

What is the Biblical Worldview regarding immigration, and why does it matter?

Breakpoint shares:

Recently on X, the Department of Homeland Security posted a video that featured immigration enforcement officers riding in Black Hawk helicopters and toting rifles to a cover of Johnny Cash's song "God's Gonna Cut You Down." A narrator quoted Isaiah 6:8: "Here am I, send me."

Democratic Congressman Hakeem Jeffries utilized a similar hermeneutic a few days later. Quoting from the Gospel of Matthew during a record-breaking speech to delay the passing of President Trump's "Big, Beautiful Bill," he said,

For I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink. I was a stranger, and you invited me in. I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.

According to Jeffries, this passage applies to government assistance programs. "It's not just in [U.S.] law, it's right here in Matthew," he said.

As Christian statistician Ryan Burge pointed out in a post on X, "there's been empirical work" demonstrating how both the Right and the Left "emphasize Bible verses that [reinforce] their own political perspectives," while conveniently ignoring the context of those verses.

Selective proof-texting points to how widespread and deep biblical illiteracy is. In addition to an ignorance of the actual content of the Bible, there is ignorance about what the Bible even is, and how Christians throughout the ages have used it. It's bad when this ignorance shows up in politics. It's sad when it shows up in our churches and Christian subcultures.

Who hasn't seen a "verse of the day" calendar that overlays a singular motivational Bible quote on a field of flowers or a sunset? Before the DHS misused Isaiah 6:8, thousands of church conferences and short-term mission trips have, with "Here am I, send me" printed on banners and t-shirts. Often missing is Isaiah's near-death experience and repentance beforehand, not to mention what God actually sent Isaiah to do (basically, fail as a prophet until he was eventually sawn in half).

Christian publishing, much of Christian music, and maybe the majority of Bible studies are afflicted with this same bad habit. Christian bookstores are full of "Bible promise" titles filled with de-contextualized verses meant to directly apply to the reader. But how many books of Bible curses are there, though the Bible includes those, too? How many Americans, in the habit of "verse plucking," gladly claim Deuteronomy 28's national blessings, but don't read on about the national curses for disobedience that directly follow?

How many Bible studies ask the question, “What does this verse mean to you” before truly wrestling with, “What does this verse mean?”

For years, I led a session for Christian school leaders entitled “How (Not) to Read the Bible.” But of course, the point isn’t to take the Bible out of anyone’s hands. Rather, it is to help us know and understand this essential way that God has made Himself known. Rather than treat Scripture as a fortune cookie, we have what Peter called, “the prophetic word more fully confirmed.” More confirmed than what? Astonishingly, Peter wrote that the Word of God is more sure than his own experience with Christ on the Mount of Transfiguration.

A simple, effective way to understand Scripture is to ask where the verse in question fits, within the chapter, the book, the testament, and redemptive history as a whole. Who was speaking, and why? For example, best not to quote an observation about God or life out of the middle of Job, when his friends give “darken[ing] counsel by words without knowledge.” Answering these questions always requires reading more than a single verse.

Also, we should always ask where a passage fits within the four-act drama of the whole Story of Scripture. Seeing the Bible’s larger movements from Creation to Fall to Redemption to Restoration de-centers ourselves and our stories from the text and re-centers God and His story. This will also require reading the Bible not in isolation from other Christians or from Christian history. God’s Word, like the Christian faith it reveals, is personal, but as Peter goes on to say, it is not private. The Bible tells the story of God and His creation, so we must ask, “Where do I fit into it?” rather than “Where does it fit into my life?”

None of this means the Bible ought not be personally applied or, for that matter, brought into policy discussions. Rightly understood, the Bible speaks to all of life. We must be careful to bring the Word of God to our discussions, rather than our opinions masqueraded as a Bible verse. After all, unlike our political class and inspirational calendars, God has not revealed Himself in soundbites.¹

- I. How the Scripture is clear:
 - a. Ex 22:21: Exodus 22:21 (NASB95) “You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.
 - b. Ex 22:22–24 “You must not afflict any widow or orphan. ^{22:23} If you afflict them in any way and they cry to me, I will surely hear their cry, ^{22:24} and my anger will burn and I will kill you with the sword, and your wives will be widows and your children will be fatherless.

¹ Breakpoint, John Stonestreet and Shane Morris, July 29, 2025; accessed on 10.06.2025 <https://www.breakpoint.org/that-bible-verse-is-not-about-immigration/>

- c. Lev. 19:33-34: *'When a stranger resides with you in your land, you shall not do him wrong. 'The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I am the LORD your God.*
- d. Romans 13:1-7:

Romans 13:1–7 (NASB95)

- 1 *Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.*
- 2 *Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.*
- 3 *For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same;*
- 4 *for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.*
- 5 *Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.*
- 6 *For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing.*
- 7 *Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.*

- e. Christians are called to care for the poor, orphans, and widows:
- f. Gal. 2:10: *They only asked us to remember the poor—the very thing I also was eager to do.*
- g. James 1:27; 2:2-15
- h. James 1:27: *Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.*

James 2:2–15 (NASB95)

- 2 *For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,*
- 3 *and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool,"*
- 4 *have you not made distinctions among yourselves, and become judges with evil motives?*
- 5 *Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?*
- 6 *But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?*
- 7 *Do they not blaspheme the fair name by which you have been called?*

- 8** *If, however, you are fulfilling the royal law according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you are doing well.*
- 9** *But if you show partiality, you are committing sin and are convicted by the law as transgressors.*
- 10** *For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.*
- 11** *For He who said, "DO NOT COMMIT ADULTERY," also said, "DO NOT COMMIT MURDER." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.*
- 12** *So speak and so act as those who are to be judged by the law of liberty.*
- 13** *For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.*
- 14** *What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him?*
- 15** *If a brother or sister is without clothing and in need of daily food,*

Deuteronomy 10:17–22 (NASB95)

- 17** *"For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe.*
- 18** *"He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing.*
- 19** *"So show your love for the alien, for you were aliens in the land of Egypt.*
- 20** *"You shall fear the LORD your God; you shall serve Him and cling to Him, and you shall swear by His name.*
- 21** *"He is your praise and He is your God, who has done these great and awesome things for you which your eyes have seen.*
- 22** *"Your fathers went down to Egypt seventy persons in all, and now the LORD your God has made you as numerous as the stars of heaven.*

II. How does this apply:

- a. The scripture told how the Jewish nation was supposed to take care of immigrants.
- b. The scripture does not teach how they were supposed to secure their borders.
- c. The Scripture is clear regarding how we are personally to take care of the immigrants.
- d. My opinion:
- e. The government has the responsibility to keep us safe, Christians have the calling to love our neighbor (Luke 10:30-37).
- f. Discussion

