

Abundance and Scarcity

Scarcity:

The most basic assumption of modern economy is “scarcity.” Scarcity, it claimed, is the universal presupposition of exchange relationships. No matter how much society will be able to produce, it is claimed, there will always be scarcity. There is never enough to go around because human being always wants more. There is no limit in human wanting (Meeks p. 12). This is the God who dwells among the slaves, who makes God’s home among the forsaken so that they can come out into a new home of freedom. This God has a domicile in a people who are no people (Meeks p. 80).

Scarcity: Insufficiencies, lacks, and shortages are not the same thing as the modern economic definition of **scarcity**. The **insatiability** (탐욕) of human nature is said to be the ground of scarcity. What the market mechanisms actually require is scarcity in the sense of withheld or blocked access to what people need for livelihood and work. **Scarcity** in this sense is the condition for exclusive private property. But as justification for this, the meaning of **scarcity** is made to trade on the character of the human being as infinite desire and infinite acquirer (Meeks p. 172).

Abundance:

The most basic assumption of modern economy is “scarcity.” But The biblical tradition uncover God as the Economist who construct the household with a radically different assumption: *If* the righteousness of God is present, there is always enough go to go around. From the manna in the desert, to Jesus’ feeding of the multitudes, to the Lord’s Supper, the biblical traditions depict the superabundance (*pleroma*) of God’s Spirit as the starting point of God’s household and its practice of hospitality (Meeks p. 12)

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