

Growing in a Relationship With God ***Pride Versus Humility***

Lesson #3 for April 18, 2026

Scriptures: 1 John 1:9; 2:15-17; Luke 14:11; 18:9-14; 22:24-27; Hebrews 11:24-26; Philippians 2:3-8.

1. To what does *humility* refer? Aren't we supposed to take pride in our work?

[From the *Adult Sabbath School Bible Study Guide=BSG:*] We've all known people with big egos, those who think they are *never* wrong. Or perhaps you know someone who wants to be in control, who never is open to instruction or constructive criticism. Or someone who seems to be constantly in conflict or is a master of putting others down. Our minds might immediately think of others, but the real question is: *What about each one of us? By pointing the finger at others and denying pride in our own life, we deceive ourselves.*

We've all battled with pride. We've all experienced times we want to look, act, speak, or appear better than those around us because we believe that we *are* better than they are, at least in some way. Someone once said that pride emerges from the desire to show that our lives have value. Yet, we should already know that our lives have value because we were created by God, and we are those for whom Christ died.

... We'll explore the impact that pride can have on our relationships with God and with others, and we'll look at what the Bible teaches us about humility before others and, of course, before God.—*BSG** for Sabbath.^{†‡§}

[From the *Adult Teachers Sabbath School Bible Study Guide=T-BSG:*] We will analyze the sin of pride in order to understand its mechanism and apprehend its danger. To that end, we will proceed in three steps.

First, we will trace the **inception of pride in heaven** during the time in which **Lucifer planned to usurp God's place** (*Isa. 14:13*).—*T-BSG** 39.^{†‡§}

Isaiah 14:13: You [Lucifer] were determined to climb up to heaven and to place your throne above the highest stars. You thought you would sit like a king on that mountain in the north where the gods assemble [Armageddon].—American Bible Society. (©1992). *The Holy Bible: The Good News Translation®* [GNT] (Today's English Version) [TEV]*, Second Edition (Isaiah 14:13). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV** or *GNB-TEV**].^{†‡}

[*T-BSG:*] We will then proceed to earth to examine the enterprise of the **builders of Babel** at the time **they planned to make a name for themselves** by endeavoring to build a tower that would reach to heaven (*Gen. 11:4*).—*T-BSG** 39.^{†‡§}

Genesis 11:4: They said, "Now let's build a city with a tower that reaches the sky, **so that we can make a name for ourselves** and not be scattered all over the earth."—*Good News Bible-TEV.*†*

[*T-BSG:*] In the third step, we will study an **example of pride alongside a contrasting model of humility: Pharaoh and Moses**. This third section will offer a comparative reflection on pride and humility based on the

The Tight Fingers of Pride—Lucifer

[BSG:] **Pride**. When you think of this word, you might picture a proud politician, a rich or famous person, or a peacock. Pride is a feeling that you are more important or better than other people. Indeed, pride is a feeling—one that cannot, and should not, be relied upon.

Pride first began with Lucifer, the covering cherub, who was in close service to God. We don't know when or how those thoughts of selfishness crept into his heart, but we do know that these thoughts propelled the universe into what we know as the great controversy [over God's character and government]. We see that Satan is the opposite of God. (*Compare Isa. 14:12–14 and Phil. 2:5–11*.) As a result, our world has battled the consequences of sin ever since Satan planted doubt in Adam's and Eve's minds and then tempted them to love and trust self above God.—*BSG** for Sunday, April 12.†§ [The mystery of godliness vs. the mystery of iniquity.]‡

[T-BSG:] **The Pride of Lucifer: The key text concerning the pride of Lucifer is found in Isaiah 14:12–15, framed within the context of Isaiah's oracle against Babylon (Isa. 14:3–23)**. It is interesting to note that the language of the oracle against Babylon/Lucifer in this text is **reminiscent of the language of the apocalyptic accusation against the church of Laodicea**. Both charges concern claims of what "you [Lucifer/Laodicea] have said" (*Isa. 14:13, NKJV; compare with Rev. 3:17*). As in the letter to the Laodicean church, the oracle of Isaiah against Lucifer **emphasizes the first-person perspective** (in this case, Lucifer's), which is repeated five times: "I will ascend," "I will exalt," "I will sit," "I will ascend," and "I will be like the Most High." As in the letter to the Laodicean church, the oracle of Isaiah marks an unexpected turning point when it predicts: "Yet you shall be brought down" (*Isa. 14:15, NKJV*). **In both prophecies, the inspired authors describe a scenario of boasting (as indicated by the prideful "I")**, which is unequivocally condemned.—*T-BSG** 39-40.†§

Isaiah 14:3-23: [The King of Babylonia] ³The LORD will give the people of Israel relief from their pain and suffering and from the hard work they were forced to do. ⁴When he does this, they are to mock the king of Babylonia and say: "The cruel king has fallen! He will never oppress anyone again!...

⁹"The world of the dead is getting ready to welcome the king of Babylonia. The ghosts of those who were powerful on earth are stirring about.... ¹¹You lie on a bed of maggots and are covered with a blanket of worms."

¹²**King of Babylonia, bright morning star [Lucifer], you have fallen from heaven! In the past you conquered nations, but now you have been thrown to the ground. ¹³You were determined to climb up to heaven and to place your throne above the highest stars. You thought you would sit like a king on that mountain in the north where the gods assemble [Armageddon]. ¹⁴You said you would climb to the tops of the clouds and be like the Almighty. ¹⁵But instead, you have been brought down to the deepest part of the world of the dead.**

¹⁶ The dead will stare and gape at you. They will ask, “Is this the man who shook the earth and made kingdoms tremble? ¹⁷Is this the man who destroyed cities and turned the world into a desert? Is this the man who never freed his prisoners or let them go home?”

¹⁸All the kings of the earth lie in their magnificent tombs, ¹⁹but you have no tomb, and your corpse is thrown out to rot....

[God Will Destroy Babylon]

²² The LORD Almighty says, “I will attack Babylon and bring it to ruin. I will leave nothing—no children, no survivors at all. I, the LORD, have spoken. ²³I will turn Babylon into a marsh, and owls will live there. I will sweep Babylon with a broom that will sweep everything away. I, the LORD Almighty, have spoken.”—*Good News Bible-TEV*.*†‡ [Underlining is added for emphasis.]‡

[T-BSG:] **The name of Lucifer: The name Lucifer, which is derived from the Latin *lux ferre*, “bearer of light,” is the translation of the Hebrew name *heylal*, “light,” a word often associated with truth, or even, one could argue, “God is light” (1 John 1:5), perhaps a reference to his desire to be God Himself. [Before Lucifer sinned, he was a light-bearer!]**

His ascension: In order to be worshiped, Lucifer sought to go up from where he was to the place of God, which was above. The upward movement is repeated several times for emphasis. First, the key verb, which describes his move, ‘*alah*, “ascend,” is used twice, as the first and last verb of the series of actions in the phrases “**I will ascend into heaven**” (*Isa. 14:13* [**“Armageddon”**]) and “**I will ascend above the heights of the clouds**” (*Isa. 14:14*). This upward movement resonates again in the verb ‘*arim*, “I will exalt,” which means literally to “carry upward,” referring to Lucifer’s throne. Thus, **Lucifer audaciously intends to raise his throne “above the stars of God,” meaning the highest stars.**

The intended place of destination: Lucifer aimed at reaching “the mount of congregation.” The **parallel passage, in Ezekiel 28**, refers to the holy “mountain of God” (*Ezek. 28:16*), which designates the place of God’s temple, where God’s people are gathered to worship God. **Isaiah 14:13 specifies, indeed, that this place is located “on the farthest sides of the north” (NKJV), a superlative for the highest place, the place of God Himself, where God is worshiped in heaven.... (Ps. 48:2).**

The profound intention: The passage concludes with a disclosure of Lucifer’s true intention: “**‘I will be like the Most High’**” (*Isa. 14:14, NKJV*). These are Lucifer’s last recorded words in the passage (*Isa. 14:14*). This story reveals the daring blasphemy of pride in all its hubris: to become like God. **The conclusion warns us of the result. Pride that aims at usurping the highest place in heaven, the place of God Himself, will cause its possessor to end up “wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17), in “the lowest depths of the Pit” (Isa. 14:15, NKJV).**—*T-BSG** 40.†‡§

2. Satan is determined to reach up to take over the throne of God!

Read Isaiah 14:12-14 again. See above.

[T-BSG:] **The pride of Babel.** The language that is used to describe the work of the builders of Babel echoes that of the Creation account, clearly indicating the builders' intention to supplant and identify themselves as the Creator. Already this intention was anticipated in the preceding chapter in the table of nations, in which Nimrod's foundation of the kingdom of Babel is introduced with the technical word *re'shit*, "principal" (*Gen. 10:12*) or "beginning." This is the same word that introduces God's work of Creation (*Gen. 1:1*). [Trying to be "gods," they wanted to build; but, God had created!] Likewise, the **builders of the Tower of Babel display the same desire as Nimrod to take God's place.** The word of God, *wayyomer 'Elohim*, rendered as "God said," which marks the rhythm of God's work of Creation, is also used here with the builders as its subject: *wayy'omeru*, "they said" (*Gen. 11:3, 4*).... **Even their intention to " 'make a name for ourselves' " (*Gen. 11:4, NKJV*) is a usurpation of God's prerogatives, for God is the only One who makes a "name great" (*Gen. 12:2*) and the only One who can make a name for Himself (*Isa. 63:12, 14; Jer. 32:20*).**

Thus, the builders of Babel possess the same ambition as Lucifer. As Lucifer before them, the builders wanted to go up to God's place, to the "door of God" (Bab-El [*sic*]). The story ends with an ironic play on the name of the tower: Bab-El [*sic*] ("the door of God"), the name of the presumptuous building endeavor, leads to *balal*, "confusion" (see *Gen. 11:9, NKJV*).—T-BSG* 40-41.†§

3. Contrast Lucifer's attitude and the attitude of Christ.
4. Christ reaches down to the lowest possible levels to reach us!
5. What can we learn about the various aspects of pride from other passages in Scripture?

1 John 2:15-17: ¹⁵Do not love the world or anything that belongs to the world. If you love the world, you do not love the Father. ¹⁶**Everything that belongs to the world—what the sinful self desires, what people see and want, and everything in this world that people are so proud of—none of this comes from the Father; it all comes from the world.** ¹⁷The world and everything in it that people desire is passing away; but those who do the will of God live forever.—*Good News Bible-TEV*.*†

[BSG:] Can pride ever be positive? Perhaps not in the context that we know it, although we might use the word positively, when speaking about a person's achievements or in the context of a deep appreciation for something someone has done ("**I'm so proud of you!**"). It's important to understand that pursuing excellence and acknowledging and appreciating the gifts and abilities God has given us is not necessarily being proud. According to Scripture, there is a proper kind of self-love (think about Jesus' command in Mark 12:31, where He says to love others as we love ourselves), but this is [must be] always *unselfish* love.... **People are proud when they don't give God the glory for what He is doing in their lives.**—BSG* for Sunday, April 12.†§

6. **What determines our value in the eyes of God? Is it our possessions? Our abilities? Or, our accomplishments? It is only because He regards us as His children and He**

has “paid” such an enormous price to win us back.

[BSG:] Ask yourself: *How prideful am I, really? How might personal pride be impacting my relationship with God and others?*—BSG* for Sunday, April 12.^{†§} [This is a question for each to answer for him/herself!][‡]

7. *How might our pride be impacting our personal relationships?*
8. *What are the most likely things that Seventh-day Adventists are proud about? Is it wrong to be proud that we have “the truth”? Shouldn’t we be proud of the truth?*

Know Yourself—Recognizing Inappropriate Pride in Yourself

[BSG:] Two men go to church to pray. One is a respected elder who stands at the front before church begins, in front of the congregation so they can see him. He prays aloud, thanking God for his own perceived goodness. The other man, a fringe dweller of society, stands at the very back of the church. His eyes are blurry with tears because of the weight on his shoulders from his sins. In the back corner of the church, he falls to his knees, whispering in desperation, “Please, Lord, be merciful to me, a sinner!”

Read **Luke 18:9–14** [the parable of the Pharisee and the tax collector]. **What do you think of these two men? What did Jesus think? What important lesson is here for us all?**—BSG* for Monday, April 13.[‡]

[BSG:] It’s very easy for us to exalt ourselves. Sometimes it becomes second nature to let others know of our accomplishments and how good we are. But these things, in and of themselves, make no difference to our reputation in heaven’s eyes. In fact, it’s actually contrary to what we might think, because “ ‘everyone who exalts himself will be humbled, and he who humbles himself will be exalted’ ” (*Luke 18:14, NKJV*). Jesus also counsels us to take the lowest seat and let the host elevate you if he or she so wishes (*Luke 14:8–10*). **This upside-down kingdom that Jesus teaches** is the opposite of what we expect.—BSG* for Monday, April 13.^{†§}

[From the writings of Ellen G. White=EGW:] ... **It is only he who knows himself to be a sinner that Christ can save.** He came “to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” *Luke 4:18*. But “they that are whole need not a physician.” *Luke 5:31*. We must know our real condition, or we shall not feel our need of Christ’s help.—Ellen G. White, *Christ’s Object Lessons** 158.2.^{†‡}

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[BSG:] In first realizing our true state of sinfulness and our desperate need of Christ, we can come to Him knowing with confidence that if “we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (*1 John 1:9, NKJV*).

The closer we draw to Christ, the more we realize our sinfulness and unworthiness.—BSG* for Monday, April 13.^{†§}

[EGW:] No man can of himself understand his errors. “The heart is deceitful above all things, and desperately wicked; who can know it?” *Jeremiah 17:9*.

The lips may express a poverty of soul that the heart does not acknowledge.... **In one way only can a true knowledge of self be obtained. We must behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness.** When we contemplate His purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace.—Ellen G. White, *Christ's Object Lessons** 159.1.†[‡]
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9. **How does God actually evaluate our pride?**

1 Peter 5:5: In the same way you younger people must submit yourselves to your elders. And **all of you must put on the apron of humility, to serve one another**; for the scripture says, **“God resists the proud, but shows favor to the humble.”**—*Good News Bible-TEV*.*†

10. **Are you aware of how much of God's grace has been poured out on you? Have you seen any evidence of that recently?**

Moses—Humble Servant

11. As we know, from the age of 12 to the age of 40, Moses lived in the most sumptuous palace then present in the world. He had access to almost anything he might have wanted. But, he did not choose to continue in that.

[EGW:] “By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.” Hebrews 11:24-26.... **As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”**—Ellen G. White, *Patriarchs and Prophets** 245.4-246.0.†[‡] [Don't forget which “Canaan” Moses ended up in!]† [\[https://egwwritings.org/read?panels=p84.1066&index=0\]](https://egwwritings.org/read?panels=p84.1066&index=0)†

[BSG:] Moses' later humility is remarkable.... **For 40 years** [in the desert herding sheep] **Moses was taught by God what he needed to know to lead a nation** out of slavery into the Promised Land. The power and riches of what could have been another life in Egypt paled in significance when Moses considered eternity. God had called him very specifically, and Moses followed.—*BSG** for Tuesday, April 14.†^{‡§}

12. **In light of all this, how do explain Numbers 12:3?**

Numbers 12:3: (Moses was a humble man, more humble than anyone else on earth.)—*Good News Bible-TEV*.*† [Humility was not considered a virtue.]†

13. Think of all the things that Moses had been through and all the things he had accomplished for the children of Israel. How many things did he have to be proud of?

[BSG:] Perhaps most significantly in light of this topic, Numbers 12:3 tells us: “Now the man Moses was very humble, more than all men who were on the face of the earth” (*NKJV*). Moses, one of the great patriarchs of the Bible, is known for his humility, his meekness. Consider how different his life and leadership would have been had pride crept into each of these big events in his life: the burning bush, the plagues in Egypt, crossing the Red Sea, manna falling from heaven, talking directly to God, receiving the Ten Commandments, and hearing God’s words after he struck the rock.—*BSG** for Tuesday, April 14.†§ [Moses spoke to God, and God responded audibly! Can you imagine personally doing that? Will we ever be able to do that?]†

14. Imagine being led by a man who was the “meekest man” on this earth.

[BSG:] Reflect back over your life. If someone were to describe you, would they include “humble” or “meek” in the list of adjectives? Why or why not? The truth is that we can’t be humble in and of ourselves. Sin is part of our lives, which is why we need Jesus so much. Listen to, read, or sing the words in the hymn “I’d Rather Have Jesus,” and consider these words in relation to Moses’ life and yours.—*BSG** for Tuesday, April 14.†

[T-BSG:] **The proud and the humble.** The Bible does not contain an abstract essay on pride and humility. Virtues and flaws are best apprehended in the action of individuals, in the course of events. **Thus, in the Bible, the teaching of pride versus humility is exemplified by the contrast between humble and proud persons: Cain versus Abel, Jacob versus Esau, Joseph versus his brothers, Pharaoh versus Moses, and Daniel versus Nebuchadnezzar.** In this lesson, only the contrast between Pharaoh and Moses will be presented.—*T-BSG** 41.††

[T-BSG:] **Pharaoh versus Moses.** In the beginning of the book of Exodus, both men are confronted with the strangeness of God. Yet, they react differently to God’s presence. Moses reacts to God by responding to Him with two questions. The first question focuses on himself: “Who am I?” (*Exod. 3:11*). **Moses feels insignificant before God** and inadequate to the task of accomplishing the mission he is called to fulfill. Moses’ second question concerns God Himself. [What is Your name?] Moses wants to know Him (*Exod. 3:13*) so that he may enter into relationship with Him.

On the other hand, **when Pharaoh hears about God, he reacts by denying His existence.** Unlike Moses, Pharaoh refuses to know Him (*Exod. 5:2*). **Pharaoh cannot acknowledge the existence of God simply because he thinks of himself as God.** Consequently, Pharaoh refuses to hear about another deity. Pharaoh reverses the divine injunction to let the Israelites go so that they may keep the Sabbath (*Exod. 5:6–9*) and, instead, commands Israel to do more work. Moreover, the Lord knew Moses face-to-face (*Deut. 34:10*), whereas Pharaoh kept rejecting God and refused to humble himself before Him (*Exod. 10:3*). While Moses was remembered as the humblest person on earth (*Num. 12:3*), Pharaoh was remembered as the proudest (*Exodus 7–10; compare with Neh. 9:10*).—*T-BSG** 41-42.††§

The Greatest Offense & The Disciples of Jesus

[BSG:] Imagine being a disciple of Jesus. You travel with Him, eat with Him, sleep near Him, and learn from Him as He transforms countless lives, including yours. People clamor after Him, and you realize how special it is that He chose you to be one of the 12 closest to Him. Then you start to wonder: **Who really is the greatest of all the disciples?** [Each disciple thinks, “Is it I?”]—*BSG** for Wednesday, April 15.[†]

Luke 22:24-27: ²⁴An argument broke out among the disciples as to which one of them should be thought of as the greatest. ²⁵Jesus said to them, “The kings of the pagans have power over their people, and the rulers claim the title ‘Friends of the People.’ ²⁶But this is not the way it is with you; rather, the greatest one among you must be like the youngest, and **the leader must be like the servant.** ²⁷Who is greater, the one who sits down to eat or the one who serves? The one who sits down, of course. But I am among you as one who serves.”—*Good News Bible-TEV.*†*

15. **One might have thought that by the time the disciples had spent years with Jesus, they would have been transformed to be more like Him. However, remember that they were sure, in light of what the Jews believed about the Messiah, that soon Jesus would take His place as the King of the Jews! They had not the slightest idea that soon Jesus was going to be crucified in Jerusalem even though He had told them at least four times!**

[EGW:] The evil that led to Peter’s fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. **There 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.**—Ellen G. White, *Christ’s Object Lessons** 154.4.^{††} [Very scary!][†]
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[BSG:] This is very serious for us. **Our pride offends God more than anything else**, and it’s a character trait that is difficult to overcome because we often don’t see it for what it is. In our state of self-sufficiency, we choose not to self-evaluate, for surely pride is king. We need to stop, self-diagnose, and ask that God will open our eyes to our true state, because **pride may be the number-one factor that keeps us from having a close relationship with Him today.**—*BSG** for Wednesday, April 15.^{†§}

16. **By now, each of us should recognize that we are subject to the sin of pride. If that describes you in any way, read the following words from Ellen G. White.**

[EGW:] No outward observances can take the place of **simple faith and entire renunciation of self.** But no man can empty himself of self. We can only consent for Christ to accomplish the work. **Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul.**—Ellen G. White, *Christ’s Object Lessons** 159.3.^{††}
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Look at Him (God)

[BSG:] In stark contrast to the disciples' desire to be superior and their belief that they were better than the next guy, we see **Jesus—the ultimate example of humility**. Jesus, who said, “ ‘Yet I am among you as the One who serves’ ” (*Luke 22:27*, [See Item #14 above.] *NKJV*). **Jesus, who every day gave to those in need around Him because He was filled with compassion and saw the multitudes as sheep without a shepherd. He knew that humanity needed Him more than anything else in life, though few realized this simple truth.** Jesus, who gave up heaven to die for the human race in the hope that they would understand His act of grace and respond to His invitation to have a relationship with Him.—*BSG** for Thursday, April 16.^{†§}

Philippians 2:3-11: ³Don't do anything from selfish ambition or from a cheap desire to boast, but be humble toward one another, always considering others better than yourselves. ⁴And look out for one another's interests, not just for your own. ⁵The attitude you should have is the one that Christ Jesus had:

⁶ He always had the nature of God, [Paul said that to pagans in Philippi!] but he did not think that by force he should try to remain equal with God.

⁷ Instead of this, of his own free will he gave up all he had, and took the nature of a servant.

He became like a human being and appeared in human likeness.

⁸ He was humble and walked the path of obedience all the way to death—his death on the cross.

⁹ For this reason God raised him to the highest place above and gave him the name that is greater than any other name.

¹⁰ And so, in honor of the name of Jesus all beings in heaven, on earth, and in the world below [including Satan] **will fall on their knees,**

¹¹ and **all will openly proclaim that Jesus Christ is Lord,** to the glory of God the Father.—*Good News Bible-TEV.*††*

17. Think back at all that Jesus has done for us. What an incredible sacrifice, and what an incredible life and death. In light of all that, could we still be proud?

[EGW:] **The nearer we come to Jesus and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness.** The apostle Peter became a faithful minister of Christ, and he was greatly honored with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of his humiliation [denying knowing Jesus]; his sin was forgiven; yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory.—Ellen G. White, *Christ's Object Lessons** 160.1.^{††}
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[EGW:] **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 who feels most deeply his need of divine aid will plead for it; and the Holy Spirit will give unto him glimpses of Jesus that will strengthen and uplift the soul.** From communion with Christ he will go forth to work for those who are perishing in their sins. He is anointed for his mission; and he succeeds where many of the learned and intellectually wise would fail.

But when men exalt themselves, feeling that they are a necessity for the success of God's great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them. The work does not stop because of their removal from it, but goes forward with greater power.

It was not enough for the disciples of Jesus to be instructed as to the nature of His kingdom. What they needed was a change of heart that would bring them into harmony with its principles.... The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness.

Again Jesus explained to the disciples that His kingdom is not characterized by earthly dignity and display. At the feet of Jesus all these distinctions are forgotten. The rich and the poor, the learned and the ignorant, meet together, with no thought of caste or worldly preeminence. All meet as blood-bought souls, alike dependent upon One who has redeemed them to God. **The sincere, contrite soul is precious in the sight of God. 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.** The Lord of glory is satisfied with those who are meek and lowly in heart. "Thou hast also given me," said David, "the shield of Thy salvation: ... and Thy gentleness"—as an element in the human character—"hath made me great." Psalm 18:35.—Ellen G. White, *The Desire of Ages** 436.3-437.3.†
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18. Do we need any additional information to alert us to our challenges? Read Matthew 23:12; Psalm 25:9; Psalm 149:4; James 4:6,10.
19. ***Can you think of a recent time when you were proud of your accomplishments? Or, your knowledge? Or, your wealth? Or, maybe even of your goodness?***

[BSG:] **Summary:** Pride can be one of the greatest blocks to growing in a relationship with God. If we feel self-sufficient and don't realize our need of this relationship, we simply won't pursue it. In contrast, **Jesus was the humblest Man on earth and the most perfect example of how to have a close relationship with God.**—BSG* for Friday, April 17.†

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