

THE UNITED STATES OF AMERICA
VS.

CRIME,
CRIMINALS,
AND
REDEMPTION

What the Bible Says
About Certain Crimes and
Those Who Commit Them

Written by Domestic Abuse & Violent Crime Survivor

STACI SWEET

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**Crime, Criminals, and Redemption: What the Bible Says
About Crime and Those Who Commit Them**

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The Why Behind the Book

In 2017, while listening to lawyer, activist, and Equal Justice Initiative founder, Bryan Stevenson teach about his bestselling book, *'Just Mercy: A Story of Justice and Redemption'* ^[1] at The Potters House, where my Pastor, Bishop T. D. Jakes presides, I knew there was something special about that book, so I purchased it. With each chapter I'd sit at my desk and weep; wishing there was something I could do, so I prayed. Shortly thereafter I asked God why there was such an attack on Latinos and on National Prayer Day He revealed it was because of the gangs. There it was. God had given me my assignment, so I began to search the scriptures for verses that spoke about crime, prison, or prisoners themselves. Once I got the scriptures, I put together Word-based confessions and began to pray over the legal system while at the same time, decreeing the confessions I'd made over inmates nationwide.

It will be upsetting to some and unconscionable to others that I point out the mercy and redemptiveness of God towards criminals. But please know, this book does not condone criminal behavior and/or activity. It simply provides biblical insights on how God dealt with **certain criminals** because unfortunately, not all criminals are eligible for redemption; only those who are followers of Jesus Christ who seek His forgiveness, receive His atoning works, and accept His redemptive favor.

Understanding there are those we feel should be prosecuted to the furthest extent of the law. There are also others we've judged and deemed unworthy of forgiveness. On that we can both agree. But with that being said, this book displays the corrective and rehabilitative heart of God. It gives us a glimpse at what God can do for those we deem worthless. To give you an example, in Matthew 27:15-26, Barabbas was indicted for murder. Yet in Matthew 27:21, the jurors voted to let him go. If you're a law-

abiding citizen, these verdicts may bother you. It may even come across as if the Bible condones criminal activity. I too had a hard time with what I'd discovered because in each instance; whether it was Moses in Exodus 2:11-15, Paul in Acts 9, or Peter in John 18:3, 10, each incident was violent and serious. Yet in each instance, God was merciful and allowed each man to go free.

In case you may be wondering, I didn't write the Bible. Therefore, it was not my idea that they should be forgiven. That was God's idea! I too found it hard to believe that God was that good, merciful, and forgiving, because believe it or not, I too am a Violent Crime Survivor which means, I too am a victim of a criminal. Therefore, this book was not written haphazardly. I too had to make the decision to forgive. But then God also charged me to take my forgiveness a step further by understanding that He desires the same for the person(s) responsible for my shooting, whether I deem them worthy or not.

On the flip side, there are many who have been falsely accused, wrongly convicted, and are serving long and extended sentences for crimes they did not commit. This book was written for them as well. The Lord Jesus Himself was falsely accused, wrongly convicted, and executed for a crime He didn't commit. But just as He only served three days in a hellish prison and was proven to have been wrongly convicted, they too can experience the same exoneration. But until that moment occurs, this book is necessary because it provides encouragement, strength, and Word-based proof of the possibility of expedient freedom. It also helps guilty inmates do the redemptive work needed in their hearts.

Please note: This book is in no way intended to make light of the severity of the crime, nor the victims. But the U.S. has a 77 percent recidivism rate (at the time of this writing). Therefore, there's a bigger issue that needs to be addressed. I believe it's a heart issue and this book is intended to tug on their heartstrings

so that they'll see the heart of God and perhaps begin to value their lives as well as others.

In case you're wondering, I am not a lawyer. Neither am I a convicted felon. I only have a heart for those who are. Therefore, it is not written from a first-hand account. With that being said, some may think I am unqualified to write this book. To them I would say, I agree. But I didn't ask to write it. I only sought to do something about the mass incarceration so many are caught up in today. So instead of liking and commenting on posts, being outraged about judicial abuses and the police brutality that's occurring, I prayed and asked God how I could make a difference. This is what He gave me.

I'm a pray-er, so He led me to pray. I'm a writer, so He led me to write what came out of prayer. I believe that the power of life and death is in the tongue, so He led me to write Word-based confessions that came out of prayer to speak over those incarcerated and out of those confessions came what you're reading today. So please know that even though I'm not qualified, I was still given the assignment. But for the record, my prayer is that lawyers and inmates will read what I've written, add their experiences, and thus write other books based off what they've received in mine.

My hope also is that whether you (or your loved one) were wrongly convicted or if you or they actually did the crime, my prayer is that you would receive encouragement, forgiveness, redemption and release. So, get ready to be encouraged and challenged. You're in for a life-changing experience!

Please also note: This book is not an exhaustive work as it does not include every verse dealing with inmates, crime, and/or criminals. Again, it is my hope that after reading God will reveal verses not mentioned so that *you* can write your own God-ordained work.

Redemption for the Unredeemable

When God first called me into the ministry, He revealed the name would be Real Issues Ministries and that a part of my ministry would be to pray, intercede, *teach and talk about REAL HARD ISSUES*. Hard issues seldomly discussed in the church or discussed secularly from a biblical point of view. Over the years, He began to show me one such hard issue from His point of view. That hard issue being the issue of redemption. He began to show me redemption the way He saw it. Not man's point of view. Not the courts. Not even my own but how *He* sees redemption. And the way He sees it is nothing at all how we see it. God believes in us so, that He'll redeem a repentant terrorist. We, on the other hand would not, but God would. How do I know? Because He redeemed a repentant domestic terrorist who went on to write two-thirds of the New Testament. That terrorist was Paul the Apostle. And though he never killed anyone with his bare hands, he was responsible for the death of scores of Christians.

Again, as a society, we would never allow a man like Paul into the church. Let alone allow him to translate or write any parts of the Bible. Yet God made an executive decision, redeemed Paul and thus, we have two-thirds of the New Testament. And it is example after example, like these, that God continues to unveil to me about His redemptive power.

Over the years, because He's taught me redemption, He's shown me – out of His Word – that He wants even the worst of criminals to know that repentance and redemption is available which is why He led me to write '*Crime, Criminals & Redemption: What the Bible Says About Certain Crimes and Those Who Commit Them.*' I must preface this by saying, I stay away from the punishment and sentencing side of crime because that's not my decision to make. But regardless of whether they are sentenced,

even the hardest of the hard of God's children, need to know that they still *need* to repent and *are eligible* for redemption.

Most won't like that but it's the truth. But again, their punishment is not up to me. That's between God, them, their faith and the courts. My assignment is to let them know it's available. Not that I approve or am excusing their behavior but if God can do it for Paul, then certainly it's available for the hardest, vilest and worst criminals as well.

The thing about redemption is that so many times our society brings the sins of our past into our present so that they can be used against us in our future. The only thing that can help counter that is repentance. Isaiah 43:25, 26 says,

"I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins. Put Me in remembrance; let us contend together; state your case, that you may be acquitted."

God is able to blot out their deviant and criminal behavior (i.e., transgressions) so that they can no longer be used against them...***if they repent***. And should they be charged, God will stand beside them and, '**...contend together [with them as their case is being stated]...that they may [possibly] be acquitted.**' But that only comes byway of repentance. Am I saying that because they repent that there will be no criminal penalties? Absolutely not! Because again, that's between them, God, their faith and the courts. And though this may be disheartening to the victims, it is true, of God, nonetheless. And I didn't say that God did! Which brings me to the victims.

Being a violent crime survivor, I once asked God, what about us, the victims? His response was that He would take care of us

(mind, body, and soul), but He also needed me to write this book, to ensure that this type of resource was available for the perpetrator, victim, psychologists, psychiatrists, therapists, counselors, life coaches, probation/parole officers, lawyers and even judges. That being said, I readily accepted the assignment, knowing that some of His children were evil. They've done heinous and atrocious things but that doesn't stop them from being God's child. When I misbehaved and was downright disobedient, it didn't stop me from being His child. That will never change. But there are those, perhaps even the evillest, most vilest people on the planet, who are God's. Let me say that again.

There are those, who are perhaps some of the most wicked-est people on the planet...who are God's. The problem is that they just don't know they're His. To say such a thing seems almost blasphemous but it's true nonetheless, and I have scripture to prove it. The man at the tombs was one. He had,

'...an unclean spirit...[and lived in a cemetery]...and no one could bind him, not even with chains, ⁴because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him. ⁵And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. ⁶When he saw Jesus from afar, he ran and worshiped Him. ⁷And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me." ⁸For He said to him, "Come out of the man, unclean spirit!" ⁹Then He asked him, "What is your name?" And he answered, saying, "My name is Legion; for we are many."

This man would have been one of the vilest and wickedest person on the planet at the time. So much so, that Jesus had to go through a hurricane to get to him. Yet Jesus met him right where he was...in a cemetery. And he didn't disrespect the Lord or try to attack Him. But why was this possible? Because as Dr. Kenneth E. Hagin put it,

**“...the love of God can soften the hardest heart.
The love of God can transform anyone.”**

That includes even the hardest and most vilest. But again, I have to be sensitive to this issue because I don't want to lead you to believe that such people should go unpunished. To even imply they are redeemable sends that message, so I have to be sure and continually remind you that I am not here to decide their punishment. *My assignment is to prove the goodness of God and His ability to forgive and redeem. So, as opposed to trying to prove they're redeemable, the goal of this book is to prove God's goodness and His willingness to forbear, longsuffer and be good, even to the worse of the worse (Romans 2:4).* And whether I, you or they know it or not, He's been longsuffering with them all this time. God's just waiting for them to get to the point, where like the man at the tombs, they cry out for help because it was that cry that will lead Jesus to them.

⁵ And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

This evil man had not only been crying out but cutting himself. Cutting is a sign of depression and suicidal thoughts. Therefore, he was inflicting pain upon himself because he'd gotten to the point where he wanted to be free, even if he had to take his own life to do it. Yet there's something more important that we need to

see, and it's that Jesus would have never come to him if THAT MAN had never wanted Him to be there.

**Somewhere in that evil man's spirit,
he still wanted God.**

That means even a demon-possessed person can still want God. That. Is. Powerful. And proves just how good and powerful God really is because for someone who's given themselves over totally to the will and use of Satan, and yet somehow can still want Jesus in their hearts, just demonstrates how good and how powerful God's love really is.

No one is too big, bad, 'bout it or far gone that they cannot be redeemed...*unless they don't want to be.* This man was not only demon possessed; He was possessed with over 6,000 evil spirits but he finally came to the point where he wanted to be delivered. He finally, no longer wanted to be used by Satan, and finally cried out to God. Thankfully, the moment he did, God sent Jesus.

“...if God perhaps will grant them repentance, so that they may know the truth,²⁶ and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.” 2 Timothy 2:25,26

He escaped but only when he was ready. But again, just because they escape from Satan's use, does not necessarily mean there won't be any criminal penalties. Because remember: Even though Paul was repentant and God forgave him, there were still times in his life when he went through times of incarceration, none related to terrorism, but he was incarcerated, nonetheless. Though things worked out in his favor on those other charges, he still endured legal consequences. Not only that but he also experienced his own set of hardships as cited in 2 Corinthians 11:23-28 when he says,

“...I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. ²⁴Five times I received from the Jews the forty lashes minus one. ²⁵Three times I was beaten with rods, once I was pelted with stones, three times I was shipwrecked, I spent a night and a day in the open sea, ²⁶I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my fellow Jews, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false believers. ²⁷I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. ²⁸Besides everything else, I face daily the pressure of my concern for all the churches.”

And that was everything he faced OUTSIDE of his LEGAL troubles. Therefore, just because a criminal is redeemed, that does not necessarily mean that he or she won't encounter their own hardships. The difference is that though they will, they'll now go through it WITH God instead of WITHOUT Him. Oh, how good God is!

But again, this is why this book is needed because ***there are those who now want to repent but there's no place to do so safely. Not saying that my ministry is their safe place, but it is a place that introduces them to God's redemptive power.*** For God to want to redeem the seemingly unredeemable is something that even as Christians, I don't think we do enough of...as a whole. We'll extend forgiveness for simple, petty crimes but when it comes to things beyond our faith, we limit God by thinking redemption is only available to those who qualify; not understanding that the only qualifiers is that he or she give their lives to Jesus; that He be their Lord and Savior; and that they repent. That's it! As the body of Christ, we can no longer limit God's redemptive power to certain genres of people and crimes.

Because we haven't, we've failed to see God be that good and that merciful in our own lives.

We mistakenly limited God to our level of mercy and not God's; forgetting that God's unfathomable mercy is far greater.

But again, He's just that good, and He's just that merciful, and I so thank Him for it.

My prayer is that this book opens your mind to God's possibilities, edifies your faith, and helps you to see how good and how merciful God really is. That you would ask God to increase your understanding of the depths of His mercy and His redemptive power, while at the same time increasing your capacity to forgive. May this be a life-changing read!

PS: This book was written in 2018. Copyrighted in 2021. Published in 2023. Life happens even in the free world.

Chapter 1: Wrongful Convictions

We'll begin our study of what the Bible says about *certain crimes and criminals* in the New Testament. And where better than to start our investigation than with Someone who was falsely accused and wrongfully convicted.

In John 18, we find Jesus being placed into custody and transported to the home of '**Annas...the father-in-law of Caiaphas**', the high priest. After several unsuccessful attempts to find witnesses that could corroborate their false allegations, the high priest took it upon himself to personally interrogate the Lord. During his interrogation the high priest, '**...asked Jesus about His [staff] and His [teachings to which]...Jesus...answered [by saying], "I [taught publicly]...and in secret I...said nothing. Why do you ask Me? Ask those who...heard Me...they know what I said."** And when He...said these things, one of the officers...struck Jesus...' When Jesus told the interrogator (i.e., the high priest) to actually locate witnesses, notice what happened. He was *physically assaulted by an officer*. Therefore, Jesus Himself was a victim of police brutality. I talk about this extensively in my book '*Policing in Faith: A Discussion About the Police For The Police And The People They Serve*'. However, my job today is **not** to establish the fact that Jesus was a victim of police violence but to walk you through the scriptures and establish criminal activity throughout the Word of God. However, Mark 14:65 confirms Jesus' assault when it says, '**...And the officers struck Him with the palms of their hands.**' Not only was He assaulted once by officers, but they assaulted Him again in this verse. Shortly thereafter, Jesus was transported to another location - '**Caiaphas [the high priest's place]**' (John 18:19-24), and thereafter to the Praetorium.

The Praetorium was a courthouse of sorts. It was the place where the Romans tried criminal and civil cases. Civil is defined as,

'relating to...the private rights and duties of a citizen.' ^[2] Therefore, the chief priests and Pharisees were bringing a civil case against Jesus because they didn't believe, that as a private citizen, Jesus had the right to teach nor had been licensed to preach publicly, and thus explains a prior altercation they had with the Lord when they asked Him, **"...by what authority are You doing these things? And who gave You this authority?"** (Mt. 21:23) Today, He would have been asked, "What seminary did You attend?" or "What official religious organization ordained You?" These religious officials were trying to figure out *who* gave Jesus the legal authority to preach publicly and *which governing body* gave Him the right and/or license to do what they had been ordained to. But why was this so important?

Because according to Jewish custom, Jesus was **not** a licensed minister. During that time, only the Pharisees, Sadducees, chief priests, and scribes could be licensed or sanctioned to teach in the synagogue (i.e., publicly). Yet, several times, throughout scripture, it's noted that, **'...the people were astonished at [Jesus'] teaching, for He taught them as One having authority, not as the scribes.'** (Mt. 7:29) Though the Lord was not an ordained minister, He taught as if He had a doctorate's degree in divinity. Because He wasn't, these religious officials had Him indicted. But you have to wonder, why a criminal indictment? Wasn't this a civil matter? Well quite frankly it was. Yet these officials had Him charged criminally over what you'll soon discover was a matter of jealousy. These officials not only envied Jesus' teaching style, but His popularity as well. They resented the fact that He had thousands of followers who flocked to His sold-out conferences. They also hated the fact that He also healed the sick, cast out devils, raised the dead, and was a prosperity preacher. They hated Him so much that when Jesus was brought to trial, the prosecutors falsely argued that during one of His packed-out conferences that He told others not, **'...to pay [their] taxes.'** They also falsely accused Him of **'...saying that He [was]...a King.'**

Though they made those accusations, they would later use them against the Lord in court. Not only were they pursuing Him civilly, but they also charged Him with **Criminal Impersonation and Felony Tax Evasion**. If prosecuted today, those two charges would have carried a maximum sentence of 9 years. Yet these religious officials sought the death penalty.

After the case was presented to Judge Pilate, he attempted to dismiss the case, with a recommendation that the religious Jewish authorities, the same officials (chief priests) that brought Jesus before his court, this judge recommended that they, ‘...**judge Him according to [Jewish] law.**’ (Jn 18:31) He made that recommendation because according to Roman law, Jesus had not committed a crime punishable by death. But before Pilate could rule, the prosecutor, [sc. the chief priests] and Pharisees, told Pilate that it was against Jewish law to seek the death penalty which is why His case was tried in a Roman court. Thankfully, that closing argument meant nothing to Judge Pilate because He knew this was a civil matter and should have never been presented to a Roman court. Unfortunately, Pilate was currently the subject of a federal corruption investigation during an election year. Therefore, in an effort to appease these leading community religious leaders, he sentenced Jesus to death by crucifixion. After Jesus was sentenced, He was scourged, or as we might say today, brutally beaten again by officers while in police custody.

It should also be noted that not only was Jesus charged with **criminal impersonation** and **felony tax evasion**, but they also sought misdemeanor **blasphemy** and **destruction of property** charges against Him as well. Matthew 26:62-66 says,

⁶² And the high priest...said to Him, “Do You answer nothing? What is it these men testify against You?” ⁶³ But Jesus kept silent. And the high priest answered and

said...“...Tell us if You are the Christ, the Son of God!” ⁶⁴ Jesus said to him, “**It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.**” ⁶⁵ Then the high priest [said]...“He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! ⁶⁶ What do you think?” They answered and said, “He is deserving of death.”

After reading that, you might be wondering what the Lord had done that was *deserving of death*. According to them, misdemeanor blasphemy. And for those of you who don't know, blasphemy means 'to speak reproachfully; to rail at or to revile.' ^[3] After conducting a bit of research, I discovered that at the time of this writing, criminal blasphemy charges do exist. In fact, Pakistan, Jordan, the United Kingdom, and Australia currently have such statutes in place. There's even a statute in Massachusetts, Chapter 272 Sec. 36 which says, '**Whoever willfully blasphemes the holy name of God by denying, cursing or contumeliously reproaching God, His creation, government or final judging of the world, or by cursing or contumeliously reproaching Jesus Christ or the Holy Ghost, or by cursing or contumeliously reproaching or exposing to contempt and ridicule, the holy word of God contained in the holy scriptures shall be punished by imprisonment in jail for not more than one year or by a fine of not more than three hundred dollars, and may also be bound to good behavior.**' ^[4] If you're a Christian, you might think this is actually a noble law. Unfortunately, when you compare it to scripture, you'll discover it's *biblically* unconstitutional.

Jesus said in Matthew 12:31, 32 that, “**...every sin and blasphemy will be forgiven men, but the blasphemy against**

the Spirit will not be forgiven men” which means the statute is correct. But verse 32 says, “... **Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.**’ According to the scripture, that statute doesn’t line up with what the Lord said. Due in part that it includes the holy name of God **and** Jesus Christ. Jesus didn’t say there would be a penalty for speaking against God or Himself. He said punishment would be exacted if someone spoke **against the Holy Spirit**.

So let’s ask the question: “Where did the scribes, elders, and high priests come up with the notion that blasphemy was punishable by death?” Leviticus 24:11-16 speaks of an ‘...**Israelite [mother whose] son blasphemed the name of the LORD and cursed...[who was then]...put ...in custody [and the] LORD...spoke to Moses, saying, Take outside the camp him who has cursed; then let all who heard him lay their hands on his head, and let all the congregation stone him. “Then you shall speak to the children of Israel, saying: ‘Whoever curses his God shall bear his sin. ¹⁶ And whoever blasphemes the name of the LORD shall surely be put to death....**’ This verse is saying that a person would be put to death if they **cursed** God. Cursed, as it’s used here means ‘to despise or make light of’, ^[5] to name a few. But remember blasphemy means ‘to speak reproachfully; to rail at or to revile.’ It also means ‘to say something against.’ Therefore, by definition and according to scripture, **Jesus never said anything against God**. The scribes, Pharisees and High Priest just didn’t believe what Jesus taught. At best, they could have believed Jesus was a liar. But to wrongfully convict and then execute Him for blasphemy, among other charges, was a travesty. That would be the same as giving someone the death penalty for saying got dang - the real got dang. Yet you, quite possibly, use that word all the time. Thankfully, you weren’t convicted for doing so. But the point is this: Jesus was given the death penalty for something less trivial.

And though U.S. blasphemy laws were supposedly enacted based upon scripture, much like those in charge of overseeing and enforcing Mosaic law, the lawmakers of our blasphemy laws also misinterpreted scripture.

On top of the criminal impersonation, felony tax evasion, and misdemeanor blasphemy charges, the religious officials also sought destruction of property charges against Jesus. Matthew 26:59-61 says, ‘...**the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward and said, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days’.** In other words, these false witnesses were saying that Jesus threatened to destroy a historic landmark. Even if true, destroying a historic landmark was neither deserving of death, especially, since no report of an attempt to destroy the landmark was ever made. Therefore, those charges should have been dismissed due to lack of evidence. But again, they were not.

When you take into account the totality of the situation, Jesus was indicted on four counts: **(1) criminal impersonation, (2) felony tax evasion, (3) destruction of property and (4) blasphemy.** Today, those felony charges, criminal impersonation and felony tax evasion, would carry 9 years of federal time while the misdemeanor charges, destruction of property and blasphemy, carry a maximum of 11 years. Therefore, at max, Jesus should have served 20 years. Instead, they took His life. They sentenced the Lord to death by crucifixion because He taught the truth about His relationship with God the Father and our ability to have the same.

Thankfully, the Lord was posthumously exonerated which we see in Matthew 27:50-54 when it says,

‘...He cried out...with a loud voice, and yielded up His spirit...the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,⁵² and the graves were opened; and many bodies of the saints who had fallen asleep were raised;⁵³ and coming out of the graves after His resurrection, they went into the holy city and appeared to many.⁵⁴ So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, “Truly this was the Son of God!”

The prison executioner (i.e., law enforcement personnel) positively identified Jesus as the Son of God.

Three days later, our Lord and Savior was released from a hellish prison and is now seated at the right hand of the Heavenly Father. Though given the death penalty and executed, the Lord returned three days later, to get His earthly affairs in order. Later, in the book of Acts, we find Him empowering His staff to continue the work He began. Thus establishing the fact that if you’ve been wrongly convicted, you can expect to get your life back and in order, simply because Jesus did the same. The Lord understands what you’re going through which is why after serving His sentence, one of the affairs He had to get in order was His gift to you. That gift is the Holy Spirit. Acts 2:4 says, **‘And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.’** I know that doesn’t seem like a lot, but nothing or no one on earth is more powerful than the Holy Spirit. As you begin to *speak with other tongues*, God will begin to show you how to partner with Him on coordinating your affairs within the American Legal System so as to exact an earlier release. He’ll also begin to work through lawyers, touch witnesses,

and provide the necessary evidence needed to get your sentence overturned. All you need to do, is receive His Spirit. So...

Pray this with me:

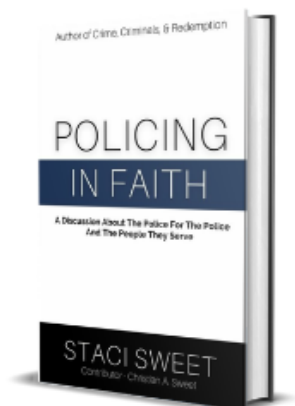
Heavenly Father, I was wrongly convicted and given a stiff sentence. Lord, I didn't do this but I'm here. I don't understand how or why this happened, but I know that You do. Lord, I ask You to expedite the proceedings and give me favor in the courts and on the docket. I also ask You to fill me with Your Holy Spirit so that I can pray in my heavenly language so that I can understand how to cooperate with You and pray specific prayers that will cause this to happen as quickly as You got out of hell. In Jesus' name.

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Policing in Faith is a courageous and thought-provoking examination of what it means for law enforcement officers to serve as enforcers of codified morality, balancing the demands of the law with the moral principles found in Scripture. Through a faith-centered lens, the book explores the legal, ethical, and spiritual tensions of modern policing, highlighting landmark cases such as *Tennessee v. Garner* and *Graham v. Connor* while addressing critical issues such as the lack of universally accepted definitions for "use of force," lawful orders, and probable cause.

Beyond legal analysis, *Policing in Faith* confronts the culture of silence within law enforcement, emphasizes biblical models of accountability and justice, and underscores the importance of soul care for officers who carry both public authority and personal burdens. Part legal exploration, part theological reflection, and part moral challenge, this book invites officers, ministry leaders, community members, and justice-minded readers into a deeper conversation about authority, responsibility, and the sacred calling to protect and serve with integrity, wisdom, and faith.

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