BIBLICAL EXPOSITION & NARRATIVE STUDY

THOU SHALT NOT KILL

The Spirit, Depth, and Eternal Significance of the Sixth Commandment

CHAPTER ONE

The Thunder of Sinai and the Sacred Monopoly

Imagine standing at the base of a towering desert mountain wrapped in thick smoke, roaring fire, and the deafening blast of a heavenly trumpet. The earth trembles beneath your feet as the voice of the Almighty splits the heavens once more. Out of that awe-inspiring glory comes a concise, razor-sharp decree—just four words in English, and only two words in the original Hebrew—that forms the ultimate protective boundary around every human life on earth: "Thou shalt not kill."

> *"And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage... Thou shalt not kill."*
>
> **— Exodus 20:1–2, 13 (KJV)**

To understand why God placed this command right where He did, we must look at the architecture of the Ten Commandments. The first four commandments establish our vertical duty toward God—loving Him exclusively, rejecting idols, honoring His name, and keeping His Sabbath holy. The fifth commandment bridges heaven and earth by establishing the foundational order of authority and respect within the human family. Immediately after securing the family structure, the Author of Life turns His divine attention directly to the preservation of His own image in the world.

The sixth commandment issued an uncompromising, universal ban on unlawful bloodshed. It stands across the centuries as a timeless monument declaring one foundational truth: human life is a sacred monopoly owned exclusively by the Creator Himself. No government, no philosophy, no angry mob, and no individual possesses the inherent right to extinguish what God has personally breathed into existence. From the very dawn of creation, life has never been an accident of nature or a disposable commodity; it is a direct gift from the living God.

> *"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."*
>
> **— Genesis 2:7 (KJV)**

For the average legalist—someone who views God's law merely as a checklist of outward behaviors—this commandment is the easiest one to check off. Most people hear "Thou shalt not kill" and immediately think of violent criminals, armed robbers, hitmen, or tyrants. It is remarkably comfortable to look only at the surface of the law and tell ourselves, "I have never picked up a weapon, I have never taken a life, and I have never committed a violent crime; therefore, I have kept this commandment perfectly."

Yet Scripture repeatedly warns us against measuring righteousness by outward appearances alone. While human beings look at the visible actions of the hand, God looks directly into the hidden motives of the soul. When we examine the actual words spoken on Mount Sinai and trace how the prophets, the apostles, and Jesus Christ Himself explained this command, we discover something astonishing. The sixth commandment does not merely govern the hand that holds a weapon; it governs the heart that harbors anger, the mind that nurses bitterness, and the tongue that destroys another person's dignity.

> *"But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."*
>
> **— 1 Samuel 16:7 (KJV)**

To grasp the full weight of this command, we have to step past casual assumptions and explore the rich Hebrew foundation of the text, the sacredness of the image of God stamped upon every soul, and the subtle ways a culture of death can take root inside both society and the human heart.

CHAPTER TWO

The Hebrew Foundation: Lo Tirtzach and the Image of God

In modern English, the word "kill" is a broad umbrella term that covers almost every kind of ending of life—from swatting an insect or harvesting livestock for food to accidents, warfare, and premeditated murder. Because English uses one general word, readers sometimes

become confused when they read other passages of the Old Testament. However, the original Hebrew language spoken at Mount Sinai was extraordinarily precise.

In Exodus 20:13, God did not use the common Hebrew words for general killing (such as harag or muth), which are used elsewhere in Scripture for slaughtering animals for food, offering temple sacrifices, or executing lawful judicial sentences. Instead, the Almighty chose the specific Hebrew phrase "lo tirtzach," derived from the root verb ratsach. In biblical Hebrew, ratsach isolates the unlawful, malicious, or negligent taking of human life. In plain, everyday terms, it means: "You shall not murder."

Why does God draw such a sharp, uncrossable boundary around human-to-human bloodshed? The answer goes all the way back to the sixth day of creation. When God created the sun, the moon, the stars, the oceans, and every beast of the field, He spoke them into existence by His mighty word. Yet when He came to the pinnacle of His creation—mankind—He paused and declared a completely unique purpose. Humanity alone was crafted in the image and likeness of the Sovereign Creator.

> *"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."*
>
> **— Genesis 1:26–27 (KJV)**

Think about what that means for how we view every single person we meet. Every human being walking the earth—regardless of age, wealth, health, background, or social standing—is a living, breathing icon of the Almighty. They carry the royal stamp of Heaven. When we look into the eyes of a neighbor, a coworker, a stranger, or even an enemy, we are looking at someone whose existence reflects the craftsmanship of God.

This profound truth was reinforced immediately after the Great Flood. As Noah and his family stepped out of the ark into a cleansed world, God established a permanent covenant with all humanity. At the very center of that covenant was an absolute protection placed upon human blood, grounded explicitly in the image of God:

> *"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."*
>
> **— Genesis 9:5–6 (KJV)**

Notice the gravity of God's declaration: "for in the image of God made he man." Human life cannot be treated as common property, disposable material, or a mere statistic. When human blood is shed unlawfully, it is far more than a crime against a family or a violation of civil order—it is an act of cosmic vandalism against the divine workmanship. To strike down a human being is to strike at a visible reflection of the Creator's glory on earth. Even the ground itself cries out when innocent blood stains it, as God told Cain after the very first murder in human history:

> *"And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."*
>
> **— Genesis 4:10 (KJV)**

Because every soul bears the image of God, the spiritual depth of "lo tirtzach" reaches far beyond physical violence. To hate, diminish, defame, or harbor malicious anger against another human being is to launch a direct attack against the image of God Himself. You cannot tear down the image without insulting the Artist who made it. As the book of Proverbs reminds us, how we treat even the weakest and poorest among us is a direct reflection of how we treat their Maker:

> *"Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished."*
>
> **— Proverbs 17:5 (KJV)**

Key Principle: Cosmic Vandalism Against the Creator

Because every human being is created in the image and likeness of God (Genesis 1:27; 9:6), human life belongs exclusively to the Creator. Any act of unlawful violence, hatred, or contempt against a fellow human being is an attack against the visible reflection of God on earth.

CHAPTER THREE

Sacrosanct Design: How Protecting Life Makes God Your God

In the opening words of the Ten Commandments, God declares, "I am the LORD thy God… Thou shalt have no other gods before me" (Exodus 20:2–3). Every commandment that follows is a practical test of whether the Lord truly is our God. To have God as your God means you view the world—and especially human life—through the lens of His supreme ownership. You recognize that you do not possess the right to devalue, discard, or destroy what He has chosen to create and sustain.

Scripture repeatedly affirms that God's involvement with every human life begins long before a person ever takes their first breath. He is not a distant observer who winds up the universe and walks away; He personally knits every child together in the womb and holds every breath in His hand.

> *"For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."*
>
> **— Psalm 139:13–16 (KJV)**

In the same way, Job acknowledged that his very existence and every breath he drew were direct gifts from the Spirit of God:

> *"The Spirit of God hath made me, and the breath of the Almighty hath given me life."*
>
> **— Job 33:4 (KJV)**

When we truly grasp that every person is "fearfully and wonderfully made," keeping the sixth commandment transforms from a negative restriction ("do not kill") into a vibrant, positive mission. To keep this commandment in its true spiritual power is to actively honor, protect, and cultivate the safety and dignity of human life at every single stage of existence. We cannot honestly claim to worship the King of Heaven while trampling upon His living monuments here on earth.

This elevated, protective view of human life was woven directly into the everyday civil laws God gave to ancient Israel. God did not merely forbid intentional murder; He required His people to proactively design safety into their homes and daily routines so that preventable tragedies would never happen. In Israel, houses had flat roofs where families gathered to talk, pray, and cool off in the evening breeze. God commanded every homeowner to build a protective wall—a battlement—around the edge of the roof:

> *"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."*
>
> **— Deuteronomy 22:8 (KJV)**

Look closely at the wording of that command: "that thou bring not blood upon thine house, if any man fall from thence." If a homeowner was too lazy, too cheap, or too careless to build a railing around his roof, and a guest fell to his death, God held that homeowner guilty of bloodshed! Passive negligence—simply shrugging your shoulders and saying, "It wasn't my problem"—is treated in Scripture as a form of bloodguiltiness.

God's law went even further. If a farmer owned an ox that was known to be dangerous and had a habit of goring people, and the owner failed to keep the animal securely penned up, the owner was held morally and legally responsible if that animal killed someone (Exodus 21:29). Throughout the law of Moses, God taught His people that true righteousness demands foresight, care, and active protection for the physical well-being of our neighbors.

By aggressively defending the lives, safety, and souls of others, we prove that we serve the God of the living. Furthermore, honoring God as the sole Owner of life means submitting our personal anger, our thirst for revenge, and our hidden malice to His absolute justice. When someone wrongs us deeply, our fallen human instinct wants to strike back and settle the score ourselves. Yet God strictly forbids personal vengeance, reminding us that He alone is the rightful Judge of all the earth:

> *"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."*
>
> **— Romans 12:19–21 (KJV)**

True righteousness requires us to look out for our neighbor's safety and dignity as if it were our very own. When we guard life with diligence and surrender our grievances to God's throne, we declare by our actions that the Lord alone is our God.

CHAPTER FOUR

The Internal Weapon: How Culturally Sanctioned Malice Serves Another God

History shows a chilling pattern: whenever human beings turn away from the true and living God, they inevitably devalue human life. The ultimate violation of the sixth commandment occurs when individuals or entire societies adopt laws, cultural standards, and personal philosophies that normalize the destruction or devaluation of human beings. When a civilization sanitizes bloodshed through human legislation, it does not erase the guilt—it simply exchanges the worship of the Creator for the worship of an idol.

In the ancient world, pagan nations surrounding Israel practiced child sacrifice, offering their own sons and daughters in the fire to false gods like Molech in exchange for prosperity, military victory, or agricultural abundance. Even when God's own people drifted into idolatry, they adopted these horrific practices, convincing themselves that shedding innocent blood would secure a better future for themselves. God's condemnation of this abomination was fierce and unmistakable:

> *"Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood."*
>
> **— Psalm 106:37–38 (KJV)**

Modern societies may no longer bow before bronze statues of Molech, yet the exact same spiritual trade-off happens whenever human laws sanitize the destruction of vulnerable life—whether through modern abortion or state-sanctioned euthanasia. Whenever a culture decides that convenience, personal autonomy, financial ease, or physical utility outweighs the sacredness of a human life created in God's image, that culture is sacrificing human beings upon the altar of comfort and utility. It is choosing a god of self and comfort over the God of creation. As the prophet Isaiah warned, no human government has the authority to rewrite God's moral law by calling evil good:

> *"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"*
>
> **— Isaiah 5:20 (KJV)**

Yet we must never point our fingers only at society's laws while ignoring the battleground inside our own hearts. On an intimate, personal level, whenever we discard God's law of love

to nurse deep-seated hatred, lingering bitterness, or malicious gossip that ruins another person's reputation and crushes their spirit, we are operating in the exact same spirit of murder. We are bowing down to the god of self-preservation, pride, and wrath.

During His earthly ministry, Jesus Christ confronted the religious teachers of His day who prided themselves on keeping the letter of the sixth commandment while their hearts boiled with envy, contempt, and hatred. In the Sermon on the Mount, the Savior pulled back the curtain and exposed the hidden roots of murder that live inside everyday human emotion:

> *"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."*
>
> **— Matthew 5:21–22 (KJV)**

Read those words carefully. Jesus strips away every legalistic excuse. He reveals that unjustified, unchecked anger and contemptuous insults—such as calling a fellow human being "Raca" (an Aramaic term of scorn meaning "empty-headed," "worthless," or "good-for-nothing") or "Thou fool" (attacking their moral character and worth)—are not harmless venting. They are the seed from which physical murder grows. Murder does not begin when a trigger is pulled or a knife is drawn; it begins the moment a human heart looks at an image-bearer of God and says, "You are worthless; I wish you did not exist."

Notice what Jesus says immediately after those verses. He teaches that harboring unresolved anger or bitterness against another person destroys our fellowship with God so completely that even our religious worship becomes unacceptable until we seek reconciliation:

> *"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."*
>
> **— Matthew 5:23–24 (KJV)**

Decades later, the Apostle John echoed Christ's teaching with crystal clarity in his first epistle, leaving zero room for anyone to deceive themselves about the spiritual reality of hatred:

> *"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."*
>
> **— 1 John 3:15 (KJV)**

In God's courtroom, hatred is murder in seed form. You do not have to shed physical blood to stand guilty of violating the spirit of "Thou shalt not kill." If malice, resentment, or hatred rules your heart, you have already aligned yourself with the spirit of the destroyer.

CHAPTER FIVE

Deepening the Premise: The Anatomy of Hatred and the Tongue

If hatred is the moral equivalent of murder in the eyes of Almighty God, then every believer must conduct an honest inventory of the weapons we carry with us every single day. Most of us will never carry a pistol or a sword, yet every one of us carries a far more accessible weapon right inside our mouth: the human tongue.

Physical violence leaves bruises, wounds, and scars that everyone can see. Spiritual and verbal violence, however, leaves invisible scars deep inside the human soul. When we engage in malicious gossip, character assassination, slander, or backbiting, we are actively diminishing a human life. We are systematically stripping away someone's dignity, ruining their good name, and poisoning their standing within their family, church, or community. That behavior directly tears down the protective fence God erected around humanity.

Throughout the book of Proverbs, King Solomon repeatedly warns us that our words carry staggering spiritual power. Far from being "just words," human speech acts as either a healing medicine that preserves life or a sharp weapon that inflicts fatal wounds:

> *"Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof."*
>
> **— Proverbs 18:21 (KJV)**

> *"There is that speaketh like the piercings of a sword: but the tongue of the wise is health."*
>
> **— Proverbs 12:18 (KJV)**

Think about that vivid comparison: "speaketh like the piercings of a sword." A careless, cruel, or slanderous remark can pierce a person's spirit just as deeply as a blade pierces

flesh. How many marriages have been shattered, how many reputations have been ruined, and how many sensitive souls have been driven into deep despair because someone chose to whisper a malicious rumor or hurl a cutting insult?

The Apostle James devotes an entire section of his letter to exposing the untamed destructiveness of the tongue. He warns that although the tongue is a tiny member of the body, it boasts great power and can set an entire life or community ablaze with hellish destruction:

> *"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell... But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."*
>
> **— James 3:5–6, 8–9 (KJV)**

Look at the startling contradiction James highlights in verse 9: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." James brings us right back to the central premise of Genesis 9:6! It is spiritual hypocrisy of the highest order to lift our voices on a Sabbath morning to praise the Creator while using that very same voice on any other day to curse, mock, or tear down human beings who were made in His likeness.

Moreover, Scripture reminds us that our words do not originate in a vacuum. The tongue merely broadcasts whatever is stored up inside the heart. As Jesus taught, our speech is the overflow of our inner spiritual condition:

> *"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."*
>
> **— Matthew 12:34–36 (KJV)**

When we use our words to destroy, humiliate, or tear down another person, we align ourselves with Satan—whom Jesus identified as "a murderer from the beginning" (John 8:44)—rather than with the Creator who speaks life into existence. Even our silence can

become an accomplice when we stand by and refuse to defend an innocent person whose name is being dragged through the mud.

Therefore, to fully honor "Thou shalt not kill," we must post an unyielding guard over both our hearts and our lips. We must ask the Lord to search our inner motivations, ensuring that our thoughts and speech are fueled by the life-giving love of God rather than our own fragile egos, jealousies, or personal grievances.

> *"Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee."*
>
> **— Proverbs 4:23–24 (KJV)**

> *"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."*
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> **— Ephesians 4:29 (KJV)**

CHAPTER SIX

A Universal Call to Value Life Proactively

Every single commandment of God has two sides: a negative prohibition that forbids evil, and a positive duty that commands good. True obedience to the sixth commandment is never passive; it is deeply, energetically active. It is not enough for a follower of God to sit back at the end of the day and say, "I didn't murder anyone today, and I didn't start a fight." Instead, the spirit of the sixth commandment challenges us to ask a far more searching question: "Whose life have I preserved, encouraged, defended, or uplifted today?"

We are called to be fearless champions of life in a fallen world that increasingly measures human worth by convenience, productivity, and utility. When society views the unborn, the elderly, the disabled, the poor, or the broken as inconvenient burdens, God calls His people to step forward as their defenders. Scripture leaves no room for passive indifference when innocent lives are threatened:

> *"Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."*
>
> **— Proverbs 31:8–9 (KJV)**

> *"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"*
>
> **— Proverbs 24:11–12 (KJV)**

Think about how Christ Himself illustrated this active, life-preserving love in the Parable of the Good Samaritan (Luke 10:30–37). A traveler was beaten, robbed, and left half-dead on the road to Jericho. Both a priest and a Levite—men who proudly kept the letter of the sixth commandment—saw the bleeding man and walked past on the other side of the road. They did not strike the man, yet by refusing to help him, they left him to perish. It was the Samaritan who stopped, bound up his wounds, placed him on his own beast, and paid for his care. True obedience to "Thou shalt not kill" means crossing the road to rescue, heal, and sustain life.

The Apostle John presses this same practical standard home by showing that genuine love for God is measured by tangible compassion toward people in need:

> *"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."*
>
> **— 1 John 3:16–18 (KJV)**

When we bring this perspective into our families, our workplaces, our churches, and our neighborhoods, our daily responsibilities become remarkably clear. Every single interaction—whether with a spouse, a child, an aging parent, a difficult coworker, or a frustrated cashier—is an opportunity to honor the image of God stamped upon that person.

We build a genuine culture of life every time we choose patience over explosive anger, forgiveness over long-held bitterness, encouragement over criticism, and honest truth over malicious slander. By refusing to let the spirit of malice take root in our thoughts, we become instruments of God's grace in a harsh and weary world.

> *"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."*

> **— Ephesians 4:31–32 (KJV)**

CHAPTER SEVEN

Conclusion: Champions of the Living God

When we step back and take in the full breadth of the sixth commandment, its spiritual depth settles every excuse once and for all: we cannot love the Creator while simultaneously harboring contempt for His creation. The Apostle John states this truth with unmistakable directness:

> *"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."*
>
> **— 1 John 4:20–21 (KJV)**

To truly have the Lord as our God, we must completely reject the culture of death, anger, and malice that has stained so much of human history from the blood of Abel right down to our own generation. Whenever we participate in, excuse, or culturally codify the destruction of vulnerable human life—or whenever we unleash the venom of hatred, slander, and unchecked wrath from our own hearts—we violate the sacred image of the King of Heaven. In doing so, we serve the ultimate destroyer rather than the Author of Life.

The Savior Himself summarized the heart of all God's commandments in two inseparable commands: loving the Lord our God with all our heart, soul, and mind, and loving our neighbor as ourselves (Matthew 22:37–40). As the Apostle Paul later explained, genuine love is the complete fulfillment of the sixth commandment because love refuses to inflict harm upon a fellow human being:

> *"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."*
>
> **— Romans 13:8–10 (KJV)**

Ultimately, Jesus Christ demonstrated the supreme opposite of the spirit of murder. While fallen humanity takes innocent life out of pride, anger, and self-preservation, the Son of God willingly laid down His own sinless life so that sinners might be forgiven, redeemed, and given eternal life. He came not to destroy men's lives, but to save them (Luke 9:56).

> *"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."*
>
> **— John 10:10 (KJV)**

To honor "Thou shalt not kill" in all its spiritual power, we must become fierce, unapologetic guardians of human life. We must purge the spirit of malice from our thoughts, guard our tongues from tearing others down, speak boldly for the defenseless, and walk daily in the life-giving love and righteousness demanded by the Sovereign Lord. Let us choose this day to honor and protect the image of God in all mankind, serving Him with a pure heart, clean hands, and a steadfast spirit.

> *"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days."*
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> **— Deuteronomy 30:19–20 (KJV)**