

“THE MOST INCURABLE DISEASE”

1. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. {LS 196.2}
2. He who reads the secrets of all hearts had marked the purposes of Korah and his companions and had given His people such warning and instruction as might have enabled them to escape the deception of these designing men. They had seen the judgment of God fall upon Miriam because of her jealousy and complaints against Moses. The Lord had declared that Moses was greater than a prophet. "With him will I speak mouth to mouth." "Wherefore, then," He added, "were ye not afraid to speak against My servant Moses?" Numbers 12:8. These instructions were not intended for Aaron and Miriam alone, but for all Israel. Korah and his fellow conspirators were men who had been favored with special manifestations of God's power and greatness. They were of the number who went up with Moses into the mount and beheld the divine glory. But since that time a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until their minds were controlled by Satan, and they ventured upon their work of disaffection. Professing great interest in the prosperity of the people, they first whispered their discontent to one another and then to leading men of Israel. Their insinuations were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God. {PP 396.3-4}
3. He [Satan] thus worked upon the minds of Korah, Dathan, and Abiram, to arouse the desire for self-exaltation and excite envy, distrust, and rebellion. Satan caused them to reject God as their leader, by rejecting the men of God's appointment. Yet while in their murmuring against Moses and Aaron they blasphemed God, they were so deluded as to think themselves righteous, and to regard those who had faithfully reproved their sins as actuated by Satan. Do not the same evils still exist that lay at the foundation of Korah's ruin? Pride and ambition are widespread; and when these are cherished, they open the door to envy, and a striving for supremacy; the soul is alienated from God, and unconsciously drawn into the ranks of Satan. . . . While endeavoring to destroy the confidence of the people in the men of God's appointment, they really believe that they are engaged in a good work, verily doing God service. . . . {CC 108.3-4}
4. The judgment of God had come very near, and appealed to them to repent. A special, irresistible interference from heaven had arrested their rebellion. Now, if they would respond to the interposition of God's providence, they might be saved. But while they fled from the judgments, through fear of destruction, their rebellion was not cured. They returned to their tents that night terrified, but not repentant. They had been flattered by Korah and his company until they really believed themselves to be very good people, and that they had been wronged and abused by Moses. Should they admit that Korah and his company were wrong, and Moses right, then they would be compelled to receive as the word of God the sentence that they must die in the wilderness. They were not willing to submit to this, and they tried to believe that
Moses had deceived them...The men who had perished had spoken flattering words and had professed great interest and love for them, and the people concluded that Korah and his companions must have been good men, and that Moses had by some means been the cause of their destruction. It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities He would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Aaron to death. Yet they did not realize the necessity of seeking pardon of God for their grievous sin. That night of probation was not passed in repentance and confession, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished hatred of the men of God's appointment, and braced themselves to resist their authority. Satan was at hand to pervert their judgment and lead them blindfold to destruction. {PP 401.3-402.1}
5. When Brother G has formed an opinion, and expressed it in his family or in the church with considerable confidence and with some publicity, he is then inclined to make it appear that he is right by every argument he can produce. He is in danger, great danger, of closing his eyes and violating his conscience by his persistency; for the temptation of the enemy is strong upon him. His pride of opinion is hard to yield, even in the face of light and evidence sufficient to convince him if he would be convinced. He thinks that if he should admit that he was wrong, it would be a reflection on his judgment and discernment. {4T 239.1}
6. The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth. When a man has defects of character, yet fails of realizing this; when he is so imbued with self-sufficiency that he cannot see his fault, how can he be cleansed? "They that be whole need not a physician, but they that are sick." Matthew 9:12. How can one improve when he thinks his ways perfect? {CCh 46.4}
7. In the rebellion of Korah is seen the working out, upon a narrower stage, of the same spirit that led to the rebellion of Satan in heaven. It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. {CC 108.3}
8. God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven...Such efforts as only infinite love and wisdom could devise were made to convince him of his error...Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God. Though he had forsaken

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his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker. {GC 495.3}

9. [After he was expelled from heaven...] Satan trembled as he viewed his work. He was alone in meditation upon the past, the present, and his future plans. His mighty frame shook as with a tempest. An angel from heaven was passing. He called him and entreated an interview with Christ. This was granted him. He then related to the Son of God that he repented of his rebellion and wished again the favor of God. He was willing to take the place God had previously assigned him, and be under His wise command. Christ wept at Satan's woe but told him, as the mind of God, that he could never be received into heaven. Heaven must not be placed in jeopardy. All heaven would be marred should he be received back, for sin and rebellion originated with him. The seeds of rebellion were still within him. He had, in his rebellion, no occasion for his course, and he had hopelessly ruined not only himself but the host of angels also, who would then have been happy in heaven had he remained steadfast. The law of God could condemn but could not pardon. He repented not of his rebellion because he saw the goodness of God which he had abused...The wretchedness he realized in losing the sweet light of heaven, and the sense of guilt which forced itself upon him, and the disappointment he experienced himself in not finding his expectation realized, were the cause of his grief. {SR 26.1-2}
10. I question whether genuine rebellion is ever curable. {1BC 1114.3}
11. There is pride of opinion, a stubbornness that shuts the soul away from good and from God. Warnings have been scorned, grace resisted, privileges abused, conviction smothered, and the pride of the human heart strengthened. The result is the same as with the Jews--fatal hardness of heart. It is not safe for the soul to rise up against the messages of God. All who are handling sacred truth are only mortal men. {1888 381.1} [Chapter "Experiences from 1888"]
12. Some in Battle Creek will surely reach this point if they do not change their course. They will place themselves where none of God's ordained means will be able to set them right... They refuse to investigate evidence candidly and frankly, but like Korah, Dathan, and Abiram, set themselves against the light. The evil heart of unbelief will make falsehood appear as truth and truth as falsehood, and will adhere to this position, whatever evidence may be produced. {1888 912.1-2}
13. The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable. {COL 154.4}
14. At that moment Christ looked at Peter, and beneath that grieved look, in which compassion and love for him were blended, Peter understood himself. He went out and wept bitterly. That look of Christ's broke his heart. Peter had come to the turning point, and bitterly did he repent his sin. [COL 152.3]
15. To know oneself is great knowledge. True self-knowledge leads to a humility that will open the way for the Lord to develop the mind and mold and discipline the character.--CT 419 (1913). {2MCP 727.2}
16. The Lord has shown me what might have been had the work been done that ought to have been done. In the night season I was present in a meeting where brother was confessing to brother. Those present fell upon one another's necks, and made heart-broken confessions. The Spirit and power of God were revealed. No one seemed too proud to bow before God in humility and contrition. Those who led in this work were the ones who had not before had the courage to confess their sins. This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious. {GCB, April 1, 1903 par. 24-25}