



## **"We're Fragmented. But the Lord Wants to make us WHOLE"**

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### **Devotion and Discussion Questions**

**Key Texts (TLV): Is 38:1-3; Isaiah 37:1-20; 2 Kings 18:2-6, 14-16; 2 Chr. 29:3-6, 35-36; 30:18-20, 23; 31:20-21; 2 Chr. 32:1, 20-26; Is. 7:10-14; 9:5-6; 28:7-8; 30:18-20; Jer. 18:7-12**

Isaiah 38 is where we slow down and look closely—because even three verses can expose a whole life. And the title is simple: we're fragmented, but the LORD wants to make us whole. There can be real devotion in the “clearly spiritual” parts of life—Temple things, worship things, the set-apart times where we know what to do. We can show up, raise our hands, sing the songs, and mean it. But then there are other corners—government, culture, business, pressure situations—where we quietly say, “This is the real world,” and we stop expecting the LORD to be LORD there too. That's fragmentation: trust in God in the sanctuary, but self-rule at the doorstep.

And that's why these narrative chapters matter. Chapters 36–37 show that in crisis, it's possible to turn to God in trust and find deliverance. But chapters 38–39 prepare us for what's coming—exile, Babylon, and the need for comfort on the other side (Isa. 40). They also force the hard questions: if Hezekiah is the ideal king, why does captivity still come? If God can deliver from Assyria, why not from Babylon? And is Hezekiah really the promised child of Isaiah 7 and 9? These chapters answer: he's a good king, but he's not *the* King. He's not the fullness. He's not the wholeness. Only Yeshua is that—totally integrated, not fragmented—showing us what humanity and the Kingdom look like in every arena of life.

### **1. GOD WILL CONFRONT THE FRAGMENTATION WE DIDN'T KNOW WE HAD**

Isaiah opens with a pressure point: “*In those days Hezekiah became mortally ill.*” (Isa. 38:1). “In those days” matters—because the pressures weren't only personal. He's already under pressure with the Assyrians closing in from without, and now, the pressure is compounding with this sickness pressing from within. It's overlap: siege on the city and a death sentence in his body. And sometimes that's exactly how it feels—like life is squeezing from every direction. But here's the hard mercy of God: those crushing pressures don't *create* fragmentation; they **reveal** it. They show us what's already divided. They expose where we trust God in worship, but not in “real life.”

Hezekiah is a picture of many believers: sincere, devoted, and still vulnerable to blind spots. He had done genuinely good things—restored Temple worship, called the people back to Passover, prayed with compassion, sought to reestablish Torah faithfulness. Scripture even says he did these things wholeheartedly. And yet when the “real battle” hit his doorstep, he leaned into other strategies—advisors, political calculations, tribute, stripping the Temple to pay Assyria (2 Kgs. 18:14–16). That's the disconnect: **faithful in the sanctuary, fearful at the gate.** So the LORD lets the pressure rise—not to destroy him, but to press him toward wholeness: “Trust Me. In everything.”

### **2. GOD'S “FINAL WORD” IS MEANT TO DRIVE US TO PRAYER, NOT RESIGNATION**

Then Isaiah brings the message that sounds absolute: “*Thus says Adonai: Put your house in order... for you are dying, and you will not live.*” (Isa. 38:1). No condition. No “if you...” Just: this is it. And Hezekiah has to face the reality: he's 39 years old, and he doesn't even have an heir

yet. Everything feels unfinished. And that's what death does—it confronts us with what we assumed we had time for. It exposes what isn't "in order," not only in the home, but in the heart.

But notice what Hezekiah does next: *"Then Hezekiah turned his face to the wall and prayed to Adonai."* (Isa. 38:2). He doesn't perform for Isaiah. He doesn't manage optics. He turns away—devastated—and he prays. And that matters, because a failure to pray can look like submission to God's will when it's actually apathy. Sometimes "Well, I guess God said it" is not faith—it's disengagement. That was what his father, Ahaz, had done: "I won't ask... I wouldn't test Adonai" (Isa. 7:12)—religious words covering a stubborn plan. But Hezekiah is not Ahaz. He engages God. He seeks God. He believes—at least in this moment—that the LORD is the kind of God who hears crying, who is ready to be asked, who is longing to be gracious (Isa. 30:18–19). Prayer doesn't mean we always get the outcome we want—but it does mean we refuse to live like God is unreachable.

### **3. WHOLENESS BEGINS WHEN WE BRING OUR WHOLE STORY TO GOD**

Hezekiah's prayer is raw, and it's honest: *"Please, Adonai, remember how I have walked before You in truth and with a whole heart... and have done what is good in Your eyes."* (Isa. 38:3). Then the verse ends with the sound of a man breaking: *"And Hezekiah wept bitterly."* (Isa. 38:3). This isn't him "blowing smoke." Scripture backs up that he really did pursue reform. He really did love the LORD. He really did lead the nation toward worship. And now he's saying, "I don't understand—pressure outside, sickness inside—and I've tried to be faithful." That's a prayer many of us have prayed, or wanted to pray.

But here's where wholeness starts: not by pretending we're fine, and not by hiding the "unspiritual" parts—fear, confusion, grief, disappointment—but rather by bringing them into the presence of God. Hezekiah brings his tears. He brings his confusion. He brings his track record. And even though he's still a mixed man with blind spots, the LORD meets him in mercy. That's the invitation for us too: the LORD isn't trying to fragment our lives into "God stuff" and "real world stuff." He's trying to integrate us—so that worship spills into marriage, into conflict, into business ethics, into how we handle enemies, into how we respond to leaders and culture. He's forming us into the likeness of Yeshua—the only truly whole Man—so that our trust isn't reserved for holy times, but becomes the reflex of our whole life.

### **CONCLUSION**

Isaiah 38:1–3 gives us a picture: pressure reveals fragmentation, God's hard words drive us to prayer, and wholeness begins when we bring our whole self before Him. The LORD is not crushing you to destroy you—He's pressing you to expose what's divided so He can heal what's divided. The goal is not that you become more religious, better at motions, better at festival cycles, better at looking faithful. The goal is that trust becomes whole—so we stop living like God is only for the Temple and not for the siege, only for worship and not for work, only for songs and not for stress.

And the question at the end of these verses is simple: what is the pressure revealing in you right now? Where have you been saying, "That's the real world," as if God doesn't rule there? Because the LORD is calling you—gently and firmly—into integrated trust. And He's not asking you to become Hezekiah. He's inviting you to become like Yeshua. Whole. Undivided. The same heart in prayer as in conflict. The same devotion in worship as in decision-making. The same surrender in public as in private.

**DISCUSSION QUESTIONS:**

1. Where do you most notice the temptation to keep faith “fragmented”—confined to worship and not carried into daily decisions?
2. What pressures are currently coming from “without” and “within,” and what are they revealing about your trust reflexes?
3. Why do you think Hezekiah’s response in Isa. 38:2 (turning to pray) matters so much compared to Ahaz’s posture in Isa. 7:12?
4. In Isa. 38:3, Hezekiah appeals to his faithfulness—when is that sincere, and when can it become a subtle way to argue with God?
5. What would it look like, practically, for you to “trust the LORD in everything” in one specific arena (marriage, work, politics/culture, finances, conflict)?

**CLOSING PRAYER:**

*ADONAI*, we come to You like Hezekiah—pressed from without and within—and we confess that the pressure often reveals fragmentation in us. Forgive us for trusting You in the “spiritual” places but leaning on ourselves when the real battles hit. Teach us to turn our face to the wall and pray—honestly, humbly, without performing. Make us whole. Father, we ask You to form us into the likeness of Yeshua—undivided, integrated, faithful in every arena of life. Where we’ve been blind, open our eyes. Where we’ve been proud, humble us. Where we’ve been afraid, steady us. And where we’ve been compartmentalized, bring alignment—so that our worship becomes trust, and our trust becomes obedience.

*B’Shem Yeshua, In Yeshua’s Name, Amen.*