



# ShalomAZ Ministries

*In Pursuit of Israel's Redemption*

## **"If It Wasn't Clear Before, It Is Now: Hezekiah and the Child Isaiah had Promised"**

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**Devotion and Discussion Questions**

**Key Texts (TLV): Is 39:1-8; 2 Chr. 32:21-24, 31; Is. 7:14; 9:5-6; 37:17-20; 38:15; 53:12; 40:1**

Isaiah 39 is a short chapter, but one that carries enormous theological weight. It closes the first major section of Isaiah, chapters 1 through 39, and it does so with clarity and finality. Up to this point, it has been possible—at least for some—to wonder whether Hezekiah might somehow be the fulfillment of the promises spoken to his father Ahaz (Is. 7:14; 9:5-6). After all, Isaiah had prophesied of a coming child, a promised son, a king whose reign would bring deliverance and peace. And Hezekiah has looked promising. He has trusted the Lord in crisis. He has seen Jerusalem delivered. He has experienced healing from the brink of death.

But Isaiah 39 brings us to a realization. If it wasn't clear before, it is now: **Hezekiah is not the child Isaiah promised** – the one of whom it says that “*of the increase of His government and shalom there will be NO END... to establish it and uphold it through justice and righteousness from now until forevermore*” (Isaiah 9:6). Hezekiah is a good king, but not THIS king. He is not THE ideal king. He is delivered, but he is not the Deliverer. And this chapter exposes that reality with clarity—not through failure in battle or collapse under threat—but through Hezekiah’s response success, praise, and relief. The Chronicler tells us exactly what is happening behind the scenes: “*God left him alone to test him, to know all that was in his heart*” (2 Chr. 32:31). The crisis is over. The applause has begun. And now the Lord allows the spotlight to reveal what the pressure did not.

### **1. HEZEKIAH DID NOT PASS THE TEST OF SUCCESS AND PRAISE (Isaiah 39:1-2)**

When the Babylonian envoys arrive, they do not come with swords or threats. They come with letters and a *minchah*—scrolls and an offering. The language is important. This is the language of sacrifice, the language of worship. Hezekiah has become a star in the eyes of the nations. Jerusalem still stands. The mighty Assyrian army has been shockingly crushed. The king who was sick and dying is now strong. From the outside, it looks like resurrection. From the outside, it looks like hope.

And Scripture tells us plainly, “*Hezekiah was pleased with them... he rejoiced over them.*” That seems understandable at first. Who wouldn’t? But the test here is not whether he survives crisis—it is whether he redirects glory. The LORD delivered Jerusalem so that the nations would know that **He alone is ADONAI** (Isa. 37:20). But when the nations arrive, Hezekiah does not point upward. He invites them inward.

Success reveals something crisis often conceals. Hezekiah trusted God when he had no options. But when affirmation, attention, and admiration arrive, his heart leans toward them. The success and praise test exposes a subtle shift—from “ADONAI alone” to “look at me.”

### **2. HE COULD NOT RESIST TAKING CREDIT THAT DID NOT BELONG TO HIM (IS 39:3-4)**

Isaiah arrives and asks two questions: “What did these men say?” and “Where did they come from?” Hezekiah answers only one. He avoids the heart question and answers the prestige question. “They came from a far country... from Babylon.” He cannot resist naming it. Babylon noticed me. But in response to the question, “What did they say?”, Hezekiah keeps the information about that conversation to himself.

Then Isaiah presses further: “What have they seen in your house?” And Hezekiah answers without hesitation: “They have seen everything.” Nothing was withheld. Treasuries. Armory. Wealth. Power.

This is not discernment—it is insecurity. Kings do not expose their defenses unless they are seeking alliance. Hezekiah is once again flirting with the same temptation Judah has always faced: trusting in nations rather than trusting in God.

This was the moment. He could have told them, “My name means ‘ADONAI is my strength,’ and that is the truth. The defeat of the Assyrians was a miracle I can never take credit for. ADONAI ALONE is my strength. Horses are a false hope. Armories are a false hope. I am a false hope. If you want deliverance, call on ADONAI.” But instead, he absorbs the moment. He enjoys the attention. He takes the credit. And in doing so, he demonstrates that he is not the one who is the fulfillment of the promises spoken in Isaiah 7 and 9.

### **3. HE WAS CONTENT WITH PEACE THAT DID NOT EXTEND BEYOND HIMSELF (IS 39:5-8)**

Isaiah delivers the word of the Lord, and it is devastating. Everything Hezekiah has shown will be carried off to Babylon. His descendants will serve in the palace of a foreign king. Exile is coming. And then comes the most revealing response of all. Hezekiah says, *“The word of Adonai which you have spoken is good,”* because, he reasons, *“there will be shalom and security in my days.”* When judgement – when sickness that would lead to his own death – threatened him personally, he tore his clothes and cried out to God. When death approached him, he wept bitterly and pleaded for mercy. But when the consequences fall on future generations, his response is chilling: *“at least it won’t happen to me.”*

THAT is not the heart of the child Isaiah promised. Isaiah 9 speaks of a ruler whose government rests upon his shoulders, whose **peace has no end**. Isaiah 53 will point to speak of a Servant who pours out his soul for others; One Who, innocent, bears sin not his own, but rather the transgressions of the guilty; One who intercedes for transgressors. That’s not Hezekiah. Hezekiah suffered for his own peace. The promised child suffers for ours. Hezekiah is relieved when his judgment is delayed and passed onto others. The Messiah steps forward and absorbs it Himself.

### **CONCLUSION**

Isaiah 39 removes all ambiguity. If there was any lingering hope that Hezekiah might somehow be the fulfillment of Isaiah’s promises, this chapter closes the door. He is a good king—but not the promised child. He is faithful in moments—but not faithful enough to carry the weight of redemption. And so the book of Isaiah turns the page. Immediately, the Lord speaks: *“Comfort, comfort My people”* (Isa. 40:1). Hezekiah was never the plan. The promise was never placed on a man who would preserve himself. When there was no one to intercede, the Lord Himself said, *“I will intervene.”* And He did.

If you have placed your hope in a leader, a system, success, or even your own faithfulness, Isaiah 39 invites you to let it fall. The child Isaiah promised has come—but it was never Hezekiah. **Yeshua alone is the promised Messiah who carries the promise for Israel and for the nations. Only Yeshua bears the weight. Only Yeshua brings peace without end.**

Today the question is simple: **Where is your hope resting?** Have you trusted in what God has done for you, or in who God is? Have you found comfort in temporary peace rather than eternal faithfulness? If your hope has been misplaced—even quietly—today is the day to realign your heart. Lay down false saviors. Release borrowed confidence. And turn again to the One who did not say, “At least it won’t happen to Me,” but instead said, *“I will give My life for you. I will willingly let it happen to me so that you can be free.”* Receive His mercy. Trust His promise. Follow the true King.

## DISCUSSION QUESTIONS:

1. Why is success often a greater spiritual test than crisis?
2. What does Hezekiah's response to praise reveal about his heart?
3. How does Isaiah 39 contrast with Isaiah 37–38 in Hezekiah's behavior?
4. In what ways are we tempted to seek validation rather than God's glory?
5. How do Isaiah 7, 9, and 53 clarify why Hezekiah cannot be the promised child?

## CLOSING PRAYER:

*Avinu Malkeinu*—our Father, our King—  
God of Abraham, Isaac, and Jacob,  
You are faithful to Your promises, even when we struggle to see how they are fulfilled.

Today we come honestly before You, acknowledging that many of us were taught—carefully, sincerely—that the child spoken of by Isaiah had already come, that Hezekiah was the fulfillment, that the promise was complete. And yet, as we have listened to Your Word, we have felt the tension, the questions, and the quiet realization that something still remained unresolved.

We confess that this is not easy. To reconsider what we have been taught can feel like betrayal—of family, of culture, of history, of those we love.

Lord, You see the weight of that struggle.

You know the fear of rejection, the pressure to conform, the cost of standing apart.

You are not indifferent to it—you are near to the brokenhearted.

And yet, God of truth, You are gentle and patient.

You do not force, but You invite.

Today, we choose to look again at the promise You spoke through Isaiah—not with hardened hearts, but with open ones. We acknowledge that the child of Isaiah 7 and Isaiah 9 could not be fully explained by any earthly king. We recognize that the One promised was born a child, yet called Wonderful Counselor; human, yet Mighty God—*El Gibbor*; present with us, yet Everlasting Father—*Avi Ad*; ruling not for a moment, but forever as the Prince of Peace—*Sar Shalom*.

Yeshua, we acknowledge You as that promised One—the Messiah of Israel and the hope of the nations. You did not preserve Yourself while judgment fell on others. You did not say, “At least it will not happen in My days.” Instead, You willingly took the judgment we deserved upon Yourself. You bore our sin. You carried our shame. And even now, You intercede for us before the Father. You bring the peace Isaiah promised—not temporary relief, not fragile security—but shalom that does not end.

So today, with humility and courage, we place our trust in You.

Not in tradition alone. Not in what is comfortable. Not in what costs us nothing.

But in You—the faithful Messiah, the suffering Servant, the reigning King.

Give strength to those who take this step. Surround them with Your presence. Grant wisdom, grace, and gentleness as they walk this path. Let them know that they are not abandoning their heritage—but stepping into its fulfillment.

We trust You, Yeshua.

We rest in You.

We belong to You.

Amen.