

In the theology of The Church of Jesus Christ of Latter-day Saints (LDS Church), pride is often described as a fundamental sin because it distances individuals from God and others, fostering self-centeredness over humility and love. While LDS teachings don't explicitly label pride as the "worst possible sin" in an absolute sense, they emphasize its pervasive and destructive nature, as it can lead to other sins and spiritual downfall. Here's why pride is heavily cautioned against in Mormon thought:

Opposition to God's Will: LDS doctrine teaches that pride involves exalting oneself above God, relying on personal wisdom or strength rather than divine guidance. This is seen as a direct rejection of God's sovereignty, echoing the scriptural warning, "Pride goeth before destruction" (Proverbs 16:18). A key LDS scripture, 2 Nephi 9:28-29, warns that the learned and prideful risk spiritual peril if they don't rely on God.

The Universal Sin: Former LDS President Ezra Taft Benson, in his influential 1989 talk *Beware of Pride*, called pride the "universal sin" and a root cause of many other sins. He described it as enmity toward God and fellow humans, manifesting in behaviors like faultfinding, envy, or unforgiveness. Benson emphasized that pride separates people from God's love and commandments, making it a gateway to further disobedience.

Historical Consequences in Scripture: The Book of Mormon, a central LDS text, repeatedly links pride to the downfall of civilizations. For example, Moroni 8:27 states, "The pride of this nation, or the people of the Nephites, hath proven their destruction." These narratives reinforce the idea that pride leads to spiritual and temporal ruin, a lesson meant to resonate with modern members.

Contrast with Humility: LDS teachings stress humility as a core virtue, exemplified by Jesus Christ. Pride, as its opposite, undermines the humility needed to follow Christ's example, seek repentance, and build Zion—a community of unity and love. Jacob 2:16 in the Book of Mormon urges, "Let not this pride of your hearts destroy your soul."

Cultural Nuance: While pride in the sense of self-respect or accomplishment isn't condemned (e.g., being proud of a child's efforts), LDS doctrine distinguishes this from sinful pride, which involves arrogance or self-elevation. The focus is on avoiding attitudes that prioritize self over God or others.

It's worth noting that LDS theology considers denying the Holy Ghost or shedding innocent blood as graver sins in certain contexts (Alma 39:5-6), but pride's danger lies in its subtlety and ubiquity—it's a sin that's easy to overlook yet hard to overcome. Members are encouraged to combat pride through repentance, service, and seeking God's will.

If you'd like, I can dig deeper into specific LDS scriptures or talks, or explore how this compares to other Christian views on pride. Let me know!

The view of pride as a significant sin in The Church of Jesus Christ of Latter-day Saints (LDS Church) shares similarities with other religious traditions but also has unique nuances. Below is a comparison of how pride is understood as a sin across major religions, focusing on its severity and implications, in contrast to the LDS perspective:

1. LDS Church (Mormonism)

View of Pride: Pride is often called the “universal sin” (per Ezra Taft Benson’s 1989 talk *Beware of Pride*), a root of other sins due to its enmity toward God and others. It’s not necessarily the “worst” sin—denying the Holy Ghost or murder may rank higher (Alma 39:5-6)—but its pervasive nature makes it a critical obstacle to humility, repentance, and unity in building Zion.

Why Severe: Pride leads to self-reliance over God’s will, causing spiritual separation. The Book of Mormon (e.g., Moroni 8:27) links pride to societal collapse, emphasizing its destructive potential.

Response: Members are urged to cultivate humility, serve others, and repent to overcome pride’s subtle influence.

2. Catholicism

View of Pride: Pride (or superbia) is traditionally the first of the seven deadly sins, considered the “mother of all sins” because it elevates self above God. St. Thomas Aquinas described it as an inordinate desire for one’s own excellence, opposing divine order.

Why Severe: Pride is seen as the sin of Lucifer, who rebelled against God, and of Adam and Eve, whose disobedience stemmed from wanting to be like God. It disrupts communion with God and leads to other vices like greed or envy.

Response: Catholics counter pride with humility, often through confession, penance, and devotion to Christ’s example. Unlike LDS theology, Catholicism formalizes pride within a structured list of sins, but both see it as a foundational issue.

Comparison: Both LDS and Catholic teachings view pride as a primary sin that spawns others, but LDS emphasizes its societal impact (e.g., in Book of Mormon narratives), while Catholicism focuses on its theological roots in salvation history.

3. Protestant Christianity

View of Pride: Most Protestant denominations, drawing from scripture like Proverbs 16:18 (“Pride goes before destruction”), view pride as a serious sin that separates humans from God’s grace. Reformers like John Calvin emphasized human depravity, with pride as a key manifestation of rejecting God’s authority.

Why Severe: Pride undermines faith, which is central to salvation in Protestant thought. It fosters self-righteousness, hindering reliance on Christ’s atonement. Some evangelical traditions link pride to hypocrisy or spiritual blindness.

Response: Humility and surrender to God’s will are encouraged, often through prayer and scripture study. Unlike LDS communal goals (e.g., Zion), Protestant responses may focus more on individual salvation.

Comparison: LDS and Protestant views align on pride’s spiritual danger, but LDS theology uniquely ties it to collective consequences (e.g., Nephite downfall), while Protestantism often emphasizes personal faith.

4. Islam

View of Pride: In Islam, pride (kibr) is a major sin, condemned in the Quran (e.g., Surah 40:56 warns of those with “pride in their hearts”). It’s associated with arrogance and rejecting Allah’s guidance, exemplified by Iblis (Satan), who refused to bow to Adam out of pride.

Why Severe: Pride leads to disbelief (kufr), considered the gravest sin, as it prevents submission (islam) to Allah. It also fosters injustice and division among people, contrary to the unity of the ummah (community).

Response: Muslims combat pride through humility (tawadu), prayer, and charity, reflecting submission to Allah. The emphasis on equality before God (e.g., during Hajj) counters prideful hierarchies.

Comparison: Both Islam and LDS theology see pride as a barrier to divine submission, but Islam ties it closely to disbelief, while LDS focuses on its role in personal and communal spiritual decline. LDS narratives about pride’s societal impact have no direct Quranic parallel.

5. Judaism

View of Pride: In Judaism, pride (ga'avah) is frowned upon in texts like Proverbs 16:18 and Pirkei Avot (Ethics of the Fathers), which warn against arrogance. However, it's not systematized as a "worst" sin; idolatry or violating the covenant (e.g., Sabbath desecration) may be graver.

Why Severe: Pride disrupts humility before God and ethical living (menschlichkeit). It can lead to disregarding Torah commandments or mistreating others, fracturing the community.

Response: Humility and adherence to mitzvot (commandments) counter pride. Jewish thought often balances self-respect (kavod) with avoiding haughtiness, unlike the LDS focus on pride as a universal sin.

Comparison: Judaism's view is less alarmist than LDS teachings, which amplify pride's role through Book of Mormon warnings. LDS theology places stronger emphasis on pride as a precursor to destruction.

6. Buddhism

View of Pride: Pride (mana) is one of the "three poisons" (along with greed and ignorance) in Theravada Buddhism, and a fetter in attaining enlightenment. It's an illusion of self-superiority, reinforcing the false notion of a permanent self (anatta).

Why Severe: Pride binds individuals to samsara (cycle of suffering) by fueling ego and attachment. It's not the "worst" flaw—ignorance is often primary—but it's a significant barrier to liberation.

Response: Mindfulness, meditation, and compassion dissolve pride by dismantling the ego. Unlike LDS repentance, Buddhism focuses on insight over divine reconciliation.

Comparison: Both traditions see pride as a spiritual obstacle, but LDS theology frames it as enmity toward God, while Buddhism views it as a delusion of self. LDS communal concerns contrast with Buddhism's individual path to enlightenment.

7. Hinduism

View of Pride: In Hinduism, pride (ahankara, egoism) is a flaw arising from attachment to the self, obstructing liberation (moksha). Texts like the Bhagavad Gita (e.g., 16:4) associate pride with demonic qualities, distancing one from dharma (duty).

Why Severe: Pride reinforces maya (illusion), binding the soul to material desires and karma. It's not singled out as the worst sin—ignorance or adharma may be graver—but it's a key hindrance.

Response: Devotion (bhakti), selfless action (karma yoga), and wisdom (jnana yoga) counter pride. Unlike LDS emphasis on repentance, Hinduism focuses on transcending ego through spiritual practice.

Comparison: LDS theology ties pride to moral and communal failure, while Hinduism sees it as a metaphysical error. The LDS focus on pride's societal consequences has no direct Hindu equivalent.

Summary

Common Thread: Most religions view pride as a serious sin or flaw because it elevates self over the divine, community, or truth, leading to spiritual or ethical harm.

LDS Uniqueness: The LDS Church's emphasis on pride as a "universal sin" with collective consequences (e.g., Book of Mormon civilizations) sets it apart. Its narrative-driven warnings amplify pride's role compared to Judaism or Hinduism, where it's one of many flaws. Catholicism and Islam share the LDS view of pride as a root sin, but tie it more to rebellion or disbelief, respectively.

Severity Ranking: Few traditions label pride as the absolute "worst" sin. Catholicism and LDS theology come closest by calling it a source of other sins, but Islam prioritizes disbelief, Judaism idolatry, and Buddhism/Hinduism ignorance.

If you want a deeper dive into any specific religion's texts or a focus on particular aspects (e.g., scriptural references), let me know!

Envy, like pride, is a significant sin or flaw across many religious traditions, often linked to discontent, resentment, or coveting what others have. Below, I compare how envy is understood in The Church of Jesus Christ of Latter-day Saints (LDS Church) with other major religions, focusing on its nature, severity, and implications, in contrast to the LDS view of pride as discussed previously.

1. LDS Church (Mormonism)

View of Envy: Envy is a sin that stems from dissatisfaction with one's own blessings and resentment toward others' success or possessions. It's condemned in LDS teachings as a violation of charity and gratitude, core

virtues in Mormon life. The Book of Mormon (e.g., 4 Nephi 1:16) describes ideal societies as free from envy, linking it to discord.

Severity: Envy is serious but typically seen as less foundational than pride, which LDS theology (per Ezra Taft Benson's 1989 talk) calls the "universal sin" that spawns others, including envy. Envy disrupts unity in Zion and personal peace but is not as heavily emphasized as pride's enmity toward God.

Relation to Pride: Envy often flows from pride—prideful comparison fuels resentment of others' blessings. While pride elevates self above God, envy fixates on others' advantages, both distancing one from divine love.

Response: Members are urged to cultivate gratitude, charity, and contentment through prayer, service, and trust in God's plan.

Comparison: Pride is portrayed as more pervasive and destructive in LDS thought, with scriptural narratives (e.g., Nephite downfall) tying it to societal collapse. Envy, while harmful, lacks the same cosmic or communal weight.

2. Catholicism

View of Envy: Envy is one of the seven deadly sins, defined as sorrow at another's good fortune or desiring what they have unjustly. The Catechism of the Catholic Church (2539) calls it a "capital sin" that breeds hatred and injustice.

Severity: Envy is grave, akin to pride in its ability to spawn other sins (e.g., theft, slander). Pride is often ranked first among the deadly sins as the root of rebellion against God, while envy is secondary, tied to interpersonal harm. However, severe envy ("diabolical envy") can approach pride's gravity if it rejects God's providence.

Relation to Pride: Envy and pride are closely linked—pride's self-exaltation can lead to envying others who threaten one's perceived superiority. Both oppose charity, but pride is more theological (against God), envy more social (against neighbor).

Response: Catholics counter envy with charity, gratitude, and penance, often through confession and acts of kindness.

Comparison to LDS: Both traditions see envy as a serious but secondary sin to pride. Catholicism's structured "deadly sins" framework gives envy a clearer rank than in LDS theology, where pride's narrative dominance (e.g., Book of Mormon) overshadows envy.

3. Protestant Christianity

View of Envy: Envy is a sin condemned in scripture (e.g., Galatians 5:26, "Let us not become conceited, provoking and envying each other"). It reflects a lack of trust in God's provision and love for neighbor, clashing with faith and grace.

Severity: Envy is significant but generally less emphasized than pride, which Protestants often tie to self-righteousness or rejecting God's grace. Envy's harm lies in fracturing community and personal contentment, but pride's spiritual blindness is seen as a deeper root.

Relation to Pride: Pride often precedes envy—a proud heart resents others' blessings as a challenge to self-worth. Both sins oppose humility, but pride is more about self-idolatry, envy about coveting others' status.

Response: Prayer, gratitude, and focusing on Christ's sufficiency help overcome envy.

Comparison to LDS: Like LDS theology, Protestantism views pride as a more fundamental sin, but LDS teachings uniquely amplify pride's societal impact through scripture. Envy in both is a relational sin, less tied to cosmic rebellion than pride.

4. Islam

View of Envy: Envy (hasad) is a major sin in Islam, condemned in the Quran (Surah 113:5, seeking refuge "from the evil of the envier when he envies"). It involves wishing harm on others for their blessings, opposing gratitude (shukr) and trust in Allah's decree.

Severity: Envy is grave, as it can lead to malice or injustice, but disbelief (kufr) and pride (kibr) are typically worse, as they directly reject Allah. Hadiths warn that envy "consumes good deeds like fire consumes wood," highlighting its spiritual toll.

Relation to Pride: Pride fuels envy by fostering a sense of entitlement, while envy reflects discontent with Allah's will. Pride's arrogance is more theologically severe, but envy's social harm is heavily cautioned against.

Response: Muslims counter envy with dua (supplication), charity, and seeking contentment with Allah's plan.

Comparison to LDS: Both traditions link envy to ingratitude, but LDS theology emphasizes pride's broader destructive role (e.g., societal collapse), while Islam stresses envy's personal spiritual erosion. Pride remains the greater concern in both.

5. Judaism

View of Envy: Envy (kin'ah) is criticized in Jewish texts (e.g., Ten Commandments' prohibition on coveting, Exodus 20:17). It disrupts shalom (peace) and ethical living, fostering resentment instead of community.

Severity: Envy is serious but not as grave as idolatry or pride (ga'avah), which more directly violate the covenant with God. Pirkei Avot praises contentment to avoid envy's bitterness.

Relation to Pride: Pride's self-elevation can spark envy when others' success challenges one's status. Pride is more about hubris before God, envy about rivalry with humans.

Response: Gratitude, mitzvot (commandments), and communal focus counter envy.

Comparison to LDS: Judaism and LDS both see envy as a relational sin, but LDS theology's narrative emphasis on pride's catastrophic consequences (e.g., Book of Mormon) overshadows envy, which lacks similar scriptural weight in either tradition.

6. Buddhism

View of Envy: Envy (issa) is a form of craving (tanha), one of the "three poisons" alongside greed and ignorance. It reinforces attachment to ego, hindering enlightenment by tying one to others' perceived advantages.

Severity: Envy is significant but secondary to ignorance, the root of suffering. Unlike pride (mana), which deludes one into superiority, envy fixates on inferiority, both binding to samsara (cycle of suffering).

Relation to Pride: Pride and envy are ego-driven—pride exalts self, envy resents others' elevation. Ignorance underlies both, but pride's illusion of self is more central to Buddhist critique.

Response: Mindfulness, compassion (metta), and equanimity dissolve envy.

Comparison to LDS: LDS theology frames envy as a moral failing against God's plan, while Buddhism sees it as a delusion of self. Pride's prominence in LDS thought contrasts with Buddhism's focus on ignorance over both sins.

7. Hinduism

View of Envy: Envy (matsarya) is a vice in texts like the Bhagavad Gita (16:1-3), linked to ego (ahankara) and attachment to material gains. It opposes dharma and binds the soul to karma.

Severity: Envy is harmful but less fundamental than ignorance (avidya), which obscures true reality. Pride, as egoism, is closer to ignorance, making it a deeper flaw than envy's resentment.

Relation to Pride: Pride's self-importance can fuel envy when others' success threatens ego. Both reinforce maya (illusion), but pride is more tied to spiritual blindness.

Response: Detachment, devotion (bhakti), and selfless action counter envy.

Comparison to LDS: LDS theology emphasizes pride's communal and spiritual destruction, while Hinduism ties envy and pride to individual liberation. Envy is less narratively prominent in both compared to pride.

Summary

Envy Across Traditions: Envy is universally condemned as a sin or flaw that fosters resentment, disrupts harmony, and opposes divine or ethical order. It's often linked to pride but typically ranks lower in severity.

LDS vs. Others: In LDS theology, envy is a serious sin but overshadowed by pride's "universal" role and its scriptural tie to societal collapse. Similarly:

Catholicism ranks envy among deadly sins but places pride higher as rebellion against God.

Islam and Judaism see envy as a social and spiritual failing, but pride (or disbelief in Islam) is graver.

Protestantism aligns with LDS in viewing pride as a deeper root of spiritual error.

Buddhism and Hinduism treat envy as ego-driven, with pride or ignorance as more fundamental barriers to liberation.

Pride vs. Envy: Pride is generally seen as more severe because it directly challenges divine authority or self-awareness, while envy is a derivative sin, often born of prideful comparison, focusing on human rivalry.

If you'd like specific scriptural references, a focus on one tradition, or a deeper pride-envy link, let me know!

Greed, like pride and envy, is a significant sin or flaw across religious traditions, often tied to an excessive desire for material wealth, power, or possessions at the expense of spiritual or ethical priorities. Below, I compare how greed is understood in The Church of Jesus Christ of Latter-day Saints (LDS Church) with other major religions, focusing on its nature, severity, and implications, in contrast to the LDS view of pride (and briefly envy). This follows the pattern of our prior discussions.

1. LDS Church (Mormonism)

View of Greed: Greed is a sin involving covetousness and prioritizing material gain over God, charity, and spiritual growth. The Book of Mormon (e.g., Alma 5:53) condemns those who “set their hearts upon riches,” linking greed to spiritual blindness and injustice. It’s often tied to neglecting the poor, contrary to LDS emphasis on welfare and community.

Severity: Greed is serious, undermining the goal of building Zion—a unified, selfless society. However, pride, dubbed the “universal sin” by Ezra Taft Benson (1989), is more foundational, as it spawns greed, envy, and other sins by exalting self over God. Greed is a symptom of pride’s deeper enmity.

Relation to Pride and Envy: Pride fuels greed by fostering self-importance, driving the desire to amass wealth or status to outshine others. Envy, meanwhile, covets others’ possessions, often overlapping with greed but focusing on resentment rather than accumulation. Pride remains the root in LDS thought, with greed and envy as branches.

Response: Members are urged to practice generosity, tithing, service, and trust in God's providence to counter greed.

Comparison: Pride's prominence in LDS theology, tied to scriptural narratives of societal collapse (e.g., Moroni 8:27), overshadows greed, which lacks the same cosmic weight. Greed is more about personal and communal imbalance than pride's universal rebellion.

2. Catholicism

View of Greed: Greed (avaritia), or avarice, is one of the seven deadly sins, defined as an inordinate desire for material things, per the Catechism (2536). It idols wealth over God and harms others through selfishness.

Severity: Greed is grave, spawning sins like theft or injustice, but pride is typically ranked higher as the "mother of all sins," rebelling against divine order. Greed's focus on earthly gain is less theological than pride's self-deification, though both disrupt charity.

Relation to Pride and Envy: Pride's arrogance drives greed to amass wealth for self-glory, while envy resents others' prosperity, potentially fueling greedy acquisition. Greed and envy are closely tied, but pride is the deeper root.

Response: Charity, detachment, and penance (e.g., almsgiving) counter greed.

Comparison to LDS: Both traditions see greed as serious but secondary to pride. Catholicism's structured sin hierarchy clarifies greed's role, while LDS theology emphasizes pride's narrative-driven societal impact (e.g., Book of Mormon), giving greed a less central focus than pride but similar weight to envy.

3. Protestant Christianity

View of Greed: Greed is a sin condemned in scripture (e.g., 1 Timothy 6:10, "The love of money is the root of all evil"). It reflects misplaced priorities, valuing wealth over faith and neighborly love.

Severity: Greed is significant, eroding trust in God's provision, but pride—tied to self-righteousness or rejecting grace—is often seen as graver. Greed's harm is practical (e.g., injustice), while pride's is spiritual.

Relation to Pride and Envy: Pride's self-elevation sparks greed to gain status, while envy's resentment may drive greedy pursuits. Pride remains the core issue, with greed and envy as outcomes.

Response: Stewardship, generosity, and faith counter greed.

Comparison to LDS: Both view pride as a deeper sin, with LDS theology amplifying pride's communal destruction. Greed and envy are comparably serious in both, but LDS narratives give pride unique prominence.

4. Islam

View of Greed: Greed (hirs or tama') is a major sin, criticized in the Quran (e.g., Surah 102:1-2, warning against "rivalry in worldly increase"). It distracts from Allah's worship and harms society by hoarding wealth.

Severity: Greed is grave, linked to injustice and neglecting zakat (charity), but disbelief (kufr) and pride (kibr) are worse, as they reject Allah outright. Greed's social harm is emphasized, similar to envy's.

Relation to Pride and Envy: Pride's arrogance drives greed to dominate others, while envy's discontent overlaps with greed's covetousness. Pride is more theologically severe, greed and envy more socially disruptive.

Response: Zakat, moderation, and gratitude counter greed.

Comparison to LDS: Both stress greed's communal harm, but LDS theology prioritizes pride's universal role. Islam's focus on greed's spiritual distraction aligns with LDS views, though envy and greed are closer in weight in Islam than in LDS thought, where pride dominates.

5. Judaism

View of Greed: Greed (chamad, coveting) is prohibited (e.g., Exodus 20:17, "You shall not covet"). It disrupts tzedakah (charity) and ethical living, prioritizing self over community.

Severity: Greed is serious but less grave than idolatry or pride, which violate God's covenant. It's akin to envy in fostering discontent but lacks pride's hubris.

Relation to Pride and Envy: Pride's self-importance fuels greed's accumulation, while envy's resentment mirrors greed's desire. Pride is the deeper flaw before God.

Response: Tzedakah, contentment, and mitzvot counter greed.

Comparison to LDS: Both see greed as a relational sin, but LDS theology's emphasis on pride's societal collapse (e.g., Nephite downfall) elevates pride above greed and envy, which Judaism treats more equally as ethical failings.

6. Buddhism

View of Greed: Greed (lobha), one of the "three poisons," is craving for sensory or material gain, binding one to samsara (suffering). It's broader than material greed, including desire for status or pleasure.

Severity: Greed is significant, but ignorance (moha) is the root of suffering, with pride (mana) closer to it than greed. Greed and envy (issa) are similar, both fueling attachment, but greed is more about acquisition, envy about resentment.

Relation to Pride and Envy: Pride's ego-delusion drives greed's craving, while envy's inferiority complex parallels greed's insatiability. Ignorance underlies all, reducing pride's LDS-style primacy.

Response: Detachment, generosity (dana), and mindfulness counter greed.

Comparison to LDS: LDS frames greed as a moral sin against God's plan, while Buddhism sees it as an ego-driven delusion. LDS theology elevates pride's destructive role, whereas Buddhism prioritizes ignorance, with greed and envy closer in impact.

7. Hinduism

View of Greed: Greed (lobha) is a vice in texts like the Bhagavad Gita (16:21), a "gate to hell" alongside lust and anger. It ties the soul to karma and maya (illusion), opposing dharma.

Severity: Greed is harmful, but ignorance (avidya) is the primary barrier to moksha (liberation). Pride (ahankara), as egoism, is closer to ignorance, making greed and envy secondary.

Relation to Pride and Envy: Pride's ego fuels greed's pursuit of wealth, while envy's resentment aligns with greed's desire. Pride is more fundamental in blocking spiritual truth.

Response: Selfless action, devotion (bhakti), and detachment counter greed.

Comparison to LDS: LDS theology emphasizes pride's communal and spiritual ruin, while Hinduism ties greed to individual karma. Greed and envy are less prominent than pride in LDS thought, but in Hinduism, all are subordinate to ignorance.

Summary

Greed Across Traditions: Greed is universally condemned for prioritizing material or selfish gain over divine, communal, or ethical values. It disrupts harmony and spiritual growth, often harming others.

LDS vs. Others: In LDS theology, greed is serious but less central than pride, which is narratively tied to universal sin and societal collapse (e.g., Book of Mormon). Greed aligns with envy in harming Zion but lacks pride's theological depth. Similarly:

Catholicism ranks greed among deadly sins, below pride's rebellion but equal to envy.

Protestantism sees greed as a practical sin, with pride as the spiritual root, like LDS.

Islam and Judaism view greed as socially disruptive, akin to envy, but pride or disbelief/idolatry is graver.

Buddhism and Hinduism treat greed as ego-driven, with ignorance (not pride) as the core issue, unlike LDS's pride focus.

Pride vs. Greed vs. Envy: Pride is generally the most severe, as it challenges divine authority or self-awareness directly. Greed and envy are derivative, with greed focusing on accumulation, envy on resentment, but both are often linked to pride's root in LDS and other traditions.

If you'd like a deeper dive into specific texts, a single tradition, or further pride-envy-greed links, let me know!

In The Church of Jesus Christ of Latter-day Saints (LDS Church), greed is condemned as a sin that prioritizes material wealth, status, or selfish desires over God, charity, and the communal goal of building Zion. LDS scriptures—particularly the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—along with modern prophetic teachings, address greed explicitly and implicitly, often linking it to spiritual blindness, injustice, and societal harm. Below, I explore key LDS texts on greed, their context, and their theological significance, connecting to our prior discussion of pride (and envy) where relevant.

Key LDS Scriptures on Greed

1. Book of Mormon

The Book of Mormon, a foundational LDS text, frequently addresses greed through narratives and sermons, portraying it as a precursor to personal and societal downfall, often tied to pride.

Alma 5:53-55 (circa 83 BC, Alma's sermon to the church in Zarahemla):

Text: “And now my beloved brethren, I say unto you, can ye withstand these sayings; yea, can ye lay aside these things, and trample the Holy One under foot; yea, can ye be puffed up in the pride of your hearts; yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches? ... Behold, the Lord hath said: Ye shall not esteem one flesh above another, or one man shall not think himself above another.”

Context: Alma, a prophet, urges members to repent, warning against pride, greed, and inequality. “Setting your hearts upon riches” reflects greed's pull toward materialism over God.

Significance: Greed is linked to pride (“puffed up”) and envy (esteeming one above another), showing their interconnectedness. It alienates individuals from God's covenant and communal equality, a recurring Book of Mormon theme.

Relation to Pride: Pride drives greed here, as the desire for “costly apparel” and status stems from self-exaltation, reinforcing pride's role as the “universal sin” (per Ezra Taft Benson).

Helaman 6:17, 26-27 (circa 24 BC, describing Nephite corruption):

Text: “For behold, the Lord had blessed them so long with the riches of the world that they had not been stirred up to anger, to wars, nor to bloodshed; but in their prosperous circumstances, they became lifted up in the pride of their eyes, and began to seek to get gain ... Now the cause of this iniquity ... was begun of old by ... Satan, who did stir up the hearts of the people to seek for power, and authority, and riches, and the vain things of the world.”

Context: The Nephites, prospering materially, turn to greed and pride, leading to secret combinations (criminal groups) and moral decay.

Significance: Greed (“seek to get gain”) is a tool of Satan, corrupting blessings into curses. The pursuit of “riches” and “power” reflects greed’s destructive ambition, threatening societal stability.

Relation to Pride: Pride (“lifted up in the pride of their eyes”) precedes greed, aligning with LDS theology’s view of pride as the root sin spawning greed and other vices.

4 Nephi 1:24-26 (circa AD 34-200, post-Christ decline):

Text: “And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them. And they began to be divided into classes.”

Context: After Christ’s visit, the Nephites live in unity, sharing all things. Greed and pride emerge, fracturing this ideal society into classes.

Significance: Greed, shown through coveting “fine things,” destroys Zion-like equality. It’s a social sin, undermining the communal sharing central to LDS ideals.

Relation to Pride/Envy: Pride initiates the decline, with greed as its expression (costly apparel), and envy implied in class divisions. Pride remains the catalyst, as in our prior discussion.

Mormon 8:36-37 (circa AD 385, Moroni’s warning to future generations):

Text: “And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; ... For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.”

Context: Moroni, the last Nephite prophet, laments his people’s destruction and warns modern readers, seeing greed in future societies.

Significance: Greed (“love money”) is equated with neglecting the poor, a direct violation of Christ’s teachings (e.g., Mosiah 4:16-26). It’s a measurable sin, evident in misplaced priorities.

Relation to Pride/Envy: Greed is fueled by pride (“pride of your hearts”) and linked to envy (“envying”), showing pride’s role as the root, with greed and envy as outcomes harming charity.

2. Doctrine and Covenants

This modern revelation text, received by Joseph Smith, addresses greed in the context of building Zion and living consecration (sharing resources).

D&C 56:16-17 (1831, revelation on stewardship):

Text: “Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, ... ‘The harvest is past, the summer is ended, and my soul is not saved!’ Wo unto you poor men, whose hearts are not broken, ... for you set your hearts upon [riches]; ... you are cursed.”

Context: Given during early church struggles, this warns both rich and poor against greed, emphasizing stewardship over selfishness.

Significance: Greed afflicts all classes, cursing the rich who hoard and the poor who covet. It blocks salvation by prioritizing wealth over charity, echoing Book of Mormon themes.

Relation to Pride/Envy: Greed reflects pride’s self-focus (rich men’s superiority, poor men’s resentment) and envy’s covetousness, but pride’s broader enmity isn’t explicit here.

D&C 104:18 (1834, law of consecration):

Text: “Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.”

Context: Instructions on managing church resources underscore consecration—sharing surplus with others.

Significance: Greed (hoarding abundance) is a hell-bound sin, contrasting Zion's generosity. It's a practical test of discipleship.

Relation to Pride/Envy: Greed implies pride's self-entitlement, with envy less prominent but implied in coveting abundance.

3. Pearl of Great Price

This text, including Moses and Abraham, touches on greed less directly but frames it within human corruption.

Moses 5:31-33 (Cain's story):

Text: "And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. ... And Cain gloried in that which he had done, saying: I am free; surely the flocks of my brother falleth into my hands."

Context: Cain kills Abel, driven by greed ("get gain") and pride, taught by Satan.

Significance: Greed motivates ultimate sin (murder), showing its extreme potential. It's a deliberate choice against God's law.

Relation to Pride/Envy: Pride (glorying, "I am free") and envy (coveting Abel's flocks) intertwine with greed, but pride's defiance is central.

Modern LDS Teachings on Greed

LDS leaders' talks, published in Ensign or General Conference, reinforce scriptural warnings, often framing greed as a modern temptation.

Joseph B. Wirthlin, "The Law of the Fast" (2001):

Quote: "Greed, selfishness, and preoccupation with the accumulation of wealth canker the soul and crowd out the fruits of eternal joy."

Significance: Greed is a spiritual disease, blocking joy and charity, echoing D&C 56's "canker your souls." Fasting and giving counter it.

Relation to Pride: Greed stems from pride's selfishness, aligning with Benson's view of pride as the root sin.

M. Russell Ballard, “The Joy of Hope Fulfilled” (1992):

Quote: “The lust for power, greed for gain, and obsession for fame can darken our spiritual vision.”

Significance: Greed blinds one to hope and faith, a practical sin with eternal consequences.

Relation to Pride/Envy: Greed pairs with prideful lust for power and envious fame, showing their overlap.

Theological Insights

Greed’s Nature: LDS texts portray greed as loving wealth over God and neighbor, manifest in hoarding, neglecting the poor, or seeking “vain things.” It’s both personal (heart-set on riches) and societal (causing inequality, as in 4 Nephi).

Severity vs. Pride/Envy: Greed is grave, threatening salvation (D&C 104:18) and Zion’s unity, but pride is more foundational, as it “puffs up” the heart, leading to greed (Alma 5:53) and envy (Mormon 8:36). Envy covets others’ blessings, while greed seeks to amass for self—both are less universal than pride’s enmity toward God.

Narrative Role: The Book of Mormon’s cycles of prosperity-to-greed-to-destruction (e.g., Helaman 6, 4 Nephi) mirror pride’s prominence but give greed a supporting role. Greed’s tangible harm (class division, neglecting poor) makes it a clear metric of spiritual failure, unlike pride’s subtler rebellion.

Counteraction: LDS texts emphasize charity (tithing, fasting, consecration), gratitude, and humility, with greed often tied to neglecting specific duties (e.g., zakat-like giving in D&C).

Comparison to Pride and Envy

Pride: As the “universal sin,” pride is the root in LDS theology, driving greed (seeking riches for status, Helaman 6:17) and envy (resenting others’ blessings, Mormon 8:36). Its scriptural weight—linked to Nephite collapse—eclipses greed’s focus on material mispriority.

Envy: Greed and envy overlap (both covet, e.g., Moses 5:33), but envy resents others’ gain, while greed pursues personal gain. Envy appears less in LDS texts than greed, which has clearer narrative examples (e.g., 4 Nephi’s classes).

Textual Emphasis: Greed has vivid Book of Mormon warnings (Alma, Helaman), like pride, but fewer than pride's pervasive mentions. Envy is more implicit, tied to strife or coveting.

Notes

Greed's societal impact in LDS texts (e.g., 4 Nephi's class divisions) aligns with the church's welfare focus, unique among Christian traditions we compared.

The Book of Mormon's narrative style makes greed a measurable sin (riches, apparel), unlike pride's abstract enmity or envy's emotional resentment.

I focused on canonical texts and key talks, but countless Ensign articles reinforce these themes. If you want more, I can search recent talks or X posts for modern LDS views.

If you'd like a deeper analysis of a specific text, a focus on another LDS sin, or a comparison with non-scriptural sources, let me know!

In The Church of Jesus Christ of Latter-day Saints (LDS Church), charity is a central virtue, often described as the "pure love of Christ" (Moroni 7:47). It encompasses love, compassion, generosity, and service, serving as both a spiritual ideal and a practical antidote to sins like greed, pride, and envy, as discussed previously. LDS scriptures—Book of Mormon, Doctrine and Covenants, Pearl of Great Price—and modern prophetic teachings emphasize charity as essential for personal salvation, building Zion, and emulating Jesus Christ. Below, I explore key LDS texts and teachings on charity, their context, and their theological significance, connecting to our prior discussions where relevant, particularly greed.

Key LDS Scriptures on Charity

1. Book of Mormon

The Book of Mormon presents charity as the highest virtue, critical for spiritual growth and communal harmony, often contrasted with selfishness and greed.

Moroni 7:44-48 (circa AD 401, Mormon's teachings, recorded by Moroni):

Text: "If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity. And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, ... endureth all

things. ... Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ.”

Context: Moroni shares his father Mormon’s sermon on faith, hope, and charity, urging readers to seek divine love in perilous times.

Significance: Charity is defined as Christ’s pure love, encompassing patience, kindness, and selflessness. It’s indispensable—without it, one is “nothing” before God. The passage draws on 1 Corinthians 13 but adds a distinctly LDS call to pray for charity, tying it to discipleship.

Relation to Greed/Pride/Envy: Charity directly counters greed (“seeketh not her own”), pride (“not puffed up”), and envy (“envieth not”). Unlike greed’s hoarding (e.g., Alma 5:53), charity gives freely, aligning with Zion’s unity.

Mosiah 4:16-26 (circa 124 BC, King Benjamin’s address):

Text: “And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, ... For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, ... And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, ... O then, how ye ought to impart of the substance that ye have one to another.”

Context: King Benjamin, a Nephite prophet-king, teaches his people to serve God through caring for others, emphasizing humility and generosity.

Significance: Charity is practical—giving to the poor without judgment—and theological, rooted in universal dependence on God. The “all beggars” metaphor underscores equality, countering greed’s selfishness and pride’s superiority.

Relation to Greed/Pride/Envy: Greed hoards “substance” (e.g., D&C 56:16), but charity shares it. Pride exalts self, while charity humbles all as beggars before God. Envy’s resentment fades in charity’s impartial love.

Ether 12:34-35 (circa 130 BC, Moroni’s commentary on Jaredite faith):

*Text “[T]he Lord spake unto me, saying: ... [I]f they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.”

Context: Moroni, reflecting on his weaknesses, records the Lord’s assurance that charity ensures spiritual purity.

Significance: Charity is a divine gift that sanctifies, linked to humility and faithfulness. It’s a prerequisite for eternal reward, emphasizing its eternal weight.

Relation to Greed/Pride/Envy: Charity’s selflessness opposes greed’s accumulation and pride’s self-focus, cleansing the soul where envy fosters strife.

4 Nephi 1:3, 15-16 (circa AD 34-200, post-Christ utopia):

Text: “And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. ... And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, ... nor any manner of lasciviousness; and surely there could not be a happier people.”

Context: After Christ’s visit, the Nephites live in harmony, sharing all possessions and embodying charity.

Significance: Charity, as the “love of God,” eliminates greed, pride, and envy, creating a Zion-like society. This ideal contrasts with later greed-driven class divisions (4 Nephi 1:24-26, discussed earlier).

Relation to Greed/Pride/Envy: Charity’s communal sharing directly counters greed’s hoarding, pride’s hierarchy, and envy’s contention, showcasing its transformative power.

2. Doctrine and Covenants

The Doctrine and Covenants, revelations to Joseph Smith, ties charity to the law of consecration and practical service, reinforcing its role in Zion.

D&C 88:125 (1832, the “olive leaf” revelation):

Text: “And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.”

Context: Instructions for the School of the Prophets emphasize virtues for spiritual unity.

Significance: Charity is the ultimate virtue (“above all”), fostering perfection and peace. The “mantle” imagery suggests it envelops all actions, aligning with Christ’s love.

Relation to Greed/Pride/Envy: Charity’s unifying bond opposes greed’s selfishness, pride’s division, and envy’s discord, echoing Moroni 7’s selflessness.

D&C 42:29-31, 38-39 (1831, law of consecration):

Text: “If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support ... And inasmuch as ye impart of your substance unto the poor, ye will do it unto me.”

Context: Early Saints are commanded to live consecration, sharing surplus with the needy as an expression of love for God.

Significance: Charity is obedience, directly serving Christ through the poor. Consecration institutionalizes charity, countering greed’s hoarding.

Relation to Greed/Pride/Envy: Unlike greed’s curse on the rich who withhold (D&C 56:16), charity blesses through giving. It humbles pride and soothes envy by equalizing resources.

D&C 121:45 (1839, Joseph Smith’s Liberty Jail letter):

Text: “Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God.”

Context: Joseph, imprisoned, counsels priesthood leaders on righteous leadership.

Significance: Charity is universal, extending to all, and purifies the heart, ensuring divine confidence. It’s a leadership trait, not optional.

Relation to Greed/Pride/Envy: Charity's impartial love counters pride's superiority, greed's self-interest, and envy's bias, aligning with Zion's inclusivity.

3. Pearl of Great Price

Charity appears less explicitly but is implied in teachings on love and sacrifice.

Moses 7:18, 33 (Enoch's vision):

Text: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. ... And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father."

Context: Enoch's city achieves Zion, marked by unity and no poverty, before being taken to heaven.

Significance: Charity eliminates poverty through love and sharing, fulfilling God's command. Zion's "one heart" embodies charity's ideal.

Relation to Greed/Pride/Envy: Charity's eradication of poverty opposes greed's hoarding (e.g., D&C 104:18). Unity counters pride's division and envy's strife.

Modern LDS Teachings on Charity

General Conference talks and church publications expand on scriptural charity, emphasizing service, welfare, and Christlike love.

Thomas S. Monson, "Charity Never Faileth" (2010):

Quote: "Charity is having patience with someone who has let us down. It is resisting the impulse to become offended easily. ... Charity is the pure love of Christ, and it endureth forever."

Context: As prophet, Monson addresses the Relief Society, echoing Moroni 7.

Significance: Charity is practical (patience, forgiveness) and eternal, shaping daily interactions and eternal destiny. It's the church's motto via the Relief Society.

Relation to Greed/Pride/Envy: Charity's patience opposes greed's impatience for gain, pride's offense at slights, and envy's resentment.

Dieter F. Uchtdorf, “The Merciful Obtain Mercy” (2012):

Quote: “This kind of love—the love of Christ—‘beareth all things, believeth all things, hopeth all things, endureth all things.’ It is the love that forgives, serves, and lifts others.”

Context: Uchtdorf urges members to forgive and love, reflecting charity’s scope.

Significance: Charity is active, forgiving, and uplifting, countering judgmentalism and selfishness.

Relation to Greed/Pride/Envy: Charity’s service opposes greed’s hoarding, pride’s self-focus, and envy’s grudges.

Dallin H. Oaks, “The Challenge to Become” (2000):

Quote: “The reason charity never fails and the reason charity is greater than even the most significant acts of goodness ... is that charity, ‘the pure love of Christ,’ is not an act but a condition or state of being.”

Context: Oaks teaches that becoming Christlike requires internalizing charity.

Significance: Charity is a transformative state, not just actions, aligning with Moroni 7’s call to pray for it. It’s the goal of discipleship.

Relation to Greed/Pride/Envy: As a state, charity uproots greed’s desire, pride’s ego, and envy’s bitterness.

Practical Expressions of Charity

LDS teachings translate charity into action through:

Welfare Program: Tithing and fast offerings fund aid for the poor, reflecting Mosiah 4’s call to succor (e.g., church’s global humanitarian efforts, like disaster relief).

Law of Consecration: Though not fully practiced today, D&C 42’s principle encourages sharing surplus, countering greed’s hoarding.

Service: Home/visiting teaching, missionary work, and community volunteering embody charity's love (D&C 121:45).

Relief Society: Its motto, "Charity Never Faileth," drives women's service, from local aid to global initiatives.

Theological Insights

Charity's Nature: LDS texts define charity as Christ's love, both a gift from God (Moroni 7:48) and a choice to emulate (Mosiah 4:16). It's internal (heart's love) and external (giving, serving), uniting personal and communal salvation.

Relation to Greed/Pride/Envy:

Greed: Charity's generosity (D&C 42:31) directly opposes greed's selfishness (Alma 5:53). Where greed hoards (D&C 56:16), charity shares, as in 4 Nephi's "all things common."

Pride: Charity's humility ("all beggars," Mosiah 4:19) counters pride's superiority (Alma 5:53's "puffed up"). Pride spawns greed and envy; charity dissolves them.

Envy: Charity "envieth not" (Moroni 7:45), replacing resentment with love, unlike envy's strife (Mormon 8:36).

Role in Zion: Charity is Zion's glue (Moses 7:18), eliminating poverty and contention (4 Nephi 1:15). Greed fractures Zion (4 Nephi 1:24); charity builds it.

Eternal Weight: Charity ensures salvation (Ether 12:34) and godliness (Moroni 7:47), surpassing faith and hope as the "greatest" virtue (Moroni 7:46).

Comparison to Prior Discussions

Greed: Greed's scriptural warnings (e.g., Helaman 6:17, "seek to get gain") contrast with charity's call to give (Mosiah 4:16). Greed cankers souls (D&C 56:16); charity sanctifies (Ether 12:34). Charity is the practical solution to greed's curse.

Pride: Pride, the "universal sin," drives greed and envy by exalting self (Alma 5:53). Charity's meekness (Moroni 7:44) and unity (D&C 88:125) undo pride's division, making it pride's opposite.

Envy: Envy's resentment (Mormon 8:36) is negated by charity's lack of envy (Moroni 7:45). While greed and envy overlap in coveting, charity's love transcends both.

Textual Emphasis: Charity has fewer narrative-driven warnings than pride or greed but more doctrinal weight (Moroni 7, D&C 88). Its positive framing contrasts with the sins' negative cycles (e.g., Nephite decline).

Notes

Charity's prominence in Moroni 7 and Mosiah 4 makes it a doctrinal cornerstone, unlike greed's narrative-driven warnings (e.g., 4 Nephi).

The church's welfare system reflects charity's practical urgency, unique among Christian traditions we compared, grounding texts in action.

I focused on canonical texts and key talks, but charity permeates LDS culture (e.g., "I Am a Child of God" hymn implies universal love). For more, I can search recent talks or X posts.

If you want a deeper dive into a specific text, charity's practical programs, or a comparison with other virtues/sins, let me know!