earth, external forces that can stand up to those who are imposing their will on the population of the world. We might see a respite, but only because the global power brokers are preparing for a more effective assault. The Bible recognizes that world power will continue to consolidate until it results in a crushing system unlike anything the world has ever seen (Daniel 2:40; 7:7). The only event that will rescue us is the return of the Son of God Himself.

PART VII - FIFTH OBJECTION

Genetic Experimentation

In addition to other objections I have expressed, I am unwilling to incorporate into my body (a) any substance that does not function primarily as food that contains genetic material that has been artificially modified or synthesized (the exception for food reflecting, not my willingness to consume such items, but the fact that it is often impossible to determine accurately if food has been genetically modified), (b) any substance that is known or intended to have the effect of making alterations to genetic material in the human body, or (c) any substance that is known or intended to function in a way that mimics or overrides the functioning of genetic material in the human body. I am also unwilling to allow any therapies, such as CRISPR or processes directed by nanomaterials, to be used that are known or intended to mechanically alter genetic material in my body, even though the procedures do not, themselves, entail the use of objectionable genetic material. My objection to what I will call genetically-directed therapies, which includes both substances and mechanical processes, is unrelated to whether or not these therapies produce desirable or even life-saving benefits.

By definition, my objection applies to the Covid-19 vaccines, which introduce synthetic genetic material into the human body and then, by performing a function that is unique to genetic material, direct the body to produce spike proteins. I have already expressed my objections to the increasing attempts by governments and corporate entities to appropriate, for themselves, the prerogatives of God. My refusal to participate in genetically-directed therapies is based on the same objection: This is man acting as God. What is possible is not necessarily what is permitted.

I do not believe that humans are a product of evolution. I believe we are a special creation of God, as described in Genesis. Therefore, we have life because it has been imparted to us, not because it developed from a primordial soup. The basis for my objection to genetically-directed therapies is my belief that human genetic material functions as an interface between the physical world and the spiritual world. Genetic material is essential to life. Objects that do not contain genetic material, like rocks, are not alive. Those that do contain genetic material are recognized as forms of life. I believe that life begins at conception, when the genetic material from a sperm and an egg combine. I also believe that this combination results, through a mechanism that most likely never will be identified, in the endowment of human beings, not only with life, but with a spirit that is unique to humans and that survives after death. That spirit carries with it our sense of self-awareness and our conscience. This belief is based on the fact that our conscience answers to God and that, after we die, we will answer to God and will be fully aware of what is taking place when we are judged.

Because my beliefs about genetically-directed therapies are religious in nature, it is often not even possible to engage in a scientific debate. Science does not acknowledge that women and men possess a non-material spirit or soul, and so religious beliefs and the academic community share little common ground. Even when science addresses ethical concerns surrounding genetic therapies, the consensus is that work must be carefully regulated. By contrast, it is my belief that it must be prohibited. Science, however, does not take its instruction from the Bible.

On the other hand, the Bible uses the same word to describe the manner in which God imparted life to man and life to His word:

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. (Genesis 2:7)

All Scripture is inspired by God [literally, God-breathed]. (2 Timothy 3:16)

Therefore, when I need guidance in my approach to the use of genetically directed therapies, I look to the Word of God, not only for what it says, but for what it is. For me, human genetic material is, in the physical realm, what the Word of God is in the spiritual realm. I will never be able to prove to anyone else that the Bible is the inspired Word of God. Nevertheless, I have lived my life based on the belief that it is. In the same way, I will never be able to prove to anyone else that genetic material is imbued with both a spiritual and life-giving function, assigned to it by God. Nevertheless, I will live my life based on the belief that it is.

Men and women often attempt to imitate God. In Egypt, the Pharaoh's magicians performed miracles that copied the miracles of Moses. Throughout the Old Testament, and even in the New Testament, there are those who claimed to be prophets, and spoke falsely in the name of God. The transhumanist project is also an attempt, acknowledged or not, to imitate God in the physical realm. The penalty for all of these offenses is judgment and death. In the case of genetically-directed therapies, it does not matter that the effects are intended to be beneficial. It is often claimed that we can improve on God's creation. That is not progress, it is an offense against God:

Woe to the one who quarrels with his Maker - an earthenware vessel among the vessels of the earth! Will the clay say to the potter, "What are you doing?" Or the thing you are making say, "He has no hands"? Woe to him who says to a father, "What are you begetting?" or to a woman, "To what are you giving birth?" (Isaiah 45:9-10)

Undoubtedly, issues will arise in the future that I cannot fully anticipate at the present time, and it will be necessary to respond to specific challenges when they arise. Do all questions about genetic material have black-and-white answers? No, but neither do all questions about the inspiration of the Word of God. I am, nevertheless, able to live by the instructions it provides. The existence of grey areas does not mean we lack the mechanism to make reasoned decisions, and their existence does not cast a shadow on those instances when the answer is not even subject to debate.

I am laying the groundwork for my approach in the face of uncertainty. I examine how the Word of God has been handled by those, down through the millennia, who also believe that it is inspired, and I see that the utmost care has been taken to preserve what we have. Original manuscripts have been carefully reproduced to be sure no errors or changes are introduced. Hebrew vocalization uses vowel points that are marked in the areas surrounding the text so that the consonants are not moved or altered. No document in the history of humankind has been preserved with as much care as the text of the Bible. Every conceivable precaution has been put into place so that the texts that have come down to us are preserved in an unadulterated form. The extent of the efforts to preserve these records has, at times, pushed the limits of human resolve.

My concern about genetically-directed therapies is made more acute by the potential for these therapies to interfere with the genetic composition of the offspring of anyone who participates in them. The wrong is not neutralized by virtue of the fact that a particular person might not be able to bear children. It is conceptually wrong. My concern is further exacerbated by the potential association between the technology behind these therapies and the creation of chimeras that are part of the transhumanist project. As in the case of the angels who crossed the boundaries of their ordained nature and mated with human women in the Old Testament, this is an abomination to God:

The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. (Genesis 6:4a)

And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. (Jude 6)

And in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep. For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment.... These, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed. (2 Peter 2:3-4,12)

It is nearly impossible to determine when therapies will impact offspring because we do not fully understand the genetic technologies we employ. Furthermore, even if the development of chimeras is prohibited, it is impossible to know when technologies that are developed for approved applications will, in fact, be "dual use" in nature. I have no assurance that everything that is done will be disclosed.

Because these outcomes are of particular concern, I look to the name of God in the Bible as one of the most important and specific examples I can follow when evaluating genetically-directed therapies. Israel was told that the name of their God is YHWH. Today, we do not know how to pronounce this word. That is because the Jews were so concerned that it might be used in vain, they made sure it would not be pronounced at all. Instead, most translations of the Bible replace it with the word "Lord." When it appears in the Hebrew text, it is unpointed, which means we do not have the vowel signs that tell us how to pronounce it, as we do with the rest of the Hebrew text.

What this says to me is that, when faced with the possibility of offending God, uncertainty is resolved so our chance of sinning is reduced as much as conceivably possible. A hedge is placed around the instructions given by God - in this case the name of God itself, and we live with the possibility that we might be restricting ourselves more than is actually necessary, because that is far better than inadvertently engaging in an offense. This is the approach I take with genetically-directed therapies, and it will guide me as science produces options tomorrow that are beyond my imagination today.

The Use of Aborted Fetal Tissue

Many individuals, especially those associated with the Pro-Life Community object to the vaccines because development of the vaccines has relied on the use of aborted fetal tissue. Those individuals have done extensive research and have written at length about the reasons for their objections to the vaccines, so I will not repeat their arguments here. Of even greater significance, I have read the memorable testimony of a woman who had an abortion and was devastated by the guilt she later felt.¹²² For her, the idea of getting vaccinated with a substance that in any way depends on the use of aborted fetal tissue would be inconceivable. Although I do not know what she is thinking, I would not be surprised if she finds the use of aborted fetal tissue to be such an affront to her deep-seated sense of morality that it would be inconceivable to focus on any other arguments based on conscience because, for her, the use of aborted fetal tissue is not only a sufficient argument, but an overwhelming one that overshadows all other considerations. I could understand that she, or others like her, would feel no need to consider any of the arguments I am making in this Statement.

I support the way in which others defend their deeply held beliefs.¹²³ At the same time, I feel compelled to express my own position, which is almost a mirror image of the conviction of so many about the use of aborted fetal tissue cell lines. It is for this reason that I am refraining from taking a position on the use of aborted fetal tissue in connection with the development of the vaccines. It is not that I disagree with the objection, it is that my conscience is consumed with other issues that overshadow the vaccine decision.

Consider a person whose home has been vandalized. Everything of value, including irreplaceable heirlooms, has been stolen and the homeowner is demanding that justice be done. The police arrest the vandal. However, instead of charging him with theft of the homeowner's property, they find a cache of drugs at his residence, place him in custody, and press charges for possession of illegal substances. Even if these charges lead to a lengthy incarceration, from the perspective of the homeowner the interests of justice have not been served.

For me, the vaccine mandates are in direct conflict with the fundamentals, the essential definition, of the Christian faith. World powers are attempting to appropriate the prerogatives of God. That is the message I feel compelled to defend. Objections to the use of aborted fetal tissues are about what faith *demand*s. The arguments I am making in this Statement are about what faith *is*. For me, it is necessary to defend fundamental principles first. The news is filled with stories about religious exemptions being granted on the basis of the fetal tissue argument. I celebrate with those who have been granted these exemptions, but at the same time I am disheartened that the only message this sends, about what Christianity stands for, is opposition to abortion. The Christian faith is, fundamentally, irrevocably, about so much more than that. It is a message of salvation through Jesus Christ. The calling of the believer is not issue-specific, but to separation from the world in its entirety. That separation is breached by the vaccines.

I understand that a large number of members of the Pro-Life Community seem to have no problem with the vaccines based on the use of aborted fetal tissue. I understand their arguments, and I understand that individuals will differ in matters of conscience. What I cannot understand, however, is how any person who claims to be consciously pro-life can have anything to do with these vaccines, not because of the use of aborted fetal tissue, but because of the clear and growing body of evidence demonstrating that vaccination of pregnant women leads to

spontaneous abortions and stillbirths. Whatever one might think of the degree of proximity of the vaccines to earlier abortions, this loss of life is taking place in real-time, and is the result of a program of injections that cannot be parsed into acceptable and unacceptable components. The vaccinations are resulting in the deaths of unborn children. I am at a loss to explain how anyone who claims to be pro-life can possibly get vaccinated at this point. Obviously, these individuals want to get vaccinated, presumably for their own benefit. To put it bluntly, they make themselves look like they are willing to tell others what to do when it offends their morality and costs them nothing, but are unwilling to pay the price when it comes to taking their position to its logical conclusion, when taking a stand would actually mean something.

PART VIII - THE BROADER CONTEXT

A Novel Corona Religion

The Bible speaks of a world in which spiritual forces work through human actors to direct the course of human events:

And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. (Ephesians 2:1-2)

As we have already seen, Klaus Schwab does not limit his comments to traditional corporate concerns like maximizing profits. His comments are far more personal when he talks about guilt and fear. As I have already noted, he envisions a collective moral consciousness:

We can use the fourth industrial revolution to lift humanity into a new collective and moral consciousness based on a shared sense of destiny. It is incumbent on us all to make sure that the latter is what happens.¹²⁴

Shouldn't we stop to wonder what business global corporations have addressing the formation of a collective moral consciousness? They also envision a bio-digital fusion:

At the end, what the Fourth Industrial Revolution will lead to is a fusion of our physical, our digital, and our biological identities.¹²⁵

What is this fusion, coupled with a collective moral consciousness, if not some form of techno-spirituality? Kathy Hochul's god, invoked in favor of the vaccines, is a minor deity. He is a god of convenience, whose jurisdiction doesn't extend beyond the state of New York. The statements being made by Schwab, on the other hand, demonstrate that those for whom he speaks are out to replace the God who created the universe.

Schwab has made it clear that the seeds of antagonism between this collective moral consciousness and genuine faith have already been sown:

Our attachment to those close to us strengthens us, with a renewed sense of appreciation for all those we love: family and friends. But there is a darker side to this. It also triggers a rise in patriotic and nationalist sentiments, *with troubling religious and ethnic considerations also coming into the picture* [emphasis added].¹²⁶

The antagonism between the global power system and traditional religious faith is being expressed, not just conceptually, but in concrete forms. Enforcers of the vaccine mandates are not content to consider the sincerity of those who assert an objection based on religious belief, they are often denying requests for exemptions to which employees are legally entitled with no justification whatsoever. Powerful organizations including employers, governments, and even

the American Medical Association, are actively fighting to eliminate exemptions based on religious belief altogether in connection with the vaccines.¹²⁷

The two systems do not mix. The world system is hostile to believers. The believer does not participate in a shared consciousness or a shared morality with the rest of humanity. The believer's destiny is not shared with everyone else. The believer does not fuse his or her body with technology. And the power of the WEF is not limited to the state of New York.

The vaccination program is an event like no other in the mind of Bill Gates, whose ability to move levers of power is well-known:

Humankind has never had a more urgent task than creating broad immunity for coronavirus.... We need billions of doses, we need to get them out to every part of the world, and we need all of this to happen as quickly as possible.... It's going to require a global cooperative effort like the world has never seen. But I know it'll get done. There's simply no alternative.¹²⁸

Consider the words that Gates is using: "never had a more urgent task," "every part of the world," "as quickly as possible," "like the world has never seen," "no alternative." Are these superlatives meant to describe concern for public welfare in the face of a threat the likes of which has never been seen? Or are they a description of the urgency felt by global power brokers to take advantage of our current situation, an echo of Klaus Schwab's "narrow window of opportunity" to reset the world - the "absolute necessity" that must be accomplished "without delay" that includes spiritual power grab?¹²⁹

The Bible identified the antagonism between faith and flesh long before Klaus Schwab was ever born. The bottom line was expressed succinctly by Dr. M.D.:

It's a war against God.¹³⁰

The system of mass vaccination already cloaks itself with moral authority based on scientific dogma rather than the commandments of God. It induces fear and anxiety and then offers a false solution to emotional distress. It attempts to coerce the conscience of the individual, then presumes to fuse all of humanity into a new collective consciousness. It presents the vaccine as humanity's savior from death. It offers a counterfeit freedom. It anticipates a digital and biological fusion. It uses a device that breaks the skin and injects synthetic genetic material into our bodies. It seeks to exercise authority over everyone on earth.

Based on the express statements that have been made, the Covid-19 vaccines represents a system of absolutism that no one will be allowed to resist. It should not be surprising that the vaccination mandates exhibit the characteristics of a religious system because, throughout history, humanity has exhibited the need to worship *something*.

It is not even necessary to consider where this system might lead. It is, in real-time, bearing fruit. It is attempting to dominate the will of others, and to override their conscience. The fact that the Covid-19 vaccination system does not demand overt worship is a matter of form over substance. Any attempt to commandeer the conscience and the will of women and men is, inherently, a demand to be honored as god.

The Many Warnings We Have Been Given

A Warning From the Future

The vaccine mandates, by their nature, should alert Christians to their potential danger. The vaccines entail both forms of breach of bodily integrity - they break the skin and they inject a foreign substance into the body. The injections contain genetic material, the full effects of which are unknown - as if the effects should even matter in view of the nature of the material being injected. People are not approaching the vaccines with the same casual attitude they might have toward an annual flu shot. They are protesting in the streets in countries throughout the world. They are protesting coercion. It is written on the signs they hold up. To say that this makes me aware that I need to approach the matter of vaccine mandates with the utmost caution is an understatement.

As believers we know that God established the nations and opposed the consolidation of power at Babel (Genesis 11:4-9). We also know that, for a carefully measured time in the future, Babylon will prevail. The Bible prepares believers for a global system of power that takes its stand against God and overcomes the saints before the end of the age (Daniel 7:21; Revelation 13:7). Does the imposition of a global system of vaccines not cause us to open our eyes? Is it mere coincidence that governments speak of vaccine passports, and the Bible describes a final world order in which the refusal to worship the global ruler results in forfeiture of the right to buy and sell, or that the willingness to worship him is signified by a mark to be made in one's flesh (Revelation 3:16-17)?

It is foolhardy to conclude that substantive relationships exist based on surface similarities alone. Unfortunately, many evangelical leaders who focus on prophecy sensationalize the news in this manner, and in doing so have made a mockery of the Bible. Their mistreatment of the biblical text obscures the fact that future events have actually been written down for us in advance. These events have been described, not so we can speculate about how they will be fulfilled, but as an encouragement. The events will be overwhelming, to the point of making it appear that every believer on earth will be sacrificed. They will lead to the shattering of the power of those who walk with God (Daniel 12:7). Prophecy assures us that God knew all this in advance, and that the events will accomplish His purpose. Prophecy is an encouragement for followers of Christ to endure in the faith and a promise that our Lord will prevail (Daniel 7:27; Revelation 21:4). We discard this treasury of encouragement when we go out of our way to deny that what is taking place is laying the groundwork for the final days.

Fortunately, while some leaders pander to the fear of their followers, others, such as Bishop Athanasius Schneider (and Elder Parthenius, cited below), can see the correlation between what is happening now and the final demand that will be made of everyone on earth. These men hold recognized positions, they are taking a serious risk by expressing their opinions, and they write with sobriety:

We can say that this is perhaps already a kind of prefiguration of the mark of the Beast. Maybe I would not say myself, directly, that this is already the mark of the Beast. I have not yet all the elements to say this, but at least we can say it is a kind of prefiguration because the Apocalypse says you cannot buy or sell if you

have not the mark in your hand, on your body. It is very close when people who are not marked in their body with the vaccine - this is a mark - cannot enter certain shops or supermarkets; they cannot enter, they cannot buy or sell there, and this is literally already being carried out.... The using of their bodies [of aborted children], of their tissues, is also *in se* satanic.... In this case the abortion-tainted vaccines have some satanic footprints, even though they be remote, of the Beast.¹³¹

The statement issued by Bishop Schneider is a warning about the demands of conscience in the face of persecution. As a former citizen of a communist country, he provides first-hand testimony. He also offers words of comfort about the way in which the Lord provides for those who lose their jobs and their freedoms in totalitarian regimes. The transcript of his video interview is worth reading in full.

The demands of the final world order will not descend upon us like a shockwave out of thin air. We will not go directly from the system of unrestricted commerce that we now enjoy to a demand for marks on foreheads and the worship of a man who claims to be god in order to buy a loaf of bread. To even describe where we are headed in this manner sounds like something out of a science fiction novel, although less so now than two years ago. It doesn't happen that way. People will be desensitized, prepared, and deceived. The mechanisms of delivery will be normalized first.

A Warning From the Past

Believers are warned, not only by looking forward, but also by looking back. The vast majority of churches in Germany supported Hitler during the Third Reich, with behavior that was far more culpable than is ordinarily imaged.¹³² This constitutes the most dire of warnings to those who call themselves Christians.

A moving explanation of how what can be described as nothing less than a medical totalitarian state has been instituted in Israel has been provided by Ilana Rachel Daniel, a researcher, writer and activist based in that country.¹³³ She describes some of the strictest lockdown and surveillance measures imposed anywhere in the world, a contractual agreement between the government of Israel and Pfizer to use Israeli citizens as a state-run laboratory for the mRNA vaccines, the placing of the minutes of government meetings regarding the vaccines under a 30-year confidentiality act that makes them inaccessible to the public, the suppression of critical medical information about adverse reactions to the vaccines, and media manipulation. Her presentation is worth watching in full. It provides context for the many warnings that others are giving us, some of which are summarized below. They are testimonies of men and women who have studied, and in some cases experienced and survived, the holocaust and totalitarian regimes. Their voices have risen up to warn us: This is that. This is that. Wake up, people, this is *that!*:

Mark Crispin Miller:

They're the same characteristics that the Nazis used in their propaganda drives, and the German people, too, were under hypnosis. The uneducated ones just gave

in to peer pressure and physical threats. *I used to think it was tasteless to compare our system and our lives and our society in any way with the Nazis. I no longer think that. I now understand perfectly how that happened because the same thing is happening here [emphasis added].*¹³⁴

Dr. Vladimir Zelenko, M.D.:

The other system [the one imposing vaccines], let's call it the Darwin-Eugenics system. That system says who's on top of the dominance hierarchy of life. Those that have the biggest survival benefits. That inevitably leads to three categories of people - the übermensch, the mensch, and the untermensch. If you applied that 80 years ago - *the übermensch were these Nazis who were descendants of Aryan gods who felt it was their prerogative to decide who lives or dies. So the menschen, which were the Anglo-Saxons, the Europeans could live and be slaves, and the untermenschen, the Jews, the Slavs, handicapped, gypsies, political prisoners, those had to become dust.... And it's the same, exact thing now, except that it's not anti-Semitic [emphasis added].*¹³⁵

Bishop Athanasius Schneider:

We are returning to societies of totalitarianism. *We have known totalitarian systems where a special kind of people for various reasons, or for racial reasons, were marked by an exterior sign, and did not have the same civil rights as others.... We are now approaching it under the pretext, of course, of sanitary measures and healthcare....* When our society is turning into a place where evidence is simply denied, this is a sign that we are in a dictatorship because only a dictatorial political system denies evident facts in order to promote its program. It is clear that there is a program to vaccinate all the people in order to achieve a concrete political, social, or ideological objective.¹³⁶

Vera Sharav, Holocaust survivor and President and Founder of the Alliance for Human Research Protection:

Once again, as happened in Nazi Germany, public health officials, institutions, and the medical establishment are collaborating. They are using the psychological weapon of fear and sustained propaganda to maintain a state of public panic. A virus is being used as an excuse to demolish foundational ethical, legal, and humanitarian values of a civilized society.... Citizens [of Israel] who refuse to accept the experimental injection are being increasingly demonized as insubordinate spreaders of the virus. Discriminatory policies are essentially creating a two-tiered society - one privileged, the other underprivileged. Have Israeli government officials forgotten the history of the Jewish people? And the country's raison d'être to serve as a refuge against discrimination? Under the Nazi regime, Jews were declared spreaders of disease and were sent to the gas chambers.... *I think the problem is that people don't believe that the evil that is really upon us can possibly be true.... There are no allied armies [to come to the*

*rescue]. If this civilization goes down, it is the end. There are no rescuers.... These people are monsters. They are ... evil. For seventy years ... it was as if Mengele was the only barbarian.... We are dealing with real psychopaths who absolutely believe that they are superior and that they can run the world better than nature or God. They see themselves as replacing God.*¹³⁷

Rabbi Hillel Handler speaking on behalf of a group of Holocaust survivors:

We, the survivors of the atrocities committed against humanity during the Second World War, feel bound to follow our conscience and write this letter. It is obvious that another holocaust of greater magnitude is taking place before our eyes. The majority of the world's populace do not yet realize what is happening, for magnitude of an organized crime such as this is beyond their scope of experience.... We, however, know. We remember the name Josef Mengele. Some of us have personal memories. We experience a déjà vu that is so horrifying that we rise to shield our poor fellow humans. The threatened innocents now include children, and even infants.... We call upon you to stop this ungodly medical experiment on humankind immediately. What you call 'vaccination' against SARS-CoV-2 is in truth a blasphemous encroachment into nature. Never before has immunization of the entire planet been accomplished by delivering a synthetic mRNA into the human body. It is a medical experiment to which the Nuremberg Code must be applied.¹³⁸

It is too tempting to say that we do not need to worry because these events are not taking place in the United States. Perhaps not, but it is only a matter of time. I have watched as tools of authoritarian control are modeled in China, then move through Europe, and finally reach our country. The pace is accelerating. Western civilization is *not* immune. Australia has become a prison island. Canada is close behind. New Zealand is no better. Austria is being called a totalitarian state. Our own constitutional protections are being eroded with no court, no forum of last resort to serve as a backstop. It is so very difficult to communicate the reality of what is taking place to those who haven't been watching. Ilana Rachel Daniel is correct when she makes this foreboding observation:

Vigilance is required to understand the rapidly changing reality, in real time, as previously unheard of censorship of past and present information is rewriting the "now" and the "then," and ultimately, the "what will be." Courageous and revealing real world accounts offer tools to run as much interference as possible before similar atrocities settle on your shores.... It is to the direction of the all-encompassing nature of this beast that I point. "Never again" is now. The promise is broken. The "you go first" Jewish nation have again, in our lifetime, been targeted and tested upon and come to harm not measured in body alone. But the evil that was is the evil that is. *The ideologies that formed the events of the 1930s and 40s were always intended for us all* (emphasis added).¹³⁹

These are the sobering words of Archbishop Vigano:

Those who dissent, that is those who do not accept this turn into guinea pigs and seeing the world population decimated by transforming it into a mass of chronically ill must understand that disobedience is just as necessary as it was in the time of other dictatorships of the last century, and even more so. It is disconcerting that after having built the rhetoric of the post World War II era on the anti-Nazism no one seems to recognize that the same discrimination that made concentration camp possible is now arising again in a more ruthless form. One wonders where the totalitarian regimes of the 20th century did not constitute a preparatory experiment for what is happening today, starting with the state of Israel.¹⁴⁰

What would I have said to the Christians in Germany when Hitler first appeared? What insight was available to them, that they ignored? Was it any more obvious to them, in the beginning, than it is to us now?

A Warning From the Present

The coercion is taking place in real-time. I have talked to people who have told me about the moral and social and economic pressure they feel. They have described a deep-seated fear that does not lend itself to rational analysis. Many have given in, against their better judgment, and have taken the vaccine.

As we have voices from the future and the past, we have voices from the present, warning us of what is taking place. A group of members of the European Parliament held a press conference, which was led by Cristian Terhes from Romania, who raged at what was being done:

All these leaders of the European Parliament, they like to praise themselves. Every time when they get on a press conference to say that this is the most democratic institution of the European Union. The question to them is, is it really so? Have you told these people in the Parliament when you decided to strip their fundamental rights, why you have done it?...

The difference between tyranny and democracy is very simple. When the government knows everything about you, that's tyranny. I know how it is to live in tyranny. When you know everything about your government, that's democracy.¹⁴¹

A forceful speech which, along with the speech by Terhes, should be watched by anyone reading this Statement, was given by Christine Anderson, a member of the EU Parliament from Germany:

The majority of MEPs, for whatever reasons unbeknown to me obviously support oppression of the people while claiming shamelessly to do it for the peoples' own good. But it is not the goal the renders a system oppressive. It is always the

methods by which the goal is pursued. Whenever a government claims to have the peoples' interest at heart, you need to think again. In the entire history of mankind, there has never been a political elite sincerely concerned about the well-being of regular people. What makes any of us think that it is different now? If the Age of Enlightenment has brought forth anything, then certainly this: Never take anything any government tells you at face value. Always question everything any government does or does not do. Always look for ulterior motives, and always ask, *Cue bono?* Who benefits? Whenever a political elite pushes an agenda this hard, and resorts to extortion and manipulation to get their way, you can almost always be sure your benefit is definitely not what they had at heart.

As far as I'm concerned, I will not be vaccinated with anything that has not been properly vetted and tested and has shown no sound scientific evidence that the benefits outweigh the disease itself and possible long-term side effects which, to this day, we don't know anything about. I will not be reduced to mere guinea pig by getting vaccinated with an experimental drug. And I will most assuredly not get vaccinated because my government tells me to and promises in return I will be granted freedom. Let's be clear about one thing: No one grants me freedom for I am a free person. So I dare the European Commission and the German government, throw me in jail, lock me up and throw away the key for all I care. But you will never be able to coerce me into being vaccinated if I, the free citizen that I am, choose not to be vaccinated.¹⁴²

People, we are a heartbeat away from a direct suspension of the Constitution itself. What you don't understand is that things are so bad, in terms of our liberties and our rights, that if this were to happen, we would hardly detect any change from the state of our existence right now. As long as daily life seems relatively normal, it is difficult to appreciate that we are not living under a system that has preserved our rights, but one in which our rights are being permitted only to maintain the appearance of normalcy. If we were to actually test them, as is now being done in the courts with respect to the vaccine mandates, we would discover our lawyers returning from court saying they have never seen anything like what is happening now, where neither legal precedent nor scientific evidence are being given any weight, and judges are simply repeating the establishment narrative. We *are* living at the mercy of a global elite, the reality just hasn't sunk in.

A Speculative Assessment

As I monitor the narratives surrounding the vaccines, I am shocked by the rate at which aggression against those who resist is escalating, almost without restraint. The speech being used is not characteristic of normal human interaction, but at times seems to push the limits of how saturated language itself can become with the words, "get vaccinated!" And how are you today? I'm vaccinated, thank you very much.

In one of the few speculative comments I will make in this Statement, I believe it is likely that the Antichrist has been born and that those who are driving world events at a deeply spiritual

level know it. For reasons that I will not detail, it is not too much, for me, to imagine the tragedy of 9-11 as an occult celebration of his birth. We are being given a taste of what our world will be like at the end of our time. References in the Bible that, only a few years ago, did not describe anything within the realm of experience now read like today's headlines. The behavior of the men and women who are preparing the world for his arrival is no longer restrained - they know that victory is just around the corner for them. Constitutional protections no longer matter, judges and lawmakers are abdicating their responsibilities, and our country is being destroyed. The transition was almost instantaneous. The Covid crisis was synchronized, as if a master switch had been flipped somewhere in the dark recesses of the world stage. Does the idea of the Antichrist sound fanciful to anyone who does not believe in what the Bible teaches? My answer is, how would you have described Hitler on steroids two thousand years ago?

In describing the nations as they are configured before the final world war, before a brutal system of global government is instituted, and before the return of Christ, Daniel wrote:

The first was like a lion and had the wings of an eagle. I kept looking until its wings were plucked. (Daniel 7:4a)

Many professing Christians believe that the lion and eagle represent Babylon. This is impossible, however, as the context of this verse reveals. The kingdom of the Antichrist crushes this nation, which means it is a nation in existence at the time of the final world power, not at the time Daniel was writing (Daniel 7:7). The eagle is our nation.

Many also believe that what are referred to as the four horsemen of the apocalypse will not appear until the final seven years of human history. That is also an error - no such correlation between the final seven years and what is called "the beginning of birth pangs" is taught anywhere in the Bible. Believers need to be prepared for war, famine, plagues, a crushing world government, open apostasy of the Christian churches, and persecution (Matthew 24). Through it all, we are told not to fear:

Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life. (Revelation 2:10)

Anyone who studies propaganda knows that if you want to find the truth you follow the information that is being censored, and you look for the explanations that are not being debated. In the case of the Covid narrative, the debate is whether the virus occurred naturally or originated in a lab. My conclusion is that it was neither, but that it was the deliberate release of a bioweapon under the auspices of global power brokers. That is the opinion that labors under the burden of the greatest censorship. It is also the most obvious explanation that is not being debated. Yet both motive and opportunity exist, and I do not believe global actors are entitled to a presumption of innocence when I am deciding, as a private citizen, how to best respond to events that are taking place. Most people reject this alternative because it is too much of a shock to their worldview. That is not a solid foundation for analysis of world events. "Follow the money" is a more reliable test, and this is where that test leads, along with a mounting body of evidence.

My view has profound implications for how events are assessed. To this day, I watch experts who are courageous and highly credentialed insist that we need better data, more accountability, as though somewhere behind what has happened is a system that can be fixed. The vaccines are not like a vehicle that needs to be recalled because, in spite of the fact that the airbag can malfunction, or the emission control system can blow up, you still have a car that will get you around. If SARS-CoV-2 was a bioweapon that was deliberately released to drive the world's population into a system of mass injections, you can't *fix* the vaccines with more data and tests. The debate about whether the vaccines are suitable for the most vulnerable members of society makes no sense.

I have seen the warning signs looking back, looking forward, and looking at events in real-time. I have done the work of investigating what is going on and, having done it, I cannot undo what I have learned. The vaccination system bears all the characteristics, not of a concerted effort to save us from a devastating plague, not of an opportunity for exorbitant profits for the chosen few, but of a battle to lead those who inhabit the earth, including those who call themselves Christians, not merely into prison, but into captivity (Revelation 13:10).

Evaluating the Narratives

No analysis is perfect. Valuable information is often provided by people who express opinions with which I strongly disagree, and it is not possible to separate the information from the opinion in connection with every source I cite. I recognize that the majority of people who read this Statement would consider me to be the one with the unacceptable point of view. Because, when we read news and opinions, the best we can hope for is partial truth, it is important to read broadly and build what I can only describe as an internally-consistent, multi-dimensional picture, assembled from as many sources as possible. While other issues might not justify the time it takes to do this, the Covid narrative is different. It is the most important secular narrative I have seen, because it is the link between our world, as it was, and our world, as it is going to be.

The vaccine narrative, as it has developed in the alternative media, is maturing. That means people have discovered that you can make money with it. It is becoming populated with an increasing number of casual writers who don't take the time to investigate the truth of the facts behind what they write. The material one encounters contains quotes taken out of context, information presented with blatant spin, and useful citations buried in long infomercials. The integrity of information can be spotty. A credible study about the seriousness of Covid-19 will appear in one article, and a lengthy argument that the virus doesn't exist will appear in the next. Sometimes it can seem as though everyone in the alternative media space is selling supplements. This all takes place because bad opinions are a part of the free marketplace of ideas, and because useful information is hardly ever free. I have come to realize that people who spend their time disseminating information that is hard to find also need to make a living. After doing research for quite a long time I have learned that, if it doesn't come with these imperfections, it is available only in the form of extremely expensive databases. The supplements cost less.

In spite of the reluctance one might feel, it is important, from time to time, not only to wade through information that is provided in a sub-optimal way, but to cull information provided by sources that really do push the envelope in terms of conspiracy theories. The reason is simple: One of the most effective ways to keep people away from truth is not to censor it, but to cause it to be associated with something intellectually repugnant. That makes it untouchable for

anyone who is concerned about intellectual integrity and is one of the best ways to be sure that smart people never get near the truth. People who care about burying the truth know that if you're smart you can't be caught admitting to your fellow brainiacs that you actually follow this stuff. It's like saying you've caught leprosy, or you've been sprayed by a skunk, or you fell into a pile of cow dung. I once heard Mark Crispin Miller, an academic expert on propaganda narratives, talking about the value of following sites that would rank at the top of everyone's conspiracy theory list. He gets it, and I couldn't agree more.

Every alternative media narrative, from vaccines to 9-11, is also susceptible to infiltration. Often, the infiltrators don't even bother to keep their intentions secret. In the case of 9-11, the infiltrators, who were sponsored by the federal government, had legitimate members of the 9-11 Truth Movement complaining about the ludicrous arguments that were being made in their name, to discredit them. The same should be expected to happen with vaccine information that counters the established narrative. In short, one has to learn how to sift information.

It is natural for groups that are passionate about refusing the vaccines, and who do not share a saving faith, to look for deeper meaning behind their position. Unfortunately, many of them are finding that meaning in what looks like neo-Gnosticism, a faith in the united spirituality of all humankind (with the exception of our enemies, the elite) or new versions of Christianity. They are convinced that they will prevail because they, collectively, represent a force for good. They often associate the battle against the vaccines with the idea of uniting all like-minded individuals in this spiritual quest. Lots of people find their arguments appealing because they tie the belief of deeper meaning to the concept of shared humanity. Clearly, these people are struggling to find answers and recognize that the current conflict requires spiritual reinforcements. It is important for the Christian to remember, however, that this is a siren song. We do not find, within ourselves, any spark of the divine. Collective spirituality, whether delivered through a syringe or a siren, is contrary to our need for saving faith.

The Silence of the Churches

Like Sheep to the Slaughter

Why do evangelical leaders not acknowledge what is happening in the world? Even those with no religious inclinations whatsoever are able to sense that the Covid-19 vaccines are, at their core, the beginning of an unprecedented spiritual battle taking place on the human stage, and they are trying to warn others. It is not that those who speak for Evangelicalism are reaching different conclusions about the vaccines based on a sober-minded analysis, it is that they are failing to engage with the issues in any meaningful way at all.

Bishop Schneider indicted the leaders of his own Catholic Church who tell others it is acceptable to take the vaccine:

Therefore, it is a great irresponsibility of the Church, even of the Vatican and of theologians who tranquilize and calm the conscience of the people, and who in this way are paralyzing the resistance. This is serious.¹⁴³

Yes, it is serious for members of the Catholic hierarchy to tranquilize the conscience of others. Is it any less irresponsible when evangelical leaders do the same thing?

Evangelicals who do have some understanding of what is happening are not warning others to prepare, or encouraging them in the faith. Instead, they continue to insist that believers will be whisked away into the clouds before things get too difficult. As a result, the only sentiment their followers seem able to express is how desperate they are to get out of here, destroying the witness of persevering faith. If these leaders are determined to teach that Christians will be removed from the earth before any real tribulation begins, they should be preparing those who listen to them for pre-tribulation persecution that looks very much like the tribulation they are hoping to avoid.¹⁴⁴

Many pastors who do not expressly endorse the vaccines are taking a hands-off approach, behaving as though they are blind to any possibility that the vaccination program has a spiritual dimension. The only thing they will say is that we all have to get along. These pastors are put to shame by men who are taking a stand against the formal positions of their denominations.

Elder Parthenius, one of what seems to be a small minority within the Greek Orthodox church who was willing to speak out against the vaccines:

The respected Elder emphasizes that he does not bless anyone to receive the coronavirus vaccine, because it is too much in line with what is written in Revelation 13, which describes the seal that will be required for people to buy or sell, or live an ordinary life. The Elder notes that this is not exactly the same thing, but the similarities are apparent..... Others can do as they please, the Elder says, but he does not give his blessing to his spiritual children to receive the vaccine.¹⁴⁵

Rev. Robert Altier, cited above, said more than he was permitted to say by the Catholic Church. In his sermon he noted the obligation of the watchman in Ezekiel 3:17-19 and warned his congregation about the fear that was being instilled in everyone:

We have been lied to. We have been lied to in a huge way.... There comes a point where we have to draw the line. And so, while I am not the watchman for the world, I have a responsibility, at least, to the people at St. Raphael. And all I can do is encourage you, do the research and decide where the line is going to be drawn. How far are we going to allow them to play this game? For me, the vaccine is where the line will be drawn.¹⁴⁶

I am not endorsing Roman Catholicism or Eastern Orthodoxy as a system of belief, and, because of my own theological commitments, I must expressly distance myself from the practices of praying to Mary or saints or the adoration of icons, from the doctrine of transubstantiation, and from other doctrines of these religions. I am, however, endorsing courage and the incontrovertible evidence that, even in the face of doctrinal differences, conscience speaks the same language. Jesus Christ said "and you will know the truth, and the truth will make you free" (John 8:32). Within what is broadly known as evangelical Christianity, too many of those who hold positions of authority sound more like Pilate: "What is truth" (John 18:38)?

Why I am not an Evangelical

Evangelical Christianity is a broad label with no clearly demarcated boundaries. It encompasses both the individual who sits quietly in a church pew and the high-profile megachurch leader whose sexual misbehavior is plastered all over the news. When I refer to evangelicals, I have in mind the individuals who give it its public face. At the same time, I have to wonder why such a large number of men and women continue to sit so quietly in their pews. When I study what these high-profile evangelicals teach and compare it to what the Bible says, I am not reading the same things.

The dominant approach among evangelical leaders is to acknowledge the need to confess saving faith in Christ but, through silence and misdirection, deny the power of the gospel and what that means in terms of being freed from slavery to sin. My concern is that even conservative Evangelicalism has caused large numbers of professing Christians to miss the mark of saving faith.

The failure of faith in the Christian churches has only been made more evident by the Covid crisis. Many churches have proved themselves to be little more than an arm of the government in promoting the vaccines. Others stare into space, oblivious to the single most important event that has happened in our time, as if they are numb to life in general. The disconnect between what I have seen and what the churches will acknowledge has become too great. The events surrounding the Covid vaccines have cemented my disassociation from what most people think of as conservative Christianity in America.

Because Evangelicalism and I share the same vocabulary, and because the rupture between my faith and what the churches teach has become so great, I feel the need to expressly distance myself from the movement as a whole. I do not want to absorb the taint of what Evangelicalism has come to stand for in the minds of so many unbelievers who are looking on.

With this, I am not distancing myself from followers of Jesus Christ who consider themselves to be evangelicals, although they might, as a result of my attitude, distance themselves from me. If they cannot understand my objections based on what the Bible teaches, if they cannot see how the church has become impotent in the face of a global crisis, then perhaps they can understand what I am saying in the simplest of terms: I have not engaged in sexual misconduct. I am unwilling to share a label with men who have. I will simply call myself a follower of Jesus Christ anchored in the teachings of the Bible.

PART IX - THE PRICELESS GIFT

Freedom in Christ

The Meaning of Freedom

When Paul wrote that circumcision presented a spiritual threat, he described it as a threat to the freedom that the believer has been given in Christ:

It was for freedom that Christ set us free. Therefore keep standing firm and do not be subject again to a yoke of slavery. (Galatians 5:1)

The Book of Acts states, again, that the believer is free:

Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. (Acts 12:38-39)

What does it mean to say "It was for freedom that Christ set us free"? What does it mean to be "freed from all things"? Many people don't feel the need to be freed from anything.

When we read in Matthew about the love of money, we read that it becomes our master. The idea is that, in the world, we do not control what we love, it controls us. *It can be used by others to control us.* Could this be our first clue as to the real meaning of freedom in Christ?

Paul describes the world as a system ruled by the law of sin and death, from which nobody can escape. In the seventh chapter of his letter to the Romans he describes, at length, the inner conflict he experienced when he tried to pursue righteousness through his own efforts, bemoaning the fact that he could not avoid doing the very thing he was determined not to do. He concludes that he is a prisoner of sin:

But I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death?
(Romans 7:23-24)

Paul is not the only one to experience this conflict. We are all prisoners of sin, because sin gets us what we want. We go out into the world. We need to make a living. We cut corners. We do what it takes. The higher we climb, the worse it gets. We rationalize. Does anyone not know what I'm talking about?

We are less than forthright in our personal relationships. We use other people. We lie. We see the world in terms of a pecking order and it is not our goal to end up at the bottom of the heap. Even in our charitable endeavors, we pat ourselves on the back.

We maintain the perfect facade. We play by the rules. We know the rules do not glorify God. We belong to the system and the system belongs to us. We might not even understand that we are not free.

Then, suddenly, our life comes to an end and someone reads the words of the preacher in the book of Ecclesiastes as he asks, "What advantage does man have in all his work, which he does under the sun?" (Ecclesiastes 1:3).

In the face of this overwhelming human tragedy, this captivity, Jesus Christ entered the synagogue, opened the book of Isaiah, and proclaimed:

The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed....Today this Scripture has been fulfilled in your hearing. (Luke 4:18, 21)

When Jesus Christ appeared, the entire system of the world was defeated and we were rescued:

When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him. (Colossians 2:15)

For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son. (Colossians 1:13)

The world is ruled by oppressive spiritual powers working through what we know as the ordinary events of history. When Christ appeared, He defeated those powers. Our freedom is the result:

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. (2 Corinthians 3:17)

The freedom offered by Jesus Christ is not yet a form of political freedom or freedom from persecution. It is not merely freedom from the burdens of the Old Testament Law. It is a freedom from bondage to sin and death:

For by what a man is overcome, by this he is enslaved. (2 Peter 2:19b)

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives. (Hebrews 2:14)

For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. (Romans 8:2)

It is a freedom that leads to eternal life:

But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. (Romans 6:22)

Faith as Everything

As a believer, my freedom in Christ derives from my faith. Many professing Christians think of faith as something that is narrowly defined. If you ask them, they will tell you it means they have accepted Jesus Christ as their Savior because He died for their sins. When they need something in their lives, they have faith that the Lord will provide.

The book of Hebrews, in chapter 11, provides a long list of the accomplishments of Old Testament saints, by faith. A close reading of that chapter makes it clear that what is being described was not just what these men and women believed, but the actions they took and the manner in which they lived their lives, as a result of what they believed. Their treasure was in heaven, and they were keeping their eyes on promises that had not yet been received. They ordered their lives to obtain the promises, eschewing the wisdom of the world and turning their backs on its rewards. By their faith, by believing what God had promised, they obtained the approval of God, secured His promises, witnessed miracles, and endured persecution, all the while seeing themselves as foreigners on earth:

All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on earth.... But as it is they desire a better country, that is, a heavenly one. Therefore, God is not ashamed to be called their God; for He has prepared a city for them. (Hebrews 11:13, 16)

Hebrews 11:1 states, "Now faith is the assurance of things hoped for, the conviction of things not seen." Hebrews 11 thus corrects the error that faith can be narrowly defined as the assent to or confession of specific beliefs, or as something that is expressed only when one is in need of answer to a particular prayer.

When our faith is inadequate, our understanding of freedom is incomplete. Believers are told, "Therefore as you have received Christ Jesus the Lord, so walk in him" (Colossians 2:6). In Galatians 2:20 Paul does not state that he *has* faith, he proclaims that he *lives by* faith. Like the Old Testament saints, everything I do springs from my abiding hope that at the end of this life I will rest in a better place (Colossians 1:5). Romans 14:23b says, "whatever is not from faith is sin." As a believer, faith is not merely what I believe, it is the fabric of my life. Faith, then, is the ultimate paradigm shift. As a believer, everything I do needs to be viewed through the lens of faith.

The Antithesis of the Gift We Have Been Given

Given a choice between the judgment of God, the termination of our existence, and eternal life after we die, I think most people, if convinced of the reality of the decision, would choose eternal life. That has been my choice. The Bible tells us that, on our own, we have no hope of eternal life because we are slaves to sin. It tells us that sin will be punished, and that once we die, the decision is final - we stand condemned and there is no going back. During our lifetimes, our slavery to sin is something from which we cannot extricate ourselves, no matter how hard we try. Our nature catches us in a net, and even when we have the best of intentions we cannot escape.

When we put our faith in Jesus Christ, we are given the promise of eternal life. That is freedom from eternal death. Because believers who die go to be with the Lord, physical death is no longer a source of fear.

God is not foregoing the punishment of sin. Instead, the Son of God has borne the punishment that we deserve. That is God's justice, that no sin goes unpunished. However, we are not the ones who have to pay for our sins. That is God's mercy, that we do not bear the wrath of God. The intellectual history of all of humanity demonstrates that it is impossible to conceive of any other type of relationship between God and man that could accommodate both the justice and mercy of God in a way that fully satisfies the demands of both. All other systems of belief must compromise either mercy or justice in some way. That is why the Christian faith is unique among all the beliefs of the world. It is so unique, it was beyond our wildest imagination until we saw the glory of our God revealed in the life of His Son.

Christians are also given the Holy Spirit, who works within us to quietly change our nature so that we are able to experience true love of God and of others. No other power in the universe can do this. That is freedom from sin. We don't become perfect, but we see progressive sanctification. This is not a theological concept, it is a living reality:

And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. (Romans 12:2)

He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit. (Titus 3:5)

For it is God who is at work in you, both to will and to work for His good pleasure. (Philippians 2:13)

The ability we are given to be transformed by Christ living in us is so important, so central to the purpose of creation itself, the Bible tells us that believers were predestined to be conformed to the image of God in this manner from the beginning of time (Romans 8:9; 1 Corinthians 2:7). God has had a purpose all along. It is about much more than the sterile concept of the triumph of good over evil. The Bible tells us God is building a people for Himself and that He rejoices in them:

He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy. (Zephaniah 3:17b)

The freedom in the Spirit, whom we have been given, and the hope to which it leads, is of such value that it preempts all other considerations. In Christ, we have been freed from the fear of death that is being manipulated as part of the vaccine narrative. We have been freed from the fear of coercion by those who are like the grass that dries up and blows away (Isaiah 51:12). Ultimately, to ask why the believer can't just get along with the system behind the vaccines is like asking why we are not free to go back to living in chains.

PART X - PERSONAL STATEMENTS

Can I Take These Vaccines?

It is the responsibility of a Christian to resist those who coerce the conscience of others and prey on the fear of death, and to act as an example of the Christian faith. If I were to get vaccinated, I would lose my ability to defend everything I have written here. Prominent media personalities, who call themselves Christians, have expressed their objection to the way in which vaccine mandates are being imposed. This, however, is after they have made the obligatory statement that they have been vaccinated. They do not regret having been injected. How is this not hypocrisy? They have, through their actions, endorsed the mandates and supported the vaccine narrative. They cannot undo this with a verbal disclaimer. Their actions have spoken for them.

The position I am taking on the need for the believer to choose between living for Jesus Christ and being a part of the world is not new for me. Symbolically, I have been baptized by immersion as an act of obedience to Jesus Christ (Acts 2:41; Acts 10:48; Acts 19:5). Substantively, my life bears the evidence, over a period of decades, of separation from the world because of my faith (2 Corinthians 6:14-18).

I have provided five distinct reasons for my objection to these injections:

First: The injections are a symbol of submission to a system of censorship and coercion that is attempting to commandeer the conscience and will bestowed, by God, upon the women and men He created. Getting injected would be putting on the yoke of slavery to a world system from which I was freed when I put my faith in Jesus Christ. It would be a symbol of my allegiance to that system. The act would take place at a level that is as spiritually significant as any physical act can be, making the ultimate symbol of the system a part of my physical being. This argument is absolute and does not depend on an assessment of the contents of the vaccines. It is of particular importance when vaccination is a potentially life-saving alternative, where a virus is so deadly that getting vaccinated becomes a matter of life and death. In view of predictions that we should expect deadly pandemics in the future, I cannot rule out this possibility. I will not agree, even under those circumstances, because these pandemics and the associated "vaccine solution" are part of a single narrative - one that, with respect to future pandemics, has already begun. Coercion of conscience and preying on the fear of death are always wrong.

Second: Getting injected would serve as my acceptance of the death and disability of others, including unborn babies, infants, and children, as a sacrifice for my own well-being. It would cause me to participate in behaviors that impose harm on others as part of a cross-protection narrative, which creates, at worst, acceptance of the death of others for my benefit and, at best, a moral quagmire. As a believer I cannot participate in sin even for claims that it will result in the greater good. I cannot participate in enforced cross-protection schemes where others are put in harm's way.

Third: The injections would function as my acknowledgement, against the teaching of the Bible, that the government, rather than God, owns my body. This objection is primary, and absolute under all circumstances where injections are anything other than the result of the

exercise of unfettered free will. In contrast to my first objection, which primarily addresses circumstances where an injection would seem to be desirable, this objection is directed primarily at circumstances where I am being forced, under pressure, to agree to an injection or series of injections than I do not want.

Fourth: Getting injected would be to knowingly inflicting harm on my body. This would be an act of disobedience to the Scriptural requirement not I not damage my body, which is the property of God, as established in relation to the third objection.

Fifth: The injections utilize a technology that is prohibited by God. They would permit synthetic genetic material to be incorporated into my body and direct it to produce a toxic protein, by emulating the function of genetic material in the body. This objection is also absolute under all circumstances and applies to all other medical treatments of like kind.

It is not surprising that a single program of vaccination would lead to an offense of conscience in more than one way. That is because my objections are a response to multiple manifestations of an underlying offense: powerful individuals are assuming, for themselves, the prerogatives of God with respect to His creation.

This offense against God marshals powerful forces and has global repercussions. It shakes kingdoms, weakens nations, and destroys our world:

Those who see you will gaze at you, they will ponder over you, saying, Is this the man who made the earth tremble, who shook kingdoms, who made the world like a wilderness and overthrew its cities, who did not allow his prisoners to go home?
(Isaiah 14:16-17)

It is tempting to preserve my credibility by saying that the Bible speaks in metaphors and myths. Although this is a popular argument, it is impossible to defend. It is tempting to describe what I am observing as nothing more than the worst side of human nature, but that would also be a lie. The behavior of men and women who hold the keys of power in the world is saturated with spiritual activity. It is Luciferian:

How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to earth, you who have weakened the nations! But you said in your heart, I will ascend to heaven; I will raise my throne above the stars of God, and I will sit on the mount of assembly in the recesses of the north. I will ascend above the heights of the clouds; I will make myself like the Most High.
(Isaiah 14:12-14)

The Christian faith is based on a commitment to Jesus Christ in all areas of one's life. It is, first, a commitment of one's heart. It quickly leads, however, to specific decisions that must be made in one's life that would not be made apart from one's faith. That has been my experience, ever since I first committed my life to Jesus Christ. Christians have been given two sacraments, or forms of external observance of their faith and both are important physical expressions of what one believes. The first is baptism by immersion, which demonstrates to both the believer and the public that a person considers themselves to be buried to their old life of sin

and risen to a new life of obedient faith. The second sacrament is the Lord's supper. Like baptism, the Lord's supper has been given to believers as a physical act that causes a regular examination of conscience, which is a consideration of one's life with a view toward identifying, confessing, and turning from sin that might be present in the believer's life in spite of the commitment to live by obedient faith.

The function of the Lord's supper, to cause this examination of conscience is found in Paul's letter to the Corinthians, where we read so much about the body of the believer belonging to the Lord:

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world (1 Corinthians 11:26-32).

These are sobering verses. They teach that a genuine believer who has engaged in an offense of conscience cannot participate in the Lord's supper until they have judged themselves and corrected their lives. If I hold, in my heart, the intention to participate in Covid-19 injections, then I cannot participate in the Lord's supper. Furthermore, I am warned that if I violate the instructions of this verse, my disobedience can lead to sickness and even death. I understand that individuals whose lives are characterized by unconfessed sin participate in communion all the time, but that testifies, not to the failure of these verses, but to the fact that the person acting in that manner is probably not a true believer, since this discipline applies to genuine believers.

Agreeing to the injections would be an act in denial of my faith and would interfere with the practice of my faith. As a matter of conscience, I must abstain from from any injection, and from inhaling or ingesting any substance that might later be developed that, now or in the future, is part of, derived from, or follows the pattern of, the SARS-CoV-2 vaccination system. That would be true even if the substance delivered into my body were able to save my life, either because it could save me from disease or, as is more likely to be the case, because it would save me from political oppression. The spiritual danger is too great:

For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer the punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? (Hebrews 10:26-29)

I will not insult the Spirit of grace.

What I Would Say to Others if I Had the Chance

To Christians

For Those Who Follow Jesus Christ with All Their Heart

I am not what would commonly be called a charismatic Christian. Nevertheless, in matters of conscience, I depend on the conviction of the Holy Spirit (Romans 8:26). At times, He has led me either to take or refrain from taking specific action before I fully understood the Scriptural basis for my convictions. It is my belief that genuine leading of the Holy Spirit will be supported by the teaching of the Word of God, so when I am convinced I have an obligation to act in a particular way, I study the Bible (2 Timothy 2:15). My reaction to the vaccine mandates was, initially, in the form of a deeply held conviction. It was a feeling, before Paul's words to the Galatians even came to mind, of being torn from Christ. It took weeks of study, prayer, and meditation on the Scriptures before I could even begin to find the words to express myself. The result of my efforts is, in part, set forth here. It is my hope that my work might be of assistance to others who are also experiencing this type of conviction, but have not yet had the time to fully wrestle with the problem and reach a place of certainty based on their own studies of the Bible.

For Christians Who Want a Stronger Faith

Of the seven churches in the Book of Revelation, only two were given encouragement without rebuke, and they were the churches that had experienced tribulation and had persevered (Revelation 2:1-3:22). So I believe I am on safe ground when I express my concern for the condition of the church as a whole. We all need to examine our lives and get rid of sin. Separate yourself from the world and fall out of love with it so the Lord will make your path straight (Proverbs 3:6). Cultivate brotherly and sisterly love (Colossians 3:14). Study the Word of God diligently (Psalm 119) and maintain a habit of prayer (Colossians 4:2).

If you use what are falsely called versions of the Bible like The Message burn them, yes, in a bonfire, to ashes, and start reading an accurate translation like the King James or the New American Standard Bible.¹⁴⁷ (I read the New American Standard Bible.) If you have fallen prey to the so-called disciplines associated with "spiritual formation" stop what you are doing immediately and confess it as sin. They are a slippery slope of occult practices masquerading as Christian spirituality.¹⁴⁸ Memorize verses and contemplate their meaning instead of pursuing empty meditative practices. Commit yourself to prayer rather than to turning your mind into a void. Try to find a way to be a blessing to others instead of seeking a spiritual experience for yourself.

I would also urge everyone who professes faith in Christ to prepare your children to defend their own faith. Don't waste any time. I, personally, cannot understand how Christian parents can allow their children to be educated in the public school system at this time.

For Christians Who Think Vaccines are the Mark of the Beast

I do not want anyone to think I am saying that getting vaccinated results in the loss of salvation. The issue is not about the vaccines, per se, it is about violating one's conscience.

If someone has gotten vaccinated, with no knowledge of the nature of the system that is imposing the mandates, the act of being vaccinated does not result in imputation of the symbolism to that person, thereby resulting in moral condemnation. Romans 3:20b is clear: "For through the Law comes the knowledge of sin." Romans 5:13b adds, "Sin is not imputed where there is no law." Such a person would also not be responsible for violation of 1 Corinthians 3:16-17.

For those who might be worried that forced injections or technology of any sort can separate us from Christ, recognize that even what is referred to as the "mark of the beast" in the book of Revelation does not refer to that mark in isolation. It is accompanied by worship of the beast. That means it contemplates a deliberate act of the will. We are also reminded that God is more powerful than any technology that can be developed by man:

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39)

You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world. (1 John 4:4)

It is my personal belief that God will put a stop to transhuman experimentation before it is able to overcome the will of human beings on an involuntary basis.

I will also offer this verse for Christians to prayerfully consider with respect to potentially harmful effects of the vaccine, especially for those who got vaccinated in good faith:

These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover. (Mark 16:17-18)

As I have noted above, I do not read these verses as a charismatic Christian, looking for miraculous healing or speaking in what are called heavenly languages. I am not saying Christians will not suffer ill effects from the vaccines. I do, however, believe in the supernatural protection of God under extraordinary circumstances. That is part of the clear teaching of the Bible that our bodies are not ultimately subject to the decisions of others. They are under the protection of God.

For Christians Who Have Been Coerced into Taking the Vaccines

I do not want to minimize the potential risk to anyone who has been vaccinated if they stop taking the shots. I have not investigated this issue, and that is not what I am recommending. Prayer, prudence, research, and consultation with medical advisors is critical. I am not saying that getting vaccinated is a sin for everyone. I am only saying, in view of my convictions, it would be a sin for me. My purpose is to address matters of conscience from the perspective of my own experience.

If a person has been vaccinated in violation of their conscience, then it is a sin. All sin is a serious matter. However, when a believer sins, and the sin is confessed, we are forgiven. The one thing we should not do is deny our offense:

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us. (1 John 1:9-10)

Often, it is enough to understand that, if we confess our sins in a spirit of genuine repentance, we are forgiven and that we are to move forward and not sin any more (John 8:11). However, our conscience is real. It is easy to underestimate the power it has as a convicting influence in our lives. Sometimes, an offense to our conscience can result in deep-seated guilt that begins to destroy us at the core of our beings. This destruction can even cause some individuals to become suicidal. These are not the results that are intended for believers.¹⁴⁹ When we cannot get past our feelings of guilt, it is important to turn to the Bible and focus our attention on the promises of God, and His character, so we can trust in who He is, rather than our own feelings.

First, it is important to understand that, if we desire to repent, we have not committed the "unpardonable sin." Hebrews discusses the falling away of those who have tasted the power of God and have fallen away, but the connection to the inability to repent is clear:

For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame. (Hebrews 6:4-6)

We are not capable of repenting without the ministry of the Holy Spirit. The unpardonable sin is an offense that insults the Holy Spirit (Matthew 12:31), preventing His work in our lives to lead us to repent of our sins. Therefore, if we feel sorrow for our sins, that is evidence that the Holy Spirit is working in our lives, and that we have not committed the unpardonable sin.

We are also told that nobody can say, truthfully, that Jesus Christ is the Lord except by the Holy Spirit:

Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed" and no one can say, "Jesus us Lord," except by the Holy Spirit. (1 Corinthians 12:3)

This verse is not referring to utterance of the words, but to the confession of our lives. If we desire to live by obedient faith, that is also the work of the Holy Spirit in us.

Next, it is important to understand that the Christian life is not one of spiritual perfection. Habitual, unconfessed sin is evidence of a lack of salvation (1 Corinthians 6:9-10), but nowhere are we told that we become perfect while we are alive on earth (Philippians 3:12). Throughout the Old Testament, we see the failure of God's people, while God calls out repeatedly, with an offer of forgiveness, urging them to repent. His mercy is magisterial. When He passed before Moses, this is the aspect of His character that He chose to announce:

Then the Lord passed by in front of him and proclaimed, "The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin. (Exodus 34:6-7a)

The verse ends with the promise that He does not leave the guilty unpunished, but his judgment is reserved for those whose sin remains unconfessed.

Finally, consider the apostle Peter, who denied Jesus Christ three times:

And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, "This man was with Him too." But he denied it, saying, "Woman, I do not know Him." A little later, another saw him and said, "You are one of them too!" But Peter said, "Man, I am not!" After about an hour had passed, another man began to insist, saying, "Certainly this man also was with Him, for he is a Galilean too," But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed. The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times." And he went out and wept bitterly. (Luke 22:56-62)

This was no small offense. Peter was with our Lord during His ministry on earth. He would have been familiar with His teachings:

But whoever denies Me before men, I will also deny him before My Father who is in heaven. (Matthew 10:33)

The fact that it occurred three times means that Peter had time to contemplate what he was doing. He had an entire hour to feel regret over his first two denials, but he did not. At the time of his denial, Christ had already been arrested, so Peter could not even speak to our Lord to ask for forgiveness before His crucifixion. We may experience remorse, the way Peter did, for a period of time that can be extremely difficult to endure. That, too, can be used by God.

Peter was confident in his own ability to defend his faith. At the last supper, Peter boldly declared, "Lord, with You I am ready to go both to prison and to death!" (Luke 22:33). Our Lord, knowing what would happen, comforted him in advance, saying, "I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers" (Luke 22:32). Part of what we must learn is that we do not have the strength to defend our own faith. It is the promise of our Lord to keep what we have entrusted to Him, and His intercession on our behalf, that preserves us. This is an extremely important lesson to learn, so that when we are tempted, we do not rely on ourselves. Those who have experienced their own failures have an important message of truth and encouragement for others who do not yet understand this.

Finally, we see that, after He rose from the dead, our Lord spoke to Peter's offense, measure for measure, three times:

So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love you." He said to him, "Tend My lambs." He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep."

If anyone has grievously offended their conscience, the Lord will speak to them in a way that will make it clear that, measure for measure, they have been forgiven.

We are facing a battle for the conscience and the will of humankind. We need to repent of our sins, but then we need to understand that our Lord does not want us to be incapacitated by guilt. We are supposed to take what we have learned and use it to comfort others and to serve our Lord by shepherding His sheep.

To Anyone Without Saving Faith

I hope, if nothing else, what I have written here has shown that the Bible carries a message of deliverance: Jesus Christ, the beloved Son of God, died on the cross to pay for our sins and free us from slavery to sin and death.

For the Unconcerned

If you have never paid attention to what will happen at the end of your life, please pay attention now. Things will not just work out for you. It is not a matter of landing in the upper percentile on an imaginary moral scale, or of doing more good than evil in our lives, or of asking for forgiveness from an unknown God, just in case He's out there somewhere. God is not an unknown, He has a name. His moral standard is not relative, it is absolute. Measured by God's

standard, we all stand condemned. Don't be cavalier about your spiritual state:

It is a terrifying thing to fall into the hands of the living God. (Hebrews 10:31)

For Those Who Have Added to the Requirement of Faith

If you are relying on anything other than faith alone for salvation, consider reexamining your commitments. The most obvious teaching of Galatians is that salvation is by faith, not faith-plus. We cannot add works or rites, symbols or systems, to the singular requirement of faith. If you are trusting, for your salvation, in anything other than the death of Jesus Christ on the cross, and that alone, then it is not saving faith.

For Those Who Have Pursued Alternative Spiritualities

If you have pursued alternative forms of spirituality, seeking what is called "enlightenment" or a mystical state, or if you think we are all one with each other and with nature, and that within you is a spark of the divine, if you have had encounters with spiritual beings or have sought occult powers, with any of this, you are being deceived by lying spirits:

But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons. (1 Timothy 4:1)

No wonder, for even Satan disguises himself as an angel of light. (2 Corinthians 11:14)

The Bible states, unequivocally, regarding Jesus Christ:

And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved. (Acts 4:12)

For Skeptics

If you have considered the claims of Christianity, but have looked at professing Christians and have been put off by what you see, remember that the Scriptural test is not what a person calls themselves, but the testimony of their lives:

So then, you will know them by their fruits. Not everyone who says to Me, "Lord, Lord," will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, "Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?" And then I will declare to them, "I never knew you." (Matthew 7:20-23a)

Even those who think they are believers can be deceived.

If you reject Christianity because you think what the Bible teaches lacks scientific validity with respect to the origins of man and the universe, examine the evidence for yourself. Close examination reveals that neo-Darwinian evolution is no more defensible than the claim that mandates for universal vaccination are driven exclusively by considerations of public health.¹⁵⁰ At the same time, the argument that the earth is no more than six thousand years old also fails on the basis of the biblical authority cited in its defense. This can be confirmed by reading the Hebrew text. If you cannot defend evolution on the basis of your own investigation, rather than by referring to the conclusions of others, and if you have not studied the Hebrew text of the Bible, then reserve judgment, because you are reaching your conclusions prematurely.

If you think that faith is for the gullible because we have no proof of the existence of God, the Bible tells us that we will be held accountable for what the universe tells us about Him:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. (Romans 1:18-20)

If you don't believe these verses, take some time to study, for yourself, the complexity of everything that has been created, from the cells of living creatures to the stars that adorn the heavens in the vastness of space.

So many people I talk to want proof. They think they are being smart by imposing this requirement on God. They are right in this, that once the power of God is fully revealed, it will become obvious to everyone that it behooves us to follow Him. What they fail to understand is that, by then, it will be too late, because following God will have become a matter of self-interest. God is not looking for sons and daughters who know how to look out for themselves. He is looking for those who will love Him, based on who He is. God cannot be outsmarted. Salvation by faith is not a failure of logic on God's part. Faith is the acid-test, not of what we know, but of what we love, and what we love is the object of our hopes before it can be seen (Hebrews 11:1). We make sacrifices for our hopes and dreams on earth. Why should the Creator of the universe expect anything less?

For Humanitarians

If you have lived a morally perfect life (not that it is possible), if you have given everything you own to charity, if you have sacrificed your career for conscience' sake because of the SARS-CoV-2 crisis, but you have done it in the name of humanity, you have lived by the second commandment, but you have not obeyed the first:

You shall love the Lord your God with all your heart and with all your soul and with all your might. (Deuteronomy 6:5)

If you are, as a result, standing on your own against the vaccines on the basis of the inherent value of human dignity and the need to defend human rights, consider that our dignity and rights are not of our own making. The values you defend have been imprinted upon us by God. If you want to see what is right vindicated, consider that Jesus Christ has promised that a full and final justice will prevail:

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. (Matthew 5:6)

When we align ourselves with Jesus Christ, we align ourselves with the only person who can ever cause this to come about, because no woman or man has the power to make it happen on their own, or even by joining hands with the rest of humanity. God has not fallen asleep, but is being patient so that others might be saved, before the world is destroyed:

The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. (2 Peter 3:9)

Make a decision that the stand you take will put you, not only on the right side of history, but on the right side of eternity.

I have talked with men and women who stand in judgment of God because of the condition of the world. If you are of this persuasion, His answer is that His ways are higher than ours, and we cannot understand them (Isaiah 55:9). For those, like Job, who persist in their judgments against Him, He says, "Now gird up your loins like a man, and I will ask you, and you will instruct Me!" as He proceeds to question Job about how the universe was created. If you can create a universe of your own, then it might be a different matter. Until then, we are called to be content knowing that God's timeline is longer than ours, His purposes are more noble than ours, and nothing escapes His notice. His purposes will, in time, be revealed (1 Corinthians 15:28).

For Those Who Have Achieved Success

If you are an intellectual, a professional, an executive, look around you. The illusion of our world has been smashed to bits. The elite have taken off both their masks and their gloves. The glory is gone. What is left of this place, that we should want to cling to it?

Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! (James 5:3)

For what does it profit a man to gain the whole world, and forfeit his soul? For what will a man give in exchange for his soul? (Mark 8:36-37)

For Women

If you are a woman who has been driven from Christianity because you hear nothing other than the proclamation that women were created by God to be subservient to men, then please understand that this is not the teaching of the Bible. Even the gospel can be preached out of selfish ambition (Philippians 1:17) and the subordination of women has great appeal to certain groups of men. Don't let their arrogance rob you of eternal life. Although a thorough analysis of the verses can take some effort, enough has now been written about this issue to put the matter to rest.¹⁵¹ In the mean time, consider the fact that God has rescued the most unwanted group of women in the world - aborted Chinese baby girls, and has taken them to their heavenly home. Can any greater gift have been given to our gender?

For Those Who Are Weak or Suffering

If you are worried, or weak, or sick, or living in despair, if you don't know how you will pay for your next meal, if you are, for any reason, simply living in pain, Jesus Christ understands and will make a path for you:

He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised and we did not esteem Him. (Isaiah 53:3)

For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. (Hebrews 4:15)

Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. But the very hairs of your head are all numbered. So do not fear; you are more valuable than many sparrows. (Matthew 10:29-31)

For Everyone

God can be known by each one of us in a most personal way. The Bible promises this over and over again. If you do not know Him in this way, then you do not have saving faith:

For our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction. (1 Thessalonians 1:5a)

By this we know that we abide in Him and He in us, because He has given us of His Spirit. (1 John 4:13)

We know by this that He abides in us, by the Spirit whom He has given us. (1 John 3:24b)

And hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. (Romans 5:5)

Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" (Galatians 4:6)

My sheep hear My voice, and I know them, and they follow Me. (John 10:27)

For me, the knowledge of God and the work of the Spirit in our lives has nothing to do with supernatural signs or miraculous gifts. I am not, however, judging the sincerity or the salvation of individual charismatic Christians. It is my belief, however, that these signs were for the early church. They were incontrovertible proof, to the Jews, that salvation had come to the Gentiles in the same way that it had come to the Jews, in fulfillment of the Old Testament prophecies. The signs served their purpose, and what was learned as a result of those gifts is now fully documented in the New Testament. The signs of the New Testament church ended in the same way that the ministry of the prophets in the Old Testament ended hundreds of years before the appearance of Christ - without any formal announcement that their days had come to a close.

In Matthew 7:20-23a, quoted above, the ones who are told by Christ that He never knew them genuinely believed they were Christians. These verses refer to prophesying, performing miracles, and casting out demons - all overt manifestations of spiritual activity. I have placed myself in close proximity to charismatic groups on a number of occasions, and each time I have walked away with the conclusion that, while what they were saying sounded Scriptural, the experiential reality of their practices violated the teachings of the Bible. Discernment is a matter of examining fruits. It is also a matter of placing the Word of God above personal experience, no matter how real an experience might seem to be (Matthew 7:16).

The Way

No matter who you are, if you want to know God, if you want forgiveness from your sins, trust in the work that Jesus Christ finished on the cross. Then give yourself to Him without reservation. Consider yourself to be dead to sin so that you can live to Christ:

Then Jesus said to His disciples, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me." (Matthew 16:24)

Now if we have died with Christ, we believe that we shall also live with Him. (Romans 6:8)

You don't need a scripted prayer. Tell Him in your own words or, with your entire being, simply call on His name. What matters is the sincerity of our hearts when we lay our lives before Him:

And it shall be that everyone who calls on the name of the Lord will be saved. (Acts 2:21)

You should also be baptized. If you call on the Lord, and you maintain a humble heart before Him (Micah 6:8), if you commit yourself to prayer (Colossians 4:2), and read your Bible as though your life depended on it (2 Timothy 3:16; Hebrews 4:12), the Lord will take you under his wing, and you will belong to Him:

I, even I, am He who comforts you. Who are you that you are afraid of man who dies and the son of man who is made like grass, that you have forgotten the Lord your Maker, Who stretched out the heavens and laid the foundations of the earth, that you fear continually all day long because of the fury of the oppressor, as he makes ready to destroy? But where is the fury of the oppressor? (Isaiah 51:12-13)

Then, if you are concerned about SARS-CoV-2, the vaccines, or what might happen to you when you follow the Lord, read Psalm 91.

Notes

1. The torment and resulting devastation, described as "moral injury," felt by a soldier who oversaw torture sessions in Iraq is described by Lieutenant Colonel Bill Russell Edmonds, *God is not Here: A Soldier's Struggle with Torture, Trauma, and the Moral Injuries of War* (New York, NY: Pegasus Books, 2015). Moral injury is nothing other than a overwhelming offense of conscience, described using non-religious terminology. The author is not a Christian and ultimately chose to reimagine the events that had taken place in his attempt to cope with what had happened. It is an illustration of the extreme nature of the coping mechanisms, to the point of distorting reality, that can become necessary when someone offends their conscience. As of the time the book was written, the author continued to live with the debilitating consequences of moral injury.

2. Thomas Armitage, D.D., LL.D., *A History of the Baptists: Traced by Their Vital Principles and Practices, From the Time of Our Lord and Savior Jesus Christ to the Year 1886*, Revised and Enlarged Edition (New York, NY: Bryan, Taylor & Co., 1890), PDF eBook, accessed September 21, 2021, <https://archive.org/details/HistoryOfTheBaptists>.

Drawing heavily on Armitage, the extent and brutality of the persecution is summarized in "The Bloody Waters of Baptismal Persecution," Victory Baptist Church, accessed September 19, 2021, <http://www.victory-baptist.net/resources/the-bloody-waters-of-baptismal-persecution>.

3. When I use the word "vaccine" it does not mean I agree that the Covid-19 injections meet the definition of the term "vaccine." I am using this word because I am discussing media narratives, not technical aspects of these injections, and "vaccine" is the word being used by the media. To talk about "injections" while everyone is reading about "vaccines" has too much potential to cause confusion for the reader.

4. Physicians who have taken a great risk to provide early treatment for Covid-19 are not a group of renegade doctors with questionable credentials. They consistently report a substantial reduction in the rate of hospitalizations and fatalities when patients are given early treatment, compared to those who receive no early treatment. The names and organizations of these physicians include: Dr. Vladimir Zev Zelenko, M.D., originator of the Zelenko Protocols against Covid-19 (<http://www.vladimirzelenkomd.com>); Dr. Peter McCullough, M.D., who has extensive publications in peer-reviewed literature and published the first synthesis of sequenced multidrug treatment of ambulatory patients infected with SARS-CoV-2 (<http://www.heartplace.com/dr-peter-a-mccullough>); Dr. Elizabeth Lee Vliet, M.D., President and Chief Executive Officer of the Truth for Health Foundation (<http://www.truthforhealth.org>); Dr. Paul E. Marik, M.D., a founding member of the Front Line COVID-19 Critical Care (FLCCC) Alliance (<http://www.covid19criticalcare.com>); Dr. Pierre Kory, M.D., a founding member of the Front Line COVID-19 Critical Care (FLCCC) Alliance (<http://www.covid19criticalcare.com>); and Dr. Simone Gold, M.D., J.D., founder of America's Frontline Doctors (<https://www.americasfrontlinedoctors.org>). The credentials of these physicians, and the physicians who are affiliated with them, are a matter of public record and are available at their respective websites.

5. The organizations that are responsible for providing board certification for physicians who specialize in family medicine, internal medicine, or pediatrics have issued a joint statement containing the following language: "Providing misinformation about the COVID-19 vaccine contradicts physicians' ethical and professional responsibilities, and therefore may subject a physician to disciplinary actions, including suspension or revocation of their medical license.... The evidence that we have safe, effective, and widely available vaccines against COVID-19 is overwhelming. We are particularly concerned about physicians who use their authority to denigrate vaccination at a time when vaccines continue to demonstrate excellent effectiveness against severe illness, hospitalization, and death." "Joint Statement from the American Board of Family Medicine, American Board of Internal Medicine, and American Board of Pediatrics on Dissemination of Misinformation by Board-Certified Physicians About COVID-19," September 9, 2021, accessed September 12, 2021, <https://www.theabfm.org/about/communications/news/joint-statement-american-board-family-medicine-american-board-internal>; <https://www.abim.org/media-center/press-releases/joint-statement-on-dissemination-of-misinformation/>; and <https://www.abp.org/news/statement-about-dissemination-covid-19-misinformation>.

6. "French Nobel prize winner: 'Covid-19 was made in lab,'" The Connexion, originally published April 20, 2020 and updated March 3, 2021, accessed September 24, 2021, <http://www.connexionfrance.com/French-news/Disputed-French-Nobel-winner-Luc-Montagnier-says-Covid-19-was-made-in-a-lab-laboratory>. Luc Montagnier, a joint recipient of the 2008 Nobel Prize in Physiology or Medicine for his discovery of the human immunodeficiency virus (HIV) has been vilified for his statement that SARS-CoV-2 was escaped from a laboratory. At the time, the official narrative was that SARS-CoV-2 originated with a bat. Dr. Montagnier's position about the origins of the virus has since been accepted as one possibility in the official Covid-19 narrative.

Other scientists who have taken a position in opposition to the approved narrative and have, accordingly, been censored and vilified include Geert Vanden Bossche, D.V.M., Ph.D., who has worked extensively with vaccine development, and was affiliated with both the Bill & Melinda Gates Foundation and the Global Alliance for Vaccines and Immunizations (GAVI) (<http://www.geertvandenbossche.org>), Robert Malone, M.D., M.S., the inventor of mRNA vaccines while at the Salk Institute (<http://www.rwmalonemd.com>), and Michael Yeadon, Ph.D., a former vice-president at Pfizer.

7. The United States Department of Justice, "Justice Department Announces Largest Health Care Fraud Settlement in Its History," September 2, 2009, accessed October 18, 2021, <https://www.justice.gov/opa/pr/justice-department-announces-largest-health-care-fraud-settlement-its-history>.

8. Bill Gates, (video documentary), "A Deleted Bill Gates Documentary Has Been Revived," January 13, 2021, accessed October 17, 2021, <https://www.bitchute.com/video/q95DngNF2jsJ/>.

9. Dr. Thomas Binder with introduction by Prof. Martin Haditsch, "Doctors for Covid Ethics Symposium - Session 1: The False Pandemic," (video podcast, Online Symposium, Doctors for Covid Ethics, July 29, 2021), time stamp beginning 1:36:30, accessed on August 3,

2021, <https://tube.doctors4covidethics.org/videos/watch/a288d316-9975-4673-a5bf-2f16ca5d7764>. Dr. Binder, is a Swiss cardiologist whose Internet postings against the Covid narrative went viral. His house was subsequently searched by a Swiss anti-terror units, he was locked in a psychiatric unit for six days, and his social media accounts were terminated.

10. "Trusted News Initiative (TNI) to combat spread of harmful vaccine disinformation and announces major research project," BBC, December 10, 2020, accessed September 21, 2021, <http://www.bbc.com/mediacentre/2020/trusted-news-initiative-vaccine-disinformation>.

11. Excellent articles and research reports on Covid-19 and the vaccines that cannot be obtained from the mainstream media can be found at many of the alternative media websites cited in these notes. For a concise list, please consult the section entitled "Further Reading." In addition, critical information and insight is regularly provided by Dr. Peter McCullough, M.D., including his lecture, "Dr. Peter McCullough lecture on the State of COVID treatment," (video recording of presentation at the Andrews University Village Church, Berrien Springs, MI, August 20, 2021), Doctor Ted, August 26, 2021, accessed September 20, 2021, <http://www.rumble.com/vlqdp0-dr-peter-mccullough-lecture-on-the-state-of-covid-treatment.html>.

12. Klaus Schwab and Thierry Malleret, *Covid-19: The Great Reset* (Geneva, Switzerland: World Economic Forum, 2020), 243-244.

13. Klaus Schwab, *The Fourth Industrial Revolution* (Geneva, Switzerland: World Economic Forum, 2016); Klaus Schwab and Thierry Malleret, *Covid-19: The Great Reset* (Geneva, Switzerland: World Economic Forum, 2020).

14. Professor Michel Chossudovsky, "The 2021 Worldwide Covid Crisis: The Worst Crisis in Modern History," (video presentation, September 29, 2021) The Centre for Research on Globalization, accessed September 29, 2021, <http://www.globalresearch.ca/video-the-2021-worldwide-covid-crisis-prof-michel-chossudovsky/5757046>.

15. Douglas Farrow, "Enrolled in the Religion of Fear," Society for Academic Freedom and Scholarship, October 2021, accessed October 17, 2021, <https://safs.ca/newsletters/article.php?article=1165>.

16. Archbishop Carlo Maria Vigano interviewed by Robert Moynihan, "The Vigano Tapes, The Complete Interview," (video of interview), October 20, 2021, accessed 2021, http://www.lewrockwell.com/2021/10/no_author/archbishop-vigano-vaccine-victims-are-sacrificed-at-the-altar-of-moloch/.

17. Archbishop Carlo Maria Vigano, "Considerations on the Great Reset and the New World Order," August 28, 2021, accessed October 21, 2021, <https://abyssum.org/2021/09/01/archbishop-carlo-maria-vigano-has-just-issued-this-important-letter-explaining-that-no-one-will-be-part-of-the-new-world-order-unless-he-carries-out-an-act-of-worship-to-lucifer/>.

18. "About Klaus Schwab," World Economic Forum, accessed September 24, 2021, <http://www.weforum.org/about/klaus-schwab>, <http://www.weforum.org/events/the-davos-agenda-2021>.
19. "Who's who at Davos Agenda Week 2021," World Economic Forum, accessed September 24, 2021, <http://www.weforum.org/agenda/2021/01/whos-who-davos-agenda/>.
20. "Our Partners," World Economic Forum, accessed September 27, 2021, <http://www.weforum.org/partners>.
21. Ibid.
22. Professor Michel Chossudovsky, "The 2021 Worldwide Covid Crisis: The Worst Crisis in Modern History," (video presentation, September 29, 2021) The Centre for Research on Globalization, accessed September 29, 2021, <http://www.globalresearch.ca/video-the-2021-worldwide-covid-crisis-prof-michel-chossudovsky/5757046>.
23. Klaus Schwab, "Covid-19 and the 4th Industrial Revolution," (video of presentation) World Knowledge Forum, December 24, 2020, accessed October 10, 2021, <https://www.youtube.com/watch?v=TZyzI7ojsho>.
24. Cristian Terhes, EU Parliament Member from Romania, "MEPs Supporting the Rights of Workers Against the Mandatory Digital Certificate, (video of press conference, October 29, 2021), accessed October 31, 2021, <http://www.youtube.com/watch?v=t7gO1byQozk>.
25. Ilana Rachel Daniel, "The Jerusalem Report," (video presentation, October 15, 2021), Children's Health Defense, accessed October 15, 2021, https://live.childrenshealthdefense.org/shows/the-jerusalem-report?utm_source=salsa&utm_medium=email&utm_campaign=chd_tv&eType=EmailBlastContent&eId=08be546f-5bae-454a-a479-511a5f05893a.
26. "A Cyber-Attack with COVID-Like Characteristics?" (YouTube video) World Economic Forum, January 18, 2021, accessed October 25, 2021, <https://www.youtube.com/watch?v=-0oZA1B3ool&t=101s>.
27. Klaus Schwab, "Cyber Polygon 2021 Opening," (video of presentation), July 14, 2021, accessed October 25, 2021, <https://www.youtube.com/watch?v=DnwtG1VDvh0>.
28. Professor Mattias Desmet, "Is the Corona Narrative Part of a Totalitarian Mass Hypnosis?" (recorded interview, Stiftung Corona Ausschuss, August 2, 2021) Centre for Research on Globalization, October 4, 2021, accessed October 4, 2021, <http://www.globalresearch.ca/video-prof-mattias-desmet-corona-narrative-part-totalitarian-mass-hypnosis/5757521>.

29. Klaus Schwab and Thierry Malleret, *Covid-19: The Great Reset* (Geneva, Switzerland: World Economic Forum, 2020), 213- 215.
30. Anna De Buisseret, "Legal Action is Happening. Have Hope Because We Are Going to Win This," (video), Mark Taliano, Centre for Research and Globalization, November 10, 2021, accessed November 11, 2021, <https://www.globalresearch.ca/video-legal-action-happening-have-hope-because-we-going-win/5761298>.
31. "The Bill & Melinda Gates Foundation," Gavi, The Vaccine Alliance, accessed September 24, 2021, <http://www.gavi.org/operating-model/gavis-partnership-model/bill-melinda-gates-foundation>; "Who's who at Davos Agenda Week 2021," World Economic Forum, accessed September 24, 2021, <http://www.weforum.org/agenda/2021/01/whos-who-davos-agenda/>.
32. Klaus Schwab, "Covid-19 and the 4th Industrial Revolution," (video of presentation) World Knowledge Forum, December 24, 2020, accessed October 10, 2021, <https://www.youtube.com/watch?v=TZyzI7ojsho>.
33. Bill Gates, "What you need to know about the COVID-19 vaccine," GatesNotes, April 30, 2020, accessed September 19, 2021, <http://www.gatesnotes.com/Health/What-you-need-to-know-about-the-COVID-19-vaccine>.
34. Anthony Fauci, (video of Keynote Address, Pandemic Preparedness in the Next Administration, January 10, 2017), Center for Global Health Science and Security, accessed September 21, 2021, https://ghss.georgetown.edu/pandemicprep2017/#_ga=2.26762676.847242308.1634653038-151324546.1634653038. (It is necessary to copy and paste this link.)
35. Bill Gates, (video documentary), "A Deleted Bill Gates Documentary Has Been Revived," January 13, 2021, accessed October 17, 2021, <https://www.bitchute.com/video/q95DngNF2jsJ/>.
36. This information is easily found on the Internet.
37. Cody Meissner, M.D., "170th Meeting of the Vaccines and Related Biological Products Advisory Committee," (video of virtual meeting, October 26, 2021), U.S. Food and Drug Administration, time stamps beginning 7:50:45, accessed October 31, 2021, https://www.youtube.com/watch?v=laaL0_xKmmA.
38. Aditi Bhargava, Ph.D., "Senator Johnson Expert Panel on Federal Vaccine Mandates," (video of presentations), November 2, 2021, time stamp beginning 2:12:40, accessed November 9, 2021, <https://rumble.com/vokrf7-sen.-johnson-expert-panel-on-federal-vaccine-mandates.html>.
39. Peter Doshi, Ph.D., "Senator Johnson Expert Panel on Federal Vaccine Mandates," (video of presentations), November 2, 2021, time stamp beginning 1:48:33, accessed November

9, 2021, <https://rumble.com/vokrf7-sen.-johnson-expert-panel-on-federal-vaccine-mandates.html>.

40. "Immunization: The Basics - Definition of Terms," Centers for Disease Control and Prevention, September 1, 2021, accessed November 3, 2021, <https://www.cdc.gov/vaccines/gen/imz-basics.htm>.

41. Dr. Peter McCullough, M.D., "Dr. Peter McCullough lecture on the State of COVID treatment," (video recording of presentation at the Andrews University Village Church, Berrien Springs, MI, August 20, 2021), Doctor Ted, August 26, 2021, accessed September 20, 2021, <http://www.rumble.com/vlqdp0-dr-peter-mccullough-lecture-on-the-state-of-covid-treatment.html>.

42. Mark Crispin Miller, "2020: A Propaganda Masterpiece, Prof. Mark Crispin Miller, Perspectives on the Pandemic, Episode 17, Part One" (video), July 2, 2021, accessed September 19, 2021, <http://www.odysee.com/@PandemicParallaxView:6/2020-A-Propaganda-Masterpiece-Prof-Mark-Crispin-Miller-PonP-Episode17:3>.

43. Dr. Vladimir Zelenko, "Dr. Vladimir Zelenko Testified to the Ma'aleh Adumim Rabbinic Court in Jerusalem, Israel Regarding COVID-19" (video of testimony), The Thinking Conservative, August 14, 2021, accessed September 19, 2021, <http://www.rumble.com/vl62tq-dr.-vladimir-zelenkos-testimony-on-covid-19.html>; Pierre Kory, MD, MPA, "Fun fact: Between 100-200 United States Congress Members (plus many of their staffers & family members) with COVID were treated by a colleague over the past 15 months with ivermectin & the I-MASK+ protocol at flccc.net. None have gone to the hospital, Just sayin'," October 7, 2021, accessed October 15, 2021, <https://twitter.com/PierreKory>; Pierre Kory, MD, MPA, "To all the comments asking for sources/names for the below," October 8, 2021, accessed October 15, 2021, <https://twitter.com/PierreKory>. (Pierre Kory is one of the founders of FLCCC referred to in the October 7, 2021 tweet.)

44. "Thousands of Physicians and Medical Scientists Sign 'Rome Declaration' in Protest, Launch New Information Platform," Global Covid Summit, September 23, 2021, accessed September 27, 2021, <https://globalcovidsummit.org/news/welcome-to-the-global-covid-summit>.

45. Klaus Schwab and Thierry Malleret, *Covid-19: The Great Reset* (Geneva, Switzerland: World Economic Forum, 2020), 213.

46. President Joseph R. Biden, Jr. (video of public address, September 09, 2021), C-SPAN, accessed September 20, 2021, <https://www.c-span.org/video/?514532-1/president-biden-expresses-frustration-pandemic-politics-mandates-vaccines-federal-workers>.

47. Noam Chomsky, (video of interview by Primo Radical), October 24, 2021, Jonathan Cook, "Is Forced Isolation of the Unvaccinated Really the Left's Answer to the Pandemic?" Centre for Research on Globalization, October 27, 2021, accessed October 28, 2021, <https://www.globalresearch.ca/forced-isolation-unvaccinated-really-left-answer-pandemic/5759866>.

48. President Joseph R. Biden, Jr. (video of public address, September 09, 2021), C-SPAN, accessed September 20, 2021, <https://www.c-span.org/video/?514532-1/president-biden-expresses-frustration-pandemic-politics-mandates-vaccines-federal-workers>.

49. Ibid.

50. Although the Bible recognizes many forms of power in the world (1 Corinthians 15:24), the verses dealing with the obedience of believers (Romans 13:4; 1 Peter 2:12-13) refer to the governing authorities that are characteristic of nations. This is not to say that the Christian can use force to oppose other forms of power, because they cannot (Revelation 13:10). In any event, even if the authority of non-governmental actors has been established by God, it in no way diminishes the relevance of the arguments made herein.

51. Jodi O'Malley, (video of interview produced by Project Veritas), The Defender, September 20, 2021, accessed October 2, 2021, <https://childrenshealthdefense.org/defender/project-veritas-jodi-omalley-hhs-whistleblower-covid-vaccine/>.

52. United States Armed Forces Servicemembers et al v. Joseph R. Biden, et al, Verified Class Action Complaint for Preliminary and Permanent Injunctive Relief and Declaratory Relief, filed October 15, 2021, accessed October 15, 2021, <https://lc.org/PDFs/Attachments2PRsLAs/101521BidenDODVerifiedClassActionComplaintwithExhibits.pdf>.

53. "The AMA Covid-19 Guide," Winter 2021, accessed September 18, 2021, <http://www.ama-assn.org/system/files/2021-02/covid-19-vaccine-guide-english.pdf>.

54. "Minnesota nurses say vaccine injuries likely underreported," (video of townhall meeting of Minnesota healthcare workers, August 30, 2021) Alpha News, accessed October 1, 2021, <https://alphanews.org/minnesota-nurses-say-vaccine-injuries-likely-underreported>.

55. Additional testimonies have been compiled by Edmond B. Paré, "Hospital Nurse Whistleblowers on Vaccine Injuries: 'Deadly Strokes, Bizarre Rashes, Cardiac Arrest, Blood Clots in the Legs, Neurological Symptoms,'" Centre for Research on Globalization, September 30, 2021, accessed October 2, 2021, <http://www.globalresearch.ca/hospital-nurse-whistleblowers-on-vaccine-injuries-deadly-strokes-bizarre-rashes-cardiac-arrest-blood-clots-in-the-legs-neurological-symptoms/5757128>.

56. Klaus Schwab and Thierry Malleret, *Covid-19: The Great Reset* (Geneva, Switzerland: World Economic Forum, 2020), 214.

57. Rev. Robert Altier, "Coronavirus: The Truth Revealed," (audio recording of sermon given September 5, 2020, Church of St. Raphael, Crystal, Minnesota), accessed September 29, 2021, http://www.youtube.com/watch?v=2d2dWlvm_fY.

58. "Rush Transcript: Governor Hochul Attends Service at Christian Cultural Center," Transcript of New York Governor Kathy Hochul speaking at the Christian Cultural Center in Brooklyn, New York, September 26, 2021, Governor's Press Office, accessed September 29, 2021, <http://www.governor.ny.gov/news/rush-transcript-governor-hochul-attends-service-christian-cultural-center>.

59. Kathy Hochul, Governor of New York, (video of speech, September 27, 2021) accessed September 29, 2021, https://www.reddit.com/r/conservatives/comments/pwyjkg/new_york_governor_kathy_hochul_denies_the/.

60. Jimmy Vielkind, "Religious Exemptions to Vaccine Mandates Tested in New York Case," Wall Street Journal, October 7, 2021, accessed October 7, 2021, <https://www.wsj.com/articles/religious-exemptions-to-vaccine-mandates-tested-in-new-york-case-11633613330>; Maria Caspani and Nathan Layne, "New York Hospitals Fire, Suspend Staff Who Refuse COVID Vaccine," Reuters, September 28, 2021, accessed October 7, 2021, <http://www.reuters.com/world/us/new-york-hospitals-face-staff-shortages-vaccine-mandate-kicks-2021-09-27/>.

61. Piers Robinson, "You Have to Be Profoundly Naive to Think This is Just About Public Health," (video of interview by Hrvoje Moric') Geopolitics & Empire, November 6, 2021, accessed November 7, 2021, <https://guadalajarageopolitics.com/2021/11/06/piers-robinson-you-have-to-be-profoundly-naive-to-think-this-is-just-about-public-health/>.

62. The United States Department of Justice, "Justice Department Announces Largest Health Care Fraud Settlement in Its History," September 2, 2009, accessed October 18, 2021, <https://www.justice.gov/opa/pr/justice-department-announces-largest-health-care-fraud-settlement-its-history>; Sammy Almashat, M.D., M.P.H., Ryan Lang, M.D., M.P.H., Sidney M. Wolfe, M.D., and Michael Carome, M.D., "Twenty-Seven Years of Pharmaceutical Industry Criminal and Civil Penalties: 1991 Through 2017," Public Citizen, March 14, 2018, accessed October 28, 2021, <http://www.citizen.org/wp-content/uploads/2408.pdf>.

63. Anyone who follows the claim that the unvaccinated are a threat to the vaccinated will quickly discover that this accusation is almost always repeated without supporting evidence, as though it is so well established as to need no further explanation. The argument fails on the basis of logic as well as the scientific evidence. The argument fails as a matter of logic because it amounts to nothing more than an admission that the vaccines are ineffective. Vaccines are *supposed* to protect the vaccinated from the unvaccinated. The only conclusion one can reach, as a result of the accusation against the unvaccinated, is that they do not. At best, the vaccines provide temporary protection from Covid-19 symptoms, while the excess viral load carried by the vaccinated actually poses an increased threat to the unvaccinated - the reverse of what is being claimed. From the standpoint of virology, it is also the vaccinated who create the risk of new variants that escape the immunity that is allegedly provided by the vaccines. A full investigation requires some degree of commitment, but relevant information can be found using open-source research. What is readily apparent is that if any support for the argument that the unvaccinated pose a threat to the vaccinated, it is always in the form of conclusions reached by

experts who are part of the vaccination establishment. The support never, to my knowledge, takes the form of primary source materials accurately interpreted, and certainly does not engage with the wealth of scientific material available that refutes the claim that it is the unvaccinated who are dangerous to the vaccinated. The accusation is nothing more than a false narrative designed to be accepted by the public simply because it is repeated with such assurance. If anyone is aware of scientific evidence to the contrary, I would encourage you to forward it to me so that I can correct my position.

64. Dr. Margaret Singer quoted by Michel Chossudovsky, "Coercive Mind Control and Brainwashing Tactics," Centre for Research on Globalization, October 27, 2021, accessed October 28, 2021, <http://www.globalresearch.ca/coercive-mind-control-tactics/5759556>.

65. Rochelle Walensky, "CDC Director Discusses Approval of Booster Shots," (recorded interview), Good Morning America, September 27, 2021, accessed October 1, 2021, <https://www.goodmorningamerica.com/news/video/cdc-director-discusses-approval-booster-shots-80255252>.

66. D'Angelo Gore, "COVID-19: The Unvaccinated Pose a Risk to the Vaccinated," SciCheck's COVID-19/Vaccination Project, September 25, 2021, accessed November 2, 2021, <https://www.factcheck.org/2021/09/covid-19-the-unvaccinated-pose-a-risk-to-the-vaccinated/>.

67. Ibid.

68. Rev. Robert Altier, "Coronavirus: The Truth Revealed," (audio recording of sermon given September 5, 2020, Church of St. Raphael, Crystal, Minnesota), accessed September 29, 2021, http://www.youtube.com/watch?v=2d2dWlvm_fY.

69. World Health Organization, "Coronavirus Disease (Covid-19): Serology," June 9, 2020, accessed November 6, 2021, <https://web.archive.org/web/20201101161006/https://www.who.int/news-room/q-a-detail/coronavirus-disease-covid-19-serology>; Michel Chossudovsky, "The Covid 'Vaccine' and 'Herd Immunity': Changing the Definitions," Centre for Research on Globalization, October 31, 2021, accessed November 6, 2021, <https://www.globalresearch.ca/the-covid-vaccine-and-herd-immunity-changing-the-definitions/5760232>.

70. "Herd Immunity: Strength in Numbers," National Geographic, May 16, 2019, accessed November 25, 2021, <https://www.nationalgeographic.org/article/herd-immunity-strength-numbers/>.

71. Geert Vanden Bossche, "Episode 242: The Vanden Bossche Interview," (interview by Del Bigtree, November 18, 2021), time stamp beginning 45:02, The High Wire, accessed November 25, 2021, <https://thehighwire.com/videos/episode-242-the-vanden-bossche-interview/>.

72. Anika Singanayagam et al, "Community transmission and viral load kinetics of the SARS-CoV-2 delta (B.1.617.2) variant in vaccinated and unvaccinated individuals in the UK: a

prospective, longitudinal, cohort study," The Lancet, October 28, 2021, accessed November 1, 2021, [https://www.thelancet.com/journals/laninf/article/PIIS1473-3099\(21\)00648-4/fulltext](https://www.thelancet.com/journals/laninf/article/PIIS1473-3099(21)00648-4/fulltext).

73. Bill Gates, "Bill Gates Speaks to Rt. Hon. Jeremy Hunt MP in Exclusive Policy Exchange Interview," (video of interview, November 5, 2021, Policy Exchange), accessed November 6, 2021, <https://www.youtube.com/watch?v=CZplF4qdwII>.

74. I understand that I can be accused of making conclusory statements without offering proof. Information on everything I am describing can be found online. In my experience, if someone cares about these issues, they will take the time to do the research, and will follow a line of analysis that takes them from where they are at to answers that are important for them. For those who remain hardened skeptics, no amount of proof will suffice. The certainty with which I write is supplemented by conversations with people who have confirmed, for me, that what I am describing is, in fact, taking place, although the information is not being made public. I can't prove that to anyone reading this Statement, but as I have already stated, my purpose is to defend my conscience, and to point to the truth, not to convince anyone about what is going on in the world. I suppose it would be nice to be believed, but I gain nothing by convincing others of anything. Outcomes, for me, will be determined by God, not by what other people believe, so I am committed to a position that says others truly are free to believe what they choose.

75. Vaccine Adverse Event Reporting System, <https://vaers.hhs.gov>.

76. "Clinical Considerations: Myocarditis and Pericarditis after Receipt of mRNA COVID-19 Vaccines Among Adolescents and Young Adults," Centers for Disease Control and Prevention, August 23, 2021, accessed September 21, 2021, <http://www.cdc.gov/vaccines/covid-19/clinical-considerations/myocarditis.html>.

77. Ibid.

78. Dr. Roger Hodkinson, M.D., "Dr. Roger Hodkinson Interview with Anna Brees - As the Evidence Becomes Overwhelming (recorded interview), June 15, 2021, accessed June 16, 2021, https://www.lewrockwell.com/2021/06/no_author/dr-roger-hodkinson-interview-with-anna-brees-as-the-evidence-becomes-overwhelming/.

79. Dr. Peter McCullough, M.D., "Dr. Peter McCullough lecture on the State of COVID treatment," (video recording of presentation at the Andrews University Village Church, Berrien Springs, MI, August 20, 2021), Doctor Ted, August 26, 2021, time stamp beginning 1:22:22, accessed September 20, 2021, <http://www.rumble.com/vlqdp0-dr-peter-mccullough-lecture-on-the-state-of-covid-treatment.html>.

80. An example of a search for vaccine-induced abortions can be found at "Search Results From the 9/24/2021 release of VAERS data: Found 1,614 cases where Vaccine is COVID19 and Symptom is Aborted pregnancy or Abortion or Abortion complete or Abortion early or Abortion incomplete or Abortion induced or Abortion late or Abortion missed or Abortion of ectopic pregnancy or Abortion spontaneous or Abortion spontaneous complete or Abortion spontaneous incomplete or Foetal cardiac arrest or Foetal death or Premature baby

death or Premature delivery or Stillbirth," National Vaccine Information Center, accessed September 22, 2021,

[https://medalerts.org/vaersdb/findfield.php?TABLE=ON&GROUP1=AGE&EVENTS=ON&PERPAGE=4000&SYMPTOMS\[\]=Aborted+pregnancy+%2810000209%29&SYMPTOMS\[\]=Abortion+%2810000210%29&SYMPTOMS\[\]=Abortion+complete+%2810061614%29&SYMPTOMS\[\]=Abortion+early+%2810052846%29&SYMPTOMS\[\]=Abortion+incomplete+%2810000217%29&SYMPTOMS\[\]=Abortion+induced+%2810000220%29&SYMPTOMS\[\]=Abortion+late+%2810052847%29&SYMPTOMS\[\]=Abortion+missed+%2810000230%29&SYMPTOMS\[\]=Abortion+of+ectopic+pregnancy+%2810066266%29&SYMPTOMS\[\]=Abortion+spontaneous+%2810000234%29&SYMPTOMS\[\]=Abortion+spontaneous+complete+%2810061616%29&SYMPTOMS\[\]=Abortion+spontaneous+incomplete+%2810061617%29&SYMPTOMS\[\]=Foetal+cardiac+arrest+%2810084280%29&SYMPTOMS\[\]=Foetal+death+%2810055690%29&SYMPTOMS\[\]=Premature+baby+death+%2810076700%29&SYMPTOMS\[\]=Premature+delivery+%2810036595%29&SYMPTOMS\[\]=Stillbirth+%2810042062%29&VAX=COVID19](https://medalerts.org/vaersdb/findfield.php?TABLE=ON&GROUP1=AGE&EVENTS=ON&PERPAGE=4000&SYMPTOMS[]=Aborted+pregnancy+%2810000209%29&SYMPTOMS[]=Abortion+%2810000210%29&SYMPTOMS[]=Abortion+complete+%2810061614%29&SYMPTOMS[]=Abortion+early+%2810052846%29&SYMPTOMS[]=Abortion+incomplete+%2810000217%29&SYMPTOMS[]=Abortion+induced+%2810000220%29&SYMPTOMS[]=Abortion+late+%2810052847%29&SYMPTOMS[]=Abortion+missed+%2810000230%29&SYMPTOMS[]=Abortion+of+ectopic+pregnancy+%2810066266%29&SYMPTOMS[]=Abortion+spontaneous+%2810000234%29&SYMPTOMS[]=Abortion+spontaneous+complete+%2810061616%29&SYMPTOMS[]=Abortion+spontaneous+incomplete+%2810061617%29&SYMPTOMS[]=Foetal+cardiac+arrest+%2810084280%29&SYMPTOMS[]=Foetal+death+%2810055690%29&SYMPTOMS[]=Premature+baby+death+%2810076700%29&SYMPTOMS[]=Premature+delivery+%2810036595%29&SYMPTOMS[]=Stillbirth+%2810042062%29&VAX=COVID19).

An example of a search for effects of the vaccines on breast-feeding infants can be found at "Search Results From the 9/24/2021 release of VAERS data: Found 96 cases where Vaccine targets COVID-19 (COVID19) and Symptom is Breast feeding," National Vaccine Information Center, accessed September 22, 2021,

<https://medalerts.org/vaersdb/findfield.php?TABLE=ON&GROUP1=AGE&EVENTS=ON&SYMPTOMS=Breast+feeding+%2810006247%29&VAX=COVID19&VAXTYPES=COVID-19>.

81. Dr. Peter McCullough, M.D., "Dr. Peter McCullough lecture on the State of COVID treatment," (video recording of presentation at the Andrews University Village Church, Berrien Springs, MI, August 20, 2021), Doctor Ted, August 26, 2021, accessed September 20, 2021, <http://www.rumble.com/vlqdp0-dr-peter-mccullough-lecture-on-the-state-of-covid-treatment.html>.

82. Resources for accessing the testimonies of vaccine injuries include <http://www.wewanttoheard.com>; <http://www.c19vaxreactions.com>; <https://nomoresilence.world>; and <http://www.vaxtestimonies.org/en/>. A private Facebook group with 29,500 members is described by Alicia Powe, "Censored COVID Vaccine Victims Demand Answers in Private Facebook Group," Gateway Pundit, July, 6, 2021, accessed September 27, 2021, <http://www.thegatewaypundit.com/2021/07/censored-covid-vaccine-victims-demand-answers-private-facebook-group/>.

83. Letter from Aaron Siri, Esq., to Mr. Xavier Becerra, Dr., Rochelle P. Walensky, and Dr. Janet Woodcock, "Physician Whistleblower Accounts of Severe Covid-19 Vaccine Injuries," October 27, 2021, accessed November 1, 2021, <https://www.sirillp.com/wp-content/uploads/2021/10/Letter-on-Behalf-of-Physicians-Regarding-Covid-19-Vaccine-Injury-fee0f6941b97b076398c4e8607f573b0.pdf>; Email from Lorrie McNeill to Aaron Siri, "Physician Accounts of Severe Covid-19 Vaccine Injuries & Request for Assistance," November 1, 2021, accessed November 1, 2021, <https://www.sirillp.com/wp-content/uploads/2021/11/Email-Regarding-Physician-Whistleblowers-63268a8c8429f82394f96ad0b727d0ca.pdf>.

84. "Senator Johnson Expert Panel on Federal Vaccine Mandates," (video of presentations) November 2, 2021, accessed November 9, 2021, <https://rumble.com/vokrf7-sen.-johnson-expert-panel-on-federal-vaccine-mandates.html>.

85. Dr. David Healy, "Senator Johnson Expert Panel on Federal Vaccine Mandates," (video of presentations), November 2, 2021, time stamp beginning 2:51:15, accessed November 9, 2021, <https://rumble.com/vokrf7-sen.-johnson-expert-panel-on-federal-vaccine-mandates.html>.

86. Peter Doshi, Ph.D., "Senator Johnson Expert Panel on Federal Vaccine Mandates," (video of presentations), November 2, 2021, time stamp beginning 2:56:51, accessed November 9, 2021, <https://rumble.com/vokrf7-sen.-johnson-expert-panel-on-federal-vaccine-mandates.html>.

87. Aaron Siri, "FDA Asks Federal Judge to Grant it Until the Year 2076 to Fully Release Pfizer's COVID-19 Vaccine Data," November 17, 2021, accessed November 17, 2021, <https://aaron.siri.substack.com/p/fda-asks-federal-judge-to-grant-it>.

88. Dr. Ryan Cole, M.D., "Episode 234: Rise of the Resistance," (interview by Del Bigtree, September 24, 2021), time stamp beginning 1:17:08, The High Wire, accessed September 25, 2021, <http://www.thehighwire.com/videos/episode-234-rise-of-the-resistance/>.

89. "Lymphocyte riot': Pathologists investigate deaths after Corona vaccination," Free West Media, September 22, 2021, accessed September 24, 2021, <https://freewestmedia.com/2021/09/22/lymphocyte-riot-pathologists-investigate-deaths-after-corona-vaccination/>, based on a video presentation in German, <https://pathologie-konferenz.de/>.

90. Dr. Peter McCullough, M.D., "Dr. Peter McCullough lecture on the State of COVID treatment," (video recording of presentation at the Andrews University Village Church, Berrien Springs, MI, August 20, 2021), Doctor Ted, August 26, 2021, time stamp beginning 1:19:35, accessed September 20, 2021, <http://www.rumble.com/vlqdpo-dr-peter-mccullough-lecture-on-the-state-of-covid-treatment.html>.

91. "PREP Act Immunity from Liability for COVID-19 Vaccinators," U.S. Department of Health and Human Services, April 13, 2021, accessed October 3, 2021, <http://www.phe.gov/emergency/events/COVID19/COVIDvaccinators/Pages/PREP-Act-Immunity-from-Liability-for-COVID-19-Vaccinators.aspx>.

92. Elia Abi-Jaoude, Peter Doshi, Claudina Michal-Teitelbaum, "Covid-19 Vaccines for Children: Hypothetical Benefits to Adults Do Not Outweigh Risks to Children," The BMJ Opinion, July 13, 2021, accessed October 24, 2021, <https://blogs.bmj.com/bmj/2021/07/13/covid-19-vaccines-for-children-hypothetical-benefits-to-adults-do-not-outweigh-risks-to-children/>.

93. "Scott Atlas," Wikipedia, accessed September 27, 2021, https://en.wikipedia.org/wiki/Scott_Atlas; Dr. Scott Atlas, M.D., "Dr. Scott Atlas on Vaccine

Mandates for Children, Natural Immunity, and Florida's COVID-19 Surge," (recorded interview by Jan Jekielek, American Thought Leaders, September 23, 2021), Epoch TV, accessed September 27, 2021, http://www.theepochtimes.com/dr-scott-atlas-on-vaccine-mandates-for-children-natural-immunity-and-floridas-covid-19-surge_4013490.html.

94. Archbishop Carlos Maria Vignano interviewed by Robert Moynihan, "The Vignano Tapes, The Complete Interview," (video of interview), October 20, 2021, accessed 2021, http://www.lewrockwell.com/2021/10/no_author/archbishop-vignano-vaccine-victims-are-sacrificed-at-the-altar-of-moloch/.

95. Dr. Vladimir Zelenko, interviewed by Dr. Peter Breggin, "Dr. Vladimir Zelenko: A Hebrew Prophet in Our Time," (video of interview), October 23, 2021, accessed October 23, 2021, <http://www.brighteon.com/3e344c5b-ee28-4231-a70a-6bce4f82a290>.

96. Cody Meissner, M.D., "170th Meeting of the Vaccines and Related Biological Products Advisory Committee," (video of virtual meeting, October 26, 2021), U.S. Food and Drug Administration, time stamp beginning 7:09:15, accessed October 31, 2021, https://www.youtube.com/watch?v=laaL0_xKmmA.

97. Dr. Michael Kurilla, M.D., Ph.D., "170th Meeting of the Vaccines and Related Biological Products Advisory Committee," (video of virtual meeting, October 26, 2021), U.S. Food and Drug Administration, time stamps beginning 7:02:57 and 7:40:50, accessed October 31, 2021, https://www.youtube.com/watch?v=laaL0_xKmmA.

98. Cody Meissner, M.D., "169th Meeting of the Vaccines and Related Biological Products Advisory Committee," (video of virtual meeting, October 14, 2021), U.S. Food and Drug Administration, time stamp beginning 6:19:30, accessed October 31, 2021, <https://www.youtube.com/watch?v=BhlshZ7Lkr0>.

99. Cody Meissner, M.D., "170th Meeting of the Vaccines and Related Biological Products Advisory Committee," (video of virtual meeting, October 26, 2021), U.S. Food and Drug Administration, time stamps beginning 7:50:45, accessed October 31, 2021, https://www.youtube.com/watch?v=laaL0_xKmmA.

100. Vaccines and Related Biological Products Advisory Committee Meeting, "FDA Briefing Document, EUA Amendment Request for Pfizer-BioNTech COVID-19 Vaccine for Use in Children 5 Through 11 Years of Age," October 26, 2021, accessed November 1, 2021, <https://www.fda.gov/media/153447/download>; Toby Rogers, "Ten Red Flags in the FDA's Risk-Benefit Analysis of Pfizer's EUA Application to Inject American Children 5 to 11 with its mRNA Product," October 25, 2021, accessed November 1, 2021, <https://tobyrogers.substack.com/p/ten-red-flags-in-the-fdas-risk-benefit>.

101. David Heller, "Jewish Court Rules: COVID Shots for Children not Obligatory, While One Who Vaccinates a Child and Causes Death is Responsible 'As a Murderer,'" America's Frontline Doctors, November 21, 2021, accessed November 22, 2021, <https://americasfrontlinedoctors.org/2/frontlinenews/jewish-court-rules-covid-shots-for-children->

[not-obligatory-while-one-who-vaccinates-a-child-and-causes-death-is-responsible-as-a-murderer/](#).

102. Exchange between Dr. Rochagne Kilian and Gary Simms, board president of Grey Bruce Hospital, Ontario, Canada, "How Many People Are We Going to Kill if We Keep Following this Narrative," (recording), Centre for Research on Globalization, September 17, 2021, accessed October 6, 2021, <http://www.globalresearch.ca/how-many-people-we-going-kill-we-keep-following-narrative-asks-ontario-er-doctor/5757801>.

103. Ibid.

104. Ibid.

105. Bill Gates, (video documentary), "A Deleted Bill Gates Documentary Has Been Revived," January 13, 2021, accessed October 17, 2021, <https://www.bitchute.com/video/q95DngNF2jsJ/>.

106. Dr. Daniel Nagase (video of speech, Vancouver City Hall, November 3, 2021), Mark Taliano, November 14, 2021, time stamp beginning 04:00, accessed November 15, 2021, <https://www.marktaliano.net/dr-daniel-nagase-at-vancouver-city-hall-november-3-2021/>.

107. Ibid.

108. Ibid.

109. Bill Gates, (video documentary), "A Deleted Bill Gates Documentary Has Been Revived," January 13, 2021, accessed October 17, 2021, <https://www.bitchute.com/video/q95DngNF2jsJ/>.

110. Ibid.

111. Peter Doshi, Ph.D., "Senator Johnson Expert Panel on Federal Vaccine Mandates," (video of presentations), November 2, 2021, time stamp beginning 1:48:33, accessed November 9, 2021, <https://rumble.com/vokrf7-sen.-johnson-expert-panel-on-federal-vaccine-mandates.html>.

112. D'Angelo Gore, "COVID-19: The Unvaccinated Pose a Risk to the Vaccinated," SciCheck's COVID-19/Vaccination Project, September 25, 2021, accessed November 2, 2021, <https://www.factcheck.org/2021/09/covid-19-the-unvaccinated-pose-a-risk-to-the-vaccinated/>.

113. Department of Labor, Occupational Health and Safety Administration, "COVID-19 Vaccination and Testing; Emergency Temporary Standard," Federal Register 86, no. 212 (November 5, 2021), accessed November 5, 2021, <https://www.govinfo.gov/content/pkg/FR-2021-11-05/pdf/2021-23831.pdf>.

114. Klaus Schwab, *The Fourth Industrial Revolution* (Geneva, Switzerland: World Economic Forum, 2016), 114.

115. The words of the apostle Paul in Chapter 13 of Romans read as though they are intended to be absolute in their application:

Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. Render to all what is due them: tax to whom tax is due; custom to whom custom is due; fear to whom fear; honor to whom honor. (Romans 13:1-7)

A few observations are in order. First, the letters of the New Testament were not written as abstract statements of theology, and one can quickly get into trouble reading them as though they were. They were communications that spoke to specific circumstances of the recipients of the letters. This is especially true in the case of Paul's letter to the Romans, which can seem downright erratic if one fails to take into account the situation he was addressing, as revealed by the letter itself.

Paul's letter was written to the Christians in Rome two thousand years ago. He had just finished writing, earlier in the letter, about how, in Christ, believers have been freed from the obligations of the Old Testament law. In context, his words about governmental authority were meant to anticipate any impression the Roman Christians might have that they can act as though they have become a law unto themselves, ignoring all forms of civil authority. To that end, he was addressing the general purpose of government, drawing upon the experience of those who lived in Rome, that government rewards what is good and punishes what is evil. It is expected that the mature Christian will know that his or her first responsibility is to obey God. Therefore, rulers are described as servants of God who devote themselves to the public good. Any Christian who understands that they are, above all, servants of the Lord, would recognize this, not as a description of all governmental action, at all times, but as a condition of obedience to governments. For obvious reasons, one would not expect Paul to place in the hands of the Romans a letter telling them that the authority of governments needs to be questioned.

It is significant that Peter refers to the same implied limitation on the authority of governments when he writes about the believer's obligation to governments:

Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right. For such is the will of God that by doing right you may silence the ignorance of foolish men. Act as free men, and

do not use your freedom as a covering for evil, but use it as bondslaves of God. Honor all people, love the brotherhood, fear God, honor the king. (1 Peter 2:13-17)

These verses make it clear that Peter is also writing to believers who see themselves as having the freedom to decide how to live - not to believers who would like to use blind obedience as cover for doing what they know to be wrong. He is providing instructions that confirm that the right thing is to obey rulers who uphold good and punish wrongdoing. Interestingly, Peter specifically states that the freedom of the believer is not to be used as a cover for evil. Christians are also told, in Ephesians 5:11 to "expose deeds of darkness."

Christians who would like to use government authority as an excuse to turn a blind eye to abuses taking place read the words of Romans 13, not by taking their context into account, but as though Paul were writing to the Romans as they ask the question, "What am I supposed to do if the government is demanding something of me that offends my conscience?" They read Paul's words as if he were saying, "You are supposed to obey them."

It is also important to note that the word used by both Paul and Peter in these letters is the Greek word that means "submission," not the word that translates as "obedience." The two words have very different meanings. Obedience has a connotation of following orders without questioning them. Submission is what the believer does voluntarily, in the use of his or her freedom, to place the interests of others above their own interests. Submission, therefore, encompasses the idea that, if it becomes necessary to disobey, the believer is to accept punishment without violent resistance. What is not permitted by the concept of submission is revolt or any attempt to usurp the authority of the government, even in the name of doing what is right. Thus, the concept of submission provides a mechanism for unselfish disobedience when necessary.

116. For an example, see the Exchange between Dr. Rochagne' Kilian and Gary Simms, board president of Grey Bruce Hospital, Ontario, Canada, "How Many People Are We Going to Kill if We Keep Following this Narrative," (recording), Centre for Research on Globalization, September 17, 2021, accessed October 6, 2021, <http://www.globalresearch.ca/how-many-people-we-going-kill-we-keep-following-narrative-asks-ontario-er-doctor/5757801>.

117. Archbishop Carlo Maria Vigano, "Considerations on the Great Reset and the New World Order," August 28, 2021, accessed October 21, 2021, <https://abyssum.org/2021/09/01/archbishop-carlo-maria-vigano-has-just-issued-this-important-letter-explaining-that-no-one-will-be-part-of-the-new-world-order-unless-he-carries-out-an-act-of-worship-to-lucifer/>.

118. This does not necessarily exclude the possibility of government action that impacts what is done to a person's body when the government is not acting as a ruling authority, per se. Thus, if an individual has become mentally incapacitated and has no relatives who are able to care for them, and the state oversees the administration of food and medication for that person's well-being, the state is not acting primarily as a government authority with respect to the public as a whole, but as a specially appointed guardian of the person - a role that, under ordinary circumstances, is assumed by private individuals. In this case, government action is triggered by an external intervening event, over which the government has no control. Therefore, the

intervention is not being initiated by the government. Furthermore, the action taken is limited to what is necessary for the person's well-being and does not extend to interventions, like sterilization, where the government claims that what is being done to the *individual* is for the *public* good, which would be the exercise of governmental authority. Even under these circumstances, because of the involvement of the government, special precautions must be taken to ensure that government intervention is narrowly limited to accomplish a legitimate purpose with appropriate safeguards. The decision about incapacity should be made on a case-by-case basis by neutral parties, and any possibility of application to a particular subgroup of the population must be avoided. The protections would also need to ensure that the government is actually acting for the benefit of the incapacitated person and not euthanizing them. It would also be necessary to safeguard against the possibility that the government is classifying individuals as incapacitated to further its own agendas. A careful examination of this situation makes it abundantly clear that, even under the best of circumstances, any connection between what is done to a person's body, and action on the part of the government, is fraught with danger of the government overstepping its bounds.

Capital punishment also raises the issue of what is being done to a person's body, but is more properly placed in an analytical category of its own, because the intent is to terminate the life of the criminal, not to engage in an act that interferes with bodily integrity. If one agrees that the government can use the "sword," which is the term used in the Bible, to enforce justice, then the question turns, in part, on whether the scope of authority changes when a sword is replaced with a syringe, as in the case of a lethal injection. The analysis would also include an examination of the nature of the crime being punished, so that the act being defined as evil is consistent with Biblical notions of right and wrong. Clearly, capital punishment for an individual's religious beliefs would not fall into this category.

The analysis of almost any issue can become so fine-grained that it is impossible to form a consensus, even among those with the best of intentions who otherwise hold the same religious beliefs. The only resolution to be found will be in the conscience of each believer. In all instances such as these, the believer must fully engage with the situation so that he or she is as informed as possible and, if necessary, peacefully resist government action on the basis of conscience.

119. Although I respect the argument against masks, as a matter of conscience I do not place masks in the same category as the vaccines. Based on a strict reading of the Bible, masks and vaccines are categorically distinct. I understand that parents want to protect their children from having to wear masks. I understand that adults resent them as a sign of submission. I worry that, by treating them as though they are alike, Christians expose themselves to being deceived in the same way that Eve was deceived, in part, as a result of expanding on God's prohibition.

120. Bishop Athanasius Schneider, "Interview with Bishop Schneider: COVID rules may be 'a kind of prefiguration' of the mark of the Beast," transcript of video interview by Life Site News, August 31, 2021, accessed October 1, 2021, <http://www.lifesitenews.com/news/interview-with-bishop-schneider/>.

121. Jacob Gershman, "Covid-19 Vaccine Mandates Are Surviving Nearly All Court Challenges," The Wall Street Journal, October 22, 2021, accessed October 22, 2021,

https://www.wsj.com/articles/covid-19-vaccine-mandates-are-surviving-nearly-all-court-challenges-11634904317?mod=Searchresults_pos2&page=1.

122. United States Armed Forces Servicemembers et al v. Joseph R. Biden, et al, Verified Class Action Complaint for Preliminary and Permanent Injunctive Relief and Declaratory Relief, filed October 15, 2021, accessed October 15, 2021, <https://lc.org/PDFs/Attachments2PRsLAs/101521BidenDODVerifiedClassActionComplaintwithExhibits.pdf>.

123. On a number of occasions I have seen the argument that, if a person objects to the Covid-19 vaccines because they are dependent, in any way, on the use of aborted fetal tissue, then the person who is making the objection should also avoid the use of various consumer products, and possibly even other specific vaccines, because they bear the same taint.

Individuals who object to the use of fetal tissues in the development and preparation of the Covid-19 vaccines do not have a biblical obligation to have conducted a proactive investigation of other products in this manner, or to have avoided their use:

Eat anything that is sold in the meat market *without asking questions* for conscience' sake.... If one of the unbelievers invites you and you want to go, eat anything that is set before you *without asking questions* for conscience' sake.... But if anyone says to you, "This is meat sacrificed to idols," do not eat it, for the sake of the one who informed you, and for conscience' sake; I do not mean your own conscience, but the other man's [emphasis added]. (1 Corinthians 10:25, 27-29a)

These verses contain Paul's instructions regarding food that bears a moral taint. In this instance, the food is not actually contaminated, which is why Paul says that refraining from eating the meat is not for the benefit of the believer's conscience. Although, in the case of products tainted by fetal tissue the products *are* a problem for the believer's conscience, that does not change the underlying analysis.

Paul is saying that believers have the right to eat food without investigating potential problems associated with what we assume is a gift from God, which is to be consumed with thankfulness (1 Corinthians 10:26, 30). We also know, from the book of Romans, that where there is no knowledge of the law, no sin is imputed (Romans 5:13). Furthermore, from what I understand, many (if not all) of these ingredients escape labeling disclosure requirements because they fall under the generic term "other additives." As a result, even reading the list of ingredients on a bottle of Tums, for example, would fail to put a concerned believer on notice. The research on other substances becomes so specialized, that many Christians may not even be aware that the Covid-19 vaccines are not the only substances claimed to bear the taint of aborted fetal tissue. The use of fetal tissue in connection with the vaccine, on the other hand, has been given much greater publicity.

If I were making an argument against the vaccines for myself, based on aborted fetal tissue, I would be willing to admit that I have not conducted this type of investigation, and that I might have used other tainted products, if that is indeed the case. I might then engage in further research about these other products.

At this point I, personally, have not conducted this type of research. I have only seen references to Tums and some other foods, and have not investigated the technical literature on any of these items. I do not know how the use of aborted fetal tissue in other products can be verified. Isolated individuals and groups have written about the problem, but the information is nowhere near as widely available as it is with respect to the Covid-19 vaccines. Disagreement seems to exist with respect to which products might actually be tainted. To me, the information available on the Covid-19 vaccines and the information available with respect to other foods that are claimed to be similarly tainted are so unlike each other in terms of accessibility, verifiability, consistency, and ease of comprehension, that they are qualitatively different in nature.

I do know that if I object to the vaccines on the basis of their association with aborted fetal tissue I will not be persuaded to get vaccinated because I have taken Tums after eating too much for dinner.

124. Klaus Schwab, *The Fourth Industrial Revolution* (Geneva, Switzerland: World Economic Forum, 2016), 114.

125. Klaus Schwab, "World Economic Forum Founder Klaus Schwab on the Fourth Industrial Revolution" (video of presentation, Chicago Council on Global Affairs, May 13, 2019), accessed September 19, 2021, <https://www.youtube.com/watch?v=CVIy3rjuKGY>.

126. Klaus Schwab and Thierry Malleret, *Covid-19: The Great Reset* (Geneva, Switzerland: World Economic Forum, 2020), 216.

127. "The AMA strongly supports efforts to eliminate nonmedical exemptions from immunization and will continue to actively urge policymakers to do so.... Exemptions based on religious or philosophic grounds, or personal belief, endanger the health of the unvaccinated individual and health of those in his or her group and the community at large." "The AMA Covid-19 Guide," Winter 2021, accessed September 18, 2021, <http://www.ama-assn.org/system/files/2021-02/covid-19-vaccine-guide-english.pdf>.

128. Bill Gates, "What you need to know about the COVID-19 vaccine," GatesNotes, April 30, 2020, accessed September 19, 2021, <http://www.gatesnotes.com/Health/What-you-need-to-know-about-the-COVID-19-vaccine>.

129. Klaus Schwab and Thierry Malleret, *Covid-19: The Great Reset* (Geneva, Switzerland: World Economic Forum, 2020), 243-244.

130. Dr. Vladimir Zelenko, "Dr. Vladimir Zelenko Testified to the Ma'aleh Adumim Rabbinic Court in Jerusalem, Israel Regarding COVID-19" (video of testimony), The Thinking Conservative, August 14, 2021, accessed September 19, 2021, <http://www.rumble.com/vl62tq-dr.-vladimir-zelenkos-testimony-on-covid-19.html>.

131. Bishop Athanasius Schneider, "Interview with Bishop Schneider: COVID rules may be 'a kind of prefiguration' of the mark of the Beast," transcript of video interview by Life Site

News, August 31, 2021, accessed October 1, 2021, <http://www.lifesitenews.com/news/interview-with-bishop-schneider/>.

132. "This book will describe many pastors and professor who 'fell for the Austrian corporal' and thereby collaborated in 'in the inhumanity of the Third Reich.' They gave a ringing endorsement to the 'rebirth' of Germany under Adolf Hitler, even with all his anti-Jewish hostility readily apparent." Robert P. Erickson, *Complicity in the Holocaust: Churches and Universities in Nazi Germany* (New York, NY: Cambridge University Press, 2012), xvi; "The evidence suggests that both church and university gave Germans permission to play their part in Hitler's machinations. Both institutions heaped praise on Adolf Hitler in 1933. Neither openly recanted this praise for Nazi ideas or seriously challenged Nazi policies as the brutality escalated, especially in the mistreatment of Jews." Ibid, 230. Ericksen points out that this enthusiastic praise was not the message of just a few pastors and professors, but it was a predominate message within churches and universities as a whole.

133. Ilana Rachel Daniel, "The Jerusalem Report," (video presentation, October 15, 2021), Children's Health Defense, accessed October 15, 2021, https://live.childrenshealthdefense.org/shows/the-jerusalem-report?utm_source=salsa&utm_medium=email&utm_campaign=chd_tv&eType=EmailBlastContent&eId=08be546f-5bae-454a-a479-511a5f05893a.

134. Mark Crispin Miller, "2020: A Propaganda Masterpiece, Prof. Mark Crispin Miller, Perspectives on the Pandemic, Episode 17, Part One" (video), July 2, 2021, accessed September 19, 2021, <http://www.odysee.com/@PandemicParallaxView:6/2020-A-Propaganda-Masterpiece-Prof-Mark-Crispin-Miller-PonP-Episode17:3>.

135. Dr. Vladimir Zelenko, "Dr. Vladimir Zelenko Testified to the Ma'aleh Adumim Rabbinic Court in Jerusalem, Israel Regarding COVID-19" (video of testimony), The Thinking Conservative, August 14, 2021, accessed September 19, 2021, <http://www.rumble.com/vl62tq-dr.-vladimir-zelenkos-testimony-on-covid-19.html>.

136. Bishop Athanasius Schneider, "Interview with Bishop Schneider: COVID rules may be 'a kind of prefiguration' of the mark of the Beast," transcript of video interview by Life Site News, August 31, 2021, accessed October 1, 2021, <http://www.lifesitenews.com/news/interview-with-bishop-schneider/>.

137. Vera Sharav with introduction by Catherine Austin Fitts, "Doctors for Covid Ethics Symposium - Session 4: The Hour of Justice, Reviving the Nuremberg Codes," (video podcast, Online Symposium, Doctors for Covid Ethics, July 30, 2021), time stamps beginning 00:00:39 and 00:27:45, accessed August 3, 2021, <https://tube.doctors4covidethics.org/videos/watch/ae4cb475-982b-4c77-bbfc-1d7e092c9228>.

138. Rabbi Hillel Handler, Hagar Schafrir, et al, "Stop the Covid Holocaust! Open Letter," Centre for Global Research, September 26, 2021, accessed September 26, 2021, <http://www.globalresearch.ca/stop-the-covid-holocaust-open-letter/5755902>. This letter was sent to The European Medical Agency (European Union), The Medicines and Healthcare Products

Regulatory Agency (U.K.), The Australian Health Regulation Agency (Australia), Therapeutic Goods Administration (Australia), Medsafe (New Zealand), and The Federation of Medical Regulatory Authorities (Canada).

139. Ilana Rachel Daniel, "The Jerusalem Report," (video presentation, October 15, 2021), Children's Health Defense, accessed October 15, 2021, https://live.childrenshealthdefense.org/shows/the-jerusalem-report?utm_source=salsa&utm_medium=email&utm_campaign=chd_tv&eType=EmailBlastContent&eId=08be546f-5bae-454a-a479-511a5f05893a.

140. Archbishop Carlo Maria Vigano, "Considerations on the Great Reset and the New World Order," August 28, 2021, accessed October 21, 2021, <https://abyssum.org/2021/09/01/archbishop-carlo-maria-vigano-has-just-issued-this-important-letter-explaining-that-no-one-will-be-part-of-the-new-world-order-unless-he-carries-out-an-act-of-worship-to-lucifer/>.

141. Christine Anderson, EU Parliament Member from Germany, "MEPs Supporting the Rights of Workers Against the Mandatory Digital Certificate, (video of press conference, October 29, 2021), accessed October 31, 2021, <http://www.youtube.com/watch?v=t7gO1byQozk>.

142. Cristian Terhes, EU Parliament Member from Romania, "MEPs Supporting the Rights of Workers Against the Mandatory Digital Certificate, (video of press conference, October 29, 2021), accessed October 31, 2021, <http://www.youtube.com/watch?v=t7gO1byQozk>.

143. Bishop Athanasius Schneider, "Interview with Bishop Schneider: COVID rules may be 'a kind of prefiguration' of the mark of the Beast," transcript of video interview by Life Site News, August 31, 2021, accessed October 1, 2021, <http://www.lifesitenews.com/news/interview-with-bishop-schneider/>.

144. The pre-tribulation rapture position is defended on the basis of a perceived need for a complete separation between Jews and Gentiles on earth based on the "dispensation" that is in place. Accordingly to this position, God does not focus His attention on both Jews and the Gentiles at the same time. It is taught that we are now in the so-called "church age" in which the Gentiles are the focus of God's attention. God will, however, focus His attention on the Jews again, once a final seven-year period, referred to in Daniel 9:27, has begun. According to Daniel 9:26, God was also dealing with the Jews for a four-hundred and eighty-three year period that ended just prior to the crucifixion of Christ. It was at this point that the church age, the time of God's focus on the Gentiles, began. The pre-tribulation rapture position ignores what we learn from Paul's letter to the Romans, written in what would be defined as the church age, where he is addressing Gentile and Jewish believers and Jews who opposed the gospel, simultaneously, in the hope that some of his Jewish brethren will be saved. In other words, this stark separation of Jews and Gentiles did not occur during when the so-called church age began, leaving little room to argue that it will occur when the church age ends.

The pre-tribulation rapture position is further defended on the basis that God will not put Gentile believers through tribulation just because the Jews are experiencing "the time of Jacob's trouble." The plight of the Jews is, after all, not their fault. However, Revelation 12:17 specifically states that when the Antichrist's attempt to annihilate the Jews is frustrated, he will make war with the rest of the followers of Jesus Christ. Teachers of the pre-tribulation rapture doctrine teach that these are the believers who didn't get raptured before the tribulation began. They stop short of expressly stating the thinking that obviously underlies their position, which is that those who didn't turn to Christ before the tribulation, when they had the chance, are more deserving of persecution than believers who figured it all out in time. Those who take a pre-tribulation rapture position fail to understand that, for believers, tribulation is not punishment, it is a means by which their faith is purified.

The pre-tribulation rapture position ignores the clear teaching of the Bible that believers are to expect persecution. 2 Timothy 3:12 states, "Indeed, all who desire to live godly in Christ Jesus will be persecuted." In fact it is impossible to separate the history of the true Christian church from persecution, from the time of Christ up to the present. The idea that believers will be saved from tribulation stands in stark opposition to the words of Jesus Christ Himself. Thus, in Matthew 24:9, which refers to the time of the final great tribulation, Jesus tells His disciples that they will be hated by the whole world, "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name." In John 17:14-15 when Jesus prays for His followers and again refers to the hatred of the world that they experience He specifically states that He is not asking that they be taken out of the world: "I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask You to take them out of the world, but to keep them from the evil one." Believers are saved from the wrath of God, but persecution is not the result of the wrath of God. A careful word study will reveal that tribulation and the wrath of God are two entirely different things.

Once the lens of escapism is removed, it is clear that believers meet the Lord in the air at the time when all believers are resurrected from the dead, which is the time of the visible appearance, or Parousia, of Christ (Daniel 7:20-22; Daniel 12:1-2; Matthew 24:29-31; 1 Thessalonians 4:15-17; 2 Thessalonians 2:1-4; Revelation 20:4-5).

145. "Athonite Elder Speaks About Prayer Against Covid," Orthodox Christianity, January 13, 2021, accessed September 21, 2021, <https://orthochristian.com/136688.html>, quoting a video of Elder Parthenius speaking in Greek, January 8, 2021, accessed September 21, 2021, <http://www.youtube.com/watch?v=VJ3MHayQoCQ>.

146. Rev. Robert Altier, "Coronavirus: The Truth Revealed," (audio recording of sermon given September 5, 2020, Church of St. Raphael, Crystal, Minnesota), accessed September 29, 2021, http://www.youtube.com/watch?v=2d2dWlvm_fY.

147. If you don't have the ability to compare the text of The Message to the Greek text of the New Testament, the next best thing might be to compare it to three more accurate translations simultaneously so the differences will be apparent. I recommend comparing it to the King James Bible, the New American Standard Bible, and the English Standard Version.

148. The parable of the sower in Mark 4:3-20 teaches that following Christ is a matter of persevering and producing fruit, not just hearing the gospel and receiving it with joy. Similarly, Luke 14:26-30 teaches that the believer has to count the costs of following Christ, to the point of being willing to lose his or her life. Large numbers of evangelicals adhere to a form of the gospel that effectively denies the transformative power of Jesus Christ dwelling in the believer. Accordingly, many individuals who follow the traditional evangelical path might hope for a deeper spiritual experience, but their lives remain fundamentally unchanged. This is because they have never died to themselves and so do not walk in the new life that is made possible by the indwelling Spirit of God. Promoters of spiritual formation take advantage of their disappointment by offering an alternative path to deeper spirituality. Evangelicals who do not live in and by the Word of God find the verse citations of those who promote spiritual formation to be convincing and are unable to detect the subtle manner in which the verses are used. As a result, they fall prey to dangerous spiritual practices.

149. Lieutenant Colonel Bill Russell Edmonds, *God is not Here: A Soldier's Struggle with Torture, Trauma, and the Moral Injuries of War* (New York, NY: Pegasus Books, 2015). As noted above, the author chose to reimagine the events that had taken place, thereby altering reality in his own mind, in his attempt to cope with what had happened. The author, however, never turned to Jesus Christ. In closing his Introduction to the book, Bill Nash, M.D., CAPT, MC, USN (ret.) advises the author, "Please, please, do not let *anyone* lure you into discussing the political or religious implications of your memoir, if any can be found, as if those are all your book is about. Your message is far too important for that. For the sake of the well-being of warfighters, veterans, and their families, the only kind of truth that should be gleaned from your book is scientific truth.... I know you understand what I am saying, and I trust you won't let me down." I wrote a comment to the book on Amazon describing forgiveness in Christ, and received a uniformly hostile response.

150. No single resource can begin to provide an adequate critique of the academic consensus that has formed with respect to evolutionary genetics, paleontology, the geologic history of the earth, cosmology, and cognate fields. Nevertheless, the academic consensus bears remarkable similarity to the global consensus driving the Covid narrative. A good starting point on the specific topic of the shortcomings of neo-Darwinian evolution would be Stephen C. Meyer, *Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design* (New York, NY: HarperCollins Publishers, 2013).

151. An excellent, Biblically sound refutation of the doctrine of the subordination of women can be found in the work of Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters* (Grand Rapids, MI: Zondervan, 2009).

Further Reading

The following is a list of resources for those who might be interested in obtaining additional information on the Covid-19 vaccines and related subject matter. Many excellent resources can be found that are not on this list. My objective in limiting the number was to provide as much breadth as possible while minimizing redundancy. By consulting these resources, and then following the sources they themselves use, a person can quickly gain access to information that is not available through legacy media sources. In my opinion, each of these sources should be consulted daily (unless material is produced less frequently) if a person wants to follow developments as they are taking place. I encourage others to contribute to these organizations so they are able to continue the valuable work that they do.

1. Dr. Michel Chossudovsky has provided an invaluable service to humanity with the work he has done at The Centre for Research on Globalization at <http://www.globalresearch.ca>. This site is an essential resource for anyone who wants to access high-quality resources on Covid-19, the vaccination mandates, and a wide variety of other issues of concern.
2. Lew Rockwell publishes important commentary at <http://www.lewrockwell.com>, where the writing of Dr. Joseph Mercola is especially noteworthy for its detail and the references provided. Other writers, who deserve equal credit, post on a regular basis at this site.
3. Del Bigtree produces extremely informative weekly investigative reports at <https://thehighwire.com>. He and his team take the time to vet their sources and maintain a high degree of professionalism.
4. Robert F. Kennedy, Jr. has been an advocate for children's health for quite some time. His site, Children's Health Defense at <https://childrenshealthdefense.org> provides unique commentary and resources including podcasts by Ilana Rachel Daniel who reports on events from Israel.
5. UK Column at <https://www.ukcolumn.org> is an independent news site that provides a wealth of information on Covid-19, the vaccines, and other current topics.
6. Dr. Simone Gold, M.D., J.D., heads up American's Frontline Doctors at <https://americasfrontlinedoctors.org>. This organization works on the front lines of the Covid controversy. The site provides well-organized and easy-to-access information on current information on political, medical and legal developments.
7. Peter Breggin, M.D. and Ginger Breggin have been active in researching Covid matters. They have written an important book *COVID-19 and the Global Predators: We Are the Prey*, they have regular guest interviews that are posted at Brighteon, and monitor news events at <http://exposingtheglobalpredators.com>.
8. James Corbett makes his work available at <https://www.corbettreport.com>. He does not focus on Covid and the vaccines as much as some of the other sources, but covers topics that are

essential to understanding the public narrative as a whole. His work is meticulous and he provides excellent documentation.

9. Interesting guests are interviewed regularly by Hrvoje Moric' at <https://guadalajarageopolitics.com>. He has put together some impressive resources and is a rising alternative media star.

10. For topical research, one of the best sources is Brighteon, at <http://www.brighteon.com>. Presentations by Dr. Peter McCullough M.D., an authoritative medical resource, can be found at this site. The series "Perspectives on the Pandemic" is also worth researching.

Briefings

The following resources provide background information on essential topics related to the Covid crisis and the vaccines.

1. Senator Ron Johnson Expert Panel on Federal Vaccine Mandates

<https://rumble.com/vokrf7-sen.-johnson-expert-panel-on-federal-vaccine-mandates.html>

This is a recording of Ron Johnson's exceptional panel on vaccine mandates. Testimony is given by participants in the vaccine trials. The information provided shows how the system continues to ignore the extent and severity of adverse reactions to the vaccines. Experts testify to the lack of transparency and inaccuracies of the vaccine mandate narrative from a scientific perspective. This is a timely and comprehensive overview of the state of the vaccine mandates from those who have nothing to gain by coming forward. It is a unique compilation of highly credible information.

2. Doctors for Covid Ethics Symposium

<https://doctors4covidethics.org/symposium/>

The Doctors for Covid Ethics have conducted a symposium that addresses the scientific and medical aspects of SARS-CoV-2 with individuals who have expertise in the relevant fields. It is a carefully organized series of presentations that will enable others to speak intelligently about the technical aspects of Covid-19 and the vaccines, and what can be expected of both.

3. Dr. Peter McCullough, M.D.

<http://www.rumble.com/vlqdp0-dr-peter-mccullough-lecture-on-the-state-of-covid-treatment.html>

Peter McCullough, one of the most highly qualified practicing physicians doing extensive work with Covid-19 and vaccine patients gives his unique insights into what has taken place since Covid-19 first appeared. This is a highly informative overview from a physician with unparalleled access to what is taking place.

4. Augusto Zimmermann LLB, LLM, PhD

<https://www.brighteon.com/f2c94b5c-82b6-41a7-95ef-7bf1b5b78b32>.

Dr. Zimmerman is a constitutional lawyer from Australia who provides a important description of Australia as a totalitarian state.

5. Ilana Rachel Daniel on Events in Israel

https://live.childrenshealthdefense.org/shows/the-jerusalem-report?utm_source=salsa&utm_medium=email&utm_campaign=chd_tv&eType=EmailBlastContent&eId=08be546f-5bae-454a-a479-511a5f05893a

Ilana Rachel Daniel provides an articulate overview of events taking place in Israel, the vaccine laboratory of the world, with respect to the vaccine mandates.

6. Members of the European Parliament Who Have Taken a Stand

<http://www.youtube.com/watch?v=t7gO1byQozk>

These are the moving speeches given by Members of the European Parliament who have stood up to vaccine mandates. Of particular note are the speeches of Christine Anderson at 02:10 and Cristian Terhes at 14:08.