

## 180 – Pause for further instructions

In January of 1990, I was in a chiropractor's office, because I had been experiencing symptoms over some time that were troubling. I would wake up at night with my left arm completely numb, and it felt like it had a huge ball of concrete wrapped around it. If you've ever seen a street sign that's been pulled out of the ground, the pole will always have a giant ball of concrete around it at the bottom to anchor it into the ground. My arm felt like it had one of those balls around it. I'd have to get out of bed and shake my arm down at my side to regain the feeling in it. I decided to see a chiropractor whom I had heard stories about for a year and see if he could help me.

The experience I had in the chiropractor's office completely changed the course of my life. It was as if God reached down, grabbed me by the collar and let me know that this was the next step on my path. I was ready to begin immediately, and I asked the doctor, "What do I have to do to learn this?"

I had no idea of the time and cost that would be required, when I asked that question. Afflictions followed, majorly, personally, financially, professionally – every area of my life was affected profoundly. The benchmark of experiencing God's calling was unmistakable, however, and I had determined to pay whatever the cost would be, even before I began the process in earnest. I endured, even through the afflictions – perhaps even because of them. The endurance produced something in me that kept me pointed to the end goal of achieving a doctorate in chiropractic and at the same time the highest level of training, at that time, in bioenergetics. I was entirely deliberate in, steadfast toward, and loyal to, my purpose. I took advantage of every assistance available and patiently persevered until the end was achieved. Toward the end, I had no idea where I was going to go; I had simply to wait for instructions.

Where in your life have you likewise been called, purposefully determined, afflicted yet enduring? In whatever journey you endured, were you not also afflicted, yet remained deliberately steadfast toward the purpose you saw from the beginning? Have you ever been so focused on achieving something in your life that once you made it, you had no plan beyond it, and had simply to wait for further instructions?

To the degree that you recognize your own experience in this narrative, you will also recognize the practical experience of living out scriptural principles.

I heard a preacher yesterday, teaching from Psalm 62. Here's the ESV, in verses 1-2, 5-8:

**For God alone my soul waits in silence;**

from him comes my salvation.

<sup>2</sup> He alone is my rock and my salvation,  
my fortress; I shall not be greatly shaken

**For God alone, O my soul, wait in silence,  
for my hope is from him.**

<sup>6</sup> He only is my rock and my salvation,  
my fortress; I shall not be shaken.

<sup>7</sup> On God rests my salvation and my glory;  
my mighty rock, my refuge is God.

<sup>8</sup> Trust in him at all times, O people;  
pour out your heart before him;  
God is a refuge for us.

The man speaking said that the word, “wait” in the version he read from means, “*Pause for further instructions, in silence, trusting.*” My ears perked up at this and I quickly jotted the Scripture down to look into for our study, because to me it is a wonderful principle and a necessary reminder – at least it is to me, because, while I may have learned patience in some areas, I do not see myself as patient in many others.

Let's look at **Psalm 62** in the CLV:

### **Psalm 62: 1-2, 5-8**

**62** <sup>1</sup>Only <sup>1</sup>in Elohim is my soul stilled;  
From Him comes my salvation.  
<sup>2</sup> He <sup>2</sup>only is my Rock and my Salvation,  
My Impregnable Retreat; I shall not slip more.  
<sup>5</sup> <sup>5</sup>Only <sup>5</sup>in Elohim be still, my soul,  
For from Him comes my expectation.  
<sup>6</sup> He <sup>6</sup>only is my Rock and my Salvation,  
My Impregnable Retreat; I shall not slip.  
<sup>7</sup> On Elohim rest my salvation and my glory;  
The rock of my strength, my refuge is in Elohim.  
<sup>8</sup> Trust in Him <sup>8</sup>at all time, people;  
Pour out your heart before Him;  
Elohim is our Refuge.

First, we see that the word, wait, is “**stilled**” in verse 1 of the CLV, and “**be still**” in verse 5. It turns out that these are two different words in Hebrew, and their meanings are important for us to grasp. In fact, there are **20 different Hebrew words**, translated as “wait,” at least in the KJV!

**Verse 1** reads, “**Only in Elohim is my soul stilled.**” David is introducing a thought that he’ll flesh out in verse 5. He’s saying here, “*My soul is stilled – it is “silenced, reposed, and it is still waiting”*” ([Thayer](#)) – **ONLY** in Elohim. Nowhere else is my soul stilled. David goes on to say, “**From Him comes my salvation.**”

**Verse 5** reads, “**Only in Elohim, be still, my soul.**” Now David is addressing his own insides – his own self-talk, we might say; he’s speaking to his mind, his awareness as a human being, who has the noise of dying clamoring for his attention all the time. Most people are so numb to this inevitable and continual survival alarm that they don’t realize that, **A)** it’s going on, and **B)** it is driving most of their thoughts, feelings, beliefs and behavior.

**Be still**, in **verse 5**, means, “*Be silent, wait, be dumb, or grow dumb; be struck dumb; be made quiet*”; we would say, “SHUT UP!” Listen to this: **be still** in Hebrew also carries a command, similar to saying, “*I cause [you] to die*” ([Thayer](#)). David goes on to say, **for** [or because] **from Him comes my expectation.**”

So take these two verses again, but put them together with what we’ve learned so far ...

**Verse 1:** “**Only in Elohim is my soul stilled – it is silenced, reposed, and it is still waiting. From Him comes my salvation.**”

**Verse 5:** “**Only in Elohim, be still, my soul.**” *Be silent, wait, be struck dumb; in fact, just die, because, from Him comes my expectation.*”

Notice that the phrase, “**Only in Elohim**” is stated twice. The repetition of exactly the same words in the Scriptures always makes me feel like the Father’s Spirit is calling special attention to the subject. In this case, I believe, the fact to emphasize is that stillness – with what we know it means now – can raise us *out* of the daily stress of our dying condition and into His realm. In other words, we experience profound silence, rest, peace, or relief from our all too stressed existence, **IN** our Father, and **ONLY** in Him; in addition, the only way we **CAN** be in His presence is by “stilling” our souls – our thoughts, emotions, preoccupations, priorities; our agenda. I would suggest further from David’s phrasing, that if we are not experiencing silence in our minds – we are not in His presence; conversely, when we **ARE** experiencing stillness, quiet, peace – when nothing of our lives occupies even a shred of our awareness – only then are we **ABLE** to appreciate His presence.

As the preacher I was listening to yesterday morning said, the meaning of **wait** in **Psalm 62** is, “*Pause for further instructions, in silence, trusting.*” The last part of that thought, “trusting,” is strengthened by verse 8 of **Psalm 62**:

*Trust in Him at [actually “IN”] all time, people; pour out your heart before Him; Elohim is our refuge [not “a refuge,” not just any refuge, but **our refuge**]; “shelter from rain or storm, from danger **or falsehood**” – (Thayer)].*

The Children of Israel had literal experience with YaHoVeH Elohim as their refuge, and they received dramatic training in the matter of waiting on Him, or in being still. In the wilderness they were accompanied by a pillar of cloud by day and a pillar of fire by night. More properly, they followed these two pillars. When the pillars moved, they moved; when they rested, all Israel rested too – they paused for further instructions, to use the preacher’s explanation of waiting. Sometimes waiting was for days or even months at a time and I can’t think of a single instance when the people disobeyed either the movement or the resting of the pillars. Elohim was literally their salvation, their expectation, and their refuge; they were entirely lost without Him.

Israel seems to have cast aside their training in the wilderness many times over the course of their history. I pray we might have a better testimony before the celestials.

We could put **Psalm 62** together with **Psalm 46:10**: “**Be still and know that I am God,**” it reads in most versions; in the CLV, however, we learn a different Hebrew word from those in **Psalm 62**, because the literal text reads, “**Relax and know that I am Elohim.**” As a brother in the Lord once said to me, “*Do nothing out of desperation,*” which later became a rule I have followed ever since, “*If God’s not showing, I’m not going.*”

What does it take to relax, shut up, and die to ourselves, and only *then* know that our Father is Elohim? The answer is in the question itself!

**Romans 5:3**, beginning in **verse 1**. Before I begin reading this, let me give you a heads up that I have taken to reading a lot of the Scriptures while incorporating the grammar markings, because of the richness of understanding that can come by paying attention to the “*jots and tittles.*”

*Being, then, justified [out of] faith, we may be having peace toward YaHoVeH, through our Lord, Yeshua the Messiah,  
2 through Whom we have the access also, by [the] faith, into this [the] grace in which we stand, and we may be glorying in [or on account of] expectation of the glory of*

YaHoVeH.

3 Yet not only so, but we may be glorying also in [the] afflictions [literally, “pressure”], having perceived that [the] affliction [the pressure] is producing endurance [steadfastness, constancy],

Now, I don’t know about you, but I have to confess that I’m not thrilled knowing that the quality of character known as *endurance* – steadfastness and constancy; literally, the quality of remaining under – requires the pressure of *affliction*. This is also evidence of the Father’s *agape* love that is determined to bring us into His image. In this eon, we have the unprecedented opportunity of agreeing with His purpose; in future eons, there will be no choice *but* to agree.

#### **Romans 5:4**

4 yet [the] endurance testedness, yet [the] testedness expectation.

Testedness is “*approved, [or] tried character,*” which in turn produces expectation: a sure and certain hope. In this case, we do not merely desire for something, as the word hope has degenerated into; rather, we are *relying* on the Father for something in the future, namely our salvation; therefore, we are *expecting* it.

So let’s review here:

1. In our Father ONLY do we find silence inside ourselves; after all, David says in Psalm 62, “**He is our salvation.**”
2. We are also accountable to declare and demand the silence available to us in the Father’s presence, because, “**from Him comes my expectation.**”
3. Salvation may be future, as the word, expectation implies, but the Father “**IS our refuge**” – our shelter from danger or even falsehood.
4. The implication of all three statements in **Psalm 62** is that truly, we have no business being concerned with anything as low as a problem when we truly grasp the sovereignty of Almighty God in our lives and in the workings of the eons themselves. He IS our salvation *then*, our expectation comes *from* Him, and He is our refuge *now*. If you and I have a problem today – in any area of our lives – it isn’t because the Father is too small or His arm too short; it’s because our faith – literally, our trust in ourselves, someone, or something else in the world is greater than our trust in YaHoVeH Elohim. Isn’t that a sobering thought, but what else can you conclude?
5. The question is, then, “What do we do?” Answer: **Psalm 46:10**, “**Relax and know that I am Elohim.**” We will either trust our Father or we will not; there is no middle ground, no wiggle room. You can take it to the bank that if you find yourself at any time doubting, concerned, complaining, or worried – and I mean about anything –

you have decided that YaHoVeH Elohim cannot be trusted. I can hear the Apostle Paul saying, “*May it not be coming to that,*” and the Lord saying, “*You, scant of faith.*”

6. We have no business glorying in the expectation of the fulfillment of our faith in Yeshua, unless we also glory in the pressure that produces steadfastness and constancy in our character that is tried and approved.

### **Romans 5:5**

5 Now [the] expectation is not mortifying, seeing that the love of YaHoVeH has been poured out in our [the] hearts through holy spirit, [the One] which is being given to us.

Our expectation will not leave us ashamed, disgraced, dishonored, or deceived. Why? Psalm 62: “**from Him comes my expectation.**” We are not receiving something from an unreliable source, but from the ultimately reliable source: the Father Himself, Creator, owner and Operator of the all in the Heavens and on the Earth. Worshippers of any other Elohim WILL be put to shame, their faith disgraced, and they will know themselves to have been deceived.

And just to put a great big cherry on top of all this, Paul says, we know all this because the Lord our God has “*poured out [His love] in our hearts through the Spirit of Holiness* – yes, the Father’s Spirit itself is given to us.

When Barbara returned from her trip yesterday, having observed hundreds of people operating under their own power, she said, “*Living apart from the Holy Spirit is pure hell.*”

The Apostle Paul knew what it takes to live IN the Father and BY His Spirit today. From His writing, he seems to have assumed that the Romans and others to whom he wrote , would approach the Lord eagerly with the desire to know Him, and they would also be willing to pay the price for that knowledge. Obviously not, because toward the end of his life, he wrote to Timothy, “***all those in the province of Asia were turned from me.***”

Paul also knew, perhaps as well as the Lord Himself, that “[the] afflictions” were part of walking *with* Him and living *in* Him. He also knew that the pressure of affliction produced steadfastness and constancy, which led to character that is tried and approved; and all these, he said, lead to expectation that does not leave us disgraced, but meets us in the glory that awaits us, which we *ought* to have IN the afflictions themselves.

Isn’t this exactly like our Father, to operate the all in all in a manner that neither you nor I could conceive? Paul thought so:

### **1 Corinthians 1:27-**

the stupidity of the world God chooses, that He may be disgracing the wise, and the weakness of the world God chooses, that He may be disgracing the strong,  
28 and the ignoble and the contemptible things of the world God chooses, and that which is not, that He should be discarding that which is,  
29 so that no flesh at all should be boasting in God's sight.  
30 Yet you, of Him, are in the Messiah Yeshua, Who became to us wisdom from YaHoVeH, besides righteousness and holiness and deliverance,  
31 that, according as it is written, He who is boasting, in the Lord let him be boasting.

May I offer a suggestion to the ecclesia, to the Lord's Body? Why not consider ourselves as dead, just as Paul did. Why not be entirely unoccupied with what we will wear, what we will eat, what we will do, and much less with what we may face tomorrow? Instead, why not meet each day in the knowledge on waking that the Father has your day's agenda. He wrote it; why not ask Him simply to guide every step, so that where He shows, you go – and ONLY where He shows. I promise – indeed the Father Himself has promised in His word that when we seek Him first, His kingdom – which we now know is within us, as we discussed last week – and *its* righteousness – since we only have righteousness from Him through the Lord Yeshua – He will certainly reveal everything on His agenda for us. If you wake up tomorrow morning, it's a gift! You have no guarantee! You lay your head on a pillow trusting that your Father will awaken you, either in this eon, or in His presence at the entrance of the eon impending. The truth is, you don't KNOW that today is not your final day as flesh and blood.

If the Lord wakes you tomorrow morning, why not do as the preacher suggested from the Scriptures: "*Pause for further instructions*" then trust Him entirely for every step you take until your steps are over for the day. To me, this is the essence of trusting YaHoVeH Elohim, and living in continual worship, praise of His Name, and gratitude for His presence, every hour of every day.

***Relax and know that I am Elohim ... Only in Elohim is my soul stilled ... From Him comes my salvation ... Only in Elohim, be still, my soul ... from Him comes my expectation ... Elohim is our refuge.***

Holy Father, we worship you tonight. I pray that each of us will find the awareness and the will to glory in the pressure, which YOU determine is sufficient to produce the qualities of steadfastness and constancy, so that You may find our characters tried and approved, and that You find us IN expectation, relying entirely on You in everything.

Father, we wait on You; we pause for further instructions. I pray that everyone listening to this makes a spiritual commitment and solemn determination to take no thought for themselves in any area of life, but commands the stillness in their souls, because they have learned by experience that in You ONLY is our salvation, our expectation, and that You alone are our refuge. I pray too that each of us gains the impartation of sufficiency in all this. You are El Shaddai, the One Who suffices; we need look nowhere else, least of all to ourselves.

Holy Father, we give You all the praise and honor and glory, lifting our voices and our hands to you in worship and love and gratitude, for you are our Father and we are Your sons and Daughters, bought with the price of Yeshua's blood; and in His Holy name, we pray. Amen.