

MEMORY VERSE: “For whoever exalts himself will be humbled, and he who humbles himself will be exalted.” Luke 14:11, NKJV

LESSON STUDY INTRO

“This week we’ll explore the impact that pride can have on our relationships..., and we’ll look at what the Bible teaches us about humility before others and, of course, before God.” Qtly, Sab, last par

1. Lucifer is king over all the children of pride (Sun, Mon)

- “Pride first began with Lucifer, the covering cherub, who was in close service to God.” Qtly, Sun, par 2 (see also Isa. 14:12-14; Ezek. 28:17)
 - “Pride is a feeling that you are more important or better than other people.” Qtly, Sun, par 1
 - “Inordinate self-esteem; an unreasonable conceit of one's own superiority in talents, beauty, wealth, accomplishments, rank or elevation in office, which manifests itself in lofty airs, distance, reserve, and often in contempt of others.” Webster's 1828 Dictionary

Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. DA 21.3

- Job’s description of the mythical Leviathan is a fitting representation of Lucifer, the “great fiery red dragon” (Compare Job 41:18-21 w/Rev. 12:3).
 - This description vividly illustrates the stubborn and impenetrable nature of his (and our) pride (Job 41:15-17), and the hardness of the proud heart (v. 24). He is called “the king over all the children of pride” (v. 34).
- “Pursuing excellence and acknowledging gifts are not pride.” Qtly, Sun, par 3
 - In acknowledging our positive qualities, talents and abilities, it is essential that we recognize that anything good in or about us is a gift from God (1 Chr. 29:14; 1 Cor. 4:7; Rom. 7:18; Jas. 1:17).

2. Pride, when indulged, makes salvation impossible (Mon, Wed)

- Pride is deadly to spirituality.
 - “This man went down to his house justified **rather than the other...**” (Lk. 18:14).

- Jesus spoke this parable to “some who **trusted in themselves** that **they** were righteous...” (Lk. 18:9).

[T]here is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable. COL 154.4 (Qtly, Wed, par 3)

- God was not able to work through the disciples of Christ while they were indulging pride in arguing over who would be greatest (see Mk. 9:29, 33-35).

His own disciples were so filled with self-seeking—the very principle of Satan’s kingdom—that they could not enter into sympathy with their Lord, or even understand Him as He spoke of His humiliation for them. DA 436.1

3. Beholding Christ is the only safeguard against pride (Tue, Thu)

- Jesus is the polar opposite of all pride
 - “Yet I am among you as the One who serves” (Lk. 22:27).
 - The Bible, speaking of Christ’s voluntary humility, tells us that Jesus “made Himself of no reputation” (Phil. 2:7); “made Himself nothing” (NIV).

While Lucifer counted it a thing to be grasped to be equal with God, Christ, the Exalted One, “made Himself of no reputation, and took upon Him the form of a servant...” (Phil. 2:7, 8). DA 436.1

- Moses, by beholding Christ, became a very humble man (see Ex. 33:18; 2 Cor. 3:13, 18; 1 Cor. 10:4).
 - Though Moses had many reasons to indulge pride (“he stands without a peer” – *Patriarchs and Prophets*, p. 246), yet he was “very humble,” more than any man on earth (see Num. 12:3).
 - This humility was evident in His willingness to choose infamy and reproach over worldly greatness (see Heb. 11:24-26).
- “When we look to Him, everything else (especially ourselves and our own perceived greatness) pales into complete insignificance.... Ultimately, we can grow in our relationship with Jesus only when we are humble.” Qtly, Thu, par 3, 4

CONCLUSION

Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls.... He places His own signet upon men, not by their rank, not by their wealth, not by their intellectual greatness, but by their oneness with Christ. DA 436, 437 (Qtly, Fri, par 2, 5)