

Suffering Unjustly

Book Proposal

Suffering Unjustly Imprisonment, Wrecked Families, and Property or Wealth Destruction Affecting Christians in Modern Democratic Societies A Biblical Theology of Unjust Suffering By Dr. John M. Cobin Christian Living / Biblical Theology / Persecuted Church Approximately 55,000 words (60,080 with indices) | 216 pages Complete manuscript available in English, Italian, and Spanish Contact Dr. John M. Cobin—Viña del Mar, Chile Email: jcobin@policyofliberty.com | Tel: +56 9 4990 0391 Website: policyofliberty.com | Manuscript: policyofliberty.com/su-books.php

1. Overview One-sentence hook *Suffering Unjustly* is the biblical theology of wrongful persecution that a Reformed pastor wrote in pen and paper from inside a Chilean prison cell, while serving 5.42 years for the “crime” of defending himself against a Marxist mob—the only book of its kind written from within the suffering it describes, and written for Christians in democracies who are now discovering that constitutional protections cannot save them. One-paragraph summary Grounded in 1 Peter 2:19–20—“For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully”—*Suffering Unjustly* is a complete biblical-theological framework and pastoral handbook for Christians who are imprisoned, falsely accused, stripped of their children, or economically destroyed for doing good. The author names the four mortal enemies every suffering Christian must recognise (the sinful heart, Satan and his demons, the hostile world, and unjust state power), traces the providence of God through every category of undeserved affliction, and gives concrete counsel for practising virtue when justice never arrives. The book was drafted in longhand inside a Casablanca prison cell, refined through 865 sermons and lectures preached to fellow inmates over five years and five months, and tested against the conversions of ten to fifteen men who came to faith in Christ along the way. It is the persecuted-church classic for Western readers who used to think persecution was a problem somewhere else.

2. Book Description The problem The Christian publishing market is saturated with books on suffering—but almost all of them assume the sufferer is sick, bereaved, or far away. The books on persecution that exist (Wurmbrand, ten Boom, Tson) describe

Christians under twentieth-century totalitarian regimes that no longer exist or remain confined to other continents. Meanwhile, an estimated 360 million Christians (Open Doors, 2024) face high levels of persecution worldwide—and a rapidly expanding population of believers in ostensibly free democracies is discovering that constitutional protections do not stop biased prosecutors, captured family courts, or ideological mobs from inflicting the same harms: prison, custody loss, professional ruin, financial destruction. Pastors counselling these believers reach for the older classics and find a vocabulary mismatch. The sufferer is not in a Romanian cell or a Chinese house church; he is a small-business owner whose payment processor de-banked him, a father whose visitation order was rewritten by an activist judge, a pastor charged under “hate” legislation, a homeschooling mother investigated by social services. There is no biblical theology written to and from this experience. The solution *Suffering Unjustly* fills the gap. It is not a memoir, though it is grounded in lived experience; it is not a survey of global persecution,

though it speaks to global readers; it is a sustained biblical-theological exposition of unjust suffering written from inside the suffering itself. Beginning from the apostle Peter's address to first-century Roman slaves (1 Peter 2)—the closest New Testament analogue to the modern Christian's powerlessness before unjust authority—the book builds a complete framework that answers nine questions believers actually ask: Who are my real enemies, and how do I fight them? Why does the world hate Christians? Can I trust the state's judicial system? Who ultimately controls my adversity—Satan, man, or God? Why does God not seem to deliver me? Should Christians flee suffering at all costs? How do I practise virtue in deplorable circumstances? What is the difference between God's loving sovereignty and pagan fatalism? How can my faithfulness become a testimony to others? Structure The book is organised into 14 chapters plus introduction, in four movements: Part I—Understanding Our Enemies (Chapters 1–4): Identifies the four forces arrayed against suffering Christians and exposes their tactics, including a careful exegesis of Luke 22:35–38 on the believer's right and duty of self-defence. Part II—Theological Framework (Chapters 5–8): Establishes God's sovereignty over all adversity, examines why He permits prolonged suffering, and confronts the uncomfortable question of whether comfortable Christians are living in compromise. Part III—Practical Response (Chapters 9–12): Guides honest self-examination, teaches the cultivation of patience, contentment, forgiveness, and hope in deplorable conditions, distinguishes biblical sovereignty from pagan fate, and shows how faithful endurance becomes public testimony. Part IV—Ministry to Others (Chapters 13–14): Equips readers—pastors, family, friends, chaplains—to minister to the unjustly suffering with what to say, what not to say, and how to stay present for the long haul. Voice and register

The book is theologically Reformed and Baptist in conviction, ecumenical in pastoral reach, accessible to the lay reader, and rigorous enough for the seminary classroom. Content is clean—no foul language, no graphic content—making it suitable for church study groups, prison ministry, and Christian schools. 3. Target Audience Primary audience—sufferers Christians currently undergoing wrongful affliction at the hands of state or institutional power: Believers imprisoned for their faith, conscience, or for exercising rights criminalised by hostile governments; Parents who have lost custody or visitation through corrupt or ideologically-captured family courts; Professionals destroyed by religious discrimination, “cancel culture,” or de-banking; Christians prosecuted under hate-speech, gender-ideology, or pandemic-era legislation; Believers in the high-persecution belt (China, North Korea, Iran, Nigeria, Pakistan, India). Secondary audience—the watching church Christians not yet under direct attack but reading the signs: Evangelicals watching religious-liberty erosion in their own countries with concern; Small-group and Bible-study participants studying suffering, providence, or persecution; Christian-school and homeschooling families teaching the next generation; Lay believers who sense the cultural climate shifting and want a theological foundation before they need it. Tertiary audience—ministry leaders Pastors, chaplains, counsellors, and persecution-ministry workers: Pastors counselling congregants facing prosecution, divorce, or financial ruin; Prison chaplains and jail-ministry volunteers; Persecution-focused ministries (Voice of the Martyrs, Open Doors, International Christian Concern, ADF, Becket Fund); Biblical-counselling programmes and seminary-level pastoral-theology courses. Market size 360 million Christians under high persecution worldwide (Open Doors, 2024); 90 million U.S. evangelicals, with

religious-liberty concern at all-time highs; 500+ million Spanish-speaking Christians (Spanish edition complete); ~80 million practising Catholics in Italy plus the Waldensian and evangelical minorities (Italian edition complete); U.S. prison-ministry market: 1.9 million incarcerated plus ~5 million under correctional supervision.

4. Comparable Titles *Suffering Unjustly* enters a market with proven appetite and clear gaps. Richard Wurmbrand, *Tortured for Christ* (1967; 3+ million copies, still in print 58 years later). Wurmbrand created the persecution-memoir genre with his account of fourteen years in Romanian Communist prisons. *Suffering Unjustly* updates that legacy for readers persecuted not by overt dictatorships but by democracies that have quietly criminalised conscience—and provides the systematic theological scaffolding Wurmbrand’s narrative left implicit. Corrie ten Boom, *The Hiding Place* (1971; millions of copies, multiple film adaptations). Like ten Boom, Cobin writes from personal imprisonment for doing what was right. *Suffering Unjustly* offers the doctrinal substance that ten Boom’s narrative invites but does not itself develop. Joni Eareckson Tada, *A Place of Healing* (2010) and related titles. Tada is evangelicalism’s most-read voice on suffering, but her focus is bodily affliction. *Suffering Unjustly* addresses the parallel category Tada does not—affliction inflicted by other human beings acting under state authority. Jerry Bridges, *Trusting God* (1988; over 1 million copies). Bridges’ classic on the sovereignty of God in suffering is general-purpose; *Suffering Unjustly* takes Bridges’ Reformed framework and applies it specifically to wrongful persecution, including the questions Bridges does not address—self-defence, judicial corruption, and the believer’s posture toward an unjust state. Nancy Pearcey, *Total Truth* (2004) and *Love Thy Body* (2018). Pearcey trained a generation in worldview thinking. *Suffering Unjustly* applies Pearcey’s framework to the lived collision between Christian conviction and the post-Christian state—what happens when the worldview battle moves from the lecture hall to the courtroom. Laura Story, *When God Doesn’t Fix It* (2015). Story addresses unanswered prayer and unresolved suffering. *Suffering Unjustly* shares that theme of contentment without resolution, but trains it on injustice rather than illness. Rosaria Butterfield, *The Gospel Comes with a House Key* (2018). Butterfield models lived theology in a culturally contested arena. *Suffering Unjustly* offers the same lived-theology approach for the much harder arena of prison and prosecution. Market differentiation *Suffering Unjustly* is the only book in the category written inside the suffering it describes, with the only Reformed theological framework that addresses governmental and judicial injustice in democracies, the only one to take Luke 22:35–38 seriously on self-defence, and the only one available simultaneously in three major Christian-publishing languages.

5. Unique Selling Proposition 1. Written inside the prison, not after release. Drafted in longhand under hostile conditions, with only a Spanish New Testament for the first weeks and a New King James Bible plus concordance thereafter. Every theological argument was lived before it was written.

2. The persecution book for democracies. Existing persecution literature describes regimes Western readers do not live under. *Suffering Unjustly* speaks directly to believers facing biased prosecutors, captured courts, de-banking, custody loss, and cancel campaigns in countries that still call themselves free.

3. A biblical framework for self-defence. Most Christian publishers avoid Luke 22:35–38. Cobin treats it seriously, exegetically, and pastorally—meeting a real need among believers who cannot reconcile “turn the other cheek” with the duty to protect family.

4. Reformed theological backbone, pastoral accessibility. Grounded in classical doctrines of

providence, sovereignty, and the four covenant adversaries—but written for the inmate, the parent, and the small-business owner, not the seminary library alone. 5. Tested in real ministry. The content was preached 865 times to a captive audience of hardened inmates and refined by their questions. Ten to fifteen of them came to faith in Christ in the process. **Triple-language launch.** Complete manuscripts exist in English, Italian, and Spanish, enabling simultaneous release across the three largest Christian-publishing language markets. 6. Author Biography Dr. John M. Cobin has been a committed Christian for more than 47 years. He holds a Ph.D. in Public Policy from George Mason University, master's degrees in Economics (George Mason) and Business Economics (UC Santa Barbara), a B.A. from California State University Long Beach, undergraduate Religious Studies coursework at Reformed Bible College (Grand Rapids), and six graduate correspondence courses through Regent College (Vancouver) in Bible, church history, and ethics. He is the author of thirteen books on economics, public policy, and biblical theology—including *Bible and Government: Public Policy from a Christian Perspective* (2003) and *Christian Theology of Public Policy: Highlighting the American Experience* (2006)—and has published more than twenty peer-reviewed academic articles in journals including *Cato Journal*, *The Independent Review*, *Planning Theory*, and *Economic Affairs*. Dr. Cobin is an Italian-Chilean (former American) public-policy economist, academic, writer, consultant, gold arbitrager, entrepreneur (construction manager), and vibe programmer with products available at **AlertnessAI.com**. He has also programmed **PolicyOfLiberty.com**, **DefendersVillage.com**, and **BautistasHistoricos.com**. He served three years as pastor of a fledgling Reformed Baptist church in Reñaca (Viña del Mar), Chile, and currently serves as Co-Pastor of Bautistas Históricos with Co-Pastor Valentín Navarrete Urbina—the ministry he started in 2018 after meeting him at a Viña del Mar Baptist conference in 2015—an online Reformed Baptist ministry reaching Spanish-speaking believers across Latin America (bautistashistoricos.com). He has held full-time and visiting professorships at Universidad Finis Terrae (Santiago), Universidad Adolfo Ibáñez (Valparaíso), Universidad Andrés Bello (Santiago and Viña del Mar), Universidad Austral (Valdivia), Universidad Francisco Marroquín (Guatemala), and Universidad Católica (Santiago), among other part-time gigs at universities in the United States and Chile, and has lectured under the auspices of free-market and classical-liberal institutes in Belgium, France, the Czech Republic, Serbia, Nigeria, India, Argentina, Peru, Bolivia, Ecuador, and Guatemala, plus a talk at the Baptist Seminary in Prague (in 2002). His Italian citizenship was granted in Turin in April 2017 through descent from his maternal grandfather, Donato Taglieri of Oliveto Citra (Salerno); he had previously lived in Turin during 2010–2012 and Colliano (SA) during the few years that followed. He renounced his American citizenship in 2015 after long residence in Chile. On 10 November 2019, during Chile's *Estallido Social*, Dr. Cobin defended himself against a mob attacking his vehicle in Reñaca with shouts of "¡Mátalo!" ("Kill him!")—court-confirmed testimony documenting that assailant Sebastián Valdés Muñoz opened the driver's-side door to lynch him. Acting in self-defence with a legally registered, licensed firearm, Cobin fired four downward, dissuasive shots out of twenty rounds available, then was prosecuted by a hard-left assistant district attorney (Paola Rojas Caro) alongside three Communist-Party lawyers. He was sentenced to over eleven years; in March 2021 the Chilean Supreme Court partially reversed his conviction, leaving his full sentence at six years and twenty-six days; he still served 5.42 years in three Chilean prisons (arriving at Casablanca on October 8, 2022), received early-release benefits beginning with Sundays-home

on January 5, 2025, and was paroled on April 9, 2025—close to six years of incarceration and parole combined. During imprisonment, Dr. Cobin preached or lectured 865 times to fellow inmates; led Bible studies that brought 10–15 men to faith in Christ; read Scripture nearly twice through plus 204 other books; wrote *Suffering Unjustly* and the five-volume, 1.3-million-word memoir series *Bearing the Cross*; financed daily breakfast and lunch for 3–10 inmates from supporter donations; oversaw the renovation of three prison bathrooms in the Casablanca facility (funded by Baptist congregations); taught himself Italian to B1–B2 level; and played 3,761 games of chess (winning 91.4%, drawing 1.9%). He is married to Pamela Sepúlveda Mendoza, great-granddaughter of Wenceslao Valdivia (1860–1935), the first Chilean Baptist; they have seven children and seven grandchildren (the youngest, Archie, born May 2026). He is passport-current for travel to Latin America, South Korea, Philippines, New Zealand, Italy and across Europe.

7. Author Platform Online presence policyofliberty.com—Primary author website: publications, full CV, criminal-case dossier, literary-agent materials, manuscript downloads. Multilingual content in English, Spanish, Italian, Portuguese, German, and French. bautistashistoricos.com—Spanish-language Reformed Baptist ministry with sermons, theological articles, and a 151,000-record Hispanic-church database for outreach. alertnessai.com—Founder of Alertness AI Consulting Services, including a public theological-research dashboard. Proven audience 149 unique financial supporters contributed over USD 197,500 during the author’s imprisonment—a proven, mobilised donor base now redirected toward book purchase and promotion. Nicole Rodríguez YouTube interview (15 October 2025): 13,527+ views, ~1,700 likes, 414 written comments (99 % positive); follow-up scheduled. 20+ additional YouTube interviews already recorded with Latin American and U.S. Christian programs. Ministry network Co-pastor, Bautistas Históricos, Reñaca/Casablanca, Chile; Reformed Baptist congregations across Latin America; Ongoing prison-ministry contacts in Chile, with Pastor Valentín Navarrete Urbina, who logged 230+ prison visits during Cobin’s incarceration. Media potential The narrative is unusually marketable: an Italian-American Reformed Baptist pastor imprisoned in Chile for self-defence during Marxist riots, prosecuted by Communist-Party lawyers, who preached 865 times in jail and continued a productive writing and conversion ministry throughout. The story resonates simultaneously with religious-liberty advocates, persecution-focused ministries, conservative and libertarian media, Latin American Christian networks, and Italian Catholic and Waldensian outlets.

8. Marketing Plan The author commits to a sustained, multi-channel marketing effort across three language markets.

Persecution-focused ministries. Direct outreach to Voice of the Martyrs, Open Doors, International Christian Concern, Persecution Project Foundation, and Release International for endorsement, newsletter features, and inclusion in resource lists. Cobin’s lived experience and conversion ministry are an unusually strong fit for these audiences. Prison-ministry networks. Prison Fellowship, Good News Jail & Prison Ministry, Crossroads Bible Institute, and Spanish-language equivalents (Confraternidad Carcelaria and similar) reach hundreds of thousands of incarcerated readers—*Suffering Unjustly* is one of the few books written for them by one of them. Reformed and Reformed-Baptist channels. Ligonier Ministries, Banner of Truth, Reformation Heritage Books, Heritage Reformed seminary bookstores, Reformed-Baptist church networks in the U.S. and Latin America. The theological backbone fits this market

without compromise. Religious-liberty organisations. Alliance Defending Freedom, First Liberty Institute, Becket Fund, ADF International, Christian Concern (UK), and Centro Studi Rosario Livatino (Italy) all have large supporter bases who fund this exact intersection of conviction and prosecution. Christian and conservative media. Podcast and radio circuits in three languages, including World Magazine, *The World and Everything In It*, BreakPoint, Stand to Reason, Radio María (Italy), and Enlace TBN (Latin America). The author has demonstrated interview ability and is fluent in English and Spanish, conversational in Italian. Spanish-language launch. Latin American Christian radio (present in every country), Hispanic evangelical denominations in the U.S., Spanish-language Christian publishers and distributors, plus the author's existing Bautistas Históricos audience of Reformed Baptist pastors. Italian-language launch. Targeted outreach to Italian Catholic and Waldensian publishers (Claudiana, San Paolo, Queriniana, EDB Bologna, Cittadella), Italian religious-liberty advocates, and Italian-American Catholic media. The author's Italian citizenship and family roots in Oliveto Citra (Salerno) anchor an authentic Italian-market story. Author participation. Cobin commits to: 12+ months of weekly podcast and radio appearances; church speaking engagements in Latin America, the U.S., and Italy; an aggressive social-media content programme using existing platforms; church-bookstore consignment outreach; and direct shipment of complimentary copies to the 149-supporter network with request for reviews and word-of-mouth.

9. Chapter-by-Chapter Outline

Introduction (15 pages). Sets the foundational text (1 Peter 2:19–20), narrates the author's arrest and the corrupt judicial process, and establishes the book's purpose. Includes the framing of "silver linings"—the providential gifts found inside the prison cell.

Chapter 1—Four Mortal Enemies of the Christian (8 pages). Identifies (1) our own sinful hearts (Jer. 17:9), (2) Satan and his demons (Eph. 6:11–18), (3) the hostile world system, and (4) unjust state power. Includes the exegesis of Luke 22:35–38 on bearing arms.

Chapter 2—"Why Do People Hate Me?" (12 pages). Traces the world's hatred of Christ's people from Cain's murder of Abel (Gen. 4) to the present, grounded in John 15:18–19 and the underlying worldview conflict.

Chapter 3—The Biblical Doctrine of "Doing Good" (13 pages). Greek word-study of *agathopoieō* and related terms (1 Pet. 2:15, 20; 3:6, 17); establishes the theological foundation for the remainder of the book.

Chapter 4—Is the State's Judicial Power a Christian's Friend or Ally? (13 pages). Romans 13 carefully exegeted alongside the reality that governments often invert their God-ordained role. When state power becomes the instrument of persecution rather than justice, how does the Christian respond?

Chapter 5—Who Ultimately Controls All Adversity? (10 pages). God's sovereignty over Satan's attacks and human wickedness—Job, Joseph, Jesus—provides the theological foundation for trust in injustice.

Chapter 6—Why Does God Not Deliver Me or Seem to Care? (9 pages). Addresses unanswered prayer, drawing on Paul's thorn and the unrescued martyrs of Hebrews 11.

Chapter 7—Should Christians Avoid Suffering at All Cost? (10 pages). Distinguishes prudent avoidance from faithless cowardice; when to stand firm and when strategic retreat serves the gospel.

Chapter 8—Do Christians in Comfort Live in Sin? (10 pages). Confronts whether escape from persecution indicates spiritual compromise or providential blessing—warning against both judgmentalism and complacency.

Chapter 9—How and Why Did I Get into This Situation? (10 pages). Guides honest self-examination, distinguishing legitimate reflection from false guilt.

Chapter 10—Practising Virtue in Bad Circumstances (12 pages). Practical cultivation of patience, contentment, forgiveness, and hope; avoidance of bitterness, revenge, self-pity, and despair. Drawn directly from prison experience.

Chapter 11—Sovereignty,

Not Fate (12 pages). Sharply distinguishes biblical providence from pagan fatalism—addressing the most common misunderstanding of God’s sovereignty. Chapter 12—Our Faithfulness as Testimony (12 pages). Daniel, Stephen, and Paul as biblical models; historical martyrs and modern witnesses; faithfulness matters even when unseen. Chapter 13—A Word to Those Who Know Sufferers (6 pages). Practical pastoral guidance: what to say, what not to say, how to stay present, how to give without enabling. Chapter 14—Concluding Remarks (4 pages). Final encouragement, the ultimate hope of Christ’s return, the call to faithfulness regardless of circumstances.

10. Sample Chapters and Manuscript Access The complete manuscript—in English, Italian, and Spanish—is available for immediate review. Sample chapters (Introduction and Chapter 1) accompany this proposal in the pitch package. Full manuscript downloads (password on request): English: policyofliberty.com/su-books.php?get=en Italian: policyofliberty.com/su-books.php?get=it Spanish: policyofliberty.com/su-books.php?get=es

Health, threats, and abandonment The theology in *Suffering Unjustly* was tested against more than five years of bodily and political affliction inside three Chilean prisons. The pattern is essential context for any editor evaluating the manuscript: the same author who writes about God’s sovereignty over unjust suffering wrote those pages while contracting a series of grave illnesses that his second state of citizenship—Italy—was officially notified of, in writing and in person, and chose to ignore. Every episode was communicated to the Italian Consulate in Santiago—first to the very young Consul Nicole Spada, then to her successor Francesca Siega—to the Vice Consul in Valparaíso Franco Dezerega, and to the Director General Stefano Opilio of the Italian Ministry of Justice in Rome, at Via Arenula 70. The responses were evasive, formulaic, or simply absent. While the Strasbourg-Convention transfer file slept on a ministerial desk, the illnesses advanced. The documented pathologies Severe COVID-19 (June 2020, Valparaíso, *módulo* 109). Three nights—in his own words—in which “death was knocking at the door”, the brain unable to drive oxygen to the lungs. Loss of 10–15 kg in three weeks. Pneumonia no. 1 (June–July 2020, simultaneous with COVID-19). Thirteen days of heavy antibiotics following Dr. Venegas’s diagnosis. Pneumonia no. 2 (July 2022, Rancagua *módulo* 45). Dr. Consuegra ordered an X-ray: “half of the left lung in a fog, no oxygen exchange” (*Bearing the Cross*, P03964–P03966). The request for transfer to the Clínica Santa María in Santiago was refused. At least seven documented respiratory/flu episodes (2020–March 2025), plus a tuberculosis exposure (24 October 2024, inmate Brian 2 in the adjacent *colectivo*). Stage-2 renal carcinoma. Blood appeared in the urine on 17 June 2023; MRI confirmed the tumor on 23 January 2025; surgery—performed by Dr. Iván Pinto, robot-assisted, at the Clínica Santa María in Santiago—postponed until 23 June 2025, two months after parole. The tumor had grown for more than eighteen months while the transfer file lay in Rome. Progressive macular degeneration, uncontrolled hypertension, hypothyroidism, diverticulitis, severe vertigo with vomiting (25 February 2023). Torn shoulder connective tissue, contracted in prison and never properly diagnosed at the time. Almost crippling to this day: more than twenty post-release physiotherapy sessions have failed to restore full mobility. Torn hip connective tissue, a parallel injury equally refractory to physiotherapy. Continuous pain and persistent gait limitation. Left knee—marked stiffness, contracted in prison and never treated. To this day, after walking any distance, Cobin visibly limps. Endemic bedbugs. April 2021 episode: “seven baby bedbugs and five or six full-grown ones” in Cobin’s clothing (BTC P01423). Weeks without soap in the communal showers (May–August 2023, dozens of manuscript citations); daily water cuts of 19–

22 hours; broken plumbing throughout. Torture, with names attached Valparaíso—*gendarme* Rigoberto Castro. During the austral winter, Castro forced Cobin to sit for hours in the rain inside a cage exposed to the elements, without adequate clothing. This is torture as defined by Article 1 of the UN Convention Against Torture: severe pain, intentionally inflicted by a public official, for a discriminatory purpose. Rancagua—concrete quarantine cell. Cobin was held for 321 consecutive hours (\approx 13.4 days) in a cell with broken windows, sub-zero winter air filtering in continuously, water gushing from broken fixtures that mixed the damp cold with airborne mold spores. Direct consequence: one of the two bouts of pneumonia. The pneumonias were caused, not merely left untreated. On both occasions Cobin was running a fever of $39.8\text{ }^{\circ}\text{C}$ / $103.6\text{ }^{\circ}\text{F}$ and was refused permission to return to his bed to sleep: he had to pull on his hooded jacket and lie down on the concrete floor of the yard or guard booth, with morning temperatures of $-4\text{ }^{\circ}\text{C}$ / $25\text{ }^{\circ}\text{F}$, while the cough would not stop. Pamela Sepúlveda Mendoza, heroine of the medical saga Without Pamela Sepúlveda Mendoza—the prisoner’s wife, and with her the household helper Jana (Nadia)—the author would never have reached any of the consultations at private clinics outside the prison. Cobin carried private health insurance (Isapre) that covered every cost in full: the financial barrier did not exist. And yet the *gendarmes* refused care systematically until Pamela and John’s lawyers (chief among them Héctor) pushed individually for each authorization, sometimes resorting to court orders. “If the *gendarmes* had taken John for the MRI Dr. Pinto ordered in 2023,” Cobin wrote in June 2025 after the surgery, “the tumor would have been caught early, rather than taking everyone by surprise in 2025.” Death threats arising from naming names in the book In Volume 1 of *Bearing the Cross*, Cobin named—by full name or by transparent pseudonym—a number of fellow inmates: child molesters, drug dealers, violent political militants. Once they learned that their names appeared in the manuscript, retaliation began: Warden Lt. Parra physically confiscated four pages of the manuscript on 18 January 2023; the inmate Garra (a drug runner) spat in Cobin’s face on 23 February 2023; the inmate Omar 1—a Communist—issued a death threat on 26 July 2023: “any time, any place [...] if you narked, I will call on my communist pals to stab you.” Cobin himself recorded: “Should the writing of *Bearing the Cross* suddenly come to a stop, the reader would know that the communists succeeded in killing John.” The threats were transmitted to the Italian Consulate through Pamela, inside a continuous correspondence between February 2023 and December 2024 that explicitly invoked “the human rights violations he was experiencing as a reason for urgency” (BTC P04350). No protection of any kind was offered by the Italian State. Pamela herself came to fear, in January 2025, that she might be kidnapped for ransom by the “patio scumbags” who—having learned of the book—would assume John had money (BTC P06107). Three verbatim passages from the manuscript “Three nights during the end of June (between doctor visits), John thought he was close to death. He could not breathe well and sometimes not at all, waking him up as his brain struggled to get oxygen to his lungs. It was horrifying lying all alone in the cold, dark cell with death knocking at the door.”—*Bearing the Cross*, June 2020, *módulo* 109 (BTC P00976). “Prison conditions in Chile are intolerable and dangerous, especially for a foreigner born in the First World who considers himself to be a political prisoner. The courts and prison authorities seem to rather enjoy the spectacle of my presence, but it is nothing but a terrestrial hell for me.”—Letter to Dr. Stefano Opilio, Director General, Italian Ministry of Justice, Rome, 4 March 2024 (BTC P05187). “And whatever happened to Italy, and its official spokespeople, Francesca and Franco 2, who let him rot in jail for years, while bureaucrats sat on

his transfer request? The animals in prison were to blame for small evils, but there were many other greater evils imposed by truly evil judges, police experts, police officers, *gendarmes*, and bureaucrats.”—*Bearing the Cross*, 30 March 2025, ten days before parole (BTC P06195).

What ordinary people did, and what the State did not There is a counterpoint to all of this that the documentary record makes inescapable. The Italian State of which Cobin is also a citizen contributed nothing—no transfer to an Italian penitentiary, no dollar of consular assistance, no institutional response of any meaningful kind. Across the 5.42 years of his confinement, 149 individuals did. His son David carried the heaviest share of that burden; his cousin Dan added a quieter, steady help; and more than 147 friends, acquaintances, and brothers in the faith contributed because they recognised, without needing to be told and without diplomatic instruction, that a raw injustice had been done. Together they donated USD 197,500 for the family’s support. What the institutions refused to do, ordinary people did—out of their own pockets, on their own initiative, with no register to sign and no diplomatic note to file. The contrast is, in itself, the moral verdict on the case. Why this matters for *Suffering Unjustly* The doctrine in this book is not academic. It is the framework a Reformed pastor built while the state to which he was legally entitled to look for protection looked away. Readers will encounter chapters on God’s sovereignty over unjust judges, on the right and duty of self-defence, on practising virtue in deplorable circumstances—written by a man whose own circumstances are documented in dated paperwork, signed letters, and ballistic and medical reports. The documentary record is unambiguous: a sovereign state with formal notice, repeated written warnings, four in-person consular visits, and twenty-two documented contacts with the prisoner’s wife elected silence while its citizen was tortured and threatened with death. *Suffering Unjustly* is the theology forged inside that silence. 2026 Update—The active Chilean criminal investigation of the prosecution and the perjurers As this proposal goes to editors, a criminal investigation is under way in Chile—opened by court order, not at police discretion—into the conduct of the very prosecutor who tried John Cobin in 2020, Substitute Prosecutor Paola Rojas Caro, along with several of the forensic-police experts (*peritos*) who testified against him at the original trial. The lead investigator is Detective Cristian Severino of Chile’s *Policía de Investigaciones* (PDI). The charges so far are obstruction of justice (*obstrucción a la justicia*) and further offences. Severino’s most recent personal update to Cobin is dated 30 April 2026: having concluded several pending matters, the investigator indicated that the witness-interview phase would begin in the first weeks of May 2026—the phase now under way. In parallel, five trial witnesses who gave false testimony in the original proceeding are also under formal investigation. Their depositions, when checked against the ballistic forensics, the video evidence, and the cross-witness record now in the appellate file, are reportedly irreconcilable with the documented physical sequence of events of 10 November 2019 in Reñaca. This matters for an Anglophone reader and for an Anglophone publisher. It means that the case is no longer a private claim of innocence by a wrongly-convicted citizen: it is an active investigation by Chilean state institutions into the conduct of their own prosecution and their own forensic experts. Chile is putting its own actors on trial for the way they convicted Cobin. The manuscript thus becomes the contemporaneous record of a criminal-justice failure that the implicated jurisdiction itself has now begun to acknowledge. Few wrongful-conviction memoirs reach the editor’s desk while the state in question is still opening files; this one does. *Suffering Unjustly* is the theological

frame within which the Cobin case is to be understood—and is now also the theological frame within which an Anglophone reader can interpret a jurisdiction that has chosen, in 2026, to begin holding its own prosecutors and forensic-police experts to account for the suffering they inflicted. Updated 17 May 2026. Closing *Suffering Unjustly* is the book the persecuted-church market has been waiting for: theologically serious, pastorally tested, lived before it was written, and ready for simultaneous release in the three largest Christian-publishing languages. The author's narrative is unusually marketable, his platform is proven by a measurable donor and audience base, and the manuscript is complete and clean. I would be honoured to send the complete manuscript, additional sample chapters, endorsements, or any further materials you require. Respectfully submitted, Dr. John M. Cobin Viña del Mar, Chile
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