

Genesis 13:1-18

- Lift up your eyes -

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Introduction

❖ Covenant and drama (Genesis 13:1-18)

- Lot was moving about with Abram, his uncle. First from Haran to Canaan (Gen 12:1-8), probably also to Egypt (Gen 12:9-20), and back again to Canaan (Gen 13:1-4).
- The covenant (Gen 15; Gen 12:1-3; 13:14-17; 17:1-8) is the main theme, with the following four aspects:
 - (1) the promise of many descendants (Gen 12:2; 13:16; 15:5; 17:2, 4; 22:17);
 - (2) the gift of a land (Gen 12:7; 13:14-15; 15:7);
 - (3) the obedience/faith of Abraham (12:1-4; 17:1; 22:16-18).;
 - (4) the blessing of all nations through Abraham (Gen 12:3; 22:18).¹
 - Although there is not an explicit reference to the obedience/faith of Abram in Genesis 13, his solution to offer Lot the first choice can best be understood as an offer based on faith.
- The drama unfolds when Lot did not accept the offer made by Abram. Abram suggested that they parted, but both could stay within the boundaries of the "promised land."

¹ Huizenga, L. A. (2013, p. 2). *Abraham, Isaac and Jacob*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

- Lot “looked up” and choose for himself the whole plain of the river Jordan, because it was well watered. He left the “promised land” and settled down near Sodom, accepting the wickedness of the people. He was not aware of an impending judgment, but the reader already knows that it will come.
- After Lot has left, the LORD instructed Abram to look up (“lift up”) and to see in all directions. The LORD affirms the previous promises: the whole land will be given to you and your descendants.
- ❖ The context, form and structure, theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Book of Genesis. This makes it possible to use this sermon outline as a stand-alone. You can also fit this outline into a series of sermons.

Context

- ❖ The separation of Lot and Abram is part of the Genesis narrative, which is beautifully structured, especially the account of Abraham (Gen 11:27-25:11).

<i>THE CREATION</i>	
Genesis 1:1-2:3	"In the beginning God created the heavens and the earth."
<i>THE HISTORY OF HEAVEN AND EARTH</i>	
Genesis 2:4-4:26	"account of the heavens and the earth" (2:4)
Genesis 5:1-6:8	"account of Adam" (5:1)
Genesis 6:9-9:28	"account of Noah" (6:9)
Genesis 10:1-11:9	"account of Shem, Ham and Japheth, Noah's sons" (10:1)
<i>THE HISTORY OF ABRAHAM, ISAAC AND JAKOB</i>	
Genesis 11:10-26	"account of Shem" (11:10)
Genesis 11:27-25:11	"account of Terah" (11:27) > Abram/Abraham
Genesis 25:12-18	"account of Abraham's son Ishmael" (25:12)
Genesis 25:19-35:29	"account of Abraham's son Isaac" (25:19)
Genesis 36:1-37:1	"account of Esau" (36:1)
Genesis 37:2-50:26	"account of Jacob" (37:2)

- ❖ The Book of Genesis consists of three main parts:
 1. Genesis 1:1-2:3: In the beginning;
 2. Genesis 2:4-11:9: The history of heaven and earth;
 3. Genesis 11:10-50:26: The history of Abraham, Isaac, and Jacob.
- ❖ The context of Genesis 13:1-18 (Abram and Lot).
 - The history begins when Terah and his family moved from Ur of the Chaldeans to the land of Canaan. But they settled down halfway in Haran, nowadays northern Syria. In Syria, Abram received the call from God to move further south, to the land of Canaan, and Lot accompanied him.

Genesis 11:27-32	"The account of Terah." (11:27). "He is the father of Abram, Nahor and Haran. And Haran became the father of Lot."
Genesis 12:1-9	The call of Abram. "So Abram left, as the LORD had told him; and Lot went with him" (Gen 12:4).
Genesis 12:10-20	Abram (and Lot) moved to Egypt, due to a severe famine in the land.
Genesis 13:1-18	Abram and Lot went up from Egypt. After a while, they separate.
Genesis 14:1-24	Abram rescued Lot, who was taken captive.
Genesis 15:1-18:15	Who will be the heir of Abram?
Genesis 18:16-19:29	The judgment and destruction of Sodom and Gomorrah. The Lord rescued Lot and his daughters.
Genesis 19:30-38	The descendants of Lot.

Form and structure

- ❖ A detailed outline of Genesis 13. The **verses marked** are comments made by the writer of Genesis.

Travel Narrative	
<i>Travel Narrative (Gen 13:1-4):</i>	<p>So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him.</p> <p>Abram had become very wealthy in livestock and in silver and gold.</p> <p>From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier and where he had first built an altar.</p> <p>There Abram called on the name of the LORD.</p>
Lot parts from Abram	
<i>Scene 1 (Gen 13:5-7): The conflict</i>	<p>Now Lot, who was moving about with Abram, also had flocks and herds and tents. But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together. And quarrelling arose between Abram's herdsmen and the herdsmen of Lot.</p> <p style="text-align: right;">The Canaanites and Perizzites were also living in the land at</p>

	that time.
<i>Scene 2 (Gen 13:8-9): Discourse</i>	So Abram said to Lot, "Let's not have any quarrelling between you and me, or between your herdsmen and mine, for we are brothers. Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."
<i>Scene 3 (Gen 3:10-11): Decision</i>	Lot looked up and saw that the whole plain of the Jordan was well watered, (This was before the LORD destroyed Sodom and Gomorrah.) like the garden of the LORD, like the land of Egypt, toward Zoar. So Lot chose for himself the whole plain of the Jordan and set out toward the east.
<i>Scene 4 (Gen 3:12-13): The new situation</i>	The two men parted company: Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom. Now the men of Sodom were wicked and were sinning greatly against the LORD.
Travel Narrative and Promise	
<i>Travel Narrative (Gen 13:14-18):</i>	The LORD said to Abram after Lot had parted from him, "Lift up your eyes from where you are and look north and south, east and west. All the land that you see I will give to you and your offspring forever. I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. Go, walk through the length and breadth of the land, for I am giving it to you." So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to the LORD.

Technical, hermeneutical and historical notes

Genesis 13:10. Three translations, a comparison

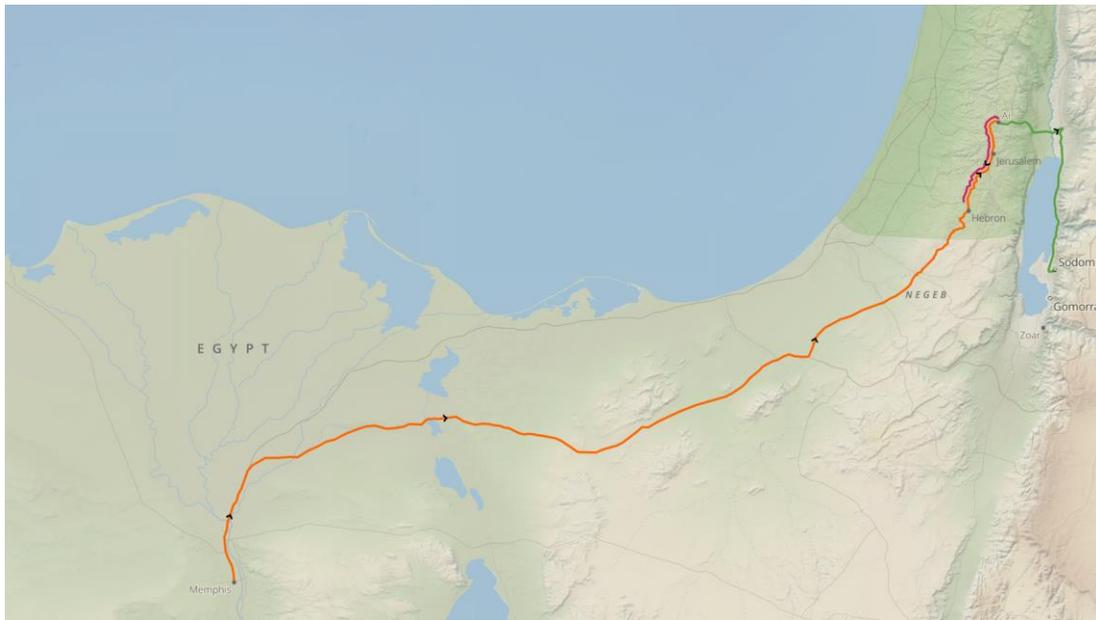
- ❖ Compare these three translations:

NIV84	ESV	NASB95
<p>Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the LORD, like the land of Egypt, toward Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)</p>	<p>And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)</p>	<p>Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—this was before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt as you go to Zoar.</p>

- ❖ The NASB95 retained the original structure of the Hebrew Bible, whereas the NIV84 and the ESV restructured the text in the translation. Restructuring the text has some implications.
 - “(This was before the LORD destroyed Sodom and Gomorrah.)” (NIV, ESV) serves as a footnote to inform the reader who is familiar with the present situation, that once the Dead(!) Sea Valley² was very fertile, and a pleasant area to live.
 - The text as given by the NASB95 highlights the contrast between the situation as Lot perceived it and the present. The following text could have been sufficient:
 -
 - Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—this was before the LORD destroyed Sodom and Gomorrah—
 -
 - By adding: “like the garden of the LORD, like the land of Egypt as you go to Zoar,” the narrative created a climax. To Lot, it seemed the far better choice instead of staying in Canaan as Abram did. But, he was not aware of the dark clouds of God's impending judgment: “the LORD destroyed Sodom and Gomorrah” (Gen 19:1-29). But as soon as Lot settled in the vicinity of Sodom, he must have noticed that: “the men of Sodom were wicked exceedingly and sinners against the LORD” (Gen 13:13). A tragedy will unfold. Lot was blinded due to the lustrous and well-watered countryside.

² Wikimedia Foundation. (2022, June 3). Dead sea. Wikipedia. Retrieved August 2, 2022, from https://en.wikipedia.org/wiki/Dead_Sea

From Egypt to Ai (Bethel)



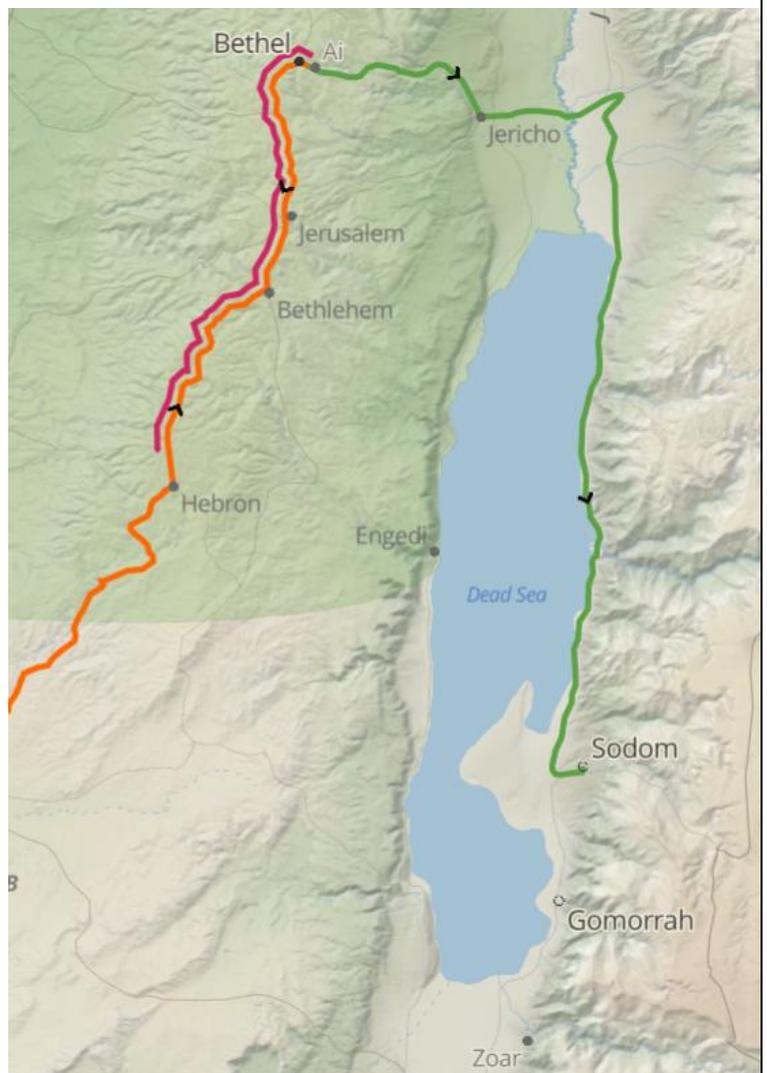
From Ai (Bethel) to Mamre (Hebron), Abram; and to Sodom, Lot

- ❖ Abram and Lot separated at Bethel / Ai. Lot moved southwards towards Sodom, while Abram later moved to Hebron (Gen 13:18).
- ❖ Note, that according to the writer, the Dead Sea did not exist yet. Instead, it was a fertile plain, before Sodom and Gomorrah were destroyed by the Lord. Lot and his daughters moved to Zoar (Gen 19).
- ❖ Note that Jerusalem was known as Salem (Gen 14).

Exposition

Before

- ❖ Genesis 12:1-8 serves as the historical and thematic background of Genesis 13:1-18:



Command: (verse 1)	The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you."
Promise 1: (verse 2-3)	"I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."
Obedience by faith 1: (verse 4-6)	So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there. Abram travelled through the land as far as the site of the great tree of Moreh at Shechem.
Comment: (verse 6)	At that time the Canaanites were in the land.
Promise 2: (verse 7)	The LORD appeared to Abram and said, "To your offspring I will give this land."
Worship 1: (verse 7)	So he built an altar there to the LORD, who had appeared to him.
Obedience by faith 2: (verse 8)	From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east.
Worship 2: (verse 8)	There he built an altar to the LORD and called on the name of the LORD.

- ❖ Note the centrality of the promises by God: "I will".
- ❖ Abram went by faith (Gen 15:6; Heb 11:8) as his answer to these promises of the LORD.

Verse 1-4

- ❖ **“So Abram went up from Egypt”** where he stayed for a while due to a severe famine in Canaan. Although famine could occur in Egypt too (Gen 41). Canaan depended on the seasonal winter rains, whereas Egypt was watered by the river Nile.
- ❖ **“to the Negev”**, the southern part of Canaan, in those days probably more supportive for large herds than today.
- ❖ **“and Lot with him.”**
 - Lot was not mentioned in the previous episode. He travelled with Abram to Canaan (Gen 12:4) and accompanied him also in Egypt.
- ❖ **“Abram had become very wealthy.”** The LORD has blessed him abundantly (Gen 24:35). Lot had also **“flocks and herds and tent”**. The difference between the two is made clear. See below.
- ❖ **“He came to Bethel, to the place between Bethel and Ai where he had first built an altar.”** (Gen 12:8). See the maps above.

Abram, Isaac, and Jacob: altars in the land of Canaan, an overview		
Gen 12:6, 7	the site of the great tree of Moreh at Shechem	
Gen 12:8	Bethel on the west and Ai on the east	He called on the name of the LORD.
Gen 13:3, 4	the place between Bethel and Ai, and where he had first built an altar.	There Abram called on the name of the LORD.
Gen 13:18	near the great trees of Mamre at Hebron	
Gen 26:23-25	Beersheba	Isaac (...) called on the name of the LORD.
Gen 33:18	the city of Shechem in Canaan	There Jacob set up an altar and called it El Elohe Israel.
Gen 35:7	El Bethel,	because it was there that God revealed himself to him when he was fleeing from his brother.

- ❖ **“There Abram called on the name of the LORD.”** This is the main motive in the Book of Genesis. See Genesis 4:26 (Ps 105:1; 116:17). The contrast is found in Genesis 11:1-9.

- This implies that in contrast to the other peoples, he did not call on the other gods.

Verse 5-7 A problem arose

- ❖ **“Lot, (...) also had flocks and herds and tents.”** Note the difference: “Abram had become **very wealthy in livestock** and in **silver and gold**” (Gen 13:2).
- ❖ **“But the land could not support them.”** They need to part from each other, because **“their possessions were so great. And quarreling arose.”**
 - **“possessions”** is their livestock.
 - **“quarreling”**, see also Genesis 26:19-22.
- ❖ Comment by the author of Genesis:
 - **“The Canaanites and Perizzites were also living in the land at that time.”**
 - “The borders of Canaan reached from Sidon toward Gerar as far as Gaza, and then toward Sodom, Gomorrah, Admah and Zeboiim, as far as Lasha” (Gen 10:19; see also Gen 12:6).
 - This reminds the reader of the fact that Abram did not possess the land. There was a peaceful cohabitation. “There is no evidence in the Abraham tradition of conflict with the Canaanites.”³ See also Genesis 13:18. The Canaanites lived in small cities, and Abram and Lot were living in tents in the countryside. Abram had “to live among them, **to practice and believe the promise.**”⁴
 - No quarrelling arose between the herdsmen of Abram and Lot and the Canaanites and Perizzites.

Verse 8-9 Discourse

- ❖ **“Let’s not have any quarreling (...), for we are brothers.”**
- ❖ **“Is not the whole land before you?”** This is an emphatic and implicit invitation to part. The question does not need an answer. The conclusion is **“Let’s part company.”**
 - Reyburn and Fry comment: “The sense of the question is an emphatic statement, ‘The whole land is available to you,’ that is, ‘All the land you can see can be occupied.’ TEV⁵ says ‘Choose any part of the land you want.’”⁶

³ Brueggemann, W. (1982,p . 123-124).

⁴ Brueggemann, W. (1982, p. 124).

⁵ Today’s English Version

⁶ Reyburn, W. D., & Fry, E. M. (1998, p. 298).

- Abram could solve the problem by faith. “By faith he had already renounced everything; he could afford to refresh the choice: and by faith he had opted for the unseen; he had no need to judge, as Lot did, ‘by the sight of his eyes.’”⁷ “Because he believes the promise, he does not doubt that he will finally receive the land God wants him to have.”⁸

❖ **“If you go to the left, I’ll go to the right; if you go to the right, I’ll go to the left.”**

- Looking towards the east, the **“to the left”** also means **“to the north”** and **“to the right”** is equal **“to the south.”** Lot decided to go “to the east.” See below.
 - “It is also possible to take **left** and **right** as referring generally to different or opposite directions: ‘You go one way, and I’ll go the other.’”⁹
- Compare this with the promise of the LORD in Genesis 13:14, 15.

Verse 10-11 Lot’s Decision

- ❖ For the structure of the text, see above. has been restructured according to the Hebrew original text,
- ❖ **“Lot looked up and saw that the whole plain of the Jordan was well watered,”**
 - **“looked up and saw”**: he thought about the proposal. The same words are used in verse 14: **“Lift up your eyes from where you are and look.”** NASB95 translates consistently: “Lot **lifted his eyes** and **saw.**”
 - Reyburn and Fry comment: “this views Lot as having made his choice on the basis of what he sees, and placing himself in a situation that later requires the Lord’s intervention to rescue him.”¹⁰
 - **“well watered”**: there was no need to dig any wells.
- ❖ Second comment of the writer:
 - **“(This was before the LORD destroyed Sodom and Gomorrah.)”**
- ❖ **“like the garden of the LORD, like the land of Egypt, toward Zoar.”**
 - **“The garden of the LORD.”** see Genesis 2:8-17.
 - **“Like the land of Egypt.”** This is lower Egypt, where the Nile flows into a delta.

⁷ Kidner, D. (1967, Vol. 1, p. 129).

⁸ Brueggemann, W. (1982, p. 130).

⁹ Reyburn, W. D., & Fry, E. M. (1998, p. 298).

¹⁰ Reyburn, W. D., & Fry, E. M. (1998, p. 299).

- **“Zoar.”** A tiny city where Lot and his daughters found refuge after the destruction of Sodom and Gomorrah (Gen 19:22). See the map above.

❖ **“So Lot chose for himself the whole plain of the Jordan and set out toward the east.”**

- Abram said: **“the whole land”**, and Lot chose **“the whole plain of the Jordan.”** Lot moved to the fringes of Canaan. See for the boundaries of the promised land: Numbers 34:2-12. “Though offered a share of Canaan, he is here depicted turning his back on it.”¹¹

Verse 12-13

❖ **“Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom.”**

- Lot left Canaan but he could have stayed there because Abram didn’t force him to leave the land of promise. Lot deliberately decided to live near Sodom.

❖ Third comment of the writer:

- **“Now the men of Sodom were wicked and were sinning greatly against the LORD.”** See Genesis 18: 20-19:15.
- When Lot made his decision to move to the plain, he didn’t take this into account. Eventually, he lived outside the town of Sodom, later he even moved into the town and became a citizen of Sodom. When two angels came to Sodom, “Lot was sitting in the gateway of the city,” and invited them saying: ‘please turn aside to your servant’s house.” (Gen His daughters were pledged to marry two sons-in-law (Gen 19:12-14).
- **“Were sinning greatly against the LORD.”** This is illustrated by the behaviour of the men of the city: "Before they had gone to bed, **all the men from every part of the city of Sodom—both young and old**—surrounded the house. They called to Lot, 'Where are the men who came to you tonight? Bring them out to us so that we can have sex with them'" (Gen 19:5, 6). Lot was even willing to sacrifice his daughters: "Look, I have two daughters who have never slept with a man. Let me bring them out to you, and **you can do what you like with them**" (Gen 19:8). The men of the city answered: "'Get out of our way,' (...) 'We'll treat you worse than" your two guests (Gen 19:9).
 - The number of the righteous found in the city was less than ten (Gen 18:22-33), instead, **all the men from every part of the city of Sodom—both young and old** were partaking

¹¹ Wenham, G. J. (1987, Vol. 1, p. 297). See also: Spina, F. A. (1992, Vol. 4, p. 373). *Lot (Person)*. In D. N. Freedman (Ed.).

- “The **outcry** against Sodom and Gomorrah is so great and their sin so grievous that I will go down and see if what they have done is as bad as the **outcry** that has reached me. If not, I will know” (Gen 18:20, 21).
 - This **outcry** came not from the Sodomites themselves. Others cried out to the LORD.
- Lot never regretted his choice to part from Abram and to move into the plain and live among these men, because we are told: “**he hesitated**” to leave Sodom (Gen 19:16). He didn’t want to leave the plain (Gen 19:17-20). “But Lot’s wife looked back, and she became a pillar of salt” (Gen 19:26).
 - Lot did not only part from Abram, he also parted from the land of promise into the land of destruction.

Verse 14-18

- ❖ **“The LORD said to Abram after Lot had parted from him.”**
 - The departure of Lot seems to be a necessary step.
- ❖ **“Lift up your eyes from where you are and look north and south, east and west.”**
 - The Hebrew text uses different words. Another literal translation reads: “toward Zaphon (a location – mountain – in the north) and toward the Negev (in the south) and frontward (east – looking to the) and toward the sea (west).”¹²
- ❖ **“All the land that you see I will give to you and your offspring forever.”**
 - The children of Abram
 - The promise: I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted.
- ❖ **“Go, walk through the length and breadth of the land.”**
 - Reyburn and Fry comment: “probably refers to the ancient legal acquisition of land by pacing off the length and width of it to claim it.”¹³
- ❖ **“For I am giving it to you.”** This means that the land did not belong to the people living in the country.
- ❖ **“So Abram moved his tents and went to live near the great trees of Mamre at Hebron,”**
 - “**Mamre**” refers to a person (Gen 14:13, 27), and also to a site: “it was especially important as the burial site for the patriarchal family in the cave of Machpelah near Mamre (Gen 23:2, 19; 25:9; 49:31; 50:13).”¹⁴

¹² Reyburn, W. D., & Fry, E. M. (1998, p. 302).

¹³ Reyburn, W. D., & Fry, E. M. (1998, p. 304).

- Lot “pitched his tents near Sodom” (Gen 13:12)
- "Abram moved his tents and went to live near the great trees of Mamre at Hebron"
- In the Hebrew text, the same verb is used.

- Where verse 12 ends with the location (Sodom), verse 18 continues:

❖ **“where he built an altar to the LORD.”**

- At all major moments, when Abram came to rest, he built an altar to the LORD. This is also an act of faith: the land belongs to the LORD.

Application

General

❖ Abraham, then and now (background):

- “Four important themes are found in the Genesis account of Abraham¹⁵, these are four aspects of the covenant (Gen 15):
- (1) the promise of many descendants (Gen 12:2; 13:16; 15:5; 17:2, 4; 22:17);
- (2) the gift of a land (Gen 12:7; 13:14–15; 15:7);
- (3) the obedience/faith of Abraham (12:1–4; 17:1; 22:16–18).;
- (4) the blessing of all nations through Abraham (Gen 12:3; 22:18).¹⁶
 - Although the obedience/faith of Abraham is not mentioned in Genesis 13, it permeates the whole narrative. Abraham gave us an example of faith (Heb 11:8-10): “By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God.”
 - He is the father of all believers. Paul wrote in Romans 4:11-13 the following: "And he (Abraham) received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised.

¹⁴ Mathews, K. A. (2005, Vol. 1B, p. 140).

¹⁵ Calvert, N. L. (1993, p. 1). *Abraham*. In G. F. Hawthorne, R. P. Martin, & D. G. Reid (Eds.).

¹⁶ Huizenga, L. A. (2013, p. 2). *Abraham, Isaac and Jacob*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

- So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.
- And he is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.
- It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith." See also Genesis 15:6, Habakuk 2:4, and Romans 1:17.
- The blessing of all nations came through Jesus Christ, the son van Abraham (Mt 1:1; Mt 28:18-20).

Praise

- ❖ Praise the LORD for his faithfulness and his covenant.
- ❖ Praise the LORD who entrusted Abraham with great responsibility.

A problem arose and solved

- ❖ Pay attention to: "So Abram said to Lot, 'Let's not have any quarreling between you and me, or between your herdsmen and mine, for we are brothers.'"
 - There can be quarrelling between husband and wife, relatives, and Christians. How to solve it? This often requires wisdom, for we are brothers and sisters, children of the only true God and Father.
 - The solution offered by Abram has the following aspects:
 - It is a solution in faith: the promised land is the property of God. Abram was well aware of this, building altars where he settled down.
 - He was humble, being the elder, offering the younger, his nephew Lot, the first choice. Left or right, it was equal to Abram.
 - Until now, Lot, as a brother, shared this covenantal promise, while he was moving about with Abram.
 - Lot choose to leave the promised land and to claim for himself the valley, well-watered.
 - The reader is already warned. The valley will be destroyed, because of the wickedness of the men of Sodom, the city where Lot will settle. He took these sins obviously for granted.
- ❖ Abram and Lot are brothers and two examples of men. Abram was a man of faith. Lot left the promised land.
 - Abram was looking into the future (promise; Heb 11:8-10).
 - Lot was looking at the present (Gen 13:10, 11).

- “The text invites reflection upon the way in which **trust in the promise of God permits a different perception, even of economic reality.** The common economic view in which modern persons are schooled, capitalists and Marxists alike, is *scarcity*. Social policy, personal conduct, and international politics are conducted on a presupposition of scarcity. From such a presupposition, it follows that conflict, competition, and aggression are appropriate ways with economic matters.”¹⁷

Quotes

- ❖ **THE SOURCE OF ALL PROBLEMS.** CHRYSOSTOM: Notice how the abundance of their possessions proved to be a major cause for their separation, creating a division, sundering their harmony and undoing the bond of kinship. HOMILIES ON GENESIS 33.6.¹⁸
- ❖ **THE PRESERVATION OF HARMONY.** AMBROSE: “Better it is to separate from each other so that friendship might remain. When two cannot live together in a house with common property, is it not better graciously to withdraw than to live together in discord? ON ABRAHAM 1.3.10.”¹⁹
- ❖ **LOT WAS RATHER INSOLENT.** AMBROSE: “Haughtiness is the companion of those who deviate from the truth. In fact, as Abraham was quite humble in that he offered the choice, so Lot was rather insolent in presuming to choose. Virtue humbles itself, whereas wickedness becomes arrogant. Lot should rather have relied on one more wise than he, to be on the safe side. Indeed, he did not have the knowledge to make a choice. ON ABRAHAM 2.6.33.”²⁰

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¹⁷ Brueggemann, W. (1982, p. 131).

¹⁸ Sheridan, M., Ed. (2002, p. 13-14).

¹⁹ Sheridan, M., Ed. (2002, p. 15).

²⁰ Sheridan, M., red. (2002, p. 17).

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