

House On The Rock Life Group Study outline 2026

October: Dominion – Arise and Reign

Outlines for the month

Week 1: Dominion within

Week 2: Arise in Dominion

Week 3: Reign for His glory✓

Instructions

During this study, we will be doing a 'deep dive' into a scriptural passage. It is strongly encouraged that you study the passage and entire chapter ahead of the study. Also be prepared with your research tools, for example Google or your study Bible, as you will need to reference it during the study. Spend time answering and discussing each question with the intention to gain sufficient understanding to help your own private Bible study as you further explore these topics.

Study chapters: Isaiah 56-66

Read Isaiah 56–66 as the conclusion of the book, but give particular attention to:

Isaiah 56:1–8 — God's house and His purposes extending to the nations

Isaiah 58:6–12 — true worship expressed through justice, freedom and restoration

Isaiah 59:14–21 — God intervenes when human strength is insufficient

Isaiah 60:1–5, 10–22 — arise, shine and reveal God's glory

Isaiah 61:1–11 — anointed to proclaim, heal, liberate and rebuild

Isaiah 62:1–5, 10–12 — restored identity and God's delight in His people

Isaiah 63:7–9 — remembering God's goodness and compassion

Isaiah 65:17–25 — God's vision of renewal and new creation

Isaiah 66:18–23 — God's glory declared among the nations

Pilot text

Isa 60:1-3

1 Arise, shine; for your light has come!

And the glory of the Lord is risen upon you.

2 For behold, the darkness shall cover the earth, and deep darkness the people;

But the Lord will arise over you, and His glory will be seen upon you.

3 The Gentiles shall come to your light, and kings to the brightness of your rising.

Isa 61:1-4

1 "The Spirit of the Lord God is upon Me, because the Lord has anointed Me

To preach good tidings to the poor; He has sent Me to heal the broken-hearted,

To proclaim liberty to the captives, and the opening of the prison to those who are bound;

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God;

To comfort all who mourn,

3 To console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that He may be glorified.”

4 And they shall rebuild the old ruins, they shall raise up the former desolations, And they shall repair the ruined cities, the desolations of many generations.

Introduction

Why does God deliver us, establish us, and give us authority, influence, gifts, resources, opportunity, strength? Isaiah answers magnificently:

“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.”

Notice whose glory it is – the Lord’s. This points dominion away from becoming self-centred.

We do not arise so that people can marvel at us, but so that people can encounter something of the Lord. Isaiah 61 takes this even further: God does not simply bring His people out of something, but into something. There are people to serve, broken places to rebuild, captives who need freedom, darkness that needs light, communities that need righteousness and generations that need restoration.

The ultimate question of this month is therefore perhaps not: “What can I have dominion over?”

But, “Lord, for what purpose have You given me dominion?”

Discussion questions

1. **Where do we see Christ in this story?** At the beginning of His public ministry, Jesus enters the synagogue in Nazareth, reads from Isaiah and announces that the Scripture is fulfilled in Him. This tells us something crucial about dominion.

Further reading: Isaiah 61:1–3 alongside Luke 4:16–21; Matthew 20:25–28; Acts 10:38; Colossians 1:13–20 and Revelation 5:9–10.

The world often associates authority with the ability to make others serve us, but the Lord shows us that greatness means using what we have been given to serve others.

2. **Where do we see salvation foreshadowed?** Isaiah's final chapters repeatedly move from brokenness toward restoration. People once ashamed receive a new identity, ruined places are rebuilt, those who mourn receive comfort, and darkness gives way to light.

Further reading: Isaiah 65:17–25; 2 Corinthians 5:17–21; Revelation 21:1–5 and Revelation 22:1–5.

This gives Christian dominion an important direction. People who have received reconciliation become ambassadors of reconciliation. Those who have received mercy become carriers of mercy. We who were brought from darkness into light become light in

the world. Restored by grace, we become instruments through whom God can bring restoration to others.

3. **Where do we see ourselves in this story?** Isaiah 58, 60 and 61 make it impossible to reduce dominion to personal success. The people of God are called to engage with the brokenness around them.

Further reading: Isaiah 58:6–12; Matthew 5:13–16; Ephesians 2:8–10; Titus 2:11–14 and 1 Peter 2:9–12

This brings dominion into everyday life. A business leader can exercise dominion by creating a culture where people are treated with dignity. A parent can exercise dominion by breaking destructive patterns rather than passing them to another generation. A Christian professional can bring integrity into an environment where compromise has become normal. This is kingdom influence.

Closing thoughts:

Dominion has a purpose.

Isaiah 60 does not simply say, “Arise.” It says, “Arise, shine.” Something God has placed upon His people is intended to become visible through them. Isaiah 61 then shows what that looks like: good news reaches the poor, broken hearts are tended, captives encounter liberty, mourners receive comfort and ruined places are rebuilt.

Jesus makes this even clearer. When He reads Isaiah 61 in Luke 4, He identifies Himself as the Anointed One. His authority does not produce domination. It produces liberation, healing, salvation and restoration. This is the model for Christian dominion.

God may give influence, resources, leadership, gifts, opportunities and authority, but none of them exists merely to enlarge our importance. They become instruments through which His kingdom can touch people and places.

So where are we in this story? Perhaps God has already given more influence than we realise. There are homes, workplaces, relationships, churches and communities in which our choices can either reproduce what is broken or introduce something different.

Therefore, dominion asks: “Now that Christ rules in me, what can He change through me?”

We arise. We shine. And He receives the glory.

Here is an invitation for you:

Look again at what God has placed in your hands.

Your experience, influence, profession, relationships, resources, gifts, or testimony.

Then ask: **“Lord, what is this for?”**

Yes, celebrate what God has brought you out of, but also ask what He is now bringing you into.

Arise. Not for applause.

Shine. Not for self-glory.

Reign. Not by controlling people, but by allowing the life, character, authority and purposes of Christ to become visible through you.

The glory is His.

But He has chosen to let His light shine through us.

Application questions (use scriptures to support your position):

1. A Christian executive is promoted to lead a large division. The previous leadership culture produced excellent financial results but normalised excessive working hours, fear-based management and little concern for staff wellbeing. The executive is under pressure not to change anything because “the numbers are working.”

Using Isaiah 58, Isaiah 61 and Jesus' teaching on leadership, what might reigning for God's glory look like in this situation? How can authority be exercised to produce both excellence and restoration rather than simply control?

2. A father grew up in a household where anger, harsh criticism and emotional distance were considered normal. He has become a Christian and sincerely loves his own family, but under pressure he increasingly recognises the same patterns appearing in his parenting. He argues that because his childhood was much worse, his own behaviour should not be considered a serious problem.

Using Isaiah's language of rebuilding and restoration alongside 2 Corinthians 5:17 and the fruit of the Spirit in Galatians 5:22–23, what might dominion look like here? What would it mean not merely to survive a destructive pattern but to ensure that, by God's grace, it loses its authority over the next generation?