

ESTRELLA MOUNTAIN CHURCH



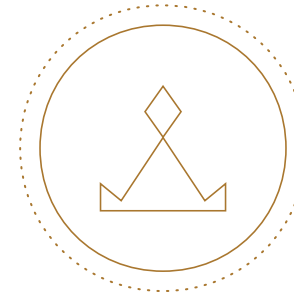
Shine like Stars in the Universe

ESTRELLA MOUNTAIN CHURCH
AFTER PHILIPPIANS 2:15

Our twelve-year identity.

ESTRELLA MOUNTAIN CHURCH · KINGDOM ·
COMPANION I · 2026

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K I N G D O M

What a King Beholds

A FIELD GUIDE TO THE REIGN
OF DAVID AND THE GLORY OF SOLOMON

COMPANION I



K I N G D O M

What a King Beholds

A Field Guide to the Reign of David
and the Glory of Solomon



BIBLICAL JOURNEY

The Kingdom Torn

1 KINGS 12; 2 CHRONICLES 10–11

A young king faces his first decision and listens to the wrong voices. How does a kingdom that took a lifetime to build come apart in a single day?



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SECTION ONE

The Series

BIBLICAL JOURNEY

What a King Held Onto

1 KINGS 11

*The wisest king in the world reaches the end of his reign.
Watch the gaze one more time. What had he come to
love — and what did the second telling refuse to record?*



BIBLICAL JOURNEY

When the Half Was Not Told

1 KINGS 10; 2 CHRONICLES 9

The kingdom reaches a height of wealth and splendor the world comes to see. When everything's gold, what's worth watching for?



KINGDOM

KINGDOM is a multi-year journey through the story of Israel's monarchy — the rise of the throne, the glory of its height, and the long road of its unraveling. Last year we walked the first stretch, the whole of 1 Samuel, from Hannah's prayer to the death of Saul; now we take up the second, the reign of David and the glory of Solomon, beginning in 2 Samuel. This guide prepares us for the next stretch of the road.

For most of a year we lived inside a single book. Sunday after Sunday we walked the length of 1 Samuel — not as a shelf of lessons pried loose from their story, but as a story, one long movement in the larger story Scripture has been telling since Genesis. Before we take up the reign of David, it's worth standing still a moment to remember what that first stretch of the road gave us.

It began, as the deepest things often do, with a barren woman praying. Hannah's ache became Hannah's song, and her song set the key for everything that followed: a God who lifts the lowly out of the dust and brings the proud down from their seats, who kills and makes alive, who raises up and casts down. The whole book turns out to be an argument for that song — that the Lord, not the king, is the one who makes and unmakes thrones.

1 Samuel taught us to listen for echoes. The story is written to make us remember what came before — old enemies, old wounds, the ache first opened in Eden for someone who could crush the serpent’s head. Again and again the narrative reaches back toward Genesis and leans forward toward a king it cannot yet name. We learned to read the monarchy the way the book asks to be read: as a pattern reverberating through the whole story of redemption, never quite satisfied by the man on the page.

Looking back, the book gave us two men and a single question: what does a king look at? Saul, the people’s choice, could never stop watching the people — their approval, their armies, their opinion of him — until the fear of losing them had swallowed the fear of God, and a reign that began with every advantage curdled into paranoia. David, anointed in secret and made to wait, kept his eyes on the Lord through every reason to seize the crown for himself. Same throne-in-waiting; two directions of the gaze; two destinies. By the end — though we didn’t have the name for it yet — we had learned to watch a king’s eyes.

And we learned what those eyes cost. God gives us the freedom to choose our course, we said again and again, but never the freedom to choose its consequences. Kings sow, and kingdoms reap. Saul sowed fear and reaped a throne torn out of his hands; David sowed trust and was carried, through danger and delay, toward a throne he refused to grab.

BIBLICAL JOURNEY

When God Speaks Twice

1 KINGS 9; 2 CHRONICLES 7:11–22

The temple is finished, and God appears a second time — and this time there’s a warning in it. Why does the God who just filled the house with glory name what could empty it?



BIBLICAL JOURNEY

The House of the Name

1 KINGS 5-8; 2 CHRONICLES 2-7

Seven years of building end in a prayer and a cloud of glory. What's a temple actually for — and what fills it when it's finished?



1 Samuel ends with the first king dead on the slopes of Gilboa and the anointed one still waiting in the wings — the longing for a true king thrown wide open and left unanswered. That is where the next stretch begins, and where this guide means to take you. But first, the story so far.



*“He will give strength to his king
and exalt the horn of his anointed.”*

HANNAH'S SONG · 1 SAMUEL 2:10

THE STORY SO FAR

1 Samuel in ninety seconds — for anyone joining us here, or anyone who wants the thread again.

HANNAH'S PRAYER

A barren woman weeps at the sanctuary and vows her longed-for son to God. Her prayer births the prophet who will anoint Israel's first two kings.

SAMUEL

The boy who hears God's voice in an age when "the word of the LORD was rare." He grows into the last of the judges and the hinge between the old order and the age of kings.

GIVE US A KING

Israel demands a king "like all the nations." It's a rejection dressed up as a request. God gives them what He knows will cost them.

SAUL RISES

Tall, chosen, rushed by the Spirit — and then, little by little, ruled by fear. He looks at his rivals instead of his God, and his reign curdles.

SAUL REJECTED

"To obey is better than sacrifice." The kingdom is torn out of his hand, though he'll grip the throne for years yet.

DAVID ANOINTED

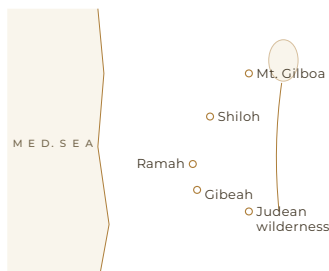
"The LORD looks on the heart." The youngest son is anointed in secret while the old king still reigns — a king-in-waiting with no throne.

DAVID RISES, SAUL FALLS

Goliath. The armor of the court. The loyalty of Jonathan. The cave, the wilderness, the long refusal to seize by force what God had promised to give.

GILBOA

On the slopes of Mount Gilboa, Saul and Jonathan fall in battle. The first king is dead. This is where our story begins.



BIBLICAL JOURNEY

A Wisdom That Asks

1 KINGS 3-4; 2 CHRONICLES 1

A new king is offered anything he wants and asks for wisdom. Where does real wisdom start — and what does it know about itself?



BIBLICAL JOURNEY

The Kingdom Handed Over

1 KINGS 1–2; 1 CHRONICLES 28–29

An old king passes the throne, and the temple plan, to his son and to the whole assembly. What's being handed off here, and to whom?



How to use this guide

This isn't homework. It isn't a summary of the sermons you're about to hear, and there's no quiz at the end. It's a set of lenses — meant to be in your hands before the first word is preached.

Here's the path ahead.

First we get our bearings in the text itself — why four books are really one story, and why Chronicles tells that story twice. Then we step into the world that made the throne: the strange, loaded thing a king was in the ancient world. Then the lens the whole series turns on — what a king beholds.

After that, an invitation to come and see. A short shelf of books, for anyone who wants to read further. And last, the Journey — the workbook you'll carry with you, Sunday by Sunday, one stop at a time, with room to write down what you saw.

Read it slow or read it fast. Read all of it or just the parts that pull you. You don't have to finish it to follow along.

However you read it, come ready to watch.



SECTION TWO

Biblical Text

ONE STORY, FOUR SCROLLS, TWO TELLINGS

BIBLICAL JOURNEY

The Threshing Floor

2 SAMUEL 22–24; 1 CHRONICLES 21–22

A place of judgment becomes a place of worship. Why does the story linger on this one patch of ground — and what does the second telling reveal about it?



BIBLICAL JOURNEY

The Long Walk Out

2 SAMUEL 15–19; PSALMS 3, 63

The king flees his own city, weeping, as his son takes the throne. What does a king look at when he's lost everything — and what's he still holding onto?



Open your Bible to the middle of the Old Testament and you'll see seams. First Samuel ends, Second Samuel begins. Second Samuel gives way to First Kings, First Kings to Second Kings. Four books, four titles, four stopping points. Then, a little further on, a second set of books — First and Second Chronicles — that seem to tell some of the very same events all over again. If you're going to read along with this series, there are two things you need to know about those seams and that second telling, because the way we preach this whole story depends on both. Neither one is complicated. Both are the kind of fact that, once you see it, changes how everything reads.

One story in four scrolls. The four books we call 1–2 Samuel and 1–2 Kings weren't read, in the ancient world, as four self-contained books. They were read as one long, continuous account of Israel's monarchy — one story, carried on four scrolls because a single scroll could hold just so much. When you're writing on scrolls, length becomes a problem. You can see this clearly in the Septuagint, the ancient Greek translation of the Hebrew Scriptures that became the Bible of the early church. There, these four books carry one shared title: 1, 2, 3, and 4 Kingdoms — in Greek, *Basileiōn*, "of Reigns." Not "Samuel" and "Kings," as if they were separate subjects. *Kingdoms*, one through four. One unbroken chronicle of the throne, from its rise under Samuel's anointing to its fall in the fire of Babylon.

This is the fact that unlocks everything we're about to do. Where our Bibles show four books, the ancient world saw one long story of the throne. The chapter breaks and the book titles are real — but they're *our* seams, not the story's. So we won't preach "the book of 2 Samuel" and then, months later, "the book of 1 Kings." We'll preach the *storyline* — following David's reign and Solomon's glory and the kingdom's fracture straight across the page-breaks our Bibles happen to drop in, because that's how the story was always meant to be read. As one continuous account of what the throne did to a people.

THE FOUR KINGDOMS

IN OUR BIBLES	IN THE SEPTUAGINT (THE EARLY CHURCH'S BIBLE)
1 Samuel	<i>1 Kingdoms (1 Basileiōn)</i>
2 Samuel	<i>2 Kingdoms</i>
1 Kings	<i>3 Kingdoms</i>
2 Kings	<i>4 Kingdoms</i>
1-2 Chronicles	<i>Paraleipomena — "the things passed over"</i>

A second telling, with a purpose. Then there's Chronicles — and Chronicles is a different kind of thing altogether. It's not

BIBLICAL JOURNEY

A House Divided Against Itself

2 SAMUEL 13-14

Violence erupts inside the king's own family, and the king does nothing. What happens to a house when the man who should act just watches?



BIBLICAL JOURNEY

When a King Looks

2 SAMUEL 11–12; PSALM 51

*One evening, on a rooftop, a king sees. Watch the gaze.
Where does it go, and where does it lead — and what
does the second telling choose not to say?*



the fifth scroll of the Kingdoms. It's a separate, later work that comes back to the same history and tells it *again*, on purpose, with its own angle and its own aims. The Septuagint gave Chronicles a wonderfully revealing title: *Paraleipomena* — “the things left out,” “the things passed over.” The ancient name treats Chronicles as the account that fills in and reframes what the Kingdoms narrative had already set down.

But Chronicles is far more interesting than a book of leftovers. It's a second telling with a theology. Set it beside Samuel–Kings and two things jump out. It *omits* — sometimes startlingly. The Chronicler tells the story of David and skips his affair with Bathsheba entirely, like a spotlight that just refuses to fall there. He tells the reign of Solomon and says almost nothing about the idolatry that unraveled it. And Chronicles also *adds* — David's elaborate preparations for a temple he'd never build; a wicked king's astonishing, late-life repentance that Kings never mentions. Neither the silences nor the additions are accidents. They're a second author making theological choices about what this history *means* — deciding, from a later vantage point, what his people most needed to see.

How we'll read. So here's our method, plainly, so nothing catches you off guard on a Sunday morning. When we hit a story both accounts tell, we'll hold them together and read in stereo. Where Chronicles *omits* what Samuel–Kings records, we'll ask what the silence is saying — because a silence, deliberately placed, preaches. Where Chronicles *adds* what Samuel–Kings

never mentioned, we'll ask what the addition reframes. Two tellings, one throne. You're not reading a contradiction when the sermon moves between them. You're reading the same events through two inspired sets of eyes — and the space between those eyes is where the deepest meaning usually lives.

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“Where our Bibles show four books, the ancient world saw one long story of the throne.”

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“Chronicles is not a book of leftovers. It is a second telling with a theology — and even its silences preach.”

—

BIBLICAL JOURNEY

Kindness for a Fallen House

2 SAMUEL 8-10; 1 CHRONICLES 18-19

Between the wars, the king seeks out the family of his enemy to show them covenant kindness. What does a kingdom look like when it actually remembers its promises?





BIBLICAL JOURNEY

The Forever Throne

2 SAMUEL 7; 1 CHRONICLES 17

A king offers to build God a house, and God answers with a promise. What's being promised here that no king could ever build for himself?

SECTION THREE

Biblical Context

THE WORLD THAT MADE A THRONE



KINGDOM · WHAT A KING BEHOLDS

To understand Israel's monarchy, you have to feel how strange it was.

Israel didn't invent kingship. For a thousand years before Saul, the great civilizations all around them — Egypt to the south, the empires of Mesopotamia to the east, the city-states of Canaan right next door — had been ruled by kings. Kingship was the water those nations swam in. Israel got a king *late*. Got one *reluctantly*. Got one its own founding story had circled with warnings. So when Israel finally demanded a king "like all the nations," the prophet Samuel heard it as a small catastrophe. To feel why, you have to know what a king *was* in that world — because Israel's throne borrowed the world's forms while refusing, at the deepest level, its substance.

The king as the image of a god. Here's the most loaded idea in the ancient world's understanding of kingship: the king is the visible image of an invisible god. In Mesopotamia, kings could be addressed with a specific phrase — *šalam ili*, "the image of the god" — the deity's living statue, the one place where an unseen power became visible and touchable and enthroned. In Egypt the claim went even further: Pharaoh didn't just represent a god; while he reigned he *was* Horus, the divine son, and became Osiris in death. His very face was called "divine." The logic held steady across all these cultures — the god ruled the world through a single body, and that body wore a crown.

Hold that picture, because Israel's Scripture blows it apart.

BIBLICAL JOURNEY

Bringing the Presence Home

2 SAMUEL 6; 1 CHRONICLES 13, 15–16

The king dances the ark into the city. What does it cost to bring the presence of God home — and what does it mean to get it wrong?



BIBLICAL JOURNEY

A Kingdom Gathered

2 SAMUEL 2–5; 1 CHRONICLES 11–12

*The scattered tribes become one people under one throne.
What holds a kingdom together — and who gets named
in the gathering?*



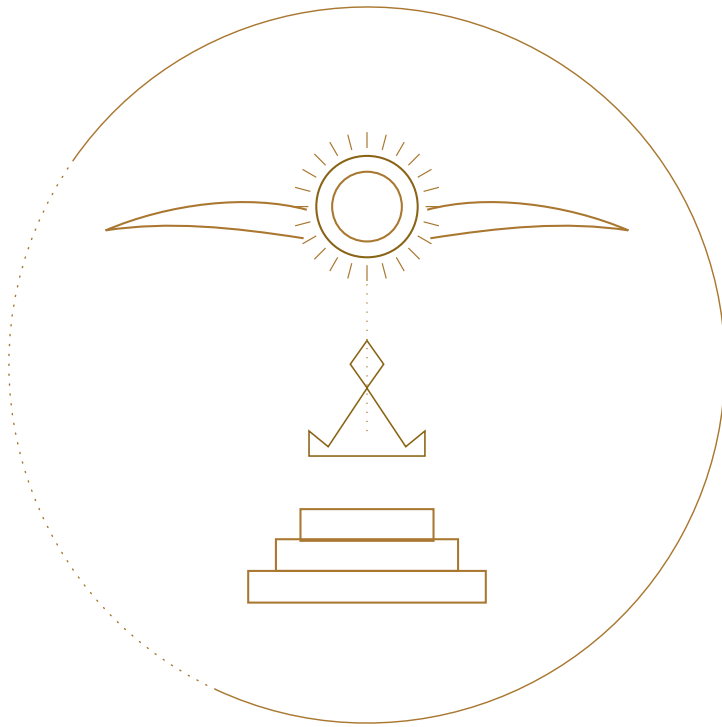
What Israel refused. Long before Israel had a king at all, its founding story had already given the image of God away — not to a king, but to everybody. “Let us make man in our image,” God says in Genesis, “after our likeness.” And the “man” there isn’t a monarch. It’s humanity itself, male and female, the whole species. Where every neighboring civilization crammed the divine image into one royal body, Israel’s God scattered it across every farmer and midwife and shepherd who ever lived. This is one of the quietly revolutionary claims in all of Scripture. It means Israel’s king is a *representative* image-bearer, not a *categorical* one — first among equals, not a different order of being. He images God the same way his subjects do. Just publicly. On behalf of them all.

And it means that the standing temptation of every king in the story you’re about to read is to reach back and grab what Genesis gave away — to become, all over again, the one body where divinity is concentrated, the Pharaoh who owns the image alone. Watch for it. The kings who reach for it are the kings who fall.

BIBLICAL LANGUAGE

To rule / have dominion — רָדָה — *radah* — to tread, to rule, to have dominion; the verb of the vice-regent’s rule, first given to humanity in Genesis 1. Not domination but *stewarded* authority — rule exercised on behalf of another, answerable to another (HALOT).

THE WORLD THAT MADE A THRONE



Ancient Near Eastern royal iconography: a king depicted in worship before, or receiving investiture from, his god.

The king positioned as the god's earthly representative.

ORIGINAL EMBLEMATIC RENDERING · NOT A REPRODUCTION
OF ANY ARTIFACT

BIBLICAL JOURNEY

The King Is Dead

2 SAMUEL 1; 1 CHRONICLES 10

A reign ends in defeat and lament. What does the way a king mourns tell you about what he's looking at?



BIBLICAL JOURNEY

Notes for the Weeks Ahead

You've got the lenses now. This last section is the tool you carry out with you — the road ahead, stop by stop. Keep it close through the series.

This is your workbook for the series. Below is the road we'll walk, Sunday by Sunday, in the order the story unfolds — each stop with its Scripture, a title, and a single question to carry into the room. Some stops will hold us for more than one Sunday. The question isn't answered here, and that's on purpose. That's the point. Bring it with you, watch for it while the text is preached, and write down what you saw in the space provided. By the end of the series you'll be holding, in your own hand, the record of what a king beheld — and what it made of him, and of us.

Read the passages ahead of each Sunday if you can. Come with the question already open. Leave with the answer written down.

Covenant, not raw power. There's a second thing the ancient world can teach us about Israel's throne, and it's about *how* a king was bound. In the ancient Near East, kings and peoples were held together by covenants — formal, oath-bound relationships — and they came in two shapes. In the first, a great king laid obligations on a lesser one: *obey and be blessed; rebel and be cursed*. That's the shape of the covenant God made with Israel at Sinai — a covenant of obligation. But there was a second shape, rarer and more generous: a great king could hand an unconditional *gift* to a faithful servant, a grant given in perpetuity that even the servant's later failure couldn't revoke. That's the shape of the covenant God is going to make with David — a covenant of promise. The whole coming story runs on the tension between these two: a king bound by Sinai's *obey-or-be-cursed*, and secured by a promise that will not fail no matter what he does. Every warning the prophets bring stands on the first. Every hope they hold out stands on the second.

The weight of the throne. Put it all together and you can feel why Israel loaded so much onto this one office. The king wasn't just a ruler. He was the people's representative before God — the public image-bearer, the covenant-keeper or covenant-breaker the whole nation's faithfulness seemed to rest on. When the king looked to the Lord, the nation's face turned toward God with his. When the king turned away, a whole people turned with him. The throne gathered the beholding of an

entire nation into a single set of eyes. Which is exactly why what those eyes were looking at mattered so much.

“Israel borrowed the world’s form of kingship. At the deepest level, it refused the world’s substance.”



“Where the nations concentrated the divine image in one royal body, Israel’s God scattered it across every farmer and midwife and shepherd.”



SECTION SEVEN

Biblical Journey

NOTES FOR THE WEEKS AHEAD

TIER 2 — GO DEEPER *(the framework beneath the series)*

G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (IVP Academic). The book beneath the whole arc — IDOL, Beholding, and now KINGDOM. Beale traces the pattern we have made our lens: that worshipers are conformed to what they worship. If one book explains *why* we read the kings the way we do, it is this one.

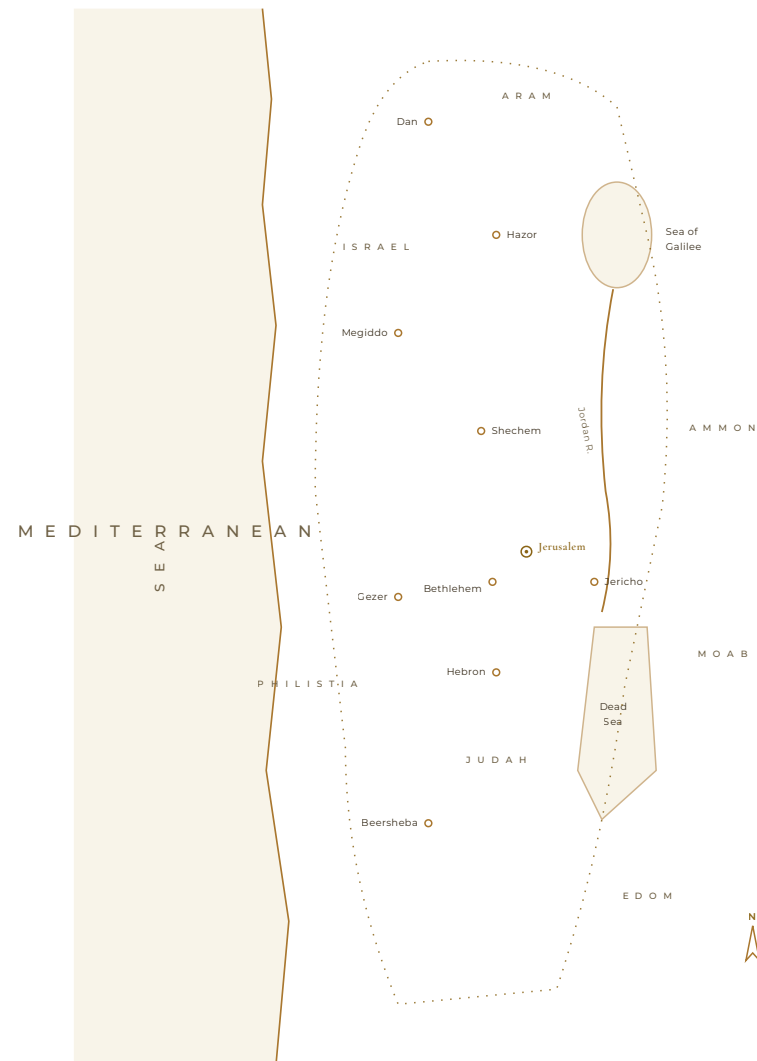
John H. Walton, *Old Testament Theology for Christians* (IVP Academic). A clear, careful guide to reading the Old Testament first on its own terms — in its own ancient world — before moving to what it means for us. It trains the imagination in exactly the direction this series wants to go.

TIER 3 — FOR THE SERIOUS READER *(advanced, reference-grade commentaries)*

Sara Japhet, *I & II Chronicles: A Commentary* (Old Testament Library, Westminster John Knox). The finest scholarly commentary on Chronicles — indispensable for understanding the “second telling.”

Mordechai Cogan, *I Kings* (Anchor Yale Bible); Mordechai Cogan & Hayim Tadmor, *II Kings* (Anchor Yale Bible). The gold-standard critical commentaries on the Kings material.

A note on Tier 3: these are scholarly commentaries written for advanced students and pastors — dense with textual and historical detail. We list them not as assigned reading but because the deep water is here for anyone who wants it.

THE UNITED MONARCHY*The kingdom of David and Solomon*

A schematic map — original artwork. Not to scale.



None of what follows is required. All of it is a door.

If you'd like to read alongside the series, here's a short, tiered path — from accessible companions you could start this week, through the books that build the deeper framework, to the reference-grade commentaries for anyone who wants the deep water. Start wherever you are. You don't need a single one of these to follow the series; you need your Bible and your attention. But if you want more, these are the guides we trust.

TIER 1 — START HERE (*accessible, readable companions for the journey*)

John Goldingay, *1 and 2 Samuel for Everyone* (Westminster John Knox). Warm, pastoral, and genuinely readable — a chapter-by-chapter companion you can carry through 2 Samuel without any specialized training. Goldingay's whole posture toward the text models the way we will read.

John H. Walton & Andrew E. Hill, *A Survey of the Old Testament* (Zondervan). The best single overview of how the Old Testament's books fit together — historically, literarily, theologically. If you want the map before the journey, start here.

John H. Walton, Victor H. Matthews & Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (IVP Academic). A verse-by-verse guide to the ancient world behind the text — royal customs, covenant forms, the culture of temples and thrones. This is the handbook that lets an ordinary reader understand the *world* we described in Biblical Context.

SECTION FOUR

Biblical Lens

WHAT A KING BEHOLDS



We become what we behold.

That sentence has been following us for a while now. It came into our lives back in the IDOL series, and it didn't arrive out of nowhere — it came from a scholar named G. K. Beale, who traced one pattern straight through Scripture: worshipers are shaped into the likeness of whatever they worship. For ruin or for glory. You are becoming what you look at. That's the claim. That's the lens.

In IDOL we watched it run in its darkest direction — a people who fix their eyes on dead things and go dead themselves, taking on the character of what they worship. An idol has eyes that cannot see, so its worshipers slowly stop seeing. It has a mouth that cannot speak, so they fall quiet. We become what we behold, and what we behold can hollow us out.

Then, in *Beholding: Disciplines for Imagers*, we turned the lens toward hope — and toward practice. If we are formed by what we gaze at, then beholding is not just something that happens to us. It's a discipline. Something we do on purpose. We spent that series asking what it actually looks like to fix our eyes on the living God — and to do it not only alone in a quiet room, but together, as a church: imagers learning, side by side, to reflect the One we were made to reveal. Personal and communal, both.

The Summer Psalms carried it further still. The Psalms are the language of a heart lifted honestly to God — the real words of

SECTION SIX

Biblical Resources

RECOMMENDED READING

real people learning to look at Him in joy, in grief, in rage. If Beholding taught us that we are shaped by what we gaze at, the Psalms taught us how to speak to the One we are gazing at. Beholding, out loud.

And now KINGDOM. Here the lens climbs onto a throne, and everything about it grows.

Because a king never beholds alone. What fills a king's vision fills his rule. What fills his rule shapes a people. And what shapes a people gets handed, whole, to the children coming up behind. Not one soul anymore. A covenant people. A capital city. A temple. A dynasty. The throne is the place where one heart's beholding becomes a nation's inheritance. Same lens — turned up to its loudest volume. We become what we behold, kings edition.

You can see it best by looking back. We spent last year in 1 Samuel, and — to be honest — we did not read it through this lens while we were in it. But the lens was true the whole time. We saw it in Saul: a king who started tall and Spirit-rushed and chosen, and ended up consulting the dead in the dark — a man who stopped looking at the Lord and started looking at his own fear, his own rivals, his own slipping grip on power. He became what he beheld. And we saw it in David: the overlooked son, the one the Lord chose because He looks not on the outside but on the heart, who rose through danger and delay because his eyes



So come and read along.
Come and watch what a
king beholds.

Come and see.

We began with a lens. Before the story starts — and before you turn to the reading and the weeks ahead — we look through it one more time.

We become what we behold. It was true of a single heart, and we spent a season learning it there. Now it climbs onto a throne and grows to the size of a nation. In the weeks ahead you'll watch kings behold — and you'll watch what their beholding makes of them, and of the people who follow them, and of the children who inherit a kingdom shaped by a gaze they never chose. You'll see a throne raised up and a temple filled with glory. You'll see a promise made that's too big for any of the men who receive it. And you'll see the slow, sorrowful math of what happens when a king's eyes wander — how far downstream the cost travels, and how long it lasts.

Bring the question with you. Into every text, every Sunday, carry it: *What is this king beholding — and what is it making of us?* You'll find the story reads differently when you're watching the gaze and not just the events. And you'll find yourself asking it, eventually, of your own life — which is where it was headed all along.

There's triumph ahead, and there's ruin. There's a golden age and a kingdom torn in two. And running underneath all of it, never breaking, there's a promise — a throne that will not end, a son who is coming, a King not yet named. The whole story leans toward Him.

stayed fixed where a king's eyes belong. The pattern was there long before we had a name for it.

That was the setup. What lies ahead is the test. In 2 Samuel and the reign that follows, we watch David at full height — and we watch where a king's eyes go when he has everything. We watch a single glance from a rooftop reroute a dynasty. We watch Solomon behold the Lord and receive a kingdom, then behold his wives' gods and lose it. And we watch the cost run downstream — into sons, into reigns, into a nation that will one day tear in two over what its fathers could not stop looking at. That is the ground this guide is clearing. This is where the lens goes to work.

So here is how to read what's coming. Don't read first for the drama — the battles, the scandal, the intrigue. There's plenty of all three. Read for the *gaze*. Ask every scene one question: *what is this king beholding — and what is it making of him, and of us?* Watch where a king's eyes go, because that is where his kingdom is going too.

“Watch where a king's eyes go, because that is where his kingdom is going too.”

The word underneath the whole idea is a word about *representation* — one thing standing in for another, making it visible.

BIBLICAL LANGUAGE

Image —  — *tselem* — image, likeness, statue; what is set up to represent something else. In the ancient world, this was the king's word: the king was the god's *tselem*, his living statue on earth. In Genesis 1, the word is stunningly redistributed — given not to a king but to every human being (HALOT).

(This is the redistribution we traced in Biblical Context — the image handed not to one royal body but to all of us. It changes everything about how a king is meant to reign.)

So carry the lens in. Every text, every Sunday. Watch the king; watch his eyes. And keep half an eye on your own — because this was never only about them. And don't picture a palace. A throne can be built of comfort, achievement, security — anything a life organizes itself around protecting.

“The throne is the place where one heart's beholding becomes a nation's inheritance.”

SECTION FIVE

Biblical Invitation

COME AND SEE

