

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

([Psa 139:1-24](#))

Part III: "*Fear not, thou worm Jacob*" [Isa 41:14](#) (verses 14-18)

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.

There are four distinct parts to this Psalm 139, the first describing God's omnipotence, the second section giving 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. That judgement brings us to loathe sin and have a strong desire to overcome all wickedness in this age through Christ so that we can be blessed and holy to have our part in the first resurrection ([Rev 20:6](#)).

The subtitle of this study is "*Fear not, thou worm Jacob*", and that worm perfectly describes how God sees us in this weak earthen vessel that is being fashioned and formed by our loving Father into a beautiful butterfly that is going through this metamorphosis or process of maturation that is prophesied in the words "O earth, earth, earth, hear the word of the LORD" ([Jer 22:29](#)). That three times hearing of the word "**earth**", is a symbol of the process of spiritual completion through judgement that God's elect are experiencing first ([1Pe 4:17](#)) as we "grow in grace, and *in* the knowledge" of Christ while others are blinded and not able to hear for now ([2Pe 3:18](#) , [1Jn 5:14-15](#) , [1Jn 4:6](#)).

[1Jn 5:14](#) And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

[1Jn 5:15](#) And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

[Heb 11:6](#) and without faith it is impossible to be well-pleasing *unto him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of them

that seek after him.

1Jn 4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

God tells us that all our days are numbered and written in his book (**Psa 139:16**), and that this writing is his workmanship that is unfolding to His glory to demonstrate that He will do what he wants with all of His creation in the order that he has predetermined from the foundation of the world (**Eph 2:10** , **Rom 9:20-21** , **Mat 20:15**).

Psa 139:16 Your eyes saw my embryo, And my days, all of them were written upon Your scroll; The days were formed When there was not one of them."(CLV)

Rom 9:20 O man! who are you, to be sure, who are answering again to God? That which is molded will not protest to the molder, "Why do you make me thus?

Rom 9:21 Or has not the potter the right over the clay, out of the same kneading to make one vessel, indeed, for honor, yet one for dishonor? (CLV)

Mat 20:15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?

Jeremiah typifies (**1Pe 1:12** , **1Co 10:11**) how God predetermined his purpose for each and every life ever conceived, in saying "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations", and his life is also a type and shadow of the church that Christ sanctified first (**Joh 17:17**) to the glory of our Father "before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations" (**Eph 2:10**).

Joh 17:17 Sanctify them in the truth: thy word is truth.

Eph 2:10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

Notice again it is "before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations", telling us in type and shadow that the body of Christ has been appointed from the foundation of the world to be brought together like a child in a mother's womb (the church) and sustained by the breath of life, which God provides through His spirit, that makes it possible for these words to be accomplished in the body of Christ: "**My grace is sufficient for thee: for my power is made perfect in weakness.**"(**Jer 1:5** , **Joh 3:3** , **Rom 8:9** , **Gal 4:26** , **Eph 4:16** , **1Jn 4:7** , **2Co 12:9**)

Jer 1:5 Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations.

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Rom 8:9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. ["Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God"]

Gal 4:26 But the Jerusalem that is above is free, which is our mother.

Eph 4:16 from whom all the body fitly framed and knit together (**Psa 139:15**) through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

1Jn 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is **born of God**, and knoweth God.[**Joh 17:3**]

2Co 12:9 And he hath said unto me, My grace is sufficient for thee: for *my power is made perfect in weakness.* Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.

The strong delusion therefore that is withholding and keeping that strength of Christ from being perfected in the rest of the world, is that which "withholdeth"^{G2722} of (**2Th 2:6**). That is the spiritual hedge that God has orchestrated through Satan to keep the world believing that they are the masters of their own destinies which is what keeps the beast on the throne of our hearts, as opposed to worshipping God in spirit and in truth "about the throne" (**Joh 4:24** , **Rev 7:11**).

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.

Joh 4:24 God is a Spirit: and they that worship him must worship *him in spirit and in truth.*

Rev 7:11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

God's elect are shown that He is making his strength perfect through us first (**2Co 12:9**), being blessed, protected (**Luk 12:32**), and sanctified first, through a

life of being crushed or ground to power under the stone (*Christ*) ([Mat 21:44](#)), who matures us so we can "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will" ([Mat 21:44](#) , [2Th 2:6-7](#) , [Psa 107:31](#) , [2Ti 2:25-26](#)).

Being able to 'save yourself and those who hear you' ([1Ti 4:16](#)) is reason to say "I **praise**^[H8686 = Qal tense] **thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well**" and this is something that God has predestined the elect will do for all of His creation ([Oba 1:21](#)).

Mat 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

2Th 2:6 And now ye know what withholdeth^{G2722} that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth^{G2722} will let, until he be taken out of the way.

G2722 *kat-ekh'-o* From [G2596](#) and [G2192](#); to *hold down (fast)*, in various applications (literally or figuratively): - have, hold (fast), keep (in memory), let, X make toward, possess, retain, seize on, stay, take, withhold.

Psa 107:31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

Oba 1:21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

Our first verse:

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.

By contrast we cry out "my soul knoweth right well" but that is not uttered until we are brought to our wits' end ([Psa 107:27-28](#)) through the crushing experiences that our Lord gives us.

We are "fearfully *and* wonderfully made" through those fiery trials that we are told our flesh to think it NOT strange ([1Pe 4:12](#)), and as we mature and accept his grace that is sufficient for us it is because God has mercifully brought us to that conclusion by bringing us to our safe haven Jesus Christ ([2Co 12:9](#) , [Psa 107:30](#)).

Coming to that conclusion does not happen immediately as Babylon supposes it does with a ten seconds sinner's prayer, but rather through the "I besought the Lord thrice" process of spiritual completion through judgement that Paul utters in the verse prior to ([2Co 12:9](#)).

[2Co 12:8](#) For this thing I besought the Lord thrice, that it might depart from me.
[2Co 12:9](#) And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

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.

The point being made for God's elect for whom these words have been written is that "**My substance was not hid from thee**"; not that our substance was not hidden from the world as is declared in ([Col 3:3](#)), but rather that God is showing his power through us as He accomplishes this glorious work of witnessing right in front of all the whole world who have been blinded by the god of this world and lie in wickedness as we all are in our appointed time ([2Co 4:4](#) , [1Jn 5:19](#) , [Eph 2:2](#) [*old walk*], [Joh 9:25](#)). All these truths have been hidden from them just as they were hidden from the masses when Christ walked the earth, and was not recognized as being the son of God ([Act 26:26](#) , [1Jn 2:23](#) , [Joh 1:10-12](#) , [Luk 10:16](#) , [1Jn 4:17](#)). So God's workmanship is not physically hidden but is very much alive and actively witnessing at all times so that in the day of others' visitation our prayer is that God will be glorified by what He has accomplished through us in this age ([1Pe 2:12-15](#)).

[1Pe 2:12](#) Having your [*new walk*] conversation honest among the Gentiles: that, whereas they speak against you as evildoers [[Mat 10:22](#)], they may by your good works, which they shall behold, glorify God in the day of visitation.

[1Pe 2:13](#) Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

[1Pe 2:14](#) Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

[1Pe 2:15](#) For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: [Stephen the first martyr "put to silence the ignorance of foolish men" by laying down his life and forgiving his accusers [Act 7:60](#)]

Our "**soul knoweth right well**" that these things are true in God's word ([Joh 6:68](#)) because his spirit bears witness ([Joh 6:63](#)) that we are his sons ([Rom 8:16](#)) who are having these works "**curiously wrought in the lowest parts of the earth**" that represents the church, the body of Christ ([Jer 22:29](#) , [Col 1:24](#)).

Joh 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast **the words** of eternal life.

Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.**

The earth earth earth of ([Jer 22:29](#)) reminds us of the process that our heavens are going through as the "**vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made**" is "**curiously wrought**" [*embroidered*] by our great God on the veil that is ripped for all of His creation ([Mat 27:51-53](#) , [2Ch 3:14](#) , [Exo 26:31](#) , [Col 1:24](#)).

"Curiously wrought" H7551 *raw-kam'* A primitive root; to *variegate* color, that is, *embroider*; by implication to *fabricate*: - embroiderer, needlework, curiously work.

Mat 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Mat 27:52 And the graves were opened; and many bodies of the saints which slept arose,

Mat 27:53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. [*think of these verses inwardly*]

2Ch 3:14 And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

Exo 26:31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

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.

This statement of ([Psa 139:16](#)) declares we had a beginning "**when as yet there was none of them**" and as He is so are we, "the firstborn of every creature" as these scriptures demonstrate ([Col 1:15](#) , [Rev 3:14](#) , [1Jn 4:17](#) , [Jas 1:18](#)).

Col 1:15 Who is the image of the invisible God, **the firstborn of every creature:**

Rev 3:14 And unto the angel of the church of the Laodiceans write; These things

saith the Amen, the faithful and true witness, the beginning of the creation of God;

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Jas 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

The "**in continuance**^{H3117} **were fashioned**" part of this verse reminds us of the is was and will be nature of God's mind that is continually pouring forth knowledge from sunrise to sunset, the period that typifies when His workmanship in our heavens is being accomplished "as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race" across our heavens (Psa 19:1-7) to accomplish "**in continuance**^{H3117} **were fashioned**" the perfecting of the saints or making ready the bride of Christ (Php 1:6 , Rev 19:7).

H3117 "in continuance" *yôm yome* From an unused root meaning to *be hot*; a *day* (as the *warm* hours), whether literally (from sunrise to sunset, or from one sunset to the next), or figuratively (a space of time defined by an associated term), (often used adverbially): - age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, + (for) ever (-lasting, -more), X full, life, as (so) long as (. . . live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year (-ly), + younger.

Psa 19:1 *To the chief Musician, A Psalm of David.* The heavens declare the glory of God; and the firmament sheweth his handywork.

Psa 19:2 Day unto day uttereth speech, and night unto night sheweth knowledge. ["*in continuance*^{H3117} *were fashioned*"]

Psa 19:3 *There is* no speech nor language, *where* their voice is not heard.

Psa 19:4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Psa 19:5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

Psa 19:6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. [2Th 2:8 , 2Pe 3:11]

Psa 19:7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

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

It was through the church, through the many joints that supply ([Eph 4:16](#)), that we all can come to say "**how precious also are thy thoughts unto me, O God! how great is the sum of them**", as opposed to the very disjointed contradictory word that was first presented to us in Babylon and left us asking "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death"([Luk 15:17](#) , [Rom 6:21](#)).

[Luk 15:17](#) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

[Rom 6:21](#) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

When I first read that verse in ([Rom 6:21](#)) with a Babylonian mindset I thought only of the very carnal way I acted out in the world, as being the fruit that the scriptures were talking about, and not the carnal way that I was interpreting the word of God when I was in "the" church that I thought I was in at that time. Both are true, but in our ignorance I was not ashamed to think above what was written ([1Co 4:6](#)) and needed to be miraculously brought to see how insidious that little bit of leaven really is in the eyes of God ([Gal 5:9](#)). That little leaven is to 'agree on the essentials and tolerate the nonessentials' which puts to death the verse "**How precious also are thy thoughts unto me, O God! how great is the sum of them!**"

By the grace of God we come to see the deeper spiritual lesson being taught us that tells us we have to go through a process where we are twice plucked up before we can bear good fruit ([Jud 1:12](#)), and that can only be accomplished by Christ alone who is the vine, and the author and finisher of our faith who knows how to drag us out of Babylon so that we can bring forth much fruit ([Joh 15:5](#)). When we suppose we are righteous by keeping the law, that delusion prevents us from going onto a perfection that can only occur by selling all that we have and following Christ which God's elect are given the power to do through Christ ([Mat 19:21](#) , [Luk 13:32](#) , [Mat 16:25](#) , [Php 4:13](#) , [Php 3:9](#)).

We were all "a law unto ourselves" or "under the law for the lawless" ([Rom 2:14](#) , [1Ti 1:9](#)), which could at best keep us as law abiding Christians in the flesh, but not able to live to the glory of God through the faith of Christ ([Rom 1:17](#) , [Php 3:9](#)). This contrast that God created was according to the counsel of God's will ([Eph 1:11](#)) to make bright for us in our heavens the beauty of holiness that comes about when we are truly being granted to be given eyes that see, which happens as a result of being sanctified by His word that we believe in ([Joh 17:17](#) , [Php 1:29](#)). We go from faith to faith, or glory to glory ([2Co 3:18](#)) as we are dragged to Christ ([Joh 6:44](#)) so that we can be saved by grace through faith ([Eph 2:8](#)).

The word of God becomes so precious unto us: "**How precious also are thy thoughts unto me, O God! how great is the sum of them!**" when we are granted to compare spirit with spirit ([1Co 2:13](#)) and see how the sum of that word declares a singleness or dream that is one ([2Co 11:3](#) , [Gen 41:32](#)) for our sakes ([2Co 4:15](#)) in this age who have been given those eyes to rightly divide the truth ([Mat 13:16](#)).

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

This last verse of our study brings to mind ([Rom 11:32-33](#)) that tells us "how unsearchable *are* his judgments, and his ways past finding out!". This statement is in the context of "that he might have mercy upon all" ([Rom 11:32](#)) that the sum of God's word is being discussed that are "**more in number than the sand**".

What connects all of these thoughts is the second resurrection where we will see "**when I awake, I am still with thee**". We know that doctrine or the words of God can be likened unto children, children who are the inheritance of the elect as these following verses bring out; the "**more in number than the sand**" is the inheritance and blessing that God's children are being given, and is typified with Abraham who is told "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore" ([Gen 22:17](#) , [Gen 26:4](#) , [Isa 54:1](#) , [Gal 4:27](#)).

[Rom 11:32](#) For God hath concluded them all in unbelief, that he might have mercy upon all.

[Rom 11:33](#) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

[Gen 22:17](#) That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

[Gen 26:4](#) And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

[Isa 54:1](#) Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

[Gal 4:27](#) For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

These last verses we will look at in ([1Pe 5:1-11](#)) testify of "the true grace of God wherein ye stand" by God's word that instructs us as to how we can all be "examples unto the flock" who will receive this "heritage" of God if we are granted to heed all these admonitions and "humble yourselves therefore under the mighty hand of God, that he may exalt you in due time".

[1Pe 5:1](#) The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

[1Pe 5:2](#) Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

[1Pe 5:3](#) Neither as being lords over *God's* heritage, but being ensamples to the flock.

[1Pe 5:4](#) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

[1Pe 5:5](#) Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

[1Pe 5:6](#) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

[1Pe 5:7](#) Casting all your care upon him; for he careth for you.

[1Pe 5:8](#) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

[1Pe 5:9](#) Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

[1Pe 5:10](#) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

[1Pe 5:11](#) To him *be* glory and dominion for ever and ever. Amen.