

1. **Genesis 17:8** The whole land of Canaan, where you are now an **alien**, I will give as an everlasting possession to you and your descendants after you; and I will be their God." Genesis 17:7-9 (in Context)
2. **Genesis 19:9** "Get out of our way," they replied. And they said, "This fellow came here as an **alien**, and now he wants to play the judge! We'll treat you worse than them." They kept bringing pressure on Lot and moved forward to break down the door. Genesis 19:8-10 (in Context)
3. **Genesis 23:4** "I am an **alien** and a stranger among you. Sell me some property for a burial site here so I can bury my dead." Genesis 23:3-5 (in Context)
4. **Exodus 6:4** I also established my covenant with them to give them the land of Canaan, where they lived as **aliens**. Exodus 6:3-5 (in Context)
5. **Exodus 12:48** "An **alien** living among you who wants to celebrate the LORD's Passover must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat of it. Exodus 12:47-49 (in Context)
6. **Exodus 12:49** The same law applies to the native-born and to the **alien** living among you." Exodus 12:48-50 (in Context)
7. **Exodus 22:21** "Do not mistreat an **alien** or oppress him, for you were **aliens** in Egypt. Exodus 22:20-22 (in Context)
8. **Exodus 23:9** "Do not oppress an **alien**; you yourselves know how it feels to be **aliens**, because you were **aliens** in Egypt. Exodus 23:8-10 (in Context)
9. **Exodus 23:12** "Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest and the slave born in your household, and the **alien** as well, may be refreshed. Exodus 23:11-13 (in Context)
10. **Leviticus 17:13** "Any Israelite or any **alien** living among you who hunts any animal or bird that may be eaten must drain out the blood and cover it with earth, Leviticus 17:12-14 (in Context)

11. **Leviticus 19:10** Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the **alien**. I am the LORD your God. Leviticus 19:9-11 (in Context)
12. **Leviticus 19:33** "When an **alien** lives with you in your land, do not mistreat him. Leviticus 19:32-34 (in Context) **Leviticus 19:34** The **alien** living with you must be treated as one of your native-born. Love him as yourself, for you were **aliens** in Egypt. I am the LORD your God. Leviticus 19:33-35 (in Context)
13. **Leviticus 23:22** "When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and the **alien**. I am the LORD your God." Leviticus 23:21-23 (in Context)
14. **Leviticus 24:22** You are to have the same law for the **alien** and the native-born. I am the LORD your God." Leviticus 24:21-23 (in Context)
15. **Leviticus 25:23** "The land must not be sold permanently, because the land is mine and you are but **aliens** and my tenants. Leviticus 25:22-24 (in Context)
16. **Leviticus 25:35** "If one of your countrymen becomes poor and is unable to support himself among you, help him as you would an **alien** or a temporary resident, so he can continue to live among you. Leviticus 25:34-36 (in Context)
17. **Numbers 15:15** The community is to have the same rules for you and for the **alien** living among you; this is a lasting ordinance for the generations to come. You and the **alien** shall be the same before the LORD: Numbers 15:14-16 (in Context)
18. **Numbers 15:16** The same laws and regulations will apply both to you and to the **alien** living among you." Numbers 15:15-17 (in Context)
19. **Numbers 35:15** These six towns will be a place of refuge for Israelites, **aliens** and any other people living among them, so that anyone who has killed another accidentally can flee there. Numbers 35:14-16 (in Context)
20. **Deuteronomy 1:16** And I charged your judges at that time: Hear the disputes between your brothers and judge fairly, whether the case is between brother Israelites or between one of them and an **alien**. Deuteronomy 1:15-17 (in Context)

21. **Deuteronomy 10:18** He defends the cause of the fatherless and the widow, and loves the **alien**, giving him food and clothing. Deuteronomy 10:17-19 (in Context)
22. **Deuteronomy 10:19** And you are to love those who are **aliens**, for you yourselves were **aliens** in Egypt. Deuteronomy 10:18-20 (in Context)
23. **Deuteronomy 24:14** Do not take advantage of a hired man who is poor and needy, whether he is a brother Israelite or an **alien** living in one of your towns. Deuteronomy 24:13-15 (in Context)
24. **Deuteronomy 24:17** Do not deprive the **alien** or the fatherless of justice, or take the cloak of the widow as a pledge. Deuteronomy 24:16-18 (in Context)
25. **Deuteronomy 24:19** When you are harvesting in your field and you overlook a sheaf, do not go back to get it. Leave it for the **alien**, the fatherless and the widow, so that the LORD your God may bless you in all the work of your hands. Deuteronomy 24:18-20 (in Context)
26. **Deuteronomy 24:20** When you beat the olives from your trees, do not go over the branches a second time. Leave what remains for the **alien**, the fatherless and the widow. Deuteronomy 24:19-21 (in Context)
27. **Deuteronomy 24:21** When you harvest the grapes in your vineyard, do not go over the vines again. Leave what remains for the **alien**, the fatherless and the widow. Deuteronomy 24:20-22 (in Context)
28. **Deuteronomy 26:12** When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the **alien**, the fatherless and the widow, so that they may eat in your towns and be satisfied. Deuteronomy 26:11-13 (in Context)
29. **Deuteronomy 27:19** "Cursed is the man who withholds justice from the **alien**, the fatherless or the widow." Then all the people shall say, "Amen!" Deuteronomy 27:18-20 (in Context)
30. **Deuteronomy 31:12** Assemble the people—men, women and children, and the **aliens** living in your towns—so they can listen and learn to fear the LORD your God and follow carefully all the words of this law. Deuteronomy 31:11-13 (in Context)

31. **2 Chronicles 2:17** Solomon took a census of all the **aliens** who were in Israel, after the census his father David had taken; and they were found to be 153,600. 2 Chronicles 2:16-18 (in Context)
32. **Psalms 94:6** They slay the widow and the **alien**; they murder the fatherless. Psalm 94:5-7 (in Context)
33. **Psalms 146:9** The LORD watches over the **alien** and sustains the fatherless and the widow, but he frustrates the ways of the wicked. Psalm 146:8-10 (in Context)
34. **Jeremiah 7:6** if you do not oppress the **alien**, 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, Jeremiah 7:5-7 (in Context)
35. **Jeremiah 22:3** This is what the LORD says: Do what is just and right. Rescue from the hand of his oppressor the one who has been robbed. Do no wrong or violence to the **alien**, the fatherless or the widow, and do not shed innocent blood in this place. Jeremiah 22:2-4 (in Context)
36. **Ezekiel 22:7** In you they have treated father and mother with contempt; in you they have oppressed the **alien** and mistreated the fatherless and the widow. Ezekiel 22:6-8 (in Context)
37. **Ezekiel 22:29** The people of the land practice extortion and commit robbery; they oppress the poor and needy and mistreat the **alien**, denying them justice. Ezekiel 22:28-30 (in Context)
38. **Zechariah 7:10** Do not oppress the widow or the fatherless, the **alien** or the poor. In your hearts do not think evil of each other.' Zechariah 7:9-11 (in Context)
39. **Malachi 3:5** "So I will come near to you for judgment. 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 **aliens** of justice, but do not fear me," says the LORD Almighty. Malachi 3:4-6 (in Context)
40. **Ephesians 2:19** Consequently, you are no longer foreigners and **aliens**, but fellow citizens with God's people and members of God's household, Ephesians 2:18-20 (in Context)

**Teaching from scriptures on the “Alien” (edited for distribution)
at District Ministerium, January 8, 2013.
Discussion led by Don Shoemaker, Chairman, FGBC Social Concerns
Committee**

I have isolated 40 verses out of just over 100 in the NIV© which refer to the “alien.” The 40 verses have special application to immigrants in the USA. Each parenthesis below refers back to the number of one of the 40 verses.

1. As with other Mosaic legislation, we can’t take the Mosaic legislation pertaining to the “alien in the land” and follow it “lock, stock and barrel.”
2. Nor may we disregard the Mosaic Law (Matthew 5:17-20), for it is part of Scripture and “profitable” to us (2 Timothy 3:16-17). We can look for abiding and underlying principles.
3. God owns all the “land” (thus, everyone is ultimately an alien). (15)
4. From the Call of Abram and the Sojourn in Egypt, the plight of the alien and protection for the alien has been a key theme. (2-4, 8-Egypt, 12-Egypt, 22-Egypt). Because Abram was once a sojourner in the land and because Israel suffered harshly as sojourners in Egypt, Israel must not mistreat the sojourner in its land.
5. Aliens were required to abide by the laws governing the people of Israel—the moral/ceremonial/legal code laid down in the Law of Moses. (5, 6, 10, 14, 17, 30)

Application: we must have our discussion in reference to those who are living in a law-abiding way, not to those who are practicing law breaking in America. (I am looking at the illegal border crossing as an act in itself, which does not necessarily label an immigrant as a law-breaking person. He or she might be very law-abiding in America. (Analogy: a couple that does not share faith should not get married. But if they do marry and begin to attend the church, we would not cast them out or order them to dissolve their marriage.)

6. Several protections of the alien (as part of the category of the “weak” who could be easily exploited). (23-28)
 - Rest on Sabbath (9)
 - Gleaning in the fields (11, 13, 25, 26, 27)
 - “Countrymen” and aliens get equal help if poor, unable to help themselves (16)
 - Not to take advantage of a hired man who is poor, needy (23)
 - Not to deprive him of justice or take his cloak in pledge (24)
 - Alien could receive the support of the 3rd-year tithe (28)
 - Alien not to be oppressed (34) or wronged (35)

7. Aliens were to be accorded the same justice as the citizens in the land
 - City of Refuge for accidental killer (19)
 - Fair settling of disputes (20)
 - Curse on those who withhold justice to alien (29, 32)

8. Aliens would be under God’s provisions and care and love (21)
 - God loves the alien and provides him food and clothing (21)
 - God watches over the alien (33)

9. The number of aliens in the land became significant (Solomon’s census: 153,600) (31)

10. Wronging the alien was one of the wicked acts that God notes
 - Wicked slay the alien (32)
 - Wicked oppress mistreat, the alien (36, 37, 38, 39)

11. NT – The alien concept has special reference to the church’s spirit of inclusiveness to all who have been embraced by God through faith in Christ and his work (Ephesians 2:19), including immigrants to this country, I might add. (40)

Recommended: columns by Ruben Navarrette

www.cnn.com/POLITICS/navarrette.commentary/archive/index.html

Discussion Points by Don Shoemaker

My concerns about the immigration issue spring from gut-level feelings and a sense that the pulse of Scripture leads us to a compassionate policy that doesn't abandon the principle of Law. I admit to a special compassion toward Latino immigrants, nourished through many interactions with these people.

My interest has been tweaked by talks at Conference by Ivanildo Trindade and Jesus Munoz (2011). Ivanildo noted that most "illegals" are those who entered the country legally and later overstayed their visas.

Jesus Munoz' presentation focused on the problems. His solution focused on evangelism. I noted that evangelism is vital but social justice issues also had to be addressed.

I decided that the problem of undocumented immigrants would be addressed in a resolution at the 2012 Conference. "High walls; wide doors"

After Conference (2012), I sent our Resolution on Immigration to my congressman and received back a very blunt law-and-order reply. Politicians who take this approach to undocumented immigrants will find themselves and their party marginalized in future American society.

An objection has been raised about the satisfaction of justice. God receives the "alien" to himself, but only when his justice is satisfied (through the Atonement). How will justice be satisfied if illegal immigrants are granted residency or citizenship? Answer: The immigrant must satisfy justice through a fine and/or a penalty and/or steps to facilitate residency (such as learning English). This is not amnesty.

An astute comment has been made about proportionate justice. In the continuum of crimes, coming across a border to seek opportunities is a small crime. Punishing this crime with expulsion (possibly resulting in family division) without offering an opportunity toward regularizing the offender's status is disproportionate. The principle of *lex talionis* (the punishment should be proportionate to the wrong) is solidly grounded in biblical law.

The President is expected to utilize his executive powers to liberalize American policies, absent congressional action on this matter.

The **Forging Consensus** initiative has organized around three points of agreement: to deal honestly with aspiring citizens by creating a road to lawful status; to modernize the nation's immigration laws so that future immigration of workers and families is legal, fair and orderly; and to recognize the need for safety and security on American borders and within American communities.

From Jay Bell of Encompass World Partners (Grace Brethren Int'l Missions):

When our government finally passes a law (the last attempt was under President George Bush through the McCain / Kennedy Bill, but was shelved), I predict that hoops are going to be designed for people to jump through in order to qualify for some sort of legal status in the U.S. (maybe not citizenship). One of the hoops may be a proficiency in English. If that is true, then sometime in the future twelve million people are going to be searching for a place to learn English. I know who can easily handle twelve million people wanting to learn English: the hundreds and hundreds of thousands of local churches!

Recently a Muslim imam asked me where he could learn English. Get this! One point zero (1.0) miles from his mosque is a Bible believing / Bible teaching church. But at this time the church is consumed with fears and prejudices. They said “No” when offered the opportunity to learn how to teach English to the enclave of Muslims from Yemen practicing Wahhabi Islam 1.0 miles from their church building. That breaks the heart of our Lord!

Therefore, now is the time for local churches to begin to learn how to teach English. But we must resist caving into the pressures of our culture in terms of how we measure success. In other words, big numbers. Churches should begin slowly and keep their classes small and manageable as they take first steps in learning how to teach English.

Secular publishers of ESL curricula seem to have a better understanding of the future than the Church. They know that down the line there is going to be a huge demand to learn English and they are gearing up by producing excellent teaching tools.

**From “In Support of Thicker Walls, Wider Doorways on Immigration”
by Timothy Sherratt**

By opening up wider channels of legal immigration and by ensuring that these channels are not stagnant moats but swiftly running streams, the government would create major disincentives to illegal entry for those pursuing a better life in the United States. Legal immigration makes fully-fledged residents (or citizens) of would-be immigrants. Legal residents pay taxes. Legal residents can work, worship, educate their children and contribute to the life of their communities without having to shield themselves from civic authorities.

...The point of building thicker walls against illegal entry is to target those whose goal is not a better life, but terrorism, human trafficking or the drug trade. In that context, the aims and methodologies of both state and the federal governments would converge.

Recommended: Evangelical Christians should create a model immigration law and integrate it into the national debate. This would most likely be crafted through expertise garnered by the National Association of Evangelicals.

Addendum:

Archbishop José H. Gomez of Los Angeles, Chairman, U.S. Conference of Catholic Bishop's Committee on Migration Statement given at the USCCB General Assembly Fall meeting on November 13, 2012.

In light of the unprecedented bipartisan support for comprehensive immigration reform expressed during the last week, I call upon President Obama and congressional leadership to work together to enact bipartisan comprehensive immigration reform in 2013.

I am heartened by the recent public statements of the leaders of both political parties supporting the consideration of comprehensive immigration reform in the new Congress. I urge the President and Congress to seize the moment and begin the challenging process of fashioning a bipartisan agreement.

For decades, the U.S. Catholic bishops have advocated for a just and humane reform of our nation's immigration system. We have witnessed the family separation, exploitation, and the loss of life caused by the current system. Millions of persons remain in the shadows, without legal protection and marginalized from society. As a moral matter, this suffering must end.

I invite our fellow Catholics and others of good will to make their voices heard in support of this important issue. I encourage our elected officials to work toward the creation of a system which upholds the rule of law, preserves family unity, and protects the human rights and dignity of the person.