

NAR Error #8 using 2 Kings 4 (Shunammite woman)

Another example of NAR/Word of Faith **eisegesis** - which is the technical term for forcing your own pre-made ideas into a bible story rather than letting the story speak for itself.

In 2 Kings 4, where a wealthy Shunammite woman's only son tragically dies of a sudden brain injury or heatstroke. When she rides off to find the prophet Elisha, Elisha sends his servant ahead to ask her if everything is okay. She replies with the famous phrase: **"It is well"** (2 Kings 4:26), even though her dead son is laying on a bed back home.

NAR speakers use this to say: "See? Her son was dead, but she refused to make a 'negative confession.' She spoke faith words, said 'it is well,' and that's what activated the resurrection power!"

But if you read the actual chapter in context, it blows that theory completely out of the water. Her phrase was not a metaphysical positive confession; it was a normal cultural response and a sign of profound grief.

1. "It is Well" Was an Ancient Polite Brush-Off

In the ancient Near East, the phrase Shalom (translated here as "It is well" or "Peace") was the standard, everyday greeting, much like how we automatically reply to "How are you?" - "Good, thanks," even if we are having a terrible day.

The woman was in a desperate hurry to get to Elisha, the actual representative of God. She didn't want to waste time explaining her agonizing grief to the servant, Gehazi. She gave him a short, polite, standard greeting ("All is well / peace") just to brush him off so she could get to the mountain.

2. She Was Expressing Anguish, Not Positive Confession

The NAR narrative says she was operating in high-level, calm, declarative faith. But look at what happens the exact second she actually reaches Elisha in verse 27:

"When she reached the man of God at the mountain, she took hold of his feet. Gehazi came over to push her away, but the man of God said, 'Leave her alone! She is in bitter distress, and the Lord has hidden it from me and has not told me why.'"

She wasn't marching around making bold, positive declarations. She collapsed at his feet in absolute, "bitter distress."

3. She Verbally Acknowledged the Crisis

Right after collapsing, she doesn't keep saying *"all is well."* She explicitly states her grievance and heartache to Elisha in verse 28: *"Did I ask you for a son, my lord? Didn't I tell you, 'Don't raise my hopes'?"*

Under NAR rules, this would be condemned as a "negative confession" or a "report of lack of faith" that should have blocked the miracle. But in the real Bible, God doesn't punish her for her raw honesty and grief. Elisha goes to her house, petitions God, and the boy is raised.

Why the NAR Twists This

The NAR speaker is twisting this because their theology does not allow for grief, weakness, or raw honesty before God. They view crying, venting, or admitting that things are going terribly as a spiritual failure that cancels out God's power.

But the Bible is filled with people who cried out in agony. The entire book of Psalms is packed with "lament" or prayers where people tell God exactly how ruined, sick, or broken they feel. God never tells them to shut up and make a positive confession. He meets them right in the middle of their bitter distress.