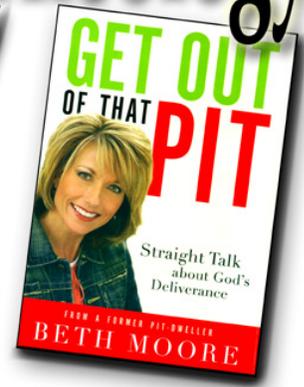


# Get Out of That Pit-iful Theology

## *A Further Look at the Subtle Error of Beth Moore*

by M. Kurt Goedelman with G. Richard Fisher



It would be inaccurate to say, “She’s back,” for her new books continue to roll off the printing presses. With each new publication, including her recent, *Get Out of That Pit*, popular Bible teacher Beth Moore stays near the top of the best-seller list. This current title touts Moore as “a former pit-dweller,”<sup>1</sup> and she writes, “To be completely candid with you, I don’t even remember life before the pit.”<sup>2</sup>

Moore writes in her book, “Several months ago God threw me into His Word to perform a sort of analysis of what a *pit* is exactly.”<sup>3</sup> Then she writes, “we’ll define *pit* this way: a pit is an early grave that Satan digs for you in hopes he can bury you alive.”<sup>4</sup> Moore boasts of being able to help others through this study. But it is through her book and one’s boredom — not an awareness of sin — that this supposedly happens:

“Through the pages to come, some of you will recognize your pits. For most of you awareness won’t come because you suddenly see how bad you are, but rather because you will wake up to how bored you are.”<sup>5</sup>

Moore further writes:

“This book is not about getting out of the pit for a while. It’s about getting out of the pit for good.”<sup>6</sup>

Despite the claim that her book provides a permanent deliverance

from pit-dwelling, one can apparently never be really sure. Just following her declaration of permanence, she cites a “Case in point” of her “friend with a fierce drug dependency problem” who encounters “relapses” and “confusion concerning her intermittent bouts of victory.”<sup>7</sup> Thus the reader is left wondering what constitutes their “victory.”

Moore tells her readers that, “life on Planet Earth consists of one crisis after another. Beloved, this I promise you. Circumstances will offer unceasing invitations back to the pit.”<sup>8</sup> This is certainly true in the fallen world in which we live, but such declarations offer little hope and are even more diminished when given with an absence of sound biblical instruction.

Moore uses familiar terminology, but then offers confusing definitions. It makes for confusing reading. If by a “pit” she means sin or falling back into sin, she does not give clear teaching on the initial deliverance from the pit of being lost into salvation (Psalm 40:1-3). If one wanders too close to a pit of sin, there is to be quick recovery through confession (1 John 1). Focus is not to be on the pits of sin, but rather paths of righteousness and progression in holiness. As such, Moore’s focus is unhealthy.

### MOORE IS NOT ENOUGH

As noted in a *Quarterly Journal* article last summer,<sup>9</sup> Moore has admi-

nable qualities, but what sound biblical expressions she offers are often muted by faulty interpretations and a lack of adequate scriptural exposition. It’s not that what she says is completely wrong, it’s that she doesn’t say enough.

Moore seems to admit to such an inadequacy when she tries to be humorous and states, “I’LL TALK LOUD. What I lack in knowledge I make up for in volume.”<sup>10</sup> She admits that “by nature I’m a people-pleaser,” and labels some of the counsel she offers as “amateur psychology.”<sup>11</sup>

### INCOMPETENT TO COUNSEL?

In one of her illustrations, Moore describes an ordeal she experienced when she tried to help a loved one:

“I made a decision to do whatever it took to turn this woman around. Two months later we were both in shambles. She was mad at me and I was mad at her. Not speaking, as a matter of fact. I am thankful that we got over it, but the experience settled something that had always nagged at me: even if we are unselfish and undistracted enough to give another person our all for an indefinite period of time, can we save them from themselves? I don’t think so.”<sup>12</sup>

Such an encounter is devoid of sound biblical counseling, and it is of