Two Tables: Living as a Prophetic People

Nov 8, 2026 · @Peter Allen

[Slide 1 — Title]



Introduction

Today is Sunday, November 8, 2026. The title of today's message is Two Tables: *Living as a Prophetic People*. The sermon is divided into three movements:

[Slide 2 — Three movements]



1. The Prophetic Significance of Our Time
2. What Is a Prophet in Our Day?
3. Fruitful in the Land of Abundance and Affliction

You have undoubtedly heard the news from the last few weeks. Whether it's the BLUE TSUNAMI, the data-centers, the cloud of war once more rising in the east, the military's 90-day plan, the hack of European supermarkets, or movies literally called DOOMSDAY coming out, the cultural pulse is rapidly increasing with one resounding chorus: BE AFRAID / PROTECT YOURSELF.

Interestingly enough, Jesus talked quite a bit about preparedness, although His disposition was quite different. He tells a parable in Luke 12 that begins with these words:

> "Stay dressed for action and keep your lamps burning." — Luke 12:35 (ESV)

He goes on to teach how you must be like a servant waiting for his master to return home, so you can be awake to serve him. He ends this teaching by saying to be ready in this way for the return of the Son of Man.

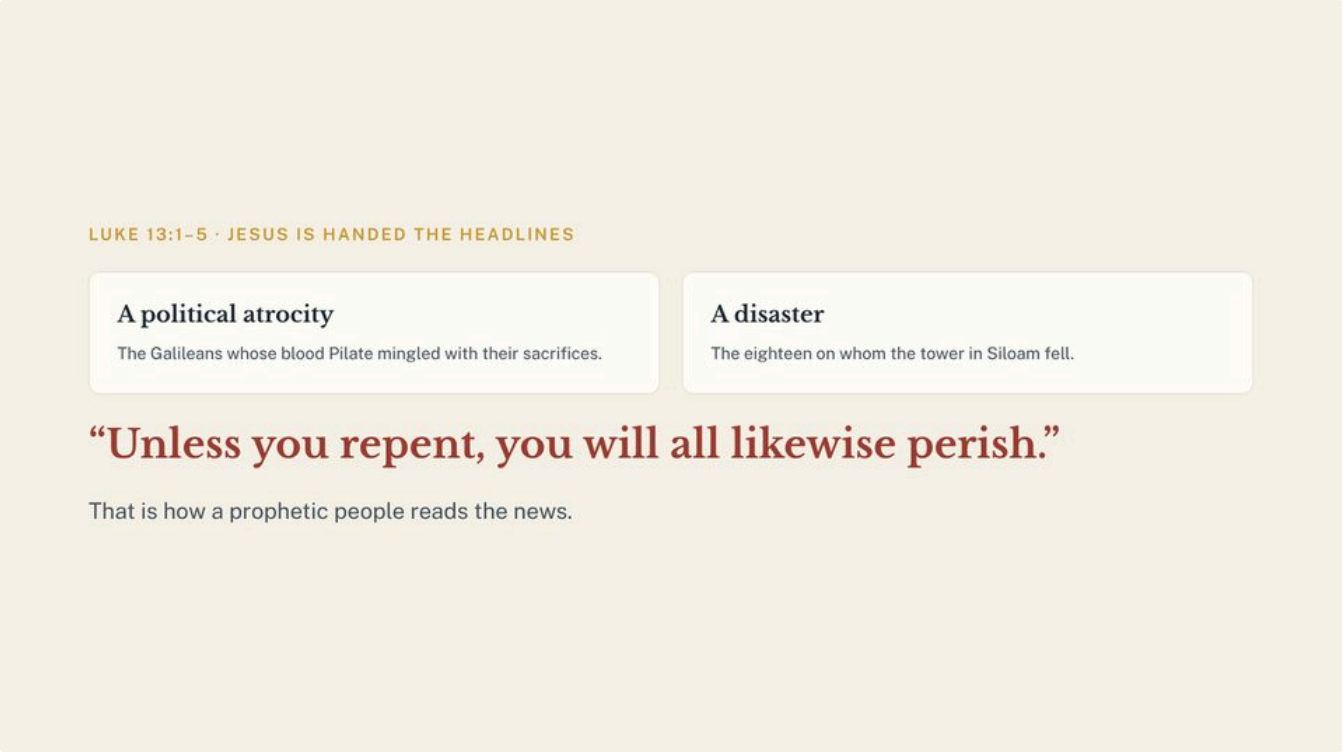
Listen to the next exhortation He gives to the crowds a few verses down.

> 54 He also said to the crowds, "When you see a cloud rising in the west, you say at once, 'A shower is coming.' And so it happens. 55 And when you see the south wind blowing, you say, 'There will be scorching heat,' and it happens. 56 You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?" — Luke 12:54–56 (ESV)

Isn't that fascinating? These parables are not one-off teachings to be read in isolation. Instead, they build on one another, written for holy living in a degrading world. Jesus seems to be saying that interpreting the times should be EASIER than reading the weather.

And then, at that very moment, Jesus is handed the headlines.

[Slide 3 — Luke 13:1–5, the headlines]



> 1 There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices. 2 And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? 3 No, I tell you; but unless you repent, you will all likewise perish. 4 Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? 5 No, I tell you; but unless you repent, you will all likewise perish." — Luke 13:1–5 (ESV)

Don't miss this. Jesus has just told the crowd to interpret the present time, and immediately people bring Him the news of the day: a political atrocity under Pilate, and a disaster in Siloam where a tower collapsed. This is Jesus interpreting the times in real time.

And notice what He does NOT do. He doesn't stoke fear, and He doesn't let them point fingers at the victims as if they had it coming. He turns the headline back on the listener. The question isn't what this says about them; it's what it calls out of you. Unless you repent, you will all likewise perish.

That is how a prophetic people reads the news.

The thread continues. Jesus goes on to teach about an unfruitful fig tree that should be cut down if it does not bear fruit. He then teaches this a few verses later:

> 18 He said therefore, "What is the kingdom of God like? And to what shall I compare it? 19 It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches." — Luke 13:18–19 (ESV)

[Slide 4 — The progression]



Remember, the backdrop comes in this order:

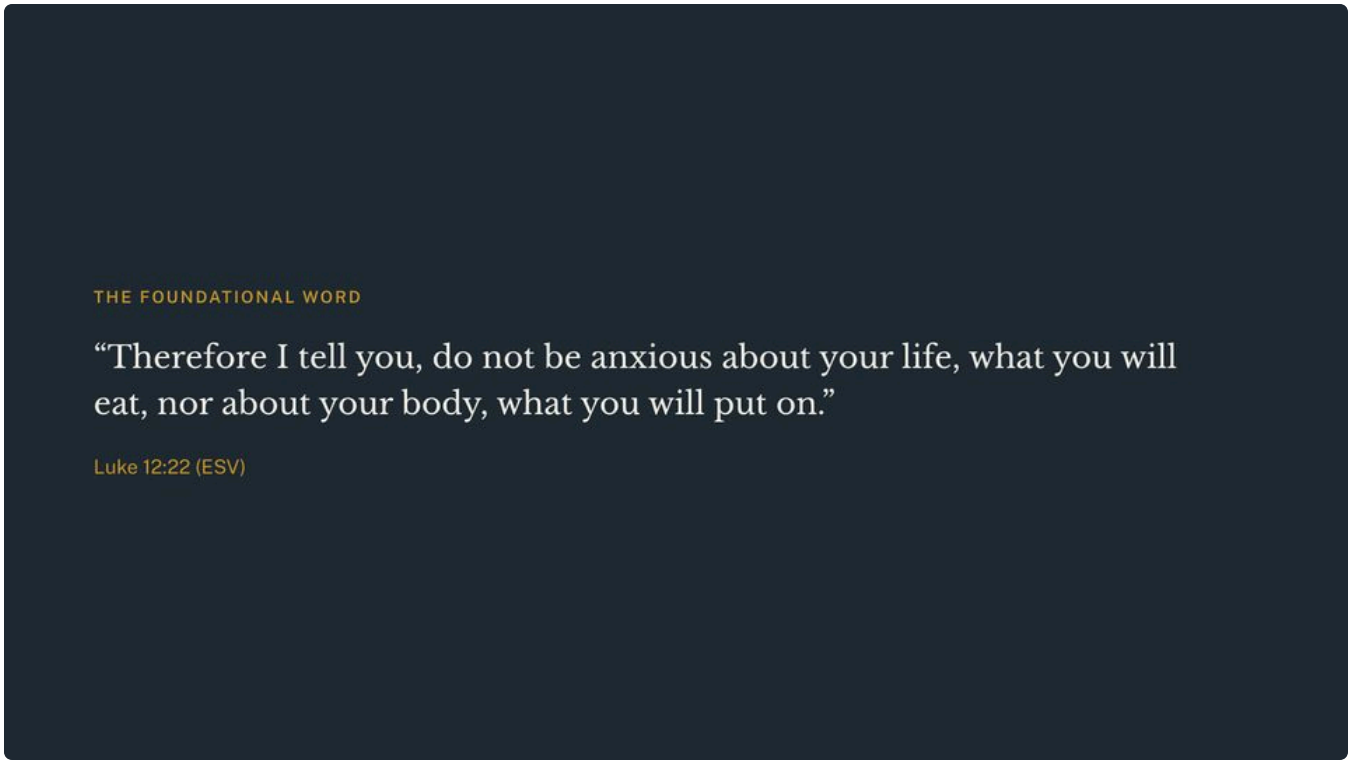
- Be prepared for the sudden return of Christ
- Strive to interpret the times you are living in
- Be fruitful
- The kingdom of God is like a mustard tree

Why does it say a mustard tree? Because it starts small but grows into something beautiful that provides shade and protection for the birds. Can you see the progression?

We must be prepared for the sudden return of Christ, with watchful eyes seeking to interpret the times. In this process, the one who is not fruitful is in danger of being cut down. Instead, become so abundant and fruitful that you become shade and protection for others.

But wait, there is more. Does anyone know the teaching SHORTLY BEFORE being ready and keeping your lamps burning?

[Slide 5 — Luke 12:22, do not be anxious]



> "And he said to his disciples, 'Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on.'" — Luke 12:22 (ESV)

There is much we want to discuss today that we are excited about, but it's necessary to start here with some observations from Luke. Before we address anything else, we must first charge everyone: Do not be anxious. The Father has been, and always will be, your shield and reward. This is the foundational word we all must stand on in every season.

With that as a preface, let's begin.

Part I: The Prophetic Significance of Our Time

[Slide 6 — Part I title]



We just read a plain instruction from Christ to be interpreters of the times we are living in, and doing so should be easier than predicting the weather. One major discouragement to applying this passage is the following idea:

"Every generation claims to be living in the end times."

This may seem true and a good observation at first, but we are going to challenge it today. First, with a passage.

> "Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done." — Revelation 22:12 (ESV)

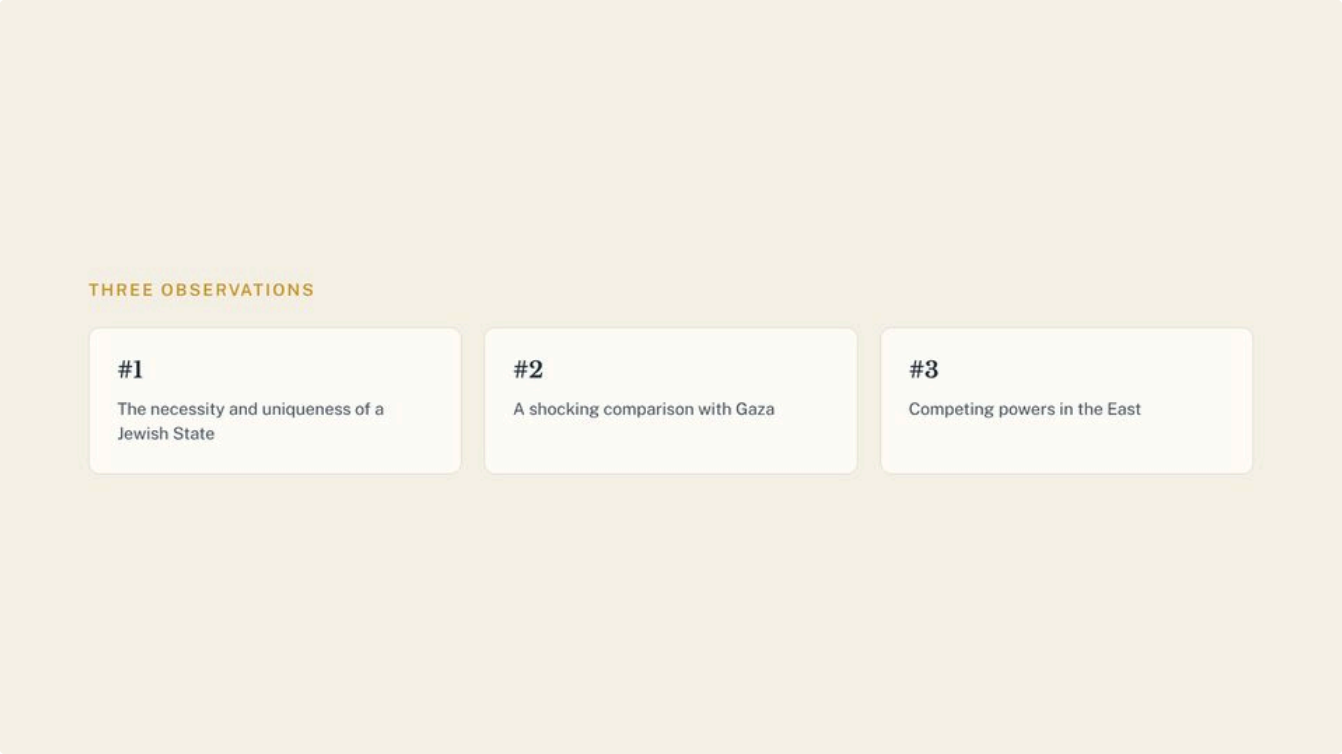
The perspective that the return of Christ is soon is clearly the perspective Christ Himself wanted John to take 2,000 years ago. So in one sense, the objection is right: every generation SHOULD live as though Christ could return in their lifetime. That's not a mistake; that's obedience.

[Slide 7 — Expectancy vs. prophetic conditions]



But living with expectancy is not the same as living in the season the prophets described. Expectancy belongs to every generation. The prophetic conditions do not.

[Slide 8 — Three observations]



That is the simple answer. But we want to take some time to show you why we are living in a prophetically significant time, a time when those conditions are actually in place, with three observations:

1. The necessity and uniqueness of a Jewish State
2. A shocking comparison with Gaza
3. Competing powers in the East

#1: The Necessity and Uniqueness of a Jewish State

The idea that "every generation claims to be living in the end times" again seems intelligent at first. But when you begin to list the conditions required for the end of days, many periods in history are obviously far from the end. First and foremost, for the end of days to be near, there must be a nation of Israel, and for nearly 1,900 years it did not exist.

There is an enormous body of prophetic writing about the nations of the world attacking and surrounding the Jewish people in the land of Israel. In the minds of the prophets, Israel in its own land and nation was an assumption behind these texts.

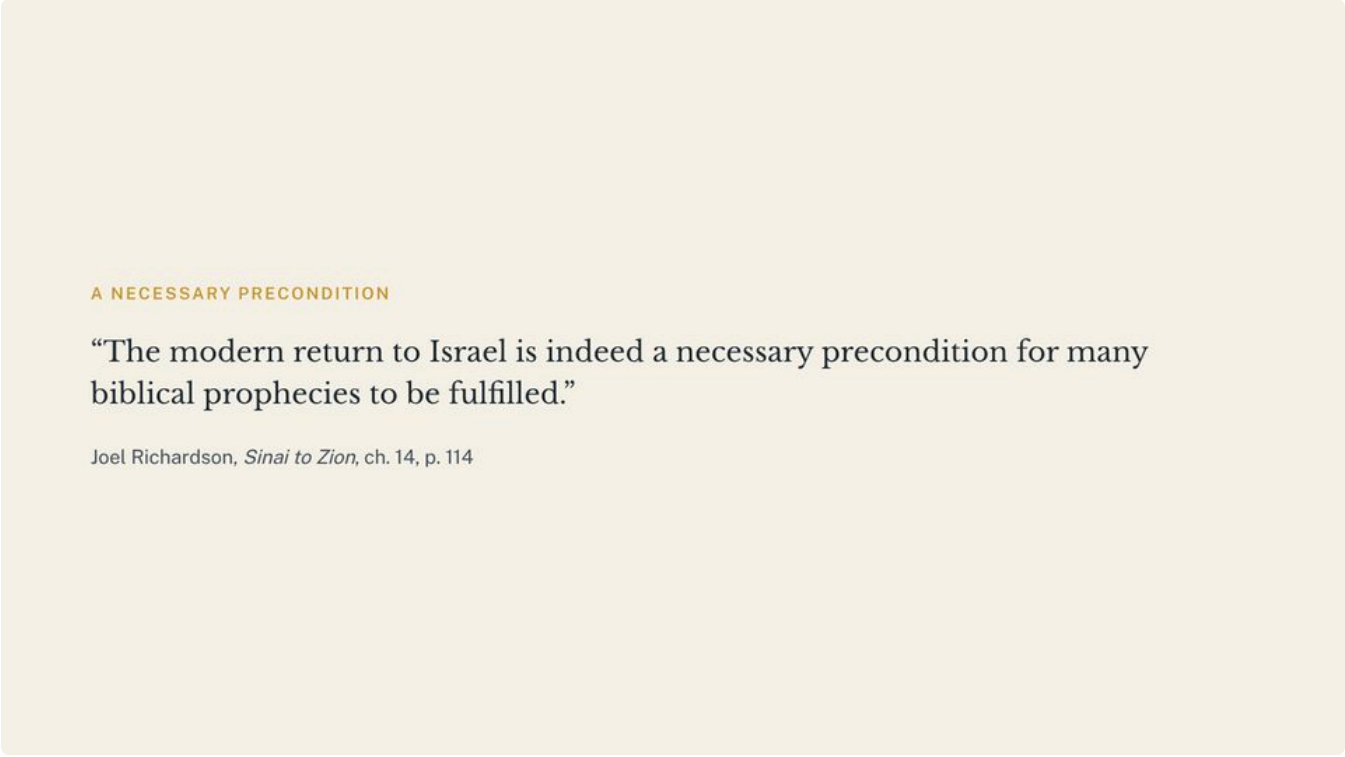
> 2 "Behold, I am about to make Jerusalem a cup of staggering to all the surrounding peoples. The siege of Jerusalem will also be against Judah. 3 On that day I will make Jerusalem a heavy stone for all the peoples. All who lift it will surely hurt themselves. And all the nations of the earth will gather against it." — Zechariah 12:2–3 (ESV)

> 8 "On that day the LORD will protect the inhabitants of Jerusalem, so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the LORD, going before them. 9 And on that day I will seek to destroy all the nations that come against Jerusalem." — Zechariah 12:8–9 (ESV)

Here you see the prophetic prerequisite: the nation of Israel, in Israel, for the nations to surround and attack, and to be rescued by the hand of God. Think about it, how and why would Messiah come to Jerusalem and rescue Jews if there were hardly any living there?

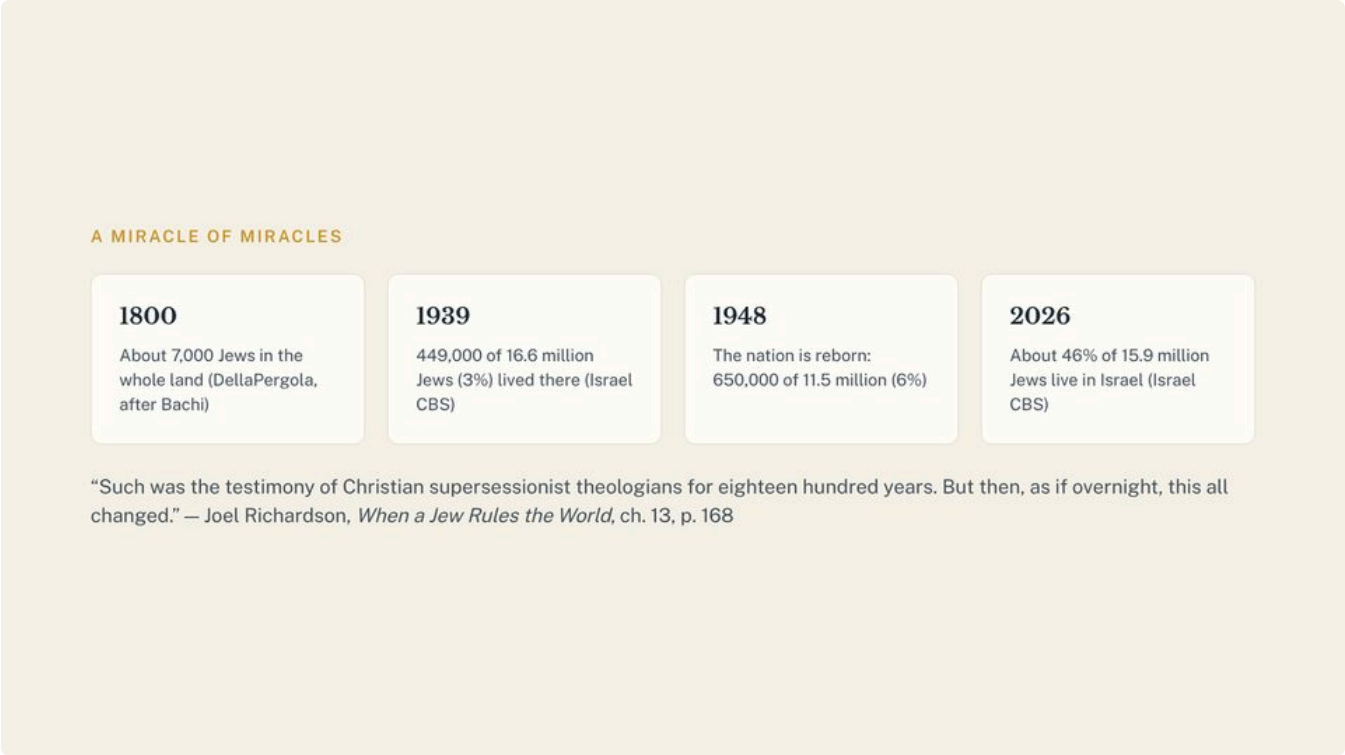
We're going to frame this with the help of Joel Richardson. Speaking of these very prophecies of the nations coming against Jerusalem, he writes:

[Slide 9 — Richardson, Sinai to Zion]



> "[This] could not happen unless the Jewish people had first returned to the land of Israel and gained control of Jerusalem. From the second century, when the last of the Jewish inhabitants were exiled from the land, until 1967, when the Israel Defense Forces took control of Jerusalem, it would have been impossible for numerous end-time prophecies to be fulfilled. The neighboring nations could not surround Jerusalem in pursuit of the Jewish people, because the city was not under Jewish control. The modern return to Israel is indeed a necessary precondition for many biblical prophecies to be fulfilled." — Joel Richardson, *Sinai to Zion*, ch. 14, p. 114

[Slide 10 — A miracle of miracles (population figures)]



For more than 1,800 years, the Jewish people had no state and no capital, and for most of that time no spoken language of their own. In 1800 there were perhaps 7,000 Jews in the entire land. In 1939, just 3 percent of the world's Jews lived there, and within six years a third of all Jews on earth had been murdered. Three years later, the nation was reborn. Today nearly half of all Jews in the world live in the land of Israel, speaking Hebrew. No other generation in the last 1,900 years could have said that. *(Sources: DellaPergola, after Bachi, for 1800; Israel Central Bureau of Statistics for 1939, 1948, and 2026.)*

For centuries, many in the church taught that Israel was finished forever. The early church father Origen wrote that the Jews "will not return to their earlier situation" (quoted in Richardson, *When a Jew Rules the World*, ch. 13, p. 168). Richardson puts it this way:

> "Such was the testimony of Christian supersessionist theologians for eighteen hundred years. But then, as if overnight, this all changed. The State of Israel—against all odds, a miracle of miracles—was restored." — Joel Richardson, *When a Jew Rules the World*, ch. 13, p. 168

We could spend all day on this topic; our desire is to make the case for you to investigate further. Let's move to the next significant prophetic passage for our day.

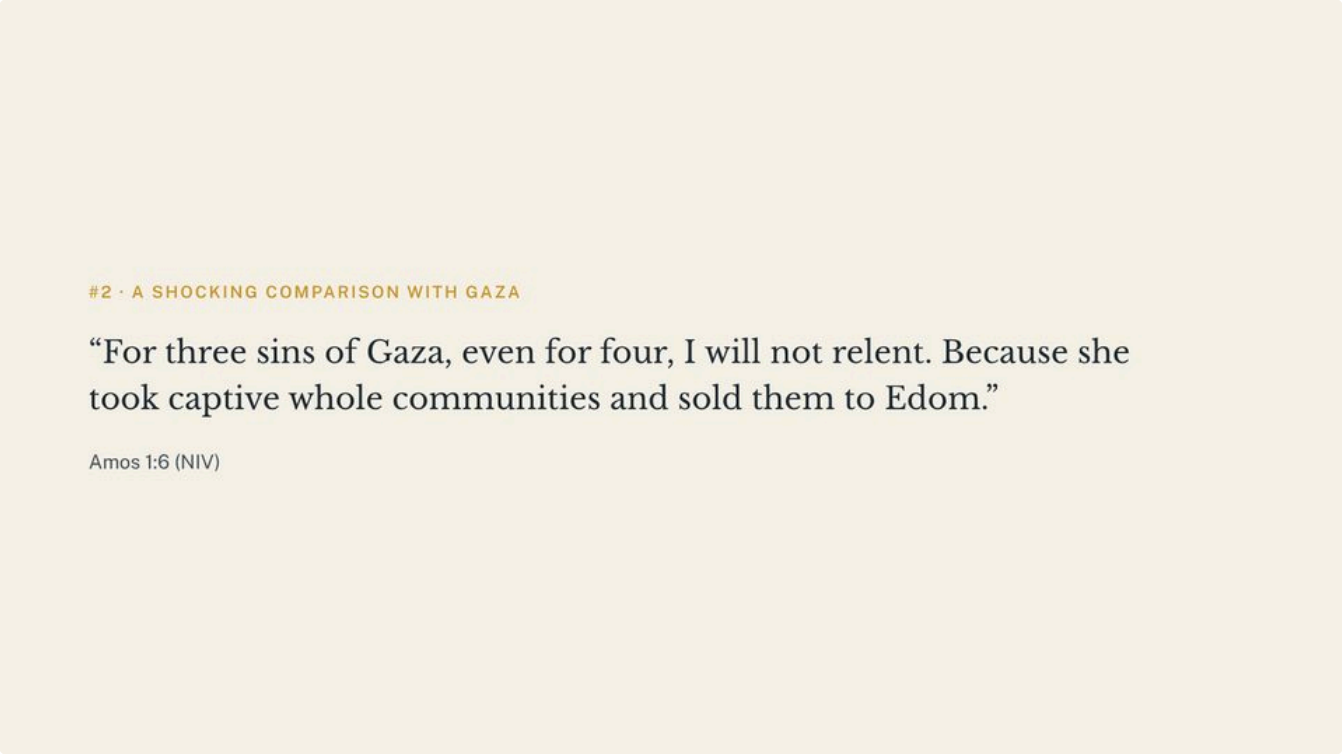
#2: A Shocking Comparison with Gaza

We have heard MANY stories from you about your interactions with Jews, Muslims, and the community at large. One of the most repeated topics we have engaged with, and heard you engage with, is Israel and Gaza.

Many like to try to trap you with the idea that Israel has been committing a genocide of the innocent in Gaza for the last several years. We are going to share a passage that is shockingly relevant to this current conflict. Turn to the book of Amos.

Amos prophesied during a paradoxical moment in Israel's history—a period of unprecedented material success coupled with profound moral and spiritual decline. His ministry occurred in the northern kingdom of Israel during the eighth century BCE, under the reigns of Uzziah of Judah and Jeroboam II of Samaria[1], likely between 760 and 750 BCE[2].

[Slide 11 — Amos 1:6]



> 6 This is what the LORD says: "For three sins of Gaza, even for four, I will not relent. Because she took captive whole communities and sold them to Edom," — Amos 1:6 (NIV)

The act of Gaza that brought God's righteous judgment in Amos's day was "taking captive whole communities."

What are the chances that the actions of Gaza more than 2,700 years ago would be so strikingly similar to its actions three years ago?

[Slide 12 — October 7, 2023]



On October 7, 2023, Hamas crossed from Gaza into southern Israel by land, sea, and air. About 1,200 people were killed, more than 800 of them civilians. Two hundred fifty-one people were taken captive into Gaza, including 36 children and 90 women. They were taken from at least 19 kibbutzim, 5 moshavim, a music festival, and military bases. (The 251 includes people taken alive and the bodies of people who had been killed.)

[Slide 13 — Where the hostages were taken]



Map: ABC News (abc.net.au); Kibbutz Nir Oz label added.

Whole communities were taken captive: 82 people from Kibbutz Nir Oz alone, 43 from the Nova music festival, 33 from Kibbutz Be'eri, and 20 from Kibbutz Kfar Aza. Entire families were taken from their homes.

The punishment for Gaza's actions in Amos:

> 7 "I will send fire on the walls of Gaza that will consume her fortresses. 8 I will destroy the king of Ashdod and the one who holds the scepter in Ashkelon. I will turn my hand against Ekron, till the last of the Philistines are dead," says the Sovereign LORD. — Amos 1:7–8 (NIV)

These events did happen, at the hands of the Assyrians and then the Babylonians. But perhaps a shadow of these things is happening right in front of our eyes, and it should inform our perspective on them. I'm sure that in the days of the prophets, "innocent" lives were lost in Gaza and Ashkelon because of God's judgment. But who are we to question Him and His works? To put it another way: when judgment finally does fall on the US (and it will), do you think good Christian people will lose their lives? Of course they will. Sad as it may be, it is the righteous judgment of God nonetheless.

And in case you have forgotten, Israel is not left out in Amos. About 90 percent of the book is directed at their sin.

The connections are even broader. When you take the first two chapters of Amos and all the nations addressed in them, the map looks like this:

[Slide 14 — Map: the nations of Amos]



Now here is a modern-day map:

[Slide 15 — Map: the same region today]



As you can see, many of the same names are still on the map: Syria, Lebanon, and Gaza. And as we just showed you, the tactics are strikingly similar. None of this would be possible without a nation-state of Israel.

#3: Competing Powers in the East

Before we move on to some practical application, let's do one more. Turn in your Bibles to Daniel 11, a passage we recently studied in depth. This is, of course, the prophecy about the kings of the South and the North.

It's about to get real. Buckle up!

[Slide 16 — Map: Daniel's North and South]

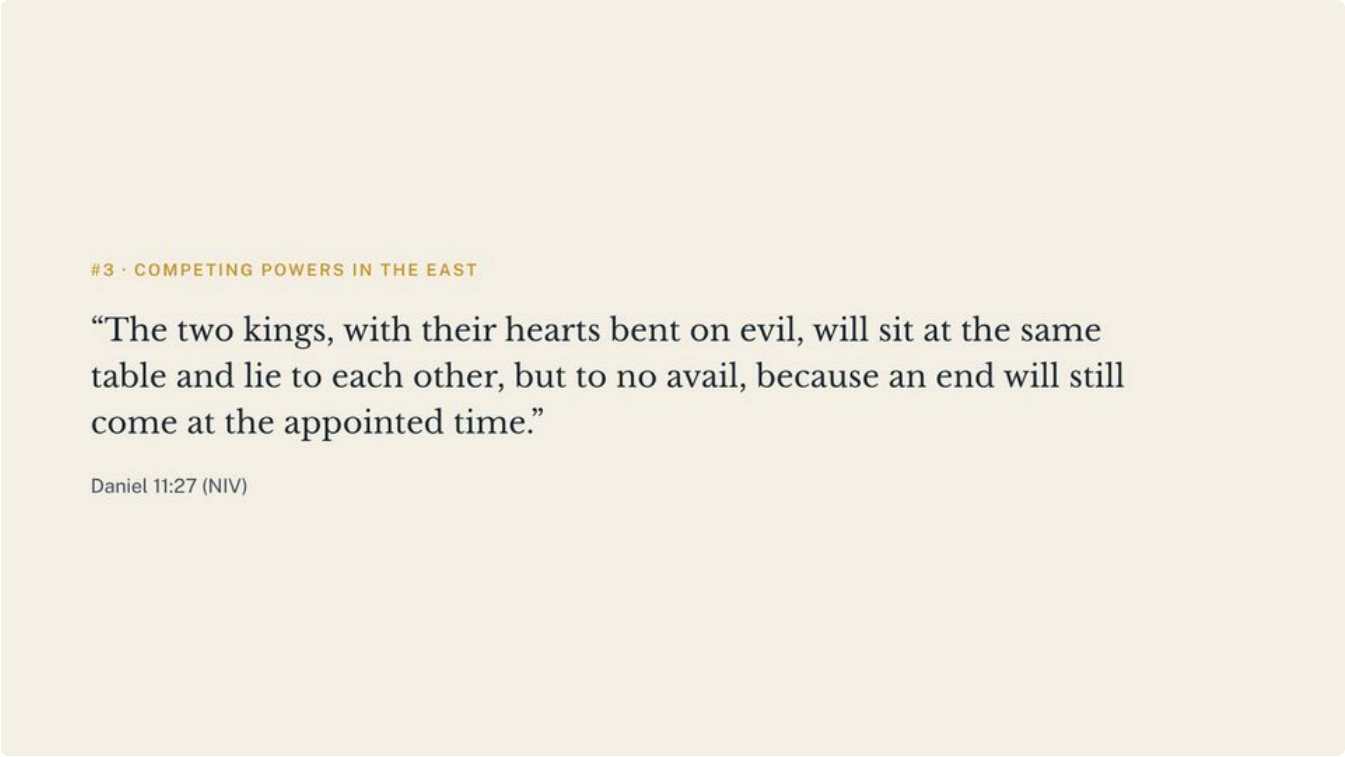
For some context: Persia (modern-day Iran) had been the great power of Daniel's own lifetime. In Daniel 8 the Medo-Persian ram is trampled by the Greek goat, and no one can rescue it. By the time of Daniel 11:24–36, Persia is no longer a player at all. It has become the eastern province of the northern kingdom. Persia does not vanish. It is swallowed into the North.

When Alexander (the leader of Greece) died, his empire split among his generals. Two dynasties came to dominate. The larger was the Seleucid kingdom in the North, ruling the regions of modern Turkey, Syria, Lebanon, Iraq, and Iran, reaching as far as Afghanistan

and Pakistan (*Mideast Beast*, p. 123). Its capital was Antioch in ancient Syria. Antiochus IV Epiphanes was its king in our passage.

The South was ruled by the Ptolemies. The Ptolemaic kingdom ruled from Alexandria and held Egypt, Libya, and Sudan (*Mideast Beast*, p. 123). It was smaller than the North but far richer, with the grain of the Nile and the wealth of the Red Sea trade. Egypt was the prize the North kept reaching for. Daniel prophesies that they will try to feign unity. Listen to this:

[Slide 17 — Daniel 11:27]



> 27 The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time. 28 The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action against it and then return to his own country. — Daniel 11:27–28 (NIV)

So let's simplify that. In Daniel 8–11 we see this picture:

[Slide 18 — Map: Daniel's North and South]



- Persia is defeated by a nation from the west (Greece).
- Greece eventually breaks apart and leaves two rival kingdoms, later bound together by marriage: the Northern and Southern kingdoms.
- The Northern and Southern kingdoms sit at a table together in "unity," yet they have selfish, opposing motives and are lying to each other.

Let's take this picture and bring it to today.

[Slide 19 — Then and now table]

THEN AND NOW

Daniel's map	Today
Persia	Iran, weakened
King of the North (Seleucid)	Turkey
King of the South (Ptolemaic)	Egypt (and Saudi Arabia?)

- Persia = Iran
- King of the North (Seleucid) = Turkey
- King of the South (Ptolemaic) = Egypt (Saudi Arabia?)

[Slide 20 — Map: Daniel's North and South]



[Slide 21 — Map: the region today]



The old Seleucid heartland is modern Turkey, Syria, and Iraq. Antioch, the Seleucid capital, is today Antakya in southern Turkey. Today Turkey is the strongest power in that northern part of the Middle East: a NATO member with a large army and defense industry, and the leading outside influence in post-Assad Syria.

Iran has been the region's great power for a generation. In 2026 it lost its supreme leader, Ali Khamenei, along with several Revolutionary Guard commanders (Majalla). The regime survives, but weaker and more hard-line. Just as ancient Persia stopped being a player and was absorbed into the North, Ezekiel 38:5 lists Persia as one member of Gog's coalition, not its head. The hint is a Persia that follows rather than leads.

The text's South is Egypt, and Daniel 11:42–43 names Egypt again at the end. Today the region's southern wealth also sits in Saudi Arabia, which holds the old Ptolemaic role of the rich power to the south. Egypt and Saudi Arabia together form the modern South.

In this you should once again see:

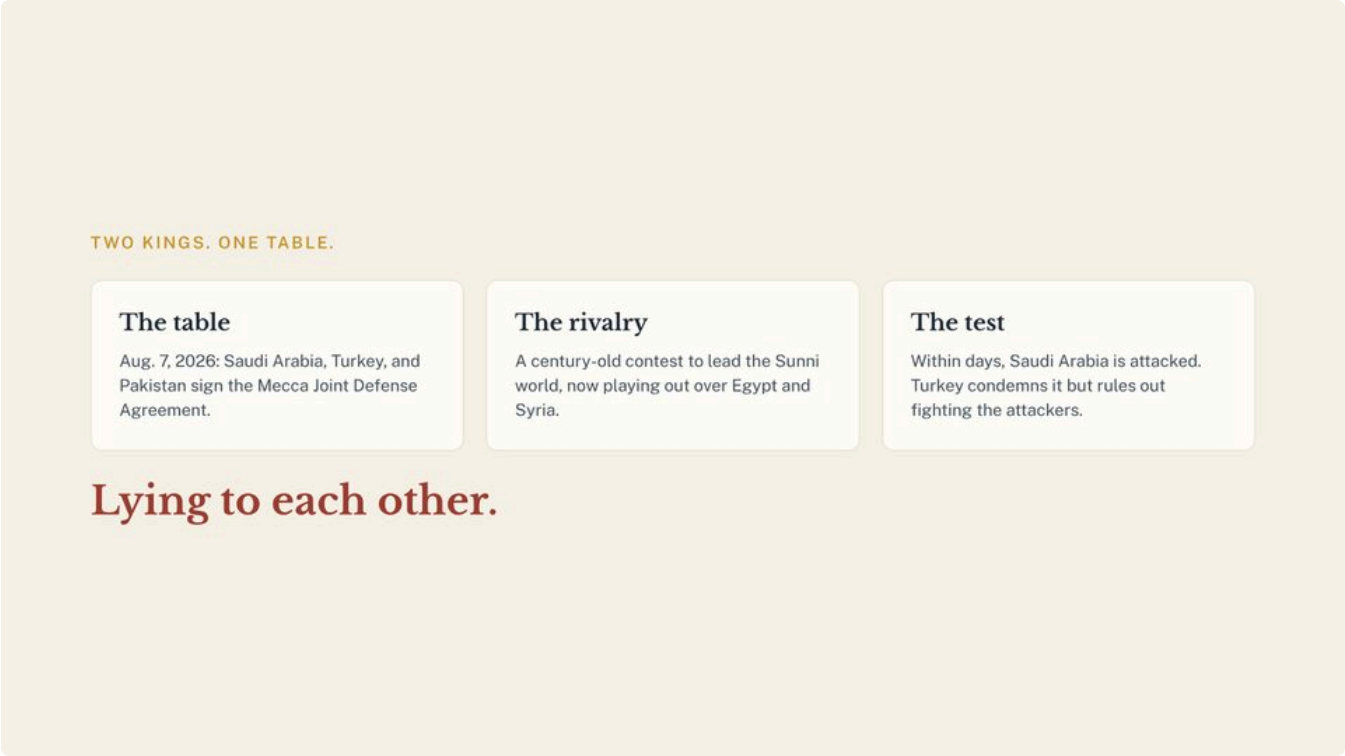
- Persia (Iran) weakened and removed as the major player in the region.
- A southern king and a northern king both rising from this void, vying for dominance.

But remember this verse:

[Slide 22 — Daniel 11:27]

> 27 The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time. — Daniel 11:27 (NIV)

[Slide 23 — Two kings, one table]



On August 7, 2026, Saudi Arabia, Turkey, and Pakistan signed the Mecca Joint Defense Agreement (Chatham House). Erdogan and Mohammed bin Salman were photographed at Friday prayers together in Mecca (Middle East Eye). That is the shared table.

The rivalry sits underneath it. The two have claimed leadership of the Sunni world since their founding, and the Ottomans held Mecca and Medina for over 350 years until the Saudis took them by 1924 (Middle East Eye). In Syria they coordinate for now, but their long-term goals do not line up (Ynet).

The clearest sign of rivalry inside the alliance is Egypt. Cairo hosted the four-nation talks in June, then was left out when the pact was signed (Alhurra). Erdogan has publicly called Egypt's joining "possible" (Al Jazeera). Middle East Eye, citing unnamed sources, reported that Saudi Arabia opposed Egypt's inclusion despite Turkey's push. Egypt says it is seriously considering joining (The New Arab), but it is avoiding taking sides (Chatham House).

So the modern picture mirrors the ancient one. A strong North and a rich South sit at one table as allies, while quietly competing over Egypt, the same country the ancient North kept reaching for.

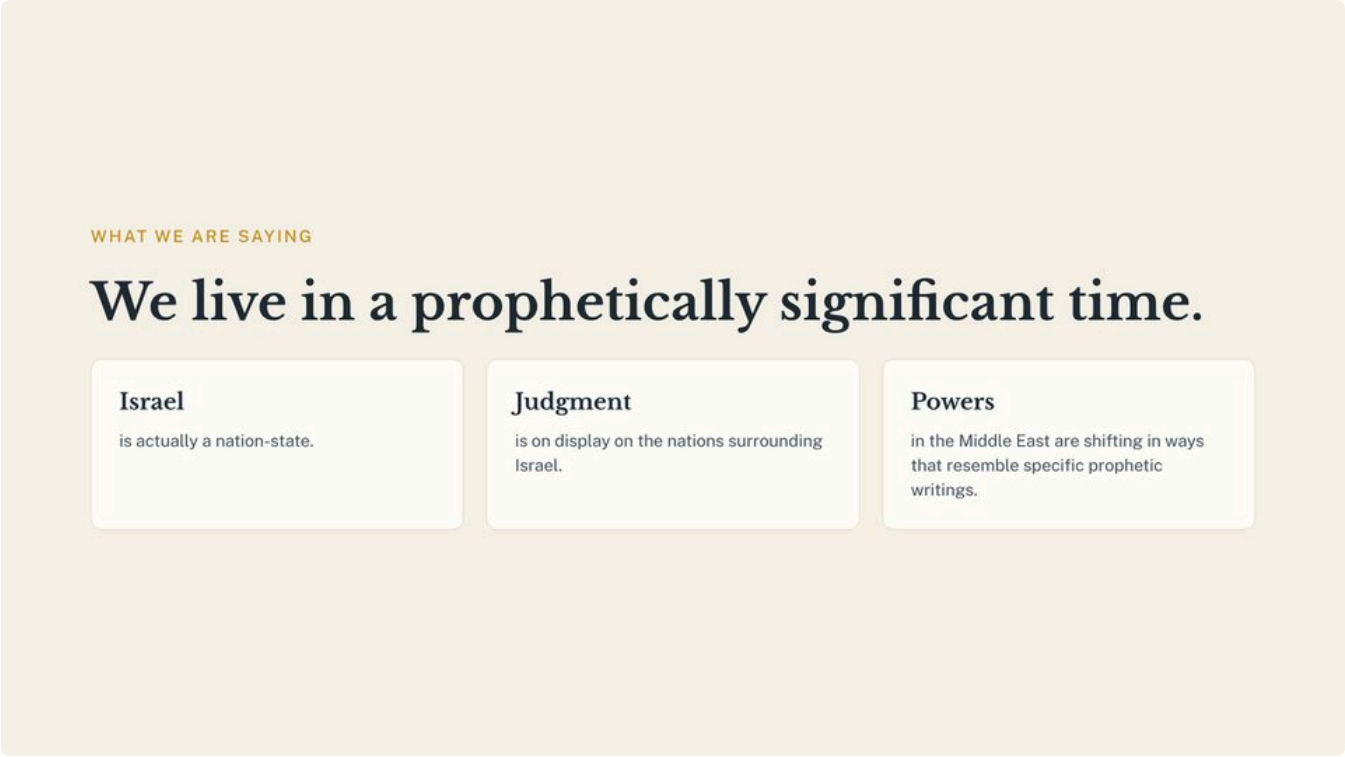
The picture is even clearer when you realize that within days of signing a pact that treats an attack on one as an attack on all, Saudi Arabia was attacked. Turkey condemned it and offered help, but it ruled out fighting the attackers.

Two kings. One table. Lying to each other.

That was a lot of information. We tried to write it out so you could come back to it.

Why This Matters

[Slide 24 — Why this matters]



Our goal in going through these three detailed connections is not to:

- Set an exact timeframe for the next prophetic event or for Christ's return
- Say that everything you are seeing is EXACTLY the fulfillment Daniel had in mind

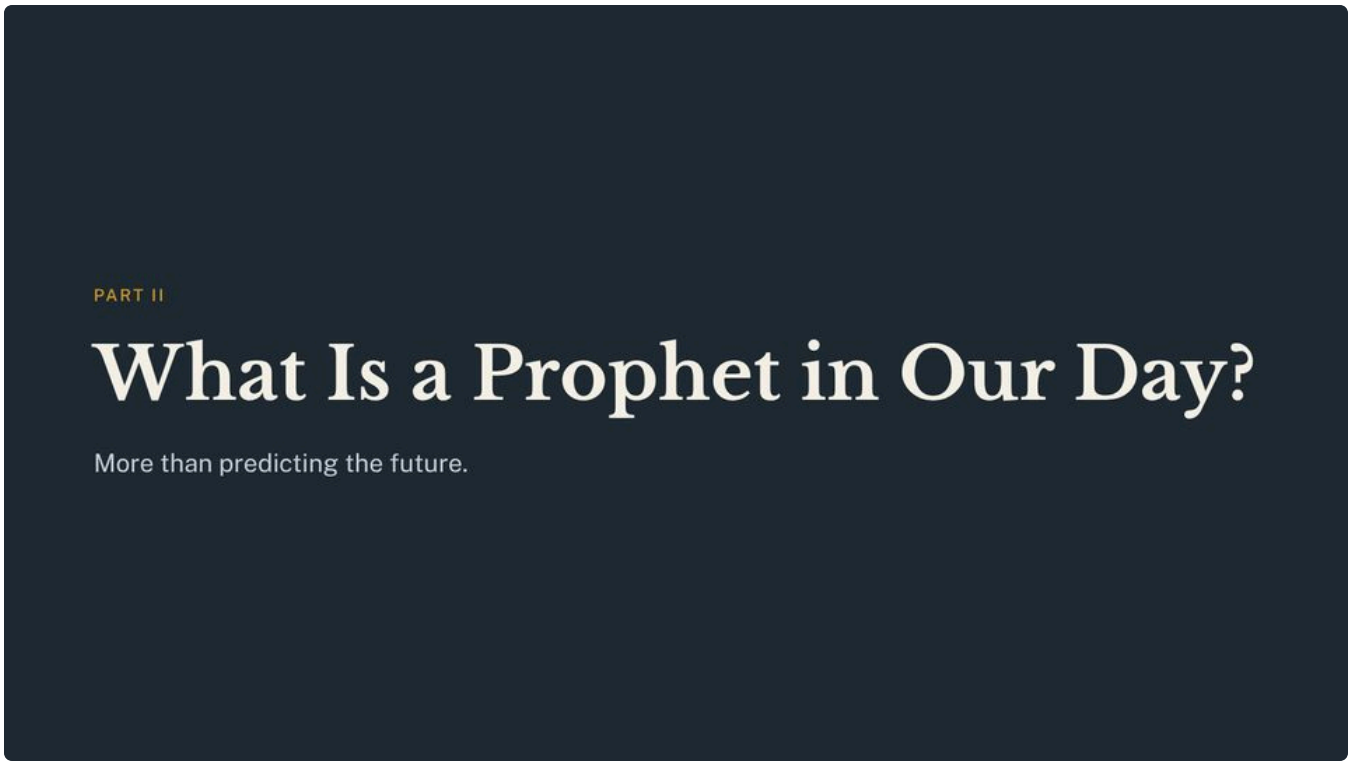
But what we are saying is that we live in a prophetically significant time:

- Israel is actually a nation-state.
- Judgment is on display on the nations surrounding Israel.

- Powers in the Middle East are shifting in a way that resembles specific prophetic writings.

Part II: What Is a Prophet? And What Does That Look Like Today?

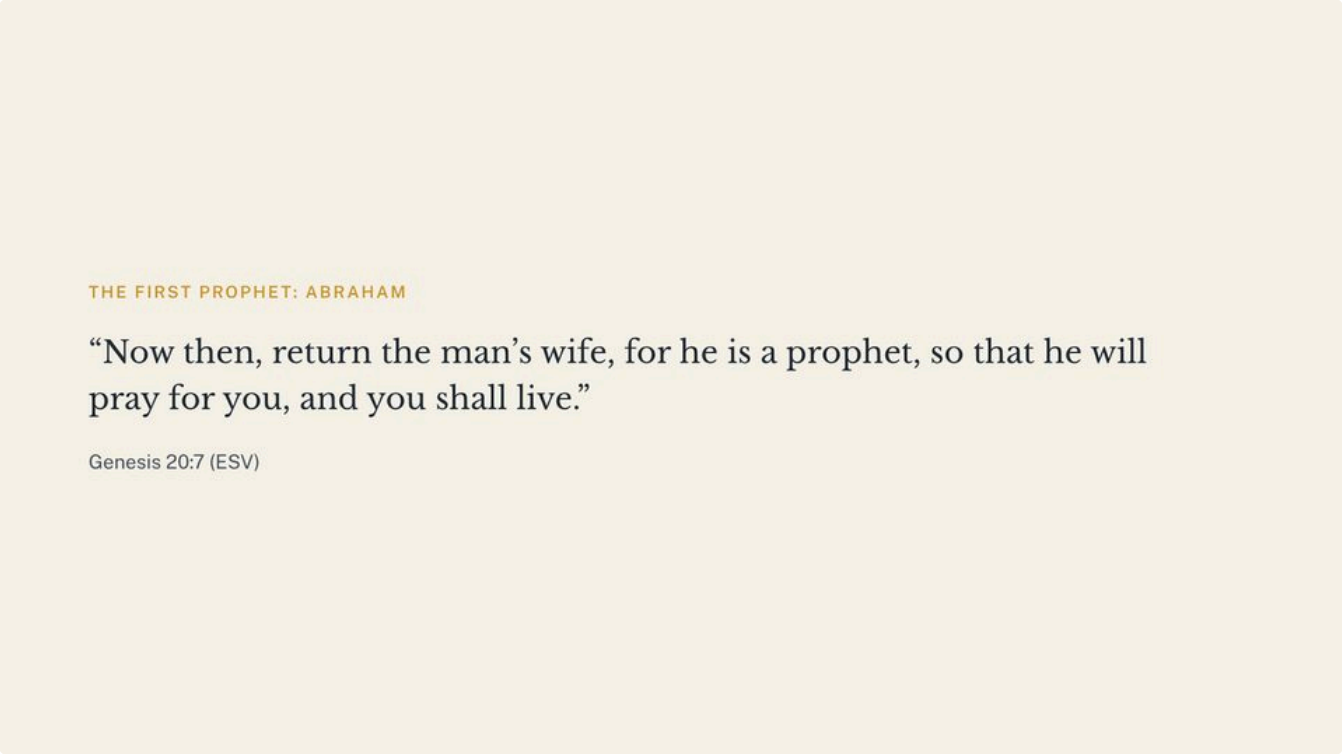
[Slide 25 — Part II title]



In light of the uniqueness and significance of our time, we want to live as a prophetic people. When most of us think about "prophets," we think about people who simply tell the future. That might be one facet of a prophet, but it is by no means the whole picture.

Let's go to the first mention of a prophet in the Word. Does anyone know who that is? Abraham! We pick up the story when God confronts Abimelech after he takes Sarah.

[Slide 26 — Genesis 20:7]



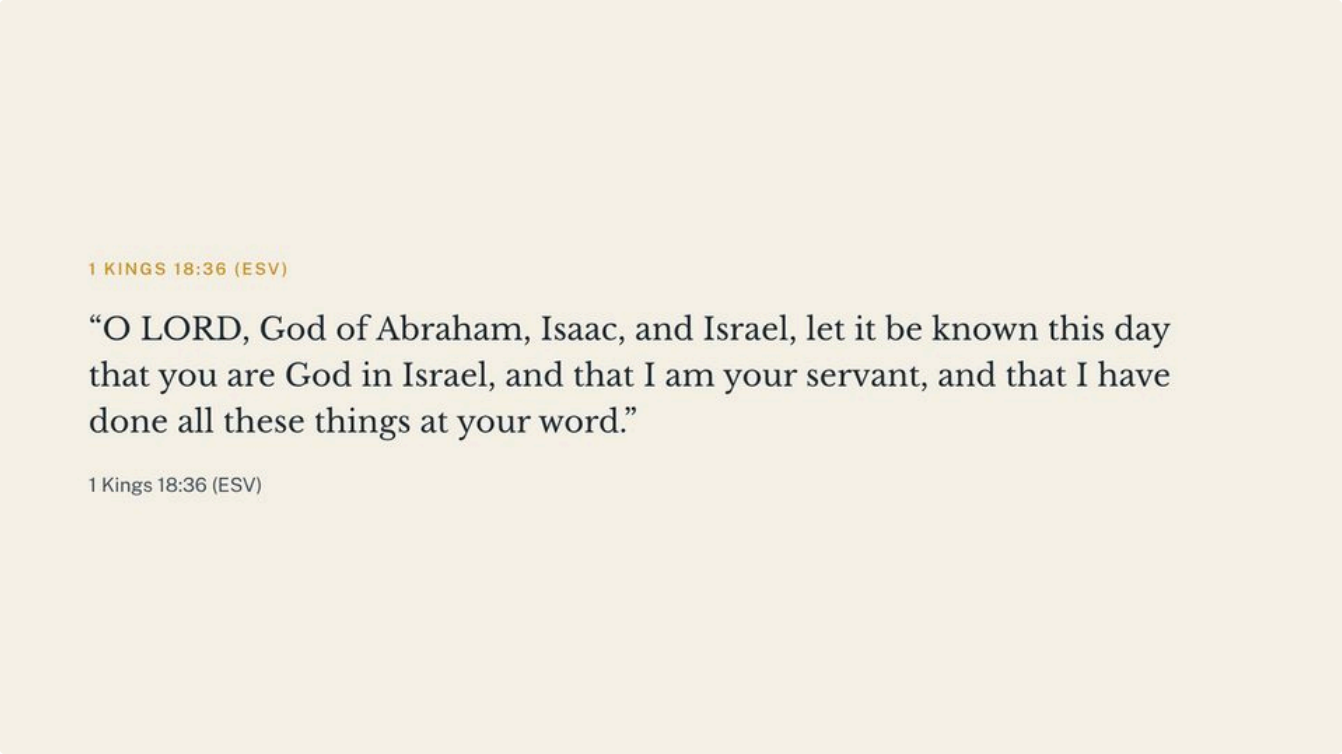
> "Now then, return the man's wife, for he is a prophet, so that he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you and all who are yours." — Genesis 20:7 (ESV)

God refers to Abraham as a prophet! Most people do not think of Abraham as a prophet, but he is the first to be called one, and so he becomes the prototype of a prophet.

Notice that being a prophet is linked to the phrase "he will pray for you, and you shall live." Prayer and restoration.

This also connects with Genesis 18:17, where the LORD speaks to the heavenly council regarding Abraham: "Shall I hide from Abraham what I am about to do?"

[Slide 27 — 1 Kings 18:36]



> "And at the time of the offering of the oblation, Elijah the prophet came near and said, 'O LORD, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word.'" — 1 Kings 18:36 (ESV)

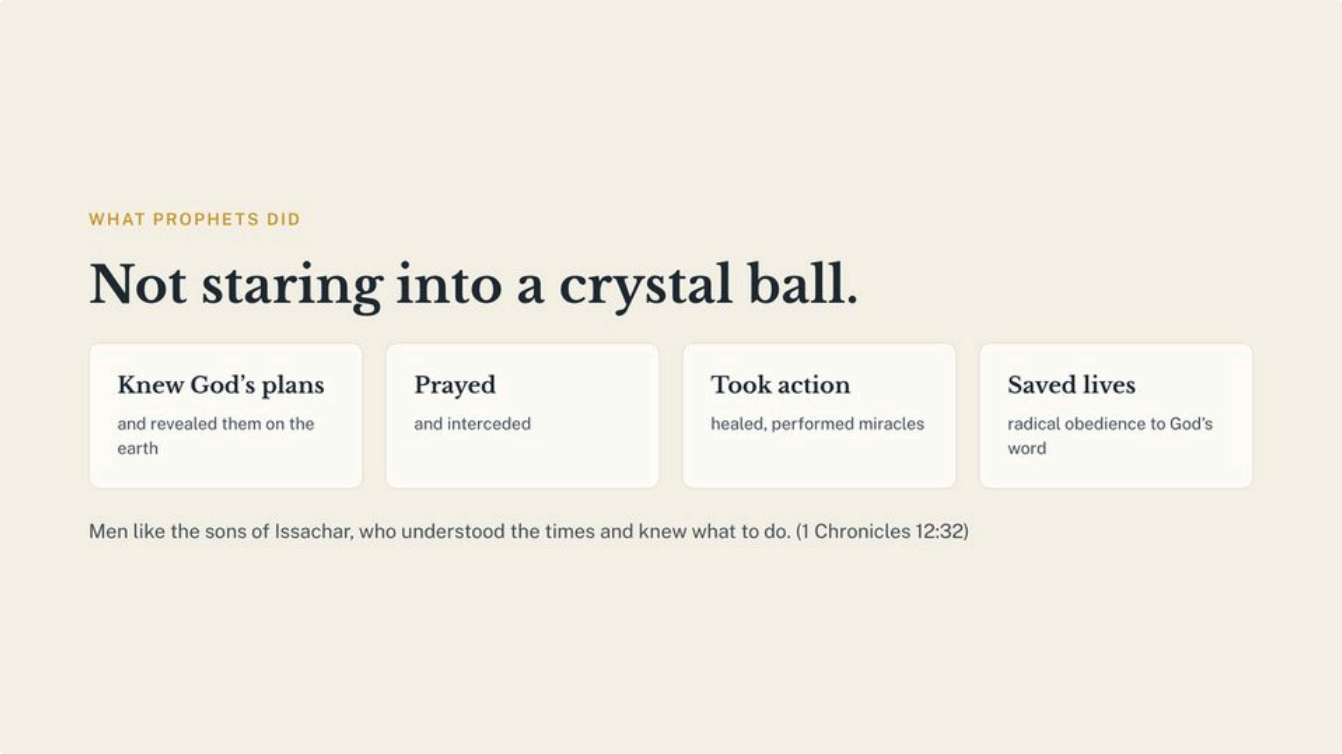
Here Elijah prays in step with the prophets before him: Abraham, Isaac, and Jacob. He prayed and demonstrated great acts of faith in the Word of God! Elijah performed miracles, interceded, revealed God's plans, and took radical steps of obedience to them.

Let's move to the Writings:

[Writings passage]

Not just Abraham, but all of the patriarchs were referred to as prophets. Being a prophet is not staring into a crystal ball and predicting the future. Take a look at this slide:

[Slide 28 — What prophets did]



These were men who knew and revealed God's plans on the earth. Men not just speaking prophecies, but men who took action! They healed, prayed, performed miracles, and saved lives. As we've said many times, they were men like the sons of Issachar, who understood the times and knew what to do (1 Chronicles 12:32).

How might this look in our day?

- A brother restoring and praying for someone caught in a sin (Abraham)
- Obedience and faith in accordance with the Word of God (Elijah)
- Potter's example of intercession for Rockford
- Matt and Eric interceding for a people, and God revealing His plans for the people there

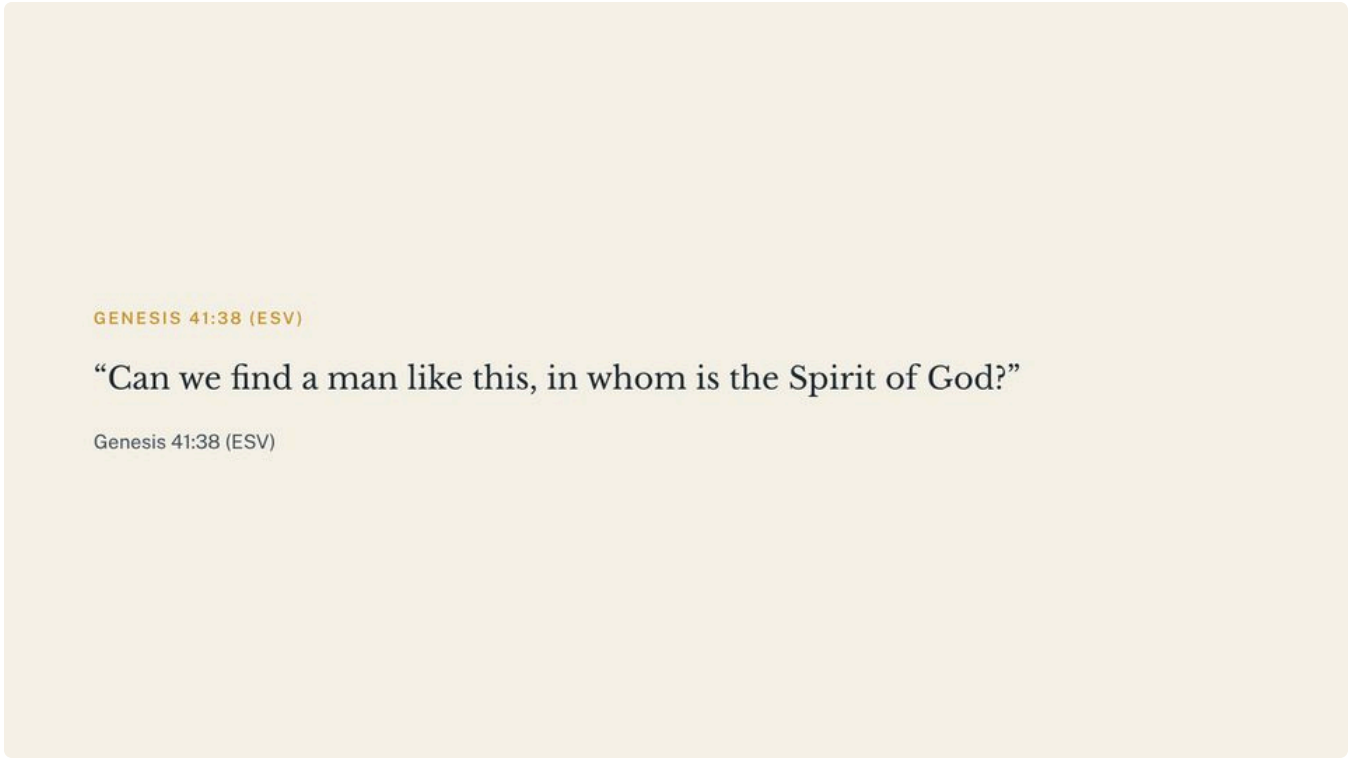
Part III: Fruitful in the Land of Abundance and Affliction

[Slide 29 — Part III title]



One final example we want to go through is the story of Joseph and how he lived prophetically in his time. Let's all turn to Genesis 41 as we walk through the story of the seven years of abundance and the seven years of famine.

[Slide 30 — Genesis 41:38]



> 37 This proposal pleased Pharaoh and all his servants. 38 And Pharaoh said to his servants, "Can we find a man like this, in whom is the Spirit of God?" 39 Then Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you are. 40 You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you." 41 And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." — Genesis 41:37–41 (ESV)

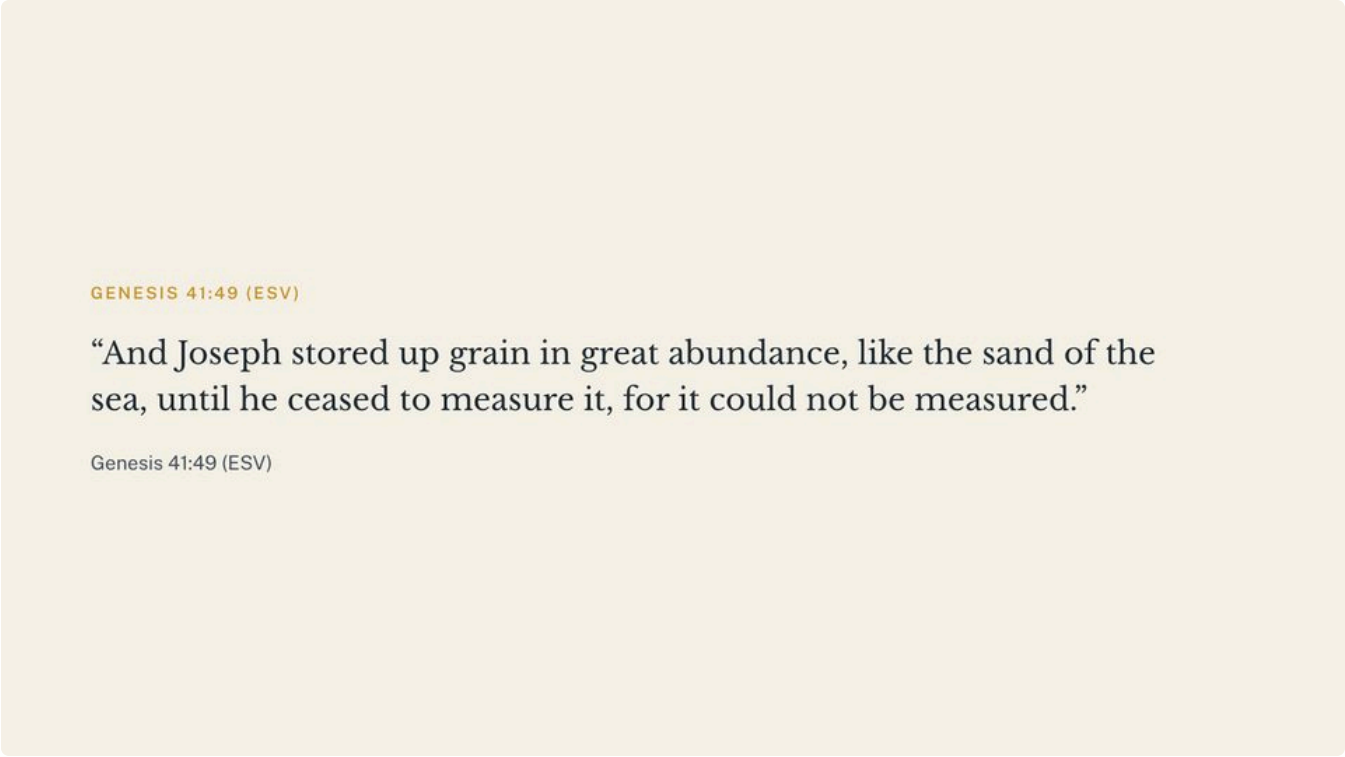
Notice the descriptions of Joseph:

- A man in whom is the Spirit of God
- Wise and discerning

He was not working for political power. He was not concerned with status in Egypt. He was simply living faithfully within his historical context, something we stressed in our study of Daniel. Living prophetically truly starts with faithfulness.

Let's keep going and jump down to verse 46.

[Slide 31 — Genesis 41:49]



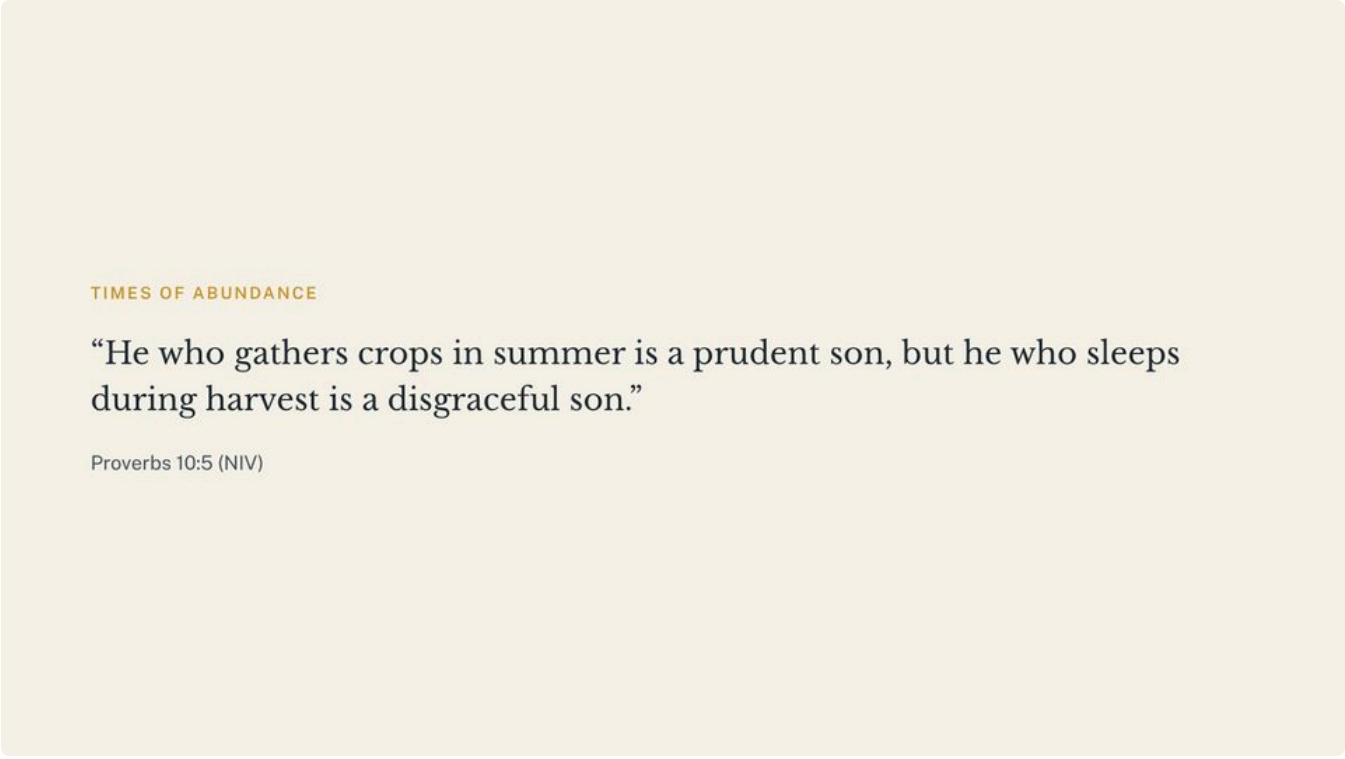
> 46 Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt. 47 During the seven plentiful years the earth produced abundantly, 48 and he gathered up all the food of these seven years, which occurred in the land of Egypt, and put the food in the cities. He put in every city the food from the fields around it. 49 And Joseph stored up grain in great abundance, like the sand of the sea, until he ceased to measure it, for it could not be measured. — Genesis 41:46–49 (ESV)

During these years of abundance, Joseph brought order to those around him. He didn't isolate or self-preserve. All of his actions were aimed at preserving the lives of those around him.

And given his prophetic insight, it's hard to imagine that he took a month-long vacation or treated his task lightly. Because when famine hit the land, what had been stored up would be exposed. It would either be what was needed to sustain life, or it would be exposed as insufficient.

- Trial reveals where our faith actually rests, how deep our convictions actually run, and our level of commitment to what God has said.

[Slide 32 — Proverbs 10:5]



> "He who gathers crops in summer is a prudent son, but he who sleeps during harvest is a disgraceful son." — Proverbs 10:5 (NIV)

Right now we are living in times of abundance. You might not feel that way, but just examine our current context: unlimited information at our fingertips (Logos, AI), instant comfort, perfect climate control, food delivered to our doorstep. Our churches are multiplying, and we are able to meet unhindered, when just a few short years ago during COVID that was not even possible.

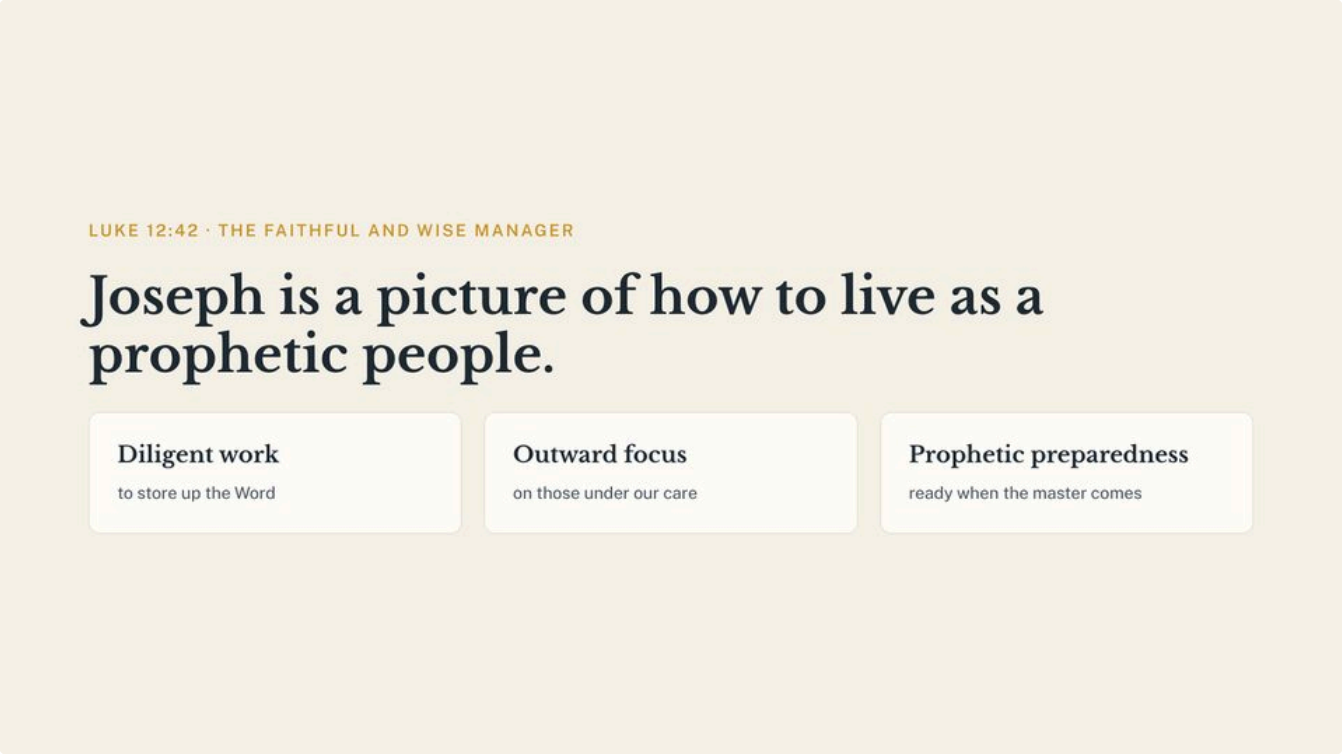
A real temptation for us is to have a lax hand during times of abundance and treat life like it will always be the same. But a prudent son works hard during harvest. Joseph was diligent to store up, to bring order, and to stay outward-focused during the time of abundance.

Joseph truly is a picture of the faithful and wise manager Jesus talks about in Luke 12.

> 42 And the Lord said, "Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time? 43 Blessed is that servant whom his master will find so doing when he comes. 44 Truly, I say to you, he will set him over all his possessions. 45 But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk, 46 the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful. 47 And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating. 48 But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more." — Luke 12:42–48 (ESV)

Here is a man who knew how to give food at the proper time and was set over possessions. He was not lazy or self-focused, but ready, acting according to God's will, and focused on those under his care.

[Slide 33 — The faithful and wise manager]



Joseph is a picture of how to live as a prophetic people, and Jesus Himself tells us to do the same in this parable:

- Diligent work to store up the Word
- Outward focus
- Prophetic preparedness

There is one other detail about what Joseph did during these years of abundance that struck us this week:

[Slide 34 — Manasseh and Ephraim]



> 50 Before the year of famine came, two sons were born to Joseph. Asenath, the daughter of Potiphera priest of On, bore them to him. 51 Joseph called the name of the firstborn Manasseh. "For," he said, "God has made me forget all my hardship and all my father's house." 52 The name of the second he called Ephraim, "For God has made me fruitful in the land of my affliction." — Genesis 41:50–52 (ESV)

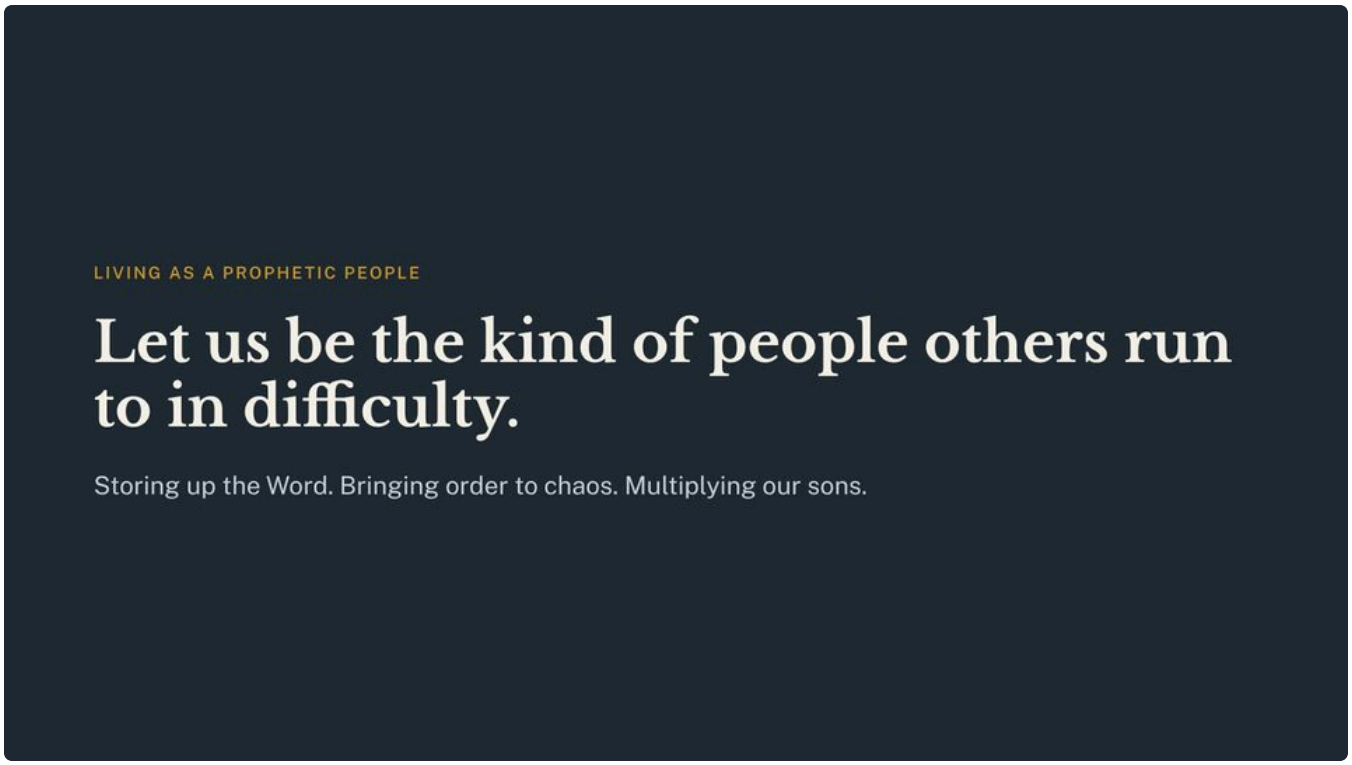
Though Joseph knew hard years of famine were coming, he chose to have children. He chose to multiply the family of God, and no future events or fear deterred him from doing so.

And these two sons would go on to become custodians of the covenant, playing a significant role in the formation of the nation and carrying the plan of God that would redeem the world.

> 53 The seven years of plenty that occurred in the land of Egypt came to an end, 54 and the seven years of famine began to come, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread. 55 When all the land of Egypt was famished, the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, "Go to Joseph. What he says to you, do." 56 So when the famine had spread over all the land, Joseph opened all the storehouses and sold to the Egyptians, for the famine was severe in the land of Egypt. 57 Moreover, all the earth came to Egypt to Joseph to buy grain, because the famine was severe over all the earth. — Genesis 41:53–57 (ESV)

Joseph was the man people sought out when the famine hit. His actions during the years of abundance were exposed, and they saved many lives.

[Slide 35 — Closing]



Let us be the kind of people others run to in difficulty: the faithful and wise manager Jesus speaks about. Storing up the Word in abundance. Bringing order to the chaotic situations around us. Multiplying our sons, both physically and by raising sons who can feed others too.

Closing: Two Tables

Also during these seven years of famine, Joseph was reconciled with his brothers.

[Slide 36 — Genesis 43:34]

Image — Slide 36: Genesis 43:34

> 31 Then he washed his face and came out. And controlling himself he said, "Serve the food." 32 They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat with the Hebrews, for that is an abomination to the Egyptians. 33 And they sat before him, the firstborn according to his birthright and the youngest according to his youth. And the men looked at one another in amazement. 34 Portions were taken to them from Joseph's table, but Benjamin's portion was five times as much as any of theirs. And they drank and were merry with him. — Genesis 43:31–34 (ESV)

In a time of famine, Joseph's prophetic preparedness allowed him to set a feast at the table with his brothers. During some of the worst years came some of the greatest reconciliation for the covenant family of God.

[Slide 37 — Two tables]

Image — Slide 37: Two tables

Today we presented two different tables:

- One: two kings vying for power, lying to one another.
- The other: a feast in a time of famine, where enemies become brothers and the Savior of the World sits as King.

Landing

- Pray
- Emphasize hospitality
- A reminder: do not be anxious

Sources

Source	Supports
Joel Richardson, *Sinai to Zion*, ch. 14, p. 114	Quote on Israel's return as a precondition (checked against project copy)
Joel Richardson, *When a Jew Rules the World*, ch. 13, p. 168	Origen quote and the "miracle of miracles" quote (checked against project copy)
Joel Richardson, *Mideast Beast*, p. 123	Seleucid and Ptolemaic territories
Majalla	Khamenei and IRGC commanders killed, 2026
Chatham House	Mecca Pact signed August 7, 2026; Egypt avoiding sides
Middle East Eye	Mecca prayers; Sunni-leadership rivalry; Ottoman control of the holy cities
Ynet	Unaligned long-term goals in Syria
Alhurra	Egypt hosted the June talks and was left out of the pact
Al Jazeera	Erdogan: Egypt joining "possible"
Middle East Eye report via Libnanews	Saudi opposition to Egypt joining (unnamed sources)
The New Arab	Egypt seriously considering joining
bne IntelliNews	Houthi strike on Saudi Arabia within two days of signing
ARY News	Turkey ruled out sending troops against the Houthis

Population figures (Part I, #1)

- 1800: about 7,000 Jews of 275,000 people in the land. Sergio DellaPergola (2001), drawing on Roberto Bachi; a scholarly estimate, not a census. Demographic history table

- 1939: 16.6 million Jews worldwide, 449,000 (3%) in the land; 1948: 11.5 million, 650,000 (6%) in Israel. Israel Central Bureau of Statistics, Holocaust Day 2025 release
- "A third of all Jews murdered": 16.6 million in 1939 against about 11 million in 1945, by the same CBS figures
- 2026: nearly 15.9 million Jews worldwide, about 46% in Israel, as of January 1, 2026. Israel CBS, Rosh Hashanah release, reported by i24NEWS