

THE DOOR AND THE TOWER · PART ONE

THE BLOOD OF JESUS IS NOT A WEAPON. IT IS A DOOR.

NINE CORRECTIONS · ONE FINISHED WORK



TIMILEHIN IDOWU

THE KINGDOM LIFESTYLE

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The Blood of Jesus Is Not a Weapon. It Is a Door.

PASTOR TIMILEHIN IDOWU

*We have said it over our children, our door,
our car, our exams. It always felt like it
worked.*

*Here is the question nobody asked: what
did we think it was doing?*

THE KINGDOM LIFESTYLE

We were taught to say "I plead the blood" before anyone taught us what the blood is.

Let us be honest. That is how it happened for many of us. Somebody prayed it over us at night when we were small. Somebody slapped it on the door of the house, on the car, on the shop, on our forehead before an exam. For some of us, it became the Christian version of a lock: a phrase to reach for when fear was high and understanding was thin.

We are not writing this to embarrass our grandmothers. They loved God, and they were trying to cover us. But a truth handled by fear slowly turns into a technique. And somewhere between the upper room and our generation, the blood of Jesus quietly moved from being **the ground we stand on** to being **a substance we handle**.

That is the misunderstanding. Not that we stopped believing in the blood. That we started using it wrong.

So let us do this properly. Nine corrections, one at a time.

1. The blood is not a formula. It is a covenant.

Let us go back to the first time blood ever covered anybody. Egypt, the night of Passover.

God did not tell Israel to chant. He did not give them a phrase to repeat when they felt afraid. He told them to kill a lamb, take the blood, and strike it on the doorposts. And then He said something that settles the whole subject:

"When I see the blood, I will pass over you." (Exodus 12:13)

Let us read that slowly. **When I see it.** Not "when we shout it." Not "when we feel it." Not "when we say it eleven times so it takes."

The power was never in the volume of their recitation. It was in the faithfulness of the God who made the covenant. The blood was a *sign*, and a sign does not perform. It points.

This is where we drifted. Whenever we treated the words as a phrase that had to be repeated with enough force, we turned a covenant sign into an incantation. An incantation, by definition, only works if we say it right, say it often, and say it with enough force behind it. Which means the moment it "fails," we blame our pronunciation instead of resting in His promise.

The blood did not save Israel because they were loud. It saved them because God had said what He would do when He saw it. Our confidence was never meant to rest on our mouth. It was meant to rest on His word.

2. The blood is not a weapon. It is a purchase.

Let us say this as kindly as we know how: **"Blood of Jesus, kill my enemies" is not a New Testament prayer.**

A search through the Gospels, Acts, the epistles, and Revelation finds no recorded believer aiming the blood of Christ at a human being. Not one. Not Peter, not Paul, not Stephen, and Stephen was being stoned while he said, *"lay not this sin to their charge."*

Here is the reason, and it is beautiful.

There are two bloods in Scripture, and they speak differently. When Cain killed Abel, God said, *"the voice of thy brother's blood crieth unto me from the ground"* (Genesis 4:10). Abel's blood cried out for **vengeance against a brother**. That is the blood of the offended crying for justice.

Then Hebrews says we have come to something else entirely: *"the blood of sprinkling, that speaketh better things than that of Abel"* (Hebrews 12:24).

Better things. Christ's blood does not cry against us. It cries *for* us. It speaks mercy where Abel's spoke judgement.

Let us think about what we are actually doing when we take the blood that was shed to end enmity and aim it at a person we are angry with. We are not using the blood. We are reversing it. We are taking the one thing in the universe that speaks better than Abel's blood and making it speak like Abel's again.

And it was never a projectile anyway. Peter calls it a **price**: *"ye were not redeemed with corruptible things, as silver and gold... but with the precious blood of Christ"* (1 Peter 1:18-19). Paul calls it a **purchase**: *"the church of God, which he hath purchased with his own blood"* (Acts 20:28).

A price is paid. It is not thrown. It is not aimed. We do not deploy a purchase against our enemies. We *stand on it* as those who were bought.

3. The blood does not need re-applying. It needs re-believing.

This one is in our vocabulary without us noticing it.

"Recover it." "Re-cover it." "Cover that thing again." "I'm applying the blood afresh." All of that language assumes the blood has an expiry date that expires around the next sin.

Now let us listen to Hebrews describe the difference between religion and Christ:

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Hebrews 10:11-12)

Two postures. **The priest stands. Christ sat down.**

The standing priest is the picture of unfinished work. Every day, the same sacrifice, again, again, again, because it never fully worked. Jesus offered one sacrifice, and then He *sat down*, because there was nothing left to add to it.

The sitting is the receipt.

Which means the blood does not need topping up after a bad week. It is not a battery. If it needed repeating, Hebrews says Christ would have to be crucified again, and it calls that impossibility an insult to the Spirit of grace (Hebrews 6:6, 10:29).

So what do we do when we sin? We do not go back to the cross and ask for a fresh application. We go back to the Father and agree with the light. *"If we confess our sins, he is faithful and just to forgive"* (1 John 1:9). Confession is not re-sacrificing. It is not re-covering. It is a child

coming out of the dark corner into the room where the Father already is.

The blood was shed once. What needs to happen daily is not its application but our **belief**.

Nothing about the blood is unfinished

Somebody will ask the right question here: if the blood cleanses us *today*, is the work really finished?

Yes. And the tenses of Scripture settle it.

The work is past. *"It is finished"* (John 19:30). *"By one offering he hath perfected for ever them that are sanctified"* (Hebrews 10:14). And let us hear this one: *"And they overcame him by the blood of the Lamb"* (Revelation 12:11). Not "we are overcoming." **We overcame.** Past tense. The victory is not pending, and it is not being re-decided in our favour every morning.

The cleansing is present. *"The blood of Jesus Christ his Son cleanseth us from all sin"* (1 John 1:7). Cleanseth. Today. Right now, as we read this. But let us notice what that present tense is doing. It is not a second work being performed or a fresh sacrifice. It is the present efficacy of the one finished work. A fountain opened once does not need to be opened again to keep flowing (Zechariah 13:1).

The result is future. *"We shall be like him"* (1 John 3:2). Christ's sacrifice is complete, His cleansing is present, and the Father will bring us to the likeness He has promised. The payment is complete; the full result is still ahead. A finished work can have a present effect and a promised future result.

We can think of a will. A signed and sealed will is completely finished; the testator cannot add a line to it. And yet the inheritance goes on being received by everyone named in it, for generations, without the

signature ever being repeated. That is Hebrews 9:16-17 exactly: *"a testament is of force after men are dead."* The document is closed. The receiving is continuous.

So let us not mistake a finished work for an idle one.

Nothing about the blood is unfinished. But the finished work is ACTIVE.

4. The blood is not a separate power. It is a Person's life, given.

We talk about the blood sometimes as though it were its own entity, a force with a personality, floating free of Jesus, available to be directed by whoever says the words with enough authority.

But Scripture never lets the blood stand alone.

"For the life of the flesh is in the blood." (Leviticus 17:11)

That is the key. When the Bible says "the blood," it is not naming a fluid. It is naming a **life**. So when we say the blood of Jesus, we are saying: *the life of Jesus, poured out.*

Which changes everything about how it can be used. We cannot run a technique on a Person. We cannot manipulate a life that was voluntarily laid down. We can only do one of two things with it, trust Him, or ignore Him.

This is why Jesus' language in John 6 offended everybody. *"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you"* (John 6:53). A crowd walked away. They heard a ritual. He was describing

participation: that His life would have to become ours the way food becomes our body.

And here is our error in one sentence: we turned participation into incantation.

The blood is not a phrase we use to replace faith. It is the life we now live *from*. We may confess what Scripture says it has done, but our confidence is in Christ, not in the sound of our words. *"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me"* (Galatians 2:20).

5. The blood was never given to make us more afraid.

Let us test ourselves with this, honestly.

When we have finished "pleading the blood," are we more conscious of the **Redeemer** or of the **enemy**?

If the answer is the enemy, if the blood has become the thing we shout because we are terrified of the night, the family, the village, the witch, the meeting, the door, then it has been flipped in our hands. We are using a finished work as an anxiety management system.

"Perfect love casteth out fear" (1 John 4:18). The blood is not an invitation to fear the dark. It is the finished work through which God brought us near. Fear may still speak loudly, but it cannot change where we stand in Christ. We can take refuge in Him and respond with wisdom.

A roof does not cover our house because we shout at the rain. It covers the house because it was built, and it is over us, and we are under it.

That is the blood. Not a prayer we perform, but Christ's finished work and the life we live from it.

6. What the blood was actually for: it lets us in.

We have spent all this time correcting what the blood is not. Here is what it is.

*"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus... let us draw near."
(Hebrews 10:19, 22)*

That is it. That is the whole thing.

The blood was not given as a verbal barrier we activate to keep bad things **out** of our house. Its central purpose is to get **us** in, into the presence of God, without shame, without a priest, without an appointment, without a queue.

At the moment Jesus died, the veil in the temple, the thick curtain that said "stay out" tore in two, from the top to **the bottom** (Matthew 27:51). Top to bottom, because no man tore it. God did. He was not waiting for us to become worthy of the entrance. He opened it Himself.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13). Far off. Made nigh. By blood. Not by performance.

And let us notice who it gathers. *"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation"* (Revelation 5:9). The blood's stated purpose was always **one family out of every nation**, which is exactly what Jesus said

would happen when He was lifted up: *"I, if I be lifted up, will draw all men unto me"* (John 12:32).

So the blood is not a weapon for keeping human beings on the other side. It is Christ's finished work, the Door by which strangers are brought near and made one family.

7. And it only ever says one thing

Here is the last thing about the blood, and it is the most comforting.

"Ye are come... to the blood of sprinkling, that speaketh better things than that of Abel." (Hebrews 12:24)

Two things in that verse are easy to miss.

It speaks. Not "it spoke." *Speaketh* ongoing, present, still talking now. Which means the blood is not a memory we return to. It is a voice that is currently speaking.

It says one thing. Abel's blood spoke too, and it had a vocabulary, one word, and that word was *guilt*. Christ's blood has a vocabulary too, one word, and that word is *mercy*. It does not alternate. It does not fall silent when we fail. It does not have a second subject it can turn to.

And it cannot change, because of who is speaking: *"he ever liveth to make intercession"* (Hebrews 7:25). An eternal Priest, in an eternal place, speaking an eternal word.

Which means the blood has never once said a word against us. Not in our worst week. Not at 2 a.m. Not on the day we were sure it had run out. Its one message is *better* than Abel's, and it will not change, not because we are steady, but because **it** is.

So everything about the blood is settled: its work is finished, its power is present, and its word is fixed.

We are not being re-judged.

We are being spoken for.

8. We made the same mistake with the Name.

Because the blood is not the only sacred thing we have turned into a slogan.

Scripture gives us a second image, one of its clearest pictures of refuge:

"The name of the LORD is a strong tower: the righteous runneth into it, and is safe." (Proverbs 18:10)

Let us notice how the proverb speaks. The Name is not a chant. It is a **tower**, a refuge we enter and remain in, not a word we shout at from outside.

The proverb says the righteous runs into the Lord's Name and "is safe." That safety is the settled reality of refuge in the Lord, not a sensation we wait for circumstances to confirm. What our senses report does not establish or erase our standing in Christ. Seen things are temporary and subject to change (2 Corinthians 4:18); a present reality may remain because the Father has a better plan for its timing and outcome.

This is not an Old Testament idea that the cross retired. Paul takes the same truth and plants it at the centre of the New Testament:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow." (Philippians 2:9-11)

Let us notice the *wherefore*. The Name was given to Him **because of the cross**, because He humbled Himself and became obedient unto death. The Door and the Tower are not two separate powers or disconnected images. The Door is the access Christ opened for us by His blood; the Tower is the Lord Himself, the refuge and life in whom we stand.

Paul says, "For in him we live, and move, and have our being" (Acts 17:28). The blood is what He did for us. The Name is what He put in our mouth. We stand in the blood, and we speak the Name.

We have done to the Name what we did to the blood: taken a tower we are meant to live in and reduced it to a word we shout when we are afraid. The answer is not to stop speaking His Name. It is to live in the Lord we call upon, abiding in Him and acting under His authority.

9. Why misuse always ends in frustration

Here is the sentence we need to carry out of this book:

If we use a thing wrongly, it will not serve the purpose we expect it to serve, and frustration will set in.

That frustration is dangerous, because it does not stay aimed at the method. It drifts. Eventually it lands on God. We prayed the blood over the business and the business

still folded. We covered the child and the child still went astray. So we conclude that the blood does not work, or that God did not hear, or that our faith is defective.

But a key used as a hammer is not a broken key. A generator plugged into the wrong voltage is not a bad generator. The failure was never in the tool. It was in the hand.

The blood has not failed us. It was never given to curse people, replace faith with a phrase, or be re-sacrificed after every failure. It was given to purchase us, cleanse us, and bring us in.

A visible result that has not changed does not make Christ's finished work incomplete. The Father may have a better plan for its timing and outcome; our confidence remains in Christ, not in a phrase that controls a visible result.

The answer is not to use it *less*. It is to understand what Scripture says it has done and respond in faith.

So do we plead the blood, or declare what it has done?

Here is where we need to be precise. Scripture does not command the exact prayer formula, "I plead the blood of Jesus over this person or situation." Nor does it record a believer using those exact words as a way to activate the blood. That does not mean every person who has prayed that way was wrong in heart. Many of us were reaching for the safety and assurance we knew Christ had given.

The concern is not the sincere desire to trust the blood. The concern is treating a phrase as a technique, as if

repeating the right words could compel God or guarantee the outcome we want. Scripture points us away from a verbal formula and back to faith in what Christ has done.

Scripture gives us words of faith

At the Lord's Supper, Paul writes:

*"For as often as ye eat this bread, and drink this cup, ye do **shew** the Lord's death till he come." (1 Corinthians 11:26)*

The word translated "shew" is **katangellō**, meaning to announce or proclaim. Paul says that in the Supper, the church proclaims the Lord's death. The focus is not a phrase that activates the blood. It is the public remembrance and proclamation of Christ's sacrifice.

Hebrews also says:

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)" (Hebrews 10:23)

And Paul writes that belief in the heart and confession with the mouth belong together (Romans 10:9-10). Those passages do not give us a special formula. They do show that Christian faith is not ashamed to speak what God has done and promised.

The New Testament gives us direct words for what Christ's blood has accomplished. We can confess these with confidence:

1. We are cleansed. "The blood of Jesus Christ his Son *cleanseth us from all sin*" (1 John 1:7). Cleanseth is present tense. The cleansing is not a new sacrifice each day; it is the present efficacy of Christ's work.

2. We are redeemed. "In whom we have redemption *through his blood, the forgiveness of sins*" (Ephesians 1:7; see also 1 Peter 1:18-19).
3. We are justified. "Being now justified by his blood, *we shall be saved from wrath through him*" (Romans 5:9).
4. We are brought near. "Ye who sometimes were far *off are made nigh by the blood of Christ*" (Ephesians 2:13).
5. We have access. "Having therefore, brethren, *boldness to enter into the holiest by the blood of Jesus... let us draw near*" (Hebrews 10:19, 22).
6. We have peace through Christ. "Having made *peace through the blood of his cross*" (Colossians 1:20).
7. We are washed from our sins. "Unto him that loved *us, and washed us from our sins in his own blood*" (Revelation 1:5).

So yes, we may say, **"We are covered by the blood of Jesus,"** as a statement of faith in the saving work of Christ. The New Testament often names that reality more specifically as cleansing, redemption, justification, access, peace, and being brought near. Those are not weaker words. They are Scripture's own words, and they give our faith something solid to say.

We can speak these truths over our own lives and teach them to our children. We do not say them as a spell or as a technique to force a visible outcome. We say them because Christ has acted, and Scripture tells us what His blood has accomplished. We trust what He has spoken and live from our place in Christ.

The blood does not need our words to begin working. Our words can bear witness to what God has done. In the Supper, we proclaim the Lord's death. In our confession,

we agree with the gospel. In our prayer, we trust the One who gave Himself for us.

We were taught to plead it. Scripture gives us a finished work to believe, proclaim, and stand in.

To the one who has prayed this way

You are not in trouble.

You have not committed some unforgivable misuse of the blood by praying it over your car or your child or your exam. God is not offended that you were trying to be safe. He is not waiting to catch you in a technical error.

You do not have to un-say a single prayer you have ever prayed. You only have to stop treating a finished work like an unfinished one.

And if your fear is not about enemies but about yourself, if you are reading this and your real question is whether the blood still covers *you*, after what you did, then hear the last thing:

There is a fountain. It was opened for sin and for uncleanness, and it was not opened for people who never needed it (Zechariah 13:1). It is not a mop you have to keep dipping. It is a fountain that is already running.

Stop shouting at the dark.

Walk through the door.

Go deeper

This is the teaching behind **Lessons from the Death of Jesus** Book 9 of the Becoming Great Series, which walks

through the garden, the silence, the shedding, and the Great Exchange. Free, with no sign-up.

The companion argument, that the cross was never a private transaction but a family being purchased, is in **The Church: As a Governing Body**, free as well.

Read them free at www.thekingdomlifestyle.org.

For further study

Genesis 4:10 · Exodus 12:1-13, 26-27 · Leviticus 17:11 · Zechariah 13:1 · Proverbs 18:10 · Matthew 26:28 · Matthew 27:51 · John 6:53-58 · John 12:32 · John 19:30 · Acts 17:28 · Acts 20:28 · Romans 5:9 · Romans 10:9-10 · 1 Corinthians 10:16 · 1 Corinthians 11:26 · Galatians 2:20 · Ephesians 1:7 · Ephesians 2:13 · Philippians 2:5-11 · Colossians 1:20 · Hebrews 6:6 · Hebrews 7:25 · Hebrews 9:11-14, 16-17, 22 · Hebrews 10:11-14, 19-23, 29 · Hebrews 12:24 · Hebrews 13:12, 15 · 1 Peter 1:18-19 · 1 John 1:7-9 · 1 John 3:2 · 1 John 4:18 · Revelation 1:5 · Revelation 5:9 · Revelation 12:11

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www.thekingdomlifestyle.org

timijos@yahoo.com · medewheidowu@gmail.com

WhatsApp +234 703 055 5256

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