

THE DOOR AND THE TOWER · PART TWO

THE NAME OF THE LORD IS NOT A SLOGAN. IT IS A TOWER.

AUTHORITY · IDENTITY · REFUGE



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THE KINGDOM LIFESTYLE

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The Name of the Lord Is Not a Slogan. It Is a Tower.

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We know the address of the tower by heart.

*The question is whether we have ever gone
inside.*

THE KINGDOM LIFESTYLE

Part One made an important distinction. Scripture does not command the exact formula, "I plead the blood of Jesus over this person or situation." That does not mean believers should be silent about the blood. We may confess, "We are covered by the blood of Jesus," as a statement of faith in Christ's saving work. Scripture gives us even more specific words: cleansed, redeemed, justified, brought near, given access, at peace, and washed from sin.

The blood is not weak. It is finished. Our words do not activate it; our confession bears witness to what Christ has done.

Now we turn to the Name. Not as a replacement for the blood, and not as a magic phrase, but as the name of the living Lord whose authority we confess and whose refuge we enter.

A thing can be useful without being the whole story

We can picture the phone in our pocket. It can produce light. When we switch on its torch, it may help us find a key in a dark room. That is real help. But if we treat the phone only as a torch, we miss its other purpose: it can carry a call, a message, a voice from someone looking for us.

The illustration is limited, but it gives us a useful question. When a familiar phrase comforts us, the comfort may be real. But that feeling alone does not prove the phrase is a spiritual switch, or tell us everything Scripture says the blood and the Name are for.

We do not need to dismiss our experiences. We need to let Scripture interpret them. The blood of Christ is not a phrase to wield. It is the ground of our redemption, cleansing, reconciliation, and access to God. The Name is not a sound to manipulate. It is the name of Jesus, the risen Lord whom we call upon and represent.

What the blood has done, and how we respond

The New Testament does not present Christ's blood as a power we activate by repeating a line. It tells us what His blood has accomplished and how faith responds.

1. We draw near by the blood.

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

The response to the blood is approach. We come to God with confidence, not because we have performed a phrase correctly, but because Jesus opened the way.

2. The blood cleanses the conscience.

*"How much more shall the blood of Christ... purge your conscience from dead works to serve the living God?"
(Hebrews 9:14)*

The blood does not merely address a record while leaving us trapped in shame. It cleanses the conscience so we may serve the living God. When guilt remains, we do not need to invent another sacrifice. We bring our sin into the light and receive what Christ has done.

3. We confess and proclaim what Christ has done.

At the Lord's Supper, Paul says that we "shew the Lord's death till he come" (1 Corinthians 11:26). The word translated "shew" means to announce or proclaim. Hebrews tells us to "hold fast the profession of our faith without wavering" (Hebrews 10:23). Revelation describes believers overcoming by the blood of the Lamb and the word of their testimony (Revelation 12:11).

These passages do not tell us to make the blood begin working. They show believers remembering, confessing, and bearing witness to Christ's finished work. We may speak the truth of the blood with confidence, including the words, "We are covered by His blood." That is faith, not a formula.

4. The blood makes peace and brings us near.

"And, having made peace through the blood of his cross... hath he reconciled." (Colossians 1:20-21)

Paul also says that those who were far off are "made nigh by the blood of Christ" (Ephesians 2:13). The reconciliation Christ has made should shape the way we treat one another. It does not mean we ignore harm or refuse wise boundaries. It does mean we cannot celebrate reconciliation with God while taking pleasure in hatred, vengeance, or division.

5. We live from the finished work.

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Hebrews 10:12)

The blood is not a spear we throw at people. It is not named as a piece of armour in Ephesians 6:14-17. Scripture names the armour as truth, righteousness, the gospel of peace, faith, salvation, and the word of God. We do not fight to earn a place in Christ. We stand in the

redemption He has already accomplished, and we resist evil as people who belong to Him.

Revelation 12:11 joins the blood of the Lamb with the word of the believers' testimony. That is not permission to curse a person. It is witness to the Lamb's victory and faithful allegiance to Him.

The Tower

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

This is wisdom poetry. The tower is an image of refuge, not a map location. In Scripture, a name carries the identity, character, and authority of the one named. To run into the name of the Lord is to seek refuge in the Lord Himself, trusting who He is.

The name is more than syllables.

The verse is not teaching that a sound, pronounced with enough force, creates safety. The name points us to the Lord's character and rule. We can speak His name in prayer, but the safety comes from the Lord, not from the volume or repetition of our speech.

Running into the tower pictures trust in action.

The proverb does not forbid speaking. The rest of the New Testament openly teaches us to call upon Jesus and pray in His name. The picture warns us not to confuse reciting an address with taking refuge in the One who is named. Prayerful words can express trust; they cannot replace it.

The safety is a state, not a feeling.

The proverb does not say the righteous may feel safe. It says the righteous "is safe." Our safety rests in the Lord's Name, not in what our senses report. The visible circumstance can be real and still be temporary (2 Corinthians 4:18). It may change in this life, or the Father may have a better plan for its timing and outcome. Neither delay nor present appearance rewrites what is true of us in Christ. We remain in the Vine, and our thoughts, plans, and requests are brought into line with His mind.

The righteous enter by grace, not by performance.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5:21)

We are not made righteous by running well, speaking loudly, or pronouncing a name correctly. Our standing is in Christ. That is why the image comforts us: the refuge is not reserved for the person who never felt afraid. It is for the one who turns to the Lord.

The cross and the Name

Paul joins the humiliation and exaltation of Jesus in Philippians 2:

"Let this mind be in you, which was also in Christ Jesus... he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." (Philippians 2:5-9)

The word **wherefore** matters. Paul connects the Father's exaltation of Jesus with the Son's self-humbling and obedience unto death. This does not mean Jesus became

divine at the cross. The passage celebrates the one who came in the form of God, humbled Himself, and was exalted by the Father.

The blood and the Name are not rival powers. They are not two separate techniques. They bring our attention to the same Lord: His blood speaks of the life He gave for us; His Name is the authority and identity of the risen Jesus whom we confess.

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.

The cross does not make the blood irrelevant, and the Name does not make the cross unnecessary. We keep both truths together because they belong to one Person, Jesus Christ.

What the Name is, and what it is not

The Name is not a password.

A password is a string of sounds we try to use. The Name belongs to the living Lord. The sons of Sceva tried to use Jesus' name as a borrowed formula, and the evil spirit answered, "Jesus I know, and Paul I know; but who are ye?" (Acts 19:15). Their story warns us that the authority of Jesus cannot be detached from Jesus Himself.

The Name is not a magic syllable.

There is no volume, accent, or repetition count that compels God. A whispered prayer of faith is not weaker than a shout. At the same time, we should not swing to

the opposite error and say that believers must never speak the Name. Scripture tells us to call upon Him, pray in His name, and do our words and deeds in His name. Jesus joins action and asking: He says believers will do the works He does (John 14:12), and He teaches us to ask in His name (John 14:13-14). The key is abiding. As branches in the Vine, His words shape what we desire and ask (John 15:4-7).

The Name is the authority of the Lord we call upon and represent.

Peter said to the lame man, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). He did not claim a private power of his own. In Acts 4:10-12, Peter points to Jesus as the source of healing and salvation. To act in Jesus' name is to depend on His authority and represent His character, not to use a phrase to control Him or other people.

Jesus says, "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). Asking in His name is not a blank cheque for any desire. It is prayer through Jesus, in trust and dependence on Him, consistent with His character and the Father's glory.

The Name also speaks of belonging.

Paul writes of "the whole family in heaven and earth" being named from the Father (Ephesians 3:14-15). This is not a literal surname we use as a charm. It is a picture of relationship and belonging. We are children of God through Christ, and the name we confess identifies the Lord to whom we belong.

Jesus redirected their joy without cancelling their authority

The seventy returned from their mission with joy: "Lord, even the devils are subject unto us through thy name" (Luke 10:17). Their report was real. Jesus had sent them, and He had given them authority for that mission.

Jesus did not tell them their authority was imaginary. He acknowledged it, then redirected what they rejoiced in:

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (Luke 10:20)

He was not reducing their authority. He was protecting them from building their assurance on the spectacular. Because a believer whose confidence rests on how the demons responded last night will be destroyed by the first night they do not respond. But a believer whose confidence rests on a name written in heaven cannot be moved, because that was settled before he was born again, and nothing in hell can amend the record.

This is not a contradiction. In verse 19, Jesus speaks of authority entrusted to His disciples. In verse 20, He tells them where their deepest joy and assurance must rest. Authority is real, and belonging to Christ is the foundation from which we exercise it. Their joy was not dependent on the outward display of the mission; it was rooted in their place with the Lord.

In context, Jesus is commissioning disciples, not teaching a method for manipulating an outcome. He entrusts authority and roots their joy in belonging. We receive the same pattern: we act from union with Christ, and we ask

in His name as His words abide in us. The life we have in Him is greater than any single moment of visible display.

What we are given to speak

A question remains. If the blood is not a phrase we use as a spiritual switch, should we stop speaking about it?

No. We should speak about it with the confidence Scripture gives us.

The New Testament does not instruct us to address the blood as though it were a separate power we could activate or direct. It does tell us to proclaim the Lord's death, hold fast our confession, and bear witness to the Lamb. We may say, "We are covered by the blood of Jesus," and confess that Christ has cleansed, redeemed, justified, and brought us near. That is faith in what He has done, not a formula that makes Him act.

The Name is the authority of the living Christ. Jesus says:

"All power is given unto me in heaven and in earth. Go ye therefore..." (Matthew 28:18-19)

And He says:

"He that believeth on me, the works that I do shall he do also." (John 14:12)

These words do not make us independent agents. The authority belongs to Jesus, and He sends us in His name. In the same conversation, He teaches the disciples to ask in His name (John 14:13-14). The Vine gives the pattern for that asking:

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7)

We do not approach miracles as outsiders begging for an exception. We abide in Christ, let His words shape our thoughts and requests, and act in the authority He gives. We ask in Him, and we do the works He calls us to do. As 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.

The blood is not weak. It is finished. It still cleanses (1 John 1:7). It still purges the conscience (Hebrews 9:14). It still gives boldness to enter (Hebrews 10:19). Revelation still describes overcoming by the blood of the Lamb and the word of our testimony (Revelation 12:11).

We do not choose between blood and Name. We do not make one weak to make the other strong. They bring us to the same Lord. The blood is the ground of our redemption; the Name is the authority of the Lord in whom we live and by whom we act.

So what do we actually do?

Four practices, none of them requiring a microphone.

1. When we are afraid, take refuge in God and speak what Scripture says.

We do not wait outside the Tower, asking to be made safe. We are in Christ. We can confess, "We are covered by His blood. We belong to Jesus." From that place, we speak His Name and act on what His Word gives us authority to do. Our requests are not detached from Him; as branches in

the Vine, we let His words shape what we ask and how we act.

2. Make our declarations about Christ's work, not curses against people.

Instead of, "Blood of Jesus, kill my enemies," we can say, "We are redeemed by Christ, cleansed by His blood, and brought near to God. We belong to Jesus. Give us courage to do what is right." We may pray for protection, justice, and deliverance. We do not need to turn another human being into a target of a curse.

3. Abide in the Vine, then act in His Name.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Colossians 3:17)

We can call on Jesus in prayer and carry His character into the ordinary Tuesday, the exam, the interview, the conversation, and the temptation at 11 p.m. We do the works He gives us to do, depending on His authority rather than treating His name as a sound that controls outcomes. Our asking is shaped by His words abiding in us (John 15:7).

4. Walk in the light, without pretending we never stumble.

"If we walk in the light, as he is in the light... the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7)

Walking in the light is not sinless perfection, and it is not how we earn the blood's covering. John immediately says that when we confess our sins, God is faithful and just to forgive and cleanse us (1 John 1:9). We do not hide from God or use grace as permission to harm others. When we

fail, we bring the truth into the light and trust Christ's cleansing.

How can we tell whether we are using the Name rightly?

Five questions for honest reflection:

1. After we pray, are we more aware of the Lord, or only more focused on the enemy?
2. Are our words expressing trust in Christ, or are we repeating them because fear says we must?
3. Does our prayer help us act with courage and wisdom, or make us more afraid of the world?
4. Are we using language about the blood to trust Christ, or to avoid confessing sin and making things right?
5. Are we allowing present appearances to define what is true, or standing in Christ's eternal truth while following His direction?

If these questions unsettle us, we do not need to panic. They can lead us back to the Lord, to Scripture, and to a steadier confidence.

The last thing

We began with a Door and end with a Tower. The Door is the access Christ opened by His blood. The Tower is not a place we visit from outside; it is the life we have in the Lord. In Him we live and move and have our being (Acts 17:28). Christ is our life (Colossians 3:4).

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (John 15:4)

In Christ, the Father has blessed us with all spiritual blessings (Ephesians 1:3). We are complete in Him (Colossians 2:10), and His divine power has given us all things that pertain unto life and godliness (2 Peter 1:3). Christ is our reality. We do not measure the truth by what we see, hear, or feel.

"The things which are seen are temporal; but the things which are not seen are eternal." (2 Corinthians 4:18)

Seen things are temporary and subject to change. We act in the authority Christ gives; still, a present fact may remain because the Father has a better plan for its timing and outcome. What we see today is not the final authority and cannot amend what God has spoken. As branches in the Vine, we keep His words in us; our thoughts, plans, and requests align with His mind.

Jesus has all authority in heaven and earth (Matthew 28:18). He sends us in His Name. We do not beg for miracles as outsiders. We abide in Christ, speak and act in His authority, and ask in line with His Word. The Name is the Tower because in Him we live.

We do not queue outside the Tower hoping to be admitted. We live in Christ, and from that place we speak the Name and do the works He gives us to do.

Go deeper

This series builds on **Lessons from the Death of Jesus** (Book 9) and **The Church: As a Governing Body**, both available free at The Kingdom Lifestyle, with no sign-up.

Read them free at www.thekingdomlifestyle.org.

For further study

Proverbs 18:10 · Matthew 28:18-20 · Luke 10:17-20 · John 14:12-14 · John 15:1-11 · Acts 3:6 · Acts 4:7-12 · Acts 17:28 · Acts 19:13-16 · Romans 10:13 · 1 Corinthians 11:26 · 2 Corinthians 4:18, 5:21 · Ephesians 1:3 · Ephesians 2:13-18 · Ephesians 3:14-15 · Ephesians 6:10-18 · Philippians 2:5-11 · Colossians 1:20-22, 2:10, 3:3-4, 17 · Hebrews 9:14 · Hebrews 10:12, 19-23 · 2 Peter 1:3 · 1 John 1:7-9 · Revelation 12:11

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First Edition · October 2026

© 2026 Timilehin Idowu · The Kingdom Lifestyle

Published by Flourish Playhouse

Worship Nation International Church · Festac Town, Lagos

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