

# Word Studies and the Spiritual Life



Last year I was going through a time of testing in my spiritual life as attendance at Faith Confession Tabernacle fell to an all-time low. There were rumors of sin in the camp and a rumor of war in the heavenlies. I needed a breakthrough. I needed a word from the Lord.

I took a trip out to Tiskaboolah to visit Brother Bob Dinkins, hoping that, perhaps, the Lord would speak to me through this anointed man of God. I never lost faith in Brother Bob: even at the darkest of times I never doubted that he has a true-blue mantle of anointing on his life. As I sat across from my spiritual mentor and overseer, sharing with him the hardships I was enduring as the interim pastor of Faith Confession Tabernacle, he tried to strengthen my hand in

God with encouraging verses from the Word, but the encouragement didn't seem to be penetrating into my spirit-man. As I parted from Dr. Bob that day, he looked at me with a gleam in his eye, chuckled, and said, "Brother Sutkof, you need to run a word study on the word "prison."

I was obedient to my overseer in the Lord and, as soon as I got home, began to run that word study. Now when you run a word study, you want to look up

in your *Strong's Exhaustive Concordance* all the various forms of the word you're searching. So, for the word "prison," that meant such words as *prison, prisons, prisoner, and prisoners*. Any of these words may have bearing on the message the Lord wants to give you to address a particular situation in your life.

One of the first things you want to do when you run a word study, is pay attention to the first time the word occurs in Scripture. The *Law of First*

As I read these words, I realized that both myself and Brother Bob were prisoners in one sense or another, but that we weren't just any prisoners...we were King's prisoners! Hallelujah!

As I wrote out all the Scriptures that seemed to be important to me as I ran the word study, one of the verses that spoke of being a King's prisoner was Ephesians 4:1:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

You see, both Brother Bob and I felt imprisoned, but we both needed to be reminded that we were prisoners of the Lord and we needed to walk worthy of this calling.

As you run the word study, you need to let the Holy Ghost make the connections. While it is true that the Word speaks for itself and has no need for an interpreter,

you need to let the Holy Ghost interpret for you so you won't let your natural mind stand in the way. Your natural mind with all its assumptions, book learning, personal experiences, common sense, family conditioning, and logic will only stand in the way of interpreting the Word in its fullness in a way that'll speak to your need. That's why you need to get out of your mind and into the Spirit whenever you open

EBREW AND CHALDEE DICTIONARY	
2376. חֵזֶוּ chēzev (Chald.), khay'-zev; from 2370; a sight:—look, vision.	2398. חָטָא' châtâ', khaw-taw'; a prim. root; prop. to miss; hence (fig. and gen.) to sin; by infer. to forfeit, lack, expiate, repent, (causat.) lead astray, condemn:—beartheblame, cleanse, commit [sin], by fault, harm he hath done, loss, miss, (make) offend (-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin (-ful, -ness), trespass.
2377. חָזוֹן cházôwn, khaw-zone'; from 2372; a sight (mentally), i.e. a dream, revelation, or oracle:—vision.	2399. חָפַע' chēf', khate; from 2398; a crime or its penalty:—fault, × grievously, offence (punishment of) sin.
2378. חָזוּת cházôwth, khaw-zooth'; from 2372; a revelation:—vision.	2400. חָטָא' châtâ', khat-taw'; intens. from 2398; a criminal, or one accounted guilty:—offender, sinful, sinner.
2379. חָזוּת cházôwth, (Chal.), kha-zoth'; from 2370; a view;—sight.	2401. חָטָא' châtâ'âh, khat-aw-aw'; fem. of 2399; an offence, or a sacrifice for it:—sin (offering).
2380. חָזוּת cházôwth, khaw-zooth'; from 2372; a look; hence (fig.) striking appearance, revelation, or (by impl.) compact:—agreement, notable (one), vision.	2402. חָטָא' châtâ'âh (Chald.), khat-taw-aw'; corresp. to 2401; an offence, and the penalty or sacrifice for it:—sin (offering).
2381. חָזִי' Cháziy'êl, khaz-ee-ale'; from 2372 and 410; seen of God; Chaziel, a Levite:—Hazel.	2403. חָטָא' châtâ'âh, khat-taw-aw'; or חָטָא' châtâ'th, khat-taw'th; from 2398;
2382. חָזָא' Cházâyâh, khaz-aw-yaw'; from 2372 and 3050; Jah has seen; Chazajah, an Isr.:—Hazaiah.	
2383. חֵזְיוֹן Chezyôwn, khez-yone'; from 2372 vision; Chezjon, a Syrian:—Hezion.	
2384. חִזְיָוֹן chizzâyôwn, khiz-zaw-yone'; from	

*Mention* is always active in whatever word study you run. That means that the first occurrence of a word or of one of its forms will always have bearing on your situation.

As I applied the *Law of First Mention* to my word study, I found Genesis 39:20 to be the first occurrence of the word "prison" in Scripture:

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

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the Word. Otherwise, you’re relying on yourself and often we’re our own worst enemy.

People have often asked me what Bible commentary they should use when studying the Word. I always tell them that the best commentary is no commentary. I’ve heard people ask Dr. Bob the same question and his answer is always the same: “A Bible commentary,” he says, “is just another name for *tradition*.” When I hear him say that, I know that his intention is to warn that person that tradition, whether it be the writings of the so-called “Church Fathers” or a Bible commentary, only has the result of making the Word of God of none effect in our lives.

Do you see how our natural man always wants to lead us to depend on either our own limited personal knowledge, on some one or other “church tradition,” or on some “Bible commentary” based on the theories and hypotheses of incomplete human knowledge? One time I asked Dr. Brother Bob about his occasional reference to Jewish tradition when he’s typically so against any kind of reliance on tradition. He explained to me that the Jews are God’s Old-Covenant people and as such have a little more of the truth regarding the Old Testament and passages in the New Testament prior to Calvary. “If you’re gonna look at

commentary,” he said, “Jewish tradition is the only commentary I’d recommend.”

For the previous several months before visiting Brother Bob in Tiskaboolah, I felt like my spirit was in prison, but as I ran that word study, I was reminded that Jesus “went and preached unto the spirits in prison” (I Pet 3:19). That meant that, as I was running this word study, Jesus was preaching to my imprisoned spirit. Glory! And my spirit-man was getting edified.

The Lord showed me that I shouldn’t be ashamed of feeling like I was in prison. Paul says he was frequently imprisoned:

Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft (II Cor 11:23).

God was showing me that both Brother Bob and I were ministers of Christ and even fools for Christ and our experience of imprisonment made us the ministers of Christ even more. I felt so special as I read that! Hallelujah!

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But why prison? Why were we imprisoned? My word study or, rather, the Lord through my word study took me over to Revelations 2:10:

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

I knew I was being tried, but now the Lord was telling me that there was a Divine time limit. He was also telling me that the Devil was the source of my imprisonment. If Satan was the source, I knew I had the authority to rebuke Him in the name of Jesus.

But how? How did I end up in prison? The word study gave me the answer to that question:

Agree with thine adversary quickly whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing (Matt 5:25-26).

I knew that the Adversary, Satan, had delivered me to be cast into prison. The experience of my spirit-man was proof of that. I had failed to agree with the Adversary. And I will continue to refuse to agree with Him, rebuking Him in Jesus’ name. But what was that “uttermost farthing” I needed to pay to be released?

I searched all the verses I had written down from my word study, looking for some hint, some revelation regarding the identity of the “uttermost farthing” that Jesus said would bring my soul out of prison and God brought to my attention Ecclesiastes 4:13-14:

Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor (Eccl 4:13-14).

I looked up the word “farthing” in the dictionary (which is an important reference tool when

doing word studies since God is speaking to you in the English language and the dictionary is the vocabulary available to Him. When I saw that a farthing was a very small amount of money, I realized that I was the poor child mentioned in Ecclesiastes 4:13-14. That's why I was paying in farthings rather than in dollar bills.

The Lord showed me that when you're born as a king, you start to rely on your kingly power rather than being open to admonishment and, as a result, you come to poverty, not listening to the wise counsel being offered to you. The Holy Ghost spoke to my heart and told me that I was not born in my kingdom, but that I had come from a poor background and that now I was in prison, but that very soon, God was going to bring me out of prison "to reign." I didn't have much to offer—just humble farthings, but that if I'd be faithful with the farthings, the Lord would bring my soul out of prison and set me on the throne to reign under the kingdom, power, and glory of God.

That's the kind of anointing the Lord was promising in double portion to Brother Bob and me upon our release from the prison of groaning prayer.

How was I paying farthings? By visiting Brother Bob in prison. As Jesus said, "I was in prison, and ye came unto me" (Matt 25:36). Brother Bob and I were both paying the farthing by groaning in prayer for deliverance and according to the

Word in Psalms 102:19-21, deliverance was on its way:

...from heaven did the LORD behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death; To declare the name of the LORD in Zion, and his praise in Jerusalem (Ps 102:19-21).

As Brother Bob and I continued in the groaning of a prisoner's prayer, we would be loosed. God confirmed this word by another word in Psalms 69:33, "For the LORD heareth the poor, and despiseth not his prisoners," and another word in Psalms 146:7: "The LORD looseth the prisoners." It just seemed like the Lord was saying to me, "Dick, keep groaning in prayer and you and Brother Bob will soon be released in kingdom power and authority."

How did I know that we would both be released in kingdom power and authority? First of all, I knew it from Ecclesiastes 4:14 where it says, "Out of prison he cometh to reign." This promise was further confirmed in other word-study verses such as Zechariah 9:12:

Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee (Zech 9:12).

As Brother Bob and I, not hopeless prisoners, but prisoners of hope, turned to the strong hold of prayer in our prayer groanings the Lord said that He would "render double" unto us. What was this "double" He was promising to render unto us?

As I pondered this verse in Zechariah, the Lord reminded me of the promise of a double portion of His Spirit given in Second Kings 2:9-10. It was a double portion of the anointing.

It's the anointing that brings deliverance. As the Prophet Isaiah prophesied in Isaiah 61:1:

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 (Is 61:1).

That's the kind of anointing the Lord was promising in double portion to Brother Bob and me upon our release from the prison of groaning prayer.

When I realized that, it was just like the Holy Ghost had injected a pure stream of revelation knowledge straight into my spirit-man.

The word study again confirmed this message in Isaiah 42:6-7:

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

The Apostle claimed part of this promise as his own in Acts 13:47. Now I was claiming it for Brother Bob and myself as I groaned forth in prayer.

Now that word "sit" caught my eye in Isaiah 42:7, referring to "them that sit in darkness" and the Word said it those that are to be brought out of the prison house. I decided to look that word up in the original Hebrew, so I looked up the word "sit" in the *Strong's* and found the

reference there to Isaiah 42:7. I also found the *Strong's* Hebrew reference number for the word "sit" in this instance. The number was 3427. So I looked up the word in the Hebrew lexicon in the back of the *Strong's* concordance and found that this particular Hebrew word can also mean "tarry."

When I realized that, it was just like the Holy Ghost had injected a pure stream of revelation knowledge straight into my spirit-man. I knew that we no longer needed to "tarry" for the Holy Ghost. Those who tarry are bound to be in a spiritual state of imprisonment because they are under the mistaken impression that they have to tarry when, in fact, it is God who is tarrying on us, waiting for us to quit our "tarrying" and step out in faith believing to receive a breakthrough. I knew that I must begin to act in faith, knowing that according to the Word, deliverance already belonged to me and Brother Bob. Hallelujah!

"God showed me through that word study that deliverance was at hand..."

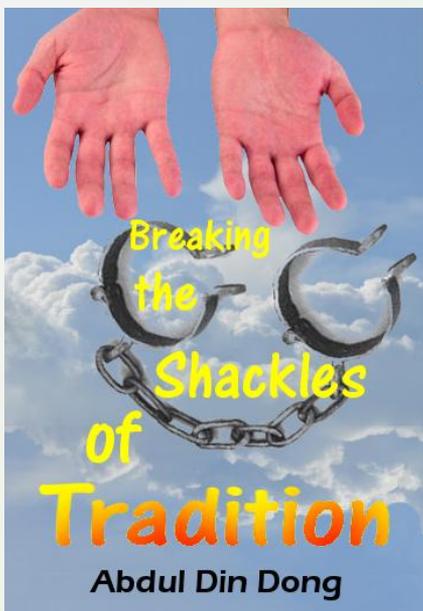
So ended that word study that I had conducted at the directive of Dr. Dinkins. Through it God had shown me that I shouldn't be ashamed of being one of the King's prisoners. He showed me that Satan was the agent of my imprisonment and I could rebuke him and groan in prayer to hasten not only my own deliverance, but also Brother Bob's deliverance. God showed me through that word study that

deliverance was at hand and that Brother Bob and I would receive a double portion of Kingly anointing upon our release. He also showed me that, in the Spirit, we were already released and all I had to do was quit tarrying for the answer and just receive it and begin functioning in the truth of its present reality in our lives. Well, glory to God!

And you know what, my Beloved? God hasn't disappointed us. He's done "exceeding abundantly above all" that we could ever have imagined. Thank you, Jesus!

Can you see now what word studies can do to strengthen your spiritual life? It's available to you, my Beloved. All you need is a Bible, a *Strong's Concordance*, a *Webster's Dictionary*, and the Holy Ghost. Setting aside the natural mind and church traditions, God'll show you things you never dreamed possible. Hallelujah! ☞

*Dick Sutkof is Associate Pastor of Faith Confession Tabernacle in Burbank, California and a commander in Youth for Christ Militant at FCT.*



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