

Believing Beth About Believing God



A FURTHER LOOK AT THE DECEPTIVE DRIFTS OF BETH MOORE

by M. Kurt Goedelman and Glenn E. Chatfield

"And I just know what has worked for me. That's all I know to tell you. That's all I have," says popular Bible teacher Beth Moore.¹ Yet the pragmatism to which Moore appeals is, for Christians, unhealthy.

There is little argument that Moore is a superstar in Christendom: "Christian speaker, Bible study author, and ministry leader."² Her media reaches beyond the printed page to some of the more expensive video series in the Christian marketplace today. These presentations, which complement her books, have spread her teachings worldwide. Moore says:

"Thousands and thousands of people, flocking anywhere that they can hear the Word of God taught or preached. People want the Word. They do not want darling little stories."³

Yet what Moore offers is really a patchwork of Scripture interwoven with "darling little stories." In her video Bible study *Believing God*, she spends several minutes describing a birthday party she had for her dog Beanie, saying, "I think you'll enjoy this."⁴ Moore went on to describe how months later, when one of her daughters opened gifts during her own birthday party, the dog began whining. The spiritual lesson behind the story was that Christians, like her dog, "whine and wish" instead of "believing and receiving."

PFO earlier has noted that Moore's teachings are often too long on the "whats," but short on the "hows."⁵ It is safe to say that what is labeled a "Bible study" can more accurately be identified as a "Beth Moore Commentary," because there is much more of Moore's ideas put forth than actual study of the Scriptures.

While not debating the topic of helpful biblical commentary, Moore's work should be correctly identified for what it is: Moore giving sermons. However, some of the teaching in this series should prompt concern.

A MYSTICAL FOUNDATION

Moore often talks of how God "shows" her things and "speaks" to her. While this type of language is regrettably common among Christians, it can begin to sound like claims of special revelation. Leaders who hold to the sufficiency of Scripture and who rely upon the Bible alone for words from God will take issue with the "God told me" methodology used by Moore. And actually, in Moore's case, it would be quite imprecise to suggest the idea that she merely borders on a claim of special revelation. Listening to her preach, one is repeatedly inundated with reports that God speaks to and through her. At times, Moore herself appears to be electrified by such divine disclosure:

"Boy, this is the heart of our study. This is the heart of our

study. Listen carefully. What God began to say to me about five years ago, and I'm telling you it sent me on such a trek with Him, that my head is still whirling over it. He began to say to me, 'I'm going to tell you something right now, Beth, and boy you write this one down and you say it as often as I give you utterance to say it.'"⁶

Elsewhere she claims "a direct revelation of the Spirit" as she argues against a cessationist position:

"Oh, how we are cheated with an extremism regarding the God that supposedly no longer does any kind of miracles. Not only does it cheat the believer, it undercuts hope. It undercuts hope. Now, this came as a direct revelation of the Spirit because this would never have come to me. I know that God spoke this over me as He began turning through a concordance in my mind and I started thinking about one Scripture after another."⁷

This type of divine exchange seems to be standard fare for Moore as she prepares her various resources. Regarding the day before the videotaping of her series, *When Godly People Do Ungodly Things*, she said:

"I had asked for that to be a day when I could have a complete