

Sabbath School Lesson #11 – Setbacks – 6-12 June 2026

Christ would have us have practical faith even when we have setbacks. Says Paul, “And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:3-5). How does tribulation work patience? Tribulation works endurance only when we learn how not to endure it. We endure the burden which tribulation imposes upon us only by throwing it off. Let the following texts serve as proof: “Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on.... For your heavenly Father knoweth that ye have need of all these things” (Matthew 6:25-32). “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon Him; for He careth for you” (1 Peter 5:6-7). “Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved” (Psalm 55:22). Now the justified person finds trials pressing upon him; but he has already learned of Christ’s power, and has proved the truth of His gracious promise, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28). He knows that he himself has not the strength to endure these trials without being irritated; the load will prove too galling for him. So, he bears it by casting it upon Christ, which he has the fullest warrant to do. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” (Romans 8:32). Thus, not the mere doctrine, but the fact of justification by faith, becomes the soother of all pains, the supporter in every trial, the strength in every duty. We worry about food. Christ says, “Is not the life more than meat?” The greater includes the less, and if God has given His Son, that carries every needful thing with it. If faith in Christ is good for anything, it is good for everything. That is what it is good for. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Timothy 4:8).

Sunday: Life’s Storms – Read Mark 4:35-41; what lessons on faith can you take from these verses about this storm? This was but a manifestation of the original creative power. He who created the heavens and the earth, the sea, and all that in them is, retains full control overall. In those words, “Peace, be still,” we hear the same voice that said, “Let the waters under the heaven be gathered together unto one place” (Genesis 1:9). And this is the word which by the Gospel is preached unto us; so, we are to learn from God’s power over the sea, which is His because He made it, His power over the waves of strife that surge through human hearts. For the angry sea represents the wicked. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” (Isaiah 57:20). Christ is our peace. The word which He spoke to the sea of Galilee that night is the word which He speaks to us. “I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints; but let them not turn again to folly” (Psalm 85:8). Surely here is comfort for those who have long struggled in vain with fierce passions. Not only is God’s power over the sea a symbol of His power to save men from the tide of sin, but it is also a pledge and surety of their final complete deliverance. It also shows the power with which God is going to clothe the preaching of the Gospel message in the last struggle preceding His second coming (read Isaiah 51:9-16). Surely the fact that “the sea is His and He made it,” and that He “hath measured the waters in the hollow of His hand,” is sufficient grounds for confidence in Him by any of His people, whether it be for deliverance from danger, for overcoming grace, or for help in carrying on the work to which He has called them.

Monday: Be Made Well – Read Mark 5:21-34; what happened, and what can we learn? Paul says, “Therefore being justified by faith we have peace with God through our Lord Jesus Christ” (Romans 5:1). In Mark 5, the woman “said within herself, If I may but touch His garment, I shall be whole.” Her faith was rewarded, for as she touched the border of His garment, immediately she was fully healed. Although Jesus was crowded by the people, He instantly detected that gentle touch. That touch was different from every other, because it was the touch of faith, and drew power from the person of Jesus. That power was the power of His life: for it supplied the woman’s need, and what she wanted was life. Here we have

something that our mind can lay hold of, and our senses can appreciate. A real thing was done. Something real went from Jesus into the woman. It was not imagination; but a fact that the woman was healed. She had the life that she before lacked, and that life came from Jesus. We can never know what life is, – only its Author can understand it, – but we do know the need of it, even of the righteous life of Christ; and here we to see how it is obtained. For the words of Jesus to that poor woman show that she was healed in the same way and by the same means by which we are justified and have peace with God. He said unto her, “thy faith hath made thee whole; go in peace.” If we should apply Paul’s words to her experience, we read, ‘Therefore being made whole in body by faith, she had peace with God through our Lord Jesus Christ.’ Perhaps this may enable someone to grasp more fully the reality of the righteousness which comes by faith of Jesus Christ. Nothing is said about forgiveness of sins in this instance, but we may be sure from other instances that such faith as the poor woman had brought healing of soul as well as the body. But no one need have a doubt as to whether this is parallel to Romans 5:1, and an illustration of the truth there stated, for we find the same words used with express reference to sins.” To the woman who was well in body, but morally diseased with sin, Jesus said, “Thy faith hath saved thee; go in peace” (Luke 7:50). It proves beyond all possibility of doubt that the same thing is done in the forgiveness of sins that was done in healing the woman with the issue of blood. The method is the same, and the results are the same. So, as we know that something real was done for the diseased woman, so we may be sure that something real is done for the repentant sinner. Just as something real, although invisible, went from Jesus into the person of the diseased woman, making her perfectly well and strong, even so we are to know that something real comes from Christ into the person of the repentant sinner, making him whole, and free from sin.

Tuesday: Job – Read Job 19:23-27 and Job 23:8-12; what do we learn of Job? He had faith in God. Of infinite comfort is it to one tried to know that it is the Lord Himself who sits “as a refiner and purifier.” “When He hath tried me,” said Job, “I shall come forth as gold.” We need to learn to believe God. He is, and He is all-wise, all-loving, and all-powerful.

Wednesday: The Road to Emmaus – Read Luke 24:13–27; what do we learn? Christ inspired the Scriptures, and He is the great Teacher. On the road to Emmaus, Christ “expounded unto them in all the Scriptures the things concerning Himself” (Luke 24:27). He set the Scriptures so plainly before them that they could not help seeing them as they were, and, referring to the matter, they said, “Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?” (verse 32). Let the Scriptures be opened. “The entrance of Thy words giveth light;” for they themselves are light; “it giveth understanding to the simple” (Psalm 119:130). What is necessary is that we should consider what the Lord says, and He will give us “understanding in all things” (2 Timothy 2:7). As He directed the disciples’ minds to the Scriptures, Christ will give us understanding in all things.

Thursday: See Jesus – Read Romans 8:18, 28; what hope can you take for yourself, right now, from these texts? The Lord says, “I am with you always, even unto the end of the world” (Matthew 28:20). “I the Lord thy God will hold thy right hand” (Isaiah 41:13). “I will never leave thee, nor forsake thee” (Hebrews 13:5). “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.... Fear ye not therefore, ye are of more value than many sparrows” (Matthew 10:29-31). Yea, even “the very hairs of your head are all numbered.” All this shows that nothing can enter your life or mine, of the value of a sparrow, but that God is there to meet it and watch over it, and make it turn to our good and to His own glory. It shows that nothing can enter your life that is of as much importance as one of the hairs of your head, but that God is there to meet it and make it turn to your good. And thus “we know that all things work together for good to them that love God.” So, it is written that “the God of all comfort,” “comforteth us in all our tribulation” (2 Corinthians 1:4). We live in a world of trial, of difficulty, of trouble. “Man is born unto trouble, as the sparks fly upward” (Job 5:7). Such being the sort of world that this is, so long as we are in this world, we shall meet, and we are only to expect to meet, just such things as are in the world. We are not to ask to be kept from the trials that this world presents, but to be kept while in them. We are to ask for grace and discernment to find God there, that we may find His grace in every trial, His power in every difficulty, and find His comfort in all our tribulation.