

The Doctrine of Pride

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These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.”** (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). **If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness** (1John 1:9). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Quotations:

Kukis: When he met Marcel, he knew things would work out well, because she had the same high opinion of him that he did.¹

This is an incomplete doctrine. It primarily needs to be edited.

Topics		
Charts, Graphics and Short Doctrines		

Preface: The

- I. Introduction and definition.
 - A. Dictionary definition: Pride us an excessively high opinion of oneself. Conceit is too high an opinion of one’s abilities, worth, or personality; vanity. An arrogant person is overly convinced of one’s own importance: overbearingly proud; haughty (The American Heritage Dictionary).

¹ First sentence of an unwritten novel.

- B. Webster defines pride as: "A sense of one's own proper dignity and value, or pleasure and satisfaction taken in one's achievements or possessions."
- C. The Bible understands *pride* as the substitution of our own authority, our plan, our greatness, our human goodness in place of God's. The proud person sees himself much differently than God does.
- D. Pride is mental attitude sin. It is listed in Proverbs 6:16-19 ("haughty eyes" rum BDB 926, be high, be exalted, rise) as one of the seven worst sins. See also Proverbs 8:13 30:13 Psalms 131:1 Mark 7:20-23 1Timothy 3:6).
- E. Pride is to be differentiated from sanctified (non-sinful) exaltation when spoken of God, as God exalts others or recognition of those that exalt God. Cf.2Sam.22:47 Psalm18:46 46:10 75:7 Act.2:33 5:31, Rom.15:17 1Cor.1:31 2Cor.5:12-13 1Pet.5:6; et al
- F. Pride is an inordinate or exaggerated self-esteem.
- G. It is arrogance and part of the lust trend of the STA. Pro.8:13: Mar.7:21-22
- H. Self-pride is a feeling of elation because of what one is, has or accomplishes.
- I. Conceit is synonymous to pride (cf.2Tim.3:4) and boasting is verbal evidence (cf.Jam.4:16 cp.1Joh.2:16).
- J. It is the antithesis to grace orientation and capacity for life. 1Tim.3:6; 6:3-4, 17; Psalm10:2
- K. Pride is the opposite of humility (Proverbs 11:2 29:23 Dan.4:37 James 4:6 1 Peter 5:5-6).
- L. Pride is a basic sin, but always has a counterpart.
- M. Pride is not to be confused with self-consciousness i.e., it is not poise, speaking with authority or doing things/carrying oneself with confidence.
- N. Pride in psychology recognizes:
 - 1. Flaws in the human race are two types.
 - a. Real flaws in character failures.
 - b. Pseudo flaws: Flair (panache/skill/aptitude) mistaken for
 - 2. A hang-up is an obstacle in life related to pride and is another counterpart to pride.
 - 3. This results in abnormality or subjectivity.
 - 4. There are two types of hang-ups.
 - a. Blind: Not aware of pride.
 - b. Known: From known pride.
 - 5. Hang-ups and accompanying syndromes are obstacles to spiritual
 - 6. Bible class puts pressure on pride so that the hang-ups appear: "He is not loving", or "I cannot understand love", etc.
- II. Pride and the believer in Jesus Christ:
 - A. Pride in our study is a mental attitude sin of self-esteem and conceit, divorced from Bible Doctrine.
 - B. Pride only becomes a sin when we fail to recognize that the source of our dignity, value, achievements, and accumulated possessions is God's grace.
 - C. Many Christians pride themselves in their humility and "stoop shouldered" meekness, as they like to think of themselves as suffering for Jesus.
 - D. This facade of humility is not part of God's plan because we are to have a firm confidence in our dignity and assurance of God's watch-care for every aspect of our life, as members of God's forever family.
 - E. Confidence in the Lord, with an associated stability of mind, should characterize the mental attitude of the mature believer:
 - F. We are to rest in the fact that everything in our life is part of God's divine decrees and perfectly structured for our maximum well-being. Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 1Th 5:18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

- G. There is a difference between being confident and the sin of pride.
- H. This difference has nothing to do with overt appearances of either beleaguered self-denigration and/or confident manifest self-approval.
- I. The finite difference is the source of your self-esteem, i.e., is the source God, or you?

III. Vocabulary.

A. Hebrew (many are used in both a good and bad sense):

1. גָּאוֹן – gaon; noun; good sense (exaltation) or bad i.e., arrogance, pride, proud.
2. גְּבוּהָ – gaboah; adj.; lit. high, exalted; haughty, pride, proud.
3. גָּוַה – gewah; noun; pride.
4. גָּאָוָה – gaawah; noun; arrogance, haughtiness, pride, proud, proudly, swelling pride.
5. צַוָּאר – tsava-r; noun; lit. neck, back of neck; fig. insolent pride.
6. רוּחַ – rohab; noun; emphasizes the object of pride.
7. גָּאָה – ge-ah; noun; pride, arrogance.
8. זִדּוֹן – zadon; noun; arrogance, insolent, presumption, pride.
9. זֶד – zed; noun; arrogant, presumptuous, proud.
10. גִּבְהוּת – gabehuth; noun; haughtiness, pride, proud.
11. גָּאָה – ge-eh; adj.; excessive pride; proud, who is proud.
12. רוּם – rum; verb; become proud, haughty, self-exaltation.
13. נָשָׂא – nasah; verb; become proud “of heart”.
14. גָּבַח – gabach; verb; haughty, took great pride “of heart”.
15. אָפַל – apha; verb; lit. to swell; fig. proud (“the big head”).

B. Greek (again, many of these words can be good or bad sense):

1. ὑπερηφανία – huperephania; noun; arrogance, pride, haughtiness.
2. καυχάομαι – kauchaomai; verb; take pride in, glory in, boast in.
3. ἀλαζονεία – alazoneia; noun; arrogance, pretension, conceit, boastful
4. ὑπερήφανος – huperephanos; adj.; lit. showing above; arrogant, proud,
5. καύχησις – kauchesis; noun; boasting “from arrogance”.
6. καύχημα – kauchema; noun; what one is proud of.
7. ὑψηλός – hupselos; adj.; lit. high, lofty; fig. conceited, haughty.
8. φρονέω – phroneo; verb; the mental attitude of conceited.
9. κενοδοξίαν – kenodoxian; noun; empty conceit, vain pride, groundless
10. τυφώω – tuphoo; verb; lit. to wrap in smoke; fig. to becloud with pride, conceit.
11. ὑψηλοφρονέω – hupselophroneo; verb; to be proud, arrogant, act haughtily.
12. Verb phusiow BAG 869, to blow up, puff up, make proud or arrogant, become puffed up or conceited (1 Corinthians 4:6; 4:18f; 5:2; 8:1; 13:4; Colossians 2:18).

IV. Pride was the original sin of Satan and therefore pride relates to the fall.

- A. Pride is Satan's original sin. Ezek.28:14-17 Isa. 14:12-17 "How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High.' But you are brought down to Sheol, to the far reaches of the pit. Those who see you will stare at you and ponder over you: 'Is this the man who made the earth tremble, who shook kingdoms, who made the world like a desert and overthrew its cities, who did not let his prisoners go home?'"
- B. It originated in his mental attitude. Vs.17
- C. His overt appearance was his pride's counterpart. Vs.17
- D. It corrupted the resident Bible doctrine of which he originally possessed in abundance. Vs.17 cf. vs.12
- E. It resulted in overt hostility and rebellion against God. Vs.16

- F. It sponsors the arrogance of his negative volition as seen in his 5 “I wills”.
- V. The origin of pride:
 - A. Satan introduced sin (and pride) into God’s perfect creation. Satan thought that he was good enough to challenge God’s authority and rule. He was showing pride (Isaiah 14:12-14; and 1 Timothy 3:6).
 - B. After Adam and Eve sinned (fall of mankind) each person’s sinful nature became a source of pride. Pride is an inner problem that tempts man’s volition like and overpowering desire (Mark 7:20-23; Galatians 5:19-22 where “things like these” include pride; James 1:14).
 - C. The sinful nature uses power, fame, possessions, and other details of life to stimulate people to become proud (Leviticus 26:19; 2 Chronicles 32:24-26; John 2:16).
- VI. Examples of pride:
 - A. O.T.:
 - 1. Ahithophel: The counterpart was intellect and prominence and ultimately led to self-pity and suicide. Cf. 2Sam.16:23; 17:14 cp. vs.23
 - 2. Hezekiah: The counterpart was in physical acquisitions and prosperity. Cf. 2Chr.32:23-31 cp. 2Kgs.20:12-17; Isa.39:1,2ff
 - 3. Pharaoh of the Exodus: The counterpart was largely nationalism and power. Cf. Neh.9:10
 - 4. Nebuchadnezzar: The counterpart was his throne. Daniel 4:28-37 5:20
 - 5. King of Tyre: The counterpart was approbation, power. Eze.28:2
 - 6. Uzziah. 2Chr.26:16-19
 - 7. Moab. Isa.16:6
 - 8. Israel. Isa.28:1; Hos.5:5
 - 9. Judah/Jerusalem. Jer.13:9
 - B. N.T.
 - 1. Jewish religious leaders at the 1st Advent. Mar.12:38-39
 - 2. The Pharisees (Matthew 23:1-2).
 - 3. Herod. Act.12:21-23
 - 4. Church of Laodicea. Rev.3:17
 - 5. Believers that deny the rulership of the H.S. Jam.4:5 cp. vs.6
 - 6. Believers that rebel against the R/COC or otherwise disrespect or disregard fellow believers. 1Pet.5:5
 - 7. Prophetic Babylon/USA. Rev.18 cp. Jer.50:29, 32
 - 8. Believers that reject establishment authority and spiritual authority (1 Timothy 6:1-4).
 - 9. Diotrefes (3John 9-10).
 - C. Satan (Isaiah 14:12-14 with 1 Timothy 3:6).
- VII. The dangers of pride:
 - A. The newer believer can easily become proud (1 Timothy 3:6 “conceited” tuphoomai, BAG 831, is in the passive. It means to be puffed up, conceited, blinded, be foolish). He makes the mistake of taking credit for spiritual growth and ministry. He forgets that he is a product of God’s grace (1 Corinthians 15:10).
 - B. Proud believers reject God’s authority in the church (1 Corinthians 4:6; 18, “become arrogant” phusiow, BAG 869, to be puffed up, inflated).
 - C. Proud people can disrupt the life of the church (1 Corinthians 4:6-7, “become arrogant” phusiow; Jude 16, “speak arrogantly” uperogkos, BAG 841, of excessive size, puffed up, swollen, haughty, bombastic).
 - D. When you take yourself too seriously you are proud (Romans 12:3 “to think more highly” uperphronew, BAG 842). 1 Corinthians 15:10 gives the right attitude.
 - E. Proud religious people will attempt to change you away from grace (Colossians 2:18 “inflated”

- F. Knowledge (gnwsis) that is not understood, accepted as certain, and applied can stimulate pride (1 Corinthians 8:1). Knowledge (epignwsis) that is understood, accepted as certain, and applied is needed for the Christian life (Ephesians 1:17; Philippians 1:9; Colossians 1:9-10).
 - G. Pride can affect what you say (James 4:16). The result is a sin of the tongue which can cause great damage to self and others (James 3:2-6).
 - H. Pride will eventually come back and hurt you (Proverbs 11:2; 16:18; 29:23).
- VIII. Some characteristics of pride/the proud.
- A. It is a snare of the devil. 1Tim.3:6
 - B. It personifies cosmos diabolicus. 1Joh.2:26
 - C. It personifies false-teachers and others that promote false-doctrine.
 - D. It drives negative volition human viewpoint. Hab.2:4 cp.1Sam.2:3
 - E. Excessive drinking provides a platform for pride to expose itself. Hab.2:5
 - F. It is part of the unbeliever's modus operandi in life. Rom.1:30
 - G. It begins with one's mental attitude. Mar.7:21-23
 - H. It is worn by the evil wealthy. Psalm73:6 cf.vs.3
 - I. It leads to contempt and rejection of BD and its teachers. Psalm31:18; Jer.13:9- 10; 43:2
 - J. It promotes persecution of the less fortunate. Psalm10:2
 - K. It personifies negative volition and evil in general. Psalm40:4; Job 35:12
 - L. positive volition holds the proud in contempt. Psalm123:3 cp.101:5
 - M. It is absent in the positive volition adjusted believer. Psalm131:1
 - N. The proud seek to persecute positive volition and interrupt their spiritual momentum.
 - O. It is an abomination to God and in the list of the 7 worst sins. Pro.6:16-19; (The 7 worst sins are: Arrogance, those who malign others and gossip, murderers, those who sit around indulging their mental attitude sins-thinking evil, those who reject authority, those who commit perjury, and those who run around sowing discord among the brethren.)
 - P. It personifies national reversionism. Lev.26:19
 - Q. It promotes contention. Pro.13:10; 28:25
 - R. Sin pride is energy of the flesh, temporal and fleeting. Psalm90:10
 - S. Dishonor and destruction ultimately follows pride. Pro.11:2; 16:18; 29:23
 - T. It finds expression in pseudo-godliness. 2Cor.5:12
 - U. It is the antithesis to righteous fear. Rom.11:20
 - V. Selfishness compliments pride. Phi.2:3; 1Tim.6:17,18
 - W. It is rampant in the last days. 2Tim.3:4
 - X. It describes the spiritual fool. Pro.14:16
 - Y. It self-deceives. Oba.1:3
 - Z. It promotes hardening of the heart. Dan.5:20 (behaved arrogantly/mind hardened in pride/acted proudly)
- IX. We are clearly told in the New Testament to avoid the sin of pride. Matt. 23:5–8 **They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the best seats in the synagogues and greetings in the marketplaces and being called rabbi by others. But you are not to be called rabbi, for you have one teacher, and you are all brothers. (ESV) Mark 7:20–23 And He said, "What comes out of a person is what defiles him. For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person."** (ESV; capitalized) Rom. 1:28–30 **And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents,...**

(ESV) 1Cor. 10:12 Therefore let anyone who thinks that he stands take heed lest he fall. (ESV) 2Cor. 12:7 So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. (ESV) James 4:6 But He gives more grace. Therefore it says, "God opposes the proud, but gives grace to the humble." (ESV; capitalized) 1John 2:16 For all that is in the world--the desires of the flesh and the desires of the eyes and pride in possessions--is not from the Father but is from the world. (ESV)

- A. Pride is a terrible sin and one to be avoided.
- B. Doctrine in the soul helps to insulate against the sin of pride.
- C. In our age of the Church it is not unusual to find congregates rejecting the authority of their right pastor-teacher and in their arrogance they assume they really do not need a pastor-teacher to grow. Heb. 13:7 Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. (ESV) Heb. 13:17 Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you. (ESV) Heb. 10:24–25 And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. (ESV) 1Peter 5:1–7 So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory. Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble." Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you.
- X. Pride stores up discord and strife.
- XI. Rightly dividing the Word requires the Pastor to teach the truth concerning the sin of pride and the difference between confidence and pride.
- XII. Pride and salvation:
 - A. Since personal sin is not an issue in salvation, the sin of arrogance is deeply involved in the judgment of the unbeliever.
 - 1. It takes preposterous arrogance to think man could ever do anything acceptable to God. Isa. 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Rom 3:4b Let God be true though every one were a liar, as it is written, "That you may be justified in your words, and prevail when you are judged." (Psalm 51:4) (ESV)
 - 2. Psalm 14:1 The fool has said in his heart, There is no God! They acted corruptly; they did hatefully in deeds; there is none doing good. (ESV)
 - 3. Micah 7:2–4 The pious has perished from the earth, and the upright is not among mankind. All of them lie in wait for blood; each one hunts his brother with a net. Both hands are on evil, to do it well. The ruler is asking for a bribe, also the judge. And the great one speaks the lust of his soul; he acts, and they weave it together. The best of them is like a thorn; the upright more than a hedge of thorns. The day of your watchers, your visitation is coming; now their shame shall be. (ESV)
 - 4. Matt. 19:16–17 And, behold, coming near, one said to Him, Good Teacher, what good thing shall I do that I may have eternal life? And He said to him, Why do you call Me

good? No one is good except One, God! But if you desire to enter into life, keep the commandments. (ESV)

5. Rom. 3:9–12 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it is written: "None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one." (Psalm 53:1–3) (ESV)

B. Therefore pride is the single impediment to man's salvation, as he rests in his own dignity, self-esteem and self-perception of his own worth, usually relative worth. 2Cor. 10:12 Not that we dare to classify or compare ourselves with some of those who are commending themselves. But when they measure themselves by one another and compare themselves with one another, they are without understanding.

C. Because of our hopeless condition and the total depravity of man, God took Care of the sin problem for all and then made sure everyone got the word, clearly understood the Word and left the Word with them to reject or accept.

1. The Holy Spirit makes both salvation doctrine and, after salvation, the whole realm of doctrine clear but only to the positive believer. John 16:7–11 Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged."

D. As Paul teaches in his second letter to the church at Corinth; the self-righteous man usually compares his righteousness with that of others, ergo, it is often the unbeliever's own relative worth that impresses him or her.

E. When a human is positive to God he will receive, somehow, someday God's plan of salvation. This is made clear in several Scriptures. Rom 1:21–23, 28 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. Rom. 2:1 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. Titus 2:11–14 For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works. (ESV)

F. Effectively then pride or arrogance is the basis for man's condemnation, and his failure to accept God's grace provision on the cross. Pride like all sin is to be avoided in time if we are to become temporally sanctified. Prov. 16:5 Everyone who is arrogant in heart is an abomination to the LORD; be assured, he will not go unpunished. (ESV)

XIII. What God does about the proud person:

- A. God rejects the proud (Proverbs 3:34; James 4:6; 1 Peter 5:5).
- B. God will discipline his people because they are proud (2 Chronicles 32:20-26 and Hebrews 12:5-11 since pride is sin).
- C. God can break our pride (Leviticus 26:19; 2 Chronicles 32:24-26; Daniel 4:37).

XIV. God's posture towards pride.

- A. He will always ultimately bring judgment upon the proud. Psalm 94:2; Pro. 15:25
 - B. Discipline seems to be the order of the day for those who are habitually proud.
 - C. He will abase the proud removing that which sponsors the pride and humble them. Psalm 18:27; Isa. 2:11, 12; 5:15; 13:11
 - D. He brings national discipline on nations that promote pride. Lev. 26:19
 - E. He destroys and disperses proud nations. Luk. 1:51
 - F. It is tantamount to grieving the H.S. Cf. Eph. 4:30 cp. Jer. 13:17
 - G. He is opposed to the proud. Pro. 3:34 cp. Jam. 4:6; 1Pet. 5:5
 - H. The sin of pride was often the basis for the judgment of Israel. Isa. 9:8–12 **The Lord has sent a word against Jacob, and it will fall on Israel; and all the people will know, Ephraim and the inhabitants of Samaria, who say in pride and in arrogance of heart: "The bricks have fallen, but we will build with dressed stones; the sycamores have been cut down, but we will put cedars in their place." But the LORD raises the adversaries of Rezin against him, and stirs up his enemies. The Syrians on the east and the Philistines on the west devour Israel with open mouth. For all this his anger has not turned away, and his hand is stretched out still.**
- XV. Pride rejects the fact that it is Jesus Christ who controls history. Dan 4:37 **Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble. Psalm 119:21 You rebuke the arrogant, who are cursed and who stray from your commands.**
- XVI. How do we conquer pride? The solution:
- A. The believer does not conquer pride. The Holy Spirit, who uses Bible doctrine, conquers pride through His work inside the believer (Galatians 5:16; Philippians 2:13; 2 Timothy 3:16-17; Hebrews 4:12).
 - B. Spiritual growth through the filling of the Holy Spirit and the learning of bible doctrine enables the believer to have a strong day to day relationship with the Lord (fear of the Lord/occupation with Christ). One expression of this spiritual growth is that humility replaces pride (Proverbs 8:13; 15:33; 22:4; Psalm 131; Ephesians 4:1-2; Philippians 2:2-6; Hebrews 12:1-2; James 4:6-7).
- XVII. The prescription to pride is humility under grace. Jam. 4:6; 1Pet. 5:5
- XVIII. Conclusion.
- A. Pride is the Satanic substitute for capacity for life (e.g., pride in education, profession, appearance, acquisitions, abilities, relationships, etc.).
 - B. It is a category of reversionism. Pro. 16:18; Rom. 1:30
 - C. Pride always glorifies human good/energy of the flesh (e.g., humanitarianism, world peace, liberal socialism, intellectualism, etc.).
 - D. Pride is a blockade to embracing the truth of BIBLE DOCTRINE.
 - E. It interferes in the expression of positive volition. Psalm 10:4
 - F. One's pride in time will be their shame in eternity. Hos. 4:7; Phi. 3:19 cf. 1Joh. 2:28; Rev. 3:18
 - G. Pride in self = spiritual bankruptcy. Rev. 16:15
 - H. Even BD without true love (FHS + application) is a form of pride. 1Cor. 8:1
 - I. It promotes self-righteousness. Luk. 18:11-12
 - J. Pride is the failure to faith-rest and let God provide the exaltation or sanctified pride. 1Pet. 5:6–7
 - K. Paul introduces his teaching of liberty versus license with a discussion of pride and arrogance. 1Cor. 8:1–2 **Now concerning food offered to idols: we know that "all of us possess knowledge." This "knowledge" puffs up, but love builds up. If anyone imagines that he knows something, he does not yet know as he ought to know.** Vv. 1–3 serve as an introduction to a problem in Corinth. Paul makes the point that knowledge on occasion leads to pride. Christians are not exempt; there is often a tendency on the part of Christians to use doctrine

in their soul as a source of prideful arrogance and condescension. We sometimes look down our noses at our brothers and sisters in Christ who have less doctrine. Given our human frailty our assessment of self is often wrong; we sometimes think or speak of another as being inferior, not as smart or not as spiritual. Whether our judgments are right or wrong is not the issue. Paul makes clear we are our brother's keeper and have no business judging him or her. What we are to do instead is to love them with Agape; the royal family honor code demands we respect our Christian brethren as fellow members of the body of Christ, each of whom is absolutely essential and without whom we are incomplete.

- L. There is a fine line between the sin of pride and being confident. It takes great and preposterous arrogance to think man could ever do anything acceptable to God. Rom. 3:9–12 *What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it is written: "None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one."* (ESV)
- M. Effectively then pride or arrogance is the basis for man's condemnation, and his failure to accept God's grace provision on the cross.
- N. Little wonder Satan uses pride as his number one temptation to create schisms in the Body of Christ.
- O. The Lord teaches His disciples in Mar 9:30-37 that there is no room in the Kingdom of Heaven for pride. To enter one must become like a trusting child. Mark 9:30–37 *They left that place and passed through Galilee. Jesus did not want anyone to know where they were, because he was teaching his disciples. He said to them, "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise." But they did not understand what he meant and were afraid to ask him about it. They came to Capernaum. When he was in the house, he asked them, "What were you arguing about on the road?" But they kept quiet because on the way they had argued about who was the greatest. Sitting down, Jesus called the Twelve and said, "If anyone wants to be first, he must be the very last, and the servant of all." He took a little child and had him stand among them. Taking him in his arms, he said to them, "Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me."* (NIV)

Possible related passages: Prov. 30:13; Psalm 10:4, Psalm 18:27, Psalm 73:6–8, Psalm 101:5, Psalm 131:1; Isa. 2:11, Isa. 3:9, Isa. 3:16; 1Peter 5:5 (Treasury of Scriptural Knowledge)

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