

**'Judgement upon the house of God,  
where the man of perdition resides'  
([Psa 41:6-13](#))**

**Psa 41:6** And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

**Psa 41:7** All that hate me whisper together against me: against me do they devise my hurt.

**Psa 41:8** An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

**Psa 41:9** Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

**Psa 41:10** But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

**Psa 41:11** By this I know that thou favourest me, because mine enemy doth not triumph over me.

**Psa 41:12** And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

**Psa 41:13** Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

This Psalm 41 has been progressively building up to the most difficult trial that God will ever give anyone of us, found in verse 9. There is a narrowness being spoken of ([1Pe 4:18](#) , [Mat 7:13](#)) for Christ who is feeling sorrowful near unto death for the things that are coming upon his earth ([Mar 14:34](#) , [Mar 14:50](#)).

The "familiar friend" spoken of in ([Psa 41:9](#)) is a shadow of all the family and community that we experience in the flesh which is not connected to doing the will of God. All such relationships are understood over time to be serving us in their unbelief ([2Co 4:4](#) , [1Pe 2:12](#)).

As we grow closer, with deeper spiritual and physical connections with the family of God, we understand that it is by the grace and faith of Christ that "in that day" ([Joh 14:20](#)) is a day given to us to believe 'today' ([Mar 4:11](#)) in advance of the many who are kept with a vail over their eyes ([2Co 3:14-15](#)) for our benefit ([Mar 10:29](#) , [Mat 12:50](#)).

Christ's physical life ([Act 4:27-28](#) , [Mar 14:50](#) , [Jer 17:9](#)) is a shadow ([1Jn 4:17](#)) of the enmity that we will experience from all the world both within and without ([Mat 10:22](#) , [1Jn 4:4](#) , [1Jn 2:2](#) , [1Jn 2:16](#)), and the heel lifted up against Christ is speaking of that enmity. The bruising of Esau's heel when Jacob, a type of Christ, lays hold of it in the womb, is a positive example of how Christ will ultimately rule over all flesh (the heel) or slay the enmity by giving us dominion over it with God's spirit ([Rom 8:7](#) , [Eph 2:15-16](#)). Some verses to consider in light of that bruising ([Joh 13:18](#) , [Gen 25:26](#) , [Gen 3:15](#)).

This moment of betrayal in Christ's life is full of rich symbolism ([Luk 22:48](#) , [Mar 14:50](#)), pointing to the hope that we have in Him to be able to drink the cup ([Mat 20:23](#)), but not until we experience, as His disciples did, these words to "[tarry ye here, and watch.](#)", knowing full well that this would be impossible until Pentecost where upon receiving God's holy spirit they would then be enabled to continue in the truth as they "[tarry ye in the city of Jerusalem](#)" because they have been "[endued with power from on high.](#)"([Luk 24:49](#)).

Without judgement on the first man who cannot watch and pray and remain vigilant ([Mat 26:40](#)), our fate is sealed. God purposed this failure right from the garden of Eden ([1Jn 2:16](#)) and throughout scripture and especially at this pivotal point in history where his disciples (us) demonstrate that we are powerless to do the right thing ([Joh 15:5](#)) until we are "[endued with power from on high.](#)".

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**[Psa 41:6](#) And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when he goeth abroad, he telleth it.***

Speaking again of the enemy of our deceitful and desperately wicked hearts, we naturally speak "vanity" for the longest time ([Job 7:3](#)) before we can set our affections on things above ([Col 3:2](#) , [Php 4:8](#)). We must experience this 'gathering of iniquity to ourselves', as we treasure up unto ourselves "wrath against the day of wrath and revelation of the righteous judgment of God" against the man of perdition within ([Rom 2:5](#)).

That judgement is explained in great detail in chapter 17 of Revelation which explains where the man of perdition resides (the beast of [Ecc 3:19](#)) and how judgement comes upon us so that ([Rev 17:11](#)) can come to pass. The same Greek work for perdition in ([2Th 2:3](#)) G684 is used in ([Rev 17:11](#)) G684; and in verse ([Rev 17:18](#)) the woman who typifies Babylon is being judged and destroyed by the brightness of Christ's coming into our heavens ([Rev 17:1](#)). The woman, Babylon, will be destroyed, and the beast will remain, but the beast will be changed by this cleansing process of judgement on all of the spiritual influence she has had on our heavens, which has caused us to be men and woman of perdition ([Rev 18:2](#)).

"He goeth abroad, he telleth" in the verse we are looking at reveals to us the industrious nature of the beast and the harlot who sits on the many waters ([Rev 17:15](#)) as we "[compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.](#)" ([Mat 23:15](#)).

But all this exercise again is for the building up of this man of perdition whose end is also prophesied in these verses where "the battle of that great day of God almighty" is going to occur: ([Rev 16:11-14](#))

Here is an old testament witness to this same destruction of the man of sin in ([Isa 43:12-16](#)). So we see that our hope is solely in Christ and His Christ who makes a

way for us to come out of her my people ([Rev 18:4](#)) as we minister to each others' needs in the body of Christ ([2Co 5:18](#)). Israel coming out of Egypt is another type of God's body of believers, the Israel of God, coming out of sin together ([Gal 6:16](#)).

*any comments on this first verse?*

**[Psa 41:7](#) All that hate me whisper together against me: against me do they devise my hurt.**

It is this season of having the world "whisper together" against "thy holy child Jesus" even to the point where people devise our hurt, that God uses, to prove to the world that we are disciples of Christ ([Joh 13:35](#) , [Mat 5:11-12](#) , [Mat 23:35](#)) who stand united against all such whispering [H3907](#)

This same point of judgement against that spirit of whispering within each of us is spoken of in ([Psa 58:5](#))[H3907](#) Starting in verse 3 ([Psa 58:3-11](#)) and concluding in verse 11 that God is bringing the elect to understand that there is a reward for this judgement that comes upon our earth in this age ([Mar 10:28-31](#)).

*any comments on this verse?*

**[Psa 41:8](#) An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.**

The evil disease ([H1100](#) [H1697](#) = worthless acts/words [1Co 1:23](#) , [1Co 2:14](#)) that the world sees cleaving fast unto us is the changed heart that God has given us that no longer runs to the same excess of riot that we once did, because we're convicted and convinced of the words of our Lord ([1Pe 4:4](#)).

As we die daily we are lying dead in the street of Jerusalem ([Rev 11:8](#)), "that he lieth he shall rise up no more." is exactly where we want to be: dead to sin and alive in Christ ([Rom 6:4](#)) and able by the grace of God to hear the voice of the true Shepherd calling us up ([1Jn 4:6](#)), to join our family in Christ abiding in heavenly places ([Rev 11:12](#) , [Eph 2:5-6](#)).

*any comments on this verse?*

**[Psa 41:9](#) Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.**

Verse nine is a prophecy of Judas, but as we know all the disciples forsook Christ, and Judas was sacrificed for us so that this physical man of perdition ([Joh 17:12](#) , [Rom 1:20](#)) could reveal the spiritual man of perdition who resides in everyone of us, which can only be destroyed by the brightness of His coming which is judgement ([2Th 2:3](#)).

What leads up to verse nine in this study is the condition that reflects the man of

perdition within us and in all the world prior to the return of Christ and His Christ ([Psa 41:6-9](#)). So when the scripture says in 2Ti 3:1 "This know also, that in the last days perilous times shall come." it is speaking about the conditions that God will reveal within those to whom Christ is coming to today, as well as revealing the outward condition of the world today which is "as the days of Noe" ([2Ti 3:1-5](#) , [Mat 24:37](#)).

God's word shows us a process of judgement on the man of perdition and also explains his origins and how this needful contrasted spirit (that "mine own familiar friend in whom I trusted") must abide in the earth, earth, earth ([Jer 22:29](#)) of all of mankind until such a time that God will no longer deal with the flesh of man or the souliness of spirits which will all be judged by our merciful Father in time until every tear is wiped away ([Gen 6:3](#) , [Rev 21:4](#)).

*any comments on this verse?*

**[Psa 41:10](#) But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.**

We will requite [H7999](#) our enemies within and without by the Lord raising us up ([Eze 36:26](#) , [Jer 31:33](#)), but as we have just seen, the raising up can only happen after the seed dies ([Joh 12:24](#)). Being raised up with these changed hearts makes it possible for us to love our enemies.

This ministry of reconciliation we've become a part of will be used of God to show all the world that there is a reward to those who have judgement come upon their earth, and we know that all mankind will be judged in time ([Psa 58:11](#) , [Isa 26:9](#) , [1Co 15:22](#)).

David's cry to our Lord and Savior is "be merciful unto me", and this shadow in scripture is a reminder for us that but for the grace of God go any of us, and the mercy our Father is showing us today is for the sake of all those who will come after us ([Rom 11:18](#) , [Rom 11:25](#) , [Rom 11:31](#) , [Rom 9:11](#)).

*any comments on this verse?*

**[Psa 41:11](#) By this I know that thou favourest me, because mine enemy doth not triumph over me.**

We know that God favors us today simply because He has given us dominion over sin within our lives ([Rom 6:14](#) , [Joh 8:36](#)). The Son of God who is was and will be setting us free is our assurance at this time that we are more than conquerors in Him ([Rom 8:37](#)), and the reason we are accepted of the Father ([Eph 3:12](#) , [Eph 1:6](#)).

We are so deeply indebted to God for the faith and love He gives us ([Rom 12:1](#)), the favour that allows us to get unstuck from sin, and to be able to sigh and cry today so that we can have this new mark of His mercy and love placed upon us ([Eze 9:4](#)).

Yes there is an outward witness of God giving us victory over our enemies who we are

called to pray for, even right unto the end of the age when Gog and Magog come up against the saints. We will see this prophesy fulfilled where God will allow the enemy within and without to come up against the camp, only to find that He who is in us is greater than him who is in the world ([1Jn 4:4](#) , [Rev 20:8-9](#)).

*any comments on this verse?*

**[Psa 41:12](#) And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.**

God rewards us and judges us according to the integrity of our hearts ([Psa 7:8](#)), hearts which come to realize that there is no honorable man, and that our integrity and every good and perfect gift comes from above from the Father of lights ([Jas 1:17](#) , [Luk 18:19](#)). Believing more and more, in earnest now, but one day in the fullness of our newly formed resurrected bodies, we will no longer just "behold" these things through a glass darkly but will see Him as he is face to face forever ([Exo 33:20](#) , [1Co 13:12](#)).

*any comments on this verse?*

**[Psa 41:13](#) Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.**

Throughout all the ages, "from everlasting[H5769](#) and to everlasting[H5769](#)", all of God's actions are done in love, and it is those actions, those judgments upon our man of perdition within, which is what is leading to an everlasting covenant with all of the creation ([Gen 9:16](#)) which will profess one day "Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen."

In order to know God and Jesus Christ whom God has sent, our first man Adam, our man of perdition within, must be judged ([Joh 17:3](#) , [1Pe 4:17](#)).

"Jer 9:23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

Jer 9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD."