

THE PEARL – THE SON OF ADAM (5787)

Mattiyahu 24:29–36; Gen. 1:1–6:8; 1 Shemu’el 20:18–42

Mattiyahu 24:29–36 describes the coming of the Son of Adam through striking cosmic language: the sun is darkened, the moon does not give its light, the stars fall, and the powers of heaven are shaken. When this passage is read against Gen. 1:1–6:8, however, these signs point us back to the beginning of creation itself.

Genesis begins with darkness over the deep. Elohim speaks light into existence and separates the light from the darkness. Creation proceeds through divine distinctions—light and darkness, waters above and below, sea and dry land, day and night. Elohim is establishing order where previously there was no ordered world.

On the fourth day Elohim places the sun, moon, and stars in the heavens “for signs and appointed times, and for days and years” (Gen. 1:14). The heavenly lights therefore do more than illuminate the earth; they mark YHWH’s appointed order of time.

This makes Mattiyahu 24 especially significant. The very lights established to mark signs and appointed times are shaken as the appointed culmination approaches. Creation itself seems to announce that something decisive is taking place.

Yet Genesis moves from creation and order to human corruption. By chapter 6, “every inclination of the thoughts” of the human heart is continually evil. The pattern becomes:

Creation → Order → Corruption → Judgment → Preservation.

Then comes a crucial statement: “But Noach found favor in the eyes of YHWH” (Gen. 6:8). Even when an entire generation becomes corrupt, YHWH still distinguishes the faithful from the surrounding darkness. The Elohim who separated light from darkness at creation continues to distinguish faithfulness from corruption.

Mattiyahu 24 reflects this pattern. The shaking of creation accompanies divine intervention, yet the faithful are not forgotten. The Son of Adam sends His messengers to “gather together His chosen ones from the four winds” (24:31). Judgment and gathering appear together.

The background of 1 Shemu’el 20:18–42 adds another layer. Yehonatan tells David, “Tomorrow is the New Moon, and you shall be missed, because your seat shall be empty.” David is about to discover Sha’ul’s true intentions toward him.

The New Moon provides a striking image. The moon has not disappeared; it remains present although its illuminated face is hidden from earthly sight. Hiddenness does not mean absence.

David likewise becomes hidden. His place at Sha’ul’s table is empty, and he conceals himself in the field. Yet his absence does not mean YHWH’s covenant purpose for him has disappeared. The future king is hidden while the present king still occupies the throne.

This creates an intriguing background for Mattiyahu 24. The Son of Adam may presently be hidden from ordinary sight, but hiddenness is not absence. Mattiyahu 24:30 anticipates the moment when what has been hidden becomes manifest: “they shall see the Son of Adam coming on the clouds of the heaven with power and much esteem.”

David's empty seat therefore offers a powerful pattern: absence from sight is not absence from YHWH's purpose.

Yehonatan then establishes the signal of the arrows. David cannot see what occurs inside Sha'ul's house, so the arrows communicate a reality hidden from his sight. The arrows do not create Sha'ul's hostility; they reveal it.

This parallels Yehoshua's fig tree. When its branches become tender and leaves appear, one knows that summer is near. The leaves do not cause summer; they reveal its approach.

The connection between the three passages is therefore remarkable.

In Gen., the heavenly lights are appointed "for signs and appointed times."

In 1 Shemu'el, the arrows become signs revealing a hidden reality.

In Mattiyahu, the heavens and the fig tree provide signs indicating what is approaching.

Yet Yehoshua immediately establishes an important boundary: "But concerning that day and the hour no one knows" (Mattiyahu 24:36).

We may recognize the leaves without knowing the exact day summer will arrive. Biblical signs therefore call for discernment, not date-setting.

Noach was not commanded to calculate the exact moment the Flood would begin; he was called to remain faithful in a corrupt generation. David was not merely expected to understand Yehonatan's arrows; once the signal became clear, he had to respond faithfully. Likewise, Yehoshua's disciples are not merely observers of prophecy. They are called to live faithfully in light of what YHWH has revealed.

This leads to the heart of the Pearl:

"The heaven and the earth shall pass away, but My words shall by no means pass away" (Mattiyahu 24:35).

The heavens created in Genesis may shake. The sun may darken. The moon may cease to shine. Stars may fall. Sha'ul's kingdom may collapse. David's seat may stand empty.

But YHWH's Word and purpose remain.

Thus Genesis, Shemu'el, and Mattiyahu converge upon one truth:

When everything visible begins to change, the faithful must anchor themselves in what does not change.

The deepest preparation for the shaking of heaven is therefore not knowing the date. It is becoming the kind of person who, like Noach and David, remains faithful when everything around him is being shaken.