

Scripture Text to accompany the themes of the Sunday Sermon; *Isaiah 59:10-17; Colossians 1:15-20; Romans 10:4 (NIV)*

**10** Like the blind we grope along the wall, feeling our way like people without eyes. At midday we stumble as if it were twilight; among the strong, we are like the dead. **11** We all growl like bears; we moan mournfully like doves. We look for justice, but find none; for deliverance, but it is far away. **12** For our offenses are many in your sight, and our sins testify against us. Our offenses are ever with us, and we acknowledge our iniquities: **13** rebellion and treachery against the Lord, turning our backs on our God, inciting revolt and oppression, uttering lies our hearts have conceived.

**14** So justice is driven back, and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter. **15** Truth is nowhere to be found, and whoever shuns evil becomes a prey. The Lord looked and was displeased that there was no justice. **16** He saw that there was no one, he was appalled that there was no one to intervene; so his own arm achieved salvation for him, and his own righteousness sustained him. **17** He put on righteousness as his breastplate, and the helmet of salvation on his head; he put on the garments of vengeance and wrapped himself in zeal as in a cloak.

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<sup>15</sup> The Son is the image of the invisible God, the firstborn over all creation. <sup>16</sup> For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. <sup>17</sup> He is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. <sup>19</sup> For God was pleased to have all his fullness dwell in him, <sup>20</sup> and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

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**4** Christ is the culmination of the law so that there may be righteousness for everyone who believes.

### **General Question Bank**

**Observation** (what does the text say?) **Interpretation** (what does it mean?) **Application** (what does it mean to me/us?)  
**Know** (what does the text say about God?) **Be** (what does it say about us?) **Do** (what does it call us to do?)  
**Together** (What is our communal identity/response according to the passage/Holy Spirit?)

### **Discussion/Topic Starter** (Ice Breaker)

As a kid or teenager, who was your hero? Who, in your eyes, was the strongest, most capable person/character?

Isaiah 59:10-17; Colossians 1:15-20; Romans 10:4

O: What things in the text strike you or jump out at you? Why?

**\*\*\*Another way to ask:** "Choose one verse or phrase from the passage that stands out to you. This could be something you're intrigued by, something that makes you uncomfortable, something that puzzles you, something that resonates with you, or just something you want to examine further." Now share it with the group.

O: In this passage of Isaiah, we hear familiar cries for justice and deliverance. Isn't it interesting, though, that with the complaints of injustice there is also collective ownership of sin and offense? Do you see this as a common practice when people see injustice in the world? Do we regularly examine or admit our own role in oppressive realities?

I: Isaiah tells us that God intervened because no one else would fight for justice. Why do we let "righteousness stand at a distance" or truth "stumble in the streets"? As people of God, what leads to our own lack of intervention?

I: Paul describes Christ as “before all things” and the one who holds all things together. What is the good news here, especially in a world in need of justice and deliverance? In other words, how is Paul’s description of Christ hope for a weary world?

A: The language of “putting on” virtues at the end of Isaiah might feel familiar to us after finishing Colossians. What might it look like for us to “put on” righteousness and justice? How might we actively clothe ourselves with these virtues?

A: If we trust Christ, fully supreme, full of power to defeat injustice, what one thing might he be asking each of us to submit to him to join him in this work?

A: Ask the Holy Spirit to remove anything in your life which needs to be removed, and to increasingly clothe you with Christlikeness.

-How will you respond this week? What one question do you want us to ask of you next week in regard to this?

**Recommended Follow-up:**

Pray: Pray together, and really focus in on that we are meeting with God, He’s in the room, and He wants us to KNOW Him. Pray together, spend some time being silent.

Respond: Spend this week responding to God’s word as fleshed out in the group time, as well as journey through this week’s devotional guide.

## **An explanation on how Riverside structures these discussion guides<sup>1</sup>:**

Riverside defines a disciple of Jesus as a **“Know, Be, Do”** person. And since Jesus told us to “make disciples” we use the “Know, Be, Do” framework in our discussion guides. We believe the process for this transformation happens in community, hence the **“Together”** part of the Riverside mission as well.

Riverside leadership regularly asks questions around these areas:

- “What do we need to **know** about God?”
- “Who do we need to **be**?”
- “What do we need to **do**?”
- **“Together**, what is our communal identity/response according to the passage/Holy Spirit?”

Here is what we mean by “Know, Be, Do” (based on [Colossians 1:9-10](#), see below)

**Know** – *“to fill you with the knowledge of his will through all the wisdom and understanding that the Spirit gives..., growing in the knowledge of God.”* Not just knowing about Jesus, but knowing Him personally, intimately, and deeply. This is also about knowing the scriptures, knowing the voice of the Holy Spirit, even knowing yourself.

**Be** – *“so that you may live a life worthy of the Lord and please him in every way.”* Becoming more like Jesus (sanctification). This is about our character and our heart and our motivations, our passions and convictions change the more we get to Know Jesus (and others).

**Do** – *“bearing fruit in every good work, ...”* Knowing Jesus and Becoming like Jesus practically will change our actions. As we grow in these areas we will naturally DO the things that Jesus did while in the flesh on earth (living and loving like Jesus). Some broad categories around DO are evangelism and justice and service.

Notice *“bearing fruit in every good work”* then yields more *“growing in the knowledge of God.”* In other words, while “Know, Be, Do” are three distinct words, they are deeply interconnected.

As a side note, the next chapter states: *<sup>6</sup>So then, just as you received Christ Jesus as Lord, continue to live your lives in him, <sup>7</sup>rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. <sup>8</sup>See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ. (Col. 2:6-8)*

To aid in this process Riverside also has a **daily devotional guide available each week.**

## **Colossians 1:9-10, NIV**

*For this reason, since the day we heard about you, we have not stopped praying for you. We continually ask God to fill you with the knowledge of his will through all the wisdom and understanding that the Spirit gives, so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge of God,...*