



## THE ORCHARD

### Yet I Will Rejoice

Habakkuk 3:17–19

Bill Moore

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#### Outline:

- I. Joy Has a Resolve — Habakkuk 3:17–19
- II. Joy Has a Practice — Philippians 4:4–7
- III. Joy Has a Glory — 1 Peter 1:6–9

#### R.E.C.A.P. Sermon Discussion Guide

##### Read the Word

Please reread the passage from this past Sunday.

##### Engage the Word

1. What truth, challenge, encouragement, or insight from the passage/ sermon stood out to you most?
2. What does this passage teach us about God, ourselves, God's people, or the world we live in?

##### Connect the Word

3. How does this passage connect with your current circumstances, struggles, or relationships?
4. How does the good news of Jesus Christ address those circumstances, struggles or relationships?

##### Apply the Word

5. Is there a promise for you to believe, a command to obey, a warning to heed, an example to follow, or a sin to confess?
6. What is one practical step you will take this week in response to God's Word?

##### Pray the Word

Take time to pray together. Ask God to help you believe, obey, and live out His Word this week.

#### Sermon Specific Questions:

1. Habakkuk's "yet I will" is the language of the will, not the language of feeling. Where in your own life right now are you waiting for a feeling that may need to begin instead as a resolve? What would it look like, this week, to choose joy in the Lord before the feeling shows up?

2. Habakkuk names the losses honestly — no fig tree, no fruit, no flock — before he says “yet.” How is biblical resolve different from denial, pretending, or putting on a brave face? What is the danger of skipping the lament and jumping straight to the “yet”?
3. Habakkuk says “I will rejoice in the Lord” — not because of what God gives, but in God Himself. Be honest: is your joy more often anchored in what God gives you, or in God Himself? How would you know the difference, and what might God be inviting you to release your grip on?
4. Name your barren fig tree — the situation, relationship, or outcome that, if it never resolved, you fear would take your joy with it. What would it look like, specifically, to bring that to God by name this week and tell Him you will rejoice in Him whether or not it ever blossoms?
5. Paul commands joy — and commands imply possibility. If joy can be commanded, then it cannot be merely a feeling that washes over us. How does that change the way you think about joy? What does it tell you about what God expects from you, and what He supplies in you?
6. Paul moves from “rejoice” straight to “let your reasonableness be known to everyone.” Tim Keller observed that gentleness is what we look like when our joy is no longer at the mercy of what we might lose. Where does your lack of gentleness — your edge, your grasping, your need to control — actually reveal where you have misplaced your joy?
7. Paul’s antidote to anxiety is prayer with thanksgiving — actively recalling what God has already done before bringing the new request. Take the one thing weighing heaviest on you right now. What has God already done that you could thank Him for before you bring this to Him? How might that reordering change the prayer itself?
8. The peace of God “guards” the heart like sentries on the walls of an ancient city — the threats outside are still real, but the soul inside can rest. Where in your life are you trying to do the guarding yourself? What would it mean, this week, to bring it to God and let Him post the sentry? How might this be connected to the joy we are to have?
9. Peter says believers rejoice even while being grieved by various trials — both real, both at once. How does what Peter reminds the reader of in verses 3-5 connect or relate to our having joy in the midst of suffering? How does the picture of joy and grief coexisting differ from how you’ve thought about joy before? Where in your life have you been trying to choose between them, when Peter says you don’t have to?
10. Peter says the trials are purposeful — a refining fire that tests the genuineness of faith. That is much harder to sit with than “suffering is random.” As you consider a trial you are walking through, what might God be refining in you that no easier road could accomplish? What would it mean to trust Him with the fire even before you see the gold?
11. Peter calls the believer’s present joy “inexpressible and filled with glory” — already taking on the quality of heaven. Have you ever experienced a joy that surprised you in a season when, by every external measure, it should not have been there? What did that joy teach you about its actual source?
12. Peter says we are already obtaining the salvation of our souls — in other words joy has a destination. How does the certainty of where this is all going change the way you walk through what you’re walking through right now?
13. Resolve. Practice. Glory. Habakkuk’s “yet,” Paul’s practice, and Peter’s inexpressible joy are not three rival joys but one joy seen from three angles. Where is the Lord asking you to step into that joy this week — and what is the first, concrete thing you will do?