

The following is a transcription of Pastor Melissa Scott's teaching on one of the Nitro Pills, Fret Not, as she preached it live from the Los Angeles University Cathedral.

How many have heard my husband teach on **Psalm 37**? If you have, don't tune me out because I may say something slightly different. No message would be complete without John Ayto's, *Dictionary of Word Origins*, so let me read you a little bit about the word "fretting" in the English language. English has three separate words for fret: fret; irritate; and distress. It is Old English that goes back to the prehistoric Germanic verb compound formed by the intensive prefix *fra* and the verb *etand*, ancestor of English "eat", which meant "to eat up or devour, to consume." I want you to hang that word on fretting, because I see fretting when I read the King James as just kind of a "pout." But I wonder how many of you feel consumed with something going on in your life at this time? Its modern Germanic descendants include German *fressen*, which is "to eat." In Old English it gave *frettan* -- which also meant "to devour." So you can hang that over the meaning as well, as in, your circumstance may be devouring you. By the early fifteenth century the meaning changed, leaving the figurative: "to gnaw at, to worry or distress." Of course the word fret is also used in decorating and used of the fingerboard on a guitar. In the Hebrew, the word has the meaning of; "to be burned up, to be kindled with anger."

Getting back to Psalm 37, three times, "**fret not,**" verse 1, "**fret not,**" verse 7, "**fret not,**" verse 8. Three times God says, "*Fret not.*" It begins with the state of being, of fretting, and ends with, "*the end of that man is peace*" -- *shalom*. And what's in the middle? God's formula for *defrettitizing* yourself. There is a remedy for fretting just using the King James. FAITH CANCELS FRETTING. Yes, faith cancels fear, faith enables us, and faith makes us overcomers, but in this Psalm, faith cancels out fretting. Now I thought it strange as I read this. There are at least twenty different verses where David (the psalmist) is talking about the wicked and the evildoers. And we tend to cherry-pick those things we need and don't reflect that this is a psalm for anyone living today. What has you feeling burdened down and unable to get going in God's program? There are some mature saints (and some less mature) who wrestle with this. God says, "*Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.*" I like what God says through David in verse 2. "*For they shall soon be cut down like the grass, and wither as the green herb.*" The word translated "cut down" is the same word being used in the Hebrew for "circumcise" -- *Mallal*. That even sounds painful. Think about this. When it says, "*For they shall soon be cut down like the grass,*" God is not telling YOU to get out your lawnmower and chop them down. God's going to do the cutting.

I'm sure there are people who will say, "I don't have any problems today." Well, let me shake your hand wherever you are! For the rest of us, God is talking to us through His word: Not only am I going to cut down your enemies, but I am going to dry them up so they can't grow back! Now if you just let grass go, it will keep growing and growing. This is something overlooked. I want you to know the remedy for fretting and I want you to know all the things we need to do, but in between, little gems are given that have been overlooked. So the first thing I know is that God is going to take care of my enemies. I don't have to go out and (to use the grass cutting illustration) get my sickle out and be the grim reaper on all of my enemies. God says right here He's going to do it for me. That's number ONE.

In this recipe for what God's going to do, there are a few things I have to do as well: The first thing I'm to do is TRUST. "*Trust in the LORD.*" Not just trust in general, but "*trust in the LORD.*" And this word in the Hebrew, *batach*, means "to lean," to transfer all of your weight onto something and lean on it. So when the Psalm says, "*trust in the LORD,*" it means, shift all of your weight onto the Lord and He will uphold you. We've got the second one, written in English: *Hasa*. This means "run to a shelter." If it's pouring rain, I know if I run to this covered area I'm going to be sheltered. So **Hasa**, **Batach** and **Amen**. These three words encompass faith.

"*And do good; so shalt thou dwell in the land, and verily thou shalt be fed.*" I want to translate that because it is not a passage we have read very often. Verse 3, "*Trust in Yahweh, do good so you will dwell in the land and enjoy or cherish amuna (Amen).*" I've already covered two of the three words. And "Amen" is "God said it." I don't need to think anymore. God said it and that's enough for me. So I'm told here (and it's something very subtle) to lean on the Lord, do good, and the Hebrew says, "*I'll dwell in the land and enjoy amen.*" By leaning on God, even in the middle of whatever is going on that's making me fret, I can still live in *ameness* with God in this situation.

So the first thing we've looked at is trust. Now, "Delight thyself also in the LORD; and He shall give thee the desires of thine heart." There's the possibility of a carnal moment here. "Delight." Delight what? Does that mean, delight in whatever I want Lord? Well then, I'd like to have...plenty of *bling-bling*. I'd like a couple of new things over here and a couple of new things over there..." **NO**. "Delight thyself in THE LORD." It's very simple and yet for us carnal beings, so easy to get caught up in WHAT WE WANT. When we get in GOD'S program and get to what He wants of us, and we become one with Him in a unity of the faith, that brings Him pleasure. Then, He gives us the desires of our heart.

Verse 5: "*Commit thy way*." Now, my husband taught on this, but I've got something to add. Yes, this word is used out of the camel train language of one who rolls off their burden onto the camel. The camel, (beast of burden or whatever it is) takes up that burden and goes away with it. But in my picture universe, that word embodies "to roll away" in a different sense. Picture the stone of the tomb of Jesus Christ. Jesus did not roll away the stone; He went through the stone. But it was rolled away to reveal for us that which was no longer there. And the picture from this Psalm, "*Commit thy way*" -- roll away whatever it is burdening you -- is for Him then to reveal that which I cannot yet behold. It is by faith that I roll something. In this case I'm going to roll it onto Him. At the same time, He enables me to see (once I roll it onto Him) the picture of Resurrection. In my troubles, in my fretting, in my disaster, in my mess, He enables me to see what's on the other side of the empty tomb. There is something more than just my circumstance that blockades me in.

I'm not wanting to reach a multitude with this message, just one person. I'm sure there'll be one person in the sound of my voice who feels imprisoned by their circumstance, that there's no light at the end of the tunnel. You are trapped in whatever mess you're in and it seems you cannot get out. This Psalm is for you because whatever you're going through, "*Cast your cares upon Him, for He careth for you*." Your circumstance matters to Him. Then a second time we're told, "*Trust also in Him*," (the King James reads) "*and He shall bring it to pass*." Literally, "*The Lord worketh*." It means the minute that I commit, the minute I say, "Lord, take my problem," He goes to work.

Now, it took me years to make my mess, yet I'd like God to do the Rubik's Cube solution on it in three seconds. Take whatever I've messed up so badly, Lord, and fix it! Now! I don't want to wait! But this verse of scripture tells me what to do: "*Rest in the LORD*." After I've committed it to Him, I am to "*Rest in the LORD*."

I take pleasure in telling this because I'm guilty. I got on a plane this week and of course I prayed before I got on, but I didn't think, "I won't make it." I committed my way to those pilots flying me. Strange how I can commit my way to two pilots I don't even know easier than I can commit my way to God. I don't know who's flying the plane, but it's okay. I know we're going to get there. But, with God I just can't seem to let go of my problem because maybe He won't hear me. Maybe He won't see my problem. Maybe... Maybe I ought to stop where I am and do what the scripture says to do: Commit, roll it off on Him. Here, this is my load, I'm giving it to you, Lord. Take it. I'm not carrying it around anymore.

I'm told to "Rest in the LORD, and wait patiently for Him." Okay. I just cast all my cares onto Him. "Okay, God, it's been five minutes. I'm waiting. You done yet?" It ought to be quick, right? No! the Psalm says to "wait enduringly." It means I may be waiting a long time. To "wait patiently," is the English word, but the word is ENDURINGLY. Just like the way the word "patience" in Romans 5 is badly translated in the English -- it should be "endurance." So I am to endure waiting on God. Well that's a great plan. I wish it would be quicker, but looking back on my mess, I didn't create it overnight.

I'm told to fret not. Why? "*Because of Him who prospereth in His way, because of the man who bringeth wicked devices to pass*." I'm told to "*Cease from anger, forsake wrath: fret not thyself in any wise to do evil*." I'm told three times to wait on the Lord. God does enter into all things to work His good. I just need to do what the scripture says, "*Wait upon the LORD*."

Now all of these verses are going to talk about the wicked and those who seek to hurt God's people -- and let me just say this parenthetically -- those that come against God's people (whether His people be those that face persecution, those that are falsely accused or even those that are rightly accused of the things they've done) God's going to take care of those that come against His people. Because they don't just come against you or me, they come against Him. "*The wicked plotteth against the just*," and we go on and see how "*the wicked have drawn out the sword, they've bent their bow, to cast down the poor (literally - "persecuted") for no reason*." But verse 18 says: "*The LORD*

knoweth the days of the upright" He knows my heartbreak. He knows my pain. He knows my desire. I earnestly want to see, like David saw it: "Lord, the battle belongs to You. You're going to fight my battle, so I don't want to stand in the way." The flipside is, we can try and go up and win the battle for Him, just in case. But that's not the way it's to happen. God's going to take care of those enemies around us.

I'm going to jump to verse 23 and verse 24, because that's where I want to camp out: "*The steps of a good man are ordered by the LORD.*" Literally, the steps of "a man." And there's a difference between this man and the other two times it's mentioned in this Psalm. The word man being used here in verse 23 is the Hebrew word *gabor*. A little bit different than the word being used in two other instances, which is (I'll write it phonetically) *ishi*. *Ishi* has more of a weak tone to it. This "man" of verse 23 is not a mighty man, but he's not a weak man. And when I use "man" it's generic, it's a generic term. We use it as a man, woman (whomever you are) walking in the Lord. It says, "*the steps of a man*" that particular man *gabor* -- are established, are made firm by the Lord. '*And He delighteth in His way.*'"

Remember back in verse 4, when it said, "*Delight thyself also in the LORD,*" it's this same concept, "*and He delighteth in His way.*" The Lord delighteth -- not in me in my ways. The Lord delighteth to see me rather going in His way. And I want to talk about this particular man or woman because it is the same man or woman at the very beginning when David says, "fret not, fret not, fret not." God's going to see you through if you'll just "put it on Him." If you'll just commit it to Him. The greatest encouragement and equipping for any saint of God: Commit your way, commit your problems. Well, you might say, "My problems could not qualify to have my steps to be ordered." Not so. Do you ever have people say to you, "Boy, you must be out of God's will to have all these problems, trials, tribulations, and calamities. You must be out of God's will to have this happening to you!" Tell them to go back and read the Bible. Tell them to go back and look at Job. Was Job out of God's will?

This particular man, "Though he fall, he shall not be utterly cast down." And this is something I want to highlight, because if you are in the fretting mode and feeling consumed by your circumstance, God is still ordering your way. He is establishing and making firm your footsteps. It means there is a possibility while you're in God's program, and on God's path, you may fall. In fact I wish I could just retract the word "may" and just say you "will" fall, because we're all born in Adam. We're born that way and because of what Adam did we are perpetual *fallers*. But, "*He shall not be utterly cast down.*" Many of you have read the passage, "*A bruised reed shall He not break,*" and I look at that and say God cares for His creation. It matters to Him. Why are these instructions given to us? Because He knows the lot of those who are going to press in and follow after His program, tempted, tried, bruised, almost broken. This is meant for encouragement for anyone going this direction.

"*For the LORD upholdeth*" (the translators added in italics) *him with His hand.*" God's going to have me "underneath bottomless." It means when I fall, and when you fall, God's ever-present, merciful hands will be there to catch us. There is no place so low that it can be underneath bottomless. This whole picture tells me that God already sees and knows. There is not a particular instance in the life of a believer that God has not already covered in His Word. It says here (this is David speaking), "*I've been young and old, yet I've not seen the righteous forsaken, nor his seed begging for bread.*" I love this! Just woven in there in between two little areas, David is saying, "There isn't anything that I haven't seen and I know this: God will not forsake me." He says, "*I've not seen the righteous forsaken, nor his seed begging for bread.*" It means God will provide a way if you will commit it to Him. "*He is ever merciful, and lendeth, and his seed is blessed.*"

"*Depart from evil, and do good; and dwell for evermore. For the LORD loveth justice, and forsaketh not His saints.*" And if you don't have that underlined in your Bible, please underline it. "*He forsaketh not His saints; they are preserved for ever.*" It means wherever you are today, whatever you are facing, God has not departed from you. There is no situation where you can say, "Well, I've been too bad and I've crossed the line and there's no return for me..." "*The LORD loveth justice, and forsaketh NOT His saints; they are preserved forever.*" He even takes care of your enemies. This is a little add-on: "*but the seed of the wicked shall be cut off. The LORD will not leave him in his hand, nor condemn him when he is judged.*" Again, how many times do we need to read this to realize no matter what, God's got our back. He's not going to leave us in our circumstance if we'll begin leaning on Him. It is His pleasure that we are to lean on Him and roll our burdens off.

So how do we roll our burdens off? Lord, You know my mess, You know what I've done. Here, with my mouth I confess it to You. I've put it in a ball of words. Here it is. Gone!

Then one more time I'm told in verse 34 to *"wait on the LORD, and keep His way."* Well, I like the part about committing my stuff to Him, but I'm not sure that I can do the "wait thing" because that takes effort. "Wait on the LORD, and keep His way." What's His way? Simple, it's the way of faith. Faith is what pleases Him. And if you read through this, it means this particular man, verse 37: "Mark the perfect man, and behold the upright: for the end of that man is peace." *Shalom* encompasses all the facets of being. It means wholeness, it means wellness, it means everything under the canopy of what God intends for me, and for you, in the life a believer. If I'll commit my way to Him, if I'll delight in Him, if I'll trust in Him, if I'll do all things and wait and rest enduringly, peace is the product. It means my fretting, my situation, has now been cast on Him and by faith I'll have peace.

Read these last two verses: *"But the salvation of the righteous is of the LORD: He is their strength in the time of trouble,"* not Melissa Scott doing for Melissa Scott in times of trouble. God's my strength. And do you know when He becomes my strength? When I run out of my own strength. He becomes my strength when I have exhausted myself in trying to figure out how to fix the problem myself. Then He becomes my strength. That you can guarantee. Take that to the bank of Heaven. *"And the LORD shall help them and deliver them."* So He is my strength. He is my helper. He is my deliverer. And why? The last line says, *"because they trust in Him,"* which is this word *hasa* I used in the example before of pouring rain. I know if I run under this rooftop area here, I'll keep dry. This will shelter me. These three words that tell me the life of faith is transferred to where we are today in Christ. If I will **lean** on Christ, if I will **run** to the shelter, the cleft Rock, and if I will **amen** what He's told me in His Word, I can take all of these words and bring them down into this word FAITH. Scripture says, when God says something, He'll hasten His Word to perform it. It means since He said it, I can AMEN it.

I'm going to speak for me and you speak it for you. All of these things put together say if I will do the things that He tells me to do in His Word, He will take me right where I am. All the burdens and all the heaviness and all the things that I've been carrying around, He lifts them off of me for my faith in Him. God takes me right where I am and says, "Okay, I've got you now. I've got you covered. Get up and go in faith."

That's my message.

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