

August 27, 2023, was soapless and quite cold. John wondered how many authors besides him wrote with gloves on, with fingers aching, seeing their breath condensing. He figured, too, that he was one of the few authors who knew a real-life cannibal, also noting that it was hard to make comparisons without knowing other friends in a similar trade. Marco 1 wondered if Raúl 4 used BBQ sauce (Karen had gotten a kick out of John repeating that thought during her class). Raúl 4 was also butchering the Scriptures (especially Hebrews 4:12) before the Pentecostal service, in support of Mauricio, who was making his case for pacifism against Christ's command to bear arms for self-defense in Luke 22:35-38. Can you imagine an impenitent pedophile, murderer, and cannibal promoting pacifism? Belange, the Haitian in the group, pulled John aside afterward to let him know that he agreed with him. Haiti was a violent country, and a Christian might have to defend himself or his loved ones. Using human means for defense was no different than using a doctor to find a cure for some sickness. The Pentecostal argument favoring relying (presuming) on God alone was unbiblical and theologically bankrupt. So was Juan Vásquez Carillo's sermon on James 1:8, where the sixty-eight-year-old Pentecostal pastor misunderstood the term "*doble animo*" (English: double-minded) to refer to one's mood and feelings during hard circumstances. For John, Pentecostal ignorance was widespread and appalling among Chileans, so much so that Haitian ones were comparatively better. The Baptist Pastor was relieved by the good conversation with Pamela and Valentín, who were working on his legal needs (lawyer issue). They received the advice that Marco 1 had written down (including the lawyers he recommended). August 28, 2023, again soapless and cold, John led Ignacio's Bible study in the library, with Édgar 1, Leonardo 1, Marco 1, and Elías 2 present. John taught them to include in public preaching (and prayer, to some extent) the "bad news" about man's spiritual situation, the "good news" of Christ's work accessible by faith alone, and the sovereignty of God, based on Proverbs 21:29-31. He encouraged them to be prepared with study and to practice holiness as 1 Timothy 4:14-16 and 2 Timothy 2:14-16 indicated. John then made application of those principles in answering Édgar 1's question regarding self-defense, wanting to continue the discussion which began the day before with Pastor Mauricio—including bearing arms ("swords") and the meaning of "turning the other cheek" in Matthew 5:39. There was lots of wholesome, fruitful discussion that followed that even touched on Presbyterian General Stonewall Jackson, the American Revolution, the War on Drugs, and the renewed Cold War over Ukraine. John also recalled the fifty-five-year-old general manager who had been shot to death by bandits on the expressway in downtown Santiago a few days earlier. A gun club member like John was, Roberto González Acevedo had his personal defense pistol in his car, but, unlike John, he did not use it, perishing as a result. Roberto was a graduate of the prestigious Federico Santa María University in Valparaíso and was general manager of Sintec, a public lighting and low-to-medium-voltage electrical construction company with eight branch offices in Chile. Maybe the pitiable man was aware of what happened to John and thus decided not to use his weapon in self-defense? Was it better to be dead or in jail for five or more years? Many in Chile had to be asking similar questions as criminals ran rampant, and using a gun to defend oneself in public continued to be prohibited. John hoped his hearers, students, and supporters would agree that Christians obedient to Christ should not shy away from bearing arms or defending themselves. Afterwards, John prepared the beef medallions atop potatoes and vegetables, sharing with Quezada, Abraham 1, and Édgar 1. Carolina brought the conjugal visit schedule (calendar) for September; John and Pamela were slated for the Wednesday afternoons of the 6th and 20th. Comparatively recently arrived Mario 4 was set free at 3:00 p.m. after agreeing not to press charges against the firm that wrongly imprisoned him. Being confined in terrestrial hell wore him down, with the prospect of having to wait many more months in jail before trial. His opponents' strategy worked: he was willing to forgive all and agree not to undertake future action against his oppressors if they just let him go. Everyone could clearly see how Chile's unjust criminal justice system was abused to accomplish evil. Mario 3 said he was going to call Valentín that night from home and get a copy of *Llevando la Cruz*, volume one. (Unfortunately, Valentín would not understand what the man wanted when he did so.) The other Mario 3 (*mozo*, drug dealer) succumbed to John in two games of chess. Quezada received John's three *escritos* requesting early-release benefits.