

## Pride

**1Jn 2:16 (NKJV)** For all that *is* in the world—the lust of the flesh, the lust of the eyes, **and the pride (G212) of life**—is not of the Father but is of the world.

**Pro 8:13 (NKJV)** The fear of the LORD *is* to hate evil; **Pride and arrogance** and the evil way And the perverse mouth I hate.

**Pro 11:2 (NKJV)** When **pride** comes, then comes shame; But with the humble *is* wisdom.

### **G212**

- Original: **ἀλαζονεία**

- Transliteration: **Alazoneia**

- Phonetic: **al-ad-zon-i'-a**

**1.** empty, braggart talk

**2.** an insolent and empty assurance, **G212**

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- Transliteration: **Alazoneia**

- Phonetic: **al-ad-zon-i'-a**

- Definition:

**1.** empty, braggart talk

**2.** an insolent and empty assurance, **which trusts in its own power and resources** and shamefully despises and violates divine laws and human rights

**3.** an impious and empty presumption which trusts in the stability of earthy things

- Origin: from [G213](#)
- TDNT entry: 04:46,4
- Part(s) of speech: Noun Feminine
- Strong's: From [G213](#); *braggadocio* that is (by implication) *self confidence*: - boasting pride.

and shamefully despises and violates divine laws and human rights

**3.** an impious and empty presumption which trusts in the stability of earthy things

**Jas 4:13 (NKJV)** Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit";

**Jas 4:14 (NKJV)** whereas you do not know what *will happen* tomorrow. For what *is* your life? It is even a vapor that appears for a little time and then vanishes away.

**Jas 4:15 (NKJV)** Instead you *ought* to say, "If the Lord wills, we shall live and do this or that."

**Jas 4:16 (NKJV)** But now you boast in your **arrogance (Pride)**. All such boasting is evil.

**Psa 20:7 (NKJV)** Some *trust* in chariots, and some in horses; But we will remember the name of the LORD our God.

**Pro 13:20 (NKJV)** He who walks with wise *men* will be wise, But the companion of fools *is* be destroyed.

**Rom 12:16 (NKJV)** Be of the same mind toward one another. Do not set your mind on high things, **but associate with (G4879) the humble. Do not be wise in your own opinion.**

**2Pe 3:17 (NKJV)** You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own **steadfastness (G4741)**, being led away (**G4879**) with the error of the wicked;

**2Pe 3:18 (NKJV)** but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.

**Rom 16:25 (NKJV)** Now to Him who is able to **establish (G4741)** you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began

**1Th 3:1 (NKJV)** Therefore, when we could no longer endure it, we thought it good to be left in Athens alone,

**1Th 3:2 (NKJV)** and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to **establish (G4741)** you and encourage you concerning your faith,

**1Th 3:3 (NKJV)** that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this.

**1Pe 5:10 (NKJV)** But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*.

**Gal 1:10 (NKJV)** For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

**Joh 12:42 (NKJV)** Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue;

**Joh 12:43 (NKJV)** **for they loved the praise of men more than the praise of God.**

**Pro 26:12 (NKJV)** Do you see a man wise in his own eyes?

*There is* more hope for a fool than for him.

**Pro 15:22 (NKJV)** Without counsel, **plans go awry**, But in the multitude of counselors they are established.

**Pro 11:14 (NKJV)** Where *there is* no counsel, **the people fall**; But in the multitude of counselors *there is* safety.

**Mat 7:24 (NKJV)** "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:

**Mat 7:25 (NKJV)** and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

**Mat 7:26 (NKJV)** "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:

**Mat 7:27 (NKJV)** and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

**Luk 16:8 (NKJV)** So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world **are more shrewd (wise) in their generation than the sons of light.**

**Luk 16:9 (NKJV)** "And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting (age during) home.

**Pro 27:10 (NKJV)** Do not forsake your own friend or your father's friend, Nor go to your brother's house in the day of your calamity; **Better *is* a neighbor nearby than a brother far away.**

**Ecc 4:9 (NKJV)** Two *are* better than one, Because they have a good reward for their labor.

**Ecc 4:10 (NKJV)** For if they fall, one will lift up his companion. **But woe to him *who is* alone when he falls,** For *he has* no one to help him up.

**Php 3:12 (NKJV)** Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

**Php 3:13 (NKJV)** **Brethren, I do not count myself to have apprehended;** but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead,

**Php 3:14 (NKJV)** I press toward the goal for the prize of the upward call of God in Christ Jesus.

**Php 3:15 (NKJV)** **Therefore let us, as many as are mature, have this mind;** and if in anything you think otherwise, God will reveal even this to you.

**1Co 8:1 (NKJV)** Now concerning things offered to idols: We know that we all have knowledge. **Knowledge puffs up,** but love edifies.

**1Ti 3:1 (NKJV)** This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work.

**1Ti 3:6 (NKJV)** not a novice, lest being puffed up with **pride** he fall into the *same* condemnation as the devil.

**1Co 8:2 (NKJV)** **And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.**

**1Co 8:3 (NKJV)** But if anyone loves God, this one is known by Him.

**1Co 13:8 (NKJV)** Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.

**2Co 12:7 (NKJV)** And lest I should be exalted above measure **by the abundance of the revelations**, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

**Pro 6:16 (NKJV)** These six *things* the LORD hates, Yes, seven *are* an abomination to Him:

**Pro 6:17 (NKJV)** **A proud look (H7311)**, A lying tongue, Hands that shed innocent blood,

**2Sa 22:28 (NKJV)** You will save the humble people; But Your eyes *are* on the **haughty** (H7311), *that* You may bring *them* down.

**Luk 18:10 (NKJV)** "Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

**Luk 18:11 (NKJV)** The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector.

**Luk 18:12 (NKJV)** I fast twice a week; I give tithes of all that I possess.'

**Luk 18:13 (NKJV)** And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, '**God, be merciful to me a sinner!**'

**Luk 18:14 (NKJV)** I tell you, this man went down to his house justified *rather* than the other; **for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."**

**Luk 1:51 (NKJV)** He has shown strength with His arm; He has **scattered *the* proud** in the imagination of their hearts.

**Luk 1:52 (NKJV)** He has put down the mighty from *their* thrones, And **exalted *the* lowly**.

**1Co 1:31 (NKJV)** that, as it is written, "HE WHO GLORIES, LET HIM GLORY IN THE LORD."

**2Co 12:9 (NKJV)** And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

**Eze 28:2 (NKJV)** "Son of man, say to the prince of Tyre, 'Thus says the Lord GOD: "**Because your heart is lifted up**, And you say, '**I am a god, I sit in the seat of gods**, In the midst of the seas,' Yet you *are* a man, and not a god, Though you set your heart as the heart of a god

**Dan 4:27 (NKJV)** Therefore, O king, let my advice be acceptable to you; break off your sins by *being* righteous, and your iniquities by showing mercy to *the* poor. Perhaps there may be a lengthening of your prosperity."

**Dan 4:28 (NKJV)** All *this* came upon King Nebuchadnezzar.

**Dan 4:29 (NKJV)** At the end of the twelve months he was walking about the royal palace of Babylon.

**Dan 4:30 (NKJV)** The king spoke, saying, "**Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?**"

**Dan 4:31 (NKJV)** While the word *was still* in the king's mouth, a voice fell from heaven: "King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you!

**Dan 4:32 (NKJV)** And they shall drive you from men, and your dwelling *shall be* with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, **until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.**"

**Dan 4:33 (NKJV)** That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' *feathers* and his nails like birds' *claws*.

**Dan 5:20 (NKJV)** But when his heart was lifted up, **and his spirit was hardened in pride**, he was deposed from his kingly throne, and they took his glory from him.

**Pro 25:27 (NKJV)** *It is* not good to eat much honey; **So to seek one's own glory is not glory.**

**Ecc 9:11 (NKJV)** I returned and saw under the sun that—The race *is* not to the swift, Nor the battle to the strong, Nor bread to the wise, Nor riches to men of understanding, Nor favor to men of skill; But time and chance happen to them all.

**2Ch 26:16 (NKJV)** But when **he was strong his heart was lifted up**, to *his* destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense.

**2Ch 26:17 (NKJV)** So Azariah the priest went in after him, and with him were eighty priests of the LORD—valiant men.

**2Ch 26:18 (NKJV)** And they withstood King Uzziah, and said to him, "*It is* not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You *shall have* no honor from the LORD God."

**2Ch 26:19 (NKJV)** Then Uzziah became furious; and he *had* a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar.

**2Ch 26:20 (NKJV)** And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he *was* leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him.

**2Ch 26:21 (NKJV)** King Uzziah was a leper until the day of his death. He dwelt in an isolated house, because he was a leper; **for he was cut off from the house of the LORD**. Then Jotham his son *was* over the king's house, judging the people of the land.



**2Ki 20:12 (NKJV)** At that time Berodach-Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that Hezekiah had been sick.

**2Ki 20:13 (NKJV)** And Hezekiah was attentive to them, and showed them all the house of his treasures—the silver and gold, the spices and precious ointment, and all his armory—all that was found among his treasures. **There was nothing in his house or in all his dominion that Hezekiah did not show them.**

**2Ki 20:14 (NKJV)** Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?" So Hezekiah said, "They came from a far country, from **Babylon.**"

**2Ki 20:15 (NKJV)** And he said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that *is* in my house; **there is nothing among my treasures that I have not shown them.**"

**2Ki 20:16 (NKJV)** Then Isaiah said to Hezekiah, "Hear the word of the LORD:

**2Ki 20:17 (NKJV)** 'Behold, the days are coming when all that *is* in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,' says the LORD.

**Mat 7:6 (NKJV)** "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

**Isa 42:8 (NKJV)** I *am* the LORD, that *is* My name; **And My glory I will not give to another**, Nor My praise to carved images.

**Psa 115:1 (NKJV)** Not unto us, O LORD, not unto us, **But to Your name give glory**, Because of Your mercy, Because of Your truth.

**Act 14:8 (NKJV)** And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked.

**Act 14:9 (NKJV)** This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed,

**Act 14:10 (NKJV)** said with a loud voice, "Stand up straight on your feet!" And he leaped and walked.

**Act 14:11 (NKJV)** Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian *language*, "The gods have come down to us in the likeness of men!"

**Act 14:12 (NKJV)** And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker.

**Act 14:13 (NKJV)** Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.

**Act 14:14 (NKJV)** But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out

**Act 14:15 (NKJV)** and saying, "Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them,

**Act 14:16 (NKJV)** who in bygone generations allowed all nations to walk in their own ways.

**Act 14:17 (NKJV)** Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

**Act 14:18 (NKJV)** **And with these sayings they could scarcely restrain the multitudes from sacrificing to them.**

**Rev 22:8 (NKJV)** Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.

**Rev 22:9 (NKJV)** Then he said to me, "See *that you do not do that*. **For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God.**"

## **Pride**

Is sin

[Pro 21:4](#);

Hateful to God

[Pro 6:16](#); [Pro 6:17](#); [Pro 16:5](#);

Hateful to Christ

[Pro 8:12](#); [Pro 8:13](#);

OFTEN ORIGINATES IN

Self-righteousness

[Luk 18:11](#); [Luk 18:12](#);

Religious privileges

[Zep 3:11](#);

Unsanctified knowledge

[1Co 8:1](#);

Inexperience

[1Ti 3:6](#);

Possession of power

[Lev 26:19](#); [Eze 30:6](#);

Possession of wealth

[2Ki 20:13](#);

Forbidden

[1Sa 2:3](#); [Rom 12:3](#); [Rom 12:16](#);

Defiles a man

[Mar 7:20](#); [Mar 7:22](#);

Hardens the mind

[Dan 5:20](#);

SAINTS

give not away

[Psa 131:1](#);

Respect not, in others

[Psa 40:4](#);

Mourn over, in others

[Jer 13:17](#);

Hate, in others

[Psa 101:5](#);

A hindrance to seeking God

[Psa 10:4](#); [Hos 7:10](#);

A hindrance to improvement

[Pro 26:12](#);

A CHARACTERISTIC

The devil

[1Ti 3:6](#);

The world

[1Jn 2:16](#);

False teachers

[1Ti 6:3](#); [1Ti 6:4](#);

The wicked

[Hab 2:4](#); [Hab 2:5](#); [Rom 1:30](#);

Comes from the heart

[Mar 7:21-23](#);

The wicked encompassed with

[Psa 73:6](#);

LEADS MEN TO

Contempt and rejection of God's word and ministers

[Jer 43:2](#);

A persecuting spirit

[Psa 10:2](#);

Wrath

[Pro 21:24](#);

Contention

[Pro 13:10](#); [Pro 28:25](#);

Self-deception

[Jer 49:16](#); [Oba 1:3](#);

Exhortation against

[Jer 13:15](#);

IS FOLLOWED BY

Shame

[Pro 11:2](#);

Debasement

[Pro 29:23](#); [Isa 28:3](#);

Destruction

[Pro 16:18](#); [Pro 18:12](#);

Shall abound in the last days

[2Ti 3:2](#);

Woe to

[Isa 28:1](#); [Isa 28:3](#);

THEY WHO ARE GUILTY OF, SHALL BE

Resisted

[Jas 4:6](#);

Brought into contempt

[Isa 23:9](#);

Recompensed

[Psa 31:23](#);

Marred

[Jer 13:9](#);

Subdued

[Exo 18:11](#); [Isa 13:11](#);

Brought low

[Psa 18:27](#); [Isa 2:12](#);

Abased

[Dan 4:37](#); [Mat 23:12](#);

Scattered

[Luk 1:51](#);

Punished

[Zep 2:10](#); [Zep 2:11](#); [Mal 4:1](#);

Exemplified

Ahithophel

[2Sa 17:23](#);

Hezekiah

[2Ch 32:25](#);

Pharaoh

[Neh 9:10](#);

Haman

[Est 3:5](#);

Moab

[Isa 16:6](#);

Tyre

[Isa 23:9](#);

Israel

[Isa 28:1](#); [Hos 5:5](#); [Hos 5:9](#);

Judah

[Jer 13:9](#);

Babylon

[Jer 50:29](#); [Jer 50:32](#);

Assyria

[Eze 31:3](#); [Eze 31:10](#);

Nebuchadnezzar

[Dan 4:30](#); [Dan 5:20](#);

Belshazzar

[Dan 5:22](#); [Dan 5:23](#);

Edom

[Oba 1:3](#);

Scribes

[Mar 12:38](#); [Mar 12:39](#);

Herod

[Act 12:21-23](#);

Laodiceans

[Rev 3:17](#);

Torrey

**Pride**

**General references**

[Exo 18:10-11](#); [Lev 26:19](#); [Deu 8:11-14](#); [Deu 8:17-20](#); [Jdg 9:14-15](#); [1Sa 2:3-5](#); [1Ki 20:11](#); [2Ki 14:9-10](#); [2Ch 25:18-19](#); [Job 11:12](#); [Job 12:2-3](#); [Job 13:2](#); [Job 13:5](#); [Job 15:1-13](#); [Job 18:3-4](#); [Job 21:31-32](#); [Job 32:9-13](#); [Job 37:24](#); [Psa 9:20](#); [Psa 10:2-6](#); [Psa 10:11](#); [Psa 12:3-4](#); [Psa 18:27](#); [Psa 31:23](#); [Psa 49:11](#); [Psa 52:7](#); [Psa 73:6](#); [Psa 73:8-9](#); [Psa 75:4-6](#); [Psa 101:5](#); [Psa 119:21](#); [Psa 119:69-70](#); [Psa 119:78](#); [Psa 138:6](#); [Pro 3:34](#); [Pro 6:16-17](#); [Pro 8:13](#); [Pro 10:17](#); [Pro 11:2](#); [Pro 11:12](#); [Pro 12:9](#); [Pro 12:15](#); [Pro 13:10](#); [Pro 14:21](#); [Pro 15:5](#); [Pro 15:10](#); [Pro 15:12](#); [Pro 15:25](#); [Pro 15:32](#); [Pro 16:5](#); [Pro 16:18-19](#); [Pro 17:19](#); [Pro 18:11-12](#); [Pro 20:6](#); [Pro 21:4](#); [Pro 21:24](#); [Pro 25:14](#); [Pro 25:27](#); [Pro 26:5](#); [Pro 26:12](#); [Pro 26:16](#); [Pro 27:2](#); [Pro 28:11](#); [Pro 28:25](#); [Pro 29:8](#); [Pro 29:23](#); [Pro 30:12-13](#); [Isa 2:11-17](#); [Isa 3:16-26](#); [Isa 5:8](#); [Isa 5:15](#); [Isa 9:9-10](#); [Isa 10:5-16](#); [Isa 13:11](#); [Isa 14:12-16](#); [Isa 22:16](#); [Isa 22:19](#); [Isa 23:7](#); [Isa 23:9](#); [Isa 24:4](#); [Isa 24:21](#); [Isa 26:5](#); [Isa 28:3](#); [Isa 47:7-10](#); [Jer 9:23-24](#); [Jer 13:9](#); [Jer 13:15](#); [Jer 13:17](#); [Jer 48:7](#); [Jer 48:14-15](#); [Jer 48:29](#); [Isa 16:6-7](#); [Jer 49:4](#); [Jer 49:16](#); [Jer 50:31-32](#); [Eze 16:56](#); [Eze 28:2-9](#); [Eze 28:17](#); [Eze 30:6](#); [Eze 31:10-14](#); [Dan 4:37](#); [Dan 11:45](#); [Hos 5:5](#); [Hos 7:10](#); [Hos 10:11](#); [Oba 1:3-4](#); [Nah 3:19](#); [Hab 2:4-5](#); [Hab 2:9](#); [Zep 2:10](#); [Zep 2:15](#); [Zep 3:11](#); [Mal 4:1](#); [Mat 23:6-7](#); [Mat 23:10-12](#); [Mat 20:26-27](#); [Mar 10:43](#); [Luk 9:46](#); [Luk 18:14](#); [Mar 7:21-22](#); [Mar 12:38-39](#); [Luk 20:45-47](#); [Luk 1:51-52](#); [Luk 11:43](#); [Luk 14:8-9](#); [Rom 1:22](#); [Rom 1:29-30](#); [Rom 11:17-21](#); [Rom 11:25](#); [Rom 12:3](#); [Rom 12:16](#); [1Co 1:29](#); [1Co 3:18](#); [1Co 4:6-8](#); [1Co 4:10](#); [1Co 5:2](#); [1Co 5:6](#); [1Co 8:1-2](#); [1Co 10:12](#); [1Co 13:4](#); [1Co 14:38](#); [2Co 10:5](#); [2Co 10:12](#); [2Co 10:18](#); [2Co 12:7](#); [Gal 6:3](#); [Eph 4:17](#); [Php 2:3](#); [1Ti 2:9](#); [1Ti 3:6](#); [1Ti 6:3-4](#); [1Ti 6:17](#); [2Ti 3:2](#); [2Ti 3:4](#); [Jas 3:1](#); [Jas 4:6](#); [1Pe 5:3](#); [1Pe 5:5](#); [1Jn 2:16](#); [Rev 3:17-18](#); [Rev 18:7-8](#)

*See Rich, The; Ambition*

**Instances of:**

**Ahithophel**

[2Sa 17:23](#)

**Naaman, refusing to wash in Jordan**

[2Ki 5:11-13](#)

**Hezekiah, in displaying his resources**

[2Ki 20:13](#); [2Ch 32:31](#); [Isa 39:2](#)

### **Uzziah**

[2Ch 26:16-19](#)

### **Haman**

[Est 3:5](#); [Est 5:11](#); [Est 5:13](#); [Est 6:6](#); [Est 7:10](#)

### **Kings of Tyre**

[Eze 28:2](#)

### **Nebuchadnezzar**

[Dan 4:30-34](#); [Dan 5:20](#)

### **Nave**

### **Pride**

This word occurs thrice in the AV\_: in [Mar 7:22](#) as the rendering of *ὑπερηφάνια*, in [1Jn 2:16](#) of *ἀλαζόνεια*, in [1Ti 3:6](#) as the rendering ('lifted up with pride') of *τυφώω* (the same verb is found in [1Ti 6:4](#), 'he is proud' [RV\_ 'pulled up'], and in [2Ti 3:4](#), 'highminded' ['puffed up' RV\_]; it is formed from the substantive *τύφος*, 'smoke' or 'cloud,' which does not occur in the NT, but is found in the metaphorical use in 1 Clem. xiii. 1 along with *ἀλαζόνεια* and suggests the pride which beclouds the moral sense and destroys self-control). In [1Co 13:4](#), where we read that love 'vaunteth not itself' (*οὐ περπερεύεται*), 'is not puffed up' (*οὐ φυσιοῦται*), the first verb appears to denote the arrogant or forward manner of one who sounds his own praises, the latter (cf. [1Co 4:6](#); [1Co 8:1](#)) the disposition of self-conceit which loves pre-eminence.

The two words *ὑπερηφάνια* and *ἀλαζόνεια*, with their corresponding adjectives, are common in the literature of the early Church: e.g., in *Hermas*, Mand. VI. ii. 5, both stand together as signs of the presence within the heart of 'the messenger of wickedness.' In [Rom 1:30](#) with these is associated the epithet *ὑβριστής* (AV\_ 'despiteful,' RV\_ 'insolent'); but *ὑβρις* indicates the unrestrained insolence of wrong-doing (common in Greek tragedy) rather than pride in the strict sense: it is essentially the contempt of others breaking forth into acts of wantonness and outrage, and therefore the strongest word of the three in the scale of guilt. In distinguishing the pride of the *ἀλάζων* from that of the *ὑπερήφανος*, R. C. Trench (*NT Synonyms*<sup>9</sup>, 1880, pp. 98-105) rightly refers the former to 'speech,' the latter

to 'thought,' but not thought, it must be noted, as merely quiescent and passive. The pride of overmastering language is definitely brought out in the use of *ἀλαζόνεια* in such passages as [Jas 4:16](#) (AV\_ 'boastings,' RV\_ 'vauntings') and 1 Clem. xxi. 5; in [1Jn 2:16](#) Trench suggests that the Germ. *Prahlerci* is the most adequate rendering; the English 'pride' is too vague and colourless; and Beza's

‘gloriosus’ is a better rendering of *ἀλάζων* than Vulg. ‘elatus.’ On the other hand, *ὑπερηφάνια* (Germ. Hochmuth) is a vice developed not so much in society as in the secrecy of the heart; none the less, it manifests itself in outward acts of arrogance, cruelty, and revengefulness. The ‘proud’ of [Jas 4:6](#); [1Pe 5:5](#), [Pro 3:34](#) are those whose overweening treatment of others calls forth and merits the Divine antagonism.

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It may be noted that the verb *καυχάομαι*, with its corresponding nouns *καύχημα* and *καύχησις* (see art. Boasting) is often used by St. Paul in a good sense to indicate the legitimate pride with which an apostle contemplates the effects of his ministry in the life and conduct of his converts (e.g. [2Co 9:2](#), [Php 2:16](#)); it also expresses the sacred glorying of the inner life in God or Christ (e.g. [1Co 1:31](#), [Php 3:3](#), and elsewhere)—a characteristic and very common Pauline expression.

The pride of racial exclusiveness, e.g. of Greek towards barbarian and especially of Jew towards Gentile, as done away in Christ, is a common theme with the same apostle; cf. [Rom 10:12](#) (and argument of the whole chapter), [Gal 3:28](#).

R. Martin Pope.

## Apostolic Church

### Pride

**PRIDE.**—The condemnation of pride has always been very pronounced in Christian thought. It is one of the faults most distinctly incompatible with the ethics of the NT. Certain other systems of religion have not so strenuously combated this feeling. In fact, some may not unreasonably be regarded as having contributed to its indulgence. An elementary attribute in the Christian conception of character is humility.

1. It is remarkable that the word for ‘pride’ (*ὑπερηφάνια*) occurs only once in the recorded conversations of our Lord, and the adj. ‘proud’ (*ὑπερήφανος*) only once in the Gospels ([Luk 1:51](#)). In [Mar 7:22](#) pride is classed as one of the things which defile a man. It is in the positive precepts and general example and teaching of the Master that we find the principles which have made pride so repugnant to the Christian consciousness. Chief of all these forces is the example of our Lord’s own life. The Incarnation was itself the most transcendent exhibition of humility. In it



men saw their Lord counting it not a prize to be on an equality with God, emptying Himself, and taking the form of a servant. In the essential abasement of this earthly life He humbled Himself to the particular extremes of endurance of personal ill-treatment and obedience even unto death. Henceforth lowliness of station and self-forgetting passivity were consecrated by the Divine example. In the same degree the possessors of power and place were taught the limitations and responsibilities of their position, and shown the insensate evil of scornfully regarding men of inferior circumstances.

**2.** Before the Birth of Christ this characteristic of His mission was heralded in Mary's song. She who described herself as a handmaiden of low estate could rejoice that in the coming Kingdom the proud would be scattered in, or by ([Luk 1:51](#) (Revised Version margin) ), the disposition of their hearts. Princes would be brought down, and rich men sent empty away. On the other hand, those of low degree would be exalted, and the hungry abundantly satisfied. The Magnificat proclaimed the truths that whilst poverty and obscurity are not bars to acceptance with God, there are evils peculiarly belonging to high rank which utterly disqualify.

**3.** The Temptation ([Mat 4:1-11](#) || [Luk 4:1-13](#)) was largely an attempt to work on feelings of pride in the mind of Jesus. He was urged to prove His superiority to the conditions of ordinary humanity by a self-glorifying triumph over the laws of nature. The Tempter strove to make Him do so either (1) by providing for His special physical needs, or (2) by a public display of His might. In the offer (3) of universal sovereignty, the lures of authority and glory were especially emphasized.

**4.** In His definite teaching our Lord laid especial stress on the virtues of humility and lowliness of mind as fundamental requisites in His loyal followers. The Beatitude of the meek struck the dominant keynote in this respect. Men were invited to learn of Him, for He was meek and lowly in heart ([Mat 11:29](#)). His disciples could apply to Him the prophetic description that He was meek ([Mat 21:5](#)). More than once He seems to have uttered the apothegm, 'Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted' ([Mat 23:12](#), [Luk 14:11](#); [Luk 18:14](#)). Various specific forms of pride were rebuked and cautioned against.

(1) Several times our Lord severely censured exhibitions of *spiritual pride*. This vice called forth peculiar indignation and detestation in Him. The religious ostentation of the Pharisees was unsparingly reprobated. The types are eternally stigmatized who can thank God they are not as others are, who from the heights of their own complacency can look down on the supposed inferior spirituality of their fellows ([Luk 18:9](#) ff.); who parade in public places their devotions ([Mat 6:5](#)); who do all their works to be seen of men, and obtrude their religious symbols

([Mat 23:5](#)); who for a pretence make long prayers ([Luk 20:47](#)). This species of religious self-satisfaction, of spurious spirituality, elicited the scathing invective of Christ in an altogether unparalleled degree. He declared that the publicans and harlots went into the Kingdom of God before such proud professors ([Mat 21:31](#)).

(2) The strictures our Lord passed on the *racial pride* of the Jews drew against Him their fiercest anger. He showed how vain were their boasted privileges when He proclaimed that many should be admitted to the Kingdom from all quarters of the earth, but the children of the Kingdom rejected ([Mat 8:12](#)). He tried to make them realize from their own Scriptures the futility of their reliance on descent, by referring to the favour shown Naaman the Syrian and the widow of Zarephath ([Luk 4:25](#) ff.). The parables of the Labourers in the Vineyard ([Mat 20:1](#) ff.) and of the Householder's rebellious servants ([Mat 21:33](#) ff.) were plainly intended to make His hearers see how little worth was in their lofty pretensions as the children of Abraham—the chosen people.

(3) *Intellectual haughtiness* was also decidedly condemned by Christ. The inclination that springs from the consciousness of ability or learning to scornfully depreciate those of more meagre mental equipment, is one of the most insidious forms of pride. To it certain natures fall victims who would consider family pretensions or religious assumptions of superiority vulgar and discreditable. Many who would loathe the commonly recognized vaingloriousness of the Pharisees are dangerously near sharing in the mental arrogance which prompted the latter to sneer, 'This multitude which knoweth not the law are accursed' ([Joh 7:49](#)).

The tendency to indulge in lofty contempt from the 'intellectual throne' is strikingly portrayed in Tennyson's *Palace of Art*—

'O God-like isolation which art mine,  
I can but count thee perfect gain,  
What time I watch the darkening droves of swine  
That range on yonder plain.'

All such disdainfulness for the simple and unlearned was impressively forbidden by Christ's warning, 'See that ye despise not one of these little ones' ([Mat 18:10](#); cf. a striking sermon by Bp. Boyd Carpenter on 'The Dangers of Contempt').

Again, our Lord bore witness to the supreme importance of simplicity and

innocence, as opposed to superciliousness and pride, when He said of the little children, 'Of such is the kingdom of heaven' ([Luk 18:16](#)), and added that the only attitude which qualified for admission was that of a little child. It is noteworthy that the same dispositions of receptivity and absence of hard preconceptions are insisted on by scientists as prime requisites for the student of the kingdom of nature.

(4) The pride that comes from the enjoyment of *high official or social rank* was discountenanced in one of the most surprising actions of our Lord's earthly life—the episode of the Feet-washing (John 13). It was a vivid, unforgettable lesson in the duty of self-abasing service. No one who then was present was likely to fall into the sin of presuming on privileges of position, or treating subordinates with selfish, slighting inconsiderateness. The imagination of succeeding generations has been intensely impressed by the spectacle of the Son of God washing the travel-stained feet of His poor followers. The pride that jealously exacts subservience could not be more effectually proscribed. The homily against those whose self-importance made them claim the place of honour at entertainments ([Luk 14:7](#) ff.) is directed against the same grandiose assumptions. This social arrogance of the Pharisees was one of the points in our Lord's indictment of them. They loved the chief place at feasts, and the chief seats in the synagogues, and to be called Rabbi ([Mat 23:5](#) ff.). Any tendency among His disciples to assume lordship was strictly, tenderly suppressed. Once He called them together when such claims were mooted, and pointed out to them how among the outside Gentiles there were those who lorded it and exercised authority. In contrast to that should be their practice. Whoever of them was ambitious of greatness and supremacy could attain it only along the lines of submissive service ([Mat 20:25](#) f.). They had Him as an example, who came not to receive service, but to minister to the needs of others, even to the point of giving up His life for them ([Mat 20:28](#)). They were not to arrogate to themselves titles implying mastership ([Mat 23:8](#); [Mat 23:10](#)). The question of leadership among them was met by Christ taking a little child and placing it 'beside himself' (*παρ' ἑαυτῷ*), and saying that the reception of a little child meant the reception of Himself and of His Father who sent Him ([Luk 9:46](#) ff.). In the light of how so stupendous a glory was to be won, their own shortsighted strivings after precedence stood exposed. All such grasping at power and place was a contradiction or the true conception of honour. It was he who humbled himself as a little child that was greatest ([Mat 18:4](#)).

**5.** The essential vice of pride was glanced at in one of these conversations when the Master said, 'All ye are brethren' ([Mat 23:8](#)). Pride is an injury to the bond of brotherhood; it is disloyalty in the Christian household; it is a breach of fellowship. The selfish despising of our fellow-creatures is a contradiction of the

law of love. It cannot coexist with a true-hearted affection for all men. Pride is self-centred, and plumes itself on the gap between ourselves and those beneath us. It revels in the feeling of superiority. Nothing could be more opposed than this to the self-sacrificing love which is bent on raising and helping. Pride also betrays a lack of perception as to our own true position before God. It reveals an undue magnifying of relative differences.

6. The word 'pride' is often used in another and a harmless sense which may imply no more than a fit appreciation of benefits, a lofty sense of honour, a dignified aloofness that will not stoop to what is mean or defiling. In this better sense Milton can speak of 'modest pride,' and Moore deplore the loss of the 'pride of former days.' The distinction is clear between this pardonable and highly useful feeling—a feeling which may be accompanied with real humility—and a haughtiness of spirit, a contemptuous looking down on others, a selfish glorying in one's own superiority. See also Humility, Meekness.

Literature.—Aristotle, *Nic. Ethiopic* iv. 3; Kant, *Met. of Ethiopic* (Clark's ed.), 241; Liddon, *Univ. Sermon*. ii. 203, *BL* [*Note: L Bampton Lecture.*]<sup>8</sup> [*Note: designates the particular edition of the work referred*], 491; Medd, *The One Mediator*, 416; Alford, *Quebec Chapel Sermon*. ii. 15; Stalker, *Seven Deadly Sins*, I; Wickham in *Oxford Univ. Sermon*. (ed. Bebb), 332; Bunyan, *Pilg. Prog.*, Pt. ii. 'The Valley of Humiliation'; Longfellow's 'King Robert of Sicily'; Bp. Magee, *The Gospel and the Age* ('Knowledge without Love').

W. S. Kerr.

## ChristGospels

### Pride

is inordinate and unreasonable self-esteem, attended with insolence and rude treatment of others.

1. "It is sometimes," says a good writer, "confounded with vanity, and sometimes with dignity; but to the former passion it has no resemblance, and in many circumstances it differs from the latter. Vanity is the parent of loquacious boasting, and the person subject to it, if his pretences be admitted has no inclination to insult the company. The proud man, on the other hand, is naturally silent, and wrapped up in his own importance, seldom speaks but to make his audience feel their inferiority." Pride is the high opinion that a poor, little, contracted soul entertains of itself. Dignity consists in just, great, and uniform actions, and is the opposite of meanness.

2. Pride manifests itself by praising ourselves, adoring our persons, attempting to appear before others in a superior light to what we are; contempt and slander of others; envy at the excellences others possess; anxiety to gain applause; distress and rage when slighted; impatience of contradiction, and opposition to God himself.

3. The evil effects of pride are beyond computation. It has spread itself universally in all nations, among all characters; and as it was the first sin, as some suppose, that entered into the world, so it seems the last to be conquered. It may be considered as the parent of discontent, ingratitude, covetousness, poverty, presumption, passion, extravagance, bigotry, war, and persecution. In fact, there

is hardly an evil perpetrated but pride is connected with it in a proximate or remote sense.

4. To suppress this evil, we should consider what we are. "If we could trace our descents," says Seneca, "we should find all slaves to come from princes, and all princes from slaves. To be proud of knowledge is to be blind in the light; to be proud of virtue is to poison ourselves with the antidote; to be proud of authority is to make our rise our downfall." The imperfection of our nature, our scanty knowledge, contracted powers, narrow conceptions, and moral inability are strong motives to excite us to humility. We should consider, also, what punishments this sin has brought on mankind. See the cases of Pharaoh, Haman, Nebuchadnezzar, Herod, and others; how particularly it is prohibited ([Pro 16:18](#); 1 Peter 5, 5; [Jas 4:6](#); [Pro 29:23](#)); what a torment it is to its possessor ([Est 5:13](#)); how soon all things of a sublunary nature will .end; how disgraceful it renders us in the sight of God, angels, and men; what a barrier it is to our felicity and communion with God; how fruitful it is of discord; how it precludes our usefulness, and renders us really contemptible. Comp. Blackie, *Morals*, p, 244; Edwards, *Works*; Robert Hall, *Works*; Bates, *Works*; Brown, *Philosophy of the Mind*; Wesl. *Mag.* 1846, p. 1113; 1847, p. 548 sq.; Malcom, *Theol. Index*, s.v. See Humility.

Cyclopedia

## **PRIDE**

Pride is possibly the most common sin of all. It is the root sin, the means that Satan used in successfully tempting the original humans to rebel against their maker ([Gen 3:1-6](#); [1Jn 2:16](#)). It remains a characteristic feature of fallen human nature and one of the hardest evils to overcome ([Pro 16:18](#); [Dan 5:20](#); [Oba 1:3](#); [Mar 7:21-22](#); [Rom 1:28-30](#)).

The essence of pride is self-centredness. The pleasure of the proud is not just to have something, but to have more of it than anyone else; not just to be something, but to be better than anyone else ([Pro 14:21](#); [Mat 23:5-7](#); [Mat 23:12](#); [1Jn 2:16](#)). Pride causes people to rebel against God because he is above them, and despise fellow human beings because, in their view, they are below them ([Exo 5:2](#); [Isa 14:12-15](#); [Luk 18:9-11](#)).

To feel pleasure at being praised is not pride, provided the pleasure comes from having pleased someone else ([Mat 25:21](#)). But if the pleasure is that of delighting in oneself or holding a high opinion of oneself, that is pride ([Mat 6:2](#); [Mat 6:5](#); [Joh 12:43](#)). In like manner, to feel pleasure in some other person or thing (to feel proud of it) is not pride in the sinful sense, providing it is only unselfish

admiration ([Hag 1:8](#); [Gal 6:14](#)). But if the pleasure is a feeling of conceit, the pride is sinful ([Isa 25:11](#); [Dan 4:30](#)).

Pride is a sin that is particularly hateful to God ([Pro 8:13](#); [Pro 16:5](#)). Those who practise it bring against themselves God's opposition, and guarantee for themselves a humiliating punishment ([Lev 26:19](#); [Pro 29:23](#); [Isa 13:11](#); [Isa 16:6](#); [Dan 4:37](#); [Luk 1:51](#); [Luk 18:14](#); [Jas 4:6](#)). (See also BOASTING; HUMILITY; HYPOCRISY.)

Fausset

### Pride

This word occurs thrice in the AV\_: in [Mar 7:22](#) as the rendering of *ὑπερηφανία*, in [1Jn 2:16](#) of *ἀλαζόνεια*, in [1Ti 3:6](#) as the rendering ('lifted up with pride') of *τυφώω* (the same verb is found in [1Ti 6:4](#), 'he is proud' [RV\_ 'pulled up'], and in [2Ti 3:4](#), 'highminded' ['puffed up' RV\_]; it is formed from the substantive *τύφος*, 'smoke' or 'cloud,' which does not occur in the NT, but is found in the metaphorical use in 1 Clem. xiii. 1 along with *ἀλαζόνεια* and suggests the pride which beclouds the moral sense and destroys self-control). In [1Co 13:4](#), where we read that love 'vaunteth not itself' (*οὐ περπερεύεται*), 'is not puffed up' (*οὐ φυσιοῦται*), the first verb appears to denote the arrogant or forward manner of one who sounds his own praises, the latter (cf. [1Co 4:6](#); [1Co 8:1](#)) the disposition of self-conceit which loves pre-eminence.

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R. Martin Pope.

## Hastings

### Pride

#### PRIDE, n.

1. Inordinate self-esteem; an unreasonable conceit of one's own superiority in talents, beauty, wealth, accomplishments, rank or elevation in office, which manifests itself in lofty airs, distance, reserve, and often in contempt of others. Martial pride looks down on industry.

Pride goeth before destruction. Prov 16.

Pride that dines on vanity, sups on contempt.

All pride is abject and mean.

Those that walk in pride he is able to abase. Dan 4.

2. Insolence; rude treatment of others; insolent exultation.

That hardly we escap'd the pride of France.

3. Generous elation of heart; a noble self-esteem springing from a consciousness of worth.

The honest pride of conscious virtue.

4. Elevation; loftiness.

A falcon tow'ring in her pride of place.

5. Decoration; ornament; beauty displayed.

Whose lofty trees, clad with summer's pride.

Be his this sword

Whose ivory sheath, inwrought with curious pride,

Adds graceful terror to the wearer's side.

6. Splendid show; ostentation.

Is this array, the war of either side  
Through Athens pass'd with military pride.

7. That of which men are proud; that which excites boasting.

I will cut off the pride of the Philistines. Zec 9. Zep 3.

8. Excitement of the sexual appetite in a female beast.

9. Proud persons. Psa 36.

**PRIDE**, v.t. With the reciprocal pronoun, to pride one's self, to indulge pride; to take pride; to value one's self; to gratify self-esteem. They pride themselves in their wealth, dress or equipage. He prides himself in his achievements. Webster