The Battle on the Cross

Two combatants, the Lord Jesus Christ and the Adversary, Satan

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

Study Overview & Lesson Summaries

About This Series

The Battle on the Cross is Keith Blades' eight-lesson study of the battle literally fought on the cross, primarily between two combatants, the Lord Jesus Christ and the Adversary, Satan. More took place at the cross than most Christians understand from Romans 3. The battle was prophesied, and Israel's program must be understood first: the core passages, then the background — Gentiles as Satanic possessions, and Israel once again Satan's lawful captive. Lessons 5 and 6 cover the preparations, the prelude in Gethsemane and the battle itself: in the three hours of darkness He consumed the cup, and the battle was over. Lessons 7 and 8 cover some of the spoils of the victory — first and primary, the keys of hell and of death — and an appendix on the pit's major opening under the Red Sea. The battle was not the mystery, but there was a mystery aspect to it, set forth by Paul to us and for us in this dispensation of grace.

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Lesson Summaries

L1

More Took Place at the Cross *Romans 3; Galatians 4 and 6; I Corinthians 1–2; Colossians 1–2; Ephesians 1: The Battle Introduced*

More to the Cross than Romans 3

- Most Christians' understanding of what took place on the cross is limited to what Paul says in Romans 3; Keith is not minimizing it, but that understanding is really the beginning
- In Romans 3:24–25 Christ functioned as our Redeemer and paid the price for us; God set Him forth to be a propitiation through faith in His blood
- More is taught about the cross work of Christ — especially in our epistles, Romans through Philemon — than is contained in the gospel we believed unto our justification unto eternal life

Galatians 4: Another Aspect of Redemption

- Galatians 4 is often read as simply talking about salvation in another way; but justified members of God's family in God's program with Israel were treated as children, not as sons
- It is an aspect of redemption, but not the exact same aspect as in Romans 3: it makes it so the law system does not have to be utilized anymore — a further issue beyond propitiation
- The cross work of Christ was the means of that provision; God dealing with members of the Body of Christ as adult sons is a grand aspect of the mystery revelation given to Paul

I Corinthians 1–2: Hidden Wisdom, Power and Wisdom

- One issue that suffers from ignorance is the battle on the cross, the combat between the Lord Jesus Christ and Satan — an integral part of His redemptive, ransoming work in both God's program with Israel and the dispensation of grace
- Paul's "Jesus Christ, and him crucified" (I Corinthians 2:2) is a reproof and rebuke: he gave the Corinthians the milk doctrines, not meat
- There is something about the cross work of the Lord that Satan and his cohorts did not know (I Corinthians 2:6–8): had Satan known about it, he and his cohorts would not have crucified the Lord of glory; Paul wanted them to see that a battle took place there and Christ entered into combat with Satan and his princes of this world
- The cross work of Christ is not only our all in all but God's all in all: everything God needed — including settlement of the contention with the adversary and repossession of the earth and the heavenly places — was done in connection

with it

- The cross ought to be made “of all effect” — Keith’s opposite of “of none effect” (I Corinthians 1:17); there is an aspect of power and wisdom in dealing with the adversary — wisdom in putting Christ in a position of absolute weakness

Glorying in the Cross (Galatians 3:1; 6:14)

- Galatians 3:1 describes the impact of Paul’s doctrinal teaching on what took place at the cross: more comprehension and sense of reality than being there — had you been there, you would have understood nothing
- In Galatians 6:14 Paul glories in the cross for two main categories of benefits, justification and sanctification; yet there is more to glory in — a battle took place there that you never could have fought

Colossians and Ephesians: The Cross as a Battlefield

- Deliverance from the power of darkness and translation into the kingdom of His dear Son (Colossians 1:12–13) is beyond justification and sanctification as their fundamentals are taught in Romans, I and II Corinthians, and Galatians; on the cross Christ won the right to change your citizenship
- Colossians 2:14–15: blotting out the handwriting of ordinances is another benefit of the cross work, and a triumph and a complete — not partial — spoiling of principalities and powers took place in the cross; they not only lost the battle, they lost the war
- Ephesians 1:19: at the cross it was power against power, and the power of the Lord Jesus Christ was to receive everything the adversary dished out — He absorbed, withstood, survived and repulsed it all

L2

The Battle Prophesied: The Core Passages *Isaiah 50; Psalms 22 and 69; Jeremiah 31; Luke 22–23: Mine Adversary and the Power of Darkness*

The Battle Prophesied — Israel’s Program First

- The battle on the cross is not only talked about in this dispensation of grace: it was prophesied, and there is a mystery aspect to it set forth by Paul to us and for us
- The significance of the battle as it pertains to God’s program with Israel must be understood first; Keith reserves the mystery aspect of the battle for dealing with it separately

The Five Mandates of the Davidic Covenant

- The Davidic Covenant sets forth five mandates that the Messiah, David’s son, will accomplish — Redeemer, Deliverer, Avenger, King and Blesser — and the five books of the Psalms follow them in the same order
- Isaiah 49–53 deals with the first mandate, the Messiah functioning as Israel’s Redeemer; the dispensation of grace has interrupted and suspended God’s program with Israel by divine design, and the remaining four mandates remain to be fulfilled

Isaiah 50: Mine Adversary

- By the end of Isaiah 49 the Messiah, coming as Redeemer, will have to deal with the adversary; unlike Israel, He does not rebel at God’s word, qualifying Himself as the kinsman-redeemer Israel needs
- Israel’s rulers and the power of the Gentiles with them were the pawns of the adversary, the one who had Israel as his lawful captive

- It is “mine adversary” — a particular adversary, directly opposed to what He is doing, who wants to thwart what He has come to do; “let us stand together” is like two boxers face to face, yet the Lord utters that challenge with His hands tied
- Isaiah 50 tells things that took place during the three hours of darkness that we would otherwise never have known

Psalm 22 and Psalm 69

- Psalm 22 is the core Psalm of the first book of the Psalms, which deals with the Redeemer and His redemption; it gives the words the Lord Jesus Christ cried upon the cross following the three hours of darkness — David talking about it a thousand years before it took place
- “Save me from the lion’s mouth” — the lion is the adversary, Satan himself, the head honcho behind the bulls of Bashan
- Psalm 69 is in the second book (the Deliverer and His deliverance); Christ as Redeemer produced the ability to effect deliverance for His nation, particularly His remnant, and Psalm 69 declares to them that their Messiah has been where the adversary wants to put them, and has come out of that realm victorious
- Hebrews 2:14, taught to the remnant of Israel: through death He destroys him that had the power of death, the devil — “through death” meaning His soul and spirit departing from His body and going down into hell

Jeremiah 31: Ransomed from the Stronger Hand

- To God, redemption and ransom are not the same thing: when God thinks about ransom, He thinks especially about dealing with the adversary — in Jeremiah 31:11 the hand of him that was stronger than Jacob was Satan, the strong man
- What Christ did made the adversary open his hand and let Jacob go: a battle was won in which Satan’s power, in a sense, was exhausted

Luke 22–23: The Power of Darkness

- Luke 22:53, “this is your hour, and the power of darkness”: the Lord knew the greatest horror was coming in the three hours of darkness, and that the issue now was a power struggle — that is what a battle is
- Luke 23:44–46: a three-hour period of darkness over all the earth, not just the land; when He gave up the ghost, that is when Psalm 69 takes place

L3

Historical Background to the Necessity of the Battle *Luke 4; Ephesians 2 and 5; Colossians 1; Genesis 15; Deuteronomy 4; I Kings 8; Isaiah 52: Satanic Possession*

The Battle a Necessity

- The battle did not take the Messiah by surprise; He orchestrated things so it took place in the very arena He wanted; the battle was a necessity. Keith deals with the Gentiles first, then shows Israel ended up in the exact same predicament
- The first mandate of the Davidic Covenant, Christ functioning as the Redeemer, involved the necessity of the battle to ransom Jacob from the hand of him that was stronger than he

The Kingdoms Delivered unto Satan (Luke 4)

- Luke 4:5–6: Satan’s claim that the power of the kingdoms was delivered unto

him is not a lying boast; he was their possessor, which is why the Lord later calls him the prince of the world

- The first stage took place in Genesis 3, when Satan got Adam and his wife to sin; then with the Tower of Babel (Genesis 11) there was a consignment of the nations to the Satanic plan of evil on this earth

Without God in the World (Ephesians 2; 5:8; Colossians 1:13)

- Ephesians 2:11–12: the Gentiles, the Uncircumcision, were without God in the world — but with someone else, the adversary, Satan himself; Israel was nigh unto God, the Gentiles nigh unto the power of darkness
- Having no hope meant no expectation of that situation ever changing; it remained in effect until Christ came, and then the dispensation of grace comes in — the "but now" of verse 13
- Satan is the prince of the power of the air (Ephesians 2:2); Gentiles were good citizens of Satan's kingdom, Satanic possessions from Genesis 11 on
- Ephesians 5:8: we were darkness, not just in it; position in Christ makes believers light, and because we are light in the Lord we are to walk as children of light
- These verses primarily set forth the necessity of the battle for us to be delivered in this dispensation of grace; Colossians 1:13 shows there was a power we were held in, as Satan's possession

Genesis 15: The Horror of Great Darkness

- Genesis 15:7–21 confirms the inheritance and begins to set before Abram the initial installment in God's program with him and his seed; up until then God said He will give it, but, in Keith's words, "The covenant says, I have given it"; it is a unilateral covenant on God's part
- The horror of great darkness horrified and terrified Abram: he understood his seed would go down into Satanic possession — the first installment in Israel's program, as set before Abram, is not good news but horrifying news
- The nation's formation takes place in the land that is not theirs, later identified as Egypt; when God brings Israel out of Egypt, He brings them out of Satanic possession

Egypt the Iron Furnace: A Foretaste of the Battle

- At that time there was a battle that was a foretaste of what was going to take place: God brought Israel into contact with the very strength of Satan's power, the power of death, and delivered them from it
- This set the stage for God, as their Redeemer and Ransomer, to deal with Satan's stronghold and his power of death Himself later in their history
- Deuteronomy 4:20: Egypt is to be understood as an iron furnace; I Kings 8:51: God put Israel into Satanic possession, took them out, and engaged in a battle with the adversary to deliver them — showing they were His people, not Satan's
- Isaiah 52:4: the king that knew not Joseph was imported by the Satanic policy of evil against Israel to produce the iron furnace, and he is an Assyrian

L4

Israel Once Again Becomes Satan's Lawful Captive *Exodus 5–6 and 14–15; Psalm 106; Deuteronomy 13; I Samuel 2; Isaiah 49: Out of Egypt, into Lawful Captivity*

My Name Jehovah on Display (Exodus 5–6)

- Pharaoh is the Assyrian, Satan's own man; speaking to Pharaoh, God was speaking right to the adversary, and He hardens Pharaoh's heart to provoke the adversary into taking the next step
- It is God's name Jehovah, put on display, that causes Pharaoh's evil against Israel; the issue is God's power against the adversary's power, to see who comes out on top
- Only one aspect of the Jehovah name is on display here — God providing Himself as the means of redemption and ransoming — and God wants it to lead to a particular exercise of Satan's power, his power of death
- "Who *is* the LORD" was a bravado challenge to God's Jehovahness: the issue was not who is God, but who is the Lord

The Red Sea and the Opening to the Pit (Psalm 106)

- Satan has to resort to where his greatest strength lay, the midst of the Red Sea, as leviathan in the sea; God rebuked the Red Sea and delivered Israel from the hand of him, singular — the adversary himself
- The major opening to the pit, into the heart of the earth, is under the waters of the Red Sea; God brought Israel through the very part of the sea where it was, and rebuked leviathan, the adversary in that sea

Moses' Victory Song (Exodus 14–15)

- Exodus 14:29–31 was a great work in dealing with the adversary; Moses understood what took place and led Israel in the victory song — there is a battle there that parallels the battle on the cross
- Before bringing His people across, the Lord congealed the depths in the heart of the sea and the opening was made solid; in Exodus 15:9 it is, as Keith puts it, "I, I, I" — not "we, we, we": the Egyptians are just the pawns of the adversary
- Bringing Israel out of Egypt, God redeems and ransoms them from the hand of him that is stronger; the infuriation of the adversary at that time sets the stage for the battle in which Christ enters into battle with the one with the power of death, to take the keys of death and hell away from him

Back into Satanic Captivity — This Time Legally

- Out of Egypt, Israel was not Satan's captive and could function as the light of the world; but in foolishness they rejected being dealt with on the basis of God's Jehovahness and grace
- Entering the law contract, they are dealt with solely on the basis of God's justice — the worst thing Israel ever could have done — putting themselves in the vulnerable position of becoming Satan's captives again, this time legally
- Deuteronomy 13: the signs and wonders do come to pass — a Satanic counterfeit of God's power to validate false doctrine; its warning begins to be ignored near the end of Joshua's lifetime and generation
- Sons of Belial — Belial being one of Satan's names — ran Israel's religious worship; Eli's sons ran the tabernacle at Shiloh, and such men did it when the Lord was here also
- Each course of punishment in Leviticus 26 is also a further distancing of God; when the fifth course comes, God leaves the land, the times of the Gentiles begin, and Israel goes into Satan's captivity

Israel Satan's Lawful Captive (Isaiah 49)

- Isaiah 49:24–25: Israel has lawfully been delivered over to the adversary, but God will contend with him, singular, that contendeth with Israel — a battle in

which the finality of the adversary's power to hold Israel in his grip is at stake

- Israel once again becomes Satan's lawful captive for the duration of the fifth course — in the exact same boat the Gentiles had already been in; when the fourth installment of that fifth course begins, Israel's religious leaders are Satan's men, almost without exception

L5

Preparations for the Battle on the Cross *Isaiah 49; Jeremiah 31:11; the Temptations; Binding the Strong Man; Luke 22*

The Five Mandates and the Dispensation of Gentile Grace

- The five mandates of the Davidic Covenant: the Lord will function as Israel's Redeemer, Deliverer (Savior), Avenger, King and Blesser; first comes the Redeemer, and that takes place at the cross
- The other four have not been fulfilled yet: this dispensation of Gentile grace is a divinely designed interruption, brought in when the Lord unexpectedly returned from heaven and raised up Saul of Tarsus; Israel's program is temporarily suspended

"I will contend with him that contendeth with thee" (Isaiah 49)

- Israel's lawful captivity to the adversary commenced when the Assyrian, Babylonian captivity and the times of the Gentiles began; their only deliverance is for God Himself to undertake for them — what the name Jehovah is all about
- The one who contends with Israel is the terrible one, the mighty one, Satan himself — why the Lord calls him the strong man; the contention is the battle on the cross, the battle Israel can't do
- Two stages: the contention of verse 25 is His work as Redeemer; feeding the oppressors with their own flesh (verse 26) is in the day of the Lord's wrath, as Deliverer and Avenger; verse 26 cites the three titles of the first three mandates
- Jeremiah 31:11, "ransomed him from the hand of *him that was* stronger than he": Jacob is in the grip of someone stronger than he is; when God talks about ransoming, He means dealing with the one who holds you in his grip

The Redeemer: Sin Bearer and Defeater of the Lion

- Violating the law contract made Israel Satan's captives; the Redeemer was not only to redeem them from the predicament of their own sins with God's justice — there is also a defeat of the adversary, whose grip has to be released
- The first 41 Psalms deal with the Redeemer, the core being the triad of Psalms 22, 23 and 24; as Redeemer He is not only sin bearer but defeater of the lion, and must contend with the adversary first

The Failure to Disqualify the Redeemer (the Temptations)

- Of three major actions and events before the cross, the first thing was the failure to disqualify the Messiah as Redeemer, as the Son of Man, as the Son of David; the adversary had hoped to disqualify Him to function as Israel's kinsman redeemer
- There were two sets of temptations, which is why the accounts don't line up perfectly — neither is in error: Matthew records the Lord qualifying Himself as the son of David, Luke as the Son of Man
- Luke's order lines up with the way Adam and his wife failed in Genesis 3; in Matthew, Israel was confronted with those very same things between Egypt

and Mount Sinai (Exodus 15 to the beginning of 19)

- The Son of Man temptation came first; at the end the Lord addresses him as His adversary — "Get thee hence, Satan" — and the devil leaves him; an infuriation begins, and the Lord didn't have to harden his heart

Binding the Strong Man; the Armor Taken Away

- The adversary's armament is resident in his own men, Israel's religious leaders, and especially in his unclean spirits; casting out the devils was a manifest sign Israel was in Satan's captivity, and his grip on the nation weakens
- Satan has a kingdom, a city and a house, all in the land of Israel; the Lord is binding the strong man (Matthew 12); the armor wherein he trusted was the unclean spirits (Luke 11), and without it he must fight the Messiah himself

Satan Enters Judas; the Prelude (Luke 22)

- Satan himself enters Judas for the betrayal: no henchman or lower-echelon individual is going to do this; the armor stripped away, he has one place left — and the Lord is walking to it
- In Gethsemane there was anything but calmness: the agony, the more earnest prayer and the strengthening angel are what Keith calls the prelude to the battle; He mentions the cup, and He sees the horror of everything now going to transpire

L6

The Cup and the Battle Itself *Luke 22–23; Isaiah 50 and 53; Psalms 22, 49 and 69; Galatians 3; Matthew 27*

The Cup and the Settled Resolve (Gethsemane)

- In the garden the resolve is settled and declared to His Father — and stated also for the adversary to hear; He is God's perfect servant, the servant Israel never was
- The cup isn't removed: the Father picks it up and hands it to Him, and the full horror of what it contains comes upon Him while He holds it — that is where the agony comes from
- Hebrews 5:7, "and was heard in that he feared": what He saw in the cup produced fear — not fearing the failure of His Father, but the physical and mental agony of it all

The Two Aspects of the Cup

- In the cup He sees two aspects of the horror: the wrath of God against sin — Himself becoming the object of God's indignation and holy, righteous wrath — and the horrors of death
- The horrors of death: dealing with the one who had the power of death; He had to fight a battle that made it so that, when He went down into death and the pit, the doors could be opened and He could take the keys

Three Hours of Darkness: Two Things Happening

- In three short verses (Luke 23:44–46) — a three-hour period — He consumed the cup, absorbed it, endured it and survived it; just as the cup has two aspects, two things are happening
- As sin bearer He suffers under the smiting of God Himself; and the adversary, as the lion, seeks to devour Him and bring Him down into the pit with sin on Him
- The earth is darkened by His being forsaken by God the Father and God the

Holy Spirit — why He says "my God" twice; the sun is darkened by the entrance of the adversary coming to engage in the battle

The Sin Bearer: Smitten of God (Isaiah 53; Galatians 3)

- Isaiah 53 sets forth Him functioning as Israel's sin bearer, "smitten of God"; propitiation is the satisfaction of God's justice in bearing the judgment, penalty and debt of the sin
- His resolve: "what they deserve, give to me" — impute it to me; the Father sees the travail of soul and is satisfied, and God's justice exhausts its abhorrence against the sin upon the Lord Jesus Christ
- In the three hours of darkness God's justice vented the curse against Him as He bore the sin (Galatians 3:13); Isaiah 53 has only Israel in view, but in Galatians Paul has us in view

Satan's Goal: Condemnation (Isaiah 50; Psalms 22 and 69)

- Isaiah 50: there's the call, and that's when the sun is darkened and the adversary comes; verse 8 is the battle, verse 9 is Satan's goal in the battle
- Condemnation demands sin: the sinless Son of God is functioning as sin bearer, so the adversary, the lion of Psalm 22, seeks to kill Him on the cross with sin on Him — his only hope of condemning Him
- Psalm 69: He sees the waters come into His soul, the attempt to asphyxiate it; His mind is fixed on what His Father promised Him — the keys of death and hell — and He values those He is dying for more than Himself

He Survived It All: the Battle Is Over

- Satan exhausts everything he has, but does not take His life; no man could survive the redemption and ransom price (Psalm 49), but the Lord did — at the end of the three hours the battle was over and Satan had failed
- The rent veil demonstrates in the temple that God's justice was satisfied; with a loud voice, as a victory yell, He lays down His life, takes the keys from the adversary and heads down into the pit for three days and three nights

L7

Some of the Spoils of the Victory *Hosea 13–14; Acts 2; Revelation 1 and 5; Hebrews 12; I Peter 3; Matthew 28; I Timothy 6; Ephesians 1; Colossians 1*

The Five Mandates (Hosea 13–14)

- The Davidic Covenant describes the mechanical means by which His Jehovahness would go into effect for Israel: the seven primary compound Jehovah names are put into effect under five mandates — Redeemer, Deliverer, Avenger, King and Blesser
- In Hosea 13–14, in Israel's scriptures, all five mandates are declared by God — "I will be thy king" (13:10), the Redeemer and the Avenger (13:14), the Blesser (chapter 14): His Jehovahness going into effect

The First Category: Ransom from the Power of the Grave

- Hosea 13:14, "I will ransom them from the power of the grave": Israel's deliverance by that ransom from the power of death and the grave is the first category of the spoils of the victory — the ransom and redemption concept once again
- The power of the grave is what the adversary possessed as the one with the power of death (Hebrews 2:14); the Lord ransoms by winning the battle with him, wrestling that power away to possess it as the keys of death and hell

The Keys of Hell and of Death (Acts 2; Psalm 16; Revelation 1)

- On the day of Pentecost Peter cites the Lord's victory over the power of death and the grave: He went down as no other man did; Psalm 16 is in the first book of the Psalms — the Redeemer, the first mandate
- Revelation 1, written to and about the remnant of Israel: "the keys of hell and of death" (1:18), more than one, are the first and primary spoil, leading the way to all others, including the mystery's; the one who had them doesn't have them anymore

Immediate Benefits (Hebrews 12; I Peter 3)

- Before the Lord won the battle and took the keys, the individuals of Hebrews 12 went into the heart of the earth; by the time Hebrews 12 was written, to the remnant of Israel, the spirits of just men had been made perfect and released
- Keith's application: in this dispensation of grace, if we die, we don't go down to the pit either — an immediate benefit of the spoils of victory we are partakers of; the resurrection body fit for the heavenly places comes at the rapture resurrection
- Before coming out of the heart of the earth He heralded a victory to the spirits in prison (I Peter 3), not the gospel so they could be saved; Peter brings together the flood, the cross and the Lord's day of wrath

All Power Given: to Deliver and Avenge

- Matthew 28:18, "All power is given unto me in heaven and in earth": given in connection with having won the battle on the cross, similar in sound to the adversary's words in Luke 4; no knowledge yet about the revelation of the mystery
- The adversary hasn't been deposed yet — the day of the Lord's wrath deposes him; the main issue is the power to deliver and avenge, the next two mandates, though He has the power to be a king and to bless also
- Revelation 5: He "hath prevailed" — He was involved in a contention and came out on top; the book contains the title deed to the Earth and delineates how that power goes into effect, avenging God's cause
- I Timothy 6: Paul speaks of the Lord repossessing both realms — Potentate (heavenly places), King of kings and Lord of lords (earthly places); the plan of evil demolished on earth, as the prophetic program talked about, and in the heavenly places with the mystery

The Mystery Spoils of the Victory

- The mystery was kept secret from the adversary so he would crucify the Lord of glory (I Corinthians 2:6–8); God ordained it before the world but said nothing about it until He raised up Paul — and Satan lost the heavenly places as well
- Prophetic program: the ransom was to release Jacob from the adversary's grip — implication, leave the Gentiles in it; but when God raised up Paul and set forth the mystery of Christ, He revealed the iniquity of the Gentiles was laid upon Christ too
- Ephesians 1: the prophetic program set forth the repossession of the earth; the mystery, of the heavenly places as well — the church's purpose is to reconcile them back unto God; the battle won makes peace in and between the two realms (Colossians 1:20)

L8 Appendix: the Major Opening of the Pit

Exodus 15; Numbers 16; Isaiah 50–51; Psalms 66 and 69; Job 38; Romans 10; Luke 8; Colossians 1

An Appendix on the Pit

- The final lesson functions like an appendix: the pit is a massive subject with a good number of passages, so only fundamental issues are dealt with — especially the pit's major opening under the Red Sea

Exodus 15: the Depths Congealed in the Heart of the Sea

- Moses understood that Israel went across the very place where the pit could open, but God made a right of way through leviathan's territory: "the depths were congealed in the heart of the sea" — the abyss concept
- With the depths congealed the adversary couldn't get the door open, and Israel went across on top; Pharaoh's armies' dead bodies were on the seashore, but their souls and spirits went down into the heart of the earth

Numbers 16: Not the Normal Opening

- Where Korah's judgment takes place is not the normal opening of the pit, which is under the Red Sea: it was a new thing — the earth opening her mouth in a new spot, and they went down spirit, soul and body
- At the Red Sea they died by drowning and the soul and spirit went down: the earth swallowed them, they went down into the pit — what took place in Exodus 15; the normal opening is under leviathan's sea, why leviathan chose that sea

Wounded the Dragon; the Rebuke of the Sea

- Isaiah 49–53 deals with the Redeemer; in Isaiah 51 He "wounded the dragon" when He brought the ransomed of Israel out through the Red Sea and dried it up — He didn't kill him, and it produced a rage
- He exhausted himself, and the Lord survived it all; in wounding him at the Red Sea God dealt with him in his greatest strength — its waters covered the great deep, the abyss of the heart of the earth
- Isaiah 50:2, "at my rebuke I dry up the sea": the Red Sea covers the very porthole of strength for the adversary, the opening of the pit — not just figures of speech; this is real
- Psalm 66 (second book, the Deliverer): the Gentiles respond in view of what takes place in the Lord's day of wrath, not because of the gospel of God's grace going out in a dispensation of Gentile grace; the Red Sea's drying up is repeated then
- Psalm 69: the Lord on the cross speaks of sinking because He knows where He is going in connection with death; there is the agape love He has for the ones He is dying to redeem and ransom, and the promise of His Father

Job 38: the Gates of Death

- Job was written especially for the remnant of Israel in the Lord's day of wrath — James 5 explains it was taught to the remnant; Job, in satanic captivity without cause, needed to know it was part of God resolving His conflict with the usurper
- God's questions deal with the place of the adversary's strength: the sea, the depth, "the gates of death" and "the doors of the shadow of death" are in the same place — why, winning the victory on the cross, the Lord took the keys, plural

The Deep; Thanksgiving in Colossians 1

- Romans 10:6–7 refers to heaven and the deep: He descended into the abyss, the pit, and came up again from the dead; Paul connects the sea and the deep — the sea Moses refers to (Deuteronomy 30) is the Red Sea
- In Luke 8 the devils pleaded not to be commanded out into the deep, the

abyss, and be tormented; Satan's penchant for the sea explains his operating in the Sea of Galilee too; hell's covering, the Red Sea, is going to be gone

- Keith's closing for us: glory in the display of God's Jehovahness for you as a twice dead Gentile in the cross, revealed in the mystery of Christ, with thanksgiving that He "delivered us from the power of darkness" (Colossians 1:13)
- He dealt with both our predicament before His justice and our bondage to Satanic possession; we never could have survived the battle, but He survived it for us; may the preaching of the cross be our all in all

Key Doctrinal Distinctions

The Prophesied Battle vs. Its Mystery Aspect

The battle on the cross was prophesied; there is a mystery aspect to it, set forth by Paul to us and for us in this dispensation of grace. The battle was not the mystery, but there was a mystery aspect to it and to what God would accomplish through it. Things in Israel's program and what is prophetically set forth about the battle must be understood first, before the things Paul says; not a single one of the core verses comes from our epistles. Paul put the revelation of the cross given to him together with what the prophets had set forth in God's program with Israel, and saw its completely unique aspects that are part of the revelation of the mystery.

Redemption vs. Ransom

Theological writings often speak of redemption and ransom as the same thing; to God they are not. When God thinks about ransom, He is thinking especially about dealing with the adversary — the one who holds you in his grip. The Lord does the battle with the adversary that Israel can't do: at the cross there is a satisfaction of God's justice in connection with their sinfulness, and also a defeat of the adversary, whose grip has to be released; He not only functions as a sin bearer, He also functions as the defeater of the lion. In that three-hour period two things are happening, just as there are two aspects to the cup: as sin bearer He suffers under the smiting of God, and the adversary, as the lion, seeks to devour Him and bring Him down into the pit with sin on Him.

The Prophetic Program vs. the Mystery: What the Victory Secured

As far as the prophetic program was concerned, the ransom was to release Jacob from the grip of the adversary — by implication, leaving the Gentiles in his grip; but when God raised up the Apostle Paul and set forth the mystery of Christ, it was revealed that when Christ died upon the cross it was not only the iniquity of His people that was laid upon Him, but the iniquity of the Gentiles too. The prophetic program set forth the reconciliation and repossession of the earth; the mystery of Christ reveals the reconciliation of both spheres unto God — the heavenly places as well. The mystery was kept a secret from the adversary so he would go ahead and crucify the Lord of glory; by so doing he lost not only the earth but the heavenly places as well. There are prophetic spoils of the victory that were well known, and mystery spoils of the victory revealed only in connection with this dispensation of Gentile grace, given to the Apostle Paul.

Time Past vs. But Now: Gentiles in Satanic Possession

Time past runs from the creation of the world up to the beginning of this dispensation of grace. In time past the Gentiles were without God in the world but with someone else, the adversary; Israel was nigh unto God. The Gentiles' status as Satanic possessions was not a mystery — Israel understood it; the problem is they became it also, and as Satan's lawful captive Israel was in the exact same boat the Gentiles had already been in. Then the dispensation of grace comes in, the "but now" of Ephesians 2:13. We have been delivered from the power of darkness and translated into the kingdom of His dear Son because of a victory Christ wrought in our behalf at the cross (Colossians 1).

Jehovahness and Grace vs. the Law Contract

Out of Egypt, Israel was not Satan's captive; but in foolishness they rejected being dealt with on the basis of God's Jehovahness and grace, and under the law contract were dealt with solely on the basis of His justice. Though God delivered Israel from the power of darkness and brought them out of Egypt, they ended back up in Satanic possession: by their violation of the law contract they have lawfully been delivered over to him — lawful captives, Satan's captive this time legally.

The Battle on the Cross vs. the Descent into the Pit

The battle was fought on the cross: at the end of the three hours of darkness the adversary was exhausted, with nothing left to give; God's justice was satisfied, the battle was over, and Satan had failed. Then He cries with a loud voice as a victory yell and lays down His life; He takes the keys away from the adversary and heads down into the pit, taking three days and three nights there. The adversary has not been deposed yet; the day of the Lord's wrath deposes him, and the Lord has the power to do it.

Israel's Remnant Passages vs. Our Epistles

Keith presents Hebrews 2:14 as taught to the remnant of Israel, and says we are taught the very same thing by Paul, the terminology a little different. Revelation 1, Hebrews 12 and I Peter 3 are written to the remnant of Israel; Job is written especially for the remnant in the Lord's day of wrath; Psalm 23 is a tribulation Psalm, not written for funerals in the dispensation of grace. Not having to go down to the pit is an immediate benefit of the spoils of victory we are partakers of: in this dispensation of grace, if we die, we are absent from the body; but we do not get the resurrection body fit for the heavenly places until the rapture resurrection.

Key Scripture References

Genesis 15:12–14	The horror of great darkness: Abram's seed to go down into Satanic possession
Exodus 5:22–6:7	God's name Jehovah on display: His power against the adversary's power
Exodus 15:1–18	Moses' victory song: a battle paralleling the battle on the cross; the depths

	congealed in the heart of the sea
Numbers 16:28–33	Korah: not the normal opening of the pit but a new thing; they went down alive
Job 38:16–17	Questions about the very place where the adversary's strength is located: the gates of death
Psalm 22	The core Psalm of the first book; the lion is the adversary, Satan himself
Psalm 69	The Messiah going through death; the waters come into His soul
Psalm 106:9–10	God rebuked the Red Sea and saved them from the hand of him, singular: the adversary
Isaiah 49:24–26	God will contend with him that contendeth with Israel — the battle on the cross; verse 26: the three titles for the first three mandates of the Davidic Covenant
Isaiah 50:4–9	The challenge from the cross, "who *is* mine adversary?"; verse 8 is the battle, verse 9 is Satan's goal in the battle
Isaiah 51:9–10	He wounded the dragon when He brought the ransomed of Israel out through the Red Sea
Isaiah 52:4	The Assyrian, the king that knew not Joseph, imported to produce the iron furnace
Isaiah 53	The sin bearer, smitten of God; He sees the travail of His soul and is satisfied
Jeremiah 31:10–11	Redeemed and ransomed from the hand of him that was stronger: Satan, the strong man
Hosea 13:14	Ransom from the power of the grave: the first category of the spoils of the victory
Matthew 12:22–29	Binding the strong man: the only way Israel can be delivered from the Mighty One
Luke 4:5–6	The kingdoms delivered unto Satan — not a lying boast
Luke 22:39–53	Gethsemane: the cup and the prelude to the battle; "this is your hour, and the power of darkness"
Luke 23:44–46	Three hours of darkness: the cup consumed, endured, absorbed and survived
Romans 3:24–25	Christ our Redeemer, set forth to be a propitiation — really the beginning of understanding the cross
Romans 10:6–7	Heaven and the deep: He descended into the abyss, the pit, and came up again from the dead
I Corinthians 2:6–8	The hidden wisdom: had they known, they would not have crucified the Lord of glory
Galatians 4:4–5	An aspect of redemption, not the exact same aspect as in Romans 3: God dealing with us as adult sons
Galatians 6:14	Glorying in the cross: justification and sanctification — and more to glory in
Ephesians 1:19–21	Power against power at the cross; Christ set far above all principality and power, in the heavenly places as well as on earth

Ephesians 2:11–13	Without God in the world, but with someone else; then the “but now”
Colossians 1:12–14	Delivered from the power of darkness and translated into the kingdom of His dear Son
Colossians 2:14–15	Principalities and powers spoiled: a complete, not partial, spoiling in the cross
Hebrews 2:14	Taught to the remnant of Israel: through death He destroys him that had the power of death
Revelation 1:17–18	The keys of hell and of death: the first and primary spoil of the victory