Foreigner, Guest, Friend: The Attitude Toward 'Strangers' from a Biblical Perspective

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ABSTRACT: The presence of the foreign citizens and of the immigrants from other countries or even from other cultures within society inevitably confronts the Western Christianity to look for an appropriate attitude towards phenomenon like: open opposition toward the foreigners, the subtle behavior of marginalization and the less successful intentions of social integration. Starting from the present situation, the article aims firstly a thematic examination from the perspective of the Old and the New Testament, followed at the end by an ethic–pragmatic approach. At a rational level it is about acknowledging the fact that the Christian religion, real understood, substantially contributes at overcoming the distance against the foreigners. At an emotional level it is discussed the downsizing of superiority feelings concerning the "foreigners," while the appellative dimension formulates the imperative: "Accept and understand "the foreigner" in order for a peaceful living together to be possible!"
KEY WORDS: foreigner, migration, social integration, attitude, closeness–distance.

Being a "foreigner" in Modern Society: a Complex Phenomenon

The presence of foreign citizens and of foreigners in general within the society confronts the Western Christianity with the following question: how should they react on the one hand toward the open

hostility and the subtle marginalization of the strangers, and on the other hand towards the scarce social integration. The existence of the parallel societies, the controversial discussions about Germany as a country of migration, the present judicial situation regarding the status of the foreign citizens as well as the negative reactions with respect to them prove the actuality of this theme. The president of the parliamentary meeting of the European Advice, Lord Russell–Johnston has already criticized at The International Day of Human Rights from 10 December 2001 in Strasburg "the collective paranoia" about the migrant, which has reached a new apogee in Europe.[1] Thus, it is not surprising that in Germany the 22. "Decade of the Ecumenical peace of churches" took place under the motto "stranger," where the issue of the terrorism and hostility towards the strangers had a central role.[2]

In this context, the following question rises: what motivates people today toward migration? And what does migration involve for those in this situation? A clue for identifying the causes are for example the lack of the working places in the origin country as opposed to the offer of the working places from the migration country.[3] There is also a difference between a voluntary migration (of one's own will) and an imposed one. The war and the lost of the habitat, starvation, poverty, the ethical, religious and geopolitical conflicts, as well as persecution are listed as imposed causes of last years' migration.[4]Another theory refers to the individual mood for migration,[5] where it takes place in a voluntary way, from reasons of openness and personal interest for the new and the unknown. In this way, migration depends on the mood of the subject and the political-economical interests. Depending on the cause and reason of migration, this could mean for the individual both the widening of the cultural horizon and in the same time an impact, a cultural trauma,[6] a permanent stress[7] with massive implications regarding the identity, social integration and even its own mental health.[8] This is because a migrant does not travel only between two different places but between two different existences and ways of life.[9]

The Attitude Toward the Foreigners in the Contemporary Society

The older ones still remember the Second World War, the times of running and expulsion, of rejection and marginalization. Here integrity can be considerably relieved. Since then until nowadays the number of migrants has been continuously increasing. In Germany, every fifth person has a migrant background; in Western Germany, almost every fourth person, whereas in the East, not even the twentieth person belongs to this category. From all the people who have a migrant background, two thirds emigrated as the first generation, and one third of them were born in the host country, as a second generation. More than half of this people have German citizenship.[10] On a global level, the number of migrants increased last year—according to UN data—to 244 millions. This means an increase of 41% compared to the year 2000.[11]

Nowadays, a holiday, a practice, a study or a business trip in a foreign country can offer benefic experiences of contact and relation with strangers. These experiences are with people, objects, customs and foreign traditions where on the one hand we are dealing with the fascination of the unknown and on the other hand with the unfamiliar, up to its threatening character. In these cases the perceptions and feelings pendulate between known and unknown, local and stranger, pleasant and unpleasant, welfare and misery, safety and danger.[12] Emmanuel Levinas has rightfully chosen "the foreigner," "the unknown" as an essential point of his philosophy.[13]

The spectrum of experiences with foreigners and about the foreigners from a real acceptance and a tolerance full of benevolence, sometimes an apparent neutrality, hidden rejection and unequal treatment, up to chicanery, hate, verbal aggression and actions motivated by the subtle but clear message: "leave!" This diffuse attitude of refusal goes sometimes up to open hostility. An attitude and an equal and fair treatment it is barely noticeable. Instead, a basic feeling of superiority develops, where the new comers are considered second-class people, inferiors, who are being tolerated but not accepted.

We often meet feelings or attitudes of superiority and power concerning these ones. Here there is the cardinal difference between "we" and "the others," between the natives and the immigrants: some live in some sort of safety and peace, and the others more often in danger and interior flurry. The first ones enjoy the position of superiority and the privileges regarding the priority demand of the natives, and are considered "superior" in respect to the foreigners, who are considered "inferior." Who is the host and who is the guest? At this question, the answer is clear from the very beginning.

The Attitude toward Foreigners in Christianity

As part of society and culture, the Christian Church deals with this situation. However, as citizens of society, Christians reflect broadly the pattern of thinking, the perceptions and the prejudice already existent in the surrounding area. Regarding the active members of the church, we can often talk about a successful social integration. The origin and race, the language and the social status have only a minimal role. However, sometimes there are conflicts and tensions, when different thinking and religious patterns come in contact or when these, with the aim of acceptance, provoke an open or hidden fight for power. Where the integration is not possible or desired, it remains only the possibility of a parallel existence between the cultural groups. Thus, even where there is a real cooperation between the natives and the foreign Christians, there still is sometimes the awareness of the difference between "inside" and "outside," present later on. This issue is because there is a lack of competence in handling "the differences," phenomenon which often manifests itself within the interior context of the same ethnic group.[14] According to Theo Sundermeier there is an urgent need of developing a hermeneutics of the foreigner.[15]

How does the Christian faith deal with the foreigners and the migrants? Starting from the present situation, this article aims firstly a thematic examination of the attitude towards the foreigners from the perspective of the Old and then the New Testament, followed in the end by an ethical–pragmatic approach.

The Foreigner in the Old Testament

In the speech regarding the ethics of migration, the image of the foreigner in the Old Testament has an important role. On the one hand, it has to do with the fact that here the laws with respect to the foreigners leave the impression of a thorough debate, and on the other hand, with the fact that the above mentioned reasons have the origin in the context of the status of the people of the State of Israel as foreigners in Egypt. In this way, the fairness and identity are in close connection.

This study deals with the attitude and reaction against the foreigners, which we find in many biblical texts, which express theological beliefs, ethical ideals, as well as concrete and practical consequences. Instead, it will not elaborate upon or analyze the historic behavior of the Jewish towards the foreigners and the extent to which these ideals, rules or incentives were really realized. In this case, the statements of the Holy Scripture allow the abstraction of valuable principles, which could be useful in the present discussion for the argumentation of a Christian ethics with respect with the foreign fellow countrymen.[16]

The Literary Identification of "the Foreigner" י

The Old Testament contains many idioms belonging to the semantic field of the word "foreigner": אחד[acher], another [brother], aforeign [God]; נכרי[nokri], foreigner, a foreigner; זר[sar], foreigner, a foreigner; גר[ger], a foreigner, unknown, new comer[17] (neighbor originally coming from another country).[18] Through these terms are defined the citizens with the same origin who live outside the family or the relatives as well as all the non-Israelis who live temporarily or definitively in Israel.[19] In this context the foreign classification ("uncircumcised")—especially in terms of religious affiliation—is a disapproving affiliation.

The Legislative Disadvantages of the Foreigner

The fact that foreigners and the new comers are not situated at an equal level with the originars is sometimes emphasized in The Old

Testament. The Mosaic Law stipulates more apparent disadvantages for the foreigners who lived in the State of Israel.[20] From a political point of view, a foreigner could not be elected emperor.[21]From an economical point of view the foreigner did not have his debt released in the forgiveness year;[22] the same thing is valid for the interdiction of borrowing at interest.[23] From a social point of view the foreigners did not have the right of legacy in the State of Israel[24] and in the case of slavery it was no stipulated a liberation in the forgiveness year.[25] From a religious perspective, the foreigners were excluded from the religious cult, for example from the Easter Holiday, which to some extent was considered the National Day of the State of Israel.[26]

The Strict Separation from the Foreigner

The different treatment of the stranger and his legal discrimination, who is seen as an "inferior" citizen, has its profound origin in the monotheist religion of the people of Israel.[27] The explicit Henotheism, and later on the strict monotheism lead to the main rejection of the foreigner divinities.[28] The fear of bowing to a pagan God—which was seen as a cause of the social decadence and of the exile—has lead in the period following the exile to the strict separation of the Jewish community from the foreign neighbors.[29] Moreover, this theme has lead even to the dissolution of the mixed marriages with foreign women, who, together with their children were expelled from Israel.[30] The Mosaic Law precisely forbids the marriage with pagan women;[31] the Books of Kings remind in this context the case of Solomon and of his catastrophic and lasting consequences.[32]

The Hospitality and the Obligation of Protecting the Foreigner

The above statements can create the impression that the Old Testament sustains the discrimination of the foreigner and the total separation from him. Thus, in reality, he expects much attention and care for the integration of the citizens of foreign descent, who, just because he does not have the same rights is under the special protection of community. Beside the disadvantages of the foreigner in the political, economical, social and religious domains, at the base

of which stands the rejection of the pagan divinities—respectively the monopoly position of Yahweh—the Old Testament gives a great importance to the hospitality and care for the citizens from other countries. This takes place on 3 paths.

First, the Pentateuch knows and sustains explicitly the principle "the same rights for everyone!"[33] According to it, all people in the country must be judged after the same laws.[34] In a persistent way, the people are warned not to discriminate the foreigner in front of the law[35] because God does not look at people's face.[36] In the case of conflicts solved by a judge, God JHWH asked for the sentence to be fair and the foreigner to be treated as a brother.[37] Injustice was not allowed, in order for the foreigner not to end up being in need or being exploited or oppressed by the others.[38] Even the Exodus 22:20 or 23:9 forbid the "oppressive" behavior upon somebody, remembering to the people of Israel of its situation in Egypt[39] in the past.

Second, for assuring an equal treatment of the foreigners in Israel, they received an ample social protection, which protected them in front of exploitation and oppression and which offered them the basic needs.[40] This is visible in a concrete way in giving the free time in the Sabbath,[41] in using the tenth for the poor,[42] at the harvest day, in paying the day-workers and the season workers[43] as well as at the creation of the escape fortresses as a refugee place in case of vengeance.[44] Moreover, the foreigners were taken into consideration when spreading the tenth, which at a three–year period was distributed to the socially disadvantaged ones: widows, orphans and foreigners.[45]

Third, the foreigners were invited to participate in the cultural and religious life of the people of Israel even though this was conditioned by certain rules. It is mainly about the annual holidays like the Harvest Holiday or the Tents Holiday.[46] Participating to the Easter Holiday was conditioned by the circumcision mark[47]as well as the divine services from the Temple,[48] which were reserved only to certain people (Levites and priests). At these, all "foreigners" were excluded, meaning all the unauthorized Israelites and non-Israelites.[49] Still, the pagans were allowed to have jobs such as stonecutter at the temple[50] even being named as "worshipers

of Yahweh" in the worship prayer of the temple by Solomon.[51] The practical application of these laws referring to foreigners is exemplified in the case of the history of Rahab,[52] Ruth[53] and the people of Gideon.[54] The fact that these two women of foreign origin belong to the genealogy of King David prove the respect and the appreciation of the Old Testament for the "foreigners."

A Theological Argument for the Commandment of Loving the "Foreigner"

The basic attitude of the Old Testament regarding the foreigners can be best summarized in the statement "you shall love [the foreigner] as you love yourself." By this, it is extended explicitly and unlimited the commandment "You shall love the other as you love yourself" upon the foreigner[55] who in this way becomes neighbor and brother.[56] The love full of care towards the foreigners and the new comers becomes even an example for the brotherly love for those of the same nationality.[57] Shortly this means: Love your brother as you love the foreigner!

Very important is the way of argumentation of the Old Testament regarding this friendly attitude about the foreigners. Mainly it is about 3 arguments. First, God loves the foreigners too, He takes care of them, and He protects them.[58] Second, all people are equal in front of Him and of His Law, He does not discriminate between those belonging to a nation and the foreign ones,[59] because "in front of Him, God does not take into consideration the face of people."[60] And third, "you were foreigners in the country of Egypt too."[61] The positive experiences lived by Abraham, Isaac and Jacob as guests in a foreign country,[62] the ambivalent experiences undertaken by Joseph[63] and Moses as foreigners in Egypt, respectively Midian[64] as well as the unforgettable memories of the people of Israel about life and suffering abroad with the chore, oppression and maltreatment and with the liberation based on lack of rights, defense and hope[65]—made up a convincing reason regarding the behavior full of love towards the foreigners from their own country. In other words, solidarity and the feelings together with the foreigners from Israeli, are based on his own collective and individual historical experiences as a foreigner of the people of Israel.[66] Who lived himself or in the

person of his ancestors the experience of being accepted or refused in a foreign country, knows "what the foreigner feels."[67] Shortly: only those who were foreigners can understand the foreigners.

The Foreigner in the New Testament

How are perceived this historical experiences of being a foreigner as well as the commandment of loving the foreigners from Israel during the period of the primary Christian Church? What attitude towards the strangers do we meet in the New Testament, which does not have anything to do with a people from the Middle East, but with an universal church which follows the example of Jesus Christ?

The New Testament Terminology in Reference to the "Foreigner"

The New Testament does not often talks about foreigners, especially because the Christian Church seems to nullify the national, ethical, cultural and social boundaries between people, trying to gather them in a church (ekklesia) of a worldwide nature. Thus, there is a multitude of terms, which express the idea of being a foreigner. These are: αλλοφυλος, foreigner of descent, pagan in a non-Christian, in idolatry sense;[68] αλλογενης, foreigner as a nation, of another nationality;[69] αλλοτριος, foreigner in an unfamiliar sense, unknown;[70] παροικος,[71] παροικια,[72] παροικεω, foreigner without rights; παρεπιδημος, foreigner without rights;[73] ζενος, foreigner of another nationality; unknown, unusual, curious; foreigner, new comer without rights.[74] More important than the term used and its semantic significance[75] are the theological principles and the important experiences referring to foreigners, about which the New Testament talks differently. These have to do especially with Saint Peter and Saint Paul, as well as with Jesus Himself, and are the base for the Christian attitude towards the strangers.[76]

"Imitatio dei" in the Gospel of Matthew

At Matthew 5:17 the writer sustains the fulfillment of the law due to a better justice,[77] of the expected perfection[78] even though

there was already a clear climax: surpassing the interior aggression[79] up to the love for the enemies.[80] The love for the enemies means for Matthew sovereignty, due to "imitation dei." There are parallels in Antiquity where the goodwill and love are appreciated as an expression of interior quality and sovereignty.[81] Even Seneca stated that the fact that God can not pour certain gifts upon the faithful ones without pouring them upon the unfaithful ones too.[82] Matthew expresses this idea in 5, 45 like this: „because He makes His Sun to rise upon the bad and the good ones." And the Caesar Marcus Aurelius shares this thought throughout the call: "Love the mankind; follow God!"[83] The letter of Aristeas encourages for the imitation of God, especially regarding kindness and justice.[84] Because the one who does good things, and is full of kindness and makes justice, that one is an "imitator" of God.[85] Plinius the Elder goes further on stating: "Deus est mortali iuvare mortalem" meaning "This is God: when a mortal helps another mortal."[86]

Paul and the Foreigners' Integration

The Apostle Paul, as no one else, was forced to overpass this distance and work for the integration of pagans, meaning of the non-Jewish in the Church of Christ. As "uncircumcised" these were considered "foreigners"—if not even "enemies"—at best "guests" in the house of God. Anyhow, they were excluded from the privileges of a "full citizen" in the house of God. Through the faith in Christ and in His Sacrifice, foreigners became heirs and citizens with full rights in God's Empire.[87] This interpretation passes over the principle of the Old Testament of hospitality and care full of love for the foreigners. The Gospel of the new Covenant broadens the old commandment of love by the fact that the ancient foreigner is declared and considered a full member of the people of God. The soteriologic indicative "you are" has a more radical implication than the ethical indicative "you must."[88]

Jesus and the Experience of Being a Foreigner

According to the Gospels, Jesus from Nazareth often had in His life the fate of a foreigner. A little while after He was born, His parents took refuge in Egypt in order to escape from the anger of the

Emperor Herod.[89] In this respect, Jesus spent His early childhood as a refugee in a foreign country, in this way repeating the experience of His own people.[90] Later on, He worked as a preacher, from place to place, not having a stable residence.[91] Separated from His family[92] and expelled from His birthplace[93] He lived the painful experience of being a foreigner in His own house[94] dying in the end as an expelled and lost outside the city.[95] The fact that He identified Himself with His little brothers, including with the foreigners, exemplifies His statement: "I was a foreigner and you welcomed me."[96] In other words, who refuses the foreigner the right to hospitality, refuses Jesus, because Christ shares the destiny of the foreigner.[97]

Life as "Guests" and "Foreigners" in This World Treating the Foreigner as Brother

What significance do these principles and experiences have for the life of Christians in this world, especially regarding the behavior about the foreigners, the marginalized ones, the expelled, and the ignored ones; toward the emigrants, foreigners from another ethnic group, sheltered ones, refugees, new comers, season workers, toward those without rights, those followed or exiled? To this question, the following reflections are dedicated to. The answer will be looked for in the Holy Scripture, which offers in this respect a unique perspective—which if it is taken seriously—can lead to a totally new way of thinking.

God's Guests: the "Guest" Status in Israel: Social and Judicial Implications

According to the testament agreement the Promised country does not belong directly to the people of Israel, but to Yahweh, its God. In Leviticus 25:23 God stated: "because the country is Mine, and you are at me as some foreigners and new comers." And the psalmist confirms in Psalm 39:12: "because I am a foreigner in front of You, a fugitive, as all my parents." Recognizing the owner right of God, His people receive the right of "guest." From this comes the fact that all the earth, as a space for life with everything that belongs to it, it is

only rented by human and it does not represent at all his personal or collective property. Based on this belief, the Mosaic Law deduces the concrete obligation that a property confiscated after 50 years, in the year of joy to be returned to the owner—a unique social–legislative system that ensures social justice and nullifies the gap between the rich and the poor.

This principle does not apply only to the material property but to all life aspects. Acknowledging the power of the divine creation leads to the acceptance of your own short life, which culminates in the statement: "In front of You we are some foreigners and inhabitants, as all our parents. Our days on Earth are like shadow and without any hope."[98] The length of our life is a so-called borrowed time, which does not belong to us, the same as the space of life is not our property. "I am a foreigner on earth. . . ."[99] Giving up any type of pride and any demand of domination and property implies the fact that all people on earth are foreigners and guests, and so the difference between the natives and the new comers becomes relative. So there is no room for feelings of superiority or demand of domination. Who is the host and who is the guest? The answer is, thus maybe unexpected: We are all guests and foreigners!

Heir of Covenant: Christian Pilgrimage and its Practical Consequences

The Old Testament calls the patriarchs of the old covenant repeatedly as being "foreigners and new comers" in their own country, like some sort of nomads during their entire life.[100] Every Israeli knew the story of their life. In Deuteronomy 26:5 one tells the story: "My father was a fugitive Armey, on the verge of dying; he came down in Egypt with a few people and settled there for a while." According to this model, the letter of Paul to Jewish people calls the patriarchs from the ancient times "foreigners and travelers on earth," some migrant nomads in the search of a better country, becoming in this way a model for Christians. "Because we do not have a stable citadel, but we are in the search of the future one."[101] "But our citizenship is in the providence . . ."—completes the Apostle Paul.[102] From this perspective Christians are foreigners in this world too, pilgrims on the road to the eternal home.[103]

In the second century, the *Epistle of Diognetus* stated that even though Christians live in their own countries, they are still new comers. Even though they participate at the life of society, they suffer as foreigners do. Any foreign place is for them a home and any country is foreign for them. They live on earth, but they are citizens of the providence. The Christians live in the world but they are not from the world.[104]

The New Testament explains in many places what does it mean in the practical life of the Christian the status of "foreigner and traveler,"[105] who in this world does not have a lasting residence. On the one hand, it means that Christians are in front of God responsible for their actions,[106] that they give up the selfish fulfillment of their instincts, having a correct life,[107] and on the other hand, it means that they do benevolence, sharing with the others (and with foreigners too) what they have,[108] being welcoming for guests[109] and not letting the "earthy" things—people or properties—to corner them.[110]

Conclusions

According to a study from Berlin referring to social integration[111]—when immigrants come close to the middle level of the native population in the areas of education, jobs, social involvement, cultural assimilation—then we talk about a successful integration. In this process it is expected that in an ideal way a reciprocal closeness to happen.

From, the part of the host society, integration implies an opening, which means the accomplishment of the legislative equality of emigrants and of the native citizens, the free and equal access on the labor market. In the same time it is expected from the part of the emigrants to respect the plurality from the western societies. It is a need for the host society to prove tolerance towards the "unknown" elements brought by the emigrants[112] and still to actively encourage the common feeling of belonging.[113]

In this way it becomes possible the access of the migrants at different social status, which implies a cultural equivalence.[114] The process of acculturation leads to the creation of values,

norms, mentalities and new identities.[115] Religion can act in this aspect on many levels in an efficient way: at the level of personal identity, of social identity as a member of certain religions or at the public–cultural level of the host–society. But, religion can hinder the integration process when certain religious communities get in conflict with the society due to the different moral and political beliefs, of the values and traditions incompatible with the basic principles of the host–society.[116] The target and the purpose of the integration is to allow the development of the self respect of emigrants and their social acknowledgement, which seldom does not happen.[117]

The Christian religion sees in God an advocate of the foreigner and a trustful friend, in front of whom all the people—irrespective of their origin and ethnical, national, cultural or social belonging—are equal, meaning of the same value and importance. In the person of Jesus Christ, God Himself revealed the faith of a foreigner and of alienation, of refugees, of expelled ones, making common cause and identifying Himself with the foreigner as his brother.

An ethics based on the Holy Scriptures and oriented towards Jesus takes seriously the commandment of loving the one close to you, with all the consequences it implies. This implies the acceptance of the fact that loving one another includes loving the foreigner. Love the foreigner as you love yourself! The Christian ethics sees in the foreigner a citizen and a neighbor; it makes efforts for his integration in society and it does not let itself to be irritated by the prejudice and opposition. A biblical way of life is characterized by hospitality, as a visible and credible sign of acceptance, attention and acknowledging the foreigner and the citizens from another ethnic group. The consciousness and the experience of its own passing life, reflected on the base of theology and biblical ethics prevents any felling of superiority towards the foreign people or from another ethnic group and any unfair or illegal behavior—associated with disadvantage, contempt, roughness, exploitation or maltreatment—toward these ones. The Christian hope regarding a new world is seen in the hope of the foreigner to find a home, an element with a solidarity effect. In this way, the Christian belief receives a strong political and social impulse.[118]

Reduced to its essence, the Biblical call can be formulated like this: Act as God –became human, and became a brother for the foreigners! For the church of Christ, this means: "It has to testify for God, Who enters in a type of a bond with the foreigner. . . . Being a church means taking over the responsibility for the faith of the foreigner."[119]

NOTES

[1] See Russell–Johnston, David. "Statement by Lord Russell–Johnston to Mark the International Human Rights Day." 10. December 2001, *Council of Europe Press* Service. http://www.reliefweb.int/rw/rwb.nsf/db900SID/ACOS–64D732?OpenDocument (Last accessed on August 6, 2007).

[2] The action lead by the community "Service for peace" (AGDF) during 11–21 November 2001 included thousands of programs, divine services, commemoration journeys, as well as concerts and movie nights. In the centre of attention were the images of the enemies, which have developed after the terrorist attacks from the USA and the war from Afghanistan.

[3] Hambach–Steins, Mariane. *Grenzverläufe Gesellschaftlicher Gerechtigkeit*. *Migration– Zugehörigkeit– Beteiligung* (Paderborn: Ferdinand Schöningh, 2016), 152.

[4] Hettlage–Varjas, A. & Hettlage, R. "Übergangsidentitäten im Migrationsprozess." Z*eitschrift für Frauenforschung,* 13/31995): 13–26.

[5] Norbert Wenning, "Migration" in *Ethnische Minderheiten in der BRD.,* by C. Schmalz–Jacobsen & G. Hansen 1995, 338. See also Franz Nestman and T. Niepel. *Beratung von Migranten*. *Neue Wege der psychosozialen Versorgung*. Berlin, 1993.

[6] Elke Bracht *Multikulturell Leben lernen. Psychologische Bedingungen universalen Denkens und Handelns.* (Heidelberg, 1994), 91. Greenberg, J. A.et al. "Why do people need self–esteem*?* Converging evidence that self–esteem serves an anxiety–buffering function." in *Journal of Personality and Social Psychologie* (1992/63): 913–922; Annette Treibel. *Migration in modernen Gesellschaften. Soziale Folgen von Einwanderung und Gastarbeit* (Weinheim, München: Juventa Verlag, 1990), 13; Siegfried Grubitzsch & Klaus Weber. *Psychologische Grundbegriffe. Ein Handbuch*. Rowohlt, 1998.

[7] Elcin Kürsat–Ahleres. "Migration als psychischer Prozess." In: *Multikulturelle Gesellschaft—Monokulturelle Psychologie? Antisemitismus und Rassismus in der psychosozialen Arbeit*, by Attia et al., (Tübingen, 1995), 160.

[8] Iman Attia. "Antirassistisch oder interkulturell? Sozialwissenschaftliche Handlungskonzepte im Kontext von Migration, Kultur und Rassismus." In P*sychologie und Rassismus,* P. Mercheril & T.Teo (Hg.), (Reinbek, 1997), 262; E.

M. Leyer, *Migration,Kulturkonflikt und Krankheit.Zur Praxis der transkulturellen Psychotherapie.* Opladen, 1991.

[9] Hettlage–Varjas & Hettlage, 14.

[10] In 2014, 16.4 million people from the total population of 80.9 millions had a migrant background. (emigrants and their descendants). From 16.4 million people, 9.2 millions (56%) had German citizenship, whereas 7.2 millions (44%) had foreign citizenship. (See the Ministry of Statistics).

[11] The new total number also includes 20 million refugees, who left their country of origin because of the war. Most of them come from Syria, Afghanistan, and Somalia. One third of the migrants (abt. 76 millions) live in Europe, from which 12 millions are in Germany and 9 millions in the United Kingdom. The United States has, with a number of 47 millions people, the biggest migrant population. Twelve million people live in Russia, while 10 millions with foreign origin live in Saudi Arabia.

[12] Fögen, Marie Theres (Hg.): *Fremde der Gesellschaft. Historische und sozialwissenschaftliche Untersuchungen zur Differenzierung von Normen und Fremdheit*. Frankfurt a.M.: Klostermann, 1991.

[13] Lévinas, Emmanuel. *Humanismus des anderen Menschen*. Hamburg: Felix Meiner, 1989. Lévinas, Emmanuel. *Zwischen uns. Versuche über das Denken an den Anderen*. München, Wien: Hanser, 1995.

[14] Hambach–Steins, Mariane. *Grenzverläufe Gesellschaftlicher Gerechtigkeit*. *Migration–Zugehörigkeit–Beteiligung* (Paderborn: Ferdinand Schöningh, 2016), 50f.

[15] Theo Sundermeier. *Den Fremden verstehen. Eine praktische Hermeneutik. Sammlung*, Gotingen: Vandenhoeck, 1996.

[16] Zehnder, Markus. "Umgang mit Fremden in Israel und Assyrien: Ein Beitrag zur Anthropologie des "Fremden" im Lichte antiker Quellen.", in: Beiträge *zur Wissenschaft vom Alten und Neuen Testament.* Stuttgart: Kohlhammer, 2005.

[17] The causes due to which people become גדים are above all: hunger, the war, the personal poverty. (Kellermann, D. Art גור in ThWAT I 1973, Sp 979–991. In: *Wissenschaftliche Untersuchungen zum Neuen Testament, Studien zur Soziologie des Urchristentums,* by Gerd Theisen, Tübingen: J.C.Mohr (Paul Siebeck, 1979),גזד, 984; Frank Crüsemann. *Fremdenliebe und Identitätssicherung. Zum Verständnis der Fremden–Gesetze in AT,* in WuD NS, 1987), 15–17.

[18] In LXX the word גר is translated προσηλυτος (71 times from the total of 85). *LXX.* Württembergische Bibelanstalt, Stuttgart, 1935. This is the term for the pagan converted to Judaism. (Alfred Bertholet. *Die Stellung der Israeliten und Juden zu den Fremden*. Freiburg i.B. Leipzig. 1896), 260; Karl Georg Kuhn. *Art προσελυτος* in ThWNT VI, Sp 727–745, προσελυτος, 1959), 728–731.

[19] Dt 29:21; Is 61:5; Ob 11.

[20] Israel is not the only country with laws referring to the protection of the foreigner. (Jürgen J Stamm. "Fremde, Flüchtlinge und ihr Schutz im Alten Israel und in seiner Umwelt," in *Der Flüchtling in der Weltgeschichte ,* by A. Mercier (Hg.), Bern und Frankfurt am Main, 1974, 58.) Thus, this protection, which has

its peak in loving the enemies (Lv 10:23) has in the Old Testament a certain significance, which is conditioned by the role of reminding his own migration in Egypt. (Stamm 1974, 58) Your own history requests an identification—partial at least—with the foreigner. (Reinhard Feldmeier. *Die Christen als Fremde. Die Metapher der Fremde in der antiken Welt, im Urchristentum und im 1. Petrusbrief.*, Tübingen: J.C.B. Mohr (Paul Siebeck: 1992), 41.

[21] Dt 17:15.

[22] Dt 15:3.

[23] Dt 23:21f.

[24] Gn 31:14f.; Eph 2:11ff.

[25] Lv 25:44–46.

[26] Ex 12:43.

[27] Feldmeier 1992, 53.

[28] Ex 20:3; Ps 81:10.

[29] Neh 9:2; 13:3.

[30] Ezr 10.

[31] Dt 7:1–6.

[32] 1 Kgs 11.

[33] Josef Schreiner & Kampling Rainer. *Der Nächste der Fremde der Feind.* (Echter, Würzburg. 2000), 27.

[34] Ex 12:49; Lv 24:16–22; Nm 9:14;15:15–29; Dt 31:12; Jos 8:35.

[35] Dt 24:17; 27:19.

[36] Dt 1:16f.; 10:17–19; 16:19; 2 Chr 19:6f.; Rom 2:11.

[37] Dt 1:16.

[38] Dt 24:17.

[39] Ex 3:9.

[40] Ex 22:20; 23:9; Lv19:33f.; 25:35; Dt 10:18. The late prophets reminded and indicated toward this legislative circumstance appealing to its fulfillment. (Jer 7:6; 22:3; Hos 22:7–29; Zec 7:10; Mal 3:5).

[41] Ex 20:10; 23:12; Lv 16:29; Dt 5:14.

[42] Dt 14:28f.; 26:12f.

[43] Lv 19:10; 23:22; Dt 24:19–22.

[44] Nm 35:15; cp. Jos 20:9.

[45] Ex 3:9.

[46] Dt 16:9–15; 26:10f.

[47] Ex 12:48f.; Nm 9:14.

[48] Lv 22:18; Nm 15:14–16; Is 56:3.6f.

[49] Ex 29:33; 30:33; Lv 22:10–13; Nm 1:51; 3:10–38; 17–5; 18:4–7; Ez 44:7–9.

[50] 1 Chr 22:2; versus Ez 4:1–5.

[51] 1 Kgs 8:41–43; 2 Chr 6:32f.

[52] Jos 2 and 6.

[53] Ru 2:10.

[54] Jos 9.

[55] Lv 19:33f.

[56] Zec 7:9f.

[57] Lv 25:35.

[58] Dt 10:17–19; Ps 146:9.

[59] Nm 15:15f.; Dt 1:16f.; 10:17f.

[60] According to the prophetic mission of Ezekiel, the foreigners should be taken into consideration in relation with the division of the country after the exile; through this, keeping the property through inheritance became possible. (Ez 47:22ff) This revolutionary idea will be assumed and deepened from a Christological point of view in the New Testament (Eph 2:19).

[61] Ex 22:21; Lv 19:33f.; Dt 5:14f.; 10:17–19; 16:11f.; 23:8f.; 24:17–21.

[62] Gn 12:20–26; 12:46–50.

[63] Gn 39–50.

[64] Ex 2:22; 18:3; Acts 7:29.

[65] Gn 15:13; Ps 137:4; Acts 7:6; 13:17.

[66] Mercado L.F. *The Language of Sojourning in the Abraham Midrash in Hebrews 11:8–19.Its Old Testament Basis, Exegetical Traditions and Function in the epistle to the Hebrews* (Cambridge, MA: Diss Harvard University, 1967), 57.

[67] Ex 23:9.

[68] Only Acts 10:28.

[69] Only Lk 17:18: a Samaritan.

[70] ca. 14x in NT.

[71] From a lexical point of view the significance of παροικος is not clear. In most cases the semantic circle used with the Greek and Hellenist writers, meaning inhabitants, colonies or neighbors. (compare Aristeabrief. *Lettre d´ Aristee´a`Philocrate* (SC 89). Hg. A. Pelletier, Paris, 1962; Rehet 139 ade mirabilus auscultatiionibus 837a; Dio Chrysostomus: *Sämtliche Reden*, eingeleitet, übersetzt und erläutert von W. Ellinger. Zürich/Stuttgart, 1967, 75,5,4; Diodorus Siculus. with an English Translation by C.H. Oldfather et al.(LCL) 12 Bde., Cambridge Mass / London, 1933–1967, 3,23,1 (bis); 12,60,5; 13,3,3; 14,12,2; 14, 91, 1; 14, 116, 1; Hdt 4,180; 7,235; Polybius. *Geschichte*. eingeleitet und übertragen von H. Drexler. 2 Bde. London/Cambridge, 1978, 3,42f; 3,68,1,1; Plutarch. *Lives*, with an English Translation by B. Perrim. (LCL) 11 Bde. London/Cambridge, MA, 1959–1970, 50,3; Strabo. *The Geography of Strabo,* with an English Translation by H.L. Jones. (LCL) 8 Bde. (London, Cambridge Mass 1966–1970), 1,1,10; 1,2,24. In LXX and in the early Judaic writings appears παροικος 33 times. It is obvious the fact that this only in certain instances means "emigrant". 8 times in Lv 25; 6 times in Apocrypha; Macab. 6:36; 7:19; in 1 Esr 5:7; 2 Esr 8:35—means the Babylonian exile. Beside this significance, παροικος can present a judicial term too. In this context, it is about the report of Diodorus 20,84,2 ""των δ' εν τη πολει κατοικουωτων κσι ζενων κσι ζενων δοντες εζουσιαν τοις βουλομενοις στναγωνιζεσθαι."

[72]The adjective παροικος appears only in biblical context.(see Schmidt παροικος 1954, 841) Later on, the term can acquire social connotations too, as in

LXX in Sir 29,23ff.30ff "The accusation of being a foreigner"ονειδισμοςπαροικιας. Rarely (11 times) means παροικος a non citizen. According to Mercado *Language 30* the accent moved from the social domain in the religious one. (Kuhn, προσηλυτος 1959), 731.

[73] 3x im NT.

[74] ca. 13x im NT.

[75] Feldmeier 1992.

[76] Reinhard Feldmeier & Ulrich Heckel (Hg.). *Die Heiden: Juden, Christen und das Problem des Fremden.,*WUNT 70. Tübingen: Mohr, 1994. Feldmeier & Heckel, Ibid.

[77] Mt 5:20.

[78] Mt 5:48.

[79] Mt 5:21ff.

[80] Mt 5:43ff.

[81] H. Kosmala, H. *Nachfolge und Nachahmung Gottes im griechischen Denken* (ASTI 2, 1963); Michael Waldmann. *Die Feindesliebe in der antiken Welt und im Christentum. Eine historisch–ethische Untersuchung*. Wien, 1902), 38–85.

[82] Kittel,G.et al. (Hg*.). Theologisches Wörterbuch zum Neuen Testament*. Bd. 5, Stuttgart, 1954, Benef. IV, 26, 1.

[83] Ibid.,, Nat. hist.2,7.

[84] Ekaterina Matusova The meaning of the Letter of Aristeas. In light of biblical interpretation and grammatical tradition, and with reference to its historical, Göttingen [u. a.]: Vandenhoeck & Ruprecht, 2015.

[85] Diognetbrief. In Wengst, K. (Hg.), *Didache (Apostellehre) Barnabasbrie, 2. Klemensbrief, Schrift an Diognet.* (SUCL: Darmstadt, 1984), 10, 6.

[86] Kittel, Ibid. Nat.hist. 2,7.

[87] Eph 2:11–22.

[88] While Paul overcomes the ethnical–social difference between the natives and emigrants of a people through the unity in Christ of the Hebrew and pagans, he keeps the spiritual–ethnic difference between believers and non-believers, between justice and injustice, between light and dark, between service and bowing and idolatry service, between pristine and dishonest. (2 Cor 6:14–18; 1 Cor 5) We could talk about the dialect of an identity which overcomes the polarities (the unity of the difference in Christos) and about the dialect of an identity which keeps the polarities (outside/inside, believer/unbeliever). The faith of Christ is on the one hand common and integrative and in the same time is the separation and excluding element, towards unfaithfulness and immorality.

[89] Lk 2:1–7.

[90] Mt 2:13–23.

[91] Mt 8:20.

[92] Mk 3:20f.; 6:4; Jn 7:5.

[93] Lk 4:16–30.

[94] Jn 1:11.

[95] Heb 13:11f.

[96] Mt 25:35–43

[97] Bernhard Oestreich, "Der Fremde*:* Interdisziplinäre Beiträge zu Aspekten von Fremdheit." *Friedensauer Schriftenreihe*, Reihe B, Gesellschaftswissenschaften 7. (Frankfurt a.M.: Lang, 2003), 48.

[98] 1 Chr 29:15; Ps 39:13.

[99] Ps 119:19.

[100] Gn 17:8; 23:4; 26:3; 28:4, 37:1; Ex 6:4.

[101] Heb 13:14.

[102] Phlm 3:20.

[103] 2 Cor 5:9; 1 Pt 1:1–17; 2:11f.

[104] 2 Cor 5:1–5.

[105] 1 Pt 2:11.

[106] 2 Cor 5:9f.; 1 Pt 1:17; 2:12.

[107] 1 Pt 2:11f.

[108] Heb 13:14–16.

[109] φιλοζενια—Rom 12:13; 1 Tm 3:2; 5:10; Ti 1:8; Heb 13:2; 1 Pt 4:9; ζενος—Rom 16:23.

[110] 1 Cor 7:29–31; 2 Cor 6:1–10.

[111] Berlin–Institut für Bevölkerung und Entwicklung, *Ungenutzte Potentiale. Zur Lage der Integration in Deutschland,* Berlin 2009), 9, 29–33. URL http://www.berlin-institution.org/fileadmin/user_upload/Zuwanderung/Integration_RZ_online .pdf (Last accessed on July 19, 2007).

[112] Ibid., 29.

[113] Bhikhu Parekh. *A New Politics of Identity. Politicales for an Interdependent World* (New York: Basingstoke, 2008), 87–90; Bert Brink. "Imagining civic relations in the moment of their breakdown: a crisis of civic integrity in the Netherlands," in *Multiculturalism and Political Theory*, by Anthony Simon and David Owen (London: Cambridge, 2007), 350–373.

[114] Early Classics *The Epistel to Diognetus*. London: Society for Promoting Christian Knowledge, 1908. Attia 1997, 262; Leyer, 1991.

[115] Ludger Pries. "Transnationale Soziale Räume. Theoretisch–empirische Skizze am Beispiel der Arbeitswanderung Mexiko–USA." *Zeitschrift für Soziologie* Jg. (25/6 1997): 456–472.

[116] Berliner–Institut 2009, 4; Baumgartner, Christoph. "Religion. Integrationsmotor oder Hemmnis?" in *Ethik und Migration, Gesellschaftliche Herausforderungen und sozialethische Reflexion*, Michelle Becka ed. (Paderborn: Ferdinand Schöningh, 2010), 154–156.

[117] See Paul Mercheril; Appel, S. & Teo T. "Ethnische Quotierung in der deutschsprachigen Psychologie? Dokumentation und Kommentierung einer Initiative". *Journal für Psychologie,* 3/1995): 53–62; Pries 1997; Hartwig Berger. "Vom Klassenkampf zum Kulturkonflikt. Wandlung und Wendungen der westdeutschen Migrationsforschung," in *Ethnizität.Wissenschaft und Minderheiten* by E. Dittrich & F.O. Radtke, (Opladen, 1990), 127.

[118] "Acknowledging the fact that being a citizen of the future God's Kingdom will raise awareness among the Christians about the problems of the foreigners which surrounds them and will activate the brotherly love." Bietenhard, H. *"Fremd." Theologisches Begriffslexikon zum Neuen Testament* (Wuppertal: R. Brockhaus, 1971), 379.

[119] Ela, Jean–Marc Ela "Ein Gott mit dem Antlitz des Fremden," in *Zeitschrift für Theologie und Gemeinde* (12/2007): 31–36.