

More Than Conquerors

Psa 27:1-3

Psa 27:1 A Psalm of David. The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

Psa 27:2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Psa 27:3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

Psa 27:1 A Psalm of David. The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

Christ could have uttered this same praise when he was in the flesh. 'God is my light and my salvation; whom shall I fear? God the Father is the strength of my life; of whom shall I be afraid?'

The previous studies have mentioned a lot about judgement, and not surprisingly seeing we know that God's word is meant to try and test our first man Adam. The fruit of that judgement brings about courage, and conviction, and zeal ([2Co 7:11](#)) and these attributes are brought out very much in type and shadow in this particular Psalm.

David is a type of Christ, and as Christ is so are we. Notice the order in these two verses, judgement, and then there is no fear in love ([1Jn 4:17](#) , [1Jn 4:18](#)). After this judgement there is fear, but it is not the fear that paralyzes us, but rather the reverence and conviction of God's great power and ability to save us as mentioned in ([2Co 7:11](#)). This truly is why we are not to despise the chastening ([Pro 3:11](#) , [Heb 12:6](#)) of the Lord or his goodness which leads us unto repentance ([Rom 2:4](#)). Although it is hard on the flesh, we know God is the one working with that law of sin which is in our members ([Rom 7:23](#)), and then delivering us by His power so that we give Him all the glory, for the light and the darkness which He is working ([Isa 45:7](#) , [Rom 8:28](#)).

This is in fact a psalm about Christ and Christ's body the Christ, and as we read all of God's word it behooves us to remember that we are reading something that has been written for God's elect who will be nourished by these words, which if we are granted to continue in them will set us free ([Joh 6:68](#) , [Joh 8:32](#)).

Christ has told us that we are no match for the spiritual realm ([Luk 22:31-32](#) , [Eph 6:12](#)). Imagine stepping into a boxing ring blind folded. There is no way we can make war with the beast we are ([Rev 13:4](#)) except the Lord is the strength of our life ([Php 4:13](#)); then we can say "of whom shall I be afraid?" both within and without ([Mat 10:28](#) , [2Co 10:4](#)) because we know that we are not shadow boxing, and swinging at parable's and spiritual words and stories to no avail ([1Co 9:26](#)). Rather we are fighting a good fight of faith by Jesus Christ within us ([1Ti 6:12](#) , [Col 1:24](#)) and we are more than conquerors through him ([Rom 8:37](#)) as those spiritual words are used to quicken us ([Joh 6:63](#)) and build up our most holy faith ([Jud 1:20](#)) so that we can continue to abide in the truth ([Joh 8:31](#)) which is going to set us free ([Joh 8:32](#)).

This is what our fight is all about, it is about keeping the sayings of the prophecy of this book ([Rev 1:3](#)) so that we can be sanctified by that process of abiding in the truth ([Joh 17:17](#)) and become more and more blessed and holy for his purpose ([Rev 20:6](#) , [Rev 22:14](#) , [Rom 8:28](#)). It is through

this rejection that we feel from the world ([Mat 10:22](#)) and the much tribulation or suffering ([Act 14:22](#), [2Ti 2:12](#)) that keeping his words brings, that God is forming us into vessels of honour which are fit for His purpose ([2Ti 2:21](#)). Christ has promised the elect that they will drink the cup of his suffering ([Mat 20:23](#)), and the asking and the being brought to rejoice in the Lord always are a tremendous gift ([Jas 4:2](#), [Php 4:4](#)) given to us ([Php 2:13](#)) by a loving Father who tells us it is His good pleasure to give the kingdom this way to His little flock ([Luk 12:32](#)).

[Psa 27:2](#) When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

This is an interesting parable when we consider that Christ told us that we must eat his flesh and drink his blood ([Joh 6:56](#)). We know that the flesh and the blood represent the word of God ([Mat 26:28](#), [Joh 6:51](#)) and that it is that very word which causes us to stumble ([Isa 28:10-13](#)). When we are offended at the words of God we are falling and stumbling, and when we are offended at those words we deny Christ by not keeping those words ([Mat 16:24](#), [Luk 7:23](#), [Jas 3:2](#), [Joh 14:23-24](#)).

However if Christ is increasing and we are decreasing and dying daily then we will be the smell of death unto our enemies and foes as we lie dead in that great city which is called Sodom and Egypt ([Rev 11:8](#)). The stench of the death of our first man Adam is what really bothers the world because this is the man that use to run to the excess that conformed to this world ([1Pe 4:4](#), [Rom 12:2](#)). Without the camp with our Lord ([Heb 13:13](#)) we witness to everyone that we no longer have a hunger for the things of this world, and although we are not taken out of the world ([Joh 17:15](#)), we are not of the world ([2Co 6:17](#), [Joh 8:23](#), [1Jn 4:17](#)).

Nicodemus did not despise Christ, but believed along with others that Christ was a teacher sent from God ([Joh 3:2](#)). But within this same verse we see the reason as to why Nicodemus and others stumbled and fell on Christ; "for no man can do these miracles that thou doest, except God be with him." His focus as is all of ours at first is on the loaves and the fishes, because we are yet in the dark, coming to Christ at night, stumbling over the word, until we understand the very next thing that Christ talked about, which in the ears of Nicodemus must have sounded completely unrelated. Christ was telling him that the miracles that he performed were of no more value to him than the manna coming down from heaven upon the children of Israel unless he be born again ([Joh 3:3](#)).

When we are born again by Christ's own definition we can see the kingdom today within us, as we are given to compare spiritual with spiritual ([1Co 2:13](#)) using the miracles around us past present and yet to come. Miracles just for the sake of miracles are the strong delusion which will keep this world looking for those outward manifestations ([Mat 16:4](#)) as opposed to recognizing that the kingdom is within. If it were possible the very elect would be deceived by those outward signs and wonders ([Mat 24:24](#)), but again just as Christ mentioned, if we are blessed to be born again in this age our focus will always return to the hope of glory which is Christ in us, who is the King of that kingdom which is within each of us ([Col 1:24](#), [Luk 17:21](#)).

[Psa 27:3](#) Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

In this verse of the Psalm we are given a very real look at the emotions of a man of war, whose confidence he knows now will not wane because he trusts in the living God who has been faithful

throughout his life. In this story we have a shadow of the reality that we are more than conquerors through Christ who loves us. Our weapons as it is written are spiritual today to the pulling down of strong holds which are far mightier than any physical weapon ever formed. If we think that we can make war with our flesh against those spiritual powers and principalities that God has created, we are deceiving ourselves and in fact we are shadow boxing, which Paul admonishes us to not do. Not only do we not fight this world, we love our enemies, and we resist not evil. In doing this we are witnessing to the world that we are more than conquerors through Christ ([Rom 8:37](#)), and God will bring us to a point of conviction that nothing can separate us from His love ([Rom 8:38-39](#)). The Lord is our strength and deliverer.

What does it mean spiritually to shadow box? There are so many incredible athletes in this world, very extremely dedicated and conditioned athletes who are living parables for us, to remind us that we are not fighting this fight of faith today to gain our life, but rather to lose it. They run to obtain a crown which perishes ([1Co 9:25](#)) and they serve us in their unbelief as they strive for the mastery which is but a shadow of the real mastery which everyone will one day have to strive for with a spirit of temperance [G1467](#).

This is why Paul said he is not shadow boxing, he is not doing what he is doing in vain, but rather every trial, every tribulation, every affliction, every stripe and every bruise is serving an eternal purpose as it is for us ([2Co 11:23-33](#), [Act 14:22](#), [1Co 9:27](#)). No doubt it is hard to always remember that all things work together for good to them that love God, to them who are the called according to *his* purpose ([Rom 8:28](#)), so we need to not get discouraged and remember that God is witnessing to the world of his great love for all of mankind by granting us to be living sacrifices today ([Rom 12:1](#)), who are rejected by the world, and honoured to go without the camp with Christ today for others tomorrow ([Joh 3:16](#)).

[1Co 9:24](#) Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

[1Co 9:25](#) And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

[1Co 9:26](#) I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

[1Co 9:27](#) But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

[Rom 8:35](#) Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[Rom 8:36](#) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

[Rom 8:38](#) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

[Rom 8:39](#) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[1Co 3:21](#) Therefore let no man glory in men. For all things are yours;

[1Co 3:22](#) Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

[1Co 3:23](#) And ye are Christ's; and Christ *is* God's.

