

The Battle on the Cross

An 8-Lesson Study by Keith Blades | Enjoy the Bible Ministries®
Study Overview & Lesson Summaries

About This Series

This 8-lesson series by Keith Blades examines a dimension of the cross work of the Lord Jesus Christ that is often overlooked: the literal battle fought between Christ and the Adversary, Satan. Drawing on both Israel's prophetic program and the mystery revelation given to the apostle Paul, Keith establishes that the cross was not only the place of atonement and propitiation, but the site of a decisive cosmic victory. Listeners will trace the historical background of Satanic possession from Genesis through Israel's captivity in Egypt, follow the prophetic passages of Isaiah, the Psalms, and Jeremiah that anticipate the battle, examine the three hours of darkness on the cross itself, and survey the spoils of victory that Christ now holds — including the keys of death and hell. The series concludes with an appendix on the pit and the Red Sea, grounding the battle's geography in Scripture and bringing the full scope of Christ's triumph into view.



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Lessons at a Glance

Lesson	Core Focus
Lesson 1	Introduction: the battle on the cross as a distinct and often misunderstood aspect of Christ's work
Lesson 2	The six core prophetic passages; the cross as God's all in all; prophetic vs. mystery dimensions distinguished
Lesson 3	Historical background (Part 1): Gentiles in Satanic possession; Israel sent into Egypt; the Red Sea as type
Lesson 4	Historical background (Part 2): God's Jehovah name, Pharaoh as Satan's man, Israel's return to captivity
Lesson 5	Preparations for the battle: five Redeemer mandates; ransoming from the stronger; the prelude at Gethsemane
Lesson 6	The battle itself: the three hours of darkness; Psalm 22 and 69; Isaiah 50; Colossians 2 — complete victory
Lesson 7	The spoils of victory: keys of death and hell; Hosea 13; Hebrews 2; Acts 2; Revelation 1; universal authority
Lesson 8	Appendix — the pit and the Red Sea: geography, typology, and the significance of Leviathan's domain

Lesson Summaries

L1

An Introduction to the Battle *Understanding the Cross Beyond Salvation*

- The series title is “The Battle on the Cross” — a literal battle was fought between the Lord Jesus Christ and the Adversary, Satan, in connection with Christ’s death, burial, and resurrection.
- This dimension of the cross is often underappreciated in both God’s program with Israel and in this present Dispensation of Gentile Grace.
- The dispensational timeline is introduced: Gentile consignment, Israel’s prophetic program, the cross, the present dispensation, and the future kingdom.
- Romans 3 establishes the foundation: justification by faith and the gospel of grace; understanding the cross begins with but does not end with our salvation.
- Colossians 1:13–14 frames the battle’s result for us today: deliverance from the power of darkness and translation into the kingdom of God’s dear Son.
- Ephesians 1:19–20: the “exceeding greatness of his power to us-ward who believe” refers to victorious, battle-won power — power that exceeded and defeated the power of darkness.
- 1 Corinthians 2:7–8: the hidden wisdom of God — the battle was fought through a wisdom the princes of this world (Satan and his powers) never understood.
- The goal is to understand the cross not merely as sacrifice for sin, but as a definitive conquest over the Adversary and his entire domain.

L2

The Core Passages *Establishing the Prophetic Foundation of the Battle*

- The cross work of Christ is God’s all in all — not only for our salvation but for everything God will ever accomplish throughout eternity; the spotlight will never leave the cross.
- The battle on the cross was prophesied: it is not exclusively a mystery revelation but appears first in Israel’s prophetic program and must be understood there before its mystery dimension can be appreciated.
- Six core passages are introduced for the study: Isaiah 50, Psalm 22, Psalm 69, Jeremiah 31, and two passages in Luke 23 — all from Israel’s program.
 - None of these passages comes from the Pauline epistles; the prophetic foundation must come first.
- Luke 23:44–45: the three hours of darkness from the sixth to the ninth hour, and the veil of the temple rent from top to bottom — both are significant to the battle.
- 1 Corinthians 2:7–8: the hidden wisdom that the princes of this world did not know — had they known it, they would not have crucified the Lord of glory.
- The mystery aspect of the battle (Ephesians 1, Colossians 1–2) is reserved for later; the prophetic passages must form the framework first.

L3

The Historical Background — Part 1 *Gentiles, Israel, and the Necessity of the Battle*

- The Gentiles were consigned to Satanic possession by Genesis 11 — God separated Abram from the Ur of the Chaldees and set his seed apart as his own people.
- One of the first installments in God’s program with Israel involved them going down into Satanic captivity in Egypt — the “horror of great darkness” forewarned in Genesis 15.
- 1 Kings 8:51: Israel came out “from the midst of the furnace of iron” — Egypt under the Adversary was a furnace designed for Israel’s destruction.
- Isaiah 52:4: “the Assyrian oppressed them without cause” — identifying Pharaoh as Satan’s own man, an agent of Satanic policy against Israel.
- The crossing of the Red Sea functions as a mini-picture of the cross: God engaged the Adversary in battle and brought his people out of the power of darkness.
- The Red Sea event so infuriated the Adversary that it set the stage for his all-out assault on the Lord Jesus Christ at the cross.
- Israel’s deliverance from Egypt was only temporary — the nation went back into Satanic captivity; the cross provides the permanent and complete deliverance.

L4

The Historical Background — Part 2 *God’s Jehovah Name and the Iron Furnace of Egypt*

- Exodus 6: God reveals his Jehovah name to Moses — the issue is God putting his power into full effect against Satan’s man Pharaoh (the Assyrian) on behalf of Israel.
- Exodus 5:2: Pharaoh’s challenge “Who is the LORD?” is a Satanic challenge to God’s Jehovahhness — the issue is not who God is but whether his power will prevail.
- Psalm 106: God saved Israel for his name’s sake — the very utterance of the name Jehovah by Moses infuriated the Adversary through Pharaoh and intensified the furnace.
- The ten plagues are God’s progressive demonstration that Jehovah’s power exceeds Satan’s; each plague dismantles a pillar of Satanic power in Egypt.
- Deuteronomy 4 and 1 Kings 8:51: Moses and Solomon both look back on the deliverance from the iron furnace as the foundational act of God claiming Israel as his own.
- After the Exodus, Israel returned to Satanic captivity through the fifth course of punishment; Isaiah, Jeremiah, Ezekiel, and Daniel all prophesy in the shadow of this captivity.
- Isaiah 49:24–25: God declares he will contend with him that contends with Israel — the battle on the cross is the ultimate settlement of Israel’s lawful captivity to the Adversary.

L5

Preparations for the Battle *Five Redeemer Mandates and the Prelude at Gethsemane*

- Isaiah 49 establishes the five mandates of the Davidic covenant that the

Messiah will fulfill: Redeemer, Deliverer/Saviour, Avenger, King, and Blesser — in that sequence.

- The cross fulfills the first mandate: Redeemer. The remaining four await the fulfillment of Israel's future program after the present Dispensation of Grace.
- Jeremiah 31:11: "the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he" — the battle's outcome is declared in advance.
- Isaiah 50:6–8 and Hebrews 2:14–15: prophecy and fulfillment together establish that Christ entered the battle purposefully, endured it fully, and destroyed him who had the power of death.
- The Garden of Gethsemane (Luke 22) is the prelude to the battle: the agony, the strengthening angel, and the sweat as great drops of blood reveal the intensity of what lies immediately ahead.
 - This is not uncertainty or reluctance but the resolve of one entering the most intense battle ever fought — "Not my will, but thine, be done."
- This dispensation of grace: Israel's program has been suspended since Acts 9 (Paul's apostleship); it will resume when Christ raptures the Body of Christ and returns to complete the remaining four mandates.

L6

The Battle on the Cross *Three Hours of Darkness and the Complete Spoiling*

- Luke 23:44–45: the three hours of darkness (sixth to ninth hour) are the period of the battle — during this time God the Father and the Holy Spirit withdrew from Christ, leaving him exposed to the full assault.
- Psalm 22:1–21: Christ's cry "My God, my God, why hast thou forsaken me?" and the descriptions of the lion, the bulls, and the dogs portray the Adversary and his powers assaulting Christ in the darkness.
- Psalm 69:1–3, 14–15: the deep mire, the floods, the waterflood — the attempt to asphyxiate his soul; the wrath of God is poured out as Christ is forsaken.
- Isaiah 50:6–8: even in the battle, Christ's face is set as a flint — confidence in the Father's vindication sustains him through every assault.
- The battle was not a defeat masked as victory — it was a genuine triumph: Christ absorbed everything the Adversary could dish out, withstood it all, and survived it all.
- Colossians 2:14–15: "having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" — "it" is the cross; the spoiling was complete, not partial.
 - This is the basis on which God can deliver believers from the power of darkness and translate them into the kingdom of his dear Son (Colossians 1:13).
- Galatians 6:14: "God forbid that I should glory, save in the cross of our Lord Jesus Christ" — the cross is not only our justification but the site of a victory that encompasses all of God's plan and purpose.

L7

The Spoils of Victory *What Christ Won and Now Possesses*

- The battle produced definitive spoils that Christ now possesses and will yet put into full effect — this lesson surveys some of those spoils.

- Hosea 13:14: “O death, I will be thy plagues; O grave, I will be thy destruction” — God’s declaration that death itself will be destroyed as a result of the victory.
- Hebrews 2:14: “through death destroyed him who had the power of death, that is the devil” — the Adversary’s grip on death is broken as a spoil of the cross.
- Acts 2:24: “it was not possible that he should be holden of it” — death could not retain him because the victory over the one who held the power of death had already been won.
- Revelation 1:18: “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” — a spoil of the battle.
 - The keys of hell (hades/the pit) and death are now held by Christ; the Adversary’s former control of that domain has been stripped away.
- Matthew 28:18: “All power is given unto me in heaven and in earth” — the declaration of universal authority issued from the victory of the cross and resurrection.
- Colossians 1:16–20 and Ephesians 1:20–21: all governmental authority in heaven and on earth — thrones, dominions, principalities, powers — are placed under Christ’s feet.
- Revelation 5: the Lamb is found worthy to open the seals; his worthiness is grounded in the victory he won at the cross as the Lion of the tribe of Judah.

L8

The Pit and the Red Sea — An Appendix *Geography, Typology, and Leviathan’s Domain*

- This supplementary lesson examines the pit (abyss/the deep) and the Red Sea — key to understanding the geographic theater of the battle and the significance of Christ’s descent.
- The pit is a literal, geographic location — established from multiple passages as situated beneath the sea; it is not merely a symbolic concept.
- Job 38:16–17: “hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?” and “have the gates of death been opened unto thee?” — the pit as a locked domain.
- Isaiah 51:9 and 27:1: Rahab (the dragon, Leviathan, the Adversary) and the sea — the deep is his domain and residence; God’s power to deal with him is rooted in creation.
- Exodus 15: Israel’s victory song at the Red Sea — “the horse and his rider hath he thrown into the sea”; the Red Sea crossing foreshadows the pit and Christ’s victory over it.
- Numbers 16 (Korah): the earth opened and swallowed them alive into the pit — a picture of how the pit opens and receives its occupants, and how it once held Israel’s enemies.
- Luke 8:31: the demons besought Christ not to command them to go out into “the deep” (abussos) — their dread reveals that the pit is their future prison, known to them as their destined confinement.
- Romans 10:6–7 and Deuteronomy 30:12–13: “who shall descend into the deep?” is answered in Christ — he descended into that domain, overcame it, and emerged with the keys.
- Psalm 66 and Psalm 69:13–15: the miry depths, the deep water, the pit —

the geography of the battle is embedded in Israel's worship and lament literature.

- Colossians 1:12–14 and Galatians 6:14: the Body of Christ's deliverance from the power of darkness and our boasting in the cross flow directly from the victory won in that same pit and at that same cross.

Key Doctrinal Distinctions

The Sacrifice of the Cross vs. The Battle of the Cross

The cross is universally understood as Christ's atoning sacrifice for sin, but this series establishes an equally critical and often overlooked dimension: a literal battle between the Lord Jesus Christ and Satan the Adversary. Both aspects — propitiation (Romans 3:25) and triumph over principalities and powers (Colossians 2:14–15) — are inseparable parts of the one cross event. To understand only the sacrifice is to miss the full magnitude of what God accomplished at Calvary.

Redemption and Ransom — Purchased Back from Whom?

Keith carefully distinguishes the redemption aspect of the cross — buying back from bondage — from the full ransom price Christ paid. Israel had been held as Satan's "lawful captive" (Isaiah 49:24–25; Jeremiah 31:11) since the fifth course of punishment. The cross is not merely payment to God for sin; it is also the settlement of Satan's lawful claim over God's people — a claim that was real and had to be legally and powerfully addressed.

The Prophetic Battle vs. The Mystery Aspect of the Battle

The battle on the cross appears in both Israel's prophetic program (Isaiah 50, Psalm 22, Psalm 69, Jeremiah 31) and in the mystery revelation given to Paul (Ephesians 1, Colossians 1–2). These are not competing frameworks but complementary ones: the prophetic passages establish what took place; the mystery epistles reveal what it means specifically for the Body of Christ — our translation from darkness to light, and the exceeding greatness of power operative toward those who believe.

The Pit as a Literal, Geographic Location

Keith teaches that the pit (abyss/the deep) is a literal location beneath the sea — not merely a symbolic concept. This is established from Job 38:16–17, Romans 10:6–7, Luke 8:31, and Psalm 69:13–15. Christ's descent into this domain (Acts 2:24–27) was a literal event central to the battle — he entered death's geography, overcame it, and emerged with the keys of death and hell (Revelation 1:18).

Israel's Deliverances — Type and Fulfillment

God's deliverance of Israel from Egypt at the Red Sea is a type and preview of the ultimate deliverance Christ accomplished at the cross. In both events: God engages Satan's power directly, his people are brought out of darkness into freedom, and the enemy is overthrown in his own stronghold. The Red Sea

event was a “mini-picture” that so enraged the Adversary it provoked his full assault at the cross — from which Christ emerged completely and permanently victorious.

Key Scripture References

Romans 3:24–25	Justification by faith; the propitiation that is the starting point for understanding the cross
1 Corinthians 2:7–8	The hidden wisdom of God that the princes of this world did not know; had they known, they would not have crucified the Lord of glory
Colossians 1:13–14	Delivered from the power of darkness and translated into the kingdom of God’s dear Son — the result of the battle for us today
Colossians 2:14–15	Having spoiled principalities and powers, triumphing over them in the cross — a complete, not partial, victory
Ephesians 1:19–20	The exceeding greatness of God’s power toward believers, according to the mighty power he wrought in raising Christ from the dead
Isaiah 49:24–25	God contends with him that contends with Israel; the lawful captive shall be delivered and the prey taken from the mighty
Isaiah 50:6–8	Prophetic description of Christ’s resolve in the battle; his face set as a flint; confidence in the Father’s vindication
Psalms 22:1–21	Christ’s experience during the three hours of darkness; the roaring lion and the assault of the Adversary’s powers
Psalms 69:1–3, 14–15	The deep mire and the floods; the attempt to overwhelm his soul; the geography of the battle
Jeremiah 31:11	The LORD redeems Jacob and ransoms him from the hand of him that is stronger than he
Hosea 13:14	O death, I will be thy plagues; O grave, I will be thy destruction — death itself will be destroyed
Hebrews 2:14–15	Through death Christ destroyed him who had the power of death, the devil, and delivered those in lifelong bondage
Acts 2:24	It was not possible that Christ should be holden of death — because the one who held death’s power had been defeated
Revelation 1:18	I have the keys of hell and of death — a spoil of the battle, now permanently in Christ’s possession
Luke 8:31	The demons’ dread of the deep (abussos) — confirming the pit as a literal place and their future confinement
Job 38:16–17	The springs of the sea and the gates of death — the pit as a locked domain prior to Christ’s victory
Galatians 6:14	God forbid that I should glory save in the cross of our Lord Jesus Christ — the doxology of the whole series

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