Pride Versus Humility

Lesson 3, 2nd Quarter, April 11–April 17, 2026

Sabbath Afternoon, April 11

Memory Text:

"For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." **KJV** — Luke 14:11

"We need to shun everything that would encourage pride and self-sufficiency; therefore we should beware of giving or receiving flattery or praise. It is Satan's work to flatter. He deals in flattery as well as in accusing and condemnation. Thus he seeks to work the ruin of the soul. Those who give praise to men are used by Satan as his agents. Let the workers for Christ direct every word of praise away from themselves. Let self be put out of sight. Christ alone is to be exalted. "Unto Him that loved us, and washed us from our sins in His own blood," let every eye be directed, and praise from every heart ascend. (Revelation 1:5)" CDL 161.2

"Pride and weakness of faith are depriving many of the rich blessings of God. There are many who, unless they humble their hearts before the Lord, will be surprised and disappointed when the city is heard, "Behold, the Bridegroom cometh." Matthew 25:6. They have the theory of the truth, but they have no oil in their vessels with their lamps. Our faith at the time must not stop with an assent to, or belief in, the truths of the Bible and its inspiration. We must have the oil of the grace of Christ that will feed the lamp and cause the light of life to shine forth, showing the way to those who are in darkness." CH 128.3

Sunday April 12

The Tight Fingers of Pride

Read 1 John 2:15–17. What three main points does this passage teach you about pride and humility?

"Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, "Even Solomon in all his glory was not arrayed like one of these." Matthew 6:29. Thus by the things of nature, God illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, the symmetry, the harmony of character that is the most beautiful and the only one that will wear upon the soul. No outward adorning can compare in value or loveliness with that "meek and quiet spirit" which in his sight is "of great price." 1 Peter 3:4. ..." CT 303.3

"Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. For His church in every generation is called to the same spiritual truth and grace. The truth that is hid from the world, wise and prudent is revealed to the child-like and humble. It calls for self-sacrifice. It has battles to fight and victories to win. It has enemies to overcome. The church of Christ in our day is in a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. How obscure, how hopeless, seemed the mission of Paul and Silas, the two tentmakers, as they with their companions took ship at Troas for Philippi. See "Paul at the ages," in chains, preaching Christ in the stronghold of the Caesars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world's wisdom. See him holding fast God's word against emperor and pope, declaring, "Here I take my stand; I can not do otherwise. God be my help." See John Wesley preaching Christ and His righteousness in the midst of formalism, hypocrisy, and worldliness. See nineteenth and twenty of the heathen world, placing their lives for the privilege of carrying to them Christ's message of love. Heed the response of ecclesiastics: "If these young men. Who are the sweets to convert the heathen, He will do it without your help or mine." COL 78.2

Monday April 13

Know yourself

Read Luke 18:9–14. What do you think of these two men? What did Jesus think? What important lesson is here for us all?

"The Pharisee goes up to the temple to worship, not because he feels that he is a sinner in need of mercy, but because he thinks himself a model of righteousness and holiness. Prosperity has come to him as regards as an act of merit that will recommend him to God. At the same time it will give the people a favorable opinion of him, and he hopes to secure favor with both God and man. His worship is prompted by self-interest. COL 150.1

"He had to be full of self-praise. He looks it, he walks it, he prays it. Drawing apart from others as if to say, "Come not near to me, for I am holier than thou" (Isaiah 65:5), he stands and prays "with himself." Wholly self-satisfied, he thinks that God and men regard him with the same complacency." COL 150.2

"Whoever trusts in himself that he is righteous, will despise others. As the Pharisee judges himself righteous, he feels himself superior even to his brethren. His righteousness is estimated by others, and the worse they are the more righteous by contrast he appears. His self-righteousness leads to accusing, rather than to repentance, to uncharitable judgment of others. Thus he is making manifest the very spirit of Satan, the accuser of the brethren. With this spirit it is impossible for him to enter into heaven. Heaven is a place for which he has no fitness or preparation. The character that he has transgressed against God, that he was sinful and polluted. He could not expect even pity from those around him. The Pharisee knew not his own heart. He knew that he was a sinner, but he did not confess him to God, and in utter self-deceptive pride he ventured to say, "I thank God, that I am not as other men." He did not compare himself with others. Overwhelmed with a sense of guilt, he stood as if alone in God's presence. His only desire was for pardon and peace, his only plea was the mercy of God. And he was blessed. "I tell you," Christ said, "this man went down to his house justified rather than the other." COL 151.3

"The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world. Cain thought himself righteous, and he came to God with a thank offering only. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering he had no respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matthew 5:3." COL 152.1

Tuesday April 14

Moses, Humble Servant

"By the laws of Egypt all who occupied the throne of the Pharaohs must become members of the priestly caste; and Moses, as the heir apparent, was to be initiated into the mysteries of the national religion. His duty would then be performed. But while he was an ardent and untiring student, he could not be induced to participate in the worship of the gods. He was threatened with the loss of the crown, and warned that he would be disowned by the princess should he persist in his adherence to the Hebrew faith. But he was unshaken in his determination to render homage to none save the one God, the Maker of heaven and earth. He reasoned with priests and worshipers, showing the folly of their superstitious veneration of senseless objects. None could refute his reasoning, or change his purpose, yet for the time his firmness was tolerated on account of his high position and the favor with which he was regarded by both the king and the people. PP 245.3

"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. Moses had the birthright and prior eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to wear the scepter of Egypt. He was offered the throne, and princes bowed in homage before him. Years of all ages. A 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." PP 245.4

"Moses had been instructed in regard to the final reward to be given to the humble and obedient servants of God, and wisdom given sank to its proper magnificence in comparison. The magnificent palace of Pharaoh and the monarch's throne were held out as an inducement to Moses; but he knew that the sinful pleasures that make men forget God were in its lowly courts. He looked forward to the time when the King of glory should come to reward His faithful ones. He was emboldened on the saints of the Most High in a kingdom untainted by sin. He saw by faith an imperishable crown, that the King of heaven would place on the brow of the overcomer. This faith led him to turn away from the lovely and the pleasant, from the humble, poor, despised nation that had chosen to obey God rather than to serve sin." PP 246.1

Wednesday April 15

The Greatest Offense

Lk 22:24–27. read Jesus' response to the disciples' dispute about what greatness means. Which principles do you see in this response? How do these principles work in these verses?

"There was "a strife among them, which of them should be accounted the greatest." This contention, carried on in the presence of Christ, grieved and wounded Him. The disciples clung to their favorite idea that Christ would assert His power, and take His rightful place upon the throne. And in their heart each still longed for the highest place in the kingdom. They had placed their own estimate upon themselves and upon their work, and instead of regarding their brethren as more worthy, they had placed themselves first. The request of James and John to sit on the right and left of Christ's throne had excited the indignation of the others. That the two brothers should presume to ask for the highest position so stirred the ten that alienation threatened. They felt that they were misjudged, that their merits were not appreciated, that injustice was done them. Jealousy was the motive even upon James and John. DA 645.4

"When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor. DA 644.1

"Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and no one was willing to perform the service. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves. DA 644.2

"How was Christ to bring these poor souls where Satan would not gain over them a decided victory? How could He show that a mere profession of discipleship did not make them disciples, or insure them a place in His kingdom? How could He show that it is loving service, true humility, which constitutes real greatness? How was He to kindle love in their hearts, and enable them to comprehend what He longed to tell them? DA 644.3

"The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. "After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light." DA 644.4

Thursday April 16

Look at Him

Read Luke 22:27 again. What is the key message for all of Christ's followers here?

"Their vision was filled with the throne, the crown, and the glory, while just before them lay the shame and agony of the garden, the judgment hall, the cross of Calvary. It was their pride of heart, their love for worldly glory, that had led them to cling so tenaciously to the false teaching of their time, and to pass unheeded the Saviour's words showing the true nature of His kingdom, and pointing forward to His agony and death. And these errors resulted in the trial—sharp but needful—which was permitted for their correction. Though the disciples had mistaken the meaning of their message, and had failed to realize their responsibilities, yet they had preached the warning given them of God, and the Lord would reward their faith and honor their obedience. To them was to be committed the work of bearing to all nations the glorious gospel of their risen Lord. It was to prepare them for this work that the experience which seemed to them so bitter had been permitted. GC 348.2

Read Philippians 2:3–8. What do these verses tell us about how we should live in light of the cross?

"Singleness of purpose, wholehearted devotion to God, is the condition pointed out by the Saviour's words. Let the purpose be sincere and unwavering to discern the truth and to obey it at whatever cost, and you will receive divine enlightenment. Real piety begins when all compromise with sin is at an end. Then the language of the heart will be that of the apostle Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Philippians 3:13, 14, 8. MB 91.2

"But when the eye is blinded by the love of self, there is only darkness. "If thine eye be evil, thy whole body shall be full of darkness." It was this fearful darkness that wrapped the Jews in stubborn unbelief. It is impossible for them to appreciate the character and mission of Him who came to save them from their sins." MB 91.3

Friday April 17

Further Thought

Jesus never asked anyone to take His religion, but He asked them to "follow" Him, to be one of His disciples. Jesus knew that Satan would not follow the Lord Jesus into heaven, and centered his own riches. And Nicodemus could not follow the Lord because he was too proud to be seen in the company of the despised Nazarene. Nicodemus was a ruler in Israel. To remove the hindrance, the one had to get rid of his riches, and the other had to get rid of his pride. To eradicate pride, one must be born again, must become a new man. But to eradicate the love of money one must give his money to those who really need it.

"The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, "We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is." John 9:29. As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God. COL 79.1

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are! (1 Corinthians 1:26-28) "that your faith should not stand in the wisdom of men, but in the power of God" (1 Corinthians 2:5)." COL 79.2