



ShalomAZ Ministries

In Pursuit of Israel's Redemption

Midnight's Coming. And There's a Party That's Gonna End.

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Devotion and Discussion Questions

Key Texts: Isaiah 24:1-13; Deut 28-30; Matthew 24.

Over these next several chapters in Isaiah, we step into some of the most powerful, sweeping passages in the whole book. But Isaiah 24 doesn't start off feeling "amazing"—it feels heavy, sobering. That's intentional. God first shows us the end of the old city—the collapse of the kingdom of this world—before He unveils the beauty of the new city, the unshakable Kingdom of God we see in the back half of chapter 24 and in chapters 25–27. There's a city being destroyed and a city being built. One is Babylon's way of doing life—self-made, self-exalting, built on alliances and power. The other is the city of God, built on His character, His covenant love, and His purposes.

From Isaiah 13–23 we watched God go nation by nation—Babylon, Assyria, Philistia, Moab, Egypt, Tyre—asking His people over and over: *"Why are you trusting them? Why are you running there for help?"* Israel was never called to be *like* the nations, but to be a **light** to the nations. They were supposed to be the "city on a hill," the place others ran to when everything was shaking. Instead, they ran to the very nations that would fall. Now in Isaiah 24, God zooms out to the big picture—the last days reality. He shows us that midnight is coming, and the party this world is throwing is going to end. Not so we'll be afraid, but so we'll stop clinging to what's crumbling and begin to live as His remnant.

1. THE WORLD'S CITY IS ABOUT TO BE WIPE CLEAN (Isaiah 24:1–6)

Isaiah opens with a strong prophetic call: *"Behold"—hineh—"Adonai makes the land empty and makes it waste, twists its face and scatters its inhabitants."* God is not tweaking the system here; He is clearing the plate. The language—devastate, lay waste, twist, scatter—echoes creation being reversed back toward *tohu*, chaos and formlessness. This is not random destruction; it is God allowing the natural consequences of a world that has rejected His ways. The people have *"transgressed Torah, violated statutes, and broken the everlasting covenant,"* and now the earth itself groans under that weight. The curse devours the land and its inhabitants are few.

Isaiah is very clear—no one gets immunity based on status or wealth. *"As with the people, so with the kohen (priest)... as with the buyer, so with the seller... as with the lender, so with the borrower."* Titles won't matter. Influence won't matter. Bank accounts won't matter. When God shakes the earth, the only thing that will matter is whether we are in right relationship with Him. The problem is not just "out there" in some wicked empire; it's humanity as a whole saying, "My way, my convenience, my power," instead of God's way. Just as breaking physical laws brings physical consequences, breaking God's instructions brings spiritual and even environmental consequences. And the Lord is saying to His people, "Why would you stake your hope on a world I've already told you is going to be wiped clean? Put your trust in Me."

2. WHEN THE MUSIC STOPS AND THE PARTY TURNS BITTER (Isaiah 24:7–11)

In verses 7–11, Isaiah shifts from the **structure** of the city to the **soundtrack** of the city. He describes the moment when the world's party stops. *"The new wine fails, the vine wilts, all the merry-hearted sigh."* The tambourines go silent. The revelers' noise ends. The harp is quiet. The very things people used to use to celebrate, to distract themselves, to numb the emptiness—those things don't work anymore. *"Strong drink is bitter to those who drink it."* It doesn't just taste bitter; it **makes** them bitter—emotionally distressed, unable to escape reality. The entertainment that once felt like life now feels hollow.

Then Isaiah paints the city itself: *“The shattered city is in chaos... every house is shut up so none may enter... in the city is an outcry for wine; all joy turns dark as evening.”* He calls it “the city of chaos”—*tohu*, the same word used in Genesis 1 when the earth was “formless and void.” Humanity’s project without God collapses back into the same emptiness it came from. The nightlife is gone. The gates are battered. Joy is banished. This is midnight. This is the moment when the world realizes the party can’t last forever. And for those whose whole identity is wrapped up in this age’s pleasures, that realization is devastating.

3. THE REMNANT THAT STILL STANDS WHEN MIDNIGHT STRIKES (Is 24:12–13)

Isaiah doesn’t leave us with only ruins; he always points to a remnant. *“For thus it will be in the midst of the earth among the peoples, as shaking an olive tree, as the gleanings when the grape harvest is done.”* After the shaking, there are still a few olives left clinging to the branches, a few clusters left after the harvest. That’s the picture of the remnant—the small group who did not put their trust in the collapsing city, but in the Lord Himself. While the party of the world ends in silence and bitterness, the remnant’s song is just getting started.

Isaiah 24 is like a condensed version of what Yeshua describes in Matthew 24 and what we see in Revelation. There will be a generation on the earth when everything that can be shaken **will** be shaken. It will not be comfortable. But God gives this word ahead of time so that His people won’t panic when midnight comes. They’ll remember: “He told us this. He promised to hold His people firm.” The old city is falling, but a new city is coming. The world’s song is dying out, but a new song is about to rise. The remnant are those who choose now to live like citizens of that coming city, even while they still walk through this one.

CONCLUSION

Isaiah brings us to a hard but loving question: *What are you counting on that God has already said is going to fall?* The collapse of the city of man is not the end of the story; it’s the necessary clearing before the city of God fully appears. God is not trying to scare His people; He’s trying to wake them up, to wean them off false security. When the shaking comes, He doesn’t want us to be crushed with the city. He wants us to stand as part of the remnant, shining with a different kind of joy, pointing to a different kind of Kingdom.

DISCUSSION QUESTIONS:

1. Where are you most tempted to run when life feels shaky—toward God or something else?
2. What “city” or false security do you sense the Lord challenging in your own life right now?
3. How does seeing the **end** of the world’s system change the way you live in it **today**?
4. What does it practically look like to live as part of God’s remnant in a culture that loves the party?
5. How can we, as God’s people, help others trade the world’s temporary joy for the lasting joy of His Kingdom?

CLOSING PRAYER:

Avinu Malkeinu, our Father and our King, we come to You humbled by Your word through Isaiah. We confess that we have often trusted in the wrong things—our own strength, our own resources, the systems of this world—instead of trusting in You. Forgive us for clinging to what is crumbling. Open our eyes to see the truth: that midnight is coming, that the party of this age will end, but Your Kingdom will endure forever. Lord, make us part of Your faithful remnant. Teach us to walk in Your ways, to reflect Your character, to be a refuge for the vulnerable, a city on a hill that points people to You. When the world is shaken, hold us firm in Your love. Fill us with Your Spirit, give us courage, and let our song be rooted in who You are, not in our circumstances. We place our trust in You alone. In the name of Yeshua our Messiah, amen.