

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2026: *Growing in a Relationship With God*

#### Lesson 3 “Pride Versus Humility”

#### Read for this week’s study

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

#### Memory Text

“ ‘For whoever exalts himself will be humbled, and he who humbles himself will be exalted’ ”  
(Luke 14:11, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Tight Fingers of Pride
- III. Know Yourself
- IV. Moses, Humble Servant
- V. The Greatest Offense
- VI. Look at Him
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. This week’s lesson explores the impact that pride can have on our relationships with God and with others. It also looks at what the Bible teaches us about humility before others and, of course, before God. As this class will recognize, the path from pride to humility is a major theme of the stages of faith. This tells us that pride is not forsaken, or humility gained, by human effort. In both cases it is a process that God builds in us over time, and often with much suffering. (Sabbath Afternoon’s Lesson)
2. How would you define the word “pride”? Where does pride come from? What symptoms would enable you to detect pride in yourself or in others? (Sabbath Afternoon’s Lesson)
3. Pride first began with Lucifer. Compare his attitude with that exhibited by Jesus. Read Isaiah 14:12-14 and Philippians 2:3-8. What thoughts might this contrast bring to your mind? (Sunday’s Lesson)

4. Read 1 John 2:15-16. What is the difference between the desires of the flesh and the desires of the eyes? What does this text tell us about the origin of pride? Is there ever a time when pride is a positive thing in your life? (Sunday's Lesson)
5. Read Luke 18:9-14. If you could hear Jesus tell this parable back in Bible times, how would you look at it differently? What does this story have to do with pride and humility? Have you ever prayed for God to humble you? How did that turn out? Do you think that would be a good idea? (Monday's Lesson)
6. Stephen told the Sanhedrin that Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds (Acts 7:22). Yet Moses chose the path of humility instead of pride (Num 12:3). Why do you think Moses chose that path (Heb 11:24-26)? Can you think of any other reasons why one would consider suffering for Christ greater wealth than "the treasures of Egypt"? (Tuesday's Lesson)
7. The lesson suggests at this point reviewing the song based on Hebrews 11: "I'd Rather Have Jesus". (Tuesday's Lesson)
8. Read Luke 22:24-27. The disciples were disputing among themselves as to who was the greatest. How did Jesus respond? Who is the ultimate standard of humility? (Wednesday's Lesson)
9. Read Psalm 138:6. How does this summarize the picture of God we have seen in this lesson? (Thursday's Lesson)
10. Summary of today's theme from the writings of Ellen G. White: "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." —*Christ's Object Lessons*, p. 160.

### Thoughts from Graham Maxwell

We are dependent for healing on our Creator. If we're inclined to cheat, He cannot heal us. So He desires us to be really honest about ourselves. And Paul says we don't even know how to describe our symptoms. We don't know how to pray as we should. Well, the Spirit comes and helps us see the truth about ourselves, and say the truth about ourselves, and say, "God, be merciful to me, a sinner," like the publican. And then something good can happen. To be honest in our prayers, as David was in the Psalms. If he hated his neighbor, he didn't say, "Lord, do bless him." Because that's the image of a saint. He'd say, "God, I hate the man! But search me and see if there be any wicked way in me." You remember when we went through the Psalms. That's honesty with your physician. Honesty in prayer. {Graham Maxwell. Excerpt from the

audio series, The Picture of God in all 66 – Hebrews, recorded July 1982, Riverside, California}  
*To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/73MMPOGIA66> (Part 1) <http://pkp.cc/74MMPOGIA66> (Part 2)

### **Further Study with Ellen White**

Lucifer was enshrouded with glory as the covering cherub. Yet this angel whom God had created, and entrusted with power, became desirous of being as God. He gained the sympathy of some of his associates by suggesting thoughts of criticism regarding the government of God. This evil seed was scattered in a most seducing manner; and after it had sprung up and taken root in the minds of many, he gathered the ideas that he himself had first implanted in the minds of others, and brought them before the highest order of angels as the thoughts of other minds against the government of God. Thus, by ingenious methods of his own devising, Lucifer introduced rebellion in heaven. {4BC 1143.1}

God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works. {PP 42.1}

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. {PP 42.3}

What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with

humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character (MS 77, 1899). {5BC 1131.6}

For our sake Jesus emptied Himself of His glory; He clothed His divinity with humanity that He might touch humanity, that His personal presence might be among us, that we might know that He was acquainted with all our trials, and sympathized with our grief, that every son and daughter of Adam might understand that Jesus is the friend of sinners (ST April 18, 1892). {7BC 927.1}

If the lilies of the field are objects upon which the great Master Artist has bestowed care, making them so beautiful that they outrival the glory of Solomon, the greatest king that ever wielded a scepter; if the grass of the field is made into a beautiful carpet for the earth, can we form any idea of the regard which God bestows upon man, who was formed in His image (Letter 4, 1896)? {5BC 1086.7}

And the same compassion that reached out to rescue Peter is extended to every soul who has fallen under temptation. It is Satan's special device to lead man into sin, and then leave him, helpless and trembling, fearing to seek for pardon. But why should we fear, when God has said, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me?" Isaiah 27:5. Every provision has been made for our infirmities, every encouragement offered us to come to Christ. {COL 156.1}

In the whole Satanic force there is not power to overcome one soul who in simple trust casts himself on Christ. {COL 157.3}

By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go. {MH 182.1}

But forgiveness has a broader meaning than many suppose. When God gives the promise that He "will abundantly pardon," He adds, as if the meaning of that promise exceeded all that we could comprehend: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:7-9. God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin, but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. And again he says, "As far as the east is from the west, so far hath He removed our transgressions from us." Psalm 103:12. {MB 114.1}

To be pardoned in the way that Christ pardons is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, "A new heart will I give unto thee." The image of Christ is to be stamped upon the very mind, and heart, and soul. The apostle says, "And we have the mind of Christ." {RC 303.4}

The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ. {OHC 154.5}

In God's forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner's soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. {COL 251.1}

In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matthew 5:45. This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it. {DA 649.4}

The divine command given to Moses found him self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God to Israel. But having once accepted the work, he entered upon it with his whole heart, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. This is an example of what God does to strengthen the character of those who trust Him fully and give themselves unreservedly to His commands. {PP 255.1}

In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. {DA 466.4}

Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is

the deciding power which works in the children of men unto obedience to God or unto disobedience. {5T 513.1}

God permits every human being to exercise his individuality. He desires no one to submerge his mind in the mind of a fellow mortal. Those who desire to be transformed in mind and character are not to look to men, but to the divine Example. God gives the invitation, "Let this mind be in you, which was also in Christ Jesus." By conversion and transformation men are to receive the mind of Christ. Every one is to stand before God with an individual faith, an individual experience, knowing for himself that Christ is formed within, the hope of glory. . . . {TMK 134.3}

Man's need for a divine teacher was known in heaven. The pity and sympathy of God were aroused in behalf of human beings, fallen and bound to Satan's chariot car; and when the fullness of time was come, He sent forth His Son. The One appointed in the councils of heaven came to this earth as man's instructor. The rich benevolence of God gave Him to our world, and to meet the necessities of human nature He took humanity upon Himself. To the astonishment of the heavenly host the eternal Word came to this world as a helpless babe. Fully prepared, He left the royal courts and mysteriously allied Himself with fallen human beings. "The Word was made flesh, and dwelt among us." John 1:14. {CT 259.2}

Christ undertook to redeem man and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his. {PP 69.2}