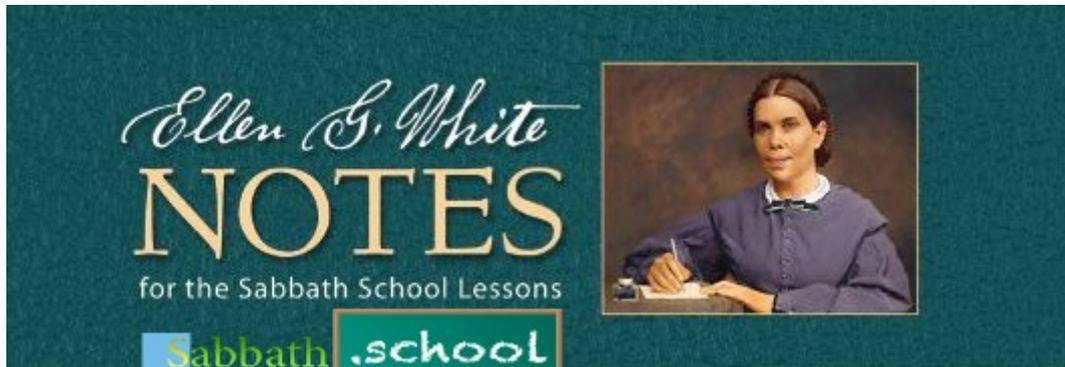


# EGW Notes - Lesson 3

## Pride Versus Humility



### Sabbath Afternoon, April 11

Satan fell because of his ambition to be equal with God. He desired to enter into the divine counsels and purposes, from which he was excluded by his own inability, as a created being, to comprehend the wisdom of the Infinite One. It was this ambitious pride that led to his rebellion, and by the same means he seeks to cause the ruin of man.

Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator.

Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven; for the spirit of the Most High is manifested in unselfish ministry. Lucifer desired God's power, but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same.

Whenever pride and ambition are indulged, the life is marred; for pride, feeling no need, closes the heart against the infinite blessings of Heaven.

Pride of heart is a fearful trait of character. "Pride goeth before destruction." This is true in the family, the church, and the nation.—*The Faith I Live By*, p. 68.

It is today that the sweet voice of mercy is falling upon your ears. It is today that the heavenly invitation comes to you. It is today that in Heaven everything says, Come.

Come, for all things are now ready. Whosoever will, let him come and partake of the waters of life freely. It is now that we want childlike simplicity. We want to see everything like pride, and vanity, and folly, put away. We have the Judgment in view. Men and women will want strength that is greater than any human aid to lean upon. They must lean upon the mighty arm of Jehovah. We have in view that day when the works of men are to be tried, and tested; and we want you to get ready. . . . We make appeals to you to rid yourselves of the pride of the world, the pride and vanity, and folly, of life. Jesus loves you. Jesus pities you. The angelic host He sends to minister unto you. And now, while all Heaven is interested for you, will you be interested for yourselves?

Some men seem afraid to take God at His word as though it would be presumption in them. They pray for the Lord to teach us and yet are afraid to credit the pledged word of God and believe we have been taught of Him. So long as we come to our heavenly Father humbly and with a spirit to be taught, willing and anxious to learn, why should we doubt God's fulfillment of His own promise? . . . When you have sought to know His will, your part in the operation with God is to believe that you will be led and guided and blessed in the doing of His will. . . . It is Christ who is guiding His people today, showing them where and how to work.—*Sons and Daughters of God*, p. 67.

**Sunday**, April 12

## The Tight Fingers of Pride

There is nothing which will weaken the strength of a church like pride and passion. . . . Christ has given us an example of love and humility and has enjoined upon His followers to love one another as He has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others—not to covet them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The spirit of Christ will lead His followers to be concerned not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves. . . .

Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in His service to His glory. All is the Lord's entrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom is received from the Source of wisdom, that we may glorify God. . . .

Pride of talent, pride of intellect, cannot exist in hearts that are hid with Christ in God. . . . Then let us humble ourselves, and adore Jesus, but never, never, exalt self in the least degree. . . . If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way—a path cast up for the ransomed of the Lord to walk in.—That I May Know Him, p. 176.

Let those in positions of responsibility remember that we are approaching the perils of the last days. The whole world is passing in review before God. . . . Let none make erring, finite beings their guide. God is the one who stands behind mortals, the one from whom all receive the wisdom and knowledge that enable them to do anything good. And God is willing to help everyone. He is no respecter of persons.

Let those upon whom the Lord bestows rich gifts be guarded, lest pride and self-sufficiency obtain the control. The person who exerts a wide influence, the one that people are willing to follow, needs to be constantly prayed for and admonished by other workers. Let them pray that he or she may be kept from pride and self-exaltation.—*Christ Triumphant*, p. 158.

**Monday**, April 13

## Know Yourself

It is your thought that your mistakes and transgressions have been so grievous that the Lord will not have respect unto your prayers, and will bless and save you. . . . The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. But do not be discouraged. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you, and your indifference and unconcern are passing away.

No deep-seated love for Jesus can dwell in the heart that does not see and realize its own sinfulness. The soul that is transformed by grace will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our own sinfulness drives us to Him who can pardon. . . .

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. "He will abundantly pardon." He says, "I have blotted out, as a thick cloud, thy transgressions." . . .

Look up, you who are tried, tempted, and discouraged, look up. . . . It is ever safe to look up; it is fatal to look down. If you look down, the earth reels and sways beneath you; nothing is sure. But heaven above you is calm and steady, and there is divine aid for every climber. The hand of the Infinite is reaching over the battlements of heaven to grasp yours in its strong embrace. The mighty Helper is nigh to bless, lift up, and encourage the most erring, the most sinful, if they will look to Him by faith. But the sinner must look up.—Our High Calling, p. 27.

God . . . gave them [Israel] His law, with the promise of great blessings on condition of obedience: “If ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and an holy nation.” [Exodus 19:5, 6](#). The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God’s law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, “All that the Lord hath said will we do, and be obedient.” [Exodus 24:7](#). They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings.—*The Faith I Live By*, p. 78.

**Tuesday**, April 14

## Moses, Humble Servant

In the wilds of Midian, Moses spent forty years as a keeper of sheep. Apparently cut off forever from his life's mission, he was receiving the discipline essential for its fulfillment.

Moses had been learning much that he must unlearn. The influences that had surrounded him in Egypt—the love of his foster mother, his own high position as the king's grandson, the dissipation on every hand, the refinement, the subtlety, and the mysticism of a false religion, the splendor of idolatrous worship, the solemn grandeur of architecture and sculpture—all had left deep impressions upon his developing mind and had molded, to some extent, his habits and character. Time, change of surroundings, and communion with God could remove these impressions. It would require on the part of Moses himself a struggle as for life to renounce error and accept truth, but God would be his helper when the conflict should be too severe for human strength. . . .

In order to receive God's help, man must realize his weakness and deficiency; he must apply his own mind to the great change to be wrought in himself. . . . Many never attain to the position that they might occupy, because they wait for God to do for them that which He has given them power to do for themselves. . . .

Shut in by the bulwarks of the mountains, Moses was alone with God. The magnificent temples of Egypt no longer impressed his mind with their superstition and falsehood. In the solemn grandeur of the everlasting hills he beheld the majesty of the Most High, and in contrast realized how powerless and insignificant were the gods of Egypt. Everywhere the Creator's name was written. Moses seemed to stand in His presence and to be overshadowed by His power. Here his pride and self-sufficiency were swept away. In the stern simplicity of his wilderness life, the results of the ease and luxury of Egypt disappeared. Moses became patient, reverent, and humble, "very meek, above all the men which were upon the face of the earth" (Numbers 12:3), yet strong in faith in the mighty God of Jacob.—*Conflict and Courage*, p. 86.

Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. 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. . . .

Moses had been instructed in regard to the final reward to be given to the humble and obedient servants of God, and worldly gain sank to its proper insignificance 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 lordly courts. He looked beyond the gorgeous palace, beyond a monarch's crown, to the high honors that will be bestowed 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.—*Conflict and Courage*, p. 81.

**Wednesday**, April 15

## The Greatest Offense

The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. . . . Pride and self-love resist the Spirit of God; every natural inclination of the soul opposes the change from self-importance and pride to the meekness and lowliness of Christ. But if we would travel in the pathway to eternal life, we must not listen to the whispering of self. In humility and contrition we must beseech our heavenly Father, “Create in me a clean heart, O God; and renew a right spirit within me.” Psalm 51:10. As we receive divine light, and cooperate with the heavenly intelligences, we are “born again,” freed from the defilement of sin by the power of Christ.—The Faith I Live By, p. 137.

James and John presented through their mother a petition requesting that they might be permitted to occupy the highest positions of honor in Christ’s kingdom. Notwithstanding Christ’s repeated instruction concerning the nature of His kingdom, these young disciples still cherished the hope for a Messiah who would take His throne and kingly power in accordance with the desires of men. . . .

But the Saviour answered, “Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?” They recalled His mysterious words pointing to trial and suffering, yet answered confidently, “We are able.” They would count it highest honor to prove their loyalty by sharing all that was to befall their Lord.

“Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with,” Christ declared. . . . James and John were to be sharers with their Master in suffering—the one, destined to swift-coming death by the sword; the other, longest of all the disciples to follow his Master in labor and reproach and persecution. “But to sit on my right hand, and on my left,” He continued, “is not mine to give, but it shall be given to them for whom it is prepared of my Father.” . . .

In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained—tokens of self-conquest through the grace of our Lord Jesus Christ. . . .

The one who stands nearest to Christ will be he who has drunk most deeply of His spirit of self-sacrificing love,—love that “vaunteth not itself, ... seeketh not her own, is not easily provoked, thinketh no evil,”—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice even unto death, for the saving of humanity.—*Conflict and Courage*, p. 314.

**Thursday**, April 16

## Look at Him

Many are spiritually weak because they look at themselves instead of at Christ. . . . Christ is the great storehouse from which on every occasion we may draw strength and happiness. Why, then, do we withdraw our eyes from His sufficiency to look on and bemoan our weakness? Why do we forget that He is ready to help us in every time of need? We dishonor Him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus, daily becoming more and more like Him, more and more able to talk of Him, better prepared to avail ourselves of His kindness and helpfulness, and to receive the blessings offered us. As we thus live in communion with Him, we grow strong in His strength, a help and a blessing to those around us.

Christ has made every provision for us to be strong. He has given us His Holy Spirit, whose office is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour, and trust in His power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness. . . .

When temptations assail you, as they surely will, when care and perplexity surround you, when, distressed and discouraged, you are almost ready to yield to despair, look, O look, to where with the eye of faith you last saw the light; and the darkness that encompasseth you will be dispelled by the bright shining of His glory. When sin struggles for the mastery in your soul, and burdens the conscience, when unbelief clouds the mind, go to the Saviour. His grace is sufficient to subdue sin. He will pardon us, making us joyful in God.

God wants our minds to expand. He desires to put His grace upon us. . . . We are to be one with Christ as He is one with the Father, and the Father will love us as He loves His Son. We may have the same help that Christ had, we may have strength for every emergency; for God will be our front guard and our rearward. He will shut us in on every side.—God's Amazing Grace, p. 259.

God has done so much to make it possible for us to be free in Christ, free from the slavery of wrong habits and evil inclinations. Dear young friends, will you not strive to be free in Christ? You point to this and that professed Christian, saying, We have no confidence in them. If their lives are examples of Christianity, we want none of it. Look not at those around you. Look instead at the only perfect pattern, the man Christ Jesus. Beholding Him, you will be changed into the same image.—*Our High Calling*, p. 29.

**Friday**, April 17

## For Further Reading

*Conflict and Courage*, “True Riches,” July 7, p. 194.

*The Faith I Live By*, “Peace Through the Cross,” April 7, p. 103.