

Apostle Michael Orokpo



DOCTRINE OF THE CHURCH
PART. 3
(Foundation of Errors)

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(Foundation of Errors)

By Apostle Michael Orokpo

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Foreword

The Church of Jesus Christ has always stood at the intersection of divine truth and human responsibility. Throughout the generations, the Lord has never left His Church without instruction, correction, and mercy. He speaks—not only to comfort, but to refine; not only to bless, but to align; not only to build, but to purify.

This manuscript brings us into one of the most searching realities in Scripture—the Lord’s messages to the seven churches in Asia Minor. These were not casual remarks; they were divine evaluations. “I know thy works” is the recurring voice that echoes through each assembly, revealing that nothing in the Church is hidden from the eyes of Him “who hath the seven Spirits of God, and the seven stars” (Revelation 3:1, KJV).

What unfolds in these pages is a sobering exposition of spiritual foundations that shape the health or decay of the Church. We are taken through patterns of departure and deviation—where love grows cold, where truth is compromised, where spiritual vitality is replaced by mere structure, and where wealth, influence, or activity becomes a substitute for fellowship with God.

Yet, even in correction, the Lord remains redemptive. He rebukes, but He also calls to repentance. He exposes, but He also restores. In every church addressed in Revelation, judgment is never the final word—grace is still extended, and promises are still offered to “him that overcometh.”

This is what makes this message both weighty and hopeful. It does not merely diagnose spiritual conditions; it calls the Church back to life. Back to love. Back to fire. Back to dependence. Back to truth without compromise. Back to the simplicity and purity of devotion to Christ.

The reader will quickly discover that these are not merely ancient churches under review, but mirrors held up to the present-day body of Christ. The same patterns still exist: intellectual Christianity without spiritual life, influence without intimacy, activity without fire, and acceptance without holiness.

But there is also another pattern—the pattern of Philadelphia. A church with “a little strength,” yet deeply commended for its faithfulness and dependence upon the Lord. This remains the divine standard: not appearance, but allegiance; not noise, but obedience; not capacity, but consecration.

It is our prayer that as you journey through this manuscript, you will not read it as observation, but as invitation. An invitation to return. An invitation to examine. An invitation to recover what may have been lost. And above all, an invitation to walk in the reality of Christ-centered life where He alone is exalted.

May the Spirit of God use this message to awaken conviction where there has been drift, to restore love where it has grown cold, and to rekindle fire where it has gone dim.

To Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

— Wisdom Epsi
Chief Editor, LivingSermons.com

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Publisher's Note

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The message you are about to read was originally ministered in a live congregational setting. As such, it carries the weight, urgency, and atmosphere of that sacred gathering. Minor grammatical and structural adjustments have been made solely to enhance readability, without altering the substance, intent, or power of the original delivery.

Watch the live sermon from which this message was transcribed on YouTube at the [**Apostle Michael Orokpo Official Channel**](#)

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Main Message

Begins Here



Introduction

This teaching continues the ongoing series on the doctrine of the Church (Ecclesiology). In this session, the foundational structure, operations, and spiritual DNA of the Church are further established before transitioning into a critical examination of errors within the Church.

The intent is not condemnation but correction—so that the body of Christ may be aligned with truth, preserved in sound doctrine, and matured in spiritual understanding.

The Doctrine And Structure Of The Church

This evening, we continue with our series on the doctrine of the Church—ecclesiology. We have already established several foundational truths:

- Reasons why we must study the subject of the Church
- The etymology of the word “Church”
- The origin of the Church
- The nature of the Church
- The leadership structure and authority of the Church
- The operational modalities of the Church
- The DNA of the Church

And I emphasised that when dealing with the Church, there are six cardinal expressions of its operation in the New Testament. We read from:

Acts 2:42–46 (KJV)

“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers...”

And also:

Matthew 28:19–20 (KJV)

“Go ye therefore, and teach all nations... Teaching them to observe all things whatsoever I have commanded you...”

From these scriptures, we identified the operational pillars of the Church:

1. Doctrine

The Church is established in the truth of God’s Word. They continued steadfastly in the apostles’ doctrine.

2. Fellowship

Communal living as one family—love, unity, and interdependence among the household of faith.

3. Breaking of Bread

A continual remembrance of the new covenant established in the blood of Jesus Christ.

4. Prayer

Life in the Spirit—intimacy and communion with the Holy Ghost.

5. Missions

The Church is inherently sent—commissioned to reach nations, make disciples, and advance the Kingdom.

Any Church that is Christ-centred and Spirit-empowered must be built upon these realities: the Word, fellowship, covenant, prayer, and mission.

The Ministry Of The Word

The ministry of the Word performs three major functions:

1. It Builds and Establishes Believers

It builds you up and grants you inheritance among them that are sanctified. Being sanctified does not automatically grant access to inheritance—you must be built up by the Word.

Paul declared:

Acts 20:32 (KJV)

“I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance...”

Without the Word, believers remain unformed and unable to access what belongs to them in Christ.

This is why many labour for miracles yet neglect the Word. But true inheritance is accessed through spiritual formation.

2 Timothy 3:16 (KJV)

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...”

The Word is not only for comfort—it is for formation.

Three Dimensions Of The Word

There are three levels in the ministry of the Word:

1. The Graphē (Written Word)

This is the written Scripture. It builds character, corrects behaviour, and shapes believers into Christlikeness.

2. The Logos (Divine Intelligence)

In John 1:1–4, we see the Logos as the expression of God’s mind and wisdom.

At this level, believers are elevated into divine understanding—operating in higher spiritual intelligence.

It is not just about behaviour modification, but transformation into the mindset of God.

At this stage, discernment becomes sharpened, and believers begin to operate with clarity and wisdom beyond human reasoning.

3. The Rhema (Spoken Empowering Word)

Matthew 4:4 (KJV)

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

At this level, the believer becomes empowered for supernatural action.

- Healing the sick
- Casting out devils
- Declaring and establishing realities

The Rhema produces spiritual authority and functionality.

The Full Work Of The Word

The Word of God does three things:

1. Builds character (Graphē)
2. Expands intelligence (Logos)
3. Empowers functionality (Rhema)

A believer must be thoroughly furnished through the Word. There are moments when instruction is needed, moments of correction, and moments of revelation—but all are for formation.

Spiritual Maturation And Discernment

There comes a level where believers begin to operate in divine intelligence—knowing what to do, when to do it, and how to do it. This is not natural reasoning; it is spiritual elevation. It is a state where counsel flows from within, and discernment becomes sharp.

The believer begins to function with the mind of Christ.

Transition: The Errors Of The Church

At this point, the focus shifts. We now begin to examine the errors of the Church.

We have studied:

- The etymology of the Church
- The origin of the Church
- The authority structure of the Church
- The DNA of the Church
- The operational modalities of the Church

Now we must confront the errors within the Church. This is necessary because there is a Church Jesus Christ is coming for—and alignment is required.

Why Study The Errors Of The Church

Before addressing errors, we must understand why we study them.

1. To Avoid Repeating Them

1 Corinthians 10:11 (KJV)

“Now all these things happened unto them for ensamples: and they are written for our admonition...”

The past is documented so we do not repeat it.

2. To Strengthen Discernment

Matthew 24:4–5 (KJV)

“Take heed that no man deceive you...”

Error is often rooted in deception. Studying it sharpens discernment and protects the Church from spiritual deception.

3. To Preserve Truth and Sound Doctrine

When error is identified, truth becomes clearer.

2 Timothy 1:13 (KJV)

“Hold fast the form of sound words...”

Studying error helps preserve doctrinal purity.

4. To Enable Self-Examination

Historical errors become mirrors for present correction. What has been judged in previous generations becomes a guide for present alignment. This ensures that the Church does not repeat what Christ has already corrected.

The study of errors is not an attack—it is preservation.

It is not exposure—it is alignment.

It is not condemnation—it is correction.

As we proceed further in this teaching, we will begin to systematically examine these errors in light of Scripture, so the Church may remain pure, sound, and ready for the return of Christ.

If we are honest, we must examine ourselves—both as individuals and as a corporate body.

2 Corinthians 13:5 (KJV)

“Examine yourselves, whether ye be in the faith; prove your own selves...”

One of the mirrors that helps believers to examine themselves is the truth of Scripture and the exposure of error already documented in the Word of God.

The Word gives us a standard of comparison. Without that standard, anything can be justified. But when truth is established, discernment becomes clear.

Now we can rightly test what is spiritual and what is deception.

We no longer accept claims blindly. We now have a basis for spiritual evaluation.

Spiritual Health And Alertness

Studying the errors of the Church also helps maintain spiritual health.

Revelation 3:2 (KJV)

“Be watchful, and strengthen the things which remain...”

Jesus’ warning to the churches shows that spiritual decline can be gradual. But awareness brings correction. When you understand the parameters of truth, you can detect when you are drifting. And when you detect drift early, recovery becomes possible.

This is not about accusation or superiority. It is about preservation—keeping the believer spiritually healthy while growing in Christ.

Protecting The Sanctity Of The Church

Studying error empowers the Church to defend its purity.

We can now stand and say with clarity:

“This practice is not of Christ. This doctrine is not consistent with Scripture.”

Jude 1:3–4 (KJV)

“...it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

Here, “the faith” refers not merely to personal belief, but to the body of apostolic truth handed down as pattern and doctrine.

This faith was received, preserved, and transmitted across generations:

- From Christ to the apostles
- From the apostles to the early Church
- From the Church to faithful successors

2 Timothy 2:2 (KJV)

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men...”

This ensures continuity of truth across generations.

Without this preservation, doctrine becomes distorted and heritage is lost.

Humility Through Historical Errors

Another reason we study error is humility. When we see that even earlier generations of believers made mistakes, arrogance is removed.

1 Corinthians 10:12 (KJV)

“Wherefore let him that thinketh he standeth take heed lest he fall.”

If past expressions of the Church could err, then present believers must walk carefully and humbly.

This is not a time for blame, but for caution. Not pride, but alignment.

There is a Church Jesus is returning for. That reality must shape our understanding.

Jesus asked a searching question: “Shall He find faith on the earth?”

This question reflects divine expectation and concern.

The Glorious Church

Ephesians 5:25–27 (KJV)

“...Christ also loved the church, and gave himself for it;
That he might sanctify and cleanse it with the washing of water by the word,
That he might present it to himself a glorious church, not having spot, or wrinkle...”

The Church Christ is returning for is:

- A glorious Church
- A purified Church
- A Church without blemish
- A Church filled with spiritual power and purity

It is not a powerless assembly, but a Spirit-empowered people. It is not conformed to the world, but transformed into the image of Christ. It carries both divine character and divine authority.

It reflects heaven on earth.

The Church is also a holy Church.

This means separation from the world system.

1 John 2:15 (KJV)

“Love not the world, neither the things that are in the world...”

Yet in many cases, the Church has become indistinguishable from the world.

Worldliness has infiltrated expression, culture, and lifestyle.

But the Church Christ is returning for is not compromised. It is consecrated.

It is a narrow path—one that requires intentional separation and discipline.

Holiness is not legalism—it is alignment.

It is not restriction—it is preservation.

It is not condemnation—it is conformity to Christ.

The Word of God is the instrument of sanctification:

“Sanctify them through thy truth: thy word is truth.”

When the Word is truly taught, transformation follows.

Distortion Of Message In Modern Expression

A concern is raised regarding the shifting focus of teaching in the Church. Much of what is now emphasised is motivational wisdom, self-help principles, and secularised knowledge systems—often detached from the centrality of Christ.

While wisdom and practical teaching have their place, the Church must not lose its identity.

The Church is not a business seminar.

It is not a motivational platform.

It is the household of God.

When Christ is replaced with concepts, spiritual power is weakened.

The Word And Transformation

It is the Word—not human wisdom—that produces holiness. If the Church is not becoming holy, then the Word is not being rightly ministered.

Ephesians 5:26 (KJV)

“That he might sanctify and cleanse it with the washing of water by the word.”

The Word purifies, corrects, and transforms. Without it, believers remain unchanged in behaviour and character.

The True Glory Of The Church

The Church Jesus is coming for is:

- Holy
- Without blemish
- Separated from the world
- Washed by the Word
- Spirit-filled and Spirit-led

A Church where holiness is not preached only, but lived. A Church where the Word produces visible transformation.

If the Word is truly in the Church, holiness will be evident.

If holiness is absent, the Word must be re-examined.

Because the assignment of the Word is not only information—it is transformation.

And only such a Church will be presented to Christ at His return.

This is a Church of disciples.

What we largely see today, however, is a transactional expression of Church.

- Miracle services draw crowds for healing, deliverance, and breakthroughs
- Prophetic gatherings attract seekers of direction and personal advantage
- Praise and worship gatherings often appeal more to emotion than reverence

And in many cases, these expressions become the primary identity of the Church.

But the concern is not the existence of these gatherings—it is their dominance over discipleship.

The Church Jesus designed is not merely a platform of spiritual transactions, but a community of transformed disciples.

The Loss Of Reverence In Worship

In some expressions today, worship has become casualised. The awe and reverence that once characterised encounters with God is gradually replaced with entertainment culture and self-expression.

Yet the God we worship is the same God seen by Ezekiel, who fell as though dead. The same God before whom the twenty-four elders cast down their crowns in total surrender. When reverence is lost, spiritual power is weakened. And the Church begins to explain the absence of power rather than demonstrate it.

The Church must return to ancient patterns. What sustained the early Church without political protection or military backing was spiritual power, purity, and conviction.

They were persecuted, yet they multiplied. Even in the wilderness, oppression did not reduce them—it increased them.

There is something about a Church built on purity, truth, and discipleship that makes it unshakable.

Discipleship Vs Soul Winning

A critical distinction must be understood:

Soul winning

Bringing people to believe in Jesus Christ and receive eternal life.

Discipleship

Teaching believers to obey and become like Christ.

These are not the same.

It is possible to have believers who are not disciples. Soul winning introduces life. Discipleship forms Christlikeness. A believer may carry the life of God without expressing the nature of God.

Sonship And Christlike Expression

A distinction exists between children and sons in the Kingdom.

Children possess life.

Sons express the Father.

Hebrews 1:1–3 (KJV)

“...who being the brightness of his glory, and the express image of his person...”

Sonship is not just identity—it is expression.

The Church in Antioch reflected this reality so clearly that they were called “Christ-like ones.”

When a Church matures, Christ is no longer merely preached—He is seen.

The Church Jesus is returning for is a faithful Church. A Church willing to endure, suffer, and remain committed to Christ regardless of cost. It is not a convenience-based gathering. It is not sustained by miracles alone.

It is sustained by conviction.

Many today withdraw at the slightest discomfort, revealing immaturity rather than sonship.

But the early Church endured imprisonment, persecution, and even death without denying His name.

Faithfulness is proven in endurance.

Babyhood In The Faith

There is a danger in remaining spiritually immature. Many relate to God only as a giver, not as Lord. This produces a transactional relationship with God—seeking blessings without surrendering life. But maturity shifts the believer:

- From receiving to serving
- From asking to yielding
- From using God to becoming His vessel

God is not only Father; He is also King and Lord.

Modern Christianity often struggles with convenience-based commitment. Some disengage from fellowship when conditions are not favourable.

But discipleship requires consistency beyond comfort.

True sonship is not determined by emotional convenience but by covenant loyalty.

Faithfulness In Service And Priorities

Time, labour, and energy are often invested in earthly systems for decades, yet spiritual commitment is treated casually. But the Kingdom calls for reordered priorities:

Seek first the Kingdom of God. Faithfulness is not occasional—it is lifestyle.

The Church Jesus is returning for is also a Church of love.

Love for God

Love for His people

Matthew 24:12 (KJV)

“...the love of many shall wax cold...”

Where love dies, deception thrives.

Where love is absent, spiritual decay follows.

To love God is to obey Him.

To love His people is to serve them.

Without love, worship becomes noise and religion becomes empty form.

Jesus declared that those who do not love Him are not aligned with Him.

Love is not emotional sentiment—it is covenant expression.

Even in conflict, betrayal, or misunderstanding, love remains anchored in Christ.

The Church Of Faith

The Church Jesus is returning for is a Church of faith. A Church that believes God beyond circumstances. A Church that trusts God not only for miracles but for life itself.

Hebrews 11:6 (KJV)

“But without faith it is impossible to please him...”

Yet many today have not exercised faith in years—neither for personal needs nor for others. Faith has been replaced with dependence on systems, logic, and human assurance.

But the Kingdom operates by faith.

A Spirit-Filled And Spirit-Led Church

The Church must be Spirit-filled and Spirit-led.

Romans 8:14 (KJV)

“For as many as are led by the Spirit of God, they are the sons of God.”

If the Church becomes purely intellectual or organisational, it loses its identity. Ministry is not sustained by strategy alone but by spiritual overflow. Without the Holy Spirit, activity remains—but ministry is absent.

A Watchful And Expectant Church

Finally, the Church Jesus is returning for is a watchful Church.

Matthew 24:42 (KJV)

“Watch therefore: for ye know not what hour your Lord doth come.”

Titus 2:13 (KJV)

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

The Church lives in expectation.

Not attached to the world.

Not consumed by earthly ambition.

But prepared for eternity.

The believer is not primarily a citizen of earth but an ambassador of heaven.

This world is not the final destination.

Therefore, fear of death is replaced with readiness for glory.

To be absent from the body is to be present with the Lord.

The Church Jesus is coming for is clearly defined:

- A Church of disciples
- A Church of faith
- A holy Church
- A loving Church
- A Spirit-filled Church
- A faithful Church
- A watchful Church

This is the portrait before us.

And the responsibility of this generation is not to redefine it, but to become it. By the grace of God, through the power of the Spirit, and by the ministry of the Word, the Church must be restored to this divine pattern.

Now Jesus Himself points out errors in the Church because He desires that such errors be corrected, not ignored or condemned without redemption in view. Before we examine the collective errors in the Church, it is important to understand how Jesus handles the subject of error. There is a divine order He follows consistently.

Whenever Jesus addresses error in the Church, there are five things He does—and He does them in a clear, chronological pattern.

Jesus does not point out error to condemn. He points it out to warn and to redeem.

If you study Revelation chapters 2 and 3, you will observe that Jesus dealt with seven churches. Out of these, five were found in error. He corrected them, instructed them, and called them to repentance. One was commended for staying aligned with His heart.

The Divine Pattern In Dealing With Error

When Jesus addresses error in the Church, He follows a consistent order:

1. He reveals Himself first.

Because you cannot recognise error until you know Christ—the standard.

In Revelation 2 and 3, each church encounters a different dimension of Christ. Their errors were rooted in ignorance of that revelation.

This is why the apostles were consumed with revealing Christ.

Paul declared in 1 Corinthians 1:18 that they preached Christ and Him crucified. To some it was foolishness, but to those being saved, Christ is the wisdom and power of God.

The antidote to error is the revelation of Christ.

2. He gives commendation.

Jesus never begins with condemnation. He acknowledges what is right before addressing what is wrong.

He first recognises their labour, their endurance, and their sincerity.

This is the pattern of heaven.

The current culture of tearing people down online does not reflect the Spirit of Christ. The Spirit reveals Christ, then commends before correcting.

3. He exposes what is wrong.

Only after commendation does Jesus reveal the error. He does not lead with accusation.

4. He calls to repentance.

After exposure of error, He calls the Church back to alignment.

5. He releases a promise with warning.

Jesus ends His correction with both consequence and reward—warning for disobedience and promise for overcomers.

This is the heart of a Father.

The Church Of Ephesus – A Case Study

Let us examine Revelation 2:1–4 as a pattern. Jesus introduces Himself:

He holds the seven stars in His right hand and walks in the midst of the golden lampstands. This is revelation first. Then He says:

“I know thy works...”

This is commendation.

He acknowledges their labour, patience, and their intolerance for evil. He affirms their discernment in identifying false apostles.

This was a strong Church—discernment, endurance, labour, fasting, and spiritual vigilance.

Yet Jesus introduces a serious indictment:

“Nevertheless, I have somewhat against thee, because thou hast left thy first love.”

The Error Of Lost Love

This Church was doctrinally sound, spiritually active, and morally alert. Yet something essential was missing—love. They were correct, but not intimate. They could identify falsehood, but they had lost affection for Christ.

This is a dangerous condition. When correction becomes your identity without love, spiritual life begins to decay inwardly.

Jesus did not rebuke their discernment. He did not reject their labour. He did not cancel their fasting.

He said they had abandoned their first love.

“Remember therefore from whence thou art fallen...”

This was a fallen Church in the eyes of Christ.

And His instruction was simple:

“Repent, and do the first works.”

The first work is love.

Without love, even correct doctrine becomes dangerous. Without love, correction becomes cruelty. Without love, discernment becomes pride.

Jesus warns that if this is not corrected, the candlestick will be removed.

Many who begin with fire for truth eventually drift when love is lost.

They begin to correct everything and everyone, but slowly lose alignment with Christ Himself. A Church can become active in labour yet empty in affection. This is how error is born—not always from sin, but from imbalance.

The Church In Persecution – Smyrna

Jesus also addresses another Church that is suffering. “I know thy works, tribulation, and poverty, but thou art rich...”

This Church had no material wealth, yet they were rich in endurance and faithfulness. However, even in persecution, a danger arises—blasphemy and pride. Some begin to assume that suffering automatically validates every belief they hold.

But experience is not doctrine. Process is not theology. Even deep encounters must remain subject to Scripture.

The Root Of Doctrinal Error

Error often emerges from three places:

- Loss of love for God
- Self-righteousness born from correction
- Personal experiences elevated above Scripture

When endurance becomes pride, and suffering becomes authority, truth is distorted. Jesus commends endurance but warns against corruption of doctrine.

A Final Warning On Process And Doctrine

Personal dealings with God are sacred, but they are not universal doctrine. What God instructs one person in private cannot become a rule for all believers. Revelation must always be tested against Scripture. Even apostolic experience must remain submitted to the Word of God.

The Church Jesus is coming for is not merely active—it is aligned.

Not merely discerning—but loving.

Not merely enduring—but faithful.

Not merely powerful—but submitted to Christ.

Above all, it is a Church that has not lost its first love.

You must have regard for Scripture. “*It is written*” is always superior to every encounter and every process.

We have not followed cunningly devised fables when we made known unto you the coming of our Lord Jesus Christ. Even when eyewitness encounters were real—such as the Mount of Transfiguration—the apostles still submitted everything to the authority of Scripture. Peter made it clear that prophecy is not of private interpretation, but that holy men of God spoke as they were moved by the Holy Ghost.

That must remain the priority. The Word of God stands above experience.

Even Jesus in the wilderness, in the midst of pressure, responded with: “*It is written.*” Yet today, some step out of a small personal experience and suddenly Scripture no longer carries authority.

We must not dwell here too long, but it is important to establish the foundation of error: lack of love for Jesus, and excessive pride in personal dealings and spiritual experiences.

The Church In Pergamos – Doctrinal Corruption

To the church in Pergamos, He writes:

“I know thy works, and where thou dwellest, even where Satan’s seat is...”

They held fast to His name. They did not deny the faith. Even in persecution, they stood strong. Yet the Lord said:

“I have a few things against thee...”

Because they had those who held the doctrine of Balaam—who taught Balak to cast a stumbling block before Israel, to eat things sacrificed unto idols, and to commit fornication.

This is immorality and idolatry within the assembly. Here is a church that tolerated corruption. Iniquity was trivialised. A man sins, and leadership manages it quietly because of usefulness. Influence replaces holiness. Visibility replaces purity. Platforms are protected at the expense of righteousness.

But Scripture does not support that compromise. A righteous man may fall and rise again, yes—but persistent, unrepentant sin cannot be accommodated in ministry for the sake of convenience.

When usefulness becomes more important than purity, the church loses discernment. Some maintain relationships with obvious corruption because of relevance, visibility, or influence. But alignment without truth becomes complicity.

Jesus never built fellowship on denial of truth.

Where compromise is protected, discipleship is weakened. And over time, corruption becomes normalised.

The Cost Of Compromise

There is a growing pressure to appear relevant, accepted, and connected. But relevance must never replace righteousness. Some churches avoid confronting wrongdoing because influential people are involved. Truth is silenced to preserve attendance, offerings, or political favour.

But when the church loses its prophetic voice, it loses its identity. When truth cannot be spoken because of who is present, the assembly has already shifted. The result is a system where sin is tolerated, correction is avoided, and accountability disappears.

Jesus said clearly: *“I have this against thee.”*

The instruction remains the same: repent. Where immorality, idolatry, and compromise are entertained, repentance is not optional. Where false doctrine is tolerated, repentance is required.

Where truth is silenced for gain, repentance is required.

Otherwise, judgment follows.

The Church In Thyatira – Tolerated Deception

To Thyatira:

“I know thy works, and charity, and service, and faith, and thy patience...”

Yet despite all these virtues, there was a major issue:

They tolerated Jezebel—one who calls herself a prophetess, teaching and seducing servants to commit fornication and eat things sacrificed to idols. This is deception operating within spiritual influence.

Where false voices are not restrained, they multiply corruption—both doctrinal and moral. There are systems where seduction is disguised as spirituality, and manipulation is packaged as prophecy. Gifts are commercialised, and ministry becomes merchandise.

But God sees beyond appearance. He does not only evaluate activity; He judges alignment.

Warning Against Merchandising The Sacred

When spiritual gifts are used for gain, and prophecy becomes a tool for financial extraction, corruption has entered sacred space. Where money determines truth, the altar is compromised. Where influence shields wrongdoing, discernment collapses. And where compromise gathers around itself, it begins to validate itself.

But heaven does not validate corruption. God gave space for repentance, but when it is rejected, judgment follows. Yet even in judgment, mercy is evident—because a call to repentance still precedes consequence. This reveals the nature of God: just, but merciful; patient, but righteous.

Foundations Recapitulated

From these churches, the foundations of error become clear:

- Loss of love for God
- Pride in spiritual experience
- Accommodation of immorality
- Acceptance of idolatry for gain
- Silence in the presence of sin
- Replacement of truth with relevance

Any error traced in the church will point back to one of these roots.

The Church In Sardis – A Name Without Life

To Sardis:

“You have a name that you live, but you are dead.”

A church may maintain structure, appearance, and reputation, yet be spiritually lifeless. The instruction is simple: wake up, strengthen what remains, and repent. Because even in dead systems, God still identifies remnants that are undefiled.

Not every appearance of success reflects spiritual health.

Organisation is not revival. Strategy is not fire. Intelligence is not life.

Without the Spirit, everything becomes form without power.

And when life departs, only structure remains.

You know the Lord—all dead, dead everything is cosmetic Christianity. They are coming to the stage; they walk like this, even the hand gesticulation.

Our Father and our God, we bless Your name for how good You have been to us.

He is explaining Bible—John chapter 3 verse 16. He is talking like a voice coach:

“For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.”

You know, let’s pray for three hours—no life in the Spirit, no life. Everything is intelligent, cosmetic.

You say somebody is sick, “Let’s pray for the sick.” They will come: *“Precious Lord God Almighty, because of the death of Your Son on the cross, have mercy on Your servant...”* Then when he finishes, he says, “Go to the doctor.”

No virtue, nothing to communicate—nothing. I am not saying don't be excellent. I am learning. I pray that God helps me to build.

But if it is a cosmetic church, Jesus says it is dead. No fire on the altar, no spiritual direction, no grace, no presence, no intensity.

People—dead spirits with a sharp mind talking to other minds. They don't read the Bible. A pastor is preaching; it is recited. He memorised the sermon on Saturday. No Scripture quickened in his spirit.

Nothing. The Holy Ghost is not breathing on it. Some start their sermon on Thursday, memorise on Saturday, and then they preach like a script. Cosmetic strategy—efficient in everything but dead in the spirit.

Jesus says, "I have this against you." I am an excellent God, but I am not cosmetic. You must be hooked in the Spirit. It is beautiful when an excellent man has life in the Spirit. But Jesus says, "You are a dead church." You cannot find the virtues of Christ, the power of God, the presence of God, the grace of God. Nothing is flowing from the Spirit realm.

Everything is locked up. They are speaking from the brain.

The Church in Philadelphia

He that has an ear, let him hear what the Spirit says to the churches.

Unto the angel of the church in Philadelphia write:

"These things saith He that is Holy, He that is True, He that hath the key of David; He that openeth and no man shutteth; and shutteth and no man openeth."

"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength."

Many times, the church that does not look powerful are the ones that remain humble and dependent on God. The church in Ephesus had strength and discernment but lacked

love. But this one—little strength, yet kept His word and did not deny His name. “I will make them of the synagogue of Satan... to come and worship before thy feet.”

It is Jesus who demonstrates strength through them. Little strength, but total dependence.

Paul said, “We are the circumcision who worship God in the Spirit, rejoicing in Christ Jesus, having no confidence in the flesh.”

Those days we were praying, one brother said, “This energy in me—I will shut anything down.”

But even now, that same confidence is being shut down somewhere. “Because thou hast kept the word of My patience, I will keep thee from the hour of temptation.”

This church is one Jesus Himself defends, preserves, and lifts.

Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.

The Philadelphia church is not outwardly strong, but it is fully dependent on Jesus. That is the commendation.

The Church in Laodicea

Then the Laodicean church: lukewarm—neither hot nor cold. “I will spew thee out of My mouth.” They are not on fire, not completely cold—just in-between. They say, “We are rich, increased with goods, and have need of nothing,” but do not know they are wretched, miserable, poor, blind, and naked.

The harshest rebuke is for the church that thinks it is rich. Money becomes god. Pride everywhere. They cannot be corrected. Church becomes a place of status instead of consecration. When money enters wrongly, prayer dies, fasting dies, service dies. And Jesus says, “I will spew you out.”

It is dangerous.

Summary of the Seven Churches

From the study of the seven churches, we see the foundations of error:

- Loss of first love leads to judgmentalism and drift from God
- Pride from endurance leads to doctrinal distortion and blasphemy
- Compromise leads to immorality, idolatry, and worldliness
- Accommodation of falsehood allows false prophets and teachers
- Deadness in the spirit leads to reliance on intellect and flesh
- Lukewarmness leads to rejection

These are the foundations of error in the Church.

We must examine ourselves. Some have lost love for God through self-righteousness. Some have become proud of what they endured. Some have embraced compromise for relevance and acceptance. Some have opened the door to falsehood. Some are dead in the Spirit. Some are lukewarm. This is not condemnation—it is examination. The Church must rise again into the spirit of Philadelphia: humble, dependent, and alive in God.

Father, we submit to Your authority. Breathe upon Your Church again. Lift us above the foundations of error. Make us the Church You desire to return for.

In Jesus' name. Amen.



About the Speaker

Apostle Michael Orokpo is a Nigerian apostolic teacher and revivalist widely known for his depth in the Word of God and his strong emphasis on spiritual formation, priesthood, and kingdom influence. He serves as the lead minister of **Encounter Jesus Ministries International**, a ministry committed to raising believers who encounter Christ genuinely and live out the reality of His kingdom in everyday life.

Through conferences, leadership gatherings, and intensive teaching meetings across Africa and beyond, Apostle Orokpo has consistently called the Church to move beyond superficial Christianity into deeper consecration, spiritual intelligence, and transformational leadership. His teachings frequently emphasise the believer's authority in Christ, the responsibility of spiritual gatekeeping, and the need for men and women who can stand as watchmen over territories, systems, and nations according to the purposes of God.



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