

Growing in a Relationship With God

Setbacks

Lesson #11 for June 13, 2026

Scriptures: Mark 4:35-41; 5:21-34; Romans 5:3-5; 8:18,28; Job 19:23-27; 23:8-12; Luke 24:13-27.

1. ***Have you had setbacks in your relationship with God? Has even God had setbacks in His efforts to show His character to the universe?*** Read Romans 5:3-5. Think of Lucifer.

[From the *Adult Sabbath School Bible Study Guide*=BSG:] One evening, as the sun dipped over the horizon, a girl was walking home when a dark storm blew in. She quickened her pace, knowing there was still a way to go. A lone raindrop fell on her cheek, then another, and, before she knew it, she was drenched. She started to run toward the front door of her home, where her father rushed to meet her. He had been watching her from the front window. As he wrapped a blanket around her shoulders, he asked her, "I saw you just now, in the rain. Why, with every bolt of lightning, did you stop running to look up and smile?"

"Oh, I stopped to look up," she said, "because God was taking my picture!" What is our response when the storms of life come or when we have certain setbacks in our relationship with God? Do we put our head down as the rain pelts upon our backs or do we look up, knowing and trusting that God is there as we turn our face toward Him?—*BSG** for Sabbath Afternoon.‡

Numbers 6:24-26: ²⁴May the LORD bless you and take care of you;

²⁵May the LORD be kind and gracious to you;

²⁶May the LORD look on you with favor and give you peace.—American Bible Society. (©1992). *The Holy Bible: The Good News Translation*^{®*} [GNT] (*Today's English Version*) [TEV], Second Edition (Numbers 6:24-26). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV** or *GNB-TEV**].‡ [This is known as *the priestly blessing*.]‡

[From the *Adult Teachers Sabbath School Bible Study Guide*=T-BSG:] We are not unique in our supplications to God during the dark times of life. The Bible is full of men and women of God who suffered and cried out for help. The book of Psalms is suffused with the entreaties of pious people who call on God to deliver them from evil (*Ps. 71:4, Ps. 97:10*). The book of Job, in particular, illustrates this phenomenon. Job is a pious man; and yet, in spite of all his faithfulness, he suffers much tribulation and sorrow. Job does not understand the reason for his suffering. In anguish, he cries out to God in the face of what appears to be great injustice. The case of Job merits our attention for this very reason.—*T-BSG** 145.‡§

[BSG:] We'll explore some responses we often have when life is challenging. We'll consider how we might use life's setbacks to strengthen, not weaken, our most important relationship.—*BSG** for Sabbath, June 6.‡

Surviving Actual Storms and Life's "Storms"

2. Review **Mark 4:35-41**, the story of Jesus calming the storm on the Sea of Galilee.

[BSG:] Jesus had spent the day speaking to large crowds of people on the

shores of Galilee. Jesus' words would echo in the people's minds for a long time and down throughout eternity.

As evening fell, Jesus spoke to His disciples, inviting them on a journey with Him. "Let us cross over to the other side" (*Mark 4:35, NKJV*). **Jesus knew a storm would come but suggested they go anyway.** He had an important life lesson to teach His closest followers.—*BSG** for Sunday.^{†‡§}

3. ***What did Jesus expect of His disciples? Was their faith in God supposed to keep them from being afraid? There was nothing that they could do about the storm. Is it possible that that storm was a direct attempt by Satan to drown Jesus and all of His disciples at that one time and prevent God's kingdom from being enhanced?***

[BSG:] Consider these points:

1. Jesus falls asleep on what was likely the only pillow in the boat. The fishing boats usually had one pillow, which the driver of the boat, at the stern, sat on. The person at the stern guided the boat.... So here, Jesus is in the position of the boat's "driver," but He falls asleep at the wheel.

2. Not all the disciples were new to sailing. Peter, [Andrew,] James, and John were experienced fishermen. They knew the Sea of Galilee, and they would have known how to navigate a storm.

3. **This is the only recorded Gospel account of Jesus sleeping....**

It's in the midst of hopelessness that we might try to save ourselves (like the disciples), or sometimes it's when we feel pain or loss that we start to question or doubt God's love and care for us. We presume that He should act in a certain way based on what we think and see from our human perspective. But, as with the disciples, it's in life's storms that God can work the greatest miracles. God is *always* faithful, even when His apparent lack of involvement doesn't make sense to us. He's in our storms with us and can calm the storm when we cannot.—*BSG** for Sunday, June 7.^{†‡§}

4. ***Think about times in your life when you have faced difficulties. Did you turn to God? Or, did you despair?***

2 Corinthians 5:7: For our life is a matter of faith, not of sight.—*GNB-TEV.*†*

Two Healings (Mark 5:21-34)

[BSG:] Imagine the throng of people on the shore of Galilee.... Suddenly, Jairus, ruler of the synagogue, appears and begs Jesus to come to make his daughter well.

One of the people in the crowd is a woman who has been unwell for many years. She's spent all her money on doctors, but she "was no better, but rather grew worse" (*Mark 5:26, NKJV*). She's heard about this great Man of Galilee and, with hope in her heart, gathers what little strength she had to leave her house that morning to join the crowd. The press of the people feels almost suffocating as she inches closer to Jesus. And then, through the pushing and shoving, she sees Him. She encourages herself: "If only I may touch His clothes, I shall be made well" (*Mark 5:28, NKJV*).—*BSG** for Monday, June 8.^{‡§} [Did Jesus intentionally "navigate" through the crowd to get closer to her so that she could demonstrate her faith?][‡]

5. What should we learn from these two stories of healing?

[BSG:] Many that day were pressing close to Jesus' side as they drifted along with the crowd, but **only one intentionally reached out to touch Jesus to receive the blessing she so desperately needed.** However, it wasn't her touch that healed her; **it was her faith that made her well** (*Mark 5:34*).—*BSG** for Monday, June 8.^{†‡§}

[From the writings of Ellen G. White=EGW:] Peter, ever ready to speak, said, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" Jesus answered, "Somebody hath touched Me: for I perceive that **virtue** is gone out of Me." **The Saviour** [*sic*-British spelling] **could distinguish the touch of faith from the casual contact of the careless throng....** [Did her touch lessen Christ's virtue?]

With grateful tears she told the story of her suffering, and how she had found relief. Jesus gently said, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." **He gave no opportunity for superstition to claim healing virtue for the mere act of touching His garments. It was not through the outward contact with Him, but through the faith which took hold on His divine power, that the cure was wrought.**—Ellen G. White, *The Desire of Ages** 344.2-3.^{†‡}

[\[https://egwwritings.org/read?panels=p130.1665&index=0\]](https://egwwritings.org/read?panels=p130.1665&index=0)[‡]

[BSG:] Jesus' garment held no special power; rather, it was the woman's faith and her choice to reach out to touch Him that healed her.

That frail woman, in her suffering and distress, could have stayed in bed at home on that morning, but instead, she deliberately sought Jesus out in the hope of healing. Seeing Him at a distance wasn't enough; she drew close to Him.—*BSG** for Monday, June 8.[‡]

6. ***How do you compare this story with the stories of Paul's missionary journeys when even handkerchiefs taken from him resulted in healings?***

Acts 19:12: Even handkerchiefs and aprons he had used were taken to the sick, and their diseases were driven away, and the evil spirits would go out of them.—*Good News Bible-TEV.** [Did those handkerchiefs have power?][‡]

7. In the story of the woman who touched Jesus's garment, upon what was her faith built?
8. **This woman was desperate! She had tried everything. Then, she heard about Jesus! She placed all of her faith in this last chance for healing.**

The Setbacks of Job and His "Friends"

9. Read **Job 1:14-19** and **Job 2:7-9**. ***What should we learn from the story of Job?***

[BSG:] **When we think of setbacks in the Bible, Job is perhaps the person who first comes to mind.** Not only did he lose all his wealth (*Job 1:14-17*), but he also lost his children (*Job 1:18, 19*) and his health (*Job 2:7*). His wife then tried to convince him to curse God and die (*Job 2:9*).—*BSG** for Tuesday, June 9.^{†‡§}

10. **It was the belief of Job's friends that evil was punished in this life. There is no evidence that they understood anything about the Devil and his activities.**

11. **Do you think any of the people involved in the story of Job knew anything about the first two chapters of Job? Did God later reveal that to Job? Or, just to Moses?**

[T-BSG:] **The Experience of Grace.** The book of Job begins with an emphatic note about Job's great virtues. According to the biblical author [In *Signs of the Times*, February 19, 1880, Ellen G. White stated that Moses wrote the book of Job.], Job is "blameless and upright" (*Job 1:1, NKJV*). Job also was considered "the greatest of all the people of the East" (*Job 1:3, NKJV*). Even God testifies to Job's singularity and uniqueness, saying, "There is none like him on the earth" (*Job 1:8, NKJV*). According to all the assessments of Job, he is a perfect man. And yet, at the end of the book, Job, responding to God, confesses that at the time when he was judged as "perfect," his relationship with God was only at a primitive stage: "I have heard of You by the hearing of the ear" (*Job 42:5, NKJV*). Job then adds that "now," after his experience of suffering, "my eye sees You" (*Job 42:5, NKJV*). Thus, Job recognizes that there was something important that kept him from seeing God initially.

What was it?—*T-BSG** 145.†‡§

Job 42:5: [Job:] **In the past I knew only what others had told me, but now I have seen you with my own eyes.**—*Good News Bible-TEV.*†‡*

12. Read **Job 1:1-8**.

13. **How do you suppose that Job developed such an incredible relationship with God when he had no Bible, no church, no Sabbath school, and no prophet spoke to him? How would you like to have God say about you what He said about Job?**

14. **What did the angels in heaven think after listening to the discussion between God and Satan, and then, seeing Satan's actions?**

[T-BSG:] An attentive reading of the biblical text, and particularly the use of the repeated *kḥinam*, meaning "for nothing" or "for free," will help us resolve this question.... Satan's argument is that God is overly protective of Job. **To prove his point, Satan then proposes a challenge to God:** let me touch Job's belongings; that is, strike "all that he has" (*Job 1:11, NKJV*). **Satan bets that Job will then sin.... Although Job mourns, he does not sin** (*Job 1:22*).—*T-BSG** 146.†‡§

[T-BSG:] In response to Satan's accusation, God uses the same word, *kḥinam*, that Satan used when he charged Him with putting a protective hedge around Job. The Lord says, "You incited Me against him, to destroy him without cause [*kḥinam*]" (*Job 2:3, NKJV*).—*T-BSG** 146.†‡§

Job 9:17: [Job:] He sends storms to batter and bruise me without any reason at all.—*GNB-TEV.*†‡* [Job was still accusing God!][‡]

15. **Do you think God was responsible for all of Job's troubles? Wasn't God the one who challenged Satan? Did Job himself understand who was responsible for all his troubles?** See: https://www.theox.org/images/uploads/bot/KHart_BTGE_PDF_Writ_JobE_16.pdf and https://www.theox.org/images/uploads/bot/KHart_BTGA_PDF_Writ_JobA_If_Not_God_Than_16.pdf

[T-BSG:] The word *kḥinam*, which derives from the word *kḥen*, "grace," is, therefore, a significant keyword that marks Job's destiny. On one hand, Job

suffers “without cause” (*kḥinam*). On the other hand, Job is accused of serving God from self-serving motives and out of a desire for prosperity. This accusation from Satan is also echoed in the suspicions of Job’s friends (*Job 34:9, Job 35:3*). In fact, Job himself seemingly espouses this idea when he enumerates his good deeds (*Job 29:12–17, Job 31:1*) and announces his expectation to be rewarded for them (*Job 29:18*).—*T-BSG** 146.†§

16. **What do you think the three friends of Job expected to see when they came to Job? What do you think they were thinking when they saw Job? What was Job thinking and what were his “friends” thinking for those seven days when they sat quietly?**
17. **Did their words of advice to him increase Job’s sufferings? Or, decrease it? Job’s friends were not the only ones who suggested that good and evil come from God.**

Deuteronomy 32:39: “ ‘I, and I alone, am God;

no other god is real. [Ultimately, God controls everything!]

I kill and I give life, I wound and I heal, [Does this conflict with the great controversy described elsewhere in the Bible and especially in Revelation?] and no one can oppose what I do.’ ”—*Good News Bible-TEV.*†*

[*T-BSG:*] As Job famously says of the Lord, “ ‘Though He slay me, yet will I trust Him’ ” (*Job 13:15, NKJV*). **The Hebrew person of faith has the conviction that the good, as well as the bad, comes from God’s hand** (*Prov. 16:4*) because the person knows the reality of God’s goodness and grace, and trusts, regardless of life’s evil circumstances and situations (*Gen. 50:20, Rom. 8:28*).—*T-BSG** 147.†§

18. **The statement of this idea shows that whoever holds it does not yet understand the great controversy and who it is that brings evil!**

Romans 8:28: We know that in all things God works for good with those who love him, those whom he has called according to his purpose.—*GNB-TEV.**

19. **Notice a few of the comments that Job’s friends made about him.**

Job 8:4: [Bildad:] Your children must have sinned against God, and so he punished them as they deserved.—*Good News Bible-TEV.*†*

Job 11:6b: [Zophar:] ^{6b}God is punishing you less than you deserve.—*Good News Bible-TEV.*†* [Are these the words of a real friend?][†]

Job 15:4-10: [Eliphaz:] ⁴If you had your way, **no one would fear God; no one would pray to him.**

⁵Your wickedness is evident by what you say; you are trying to hide behind clever words....

¹⁰We learned our wisdom from gray-haired people—those born before your father.—*Good News Bible-TEV.*†*

20. **Read Job 4:12-17.** Eliphaz repeated what the demon spirit had spoken to him at night.

Job 15:14-15: [Eliphaz/demon:] ¹⁴Can any human being be really pure? Can anyone be right with God?

¹⁵Why, God does not trust even his angels [such as “me,” Lucifer!]; even they are not pure in his sight.—*Good News Bible-TEV.*†*

Job 18:21: [Bildad:] That is the fate of wicked people,

the fate of those who care nothing for God.—*Good News Bible-TEV*.*†

21. **Were Job's three friends just waiting for him to die?**

[T-BSG:] **The Problem of Suffering. The book of Job emphasizes that it is Satan who initiates suffering in the human race** (*Job 1:12*). God Himself affirms Satan's responsibility for Job's suffering (*Job 2:6*). Ellen G. White is very clear about whom to blame for Job's suffering: "The history of Job had shown that suffering is inflicted by Satan."—*The Desire of Ages*, p. 471. [More of Mrs. White is quoted below.] Jesus also attributes suffering to the enemy (*Matt. 13:28*). Is Job, then, wrong when he suggests that God is responsible for his pain?—*T-BSG** 146.†§ [Were the apparent views of Job also the thoughts of Jesus's disciples and most Jews at the time of Jesus?]*†

Job 1:12: "All right," the LORD said to Satan, "everything he has is in your power, but you must not hurt Job himself." So Satan left.—*Good News Bible-TEV*.*

22. Even after his children were killed and his wealth disappeared, Job still trusted God!

Job 2:6: So the LORD said to Satan, "All right, he is in your power, but you are not to kill him."—*Good News Bible-TEV*.*

[T-BSG:] Throughout the book, Job attributes agency to God as the One who is responsible for his oppression (*Job 10:3*) and who shakes him to pieces (*Job 16:12*). Job even argues, "If it is not He, who else could it be?" (*Job 9:24, NKJV*). However, at the end of the book, God responds to Job's assertions by enumerating His works of Creation (*Job 38, 39*). **God's defense against Job's assertion that He is the destroyer is that He is the Creator. So, when Job places God at the origin of suffering, he really is voicing the monotheistic affirmation that there is only one God, one power, who is ultimately responsible for what [all that] happens to humanity.** The Lord, through Moses, expresses this idea in the following words: " 'I, even I, am He, and there is no God besides Me; I kill and I make alive; I wound and I heal' " (*Deut. 32:39, NKJV*). This paradox informs the very substance and quality of Job's faith.—*T-BSG** 146-147.†§

[EGW:] **It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents.** It is true that all suffering results from the transgression of God's law, but this truth had become perverted. **Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner.** [Ideas from Job's friends!]

Thus the way was prepared for the Jews to reject Jesus.... Isaiah 53:4, 3. [Because Jesus was not wealthy and because He did not hold a high position of any kind, they were sure that He could not be the Messiah for whom they were hoping!]

God had given a lesson designed to prevent this. The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy. But Israel did not understand the lesson. The

same error for which God had reproved the friends of Job was repeated by the Jews in their rejection of Christ.

The belief of the Jews in regard to the relation of sin and suffering was held by Christ's disciples. While Jesus corrected their error, He did not explain the cause of the man's affliction, but told them what would be the result.... **The disciples were not called upon to discuss the question as to who had sinned or had not sinned, but to understand the power and mercy of God in giving sight to the blind. It was evident that there was no healing virtue in the clay, or in the pool wherein the blind man was sent to wash, but that the virtue was in Christ.**—Ellen G. White, *The Desire of Ages** 471.1-4.^{†‡} [Underlining of text is added for emphasis.][‡]
[\[https://egwwritings.org/read?panels=p130.2302&index=0\]](https://egwwritings.org/read?panels=p130.2302&index=0)[‡]

23. **So, what was Job's response to these multiple attacks from his friends?** See Job 19:23-27 and Job 23:8-12.
24. **Job was sure that there was Someone in heaven who would come at last to his defense. He was sure also that: (1) He would see that Being with his own eyes, and (2) That Being would not be a stranger.**

[BSG:] **No matter the tragic events that surrounded him, and the fact that he didn't understand them, Job remained faithful.** He held fast. He didn't blame God or curse Him. Instead, when tempted to blame God, he declared: " 'Naked I came from my mother's womb, and naked shall I return there. The LORD gave, and the LORD has taken away; blessed be the name of the LORD' " (*Job 1:21, NKJV*).—BSG* for Tuesday, June 9.^{†§}

[BSG:] **We, too, live in the middle of this same battle. Satan afflicts us with pain, suffering, loss, and hardship as part of his plan to distort our picture of a loving God. In such times, we can respond in one of two ways: blame and reject God, or cling to Him with all our might. Although the battle rages around us, we must remember that, in light of eternity, our momentary troubles are but temporary trials (2 Cor. 4:16–18).... We must cling to this crucial truth—that of God's love—even when we might not sense it at the moment.**—BSG* for Tuesday, June 9.^{†§}

25. **Read 2 Corinthians 4:16-18.**

[BSG:] If you are in the middle of a difficult time right now, run to God. Take your Bible and a notebook, and go outside to be with God in nature. Copy down Romans 5:3–5, and reflect on the different messages in this passage, believing that God's love and care for you is the surest and most stable factor in your life.—BSG* for Tuesday, June 9.[‡]

[T-BSG:] **The Vision of Resurrection.** To Job's friend Bildad, who all but accuses him of being a wicked man (*Job 18*) who does not know God, and, as such, deserves to go down into the grave (*Job 18:21*), Job responds: "I know that my Redeemer is alive" (*Job 19:25, CEB*). "This I know, that in my flesh I shall see God" (*Job 19:26, NKJV*). In these two verses, Job affirms his faith in his resurrection, which will take place at the end of time, when "my Redeemer" [who presently lives] "will stand at last on the earth" (*Job 19:25, MEV*). Thus, from within his tormented flesh, Job draws the following

paradox of hope: “After my skin is destroyed, this I know, that in my flesh I shall see God” (*Job 19:26, NKJV*).—*T-BSG** 147.†Ω§ [How did he learn this?][‡]

26. **After reading the comments by Job’s friends, do you think that any of them understood God? Or, the Devil? So, do you think any of them will be in heaven?**

Job 19:25-27: [Job:] ²⁵But I know there is someone in heaven
who will come at last to my defense.

²⁶Even after my skin is eaten by disease,
while still in this body I will see God.

²⁷I will see him with my own eyes,
and he will not be a stranger.—*Good News Bible-TEV.*†‡*

[T-BSG:] In this verse, Job does not refer to an existential experience happening in his present life. Nor does he refer to his personal immortality after death. The event he speaks about belongs to a cosmic event that concerns “the earth,” an eschatological event that is situated in the far future—*’akḥaron*, “last,” or the last day. This event is none other than the resurrection of the dead, at which time he, in his “flesh” (*Job 19:26*), will see God (his Redeemer) with his own eyes (*Job 19:27*).

Echoing again Bildad’s last words (*Job 18:21*), Job ironically concludes his speech with this warning: “That you may know there is a judgment” (*Job 19:29, NKJV*). **Job’s hope in his resurrection is thus connected with the day of judgment**, just as in the book of Daniel (*Dan. 12:1–3*). Jesus brings this hope to Martha’s mind on the day of Lazarus’s resurrection (*John 11:23*). And Paul preaches about the blessed hope to those who denied it (*1 Cor. 15:12–19*). This hope is the last message of the Bible: the only solution to the problem of the world is God’s creation of “a new heaven and a new earth,” wherein “there shall be no more death, nor sorrow” (*Rev. 21:1, 4, NKJV*).—*T-BSG** 147.†§

Jesus on the Road to Emmaus (Luke 24:13-27)

[BSG:] It had been an intense few weeks for the two disciples as they replayed in their minds some of the events and conversations they had experienced. The triumphal entry into Jerusalem and the clearing of the temple. The Passover in the upper room. Jesus’ prayers in Gethsemane. Judas’s ugly betrayal. The trial, the mocking, the beating. Jesus’ bruised body hanging on a cross and His final words before He breathed His last as the afternoon sky turned black. The loud rip of the temple curtain. The open graves of the righteous. Gently taking Jesus’ body off the cross and laying Him in the tomb before Sabbath. And then the confusion, discouragement, and questions in the disciples’ minds. How had they gotten it so wrong?

Jesus’ followers were disappointed, discouraged, and confused. **This was the greatest setback of their lives.** What they didn’t see was that this was merely a moment in the greatest story of all time. As two of them walked on the road to Emmaus, Jesus appeared and walked with them.—*BSG** for Wednesday, June 10.†‡

27. **Surely, Jesus was smiling to Himself as He spoke to those two disciples! He**

understood that the final end of the great controversy had been assured!

28. When Jesus finally decided it was time for Him to reveal Himself, He was more than delighted to do so.

[BSG:] This is also Jesus' message for us today. Too often, we forget that He walks beside us in our valleys. Too often we don't recognize Him. Too often we forget that there's much more to the story. Too often we feel troubled and allow doubts to arise in our hearts, forgetting that Jesus holds our lives securely in His hands. And too often we think we know better than Jesus does about what's really happening in our lives (*Luke 24:18*).—BSG* for Wednesday, June 10.†§

[BSG:] The Bible gives such good counsel about how we as Christians can respond to challenges and setbacks. Take some time to study these short passages: *Rom. 8:28; Phil. 4:4–13; James 1:2–4, 12; and 2 Cor. 12:9, 10*. As part of your study, write down three key messages you can share with someone who is facing setbacks right now. Keep 2 Corinthians 1:4 in mind.—BSG* for Wednesday, June 10.†§

2 Corinthians 1:4: He helps us in all our troubles, so that we are able to help others who have all kinds of troubles, using the same help that we ourselves have received from God.—*Good News Bible-TEV*.*†

29. **Those who have faith and trust in Jesus know that the most powerful force in the universe is on their side. In the end, they will win!**

“See Jesus”

30. ***Have you ever wished you could see Jesus? When you feel discouraged, picture yourself in this dream of Ellen G. Harmon (before she married James White).***

[EGW:] Soon after this I had another dream. I seemed to be sitting in abject despair, with my face in my hands, reflecting like this: If Jesus were upon earth, I would go to Him, throw myself at His feet, and tell Him all my sufferings. He would not turn away from me, He would have mercy upon me, and I should love and serve Him always. Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pityingly and said: “Do you wish to see Jesus? He is here and you can see Him if you desire to do so. Take everything you possess and follow me.”

I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I commenced to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. **Many others who were climbing up the steep ascent fell before gaining the top.**

Finally we reached the last step and stood before the door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down; he then opened the door and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance. Such a radiant expression of benevolence and majesty could belong to no other. As His gaze rested upon me, **I knew at once that He was**

acquainted with every circumstance of my life and all my inner thoughts and feelings. [Like the wicked at the third coming? GC 666.]

I tried to shield myself from His gaze, feeling unable to endure His searching eyes, but He drew near with a smile, and, laying His hand upon my head, said: "Fear not." The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with ineffable happiness, sank prostrate at His feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence filled me with holy reverence and an inexpressible love.

My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely. This he directed me to place next my heart, and when I wished to see Jesus, take from my bosom and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart and joyfully descended the narrow stairs, praising the Lord and joyfully telling all whom I met where they could find Jesus. **This dream gave me hope. The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my benighted soul.**—Ellen G. White, *Early Writings** 79.4-81.1.†‡

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31. ***How does the look of Jesus cause the wicked to see their whole life history?***

[EGW:] **As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed**—Ellen G. White, *The Great Controversy** 666.2.†‡ [\[https://egwwritings.org/read?panels=p132.3006&index=0\]](https://egwwritings.org/read?panels=p132.3006&index=0)†

32. **We can know that God did not intend for our lives to consist only of the brief time that we live on this earth. God has an eternity of plans awaiting the faithful.**

33. ***What has been your experience? When you face hard times, do you instinctively turn to Jesus? Or, do you instinctively turn away from Him?***

[BSG:] It's when we face life's challenges that we most need to cling to God.... **[Read John 10:10; Hebrews 13:5, and 2 Corinthians 12:9.]**

Summary: We still live in a sinful world full of pain and suffering, and each of us faces hardships at some point in our lives, things that can cause us to question God's love. As we look back on how various individuals in the Bible responded to life's setbacks, we can take courage that our response in such times can strengthen our walk with God, who does not change (*Mal. 3:6*) and whose love remains constant.—BSG* for Friday, June 12.‡§

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