

**"Thine eyes did see mine unformed substance;
And in thy book they were all written"**

(Psa 139:1-24)

Part II (verses 7-13)

"And he is before all things, and by him all things consist" Col 1:17

Psa 139:1 **To the chief Musician, A Psalm of David.** O LORD, thou hast searched me, and known *me*.

Psa 139:2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

Psa 139:3 Thou compassest my path and my lying down, and art acquainted *with* all my ways.

Psa 139:4 For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.

Psa 139:5 Thou hast beset me behind and before, and laid thine hand upon me.

Psa 139:6 *Such* knowledge is too wonderful for me; it is high, I cannot *attain* unto it.

"And there is no creature that is not manifest in his sight" Heb 4:13

Psa 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

Psa 139:8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

Psa 139:9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

Psa 139:10 Even there shall thy hand lead me, and thy right hand shall hold me.

Psa 139:11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

Psa 139:12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.

Psa 139:13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

"Fear not, thou worm Jacob" Isa 41:14

Psa 139:14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

Psa 139:15 My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

Psa 139:16 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.

Psa 139:17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

Psa 139:18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

"then shall that Wicked be revealed, whom the Lord shall consume" 2Th 2:8

Psa 139:19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

Psa 139:20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

Psa 139:21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

Psa 139:22 I hate them with perfect hatred: I count them mine enemies.

Psa 139:23 Search me, O God, and know my heart: try me, and know my thoughts:

Psa 139:24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

As we mentioned on our last study, there are four distinct parts to this Psalm 139, the first describing God's omnipotence, **the second** section which we will look at tonight that gives us insight as to how God sees all of His creation, the third section more specifically how he sees the church, the body of Christ, the workmanship of His hands, and the fourth describing how God brings light out of darkness through the judgement that is upon the church ([1Pe 4:17](#)).

We have been granted to know and believe and hope ([Col 1:27](#)) in the answer to the question "Whither shall I go from thy spirit? or whither shall I flee from thy presence?", and the answer is nowhere, not for God's elect and not for any part of God's creation. It's just now that not everyone knows how all-encompassing the answer to the question "whither shall I go from thy spirit? or whither shall I flee from thy presence?" really is!

The "any creature" spoken of in ([Heb 4:13](#)) is speaking of all the inward creatures of the sea and on the earth and in the heavens that represent everything that is within the first Adam and everything that God's omnipotent hand is leading and holding ([Gen 2:19](#)), stated this way: "there shall thy hand lead me, and thy right hand shall hold me" ([Psa 139:10](#)), reminding those who have eyes to see that God is working all things "after the counsel of his own will" ([Eph 1:11](#)).

[Heb 4:13](#) Neither is there any creature that is not manifest in his sight: but all

things *are* naked and opened unto the eyes of him with whom we have to do.

When we look at the surrounding verses of ([Heb 4:13](#)), along with the surrounding verses of ([Col 1:17](#)) that tell us "he is before all things, and by him all things consist", a very parallel message is given to tell us how the "manifold wisdom of God" is made known "by the church". It is through the destruction of the first man Adam, the "**creature**" or beast that we need be shown that we are, through the experience of evil that is given, to humble us ([Eph 3:10](#) , [Joh 3:30](#) , [Ecc 3:18](#) , [Ecc 1:13](#)).

[Heb 4:12](#) For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

Heb 4:13 Neither is there any creature that is not manifest in his sight [[Num 14:9](#) , [2Co 4:15](#)]: **but all things are naked and opened unto the eyes of him with whom we have to do.**

[Heb 4:14](#) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

[Col 1:16](#) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

[Col 1:18](#) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

All things are for the elect's sake, and that truth becomes apparent through the destruction of "every living creature" ([Gen 2:19](#)) in the sea and in the earth and in the heavens whose souliness is destroyed by the brightness of His coming as they become bread for us little and by little, being brought into subjection unto Christ. The only thing that can accomplish this miraculous event of becoming a new creation is having the "quick, and powerful, and sharper than any twoedged sword" word of God not depart from our house so that it can be "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart" ([Mat 10:28](#) , [2Sa 12:10](#)).

[Mat 10:28](#) **And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.**

[2Sa 12:10](#) Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

In tonight's study we will look at how blessed we are to not have that sword depart

from our house, which represents God's word that is being used to do this miraculous work of grace through faith in the lives of His children in this age who are receiving this "gift of God" being His kind of first fruits and workmanship of his hands in this age ([Eph 2:8](#)).

[Eph 2:8](#) For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

[Eph 2:9](#) Not of works, lest any man should boast.

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Our first verse:

[Psa 139:7](#) Whither shall I go from thy spirit? or whither shall I flee from thy presence?

Another example of how it is impossible for us to "go from thy spirit" or "flee from thy presence" is found in the story of the two thieves on the cross with Christ ([Luk 23:39-46](#)).

Please see this article written by Steven Crook:

["http://www.iswasandwillbe.com/the-thing-i-fear/"](http://www.iswasandwillbe.com/the-thing-i-fear/)

that explains how "at our appointed time we are all thieves and robbers, but there is One who has the solution to this "death sentence".

All three men were bound to the altar which is represented by the cross, but only Christ at this point was able to eat at that altar and lay down his life for these two men who were being witnessed to by Christ showing them and us what it means to truly present your body a living sacrifice, and how it would only be through Christ that we could come to the Father ([Rom 12:1](#) , [Joh 16:7](#) , [Joh 14:6](#) , [Joh 6:44](#)).

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

[Joh 16:7](#) Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

[Joh 14:6](#) Jesus saith unto him, **I am the way, and the truth, and the life: no one**

cometh unto the Father, but by me.

Joh 6:44 No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day.

If we look at all three men on the cross as one man representing who we were, who we're becoming, and how we can go unto perfection ([Gal 2:20](#)), and if we believe that God is writing all three books at the same time ([Psa 139:16](#)) to teach us something today about the process that our flesh has to go through, then surely we are being shown through this living parable that whether our soul is converted as Christ was, or in rebellion or in the process of moving away from that rebellion as demonstrated with the two thieves, in every instance we can ask the question for all three men, "**Whither shall I go from thy spirit?**" or "**whither shall I flee from thy presence?**". God's elect are blessed to be saved by this hope that "I will in no wise fail thee, neither will I in any wise forsake thee" and that is only possible because of the comforter that He has sent to help us and lead us into all truth in this age, to set us free as these scriptures demonstrate ([Heb 13:5](#) , [Joh 16:13](#) , [Joh 6:63](#) , [Mat 10:19](#)).

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Psa 139:16 Thine eyes did see mine unformed substance; And in thy book they were all written, *Even* the days that were ordained *for me*, When as yet there was none of them.

Heb 13:5 Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.

Joh 16:13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come.

Joh 6:63 It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.

Mat 10:19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak.

Psa 139:8 If I ascend up into heaven^{H8064}, thou *art* there: if I make my bed in hell^{H7585}, behold, thou *art there*.

H8064 heaven *shaw-mah'-yim, shaw-meh'*

The second form being dual of an unused singular; from an unused root meaning *to be lofty*; the *sky* (as *aloft*; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve): - air, X astrologer, heaven (-s).

H7585 hell *sheh-ole', sheh-ole'*

From [H7592](#); *hades* or the world of the dead (as if a subterranean *retreat*), including its accessories and inmates: - grave, hell, pit.

The word heaven^{H8064} is very often associated with the fowl of the air ([Gen 1:26](#) , [Gen 1:28](#) , [Gen 1:30](#) , [Gen 2:1](#) , [Gen 2:4](#) , [Gen 2:19](#) , [Gen 2:20](#)) which we know can represent evil spirits ([Mat 13:4](#)), and the grave^{H7585} is very often associated with sorrow and death in scripture ([Gen 37:35](#) , [Gen 42:38](#) , [Gen 44:29](#)).

Gen 1:26 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^{H8064}, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air^{H8064}, and over every living thing that moveth upon the earth.

Gen 1:30 And to every beast of the earth, and to every fowl of the air^{H8064}, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

Gen 2:1 Thus the heavens^{H8064} and the earth were finished, and all the host of them.

Gen 2:4 These *are* the generations of the heavens^{H8064} and of the earth when they were created, in the day that the LORD God made the earth and the heavens^{H8064},

Gen 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air^{H8064}; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

Gen 2:20 And Adam gave names to all cattle, and to the fowl of the air^{H8064}, and to every beast of the field; but for Adam there was not found an help meet for him.

Gen 37:35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave^{H7585} unto my son mourning. Thus his father wept for him.

Gen 42:38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave^{H7585}.

Gen 44:29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave^{H7585}.

Both heaven and hell are to be understood as being within us, and when we are given to see this, the true meaning of what is being said in the context of these words becomes very instructive. Babylon insists that these are places outside of ourselves and not the heaven and grave within us that Christ has dominion over as he ascends and descends in our lives working all things in us both to will and to do of his good pleasure where he is sovereign over the light and darkness, in the heavens and in the grave. The physical heavens themselves can be darkened or be filled with light which in itself tells us what God can do and is doing on earth as it is done in heaven within us ([Php 2:13](#) , [Eph 4:9-10](#) , [Gen 28:10-19](#) , [Isa 45:7](#) , [Mat 6:10](#)).

Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Gen 28:13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

Gen 28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

Gen 28:15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

Please see this article written by MikeVinson:

["https://www.iswasandwillbe.com/what-and-where-heaven-2009](https://www.iswasandwillbe.com/what-and-where-heaven-2009)

that explains why God created the heaven and the earth in the beginning ([Gen 1:1](#)) and this will further help us understand why "**If I ascend up into heaven^{H8064}, thou art there:** [and] "**if I make my bed in hell^{H7585}, behold, thou art there.**"

Psa 139:9 *If I take the wings of the morning, and dwell in the uttermost parts of the sea;*

Psa 139:10 *Even there shall thy hand lead me, and thy right hand shall hold me.*

When we "**take the wings of the morning**" at first in our life, we have no idea that we are going to give an accounting for all the actions that God has caused as we "**dwell in the uttermost parts of the sea**" ([Ecc 11:9](#) , [Rom 14:12](#) , [Joh 12:48](#)). And neither do we see or understand, as Joseph's brothers did not, that God is the one making a way in that sea, and working all thing according to the counsel of his own will so that many or all of God's creation can be saved ([Isa 43:16](#) , [Eph 1:11](#) , [Gen 45:5](#)).

When we pray not to be led into sore trials or temptation ([Mat 6:13](#)), it is by God's power that we will come to learn that he can "**hold me**" and direct me with His spirit that will deliver us ([Joh 16:13](#) , [2Co 3:17](#)) from the shadow of the valley of death that we are in while we are in these marred earthen vessels ([Psa 23:4-6](#) , [Rom 8:14-17](#)).

We come to see through falling seven [*complete*] times that God has always been there in the midst of the entire process, his "**right hand**" holding us, that hand of power. We are also told "**there shall thy hand lead me**" in advance of being told "**thy right hand shall hold me**" as a type of the reality that Christ is seeking an occasion against our flesh, and if he is working with us in this age, he is leading us unto repentance ([Rom 2:4](#)) by his spirit, by the comforter that is leading us into all truth, including the truth that we will be caused to fall a symbolic complete seven times in this life ([Pro 24:16](#)).

Psa 139:11 *If I say, Surely the darkness shall cover me; even the night shall be light about me.*

Psa 139:12 *Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.*

What is very little understood is that the night and day, light and dark, are the same unto God in the sense that He sees through it all and is glorified in being able to control the good and evil within us to bring us unto maturity in an appointed time ([2Pe 3:18](#) , [Php 3:14](#) , [Eph 4:13](#)).

Christ explained to Peter you will deny me, or "**Surely the darkness shall cover me**". Christ also prophesied to Peter and others that they would drink the cup: "**even the night shall be light about me**", clearly showing God's sovereign hand in the affairs of the good and evil of the disciples' lives.

Christ's also made a clear statement to Pilate that he [Pilate] personally had no power over him demonstrating once again "**the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.**" ([Psa 139:12](#) , [Mat 26:34](#) , [Mat 20:23](#) , [Joh 19:10-11](#)).

Psa 139:13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

The word rein is the French word for kidney, an indispensable, uncomely organ ([1Co 12:22](#)) that is needful to do the most essential and life-giving job of filtering our blood. It is when we are in our "**mother's womb**" that we are being sanctified by the word of God ([Joh 17:17](#)) where our Adamic blood is being cleansed by the life of Christ and being brought into subjection unto the one who "**hast possessed my reins**" and is in control of every aspect of my life, every breath, every moment, every jot and tittle as we are being saved by being "**covered**" by the blood of Christ "**in my mother's womb**".

The kidneys' job is to filter your blood. They remove wastes control the body's fluid balance and keep the right levels of electrolytes. All of the blood in your body passes through them several times a day. (excerpt from <https://www.webmd.com/kidney-stones/picture-of-the-kidneys#1>)

He is the propitiation for my Adamic sins ([1Jn 2:2](#)), but not only for mine, but also for the whole world ([1Co 15:22](#)), and it is for this reason that we labour and suffer reproach ([1Ti 4:10](#)), knowing that this labour is not in vain ([1Co 15:58](#)) but that the one who created all things and through whom all things consists brings us to see that "**Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written**", and that it is in the "**imperfect**" weak, marred existence, that he is making his strength perfect through to the glory and honour of God ([1Co 1:26](#) , [Jer 18:4](#)).