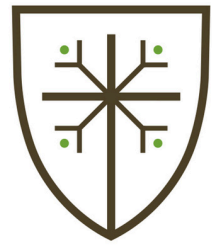


GOD ON THE MARGINS

A story of Jonah, Habakkuk, and Esther

SERMON NOTES



October 5, 2025

SERMON INFO

TITLE

"Waiting in Evil Times"

PREACHER

Rev. Tim Frickenschmidt

TEXTS

Habakkuk 1:12-2:4

James 4:13-17

Luke 12:35-40

DISCUSSION QUESTIONS

1. Think of a time in your life or culturally, like Tim's example of COVID, when all you could think was, "How can any good come from this?" What helped you to remain and wait upon the Lord in that time?
2. What can we do to support one another, as the Body of Christ, in "staying awake" and remaining at our post during times of suffering and evil?

SERMON IN SUMMARY

This week, Tim continued in the book of Habakkuk with the question "How are God's people to live through the most difficult parts of our lives?" And, more broadly, "How are Christians to live in evil times?"

The Times

We saw last week that the central question Habakkuk is asking of God is "Why aren't you doing anything about all the evil and suffering happening to your people?" And God responds to him saying that he is doing something. He is doing something that will make the suffering Habakkuk is complaining about far worse. This is not the answer he wanted. He does not comprehend how God's response could be good. The Babylonians conquering the nation is far more than just discipline for God's people. They will bring too much pain and sorrow. Habakkuk doesn't understand how anything good could come from these evil times. We all know evil times, whether individual suffering or the evil we hear about globally all the time all around us. And we all ask Habakkuk's question, "How can any good come from this?"

The Wait

Chapter two marks the end of all the complaining for Habakkuk. His response to God is to wait. We are not a culture that likes the word "wait" and will employ every trick in the book to avoid it. But in the end, what we, as Christians, must do in evil times is to wait upon the Lord. Waiting requires three things. First of all, it requires humility. Like Habakkuk, we must wait and watch what God will do, realizing that we ourselves can do nothing. We must "lay down the melancholy burden of assumed omniscience" and trust our lives to God.

Secondly, waiting on the Lord requires obedience. Habakkuk doesn't go up to the watchtower like a tourist or sightseer, to see what he can see. He goes up like a soldier taking his post, and all that is required is staying put. It doesn't matter how we feel about our post; all that matters is that we can't leave. When God seems slow to act, we are often tempted either to cut and run because God's way must not be working or to distract ourselves with one thing or another just to feel good for a little while. But waiting on God rejects both of these and asks us to simply remain.

Finally, waiting requires honesty. We must be honest about the fact that we often want God for what he can give us. This is where we are when we begin with God. We're doing it to get something out of it. But our relationship can't stay like that. To wait upon the Lord is to love him for who he is in himself, not for the benefits that come from him. And it is only in times of difficulty and suffering, when all these benefits are stripped away, that our self-centered relationship with God turns into one of true love.

Ultimately, it is Jesus who perfectly waited on the Lord. He waited for his Father to act and suffered the ultimate evil in order for us to receive the ultimate good. This is how we know that we do not wait in vain, that God will make good on his promise. Because he has already done it.