

# THE CONCEPT OF THE 'FOREIGNER' IN SCRIPTURE

"Should I keep back my opinions at such a time [such as the 21<sup>st</sup> century], through fear of giving offense, I should consider myself **as guilty of treason towards my country [or Church], and of an act of disloyalty toward the Majesty of Heaven**, which I revere above all earthly kings ... Are we disposed to be of the number of those who, having eyes, see not, and, having ears, hear not, the things, which so nearly concern their temporal salvation?"

- Patrick Henry (1739-99. Prominent member of the American Revolution)

**By Craig Martin White**  
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## ***The Concept of the 'Foreigner' in Scripture***

Authored by Craig Martin White.

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- *Where are the Edomites today?*
- *Who are the Japanese?*
- *Who are the Latvians and Lithuanians?*
- *Who are the Mysterious Sukkiim?*
- *Who are the Peoples of Rosh?*

### Recommended Readings (free online)

- Ben Crenshaw, ["The Sojourner as Israelite Citizen. The Christian Battle Over Immigration Continues"](#), *The American Reformer*, 3 February 2025.
- Cecil Maranhville, "Immigration Issues and the Bible", *United Church of God* blog, 17 July 2006.
- Craig White, ["Why the Elitist Promotion of Open Borders, Migration and Refugees?"](#) *Twenty-First Century Watch*, Third Quarter (July-Sept) 2024, pp. 16-20.
- Jim Tuck, ["Dangers of Mass Migration"](#), *Prophetic Times* blog, 12 Jan 2024.
- John Schroeder, "Why U.S. Population Growth has produced little joy", *World News and Prophecy*, 10 Dec. 2006.
- Melvin Rhodes, ["How a Foreign Invasion is Reshaping the West"](#), *Good News*, July-Aug 2010, pp. 14-15, 27.
- Tom Robinson, ["The Immigration Threat"](#), *Beyond Today*, Sept-Oct 2016, pp. 9-13.

## Abstract

This article explores the multifaceted concept of the 'foreigner' or 'stranger' in Scripture, examining how various Hebrew terms such as גֵר (ger), תושב (toshab), נֹכְרִי (nokhri) and זָר (zar) are used to describe different types of foreigners within Israelite society. The term foreigner does not necessarily refer to a permanent or illegal migrant, but to Israelites, tourists, non-Israelites or temporary residents. The study delves into the historical and theological implications of these terms, highlighting the diverse ways in which foreigners were perceived and treated according to Biblical Law. It addresses the complexities of immigration, hospitality, and the treatment of foreigners, contrasting the positive and negative portrayals found in Scripture. The article also critiques contemporary interpretations and applications of these Biblical concepts, particularly in the context of modern immigration debates. Through a detailed analysis of Scripture and commentaries, the author argues for a true understanding of the Biblical stance on foreigners, eschewing Wokeness/Political Correctness, advocating for a conservative approach that respects both the historical context and the ethical teachings of the Bible.

**NB:** this article should be read in conjunction with [The Sanctity of Nationhood in the Bible](#).

## Introductory Remarks

This article was originally written as a chapter in a larger paper. Due to the current debate surrounding massive illegal migration into the West, I thought it time to update the chapter and present it separately in an attempt to help those who seem to be swept away with the globalist tide which is supported by the media and academia. It is they who are nudging the world, undemocratically and unnaturally toward world integration and world governance.

Christians are meant to **THINK** and rightly study the Word of God, not reorient it in the light of leftwing pressures. They are not meant to dwell at ease with the world and to permit its false philosophies to permeate it.

“It’s amazing the sloppiness utilised in Biblical interpretation, taking a verse out of context with the intent to compromise with the world and its political correctness/globalisation. Some are now aligning with the world on the term ‘the foreigner’ taken from the Old Testament to adapt to this world’s immigration policies.”

The above was written by this author in 2008 before *political correctness* evolved into *wokeness*. This movement and its twin, *globalisation*, are Western variants of original Communism. In fact, I wrote an article in 1996 which I have never completed *The Next Apostasy in the Church of God will be Political Correctness*. The article argued – based on my observations of directions in the Church and many comments and positions by certain elders – it seemed clear to me that was going to be the result, given the education system and media infiltrating the minds of the members since the 1960s uprisings which peaked in 1968. From there we get political correctness/wokeism.

I subsequently wrote to head office asking for sermons, studies and articles to be published

countering the world's positions on a range of social issues, lest we be absorbed into the world.

A number of appendices have been attached to provide further background and support to the argument contained herein.

**Appendix. List of Old Testament Scriptures – Stranger/Foreigner/Sojourner.** In addition, the **Appendix. Why the Elitist Promotion of Open Borders, Migration and Refugees?** demonstrates that vast amounts of immigration since the late 1960s have not helped the West at all. The benefit of mass immigration is a myth created by the elites. Also the **Appendix. The Sojourner Argument** for an excellent counter to the current liberal explanation of this issue. Refer to the **Appendix. Hospitality: Welcoming the Strangers Amongst Us** which attempts to twist Scripture to suit political correctness. And **Appendix. No borders. No nations. No clue** is a must read.

It behoves us to not compromise with this world's philosophies which is not pleasing to God!

## How the word 'foreigner' or 'stranger' is used

First of all, it is necessary to realise that, in the main, several separate, but related Hebrew words are used for 'stranger' which are further enunciated in the **Appendix. List of Old Testament Scriptures – Stranger/Foreigner/Sojourner.**

In this section, I highlight verses from the Old Testament that include the English word "foreigner" or "stranger" as seen in translations like the KJV, NIV, or RSV and I present the relevant Hebrew term for each occurrence.

The Hebrew words that are commonly translated as "foreigner" consist of גֵר (ger), תושב (toshab), נֹכְרִי (nokhri) and occasionally זָר (zar) and other words, each with its own specific meaning. Although a complete list could be extensive, I concentrate on significant verses throughout the Bible and I indicate the corresponding Hebrew term.

### 1. ger גֵר (Strong's #1616)

This normally refers to ethnic Israelites (as in Lev. 25:35-36) but may sometimes refer to alien temporary residents (Deut 28:43). No matter where an Israelite stranger from another part of the world travelled within Israel, they were to enjoy the same rights and legal justice as any other resident Israelites (Lev 25:47; Deut 28:43).<sup>1</sup>

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<sup>1</sup> In the region, the Bedouins practiced similar hospitality. Bedouin culture, rooted in the nomadic tribes of the Arabian Peninsula and broader Middle East, places a strong emphasis on hospitality, particularly toward strangers. This is driven by both cultural values and the practical realities of desert life, where survival often depends on mutual support.

The tradition of offering shelter, food, and protection to travelers is a well-documented aspect of Bedouin hospitality. A guest is typically entitled to three days of care, during which the host provides for their needs without expectation of immediate reciprocity. This period is often referred to as the "three-day rule," rooted in tribal customs and Islamic principles of generosity. The host is obligated to ensure the guest's safety and well-being, even if the guest is a stranger or, in some cases, an enemy. After three days, the guest is generally expected to move on, unless circumstances (e.g., ongoing need or a special bond) warrant an extension. This custom is not strictly codified but is a social norm, varying slightly across different Bedouin tribes and regions. For example, some sources note that the three-day period may be flexible, depending on the guest's

This sort of practice occurred more-or-less within the British Empire with privileges extended to British kin, regardless of where they travelled or lived within the Empire.

Other Scriptures concerning these 'foreigners' include Deut 14:29; 26:12; Lev 19:10. They will be given an inheritance among the Israelites according to Ezek 47:22. This privilege was not extended to the other categories of foreigners.

"You shall allot it as an inheritance for yourselves and for the sojourners who reside among you and have had children among you. They shall be to you as native-born children of Israel. With you they shall be allotted an inheritance among the tribes of Israel." (KJV)

The context is the Second Exodus and setting up the Millennial Temple which is by Israel. There is nothing in the Scriptures that other peoples will dwell among them at that time and thus this must refer to Israelites coming into the Holy Land to dwell with those who were part of that Second Exodus.

*Strong's Exhaustive Concordance of the Bible*<sup>2</sup> #1616 provides us with the definition of the word:

"Meaning: 1) sojourner 1a) a temporary inhabitant, a newcomer lacking inherited rights 1b) of foreigners in Israel, though conceded rights  
Origin: from 01481; TWOT - 330a; n  
Usage: AV - stranger 87, alien 1, sojourner 1, stranger + 0376 1, stranger + 04480 1, strangers + 0582 1; 92"

Notice – and this is important – the word does not necessarily mean an immigrant of another people entering the lands of Israel and thus residing there permanently.

"And he said unto Abram, Know of a surety that thy seed shall be a **stranger** [ger] in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years." (Gen 15:13) (KJV)

From the above we can see that they dwelt there temporarily.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a **stranger** [maguwr], all the land of Canaan, for an everlasting possession; and I will be their God" (Gen 17:8) (KJV)

The Hebrew for stranger in Gen 17:8 is *Strong's* #4033 *maguwr* or *magur* מגור

"Meaning: 1) sojourning place, dwelling-place, sojourning 1a) dwelling-place 1b) sojourning, lifetime  
Origin: from 01481 in the sense lodging; TWOT - 330c; n m  
Usage: AV - pilgrimage 4, to be a stranger 4, dwellings 2, sojourn 1; 11."

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situation or the host's resources. The principle reflects a balance between generosity and the practical limits of nomadic life, where resources like water and food are scarce. (source: [https://bedawi.com/Bedouin\\_Culture/values/hospitality](https://bedawi.com/Bedouin_Culture/values/hospitality))

<sup>2</sup> Hereafter the shortened version *Strong's* is used throughout.

Similarly, the term *ger* גֵּר is frequently used, occurring 60 times, to refer to a sojourner resident (whether Israelite or non-Israelite), who often assimilates and is subject to the same laws (e.g., Lev 19:34). It conveys a positive or neutral connotation, highlighting the themes of protection and inclusion.

([https://scielo.org.za/scielo.php?script=sci\\_arttext&pid=S1010-99192014000300019](https://scielo.org.za/scielo.php?script=sci_arttext&pid=S1010-99192014000300019))[(<https://cis.org/Report/Use-and-Abuse-Bible-Immigration-Debate>)

“When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were **foreigners** in Egypt. I am the LORD your God.” (Lev 19:33-34) (NIV)

In this context, *ger* גֵּר denotes a resident alien residing, who is frequently economically disadvantaged and integrating into Israelite culture. The directive underscores the importance of compassion, reminding us of Israel's past in Egypt. English translations typically interpret גֵּר as "foreigner," "sojourner," or "stranger." This term is different from *nokhri* נֹכְרִי, which suggests a deeper level of integration and is discussed later.

(<https://www.bible.com/bible/111/LEV.19.33-34.NIV>)

“The land must not be sold permanently, because the land is mine and you reside in my land as **foreigners** and tenant farmers.” (Lev 25:23) (NIV)

The Israelites are referred to as *ger* גֵּר and *toshab* תּוֹשָׁב (discussed in the next sub-section) which underscores their temporary role as God's tenants on His land, similar to resident aliens. In this context, *ger* גֵּר is metaphorically applied to Israelites rather than actual foreigners, signifying their humility before God.

(<https://www.worldvision.org/refugees-news-stories/what-does-bible-say-about-refugees>)

“If a **foreigner** residing among you becomes rich and any of your fellow Israelites become poor and sell themselves to the **foreigner** or to a member of the foreigner's clan.” (Lev 25:47) (NIV)

This describes a *ger* גֵּר or *toshab* תּוֹשָׁב, a temporary settler or resident alien who has thrived in Israel. The law safeguards Israelites from being subjected to permanent servitude by such foreigners. The term *toshab* תּוֹשָׁב often overlaps with *ger* גֵּר but may suggest a lesser degree of permanence.

(<https://biblehub.com/topical/f/foreigner.htm>)

“The same laws and regulations will apply both to you and to the **foreigner** residing among you.” (Num 15:16) (NIV)

It ensures that God's laws are applied equally to both Israelites and resident aliens, highlighting the inclusion of those who assimilate into the covenant community. This reflects the favourable treatment of the *ger* גֵּר, who is anticipated to adhere to Israelite customs.

(<https://www.biblesociety.sg/bible-verses-about-caring-for-foreigners/>)

“Do not eat anything you find already dead. You may give it to the **foreigner** residing in any of your towns, and they may eat it, or you may sell it to an alien.” (Deut 14:21) (NIV)

It differentiates between the ger גֵר (resident alien in your towns) and nokhri נֹכְרִי (a foreign trader or outsider). The ger גֵר is permitted to consume non-kosher food freely, whereas the נֹכְרִי is allowed to purchase it.

“Hear my prayer, LORD, listen to my cry for help; do not be deaf to my weeping. I dwell with you as a **foreigner, a stranger**, as all my ancestors were.” (Ps 39:12) (NIV)

The psalmist compares himself to a ger גֵר and toshab תוֹשָׁב, highlighting human transience in the presence of God, rather than being a literal foreigner. The metaphorical application of ger גֵר is akin to that found in Lev 25:23.

(<https://biblehub.com/topical/f/foreigner.htm>)

“if you do not oppress the **foreigner**, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm,” (Jer 7:6) (NIV)

It commands justice for the ger גֵר, alongside orphans and widows, as a prerequisite for receiving God's blessings. The term ger גֵר signifies vulnerable resident aliens who require protection – but only if legal and not illegal. For illegal immigration is not permitted in the Bible. Presumably genuine refugees would be permitted to stay temporarily.

(<https://sojo.net/22-bible-verses-welcoming-immigrants>)

“So I will come to put you on trial. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive the foreigners among you of justice, but do not fear me,” says the LORD Almighty.” (Mal 3:5) (NIV)

God cautions against the oppression of the ger גֵר, along with other vulnerable groups, assuring that there will be judgment for acts of injustice. So, the term ger גֵר may pertain to resident aliens who are in need of justice and protection.

(<https://www.gotquestions.org/Bible-verses-about-foreigners.html>)

## 2. toshab תוֹשָׁב (Strong's #8453)

This person could visit the priest in Israel, but does not seem to have other rights with the exception of justice. They could not eat the Passover or any of the holy things of the priest (Ex 12:45; Lev 22:10). Jubilee law was not applicable to them (Lev 25:45).

A temporary resident or settler, is frequently associated with ger גֵר (for instance, Lev 25:47). However, this term is less prevalent, suggesting a lesser degree of permanence compared to ger גֵר.

(<https://www.internationalstandardbible.com/S/stranger-and-sojourner-%28in-the-old-testament%29.html>)

“But every man's servant that is bought for money, when thou hast

circumcised him, then shall he eat thereof.  
A **foreigner** and an hired servant shall not eat thereof.  
In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.” (Ex 12:44-46) (KJV)

And

“The land must not be sold permanently, because the land is mine and you reside in my land as **foreigners** and tenant farmers.” (Lev 25:23) (NIV)

As we read previously, the Israelites themselves are referred to as *ger* גֵר and *toshab* תושב, which underscores their transient status as tenants of God on His land, similar to resident aliens. In this context, גֵר is metaphorically applied to the Israelites rather than to actual foreigners, emphasizing their humility in the presence of God.

(<https://www.worldvision.org/refugees-news-stories/what-does-bible-say-about-refugees>)

### 3a. *nokhri* נֹכְרִי (Strong's #5237)

This term normally pertains to an individual from a foreign nation, frequently from a remote region, who has not assimilated into the covenant community of Israel. Its connotation can be neutral (for instance, in 1 Kings 8:41) or negative (as seen in Ezek 44:7), suggesting a cultural or religious separation.

(<https://www.logos.com/grow/hall-biblical-view-foreigners-immigrants/>)

These laws were to treat strangers and home-coming Israelites the same as resident Israelites before the Law (ie no favoritism) so that they had the same legal rights and penalties as Israelites for crimes. It didn't mean that Israel should change its laws to accommodate them, their customs and their beliefs. Nor be overrun by them. It was to be a very few people – a mere trickle.

An example is Deuteronomy where the Hebrew is *nokri*:

“At the end of every seven years thou shalt make a release.  
And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.  
Of a **foreigner** thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;  
Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:  
Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.” (Deut 15:1-5) (KJV)

“Be sure to appoint over you a king the LORD your God chooses. He must be from among your fellow Israelites. Do not place a **foreigner** over you, one who is not an Israelite.” (Deut 17:14-15) (NIV)

Prohibits a non-Israelite from ascending to the throne, highlighting the importance of national identity and loyalty to the covenant. The term emphasizes the outsider status of non-Israelites in positions of leadership. (<https://biblehub.com/topical/f/foreigner.htm>)

“5237 nokriy {nok-ree}  
Meaning: 1) foreign, alien 1a) foreign 1b) foreigner (subst) 1c) foreign woman, harlot 1d) unknown, unfamiliar (fig.)  
Origin: from 05235 (second form); TWOT - 1368c; adj  
Usage: AV - stranger 18, strange 17, alien 4, strange woman 3, foreigner 2, Deuoutlandish 1, stranger + 0376 1; 45”

A related word is *nekar*:

“5236 nekar {nay-kawr}'  
Meaning: 1) foreign, alien, foreignness, that which is foreign 1a) foreignness, foreign gods 1b) alien, foreigner 1c) foreign (vanities)  
Origin: from 05234; TWOT - 1368b; n m  
Usage: AV - strange 17, stranger + 01121 10, stranger 7, alien 1; 35”

This word is used again:

“and you must not accept such animals from the hand of a **foreigner** and offer them as the food of your God. They will not be accepted on your behalf, because they are deformed and have defects.” (Lev 22:25) (NIV)

Refers to offerings made by non-Israelites for sacrifice, which are considered unacceptable due to possible blemishes or the outsider status of the foreigner. The term nokhri נֹכְרִי signifies an individual not subject to Israelite purity regulations. This term reinforces the ritual boundaries that separate Israelites from foreigners.

(<https://biblehub.com/topical/f/foreigner.htm>)

These verses highlight the economic and cultural differences between integrated ger גֵּר and nokhri נֹכְרִי (outsiders).

(<https://biblehub.com/topical/f/foreigner.htm>)

“You may require payment from a **foreigner**, but you must cancel any debt your fellow Israelite owes you.” (Deut 15:3) (NIV)

Allows Israelites to recover debts from foreigners during the sabbatical year, in contrast to debts owed by fellow Israelites, which are forgiven. The term nokhri נֹכְרִי refers to an outsider who is not subject to Israel's covenantal debt forgiveness.

(<https://biblehub.com/topical/f/foreigner.htm>)

“You may charge a **foreigner** interest, but not a fellow Israelite, so that the LORD your God may bless you in everything you put your hand to in the land you are entering to possess.” (Deut 23:20) (NIV)

Permits the charging of interest to foreigners but prohibits it for Israelites, reflecting economic disparities. The term nokhri נֹכְרִי denotes a non-covenant individual, often a merchant or a temporary visitor.

(<https://biblehub.com/topical/f/foreigner.htm>)

“Your children who follow you in later generations and **foreigners** who come from distant lands will see the calamities that have fallen on the land and the diseases with which the LORD has afflicted it.” (Deut 29:22) (NIV)

Refers to foreigners from distant regions witnessing Israel’s punishment for disobedience to the covenant. The term nokhri נֹכְרִי underscores both geographical and cultural separation, but seemingly does not exclude Israelites living outside the land of Israel who return to it. (<https://www.logos.com/grow/hall-biblical-view-foreigners-immigrants/>)

This is a term with reference to various Canaanite and other such peoples. They had no rights and considered to be taboo. They had a status similar to the bastard (Heb *mamser* מַמְזֵר = mixed or unknown origin). They could not even enter the congregation until the 10<sup>th</sup> generation.

Ruth, a Moabite, identifies herself as a nokhri נֹכְרִי foreigner in Israel:

“At this, she bowed down with her face to the ground. She asked him, ‘Why have I found such favor in your eyes that you notice me—a **foreigner?**’” (Ruth 2:10) (NIV)

This demonstrates her outsider status despite her loyalty to Naomi. She could have been an Israelite living outside the holy land.<sup>3</sup> (<https://biblehub.com/topical/f/foreigner.htm>)

“As for the **foreigner** who does not belong to your people Israel but has come from a distant land because of your name—... hear from heaven, your dwelling place. Do what the **foreigner** asks of you, so that all the peoples of the earth may know your name and fear you, as do your own people Israel.” (IKings 8:41-43) (NIV)

Solomon’s prayer during the temple dedication envisions foreigners praying to God, suggesting an openness to non-Israelites who seek YHWH. Here, nokhri נֹכְרִי refers to a non-Israelite attracted to God’s renown, indicating the possibility of spiritual inclusion. (<https://www.biblestudytools.com/dictionary/foreigner/>)

“As for the **foreigner** who does not belong to your people Israel but has come from a distant land because of your great name and your mighty hand and your outstretched arm—... then hear from heaven, your dwelling place. Do what the foreigner asks of you, so that all the peoples of the earth may know your name and fear you, as do your own people Israel.” (IIChron 6:32-33) (NIV)

In parallel to IKings 8:41-43, this is part of Solomon’s prayer for foreigners who seek God. The usage is consistent with that in IKings, emphasising the same themes. (<https://www.biblestudytools.com/dictionary/foreigner/>)

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<sup>3</sup> Refer to [Israel’s Ethnic Heritage](#) chart online.

“On the day you stood aloof while **strangers** carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them.” (Ob 1:11) (NIV)

Denounces Edom for permitting outsiders to pillage Jerusalem, suggesting complicity. נְכָרִי denotes hostile foreign invaders.

(<https://biblehub.com/topical/f/foreigner.htm>)

### 3b. ben-nekhar בֶּן־נֶכָר (Strong's #1121 + 5237)

“The LORD said to Moses and Aaron, “These are the regulations for the Passover meal: No **foreigner** may eat it.” (Ex 12:43) (NIV)

Refers to a "son of a foreigner," which signifies a non-Israelite who has not been integrated into the covenant community. Nekhar נְכָר refers to an individual from a foreign nation, typically uncircumcised or outside the religious practices of Israel. This term serves to differentiate foreigners from the ger גֵר mentioned in verse 48, who may participate if they are circumcised.

“Let no **foreigner** who is bound to the LORD say, ‘The LORD will surely exclude me from his people.’ And let no eunuch complain, ‘I am only a dry tree.’” (Is 56:3) (NIV)

Assures that foreigners (Is 56:2-7) who align themselves with God during the Millennium will not be marginalised from God's people. This pertains to non-Israelites who embrace Israel's faith, demonstrating a spirit of inclusivity.

(<https://hermeneutics.stackexchange.com/questions/45109/foreigners-who-join-themselves-to-the-lord-in-the-ot-isaiah-566-8>)

“And **foreigners** who bind themselves to the LORD to minister to him, to love the name of the LORD, and to be his servants, all who keep the Sabbath without desecrating it and who hold fast to my covenant” (Is 56:6) (NIV)

Continues the assurance of inclusion for foreigners who worship God and adhere to His covenant. This is consistent with verse 3, highlighting the importance of spiritual assimilation.

(<https://hermeneutics.stackexchange.com/questions/45109/foreigners-who-join-themselves-to-the-lord-in-the-ot-isaiah-566-8>)

“In addition to all your other detestable practices, you brought **foreigners** uncircumcised in heart and flesh into my sanctuary, desecrating it.” (Ezek 44:7) (NIV)

Condemns the acceptance of uncircumcised foreigners into the temple, which breaches purity laws. It underscores the necessity for outsiders to conform to Israel's religious standards.

(<https://townmapsusa.bibleodyssey.com/articles/immigrants-and-foreigners-in-the-bible/>)

“This is what the Sovereign LORD says: No **foreigner** uncircumcised in heart and flesh is to enter my sanctuary, not even the foreigners who live among the Israelites.” (Ezek 44:9) (NIV)

Reinforces the prohibition against uncircumcised foreigners entering the Millennial temple, regardless of their residency in Israel. Highlights the ritual impurity associated with non-compliant foreigners.

(<https://townmapsusa.bibleodyssey.com/articles/immigrants-and-foreigners-in-the-bible/>)

#### 4. zar זר (*Strong's* #2114)

This is a direct reference to persons of another people (aliens). These visitors or tourists passing through Israel, had no rights. See Is 1:7 and Hos 7:9. *Strong's* explains:

“Meaning: 1) to be strange, be a stranger 1a) (Qal) 1a1) to become estranged 1a2) strange, another, stranger, foreigner, an enemy (participle) 1a3) loathsome (of breath) (participle) 1a4) strange woman, prostitute, harlot (meton) 1b) (Niphal) to be estranged 1c) (Hophal) to be a stranger, be one alienated  
Origin: a primitive root; TWOT - 541;  
Usage: AV - stranger 45, strange 18, estranged 4, stranger + 0376 3, another 2, strange woman 2, gone away 1, fanners 1, another place 1; 77 08801 Stem - Qal (See 08851) Mood - Participle (See 08813) Count – 309”

Also:

“The remaining word zar means "stranger" and takes its coloring from the context. It may mean "stranger in blood," e.g. non-Aaronite (Nu 16:40 (Hebrew 17:5)), or non-Levite (e.g. Nu 1:51), or a non-member of some other defined family (De 25:5). In opposition to priest it means "lay" (Le 22:10-13), and when the contrast is with holy, it denotes "profane" (Ex 30:9).” (*International Standard Bible Encyclopedia Online*, “Stranger and Sojourner (in the Old Testament)”

Notice two pertinent Scriptures where zar זר is used:

“... to be a memorial unto the children of Israel, to the end that no **stranger**, that is not of the seed of Aaron, come near to burn incense before Jehovah; that he be not as Korah, and as his company: as Jehovah spake unto him by Moses.” (Num 16:40) (ASV)

“If brothers dwell together, and one of them dies and has no son, the wife of the dead shall not be married outside the family to a **stranger**; her husband's brother shall go in to her, and take her as his wife, and perform the duty of a husband's brother to her.” (Deut 25:5) (RSV)

The term means "stranger" or "outsider," and its interpretation often depends on the context (for instance, non-Aaronite in Num 16:40). It is infrequently translated as "foreigner".

(<https://www.internationalstandardbible.com/S/stranger-and-sojourner-%28in-the-old->

[testament%29.html](#))

## Comments on use of the term

From the above, it can be seen that the English term "foreigner" or "stranger" often alternates between the Hebrew words which signify different social and religious standings. It can also include Israelites returning to the holy land. The term *ger* גֵּר typically refers to a resident alien who has certain rights and responsibilities, while *nokhri* נֹכְרִי indicates an outsider, frequently excluded from particular religious privileges.

Passages such as Lev 19:33-34 and Deut 10:19 emphasise the necessity of loving the *ger* גֵּר, a principle rooted in Israel's historical experience as foreigners in Egypt. Conversely, *nokhri* נֹכְרִי can be used in contexts that suggest exclusion (as seen in Ex 12:43) or economic disparity (for example, Deut 15:3).

Some verses (such as Ps 39:12 and Lev 25:23) use *ger* גֵּר in a metaphorical sense to describe Israelites, highlighting their temporary status before God.

Refer to the appendix **List of Old Testament Scriptures – Stranger/Foreigner/Sojourner** for additional proof for the above arguments.

Note that some individuals believe that the terms *ger* גֵּר and *nokhri* נֹכְרִי refer to a native-born Israelite who has left the land, resided in a foreign territory, and subsequently returned, thereby categorising them as a "foreigner," "sojourner," or "stranger," respectively. Some go so far as to include Israelites as *goyim* גוֹיִם, but this is unlikely in most cases. Rather, it refers to "the nations" in contrast to Israel.

If this interpretation holds true, it would imply that in numerous instances throughout the Old Testament, the application of this term would frequently pertain to an Israelite rather than to anyone who is a non-Israelite.

For instance, when Elimelech relocated to Moab, he became a *ger* גֵּר. However, he cannot be classified as a *ger* in his homeland. Only a non-Israelite can assume the role of a *ger* in Israel in such a case. Similarly, Elimelech was a *ger* גֵּר in Moab due to his status as an expatriate. Therefore, the laws regarding the corners and gleaning are intended for the poor and the sojourner (Lev 19:10).

*Garim* גָּרִים the plural of *ger* גֵּר, encompassed individuals who were born of one tribe but resided within the territory of another tribe, such as an Ephraimite living in a Benjaminite town. They did not need to travel to a foreign nation to be recognised as a sojourner.

In contrast, the *nokhri* נֹכְרִי is an individual who has not undergone assimilation, is to be kept at a distance from God's boundaries, does not receive the same treatment under the Law of Moses, and is generally regarded with suspicion in the Hebrew Scriptures.

Here are some extracts from commentaries that may be of some assistance in confirming the above. From these references one can see that various Hebrew words are used for foreigner and they don't necessarily mean the same thing.

Faussett's Bible Dictionary online:

"3437 Stranger

3437.01 A foreigner settled among the covenant people, without Israelite citizenship, but subject to Israel's laws, and having a claim to kindness and justice (Exo. 12:49; Lev. 24:22; 19:34, 25:6; Deut. 1:16; 24:17,18,19; 10:18,19; 16:11,14; 26:11). (See PROSELYTES). In contrast to one "born in the land," not transplanted, "*ezrach*." *Geer, towshab*: *geer* implies the stranger viewed in respect to his foreign origin, literally, one turned aside to another people; *towshab* implies his permanent residence. Distinguished from the "foreigner," *nakri*, who made no stay in Israel. The stranger included the "mixed multitude" from Egypt (Exo. 12:38); the Canaanites still remaining in Palestine and their descendants ..." (Faussett's Bible Dictionary, article "Stranger")

Easton's Bible Dictionary online:

"Foreigner

a Gentile. Such as resided among the Hebrews were required by the law to be treated with kindness (Ex. 22:21; 23:9; Lev. 19:33, 34; 23:22; Deut. 14:28; 16:10, 11; 24:19). They enjoyed in many things equal rights with the native-born residents (Ex. 12:49; Lev. 24:22; Num. 15:15; 35:15), but were not allowed to do anything which was an abomination according to the Jewish law (Ex. 20:10; Lev. 17:15,16; 18:26; 20:2; 24:16, etc.).

Hebrew

a name applied to the Israelites in Scripture only by one who is a foreigner (Gen. 39:14, 17; 41:12, etc.), or by the Israelites when they speak of themselves to foreigners (40:15; Ex. 1:19), or when spoken of an contrasted with other peoples (Gen. 43:32; Ex. 1:3, 7, 15; Deut. 15:12). In the New Testament there is the same contrast between Hebrews and foreigners (Acts 6:1; Phil. 3:5). Derivation. (1.) The name is derived, according to some, from Eber (Gen. 10:24), the ancestor of Abraham. The Hebrews are "sons of Eber" (10:21). (2.) Others trace the name of a Hebrew root-word signifying "to pass over," and hence regard it as meaning "the man who passed over," viz., the Euphrates; or to the Hebrew word meaning "the region" or "country beyond," viz., the land of Chaldea. This latter view is preferred. It is the more probable origin of the designation given to Abraham coming among the Canaanites as a man from beyond the Euphrates (Gen. 14:13). (3.) **A third derivation of the word has been suggested, viz., that it is from the Hebrew word 'abhar', "to pass over," whence 'ebher', in the sense of a "sojourner" or "passer through" as distinct from a "settler" in the land, and thus applies to the condition of Abraham (Heb. 11:13).**" (Easton's Bible Dictionary, article "Foreigner".) [emphasis mine]

Today we would classify these as tourists or temporary residents such as students.<sup>4</sup>

## **'Negative' Scriptures about Foreigners!**

Satan seems to want to destroy mankind's diversity and to especially eliminate the Abrahamic peoples.

Many of the leaders in the Anglo-Keltic nations and in Europe are doing all they can to encourage abortion which results in the low birthrate among their own peoples while simultaneously encouraging mass immigration (Republican Speaker of the U.S. House of Representatives, Mike Johnson, wrote a piece on X, remarkably similar to this paper. You can find it in **Appendix. House Speaker Mike Johnson X post on illegal immigration**). This has caused immense suffering with unemployment or under-employment; a shocking housing crisis and subsequent soaring house and rental prices; diseases; huge increase in crime, a rape epidemic, violence and ethnic replacement. But the elites don't care as it doesn't impact them – all this is mere 'collateral' for a bigger and better purpose in their eyes – a globalised or world state.

This is labelled as “democratic” and has the almost complete support of the elites: corporate leaders; bureaucracy; media; and academia. By holding the chief positions they can replace the judiciary, armed forces and intelligence agencies with their own Globalist/Woke fellows which further enforces this replacement.

On example of this is when former President Biden called on 'migrants' to surge the border ([www.youtube.com/watch?v=pmeZDI8\\_Npw](https://www.youtube.com/watch?v=pmeZDI8_Npw)).

Later his administration literally flew hundreds of thousands of migrants into America after being encouraged to use the CBP One app! See <https://nbcmontana.com/news/nation-world/biden-admin-flew-hundreds-of-thousands-of-migrants-into-us-using-cbp-one-app-illegal-immigration-border-crisis-southern-border>.

Read also <https://www.cbsnews.com/news/immigration-cbp-one-app-migrants-mexico-64-million/> and:

**“Flashback: Biden praised 'constant,' 'unrelenting' stream of immigration into US**

Biden made the comments in 2014 and 2015.

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<sup>4</sup> Notice: “The characterization of the biblical patriarchs as “illegal” or “undocumented” immigrants represents a fundamental misunderstanding of both ancient Near Eastern society and the biblical narrative itself. The extensive evidence from the patriarchal accounts, corroborated by comparative material from sources like the Mari letters, demonstrates that Abraham, Isaac, and Jacob functioned as legitimate treaty partners within established systems of diplomacy, law, and mutual obligation. Rather than marginalized outsiders struggling against hostile immigration enforcement, the patriarchs were recognized figures who established formal relationships with local populations through covenant agreements, legal transactions, and diplomatic negotiations. Their status as sojourners (*gerim*) represented not illegal residence but legitimate presence within established categories of ancient Near Eastern law and custom. This misinterpretation serves contemporary political purposes rather than serious biblical scholarship and ultimately weakens both historical understanding and theological reflection. By imposing modern categories anachronistically on ancient texts, such interpretations obscure the actual message of the patriarchal narratives while providing poor foundations for contemporary ethical reflection.” (Nathan Albright, *The Patriarchs as Treaty Partners, Not Illegal Immigrants: A Biblical and Ancient Near Eastern Analysis*, *Edge Induced Cohesion*, 17 June 2025).

By Adam Shaw Fox News

Published December 12, 2020

<https://www.foxnews.com/politics/flashback-joe-biden-constant-unrelenting-immigration>

President-elect Joe Biden, during the Obama administration, said the U.S. benefits from a “constant” and “unrelenting” stream of immigration -- and that those with white European heritage becoming a minority in the U.S. is “a source of our strength.”

Biden, then the vice president, made the [comments at a 2015 White House summit](#) on “Countering Violent Extremism.” In those remarks Biden described the U.S. as a nation of immigrants and a “melting pot.”

“It is the ultimate source of our strength, it is the ultimate source of who we are, what we become,” he told roundtable participants. “It started all the way back in the late 1700s. There has been a constant, unrelenting stream of immigration, not in little trickles but in large numbers.”

He spoke of a conversation he had with former Singapore President Lee Kuan Yew. The former president told Biden that China was looking for a metaphorical “buried black box” -- or the secret that allows “America to constantly be able to remake itself, unlike any other country in the world.”

Biden said that he believed there were two parts to that “black box” -- one was an “overwhelming skepticism for orthodoxy.”

“There is a second thing in that black box: an unrelenting stream of immigration, nonstop, nonstop,” he said.

He went on to comment about potential demographic change in the U.S.

**“Folks like me who are Caucasian, of European descent, for the first time in 2017 we’ll be in an absolute minority in the United States of America, absolute minority,” he said.**

**“Fewer than 50% of the people in America from then and on will be white European stock,” he said. “That’s not a bad thing, that’s a source of our strength.”**

Biden made similar comments a year earlier, where he reportedly spoke to the National Association of Manufacturers on the need for immigration reform “from a purely economic point of view.”

[According to The Hill](#), which reported on the comments, **Biden said a key to U.S. economic strength is the “constant, unrelenting stream” of immigrants into the country.**

“Not dribbling,” Biden said. “Significant flows.”

Biden has promised to take a different, more open stance on immigration compared to the Trump administration's. Among his proposed policies are significantly raising the refugee cap, expanding the number of temporary visas, creating a “pathway to citizenship” for illegal immigrants, and eliminating the limits on employment-based visas by country.” [emphasis mine]

As I update this old article in June/July 2025, I vividly recall the Biden policy being implemented all over the Western world. Opponents are being jailed and media outlets shut down in Europe provoking a future right-wing backlash. The takeover of the West is not being raised as an issue; the problems associated with this are swept under the carpet. And anyone opposing it are falsely labelled “far right” or “fascist” or “Nazi”.

But the Bible is clear, the wrong sort of immigration is fraught with dangers.

Scriptures do not always portray foreigners or strangers in a good light. I will not explain them in detail, but draw the reader's attention to the fact that a soft or Leftwing approach to foreigners is not a sound or accurate way to interpret the subject:

"**Strangers** [zar] devour his strength, and he knows it not; gray hairs are sprinkled upon him, and he knows it not.  
The pride of Israel testifies to his face; yet they do not return to the LORD their God, nor seek him, for all this.  
Ephraim is like a dove, silly and without sense, calling to Egypt, going to Assyria." (Hos 7:9-11) (RSV)

"Your country lies desolate; your cities are burned with fire; in your very presence **foreigners** [zar] devour your land; it is desolate, as overthrown by **foreigners** [zar]." (Is 1:7) (RSV)

"Our inheritance has been turned over to **strangers** [zar], our homes to foreigners." (Lam 5:2) (RSV)

"The **sojourner** [ger] who is among you shall rise higher and higher above you, and you shall come down lower and lower." (Deut 28:43) (RSV)

So, to say or intimate that the Bible only has positive things to say about strangers/foreigners and that they are innocent, worthy of permanent citizenship, is not an accurate reading of God's Word. There is *nothing* in His Word that proclaims that they can come illegally into the lands of other peoples and settle there permanently.

## New Testament Scriptures

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

When saw we thee a **stranger**, and took *thee* in? or naked, and clothed *thee*?

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a **stranger**, or naked, or sick, or in prison, and did not minister unto thee?" (Matt 25:35, 38, 43-44) (KJV)

The Greek for stranger above is from *Strong's* #3581 *xenos*:

"Meaning: 1) a foreigner, a stranger 1a) alien (from a person or a thing) 1b) without the knowledge of, without a share in 1c) new, unheard of 2) one who receives and entertains another hospitably 2a) with whom he stays or lodges, a host

Origin: apparently a primary word; TDNT - 5:1,661; adj

Usage: AV - stranger 10, strange 3, host 1; 14"

A further Scripture is:

“There are not found that returned to give glory to God, save this **stranger**.” (Luke 17:18). (KJV)

Another Greek word is used in Luke and is defined by *Strong's Concordance* #241 *allogenes*:

“Meaning: 1) sprung from another race, a foreigner, alien  
Origin: from 243 and 1085; TDNT - 1:266,43; adj  
Usage: AV - stranger 1; 1”

“And the one of them, whose name was Cleopas, answering said unto him, Art thou only a **stranger** in Jerusalem, and hast not known the things which are come to pass there in these days?” (Luke 24:18) (KJV)

“And a stranger will they not follow, but will flee from him: for they know not the voice of **strangers**.” (John 10:5) (KJV)

“Then fled Moses at this saying, and was a **stranger** in the land of Midian, where he begat two sons.” (Acts 7:29) (KJV)

*Strong's* #3941 *paroikos* is used in the above three verses:

“Meaning: 1) dwelling near, neighbouring 2) in the NT, a stranger, a foreigner, one who lives in a place without the right of citizenship 3) metaph. 3a) without citizenship in God's kingdom 3b) one who lives on earth as a stranger, a sojourner on the earth 3c) of Christians whose home is in heaven  
Origin: from 3844 and 3624; TDNT - 5:841,788; adj  
Usage: AV - stranger 2, sojourn 1, foreigner 1; 4 )”

So, when Paul talks of a Christian foreigner or sojourner, he meant a temporary dweller. Not necessarily an immigrant who becomes a permanent citizen.

## **Christianity or Political Correctness/Woke – Which?**

Turn to Ex 22:21-22 which contains the law for the treatment of strangers - Here we note that there were certain laws in the Older Testament covering the treatment of strangers:

“You shall not wrong a sojourner or oppress him, for you were sojourners in the land of Egypt. You shall not mistreat any widow or fatherless child.” (RSV)

But in Ex 23:30-33 here God says that conquered peoples must not live in Israel:

“Little by little I will drive them out from before you, until you have increased and possess the land. And I will set your border from the Red Sea to the Sea of the Philistines, and from the wilderness to the

Euphrates, for I will give the inhabitants of the land into your hand, and you shall drive them out before you. You shall make no covenant with them and their gods. They shall not dwell in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you.” (RSV)

So what does He mean? Is the Scripture in contradiction with itself?

He seems to be saying that we should be kind to non-Israelite strangers who (1) become temporary servants to so that they can learn God’s Way and new skills etc; or (2) pass through Israel en-route somewhere else – much like tourists today. So, these strangers were to be given temporary refuge and then returned back to their Motherland. See also Ezek 47:21-23 discussed below.

But they did not have any rights or advantages over Israelites. When it came to the Law and to crime, all categories of stranger were to abide by the Law, suffered the same penalties and were provided the same legal rights of Israelites. There was to be no favouritism when it came to criminal penalties. So, if a stranger from another part of the country or an overseas tourist broke the Law (eg rape), no leniency was to be shown. And visa versa of course.

Now see also Lev 22:10-12 – here the ‘stranger’ appears to be someone from tribes other than Levi. But in Ezek 47:21-23 (ger), there is nothing here which indicates that these were incompatible to the Israelites. If they were, this would contradict all the other scriptures. We have to look at the context to ascertain what is meant by a ‘stranger’ and there is no evidence it allowed for Israel (or any other peoples) to dilute itself – why should it?

Turn to Ezek 44:9:

"Thus says the Lord GOD: No foreigner, uncircumcised in heart and flesh, of all the foreigners who are among the people of Israel, shall enter my sanctuary.” (RSV)

Hebrew for *stranger* here is a different Hebrew word *ben* בן. Concerning this word, *Strong’s Concordance* states:

“ben {bane}  
Meaning: 1) son, grandson, child, member of a group 1a) son, male child 1b) grandson 1c) children (pl. - male and female) 1d) youth, young men (pl.) 1e) young (of animals) 1f) sons (as characterisation, ie sons of injustice [for un- righteous men] or sons of God [for angels] 1g) people (of a nation) (pl.) 1h) of lifeless things, ie sparks, stars, arrows (fig.) 1i) a member of a guild, order, class  
Origin: from 01129; TWOT - 254; n m  
Usage: AV - son 2978, children 1568, old 135, first 51, man 20, young 18, young + 01241 17, child 10, stranger 10, people 5, misc 92; 4906”

Notice also the instructions were given to the nation of Israel in Deut 25:5-6:

"If brothers dwell together, and one of them dies and has no son, the

widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her, and it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel." (RSV)

Note the importance of keeping the inheritance within the family. No stranger is to have such an inheritance!<sup>5</sup>

Israel was also to keep the inheritances of the individual tribes intact - Num 36:1-13. Even more frustrating to the politically correct/woke extremists, God distinctly states:

"When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me; Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: **one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother** [= member of the tribe or brother – ie an Israelite]" (Deut 17:14-15)<sup>6</sup> (KJV)

So, no one from a non-Israelitish background was permitted to become a leader within Israel for all nations are given their allotted geographic regions and have their own leaders (Acts 17:26).

This finds parallel in the Quranic usage in the *Meccan Sura of the Heights (Al-A'raf)* (early 600s AD):

"And to the 'Aad people (We sent) **their brother**, Hud. He said, 'O my people, worship God'..."  
"And to the Thamud (We sent) **their brother**, Salih..." (7:65,73, *Meccan Sura of the Heights (Al-A'raf)*)

Muhammad Hamidullah in his French translation provides a note on this word as used in the *Koran*:

"The Arabic word *akh* signifies both *brother* and *member of the tribe*".

So, a stranger often refers to Israelites!

Note also that Nehemiah labored against Israelites marrying foreigners, when he discovered that some Jews had married wives of Ashdod, Ammon, and Moab. He became really upset, and contended with them:

"In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab:

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<sup>5</sup> Because of the hardness of their hearts, God allowed Israel to marry and divorce women from the immediately surrounding lands they conquered – these were the temporary rules of war. See Deut 21:10-14; 20:11-14 in this context which must refer to Caucasian women. For, at that time, the area of Syria, northern Mesopotamia, most of Asia Minor, through to Persia and much of Afghanistan and NW India were predominantly Caucasian.

<sup>6</sup> Refer to the paper [Did God want or not want Israel to have a Human King?](#) online

And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? And *one* of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me. Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business.” (Neh 13:23-30) (KJV)

There is NOTHING in the above verses advocating open borders. Israel was not to dilute itself – as an example for the different peoples of the world to maintain their identity as well.<sup>7</sup>

## Borders and Remigration

I was listening to a sermonette in 2017 by one affected by leftist ideology.

Among the bizarre ideas promoted was the strong inference that God does not have borders and we should let everyone in. This is the problem when the Church permits any leftwing view to be spread within.

Marcus Tullius Cicero (c106-43BC) wrote the following of fifth column traitors within during 43 BC (paraphrased):

"A nation [read Church] can survive its fools and even the ambitious. But it cannot survive treason from within. An enemy at the gates is less formidable, for he is known and he carries his banners openly. But the traitor moves among those within the gate freely, his sly whispers rustling through all the alleys, heard in the very halls of government itself. **For the traitor**

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<sup>7</sup> After writing this paper, I stumbled across an old article in my files I had completely forgotten about. The article by Anthony Accardi "Stopping Illegal Migrants is Biblical" *The Tennessee Star*, 26 October 2018 contains some words of wisdom: "Kelly Kullberg, a Christian Ohioan who is editor and co-author of *Finding God at Harvard*, leads the new American Association of Evangelicals and has served as a missionary in Guatemala and El Salvador. She said the Bible has a lot to say about nations, but nowhere does it teach nations to open their borders to mass migration ... "Rarely do folks quoting the Bible on immigration ever mention that Nehemiah and Ezra led their nation in the rebuilding of its faith, culture and walls," Kullberg said. "Or that, in Isaiah 1, God considers it a curse and tragedy when a nation is overrun by foreign influence." ... "I ask him to honor struggling American workers who deserve to not be replaced by cheaper foreign labor," she said. "He could look into the orchestrated, political nature of much mass migration, who funds it and why." ... She said [Governor] Kasich would also do well to "brush up on the concept of sovereign nations – and the Book of Nehemiah."

**appears not traitor!** He speaks in the accent familiar to his victims and he appeals to the baseness that lies deep in the hearts of all men. He rots the soul of a nation. He works secretly and unknown in the night to undermine the pillars of a city; He infects the body politic so that it can no longer resist. A murderer is less to be feared”.

These wise words are still appropriate to our day.

These Scriptures referred to herein have nothing to do with open borders – something that the ‘one world’ – ‘one people’ advocates are pushing. This includes so many professors, Fabians, Marxists, United Nations, many billionaires etc.

The Bible is full of support for nations, their borders, fortresses to protect nations or people. The Bible nowhere advocates globalisation and the mixing of the world into one race under the United Nations.

So how can Christians advocate this sort of thing, adhering to incorrect ideas on Eph 2:13-15; Gal 3:28-29; Col 3:11?

So, taking politically correct/woke beliefs, finding supposed ‘supporting Scriptures’ and twisting them to one’s Leftist positions is cunning, but not Godly. Some conservatives are becoming alert to this issue now:

“OzConservative  
[Better to have borders](#)  
Posted: 30 Jan 2017  
You've probably seen footage of the demonstrations at U.S. airports following President Trump's temporary restriction on immigration from certain Middle-Eastern nations.  
In San Francisco the demonstrators **chanted** for open borders and the end of nations (to be exact, their chant was "No borders. No nations.")  
You might remember that it was revealed during the election campaign, via a leaked email, that Hillary Clinton likewise has dreams of open borders. She gave a speech for a Brazilian bank in which she said:  
My dream is a hemispheric common market, with open trade and open borders  
  
Trump's response was this:  
Hillary Clinton's radical call for open borders, meaning anyone in the world can enter the United States without any limit at all, would end the United States as we know it today.  
  
Trump is right to insist on border controls and to try to halt the shift away from nations (a shift that is underway in neighbouring Canada, where the PM, Justin Trudeau, has **declared** his country to be a "postnational state").  
  
I truly hope that America does not go the same way and that Trump stands firm, despite the political pressure being raised against him.”

Another excellent argument is found in the **Appendix. No Borders. No Nations. No Clue.**

To paraphrase what one person wrote to me:

Neglecting to deport illegal immigrants constitutes an injustice to those who have legitimately pursued citizenship and undermines the rule of law, which is vital for a stable and orderly society. Furthermore, it draws in some truly undesirable elements.

Failing to deport illegal immigrants is NOT an act of compassion towards anyone – particularly not towards the local population. The foremost duty of a nation's leadership is to safeguard its law-abiding citizens (refer to Rom 13:1-7). By allowing a surge of illegal immigrants to enter the nation, former US President Biden and European leaders have effectively defied divine authority and neglected the needs of law-abiding citizens, including both legal immigrants and natural-born citizens.

The portrayal presented by much of the American media is merely a distorted reflection of the actual situation.

Those who endorse President Trump's immigration policy are not, in any manner, contravening the principles set forth in Lev 19:33-34 and Deut 10:18-19. They genuinely care for foreigners, even those who are illegal. However, they cannot be allowed to remain.

To propose that ancient Israel would have ever willingly opened its borders to a deluge of culturally antagonistic foreigners, granted them asylum, and assumed financial responsibility for their welfare to the point of bankrupting the nation is absurd. Such an action would have been perceived as an invasion force and treated accordingly.

## **Concluding Remarks**

There can be no doubt: several words are used for foreigner or stranger throughout the Bible and none of them, in context, refers to other peoples living permanently within the confines of Israel. Dependent upon context, stranger could be an Israelite who is a non-family member; Israelite born outside the promised land; or non-Israelite – the latter being non-permanent.

Admittedly it is difficult to discern in every case whether the Hebrew words referred to in the article refer to home-coming Israelites, non-Israelites or both. However, whatever the case, there is nothing in those Scriptures – Old and New Testaments – to suggest or permit the following:

- Unlimited immigration to the extent that the Israelites become outnumbered and then oppressed.
- Permit illegal immigration but not permit their expulsion.
- Have millions of other religions to pour in and eventually outnumber the citizen's Christian religion or to water down its ethics, values and morals.
- That the architecture and historical buildings should be replaced with little 'match boxes' many stories high to house the massive Third World immigration tide.
- That we switch from low density housing to high density housing that promotes crime, violence, spread of disease and maximises profits for the few.
- There can be lower wages to employ these people which keeps the inhabitants and citizens from finding work.

- The 'justice' system should be lowering penalties for rape etc due to 'cultural' reasons.
- That the media and elite should groom the migrants into leadership positions and ease the path to jobs and even PhDs ahead of the citizens.
- That they can be given Council jobs, driving licences, education, replace the elderly in housing, have access to health services and much more which bleeds the country dry.

One argument is that we just need more people and therefore the locals can be replaced. This is enforced and policed. But that is not ethical for the following reasons:

- Populations have risen, fallen and risen again in cycles for centuries.
- AI and nano-technology means that we don't need an ever increasing workforce.
- They are encouraging the abortion of locals and at the same time encourage immigration.
- They argue that immigration increases GDP. The figures are fudged as this greater GDP should help pay down debt, but instead debt has increased substantially.

I iterate, there are absolutely ZERO references in the Scriptures to say that if we permit illegal 'migrants' in – or 'undocumented migrants' as the media loves to portray them deceitfully – that there is nothing to worry about if they eventually outnumber the residents.

We have to be Christian about this and not worldly or carnal. Be careful that we do not reinterpret God's Word so that it aligns with the Globalist and neo-Marxist views of the academics.

Tying to be 'cool' or 'hip' so as to dwell comfortably with the world's trends and philosophies by accepting it, watering-down the truth and promulgating it, is unacceptable.

As one article wisely comments:

“... the civil power has been primarily tasked by Christ with protecting her citizens, enforcing the rule of law, and enacting civil and criminal justice. This requires prosecuting those who have broken the law and entered the country illegally. The criminal acts of illegal aliens do not prohibit the Church from ministering to them, only from secretly harboring them or aiding them in escaping detention and deportation. Nothing from the Old Testament's teaching about sojourners invalidates these conclusions.”  
(Ben Crenshaw, “The Sojourner as Israelite Citizen. The Christian Battle Over Immigration Continues”, *The American Reformer*, 3 February 2025).

After all, Christ nowhere advocates a world melting pot. Instead, he reveals through the prophets that He will rule distinct nations during His Millennial reign (Dan 7:14; Rev 7:9).

So let us *rightly divide* the word of truth (II Tim 2:15) and come to an accurate understanding of the concept, devoid of worldly influences.

“It ain't what you don't know that gets you into trouble. It's what you know for sure that just ain't so.”

Mark Twain



*God has set the bounds of the nations – why then do some want open borders?*

## Appendix. List of Old Testament Scriptures – *Stranger/Foreigner/Sojourner*

Ex 12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Genesis 23:4 I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

Genesis 28:4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

Genesis 37:1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

Exodus 2:22 And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

Exodus 12:19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

43 And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. [see Num 9:14]

Exodus 20:10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

Exodus 22:21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Exodus 23:9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

Exodus 29:33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

Exodus 30:33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

Leviticus 16:29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: [if strangers who were non-believers could work on the Sabbath, they would have a distinct commercial advantage over Israelite believers]

Leviticus 17:12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

15 And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

Leviticus 18:26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

Leviticus 19:10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

33 And if a stranger sojourn with thee in your land, ye shall not vex him. [ie do not mistreat strangers]

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

Leviticus 22:10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

Leviticus 23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

Leviticus 24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God. [laws for murder, perjury, ceremonial sins and blasphemy are the same for all. See Num 15:29-30]

Leviticus 25:6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. [see Ex 22:25 and Deut 23:20 – foreigners, however, could be charged interest.]

47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

Numbers 1:51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

Numbers 3:10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

38 But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

Numbers 9:14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land. [see Ex 12:49]

Numbers 15:14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

29 Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. [penalties for ceremonial sins and blasphemy are the same for all. See Lev 24:22]

Numbers 16:40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

Numbers 18:4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you* as a service of gift: and the stranger that cometh nigh shall be put to death.

Numbers 19:10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that

sojourneth among them, for a statute for ever.

Numbers 35:15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

Deuteronomy 1:16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

Deuteronomy 5:14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Deuteronomy 10:18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

Deuteronomy 14:21 Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

Deuteronomy 16:11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

Deuteronomy 17:14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

Deuteronomy 23:7 Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. [see Ex 22:25 and Lev 23:35-36 – foreigners, however, could be charged interest.]

Deuteronomy 24:17 Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:

19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

Deuteronomy 25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

Deuteronomy 26:11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*:

Deuteronomy 27:19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

Deuteronomy 28:43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

Deuteronomy 29:11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

Deuteronomy 31:12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

Joshua 8:33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

Joshua 20:9 These were the cities appointed for all the children of Israel, and for the

stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Judges 19:12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

Ruth 2:10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

2 Samuel 1:13 And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

2 Samuel 15:19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

1 Kings 3:18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

1 Kings 8:41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

2 Chronicles 6:32 Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

Job 15:19 Unto whom alone the earth was given, and no stranger passed among them.

Job 19:15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

Job 31:32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

Psalms 39:12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

Psalms 69:8 I am become a stranger unto my brethren, and an alien unto my mother's children.

Psalms 94:6 They slay the widow and the stranger, and murder the fatherless. (*Strong's* 1616 is used)

Psalm 119:19 I *am* a stranger in the earth: hide not thy commandments from me.

Proverbs 2:16 To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;

Proverbs 5:10 Lest strangers be filled with thy wealth; and thy labours *be* in the house of a stranger;

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

Proverbs 6:1 My son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

Proverbs 7:5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

Proverbs 11:15 He that is surety for a stranger shall smart *for it*: and he that hateth suretiship is sure.

Proverbs 14:10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

Proverbs 20:16 Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

Proverbs 27:2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

Ecclesiastes 6:2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

Isaiah 56:3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

Isaiah 62:8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: (Strong's 5236)

Jeremiah 7:6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

Jeremiah 14:8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest

thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

Jeremiah 22:3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

Ezekiel 14:7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

Ezekiel 22:7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. (*Strong's* 1616 is used again)

v 29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

Ezekiel 44:9 Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

Ezekiel 47:23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

Obadiah 1:12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

Zechariah 7:10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

Malachi 3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

## **Appendix. Why the Elitist Promotion of Open Borders, Migration and Refugees?**

**By Craig M White**

***Twenty-First Century Watch*, Third Quarter (July-Sept) 2024, pp. 16-20.**

<https://www.21stcenturywatch.com/2024/07/23/why-the-elitist-promotion-of-open-borders-migration-and-refugees/>

Disguised as wishing to promote faster economic growth and the need for greater population growth, the elites have been encouraging massive immigration into the First World since the 1960s and especially the last ten or so years.

Today the world is being coerced into “globalisation” — an attempt to weld the world into a single philosophy, single world economic and trading structure and consequent mass immigration to forge one world people and one world religion of sorts. They know that this will all take a very long time to achieve, but the pace is quickening.

This is the world babies are being born into and the youth are growing up in. They are becoming used to this being promulgated in the media and education system which is becoming the “norm” for them. Yet many within the Churches have decided to go silent about this globalisation issue and to permit the world’s media, the educational institutions and one’s peers to influence them without any counter education within the Churches.

In other words, society — this evil world that the Bible warns against — has been permitted to infiltrate the Church’s hearts and minds and bend many within it toward its will.

Whether it be Critical Race Theory, changing of place names to ethnic names, distorting news or attempting to insert guilt into Western minds, replacing Western art with contemporary art, the pulling down of beautiful historical buildings, the elites continue to use any means possible in their relentless pursuit at forging one world — a brotherhood of man under world governance. A melting pot of peoples.

### **Modern Woke Ideology**

Since the 1960s, students have been singing “Hey hey, ho ho, Western man has gotta go.” Who taught them that? And why?

All of this can be traced back to universities which have long been under the sway of the neo-Marxists professors and lecturers.

This ideology can be likened to squeezing us all into a single box, quashing us down into the ultimate soup, making us all in common. To them, the differences between the nations, male and female, young and old, rich and poor, must be reduced and if possible, eliminated to produce a better world with everyone the same and equal. But this is completely irrational and unnatural.

For centuries, there are those that have advocated the inter-mixing of all the nations and peoples into one. Those ideas became much more popular and gained traction under Soviet leader Lenin’s influence and that of the Fabian Socialists. Following on from this, the philosophies of “internationalism” slowly gained ground within the United Nations, infecting Western nations and their leaders.

Western leaders have been much influenced by all of this, such as John F. Kennedy (JFK), Ted Kennedy, Martin Luther King and others who advocate the merging of peoples into one. With the collapse of Communism (admittedly, it veered from some of its original concepts over time and became more of a mix of nationalism and socialism, plus some local ideas,

rather than full-blown Leninism), globalisation has emerged as the next threat to mankind's diversity. JFK wanted to amend American immigration legislation to permit vast amounts of migrants into the USA (he even wrote a work, *A Nation of Immigrants*, advocating this). He believed in social liberalism and was an avid internationalist. Although he failed in his attempt to get his immigration legislation through, President Lyndon Johnson, together with Ted Kennedy, managed to deceive Congress and the bill was passed in 1964. JFK nominated two liberals to the Supreme Court and other institutions began to become more liberal and internationalist under him, which laid the foundation for the massive student uprisings in 1967-69. The rest is history.

The theme songs of the 1960s uprisings and the consequent generation of globalists were "Imagine" by John Lennon and "Melting Pot" by Blue Mink. You can find these on the internet. Have a careful listen to what they are promoting. One does not have to be a full-blown Marxist to have absorbed some of their social and globalist tenets.

Political Correctness is the ongoing phase of the neo-Marxists to so transform the West to the point that it is being taken over by slow moving Communism. Their woke ideology is merely the next phase in Political Correctness — it is not something new or different.

In many ways globalisation is a greater threat to the West than the Soviets or Islamofascism. For we could identify the external Communist threat — but with globalisation the enemy slyly and insidiously operates from within and is now using Western institutions to push the world toward globalisation when these institutions were originally set up to promote Western values, the rule of law and to stabilise the world after World War 2. It is a toxic mix of internationalism, corporatism, humanism and social Leninism (feminism, mixing of peoples, end of the natural family unit, euthanasia, abortion, homosexual marriages, androgyny etc).

### **Original Communism**

Most Marxist-Leninists or Fabian Society leaders would agree with global capitalism on various points such as immigration, feminism and the trampling on old values — money making is elevated to be more important than family, values, nationhood, religion and such like — thus globalism is not a conservative philosophy at all. In any event, most Fabians and socialists today have eschewed the nationalizing of industry in favor of a global market with the free flow of people, religions, capital, ideas and so forth to mix the world into one people — One World under the United Nations. They believe that this will lead to a higher global GDP, prosperity, and therefore happiness for mankind.

Their view is that mankind will not be happy and prosperous until we are all "freed" from marriage, family, nations and races — that we all become an individual in a globalized world who can do anything so long as we (supposedly) do no harm to others (i.e. humanism).

Notice what Karl Marx and Lenin taught:

"Even the natural differences within the species, like **racial differences ... must be done away with historically.**" (Karl Marx quoted in *Marx & Engels: Selected Works*, V, p. 403 cited in Solomon Bloom: *The World of Nations: A Study of the National Implications in the Works of Karl Marx*, pp. 14-15) [emphasis mine]

"Socialism ... is promoting and greatly accelerating **the drawing together and fusion of the nations.**" (Vladimir Lenin, "Theses on the National Question", in *Lenin: Collected Works*, XIX, pp. 246-47) [emphasis mine]

Frederick Engels of course agreed:

"The **nationalities of the peoples associating themselves in accordance with the principle of community will be compelled to mingle with each other as a result of this association and thereby to dissolve themselves**, just as the various estate and class

distinctions must disappear through the abolition of their basis, private property.” (*The Principles of Communism*, 1847) [emphasis mine]

However, forms of nationalism began to appear within sections of Communism in the 1930-40s and became a paramount feature of post World War 2 Communism — this does not represent the original and true Communism. Some Communists such as Nikita Khrushchev (Soviet Union leader, 1953-64) seemed to still believe in the original Marxist-Leninist view of mixing the world into one race of mankind: “**Full-scale communist construction constitutes a new stage in the development of national relations in the USSR, in which the nations will draw still closer together until full unity is achieved.**” (Kenneth Farmer, *Ukrainian Nationalism in the Post-Stalin Era*, p. 51) [emphasis mine]

Also, “The equality of races and nations is one of the most important elements of the moral strength and might of the Soviet state. Soviet anthropology develops the one correct concept, that all the races of mankind are biologically equal. The genuinely materialist conception of the origin of man and of races serves the struggle against racism, against all idealist, mystic conceptions of man, his past, present and future.” (Mikhail Nesturkh (Soviet anthropologist), *The Origin of Man*, p. 327)

### God’s Solutions to Man’s Mess

Globalization is leading to the intertwining of the world into one. This is very much what the Fabians and Leninists teach and most of them applaud globalization because of this. While others of that ilk applaud the merging of the world, they are opposed to its capitalist leadership.

President Biden, for example, has opened the borders and Europe has done virtually the same. Meanwhile governments in Canada, the United Kingdom and Australia have encouraged mammoth immigration to create, as they all say, “big countries” which means, massively populated. But why?

Contrary to globalism, Leninism, internationalism, Fabian socialism and any other “ism” (including Satanism, Taoism and such like) that advocate the merging of the world into one people, God’s Word is utterly different:

“When the Most High **divided to the nations** their inheritance, when He separated the sons of Adam, He set the bounds of the people according to ... the children of Israel” (Deuteronomy 32:8).

“God that made the world and all things therein ... hath made of one *blood* [“blood” is not in the original] all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the **boundaries of their habitation**” (Acts 17:26).

God is interested in a variety of peoples residing on this earth: There are many Scriptures extolling the virtue of borders and walls between God’s people and others. For example: Gen. 23:17; 47:21; Ex. 16:35; 34:24; Num. 20:17; 21:22; 35:27; Josh. 11:2; 13:2; II Kings 18:8; I Chron. 5:16; 7:29; Ps. 147:14; Prov. 2:28; Isa. 15:8; 60:18; Jer. 15:13; Mic. 5:6; Matt. 4:13, etc. See also Ex. 23:30 and Zech. 4:10.

“He built fortified cities in Judah, for the land had rest. He had no war in those years, for the LORD gave him peace.

“And he said to Judah, ‘Let us build these cities and surround them with walls and towers, gates and bars. The land is still ours, because we have sought the LORD our God. We have sought him, and he has given us peace on every side.’ So they built and prospered” (II Chron. 14:6-7).

“The nations of them which are saved shall walk in the light of it (the new Jerusalem): and the kings of the earth bring the glory ... of the nations into it” (Revelation 21:24-26). [There will be diverse spirit nations even in God’s eternal Kingdom.]

So, from the above we can see that God's Word promotes human diversity, which is guarded by borders — for borders are essential to protect one's national identity, unity and thus human physical and cultural diversity. But today's Christianity has so absorbed the pressures from universities, the media and social Marxism, that it has largely become politically correct/woke while not even realising it. This goes for both the older generation (generally in denial of this) and especially the younger generation. For the latter grew up within today's Left-Liberal cultural environment and are not aware of what is happening to them — that they are being absorbed into it. In other words, they have been taken over by the world in many respects.

The process of separating out the nations to preserve their distinctiveness actually commences during the Day of the Lord, leading into the final intervention and world domination by the Messiah where His system will be fulfilled and finalised:

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

"Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

"And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land" (Isa. 13:12-14).

"He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword" (Jer. 46:16).

"Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land" (Jer. 50:16).

"We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies" (Jer. 51:9).

It is abundantly obvious: God has developed the nations for His purpose and glory. Therefore, He is the author of national consciousness/nativism and subsequently all nations and peoples have a right to national independence and self-determination within the bounds of His Laws and Ways.

Isn't that pure common sense? If He, in the Bible, as listed in Genesis 10 and the dozens of oracles against specific, named nations shows us that there are different nations due to His will, then He is the author of true nationhood or nationalism (i.e. patriotism or national pride). He is not a globalist or Marxist but the opposite — the originator and protector of nations and nationhood. Rather, it is Satan and his agents who wish to obliterate the nations and their differences.

Therefore, upon study of the concept of nations, how they are formed, their purposes and the part they play in prophecy, we must conduct a comprehensive Biblical study. This is how one might determine God's position on the subject — there is simply no other way of doing so. Reliance on this world's educational system and media to come to a determination on how the world works or should work ethnically, is not a wise choice. After all, the philosophy espoused by the world is not of God.

To help those struggling with the concept, I recommend a read of Yoram Hazony's *The Virtue of Nationalism*, Basic Books, New York, NY 2018. His is a voice of reason in a world of chaotic, Babylonian chatter and educational disinformation.

Hazony wrote: "... the presence of the Bible at the heart of this [Western] civilization has ensured that the idea of the self-determining, independent nation would be revived time and again." (p. 17)

"Christianity had the Hebrew Bible, with its vision of the justice of a world of independent nations. This vision never ceased to cause trouble for the idea of a universal Catholic

empire, even if many Christian thinkers were hesitant to embrace the Old Testament too closely ... The Scottish national covenants ... modelled on the Jewish [i.e., Israel's] national covenants of the Bible, were similarly motivated. The self-image of these Protestant peoples as rightfully independent in the face of imperial opposition was often explicitly modelled on biblical Israel's effort to wrest its national and religious freedom from the dictates of Egyptian and Babylonian universal empire." (pp. 22-23)

Contrast this world's efforts at a neo-Marxist Utopia to the coming Messiah's: while He will have a global government, all the nations and peoples will maintain their identities, forming a multi-cultural world instead of the mono-cultural melting pot that the globalists are striving for.

## **Appendix. House Speaker Mike Johnson X post on illegal immigration**

**Mike Johnson**  
**4 February 2026**

In the press gaggle following today's vote, I was asked to defend the Biblical case for border security and immigration enforcement. I did so, and then promised to post a longer explanation that I drafted during the Biden Administration. Here it is, and I hope it's helpful: Despite the insistence of the progressive Left, people of all religious faiths should support a strong national border—and Christians CERTAINLY should. Critics are fond of citing particular Bible verses out of context to claim that Christians and Jews are being “unfaithful” if we oppose their radical open borders agenda. It has become increasingly important for us to set this record straight.

Perhaps the verse most often cited by the Left is Leviticus 19:34. Whether they know it or not, that passage happens to be from the instructions Moses delivered to the Israelites when they were on their journey through the wilderness in Sinai, before they reached their own Promised Land. The verse reads as follows: “But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.” (KJV)

### **CONTEXT IS CRITICAL**

It is, of course, a central premise of Judeo-Christian teaching that strangers should be treated with kindness and hospitality. We are each called to love God first and to love our neighbors as ourselves (Deut. 6:5, Lev. 19:18, Matt. 22:36-40, KJV). However, that “Greatest Commandment” was never directed to the government, but to INDIVIDUAL believers.

The Bible teaches that God ordained and created four distinct spheres of authority— (1) the individual, (2) the family, (3) the church, and (4) civil government—and each of these spheres is given different responsibilities. For example, while each INDIVIDUAL is accountable for his or her own behavior (e.g., Exodus 20), the FAMILY is commanded to “bring up children in the training and instruction of the Lord” (Eph. 6:4) and “provide for their relatives” (1 Tim. 5:8). The CHURCH is commanded to make disciples and equip people for the work of the ministry (Eph. 4:11-13), and the CIVIL GOVERNMENT is established to faithfully uphold and enforce the law so that order can be maintained in this fallen world, crime can be kept at bay, and people can live peacefully (Rom. 13, 1 Tim. 2:1-2).

To be properly understood, anytime a command is given in Scripture, one must first determine to WHOM that command is directed. For example, when Jesus taught us as His followers to practice mercy and forgiveness and to “turn the other cheek” (Matt. 5:38-40, KJV), He was not giving that command to the government. To the contrary, when government officials ignore crime, they are directly VIOLATING their responsibilities before God.

Indeed, the civil authorities are specifically charged to do justice, to “bear the sword,” and to serve as “the minister of God, a revenger to execute wrath upon him that doeth evil” (Rom. 13:1-4, KJV). As the Bible warns: “When a crime is not punished quickly, people feel it is safe to do wrong.” (Ecc. 8:11, TLB)

Read in its context, the passage in Leviticus 19 makes perfect sense. Showing love and kindness to a stranger was not a command given to civil government, but instead to

individual believers. That same principle is emphasized in the New Testament. When Jesus spoke of embracing, caring, and providing for “the least of these” (E.g., Matt. 25:31-40), His instruction was given to His disciples, and not the local authorities.

The Bible is clear that Christians should practice personal charity—but also insist upon the enforcement of laws (like our federal immigration statutes) so that “every person is subject to the governing authorities” and “those who resist incur judgment” (Rom. 13:1-2).

### **BORDERS ARE BIBLICAL**

Many on the Left today, and even some at the highest levels of our government, consider themselves “globalists” who envision a utopian world order where there are no borders between countries at all. Their fantasy will simply never be realized, and their basic premise (that man is inherently good and perfectible on his own) is the opposite of the Biblical truth that man is fallen and in need of redemption that is available only through salvation in Jesus Christ.

The Bible speaks favorably and consistently about distinct nations of people (see, e.g., Gen. 18:18, Num. 32:17, Psalm 67:2, Matt. 28:19, Rev. 5:9, 7:9, NIV), and about borders and walls that are built to guard and secure people, property, and jurisdictions (see, e.g., Deut. 19:14, 27:17, 32:8, Acts 17:26, NIV). When Nehemiah heroically led the Jewish remnant to rebuild the walls of Jerusalem after their enemies had destroyed those walls, he was doing the noble work of God (Neh. 1-6, NIV).

Maintaining a secure border is not an offensive measure, but a wise, defensive one to prevent chaos and safeguard innocent life. As Rev. Franklin Graham once summarized, “Why do you lock your doors at night? Not because you hate the people on the outside, but because you love the people on the inside so much.”

### **THE CURRENT CATASTROPHE**

Right now, because of 64 deliberate policy choices and executive orders of the Biden Administration, America is facing an unprecedented humanitarian and national security catastrophe at our open southern border. More than 10 million illegal aliens from around the world have entered the U.S. since Joe Biden became President, the majority of whom are single, military-aged men. Among them are countless violent criminals and more than 300 suspects on the terrorist watchlist. Cartels are making billions trafficking young women and unaccompanied minors, and many are suffering unspeakable abuses along the way. The Fentanyl that China and the cartels have pushed into the U.S. has become the leading cause of death for Americans aged 18-45.

As the peril increases and communities across our country become more and more overwhelmed with the crushing financial burdens of managing the influx of illegals, American citizens (and even a few Democratic governors and mayors) are finally demanding a return to sanity. America has always been a haven for people legitimately seeking asylum from danger in their home country, but we must insist they pursue a course of legal immigration and not simply ignore our laws.

Of course, the President of the United States must be the first to uphold our laws. Every citizen should insist that President Biden immediately use the eight broad statutory authorities he has right now to secure our borders and stop incentivizing illegal immigration. Among his most important executive authorities is 8 U.S.C. 1182(f), which empowers a President to “suspend the entry of all aliens or any class of aliens as immigrants or nonimmigrants, or impose on the entry of aliens any restrictions he may deem to be appropriate” if he “finds that the entry of any aliens or of any class of aliens into the United States would be detrimental to the interests of the United States.”

### **AN AUTHENTIC CHRISTIAN RESPONSE**

Due in large part to our Judeo-Christian foundations and the deep religious heritage we enjoy in this country, America is the most benevolent nation in the world—by far. However, we cannot maintain that strength and generosity if we surrender our own safety and sovereignty. Preserving law and order and securing our borders should not be partisan issues, but matters of common sense. These are certainly responsibilities fully authorized by the Bible—and expected of us by God.

Any time liberals attempt to bolster their “open borders” agenda by citing Scripture out of context, they should be kindly corrected with the facts (2 Tim. 2:24-25). Christians are called to love unconditionally, serve selflessly, and defend the defenseless. We are also called to stand for, and work to ensure, just government. Justice and mercy are not mutually exclusive pursuits. To the contrary, God specifically requires His people to practice both (Micah 6:8). Despite the unfounded claims of the Left, supporting a strong national border is a very Christian thing to do. The Bible tells us so.

## **Appendix. The 'Sojourner' Argument: Scripture texts often misused by religious communities to advocate high immigration**

**By Rev. Edwin Childress, 2001**

[http://www.mnforsustain.org/childress\\_e\\_sojourner\\_argument.htm](http://www.mnforsustain.org/childress_e_sojourner_argument.htm)

Many Americans find that the national leaders of their religious affiliations argue against reduction of immigration based in part on their interpretation of the biblical term "sojourner." The term, however, often appears to be misused. As has previously been reported in *The Social Contract*, immigration reductions in recent years have been opposed by national Catholic, Jewish, Mainline Protestant, Religious Right, and Quaker leaders. Among the most common biblical references to support their positions have been those referring to the sojourner.

For example, *To Love the Sojourner* is the title of a working paper published by the United Methodist Church in 1988 drawing church attention to proposed changes in immigration law. That title and theme continued through pamphlets and press releases for over ten years and may still be circulating today in various forms. A 1996 resolution, *Immigrants and Refugees: To Love the Sojourner*, was submitted by the denomination's Board of Global Ministries and approved that year by the General Conference (United Methodism's highest authority).

The 1988 paper discussed the amnesty for 3 million illegal aliens in U.S. Immigration Reform and Control Act (IRCA) of 1986 and criticized provisions that threatened fines for businesses that hired later illegal aliens:

It is apparent that the Immigration Reform and Control Act of 1986, for all the hope it represents for a relative few, renders life much more difficult for the vast majority of immigrant peoples in the United States. These circumstances cry out for attention from the church and from Christian individuals. We must not abandon the sojourner . . . abandoning sojourners would be to deny their humanity as well as our own. p. 28

The paper traced the themes of sojourning and wandering through the Bible. God's Spirit, Abraham, the "pilgrim people of God," Moses and the Israelites, Jesus and the holy family, and the apostle Paul all are shown to be sojourners. The history of the UMC's concern for those in need and especially for migrants is cataloged with appropriate references to denominational documents. Commentary is then inserted at various places to demonstrate the interplay of Bible, doctrine, and today's realities.

"The Bible is full of stories of sojourners, strangers without homes, whom God called people to protect. The Israelites "God's chosen people" were themselves sojourners for 40 years after the exodus from Egypt as they entered the promised land. God did not let the Israelites forget that they had been without a homeland for such a long time; the ethic of welcoming the sojourner was woven into the very fabric of the Israelite confederacy.

It was more than an ethic, it was a command of God. 'Do not mistreat or oppress a stranger; you know how it feels to be a stranger, because you were sojourners in the land of Egypt' (Exodus 23:9)." p. 1

**As these excerpts point out, the Bible in a great many places uses "sojourner" to refer to those who are in a location which is not their original homeland. However, it is clear that while a sojourner shares some characteristics with an immigrant, the two are in very different pursuits.**

**Using the term sojourner as a kind of proof-text for political statements about immigration clouds the issue because many people of faith find it hard to "argue against the Bible." Paul W. Lewis, an author on Christian engagement of social issues and a former missionary, admits "I have been greatly bothered by the way some people have used the term 'sojourner' to back up their own idea about immigrants. It was a totally different situation back then. We could also use the word 'traveler' today."**

What then, is the context of sojourner in the Bible?

It is difficult to state just how stark are the differences between today's world and that of Biblical times. In the days before nations, when tribes or kingdoms were the governing units, borders were almost never maintained. People or families traveled widely under differing conditions and motivations. Abraham in the book of Genesis set out with his extended family in a search for God's threefold promise that he would possess land, become a mighty nation, and be a blessing to all people. (Genesis 12:1-3)

While we romanticize this kind of bold action, migrating in ancient times was a dangerous undertaking. Consider the effects of weather, marauding bands of thieves, and the difficulty of carrying one's supplies. Related in practice to sojourning was the nomadic existence of many tribes who followed their flocks in the changing seasons, seeking grass and water where they were most abundant. This was inherently different from sojourning because it was within a specified territory and was the established way of life for that people.

Existing alongside the practice of sojourning was the revered tradition of hospitality. (cf. Genesis 18) Even today, many of the customs and mannerisms are still practiced. Lewis, the long-term missionary in southeast Asia says, "I know that among the people I lived and worked with in Burma and Thailand, it was very important to them that **they accept travelers coming through their area, and they have a concept of caring for them much like the Old Testament concept regarding the 'sojourner'.**" One can imagine how the admonitions to care for the sojourner were gracious expressions of faith in an inhospitable time.

At other times, not just families, but whole tribes or populations were forced to migrate because of famine or war. The Israelites made their famous migration to Egypt because of famine. Joseph had prepared their way in Egypt by making himself indispensable to Pharaoh.

It is in this context that "sojourner" is used in the Jewish Torah and the Christian Old Testament. *The Interpreter's Dictionary of the Bible* provides three instances giving specific definition to the word sojourner:

- A person living in mutually responsible association with a community or in a place

not inherently his own.

- In the basic meaning of the term, a sojourner is a person who occupies a position between the native born and the foreigner.
- A traveller and settler for a shorter or longer period.

The secular source, *The Oxford American Dictionary and Language Guide*, defines 'sojourn' "to stay temporarily" (p. 959). In the case of each source, **sojourning would seem to be a temporary condition**. God commands hospitality and care for those who sojourn because once Israel was herself a sojourner. At the offering of first fruits as described in Deuteronomy 26, the pilgrim says, "A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number."

**Professor John B. Cobb, Jr. for 32 years the Ingraham Professor of Theology at the Claremont School of Theology concurs: "The Biblical term 'sojourner' implies someone who is residing in a land which is not his or hers by birth. Almost always it conveys a sense of temporary residence."**

The terms immigrant and immigration do not appear in the Bible. *The Oxford American Dictionary and Language Guide* defines immigration, "to come as a permanent resident to a country other than one's native land." (p. 489)

Why does it matter? Isn't this just a small, semantic detail?

It is a small detail indicative of a very large issue, and among communities citing the authority of scripture for belief and action, small details mean a great deal. Sojourners, while their future plans were not clear, were not intent on permanent settlement. To use sojourner and immigrant interchangeably in today's world is to obscure their distinction.

**While sojourners in the Bible were forced by necessity to move away from their homes, their intention was to return.**

The Israelites in Egypt came to a time when God determined they should return to the land of their ancestors Abraham, Isaac, and Jacob. The Egyptians, however, had grown used to their labor as slaves. The first chapter of Exodus recounts several of the major building projects dependent on Hebrew labor. At the same time they wanted this slave labor, the Egyptians were afraid of the growing numbers of Israelites. The midwives were commanded to kill the newborn males but not the females. They didn't of course and God rewarded them and all the Israelites with greater numbers. As every child of Summer Bible School knows, Moses led the Israelites out of bondage to 40 years in the wilderness and then Joshua "fit the battle of Jericho" and led them into the Promised Land.

God's intention all along was that Israel in Egypt should remain distinctive so that she would serve God's purposes in history. Is it still appropriate today to understand that nations possess a role in history and in the affairs of the world? As faithful people, we pray and hope that each nation will contribute in positive ways that bring peace and fulfillment.

What does any of this have to do with immigration policies? Several issues are relevant.

First, the United States needs to make realistic allowance for those who need to "sojourn" here temporarily. We call them refugees today. The United Nations says that for the most

part refugees should be repatriated as soon as possible. A small contingent from Kosovo came to the U.S. on a temporary basis and when the situation at home became more secure, the desire of many was to return. That's the pattern to be followed. We could take in far more true refugees than we do currently. We don't because once here, they're encouraged to stay, thus driving up already large numbers of annual immigrants. This does nothing for future refugees who could benefit from a temporary stay and it does nothing for the refugees' homelands.

Once again, Paul Lewis' perspective as a retired missionary gives him valuable insight:

My definition of love: a total concern for the total welfare of the other person through space and time. When I apply this to people wanting to immigrate into this country, I realize that many of them will be much better off in their own country. It makes much more sense to differentiate refugees and immigrants I believe we must show love to both, but love includes the head as well as the heart. Love God with all your heart, soul, strength, and MIND' is powerful.

A second issue focuses on the legitimacy of all nations. Our religious rhetoric and practice often imply that only the United States offers the kind of life that's worth living in the world today. That's a national arrogance which can bear no positive effect. In the Old Testament, Israel misunderstood her chosen role as one of privilege, whereas the prophets tried to make her see that she was God's instrument for bringing the world to a right way of living  $\emptyset$  peace with justice.

Author Roy Beck wrote an article for this journal in the Spring of 1992 entitled "'Xenophobia', Scrabble Winner, Debate Stopper." He noted the growing number of news stories which ascribed xenophobic or nativist motivations to any position seeking to restrict the number of immigrants. The article's title makes clear what continues today, citizens with genuine concerns find it difficult to discuss immigration reform. Beck states that while most journalists readily find exaggerated or irrational fears of foreigners to be illegitimate, "they rarely point out that there are legitimate, mainstream ways to raise immigration concerns. . . Thus, when readers see that a commentator has labeled one type of anti-immigration reasoning as beyond the pale of proper public discourse, they may think all anti-immigration reasoning automatically is excluded from polite debate."

Such a process is even more destructive in faith communities whose local pastoral leaders and national bureaucracies repeatedly use such language and thinking. How can a conscientiously religious person come to a responsible position when that position may be characterized as un-Biblical, racist, or irrational?

My own attempt to remain faithful to Biblical prescriptions predicates the following:

- Foreigners who are here in this country now should be accorded the respect and decency we owe to all people.
- People who are genuine refugees and cannot be cared for in proximity to their homes might be temporarily relocated to other countries. The U.S. would accept its fair share until they can safely return. Their temporary stay makes it possible for other refugees to sojourn here when necessary.
- Our ethic of caring requires we do what is necessary to help legal immigrants and legal residents to assimilate and function in U.S. society.

- Our ethic of caring requires that we not accept such a large number of annual immigrants that 1.) undermines the ability of workers to earn a decent living, 2.) harms the sustainability of the environment, and 3.) drains the best and brightest from their own nations where they can do the most good.
- We move away from an "America the Best" attitude and respect the future aspirations and identity of other nations. Maybe we share the earth in partnership with all nations. It is not "us against them."

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Pertinent Biblical citations of "sojourner"

When Abraham's wife, Sarah, dies, he must go to buy land where he can bury her. "And Abraham rose up before his dead (wife), and said to the Hittites, I am a stranger and a sojourner among you; give me property among you for a burying place, that I may bury my dead out of my sight." Genesis 23:3-4

The book of Leviticus contains certain prescriptions for different circumstances that may occur in life. "If your brother becomes poor, and cannot maintain himself with you, you shall maintain him; as a stranger and a sojourner he shall live with you." Leviticus 25:35

"You shall give three cities beyond the Jordan, and three cities in the land of Canaan, to be cities of refuge. These six cities shall be for refuge for the people of Israel, and for the stranger and for the sojourner among them, that anyone who kills any person without intent may flee there." Numbers 35:13-15

"Hear my prayer, O Lord, and give ear to my cry; hold not thy peace at my tears! For I am thy passing guest, a sojourner, like all my fathers." Psalms 39:12

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See *The Social Contract* at < <http://www.tscpress.com/> >.

[emphasis mine]

## **Appendix. Hospitality: Welcoming the Strangers Among Us**

[Note: This is an example of the infiltration of Leftist thinking, aligning Christendom with Marxism. This is the sort of worldly philosophy that the Church of God has to contend with. One which is cunning and conniving, misusing Scripture for their own political ends]

**By Rebeca Jimenez Yoder, MCC U.S. Immigration Education Director**

<http://www.mcc.org/us/Washington/lettersontheline/reflection.html>

Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. - Romans 15:7 (NRSV)

"What do we want the church to do? We ask for its presence with us, beside us, as Christ among us. We ask the church to sacrifice with the people for social change, for justice and for love of brother and sister. We don't ask for words. We ask for deeds. We don't ask for paternalism. We ask for servanthood." - César Chávez

### **Exploring the Topic**

Since September 11, 2001, we have become more aware of the gap that exists between our fears of being hospitable to strangers and our ideals as a country. Our ideals are exemplified by the Statue of Liberty that welcomed immigrants with the poem by Emma Lazarus, "The New Colossus:" "Give me your tired, your poor, your huddled masses yearning to breathe free..." But our fear has caused us to give in to a selfish spirit of self-protection and self-preservation. Xenophobia, the fear of strangers, has increased in our country. Armed vigilantes have begun to patrol our borders compelled by a fear that government authorities will not do their jobs properly. The news media fuels xenophobic fears by bringing the "immigration problem" to our attention daily. Some code words and phrases we hear regularly about strangers are invasion, terrorists, illegal aliens, they don't want to be American, they'll change our way of life, etc.

John Koenig in *New Testament Hospitality* tells us that "rather than burdening or threatening us, the stranger comes to teach the deeper lessons of life and to enable ministry." However, some of the most selfish behavior in our churches goes by the name of hospitality. We act as though hospitality were another word for "taking care of our own," or an exercise in giving with the expectation of receiving in return. (If I invite you over to my house, you are obligated to invite me back to yours.) While we may not verbalize this definition of hospitality, our behavior does! It is something that is culturally understood and there is no need to explain our expectation. If for any reason your giving is not returned, it may be a signal that the other person does not want your friendship or hospitality.

Hospitality is more than fulfilling an obligation. We cannot limit our understanding of hospitality as though it were a legal obligation that must be fulfilled, an employment requirement to help keep us accountable or even our own self-imposed spiritual obligation to be "inclusive." Hospitality has everything to do with treating and welcoming people the way that Jesus did. Like Jesus, we must love people, have compassion and freely give of

ourselves for people without expecting anything in return. Treating people like Jesus did means offering hospitality even to those who do not deserve it, who seem to refuse it, who turn on you, and whom others would consider your enemies.

### **Exploring the Biblical Text**

To understand the biblical concept of hospitality, we need to explore the words "foreigner" (or stranger) and "sojourner." Some versions of the Bible use the word "alien." In Matthew 25:35 the Bible uses the Greek word *xenos* (from which we derive the word "xenophobia") to refer to foreigners and strangers. It is also a word used for those who receive and entertain another hospitably and with whom one stays or lodges; in other words, a host. I will use the word "stranger" in this writing to refer to people who are immigrants to this country, who live here either permanently or temporarily and who are citizens of other countries.

Theologian Dianne Bergant explains that the biblical authors used two Hebrew words to distinguish those who belong to other nations. Sometimes these two words are used interchangeably in the biblical text. One of them is *nokrî* and usually refers to transient foreigners (or strangers). In our context today we may compare them to the non-immigrants who come as tourists, students, temporary workers, undocumented workers, visitors for business and others. They are here temporarily. The other word is *ger* which refers to sojourners or resident aliens. In our context today we might make the comparison to immigrants who have legal status, such as Legal Permanent Residents and refugees.

We also need to define the word "hospitality." The Greek word for hospitality is *philoxenos* which means "lovers of strangers." It has the same root as the word Philadelphia which means "brotherly love."

Christine Pohl writes that the "Old Testament stories are foundational to the tradition of hospitality." She notes that Old Testament laws addressed the entire community and established structural supports to protect aliens from poverty and abuse. For example, judges were to deal impartially between the alien and the Israelite (Deuteronomy 1:16-17; 24:17).

The Israelites were to see themselves as strangers and not forget how it felt to be a stranger. John Koenig writes that "...during their wilderness years, the Hebrew people came to know this pilgrim existence (Deuteronomy 26:5-11) for themselves and grew unusually sensitive to the needs of aliens and strangers who later resided within their borders. Because God was Israel's host (Psalms 39:12; Leviticus 25:23) they knew that they must play host to others who were without a home of their own." According to Koenig, "In the New Testament cultural tradition there was a sacred bond between host and guests, and hospitality was seen as one of the pillars of morality."

### **Hospitality, Being Open to an Encounter with God**

Biblical hospitality involves an encounter with God, a response to God's call and accountability. First, we experience an encounter with God and an opportunity to intercede on behalf of others.

In Genesis 18:1-15 we read that Abraham had an encounter with the Lord. In this encounter

Abraham received a confirmation of God's promise to him and a warning of impending destruction. In verse one we find that the Lord appeared to Abraham while he was sitting at the entrance of his tent. The story describes the hospitality that Abraham gave to the three men. He invited the strangers in, gave them water, washed their feet and fed them, as was the custom of that time.

In verse 10 the Lord confirms the covenant that God had already made to Abraham: that he would soon have the promised son. What great news! The fulfillment of a great promise! The covenant is first mentioned in chapter 15, when God promises Abraham that he will have a son and be the father of many nations. In chapter 17, God again promises to make Abraham fruitful, and declares that nations and kings would come from him.

Following the visit, two of the men continued their journey to Sodom while Abraham "stood before the Lord" (Genesis 18:22), conversing and interceding for the city. The implication is that the Lord warned Abraham of God's intention to destroy Sodom and Gomorrah. As a result, Abraham was able to intercede on behalf of the city.

God seems to seek intercessors when there are situations of sin and injustice. It is interesting to note that in Ezekiel 22, God enumerates the many sins that Israel has committed against him and each other. Among the sins mentioned in that passage, verses 7 and 29 refer to the way Jerusalem "oppressed and mistreated the alien, denying them justice." The passage goes on to tell us that the Lord looked for a man to stand in the gap and intercede for the land but found no one to do so. The Lord did not want to destroy the land. God wants us to intercede and stand in the gap when the strangers who live in our communities are denied their humanness, are mistreated and denied justice.

A story in Luke helps us see another example of hospitality in an encounter with Jesus. In Luke 24:13-31, following his resurrection, Jesus appeared as a stranger to two of his disciples. The disciples did not recognize Jesus and asked if he was a stranger, because he did not seem to know what had happened the previous days in Jerusalem. They were traveling to a village called Emmaus, and after telling and listening to stories, they came to their final destination. The disciples invited and insisted that this stranger spend the night with them. It was not until they broke bread that their eyes were opened and they finally were able to recognize Jesus. Is it possible that when we welcome a stranger our eyes will be opened and we may be able to recognize Jesus in the stranger?

The Bible also admonishes us to not forget to welcome strangers, for by doing so people have entertained angels without knowing it (Hebrews 13:2). This text, apparently based on the Abraham story, underscores God's desire for us to care, to love and to show hospitality to strangers. God may be sending us a messenger. Here are some questions that we should ask ourselves as we provide hospitality for strangers. What is the message that they bring? Is it a confirmation of a promise? Is it to bless us? Is it to challenge our perceptions? Or is it a call for us to intercede about a certain situation?

Second, like Abraham, whom God called to leave his country to fulfill God's purpose for his life, we also have our own call from God. God calls us to go and make disciples of every nation (Matthew 28:19). Some of us may not be able to physically go to the nations. However, we are living in an environment in which the nations are coming to us; they are living in our own towns and cities. God is bringing the nations to our communities to live in our neighborhoods. Because they are coming to live in our communities, we have the

opportunity to welcome them, minister to them and share the love of Jesus with them.

God's plan for humanity is that all peoples be fellow citizens with God's people and members of God's household (Ephesians 2:19). How can they become part of God's household if we do not welcome them and invite them to join us? Are we ready to respond to God's call by showing hospitality to strangers or foreigners?

Third, biblical hospitality has an accountability component. The Scripture is clear about being accountable to God for our treatment of the stranger. God tells us not to mistreat the strangers who are living in our land (Leviticus 19:33-34). In Deuteronomy we read that God defends the cause of the fatherless and the widows and loves the stranger (Deuteronomy 10:18).

In Matthew 25, Jesus describes a Judgment Day scene. Jesus identifies himself with the stranger when he says, "I was a stranger and you invited me in" (Matthew 25:35). Jesus tells us that the King will view our relationship to him through the lens of "whatever we did for the 'least of these' we did to God" (Matthew 25:35- 40). On Judgment Day, God will ask us how we treated and welcomed the stranger, providing ultimate accountability for each one of us.

Some cultures have embraced the idea of welcoming Jesus as a stranger. For example, the Mexican tradition of Las Posadas ritualizes welcoming Jesus the Stranger. In a traditional song for Las Posadas are the words: *En nombre del cielo/ Buenos moradores/ dad a unos viajeros/ posada esta noche*. In the name of God, we ask those who dwell here, give to some travelers lodging this evening.

As we reflect on biblical hospitality, we note that our response to strangers demonstrates our love for them and is a sign of our faithfulness to God. John Koenig offers worthy ideas to consider. At a practical level, Koenig suggests that "we need to grow in our ability simply to identify potential and actual practices of New Testament hospitality" so that we can practice hospitality in our lives and our churches. He recommends that "churches must try to provide as much hospitable space for their members as they do for strangers." He further advocates, "New Testament hospitality must always concern itself with the nuts and bolts of justice." Being hospitable means that we should not be quiet when we have the opportunity to speak up against unjust laws and when strangers are mistreated.

Whenever we consider the migration of any people for any reason, the Bible reminds us that the land we inhabit ultimately belongs to God. God's generous care is constant and universal for all humanity. We are called to extend genuine hospitality toward those who, like us, are strangers and pilgrims on this earth.

## **Appendix. No borders. No nations. No clue.**

**By John Moody**

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Do you lock your front door at night? Hater!

Do you have an alarm system at your house? Xenophobe!

Do you ask who's ringing your doorbell before letting a visitor in? Rotten bigot!

That, essentially, is the reaction from the politically charged left to President Trump's executive order about admitting people from certain countries into the United States. The unhinged outrage from Trump-haters – and there are a lot of them – puts the interests of non-Americans over the security of our citizens. And the administration's botched roll-out of the new restrictions gave opponents just the excuse they needed to bellow.

Reduce the argument to a personal level. A homeowner is permitted to refuse entry to anyone he or she doesn't want in, right? Security systems are intended to keep unwanted visitors out and let the homeowner know who is outside. Lots of apartment dwellers have an intercom that rings when someone outside wants to visit. Are those precautions divisive, discriminatory or unconstitutional?

One of the most horrifying placards I saw during the protests on Trump's inauguration day read: "No borders. No nations." Really? Let anyone go anywhere without asking who they are, why they want to come here and what their past actions tell us about them? The notion that America must be open to anyone who decides to visit flies in the face of 21<sup>st</sup> century reality.

How do other countries vet visitors? China requires potential guests to fill out a four-page application that asks, among other things, the reason for your visit, the names of your close relatives and what they do, the person who will pay for your trip, your passport number, how long you plan to stay and if you have ever been denied a visa for China in the past? How would the protesters outside American airports react to that kind of quizzing? China doesn't bother with pretending a democracy, so protests are few and far between.

Iran, another country that likes to know who's coming across its borders, asks most of the same questions as China, as well as "Have you ever been infected by any contagious diseases?" and who you plan to meet with in Iran.

Saudi Arabia gets right to the point, telling female travelers that they cannot enter the country without a male relative accompanying them. Yet Saudi airports have no one outside screeching about their rights.

And a handful of Muslim-majority countries won't admit anyone who has an Israeli visa in his or her passport.

The United States allows a great deal of leeway for protest and disagreement. Those who disagree with the president's executive order have taken full advantage of those rights, and rightly so. But their argument that the United States, alone among all countries, cannot restrict who comes in from beyond its shores is, quite simply, specious.

The protests against anything this president does will continue, and that's fine as long as they're peaceful. But let's at least admit that they are not about the issues, but the issuer-in-chief.

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## ***The Concept of the 'Foreigner' in Scripture***

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