

The Tsunami Blessing Inside and Out, Part 311 Scriptures

This is Section X of a multi-part instruction. The only ones who have the right to claim Preeminent Domain is Elohim and those who were called and elected to inherit and inhabit the earth, i.e., every member of the Body of Christ. Build your capacity to receive the exceeding, abundantly, above all that you can imagine through the Word of God and the Spirit of God.

Recognize you are heavily endorsed and reinforced by the kingdom of God that is already within you. Always remain in the position of honor and humility before the Lord. Realize you are supernaturally endowed with *exousia* authority and *dunamis* power. Release your God-given dominion to work in you at the fullest strength to govern the earth by faith. Recover all lost, stolen, and destroyed territory and take new ground.

Enlarge your territory to bring Heaven to Earth. Enlarge your heart to receive God's vision and provision. Enlarge your mouth over the enemy and give him no room to cause any division. Make it impossible for satan to ever breach your property line. Be the triple threat that employs: 1) the Word of God, both logos and rhema; 2) the blood of the Lamb; and 3) the name of Jesus.

As a member of the Body of Christ, we learn to live through Jesus who is our Head. Jesus discovered God's purpose, plan, and path in the Word of God by the Spirit of God. Follow His lead and He will work with you in establishing the preeminent domain that is within the kingdom of God on earth.

By the Spirit of God, the Word of God proclaims Jesus as our Deliverer in the Old Testament. In God's succession plan, we inherit the calling and election of Jesus to exercise the preeminent domain that is within the kingdom of God on earth. When your capacity increases, your vision will also increase.

In general, a mission statement describes the "what" and "how" of the company (sometimes also including the "why"), while a vision statement focuses more on the "why" or meaning behind the company's actions. In short, a mission statement can serve as a roadmap of strategic planning to work toward the company's vision statement.

What is a vision statement?

A company's vision statement defines the goals the company has for the future, what the company wants to become and how it will achieve those goals. A company's vision statement is important because it answers questions like what are the ultimate goals of the company, what good is the company trying to provide and what change is the company aiming to influence. A company's vision statement should promote growth and innovation.

What is a mission statement?

A mission statement defines what a company does. A company's mission statement is important because it answers questions like what does the company do, who does the company serve and how does the company serve them. A company's mission statement should motivate each employee to work together to achieve a common goal.

Your vision will include one or more of the Seven Mountains: Religion; Family; Business; Education; Government; Media; and Arts & Entertainment

Proverbs 29:18, King James Version

¹⁸ Where there is no vision, the people perish: but he that keepeth the law, happy is he.

Proverbs 29:18, Amplified Bible

¹⁸ Where there is no vision [no revelation of God and His word], the people are unrestrained; But happy *and* blessed is he who keeps the law [of God].

Habakkuk 2:1-3, King James Version

¹ I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd.

² And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

³ For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Isaiah 61:1-3, King James Version

¹ The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

² To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

³ To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

By the Spirit of God, the Word of God proclaims Jesus as our King-Great High Priest in the Old Testament. In God's succession plan, we are now kings and priests unto God. When we see Jesus as He is, we can be as He is in this world and will adapt to Him to empower the preeminent domain that is within the kingdom of God on earth

Genesis 14:18-20, Living Bible

¹⁸ and Melchizedek, the king of Salem (Jerusalem), who was a priest of the God of Highest Heaven, brought him bread and wine. ¹⁹⁻²⁰ Then Melchizedek blessed Abram with this blessing:

"The blessing of the supreme God, Creator of heaven and earth, be upon you, Abram; and blessed be God, who has delivered your enemies over to you."

Then Abram gave Melchizedek a tenth of all the loot.

Hebrews 7:1-4, Living Bible

¹ This Melchizedek was king of the city of Salem and also a priest of the Most High God. When Abraham was returning home after winning a great battle against many kings, Melchizedek met him and blessed him; ² then Abraham took a tenth of all he had won in the battle and gave it to Melchizedek.

Melchizedek's name means "Justice," so he is the King of Justice; and he is also the King of Peace because of the name of his city, Salem, which means "Peace." ³ Melchizedek had no father or mother^[a] and there is no record of any of his ancestors. He was never born and he never died but his life is like that of the Son of God—a priest forever.

⁴ See then how great this Melchizedek is: ^(a) Even Abraham, the first and most honored of all God's chosen people, gave Melchizedek a tenth of the spoils he took from the kings he had been fighting.

Footnotes

- a. Hebrews 7:3 *Melchizedek had no father or mother.* No one can be sure whether this means that Melchizedek was Christ appearing to Abraham in human form or simply that there is no *record* of who Melchizedek's father and mother were, no *record* of his birth or death.

Psalms 24:7-10, Living Bible

⁷ Open up, O ancient gates, and let the King of Glory in. ⁸ Who is this King of Glory? The Lord, strong and mighty, invincible in battle. ⁹ Yes, open wide the gates and let the King of Glory in.

¹⁰ Who is this King of Glory? The Commander of all of heaven's armies!

Psalm 110, Living Bible

¹ Jehovah said to my Lord the Messiah,^[a] "Rule as my regent—I will subdue your enemies and make them bow low before you."

² Jehovah has established your throne^[b] in Jerusalem to rule over your enemies. ³ In that day of your power your people shall come to you willingly, dressed in holy altar robes.^[c] And your strength shall be renewed day by day like morning dew. ⁴ Jehovah has taken oath and will not rescind his vow that you are a priest forever like^[d] Melchizedek. ⁵ God stands beside you to protect you. He will strike down many kings in the day of his anger. ⁶ He will punish the nations and fill them with their dead. He will crush many heads. ⁷ But he himself shall be refreshed from springs along the way.

Footnotes

- a. Psalm 110:1 *the Messiah*, implied. In Matthew 22:41-45, Jesus applies these words to himself.
- b. Psalm 110:2 *Jehovah has established your throne*, literally, "The Lord will send forth the rod of your strength out of Zion." *in Jerusalem*, literally, "from Zion."
- c. Psalm 110:3 *holy altar robes*, literally, "in holy array."
- d. Psalm 110:4 *like*, literally, "after the manner of."

Genesis 3:14-15, Amplified Bible

¹⁴ The LORD God said to the serpent,
"Because you have done this,
you are cursed more than all the cattle,
And more than any animal of the field;
On your belly you shall go,
And dust you shall eat
All the days of your life.

¹⁵ "And I will put enmity (open hostility)
Between you and the woman,
And between your seed (offspring) and her ^[a]Seed;

He shall [fatally] bruise your head,
And you shall [only] bruise His heel.”

Footnotes

- a. Genesis 3:15 Many consider this verse the *protevangelium*, the first announcement of the gospel. This is the first prophecy about the Messiah (Christ), who through His death on the cross and resurrection would ultimately defeat Satan, the power behind the serpent, with a death blow. See Is 9:6; Matt 1:23; Luke 1:31; Rom 16:20; Gal 4:4; Rev 12:17.

By the Spirit of God, the Word of God through the Prophet Isaiah proclaims the birth and death of Jesus in the Old Testament. God’s succession plan also prophesies our death to new life into the family of God as heirs.

Isaiah 7:14, Living Bible

¹⁴ All right then, the Lord himself will choose the sign—a child shall be born to a virgin!^[a] And she shall call him Immanuel (meaning, “God is with us”).

Footnotes

- a. Isaiah 7:14 *a child shall be born to a virgin*. The controversial Hebrew word used here sometimes means “virgin” and sometimes “young woman.” Its immediate use here refers to Isaiah’s young wife and her newborn son (8:1-4). This, of course, was not a virgin birth. God’s sign was that before this child was old enough to talk (v. 4), the two invading kings would be destroyed. However, the Gospel of Matthew (1:23) tells us that there was a further fulfillment of this prophecy, in that a virgin (Mary) conceived and bore a son, Immanuel, the Christ. We have therefore properly used this higher meaning, “virgin,” in v. 14, as otherwise the Matthew account loses its significance.

Isaiah 52:13-15, Living Bible

¹³ See, my Servant^[a] shall prosper; he shall be highly exalted. ¹⁴⁻¹⁵ Yet many shall be amazed when they see him—yes, even far-off foreign nations and their kings; they shall stand dumbfounded, speechless in his presence. For they shall see and understand what they had not been told before. They shall see my Servant beaten and bloodied, so disfigured one would scarcely know it was a person standing there. So shall he cleanse^[b] many nations.

Footnotes

- a. Isaiah 52:13 *my Servant*. The Servant of the Lord, as the term is used here, is the Messiah, our Lord Jesus. This was the interpretation of this passage by Christ himself, the writers of the New Testament, and orthodox Christianity ever since.
- b. Isaiah 52:14 *cleanse*, or “startle.” The meaning of the Hebrew word is uncertain.

Isaiah 53, Living Bible

¹ But, oh, how few believe it! Who will listen? To whom will God reveal his saving power? ² In God’s eyes^[a] he was like a tender green shoot, sprouting from a root in dry and sterile ground. But in our eyes there was no attractiveness at all, nothing to make us want him. ³ We despised him and rejected him—a man of sorrows, acquainted with bitterest grief. We turned our backs on him and looked the other way when he went by. He was despised, and we didn’t care. ⁴ Yet it was *our* grief he bore, *our* sorrows that weighed him down. And we thought his troubles were a punishment from God, for his *own* sins! ⁵ But he was wounded and bruised for *our* sins. He was beaten that we might have peace; he was lashed—and we were healed! ⁶ *We*—every one of us—have strayed away like sheep! *We*, who left God’s paths to follow our own. Yet God laid on *him* the guilt and sins of every one of us! ⁷ He was oppressed and he was afflicted, yet he never said a word. He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he stood silent before the ones condemning

him. ⁸ From prison and trial they led him away to his death. But who among the people of that day realized it was their sins that he was dying for—that he was suffering their punishment? ⁹ He was buried like a criminal, but in a rich man’s grave; but he had done no wrong and had never spoken an evil word. ¹⁰ But it was the Lord’s good plan to bruise him and fill him with grief. However, when his soul has been made an offering for sin, then he shall have a multitude of children, many heirs. He shall live again,^[b] and God’s program shall prosper in his hands. ¹¹ And when he sees all that is accomplished by the anguish of his soul, he shall be satisfied; and because of what he has experienced, my righteous Servant shall make many to be counted righteous before God, for he shall bear all their sins. ¹² Therefore, I will give him the honors of one who is mighty and great because he has poured out his soul unto death. He was counted as a sinner, and he bore the sins of many, and he pled with God for sinners.

Footnotes

- a. Isaiah 53:2 *In God’s eyes*, literally, “Before him.”
- b. Isaiah 53:10 *He shall live again*, literally, “He shall prolong his days.”

By the Spirit of God, the Word of God through Moses proclaims the faith of Abraham that served as the seed to birth Jesus into the earth in the Old Testament. Abraham proved God could trust him. Abraham passed the performance test.

Genesis 22:1-19, Amplified Bible

The Offering of Isaac

¹ Now after these things, God tested [the faith and commitment of] Abraham and said to him, “Abraham!” And he answered, “Here I am.” ² God said, “Take now your son, your only son [of ^[a]promise], whom you love, Isaac, and go to the region of ^[b]Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” ³ So Abraham got

up early in the morning, saddled his donkey, and took two of his young men with him and his son Isaac; and he split the wood for the burnt offering, and then he got up and went to the place of which God had told him. ⁴ On the third day [of travel] Abraham looked up and saw the place in the distance. ⁵ Abraham said to his servants, "Settle down *and* stay here with the donkey; the ^[c]young man and I will go over there and worship [God], and we will come back to you." ⁶ Then Abraham took the wood for the burnt offering and laid it ^[d]on [the shoulders of] Isaac his son, and he took the ^[e]fire (firepot) in his own hand and the [sacrificial] knife; and the two of them walked on together. ⁷ And Isaac said to Abraham, "My father!" And he said, "Here I am, my son." Isaac said, "Look, the fire and the wood, but where is the lamb for the burnt offering?" ⁸ Abraham said, "My son, God will provide for Himself ^[f]a lamb for the burnt offering." So the two walked on together. ⁹ When they came to the place of which God had told him, Abraham built an altar there and arranged the wood, and bound Isaac his son and placed him on the altar, on top of the wood. ¹⁰ Abraham reached out his hand and took the knife to ^[g]kill his son. ¹¹ But the ^[h]Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" He answered, "Here I am." ¹² The LORD said, "Do not reach out [with the knife in] your hand against the boy, and do nothing to [harm] him; for now I know that you fear God [with reverence and profound respect], since you have not withheld from Me your son, your only son [of promise]." ¹³ Then Abraham looked up and glanced around, and behold, behind him was a ram caught in a thicket by his horns. And Abraham went and took the ram and offered it up for a burnt offering (ascending sacrifice) instead of his son. ¹⁴ So Abraham named that place ^[i]The LORD Will Provide. And it is said to this day, "On the mountain of the LORD it ^[j]will be seen *and* provided." ¹⁵ The ^[k]Angel of the LORD called to Abraham from heaven a second time ¹⁶ and said, "By Myself (on the basis of Who I Am) I have sworn [an

oath], declares the LORD, that since you have done this thing and have not withheld [from Me] your son, your only son [of promise], ¹⁷ indeed I will greatly bless you, and I will greatly multiply your descendants like the stars of the heavens and like the sand on the seashore; and your seed shall possess the gate of their enemies [as conquerors]. ¹⁸ Through your seed all the nations of the earth shall be blessed, because you have heard *and* obeyed My voice.” ¹⁹ So Abraham returned to his servants, and they got up and went with him to Beersheba; and Abraham settled in Beersheba.

Footnotes

- a. Genesis 22:2 Abraham also fathered Ishmael by Sarah’s slave, Hagar, but Isaac was his only son of promise, the legal heir of Abraham.
- b. Genesis 22:2 This area later was to become Jerusalem and the site of Solomon’s temple.
- c. Genesis 22:5 At this time Isaac would probably be about twenty years old.
- d. Genesis 22:6 As Jesus carried the crossbar for His own crucifixion, so here Isaac carried the wood for his own execution by fire, but God had mercy on him.
- e. Genesis 22:6 I.e. a firepot filled with burning coals.
- f. Genesis 22:8 Abraham had complete faith and trust in God. Because God’s covenant with him depended on Isaac, Abraham may have anticipated that God would reveal to him an alternative to the sacrifice of Isaac, as He in fact did (vv 11-13). But Abraham was determined to carry out what God had commanded him to do, because of his faith in God’s promise.
- g. Genesis 22:10 The Hebrew verb refers to a ritual procedure by which the blood flows straight to the ground.
- h. Genesis 22:11 See note 16:7.
- i. Genesis 22:14 Heb *YHWH jireh*. Lit *the LORD will see* (in the sense of “see to it”).
- j. Genesis 22:14 This is a prophetic statement which looks ahead to the fact that the Messiah, the Son of God, would be the ultimate sacrifice, chosen and provided by the Father.
- k. Genesis 22:15 See note 16:7.

Genesis 16:7, Amplified Bible

⁷ But ^[a]the Angel of the LORD found her by a spring of water in the wilderness, on the road to [Egypt by way of] Shur.

Footnotes

- a. Genesis 16:7 This is the first occurrence of "Angel of the LORD (YHWH)" in Scripture. The Hebrew word for "angel" means "messenger" (an angel of God is a special messenger from God who speaks for and is closely identified with Him) and context determines whether the messenger is an angel or a human. The same is true for Greek, and the word "angel" is an English form (transliteration) of the Gr *aggelos*. The *Angel of the LORD* can be a special case, however. Many Bible scholars believe that this *Angel* may be a theophany, that is, a physical manifestation of God, in which case the word *Angel* is capitalized. The *Angel of the LORD* may, based on context, be the pre-incarnate Christ, the Son of God.

By the Spirit of God, the Word of God through Doctor Luke and Apostle John reveals God's calling and election for Jesus as the Word of God with the power of God who has preeminent domain.

Acts 10:38, Amplified Bible, Classic Edition

³⁸ How God anointed *and* consecrated Jesus of Nazareth with the [Holy] Spirit and with strength *and* ability *and* power; how He went about doing good and, ^[a]in particular, curing all who were harassed *and* oppressed by [the power of] the devil, for God was with Him.

Philippians 2:9-11, King James Version

⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name:

¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

John 1:1-5, Amplified Bible

The Deity of Jesus Christ

¹ In the beginning [before all time] was the Word (^[a]Christ), and the Word was with God, and ^[b]the Word was God Himself. ² He was [continually existing] in the beginning [co-eternally] with God. ³ All things were made *and* came into existence through Him; and without Him not even one thing was made that has come into being. ⁴ In Him was life [and the power to bestow life], and the life was the Light of men. ⁵ The Light shines on in the ^[c]darkness, and the darkness did not understand it *or* overpower it *or* appropriate it *or* absorb it [and is unreceptive to it].

Footnotes

- a. John 1:1 In John the Apostle's vision (Rev 19), he sees Christ returning as Warrior-Messiah-King, and "...His name is called The Word of God...and LORD OF LORDS." (Rev 19:13, 16).
- b. John 1:1 In this phrase, "God" appears first in the Greek word order, emphasizing the fact that "the Word" (Christ) was God—so "God Himself."
- c. John 1:5 I.e. the world immersed in sin: all that stands in opposition to God and biblical truth.

John 1:14-18, Amplified Bible

The Word Made Flesh

¹⁴ And the Word (Christ) became flesh, and lived among us; and we [actually] saw His glory, glory as belongs to the [One and] only begotten *Son* of the Father, [the Son who is truly unique, the only One of His kind, who is] full of grace and truth (absolutely free of deception). ¹⁵ John testified [repeatedly] about Him and ^[a]has cried out [testifying officially for the record, with validity and relevance], "This was He

of whom I said, 'He who comes after me ^[b]has a higher rank than I *and* has priority over me, for He existed before me.'" ¹⁶ For out of His fullness [the superabundance of His grace and truth] we have all received grace upon grace [spiritual blessing upon spiritual blessing, favor upon favor, and gift heaped upon gift]. ¹⁷ For the Law was given through Moses, but grace [the unearned, undeserved favor of God] and truth came through Jesus Christ. ¹⁸ No one has seen God [His essence, His divine nature] at any time; the [One and] only begotten God [that is, the unique Son] who is in the intimate presence of the Father, He has explained Him [and interpreted and revealed the awesome wonder of the Father].

Footnotes

- a. John 1:15 Here John the writer uses the Greek perfect tense ("has cried out"), emphasizing the truth and continuing importance of John the Baptist's testimony.
- b. John 1:15 Lit *has become before* (in front of) *me, because He was first of me*. The Greek is difficult because John the Baptist was making a word-play on the adverbs/adjective "after" (or "behind"), "before," and "first." The playful wording assumes the form of a riddle which, like some of Jesus' parables, conceals the speaker's meaning from those who are hostile toward him and have neither the patience nor the spiritual inclination to learn from him.

Revelation 12:10-12, Living Bible

¹⁰ Then I heard a loud voice shouting across the heavens, "It has happened at last! God's salvation and the power [*dunamis*] and the rule, and the authority [*exousia*] of his Christ are finally here; for the Accuser of our brothers has been thrown down from heaven onto earth—he accused them day and night before our God. ¹¹ They defeated him by the blood of the Lamb and by their testimony; for they did not love their lives but laid them down for him. ¹² Rejoice, O heavens! You citizens of heaven, rejoice! Be glad! But woe to you people of the world, for the devil has come down to you in great anger, knowing that he has little time."

By the Spirit of God, the Word of God through the unknown author of Hebrews and the Apostle Paul reveals Jesus to us as the Word of God with the power of God. In that way, we can empower the Word of God through the Spirit of God knowing that we have preeminent domain.

Hebrews 1:2-4, King James Version

² Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

³ Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

⁴ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 4:11-12, Amplified Bible

¹¹ Let us therefore make every effort to enter that rest [of God, to know and experience it for ourselves], so that no one will fall by *following* the same example of disobedience [as those who died in the wilderness]. ¹² For the word of God is living and active *and* full of power [making it operative, energizing, and effective]. It is sharper than any two-edged ^[a]sword, penetrating as far as the division of the ^[b]soul and spirit [the completeness of a person], and of both joints and marrow [the deepest parts of our nature], exposing *and* judging the very thoughts and intentions of the heart.

Footnotes

- a. [Hebrews 4:12](#) In addition to "sword," the word in Greek was used for the knife used by the priests to slit the throats of the sacrificial lambs and for the knife (scalpel) used by a surgeon.
- b. [Hebrews 4:12](#) "soul and spirit" used here to emphasize the whole person, not two separate entities as in other passages.

Ephesians 6:17, Amplified Bible, Classic Edition

¹⁷ And take the helmet of salvation and the sword that the Spirit ^[a]wields, which is the Word of God.

Footnotes

- a. Ephesians 6:17 Charles B. Williams, *The New Testament: A Translation in the Language of the People*: Subjective genitive—a type of genitive of possession. Thus here the Spirit is the subject or agent of the verbal action.

Ephesians 6:11-24, Amplified Bible

¹¹ Put on the full armor of God [for His precepts are like the splendid armor of a heavily-armed soldier], so that you may be able to [successfully] stand up against all the schemes *and* the strategies *and* the deceits of the devil.

¹² For our struggle is not against flesh and blood [contending only with physical opponents], but against the rulers, against the powers, against the world forces of this [present] darkness, against the spiritual *forces* of wickedness in the heavenly (supernatural) *places*. ¹³ Therefore, put on the complete armor of God, so that you will be able to [successfully] resist *and* stand your ground in the evil day [of danger], and having done everything [that the crisis demands], to stand firm [in your place, fully prepared, immovable, victorious]. ¹⁴ So stand firm *and* hold your ground, HAVING ^[a]TIGHTENED THE WIDE BAND OF TRUTH (personal integrity, moral courage) AROUND YOUR WAIST and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS (an upright heart), ¹⁵ and having ^[b]strapped on YOUR FEET THE GOSPEL OF PEACE IN PREPARATION [to face the enemy with firm-footed stability and the readiness produced by the good news]. ¹⁶ Above all, lift up the [protective] ^[c]shield of faith with which you can extinguish all the flaming arrows of the evil *one*. ¹⁷ And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the Word of God.

¹⁸ With all prayer and petition pray [with specific requests] at all times [on every occasion and in every season] in the Spirit, and with this in view, stay alert with all perseverance and petition [interceding in prayer] for all ^[d]God's people. ¹⁹ And *pray* for me, that words may be given to me when I open my mouth, to proclaim boldly the mystery of the good news [of salvation], ²⁰ for which I am an ambassador in chains. And *pray* that in *proclaiming* it I may speak boldly *and* courageously, as I should.

²¹ Now, so that you may know how I am and what I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will tell you everything. ²² I have sent him to you for this very purpose, so that you may know how we are, and that he may comfort *and* encourage *and* strengthen your hearts.

²³ Peace be to the ^[e]brothers and sisters, and love joined with faith, from God the Father and the Lord Jesus Christ. ²⁴ Grace be with all who love our Lord Jesus Christ with undying *and* incorruptible *love*.

Footnotes

- a. [Ephesians 6:14](#) Lit *girded your loins*, a phrase often found in the Bible, is an urgent call to get ready for immediate action or a coming event. The phrase is related to the type of clothing worn in ancient times. Before any vigorous activity the loose ends of clothing (tunics, cloaks, mantles, etc.) had to be gathered up and tucked into the wide band worn around the midsection of the body. The band (usually about six inches wide) also served as a kind of pocket or pouch to carry personal items such as a dagger, money or other necessary things. *Gird up your mind* or *gird up your heart* are examples of variants of this phrase and call for mental or spiritual preparation for a coming challenge.
- b. [Ephesians 6:15](#) A reference to the Roman soldiers' shoes which were studded with hobnails to give them stability on the battlefield.
- c. [Ephesians 6:16](#) Here the Greek word refers to the large Roman soldiers' shield designed to protect the entire body. It had an iron frame and was covered in several layers of leather. When soaked in water before a battle the shield could put out the fiery missiles thrown at them by the enemy.
- d. [Ephesians 6:18](#) Lit *the saints*.

e. Ephesians 6:23 Lit *brethren*.