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Isaiah's Theology of Pride

W. Creighton Marlowe
Academic Dean
Tyndale Theological Seminary
Amsterdam, The Netherlands

Introduction

In the Old Testament, "pride" is a major problem against which the prophets, psalmists, and proverbial pundits preach. But of all the books of the Hebrew Bible, Isaiah has the most to say about pride as arrogance or haughtiness.[1] In chapter 14 a powerful, perverted pride is described without using any words for "pride" *per se*, which further reinforces his concern with this topic. So in about twenty verses and fourteen chapters Isaiah talks about the subject of sinful pride. Consequently, this essay will concentrate on Isaiah's doctrinal content for pride and draw some practical conclusions. The condemnation of pride in Isaiah is almost exclusively located in chapters 1-33.[2] Therein, pride is confined to

[1] Pride and other related terms in the translations represent several different Hebrew words or expressions. In Isaiah the Hebrew term NwO)gf@ is used five times (13:11, 19; 14:11; 16:6; 23:9) for "pride," or the like, in a negative or sinful sense; and its cognate term hwf)jga@ four times (9:8; 13:11; 16:6; 25:11). Two other related words, h)eg"@ and tw@)g@" are used once (2:12) and twice (28:1, 3), respectively, by Isaiah. All these are based on the Hebrew root h)fg@f and are Isaiah's favorite expressions for pride. Twice NwO)gf@ means "pride" in its positive sense of "pleased with" (4:2; 60:15). This positive sense appears one other time but based on the term hn@fri (43:14). A different word and root, Mw@r, is employed twice by Isaiah (2:11, 17); and once a close variant, MwOrmf (37:23). Only once (13:11) does Isaiah use the term dz", and there in combination with NwO)gf@ for the expression "arrogance of the haughty." Along with the roots h)fg@f and Mw@r, Isaiah uses one other for "pride," hbag@f—once nominally (2:11) and once verbally (3:16). Also, three times, one of two idioms for prideful attitudes is employed in two verses: (1) bbfl" ldego@ "greatness of heart" (9:9; 10:12) and (2) wynfy(" Mw@r trc)e p:t@ "splendor of the height of his eyes" (10:12). In 20:5 only trc)ep:ti@ means "boast." Boasting, in passages that assume sinful pride, is the unusual and contextualized sense of the verbal roots "to say" (rma)f) twice (28:15; 61:6) and "be great" (ldag@f) once (10:15).

[2] In chapters 13-23 especially Isaiah reveals that, in addition to Israel's (the Northern Kingdom's) exile, God will punish all nations, including Judah and Jerusalem, the Southern Kingdom, for their refusal to repent of rebellion against *Yahweh's* rule as the sole Sovereign. "Pride" is specifically mentioned in chapters 13, 16, and 23, which respectively deal with judgment on Babylon, Moab, and Tyre. Other chapters specifically state or suggest a problem with pride for other nations named in this section of Isaiah. For example, to chapter 13 compare chapters 21 and 47 on Babylon. The pride of Judah and Jerusalem is denounced in chapters 2 and 3; and their faults described in chapters 22 and

passages preoccupied with predicted punishment of international and Israelite idolaters.[3]

The Pride of Judah and Israel

The pride of the House of Jacob is condemned in 2:5-22. In vv. 11, 12, and 17 "pride" is mentioned specifically. The leaders of Jerusalem are the focus in 3:1-15, and a superior and superficial attitude is seen. They are accused of taking advantage of the poor (3:14-15). Their affluence and influence was secured by the sacrifice and service of the powerless, which speaks volumes about their arrogance. They considered themselves as intrinsically worth more than those less graced and gifted. The women of Zion (i.e. Jerusalem; 3:16-26) are said to be "haughty" and then described as carrying themselves about in such a way that dripped with a condescending spirit (v. 16). Pride, here, is vividly depicted as snobbery, as a sense of superiority. These women had a "healthier and wealthier than thou" attitude towards those less fortunate. Pride is the perception that one intrinsically should inherit the finest and the fullest lifestyle. The "Valley of Vision" (22:1-14) speaks of judgment on Jerusalem. The behavior of the inhabitants of Zion indicates the presence of an arrogant attitude. Instead of praising God, they turned to self-glorification and gratification, acting as if they and not *Yahweh* had won the war. The city's stubbornness is such that Isaiah senses repentance is extremely remote. The sinful pride of Shebna (22:15-19), in charge of the king's palace, is demonstrated by his presumptuous act of creating, without authorization or basis, a private and prominently placed crypt for himself (v. 16). In vv. 13-16 of chapter 29 the arrogant attitude of Jerusalem is portrayed. The people believe they can lie to God

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29. Moab's arrogance is announced in chapter 25 in light of Jerusalem's salvation. Assyria's pride is pointed out in chapters 10 and 37. Although the word 'pride" *per se* is not used in most versions, chapter 14 deals with the subject of the huge and hellish hubris of the Assyrian king. The problematic pride of Israel or Ephraim is revealed in chapters 9 and 28 and its stubborn state in 48.

[3] The author of this article was guided solely in this study by his own exegesis of these texts. No published articles on this subject or books prompted or informed this analysis. A review of *Religion Index One: Periodicals* from 1988-2001 revealed no article dedicated to the subject of Isaiah and pride. Neither was any directly related book or article found from a survey of the past ten years of *Old Testament Abstracts* (under headings "Major Prophets" and "Biblical Theology"), although a few studies on power or anger in the OT appeared. Some indirectly related publications to consult, however, are John N. Oswalt, *The Book of Isaiah: Chapters 1-39* (Grand Rapids: Eerdmans Publishing House, 1986), 299-301; Herbert M. Wolf, *Interpreting Isaiah* (Grand Rapids: Academie Books, Zondervan, 1985), 147-69; Darrell L. Bock, "Arrogance is not a Family Value," *Christianity Today* 36 (November 9, 1992): 10; and Gary Stansell, "Isaiah 28-33: Blest Be the Tie that Binds" in *New Visions of Isaiah* (eds. Roy F. Melugin and Marvin A. Sweeney; Sheffield: Sheffield Academic Press, 1996), 68-103.

and get away with it. Their presumption and pride is exemplified by how boldly they lie about others and knowingly help create an unjust society for personal gain and glory (v. 21). Stubborn Israelites are the subject of 48:1-11. In these verses "stubborn" is used and related concepts (v. 4; cf. v. 6). In v. 8 the nation is called a "rebel" and "treacherous." Such expressions suggest a pride or arrogance in which the people cannot or will not admit they are wrong. The pride of Israel and its capital city, Samaria, is the subject of 9:8-21; 17:4-14; and 28:1-29. "Pride" or "arrogance" is pictured as people "thinking more highly of themselves than they ought to think" (cf. Rom. 12:3) and resisting repentance at all costs. They cannot or will not admit they are wrong and that they are ripe for judgment. Here the pride God punishes is that of human presumption and self-importance, demanding its own way. Again, also, pride that needs purging is that which defies God and his gracious laws. Proud people abuse God and his gifts; they mistreat and undervalue creation and their less-fortunate countrymen.

The Pride of Assyria

Woe is pronounced on the Assyrian kingdom and its king in 10:15-19. The pride which characterizes Assyria and its leader looks down on others, pities them, is condescending, and patronizing. This kind of egoism and arrogance is further explained and exemplified by a quote from this monarch in vv. 13-14, which begins with him saying "By the strength of *my* hand *I* have done this" (italics added). He has an "I" problem. His ego is enormous. Ancient kings were often declared or self-declared as gods or demi-gods. The Mesopotamian king judged in Isaiah 14 is one clear and conscious example in the Old Testament, as is the king of Tyre in Ezekiel 28.[4] When this oppression is ended (v. 3) Isaiah

[4] Isaiah 14 is usually thought to be about a Babylonian king, as an extension of the judgment on Babylon in chapter 13. However, several facts suggest that the subject of this chapter is not a Babylonian but an Assyrian king, specifically Sargon II. First, prophecy about the judgment of Babylon is unarguably the subject of all of chapter 13 as well as 21:1-10. If 14:3-23 is about a Babylonian king, then Isaiah only prophesies against Assyria in 10:5-19 and 14:24-27, two sections where an Assyrian king and Assyria, respectively, are clearly named as the target of God's wrath. This is possible because "Babylon" is the name given for the nation concerned in chapters 13, 21, and the first part of 14; but if this is the case, then Isaiah's treatment of the two Mesopotamian powers is surprisingly disproportionate, especially in the context of the section on judgment against the nations (13-23), where Babylon and its king receive one and a half chapters plus ten verses, while the Assyrian nation a mere four verses near the end of one chapter (14). Second, the Assyrian kings at times did refer to themselves as kings of Babylon, making a connection with the rich and ancient history revolving around the past glory of the city of Babylon, which gave birth to the old Babylonian empire, from which grew the Assyrian and Neo-Assyrian cultures and conquests. Third, in chapter 14, this king of "Babylon" (v. 3) is depicted in ways which fit well the rule and ruin of Sargon II,

instructs the Israelites to perform a "taunt" (l#$fmf)[5] over the end of this "Babylonian" king (v. 4a). By the way, soon after the Assyrian ruler Sargon II came to the throne, the Babylonians and Elamites revolted but were subdued, making him the ruler of Babylon, literally. The content of this taunt is given in vv. 4b-21. There is no natural break between vv. 11 and 12. Verses are modern conveniences, so the original text would have flowed seamlessly into v. 12 and beyond, which passage many popularly and traditionally have thought deals with a different king than in vv. 4-11—that new king being Satan, or more exactly, Lucifer. But the text does not allow this interpretation.[6] The king in vv. 4-11 is described in

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an Assyrian monarch of the eighth-century B.C. (722-705). He is named specifically by Isaiah in 20:1 in a prophecy against Ethiopia and Egypt, and is probably the king intended in 2 Kings 17:24-27. He was followed by Sennacherib, who was defeated miraculously when he sought to besiege Jerusalem in the days of Hezekiah (701). Sargon was instrumental in the conquest and capture of Israel and its capital city Samaria (723-22). All this happened during the ministry of Isaiah (ca. 740-686). He is believed to have died on the battlefield, a rare and supremely degrading event for such a king. Regardless of whether he is the king of Isaiah 14, that king did experience such a demise (cf. 14:10, 18-20). All that the rest of this chapter says about this king could be said of almost any Babylonian or Assyrian ruler, but Sargon would be no exception and would live up (or "down" maybe is more accurate) to those characteristics of pride and power and presumed deity as much or more than any Mesopotamian monarch of the ancient world. Finally, if 14:3-23 is about an Assyrian king (Sargon notwithstanding), then Isaiah's treatment of the nations in 13-23 becomes more balanced, with 13 about the Babylonian nation, 14:3-23 about an Assyrian king, and 14:24-27 about the Assyrian nation. It makes more sense that Isaiah would report the specific details of the death and defeat of a Neo-Assyrian (who fancied himself in the great line of "Babylonians") rather than a Neo-Babylonian king, since his ministry was during the Neo-Assyrian period.

[5] Cf. *The New International Dictionary of Old Testament Theology and Exegesis* (5 vols.; ed. Willem A. VanGemeren; Carlisle: Paternoster Press, 1996), s.v. l#f$mf. Hereafter *NIDOTTE*.

[6] For a sample of competing arguments on this issue see e.g. John D. W. Watts, *Word Biblical Commentary: Isaiah 1-33*, vol. 24 (Waco: Word Books, 1985), 209-11; J. A. Alexander, *The Prophecies of Isaiah*, two vols. in one (Grand Rapids: Zondervan, 1865; 1953 edition), 295-301; H. C. Leupold, *Exposition of Isaiah*, vols. I-II (Grand Rapids: Baker, 1968), 259-60; Ronald F. Youngblood, "Fallen Star: The Evolution of Lucifer," *Bible Review* 14:6 (December 1998): 22-31; William L. Holladay, "Text, Structure, and Irony in the Poem on the Fall of the Tyrant, Isaiah 14," *Catholic Biblical Quarterly* 61 (1999): 633-45; John N. Oswalt, *The Book of Isaiah, Chapters 1-39*, 321-25; Lewis Sperry Chafer, *Major Bible Themes*, rev. John F. Walvoord (Grand Rapids: Zondervan Publishing House, 1974), 156-64; Merrill F. Unger, *Biblical Demonology* (Wheaton: Scripture Press, 1952), 14-15, 24, 42, 68, 169, 184, 190-91, and 207; Geoffrey W. Grogan, "Isaiah" in *The Expositor's Bible Commentary*, vol. 6 (ed. Frank E. Gaebelein; Grand Rapids: Zondervan, 1986), 105-106. Edward E. Hindson, "Isaiah" in *Liberty Bible Commentary*, vol. 1 (Lynchburg, VA: The Old-Time Gospel Hour, 1982), 1324-25; Jeffrey Khoo, "Isaiah 14:12-14 and Satan: A Canonical Approach," *Stulos Theological Journal* 2 (1994): 67-77. Oswalt takes the approach that while this text (specifically v. 12) does not refer to Satan it does apply to him (321, n. 13). Cf. Grogan's hedge that it points to Satan but indirectly (105); and Delitzsch's comment cited by Leupold, that found here is "self-deification after the manner of the devil and as a forerunner of the

similar ways as the one in vv. 12-21, and no one argues that the former is Satan. The key issue of this passage, as well as that of the king in Ezekiel 28, is his evil pride and its punishment demanded by its catastrophic and cruel consequences for his enemies. The translation of ll"yh" in v. 12 as "Lucifer" by the 1611 Authorized English Version is an error.[7] The claim that the words of this text are impossible to apply to a human is also incorrect. When read in its literary and cultural and historical context, these poetic words are obviously intended to portray the rise and demise of an ancient politician. "Lucifer" came about only through the presupposition that this text is about Satan.[8] Terminology for "pride" is used once in this chapter (v. 11); but, moreover, the psychology of it is very present and pronounced. Immediately after exclaiming the fall of this "star" in v. 12, Isaiah quotes his boastful, almost unbelievable, claim

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Anti-Christ" (260). Cf. F. Delitzsch, *Isaiah* in *Commentary on the Old Testament in Ten Volumes*, C. F. Keil and F. Delitzsch, vol. 7, (Grand Rapids: Eerdmans, 1973 reprint), 311-12.

[7] Cf. *NIDOTTE*, s.v. ll"yh".

[8] The word rendered "Lucifer" is Hebrew ll"yh" "shining one," for which a word like *lucifer* is the Latin equivalent. So "Lucifer" is not even a transliteration, much less a proper translation. Later, for theological more than exegetical reasons, someone turned this into a proper name in English as Lucifer. In Dutch a "lucifer" is a match. And note that nowhere else in the Bible is Satan called by this name, while "Satan" and "Devil" occur frequently. There simply is no such name as Lucifer, except in the imagination of some misguided Bible interpreters and their followers. But how could the king of Assyria "fall from heaven," as it says in v. 12, no matter what his name? Here is where we see how determinative the nature of Hebrew poetry (parallelism) is in answering such questions and clarifying exactly what an OT author intends to say and teach in such a case. "Fallen from heaven" in the first line of this synonymous parallelism is mirrored in the second line by "cast down to the earth." The latter is defined by the surrounding context as being dead (vv. 11, 15) on the battlefield (v. 19). The former is about the "sky" as the heaven(s) and not "Heaven" where God lives, so to speak. The Hebrew term is always plural and only context determines if it means "heavens" or "Heaven." Since the contrast is to the earth, then the idea is that of the "skies." Also this "shining one" is also a "son of the dawn" in v. 12. These expressions together speak of Venus, the bright and morning star, and instead of "shining one" some translations say "morning star" (NIV) or "Day Star" (NRSV). This fact also makes the "sky" and not "Heaven" the issue at hand. So why would this king be compared to Venus? Simple. In the ancient world political figures were often compared to stars (like we say "movie stars"). In the Arab world a political leader is still called a "star of the people." We even see this in the OT in Numbers 24:17, where the Messiah is called a coming star from Jacob. And when Messiah was born in Bethlehem, his star appeared in the East (Matt. 2:2). Isaiah uses this image of the daily "career" of Venus to picture the rise and fall of Sargon. Like Venus, the morning star, he started off brightly, dominating the sky, and with tremendous promise. But before long he, like Venus, was eclipsed and his glare was dimmed and eventually vanished or "fell from the sky to the earth." Much more can be said in detail to prove how this verse, especially, and the rest of this passage is about Sargon and not Satan. However, the purpose at hand is not to exhaust this interpretive debate, but to explain how this chapter contributes to Isaiah's theology of sinful pride, which changes little or none whoever this king is.

to supreme deity in v. 13: "I will raise my throne above the stars of El."[9] *El* (l)")[10] is the personal name of one of the chief Canaanite gods. When this arrogant Assyrian king subdued Syria and Samaria, he claimed a divine status above the chief god of these people (and remember that even the Hebrews were idolatrous and syncretized the worship of Canaanite gods like *El* and *Baal* with that of *Yahweh*). He envisioned himself high in altitude and authority: in the clouds at the top of this mountain, equal to the "chairman of the divine board" (cf. 37:24 and Ezek. 28 regarding Sennacherib and the king of Tyre, respectively). No wonder Isaiah told the Hebrews to musically ridicule this one whose death would bring "relief from suffering and turmoil and cruel bondage" (14:3). Greater pomposity and pure pride can hardly be imagined, but sadly such excessive self-esteem has too often been not only imitated but duplicated throughout human history. Such "pomp" led this king to a premature and pitiful death (v. 11).

Another Assyrian king, Sennacherib (named in 37:21), is confronted by God through Isaiah for his pride, specifically noted in v. 23. The emphasis is on the fact that pride has something to do with appropriating a position higher than one deserves. This is clearly the case with Sennacherib. He is accused of mocking and raising his voice against, of all beings, God, the "Holy One of Israel"(v. 23)! In v. 24 he is accused of heaping insults at the Lord, boasting about his accomplishments, for which he gave himself all the credit (vv. 24b-25).

The Pride of Babylon

Judgment of the Babylonian Kingdom is found in Isaiah 13:1-22; 47:8-15 (cf. 21:1-10; 47:1-5). Here in chapter 13, and in comparison with the passages discussed above, we see that pride by itself is not always intrinsically sinful, but certainly is once identified as arrogant, haughty, or evil. The Chaldeans could and should have been proud of their great city (a "jewel" of the ancient world) and their "hanging gardens" (one of the seven wonders of the ancient world), as seen in v. 19; but the arrogant attitude that led its kings to be oppressive and ruthless tyrants was wicked and deserved God's wrath. The pride of Isaiah 13:11 and 13:19 is a sinful state of self-glorification and self-gratification at the expense of the good of humanity and the glory that belongs only to God. This kind of prideful attitude truly is ungodly in its actions, which are

[9] Numerous versions translate this as "God," meaning the one true God of the Israelites, known as *Elohim*. The Hebrew text here reads l)" ("god" or *El*) not MyhiwOl)v (*Elohim* or "God" or "gods"). Hebrew l)" is seldom is used of the Hebrew God. Since the context is about the claims of an Assyrian and polytheistic king, the most obvious meaning must pertain to one of his gods.

[10] Cf. *NIDOTTE*, s.v. MyhiwOl)v, h@awOl)v, l)".

selfish, cruel, and destructive. Pride goes before destruction (Prov. 16:18) and, following a false sense of security (47:8-10), Isaiah predicts the fall of Babylon (47:11-15).

The Pride of Moab

Both the Moabite citizens (15:1-16:14) and Moab the country (25:10b-12) are warned of certain punishment; and pride *per se* is mentioned in each case. No other statement as Isaiah 16:6 in the Old Testament brings together so many accusations and variations of pride against one nation. Six different words (four based on the same root, h)fg@f)[11] are employed which have a meaning related to "pride" or "arrogance": "We have heard of Moab's pride—her overweening pride and conceit, her pride and her insolence—but her boasts are empty" (NIV). The Lord's intention of judging Moab is spelled out in 25:10b-12. Moab's sinful arrogance seems to be their overconfidence in and total reliance on their human resources. Their safety and salvation was sought only in themselves.

The Pride of Ethiopia and Egypt

From 18:1 to 20:6 Isaiah prophesies against Ethiopia (or Cush; 18:1-7), Egypt (19:1-25), and Ethiopia and Egypt (20:1-6). A hint at pride comes in 18:7, where Ethiopia (Cush) is called an "aggressive nation" (NIV). If this speaks to their pride, then this attitude is characterized as something that, in its most negative nature, leads to harmful aggression and lusts after control of others, deemed less worthy and innately servile, and thereby deserving of subjugation and enslavement. Another suggestion of improper pride is found in 20:5, where those who "trusted in Cush and boasted in Egypt" are relegated to a shameful existence. In 28:1-4 is a description of a "fading flower," which is either the leading city of Samaria or a wreath signifying the rich and rowdy lifestyle of the Israelite leaders. Either way it is something of which these Samaritans have a right to be proud, yet their pride appears polluted with self-indulgence. By contrast, 60:19 and 63:14 emphasize the fact that God wants his reputation ("glorious name") to be the true glory of his people. The punishable pride of Ethiopia and Egypt is seen as godless self-reliance. They put their hope in a frail and faulty and foolish human solution, so they could boast in or give glory to themselves.

The Pride of Tyre

[11] Cf. L. Koehler and W. Baumgartner, eds., *The Hebrew and Aramaic Lexicon of the Old Testament*, 3rd ed., rev. W. Baumgartner and J. J. Stamm, vol. 1 (Leiden: E. J. Brill, 1994), s.v. h)fg@f.

God's will to humble and humiliate all "pride" or self-glorification, not only of Tyre but of all humanity, is specifically stated in Isaiah 23:9. Pride that will be punished by God is that which is illicitly lofty. The Tyrians made it to the top but were tyrants. In Ezekiel 28:2-19 the great and godless ego of the monarch and marketing genius of Tyre is manifest.[12] He claimed to be a god "with a prideful heart" (v. 2a), wiser than a prophet of God and as wise as a god (vv. 2-3, 6), but God claims he was just a mere man (v. 2b). God is often more concerned about the nature of the journey than the destination. Achievement is not merely for the sake of achievement. The end does not justify any means to that end. One cannot but be reminded of Proverbs 16:18 and 18:12, respectively, "Pride goes before destruction, and a haughty spirit before stumbling" and "Before destruction the heart of man is haughty, but humility goes before honor" (NIV). Fame and fortune without faith and faithfulness and fairness displeases God. According to Isaiah 23:9 the Phoenicians were judged for their greed for glory. Attaining a successful society was not a sin but how they attained it and then acted towards others was wrong. Pride that God hates is an arrogance of self-glorification and self-importance and plain selfishness that takes advantage of others, legally or illegally, in order to promote one's own power, prosperity, and prestige at their expense. This kind of pride will stop at nothing to get

[12] Attempts to apply this passage to Satan are misdirected and misinformed. The claim that the words of Ezek. 28:11-19 are impossible to explain for a human king is based on a failure to read this text in light of its historical, literary, linguistic, and cultural contexts. Space and purpose do not permit a review, here, of even the most important data that disprove this text is about Satan. Suffice it for now to direct the reader to the commentary mentioned above and to point out in summary that the king of Tyre, as one who claimed to be a god, fits well the descriptions given in 29:11-19. He "sealed the plan" for the building of the highly successful mercantile empire of Phoenicia. Although he was blameless (the word cannot mean "sinless") at first, such success eventually led to sinful pride, growing greed, and the abuse of others. As a divine representative he had a bejeweled statue (cherub or sphinx) of himself positioned outside the entrance to the Eden-like garden of the gods in the temple at Tyre (cf. his other figurative and metaphorical use of "Eden" in 31:9). Thus he was a guardian cherub. The Hebrew word rendered "God" in this passage is plural and can just as easily be translated "gods," which fits better with the polytheistic beliefs of the Phoenicians. Historical documents and archaeological evidence prove that such statues (called cherubs) existed for these monarchs. Also the king of Tyre was responsible for sending those who looted Jerusalem as it burned when destroyed by the Babylonians (which looters walked through the fiery stones of Zion's rubble). Because of his malicious pride the king of Tyre was judged by God with the fiery demise of his kingdom and death—a spectacle before the other watching kings of the ancient Near East (v. 17). It does no good to say the "king of Tyre" in v. 12 is different than the "prince of Tyre" in v. 2, because if Ezekiel wanted to make the second king out to be a non-human king he should have used another term than K7leme, "king," which he also uses for the obviously human king of Egypt, for whom he also presents a prophecy and lament (31 and 32) as he does for Egypt (29 and 30), Tyre (26 and 27), and the Tyrian ruler (28:1-10 and 28:11-19).

what it wants. It justifies any misdirection or manipulation, white or black lies, white or blue-collar crime, in order to obtain its goal. It seeks glory for itself not God.

Concluding Thoughts

The pride that Isaiah condemns is an egotism which believes itself to be much more than is true, and then behaves maliciously or manipulatively towards others based on this inflated and incorrect opinion. Sinful pride, according to Isaiah, follows success because then the person thinks he or she is intrinsically superior and, therefore, deserves special treatment and privileges not to be wasted on an average or inferior person. Discrimination and racism and ethnic cleansing are inevitable outcomes. Proverbs uses Isaiah's favorite root for pride (hfgf@) in three verses about pride (8:13; 15:25; and 16:19), indicating that problematic pride involves evil speech, abuse of those less fortunate, and ill-gotten gain. Finally, how can the character of sinful pride in Isaiah be summarized? Selfish, greedy, godless, haughty, self-important, self-centered, self-reliant, self-assertive, arrogant, presumptuous, condescending, patronizing, boastful, abusive, independent, and superior or prejudiced. Jesus summarizes the rich fool in much the same way Isaiah does the proud fool: as one who "stores up things for himself but is not rich toward God" (Luke 12:21). How proud are you?