

Editorials

DON'T CONFUSE ME WITH THE FACTS, EITHER

In the last issue of this publication, Personal Freedom Outreach co-director Steve Cannon described the challenging endeavor of presenting Latter-day Saints with the hard facts of historical revisions, contradictory theology, failed prophecies and erroneous revelations of the LDS church and its leaders (see *The Quarterly Journal*, Vol. 18, No. 4, "Don't Confuse Me With the Facts... I Have a Testimony," pg. 1). Cannon described how the near-standard response from Mormons is that, despite all the condemning factual information presented, the LDS church and "prophets" are true because of their testimony (i.e., feelings).

There is no doubt that an important spiritual aspect is at work here. Paul told the church at Corinth, "And even if our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers so that they cannot see the gospel of the

glory of Christ who is the image of God" (2 Corinthians 4:4). What is crystal clear and readily understood by believers, is restrained from those perishing (1 Corinthians 2:14).

Yet as I read through Cannon's article, I was unsettled that the consistent pattern of "don't confuse me with the facts," is found not just within the kingdom of the cults (Mormons, Jehovah's Witnesses, etc.), but tragically among the hyper-charismatics and pentecostals who look to their "anointed" superstars.

Let me say from the onset that I am not questioning the salvation of these Christians. Nor am I implying that anyone and everyone in some type of pentecostal and neo-pentecostal church has developed such a closed-minded attitude. But I will state, unapologetically, that the schemes and distractions of Satan are being effectively used upon these believers as well. And, it appears, the more outrageous and bizarre these "anointed" icons of the pentecostal world become, the more their devotees defend them to the hilt.

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T.D. Jakes Article Correction

In *The Quarterly Journal* article evaluating the doctrine and practice of Bishop T.D. Jakes (Vol. 17, No. 2), PFO stated that Mr. Jakes was affiliated with the Church of God in Christ (COGIC) denomination (pg. 4). After a re-examination of our research files, we are unable to locate any source for our statement. Thus, we can only conclude that this statement is in error.

Mr. Jakes is part of the Higher Ground Always Abounding Assembly, a Pentecostal fellowship of more than 200 churches begun in the late 1980s.

Additionally, this clarification of Jakes affiliation gives much more credence to the charge of his Oneness roots as the COGIC is clearly Trinitarian in its belief. We regret and apologize for the confusion caused by our original statement.

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