

*Kryzys migracyjny – destrukcja czy szansa?
Społeczne i pastoralne aspekty*

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Migration in the Old Testament

Speaking of migration is a great challenge. Not only the 21st century is facing this problem, but from the first history of human creation to the present day, people are in the process of migration. The cause of migration is varied: economic, natural disasters, voluntary, forced, religious, etc. The modern history of today's world is covered by massive and noisy migration processes and its consequences. We are interested in what kind of Migrations we face at The Holy Bible. It should be noted here that in this format it is impossible to completely discuss this topic, so I would like to focus on the most important moments.

The first wave of migration we find in the Old Testament. In the Old Testament we meet almost every aspect of the migration cause. When considering the issue of migration, according to Bible books, it should be noted that the Old Testament focuses on nomadic people (see Gen 4:2, 20). In the Old Testament, from Joseph to Moses, we encounter the history of the 12 tribes that lived in nomadic manner (see Gen 17:20).

From the books of the Old Testament we find that the chosen nation, whom the Lord himself had spoken to (Heb 1:1) and for whom was the Promised Land, was a nomadic way of life. Judaism is the first monotheistic religion whose roots are found in the Bible. According to the Old Testament, the continuous movement of the Jewish people was not always voluntary. Religion is the determination of the daily life of the Jewish people, where the only word of the Lord is of great importance. In addition to the lifestyle, we may distinguish between several volunteers and volunteers.

I Group

A. The first group of reasons of migration belongs to God, without which nothing happens. Here we can divide two subgroups:

a) Move for sin

After the creation of the human being, the creature makes a choice of temptation, the judgment of which is God and his reactions is always depends on Humans actions.

b) Adam and Eve (Genesis 3The Fall) and Cain's expulsion (murder of a brother).

Because of the seduction of Eve who gave the fruit of forbidden tree to his man Adam, (see Gen 3:7) they were banished by the Lord from the garden of Eden (see Gen 3:22-24). Adam and Eve were first who make a mistake but their action grew up to their children, when Cain killed Abel because of the envy (see Gen 4:3-8), which resulted in Cain being cursed of from the Lord „to redeem Cain from the Lord of the Lord and to dwell in the land of Nod in the east of Eden” (see Gen 4:16).

In both cases, we encounter a forced migration to the word of God, which is caused by human sin, and in both cases the sentence is expulsion or migration. As Dear Pierre Dumuleni notes: „The drama of every sin tells us the story of my sin... This is the reality, from which the origin of human nature has begun to exist ... Every man is a part of this sin, for he himself acts as an act of sin in his life”¹.

c) Tower of Babel

In the Old Testament books we see that the actions of the human will always be followed by the appropriate response from the Lord. The man became arrogant, forgetting that he is a creature. At the moment of the Babylonian Goal’s we see not only one person but the tendency of the group to sin, to the one who is their Creator. To this end, they are building a Godol (see Gen 11:3-4). God does not permit Humans arrogance and exposes their language, scattered them all over the earth, from which the nations are gotten all around the world. Here again, we see the continuation of the above community, where people are punished for sin, and this time chaos is the beginning of new civilizations, since Babylon is the root of civilization, from which the tongues were spread and the languages were formed².

B. God’s providence

a) Abraham

In the Old Testament, we find the three leading predecessors of the tribe of Israel – Abraham, Isaac, and Jacob. In Greek texts they are referred to as patriarchs. In the Old Testament, the Lord will personally distinguish Abraham from the others and makes him the father of the nation in which Jesus Christ was born. God gave him some assignment: „The Lord said to Abraham,” Go out of your country, from your father’s house, from the house of your father to the land that I shall show you „(see Gen 12:4).

Abraham’s migration is not voluntary at this point, but the Lord calls him and Abraham with the faith of the Lord’s will (see Gen12:4).

Abraham leaves home and lives in migration. By faith he follows the instructions that the Lord has given to him personally. Abraham goes into the land of Canaan, in the Promised Land, where the promise of the Lord is given to him by his descendants. In this case, Abraham is not a „victim” of migration because he is a favorite and has a predefined mission, which he gradually follows and believes in the Lord with love and respect. God promises a covenant with Abraham (see Gen 17:7-10).

It is important to note the Lord’s warning about the captivity of his descendants, who will be over 400 years old (see Gen 15:14-16).

b) Moses (Exodus from Egypt)

¹ M. Pierre Dumuleni, exegesis 1, the Pentecostal and Historical Books, the Lectures Concept, „Universali” 2017, p. 49.

² M. Pierre Dumuleni, exegesis 1, the Pentecostal and Historical Books, the Lectures Concept, „Universali” 2017, p. 49.

Sides deportation in the Old Testament, we are also having captivity, but we decided to talk about captivity later on. After deportation in Egypt, one of the hardest times of the Israelites is being brought. This is when Moses was born during the captivity of Egypt, who will be able to rescue the Israelites according to the will of the Lord. In the Episode of Exodus from Egypt we find three important moments that are directly performed by Moses and by the will of the Lord: the most important is Exemption (at 11:10). Lord's voice for Mose in bramble thicket declares Moses his name and calls him to the removal of the Israelites, and Moses obeyed the Lord (see Exod 3:1-6).

Moses drop shipment Egyptian Pharaoh to release the Pharaoh from captivity, but Pharaoh does not believe Moses' call, for which the Egyptians are punished for the intolerance of the Lord's word. In the chapters 12 to 18, we see the process of exit release. The episode includes the miraculous crossing of the amaranth sea, the rest of the book of Exodus, and the book of Numbers is dedicated to the Israelis journey in the desert. In the book of Exodus, the process of migration is being carried out according to the Lord's plan, and in the book of Numbers we are stunned, disobedient to the Lord who prolongs the migration process. The second law says: „And we will go from Kadesh-barnea until we have gone to Haredi for 38 years”.

II Group

In the cycle of biblical migrations, we face a danger for life, which is the cause of human activity except the natural conditions. Here are the two subgroups:

A. The danger to life for human actions

a) Lot's coming out from Sodom

The wickedness and immorality of the inhabitants of Sodom will draw attention to God. He decides to cleanse the land from these wicked people and inform Abraham about it.

Lot, who lives in Sodom in the eyes of the Lord's Angels (see Gen 19:1). There will be no one among the Sodomites who will save the Lord except the Lot and his family, so the angels warn Lot of the Sodomite to fulfill the will of the Lord. „Lot asked the guests:” Who else do you have here? The sons, the daughters, and all those who are close to you in this city, bring them out of this place, for we will destroy this place, because we have come to the throne before them, and have brought us down to destroy them! „(See Gen 19:12-13).

b) Moses was to flee for the murder of Egypt

Although Moses grew up in Pharaoh's door, he knew that he was Jewish. Moses saw that the Egyptian was beaten by the Hebrews, killing the Egyptian, bursting into the ground, and then stirring up the wrath of Pharaoh in the country of Midian (see Exod 2:11-15). In this case we see the moment of voluntary migration, but his life was threatened due to the action of the object (Moses).

Lot will move with his wife and two daughters, but they cannot look back because they will be punished. Lot's wife could not resist temptation and looked back and turned into a salt pillar (see Exod 19:26).

In this case, migration is the cause of sin, which is the fault of the entire population of the country and is punished for it. But the lot of Lot saved a lot from the fiery fire that the Lord sent to the Sodomites.

c) Jacob's escape after his father's bilk

In the Old Testament (Gen 27) we encounter the story of Jacob, who had bilked his father by his mother's wish and blessed her father instead of his own brother. Isaac blessed the younger son instead of his older son. The old man was missing, and Rebekah, Isaac's wife, and Esau's share of prayer for Jacob was exhausted. Jacob knew that he would receive a curse for the sake of blessing, but Rebekah took that sin. The brother's behavior (Gen 27:41) was forced to leave the brothers, so James was forced to leave the house to survive and go to Haran's mother's advice (see Gen 27:43-44). He is obedience to his uncle, who has been receiving wages many times. Another reason for Jacob's departure was the story of his wife's wife, because her mother was convinced that the women were not good and that they agree with him: „And Isaac called Jacob and blessed and said, ‚You shall not take a wife from the daughters of Canaan.‘ Go to Phadan-Aram, to the house of my father Bethel, and get from there the daughters of Laban the mother of my mother” (Gen 28:1-2).

Two reasons for Jacob's migration are found at this moment, but according to the Old Testament book, Jacob is in constant migration. He submits to God's Word and follows His will.

d) David's escape to Gath's king

In the book of the Old Testament (1 Kgs 21) we encounter the history of David that will be taken away from King Saul. David, whose spouse is filled with Saul, intends to kill him, and for that reason David is forced to leave his habitation to save his life (see 1 Kgs 21:11). She is escaping the kingdom of Gat. The great power of David became his greatest fear, for he saw only the enemy in him, and so David had his lip to the King of Gath that he seemed to be a little mad. David is trying to escape his life. In this case, the cause of migration is a danger from humans.

B. Migration due to natural conditions

Natural conditions are one of the main factors for deportation in the Old Testament characters.

a) Isaac move to Gerar

In the Old Testament's book of Genesis chapter 26, we find an episode when Isaac leaves his home due to the worsening of natural conditions. The specific migration of deportation is a hunger that has fallen out of its country. Isaac is transferred to the Kingdom of Gerar (see Gen 26:1).

After Isaac left his home, the Lord indicated what country he had to stop (Gen 26:2-3). The Lord tells Isaac how to live and wherever he lives, and his offspring will be saved from the Lord. Isaac is due to natural conditions in migration, but it follows the word of the Lord.

b) Jacob's migration to Egypt

Because of the deterioration of living conditions, Jacob leaves his residence and goes to migrate. Unexpectedly Jacob learns the life of his beloved son who thought he was dead and was grieved. Jacob decides to go to Egypt to see his son again before death (see Gen 24:28). Jacob's family settled in Egypt cannot get rid of the problem of hunger, but Joseph apologizes to all Egypt, because he was the owner of a large estate.

Hunger becomes the cause of migration and freedom, while others do not have any suits.

c) Elomian's moving to Moab

Ruth's book (Ru 1-4) we find another migration history of hunger. One of the tribes is Ahimelech, who along with his family (his wife and two sons) go to Moab's country (see Ru 1:2). Ahimelech's wife is born and dies. The book of Ruth tells the tragedy of a young man who is a member (see verse 1:1-4).

III Group

In the third group we will discuss the episodes of persecution, war, captivity and further repatriation.

A. Persecution

a) Hagar expulsion from home

At age 16 we hear the story of Hagar, which is only because of his master's word. Hagar comes from the land of Canaan in the desert where the angel of the Lord is talking to him (see Gen 16:11-13). The Lord does not care about the haggard, and he advises him to return to Harari's posterity (see Gen16:9-12). Hagar will return to the land of Canaan where Abraham is born to him. Hagar is blessed by the Angel of the Lord. The obedience of man is often punished for a man but punishment cannot be obedient to the Lord.

b) Esther and Mordecai resettlement from Jerusalem

The main reason for the persecution of the Jews was their religious lifestyle. It is similar in the book of Esther. Esther was also from one of the exiled tribes to be transferred to King Nabucodonosor (see Esth 2:5-6). In Esther's book we encounter the persecution of the Jews because of their religious beliefs. In these books, however, the Jews fight against the enemies and deserve a certain honor (see Esth 9:2-3).

B. Captivity

a) The captivity of Babylon

In the book of Jeremiah, we find the history of Babylon's captivity. In this episode we encounter a cycle of exile that has not been short-term. Nebuchadnezzar's conquest of Babylon (see Nee 39:1) is accompanied by a long migration process. The first wave of Babylonian captivity began in about 597, when high-level social workers, including Ezekiel, went to migrate. After the demolition of the temple in Jerusalem in 587 BCE, a massive exile in Babylon took place. Babylon's captivity lasted for more than 59 years. The return of the Israelites was preceded by King Cyrus' edict, which allowed the return of the Israelites to their land (see Ezra 2:1). Despite the fact that the decree issued on the return of Cyrus, the King of Armshakata (Ezra 7:1, 6-7) at the time of his return.

b) Captivity of Daniel

After the conquest of Babylon by the Babylonian ruler, Nebucodonosor, who occupied all the inhabitants and property of the whole kingdom. By the order of the king, each son, who was distinguished with beauty, would be „personal captives” of the king. They were taught to learn wisdom to be in the service of the king. Among these sons was Daniel and a few Jews (see Dan 1,6). Daniel and his friends were honestly performing every rule that they had in the law, and the kind of captivity that the king had taken from the king was not consumed. Daniel and his friends distinguished themselves from other young captives in the eyes of the king, because nobody learned them among the captives.

In the second chapter of the book of Daniel, we find the King's order that all the wise men of Babylon have been taken away because nobody could understand the king's dream (see Dan 2,12-13). Daniel's grace and grace will help the king's dream, and he will save his life from the rest of the Babylonians, and he will be grateful for the king's eyes, and from now on he begins to serve him.

In this episode, we do not find a specific pretext for capture of the Biblical hero, because the development of the welfare on the background of mass captivity, but Daniel's will be chosen by the Lord, whose god is also the Lord's virtuous.

C. Repatriation

a) In Babylon the Babylonian King Nebuchadnezzar II broke down, destroyed the Temple of Jerusalem and transferred the majority of the Jews to Babylon. In this captivity, the prophet Ezekiel set up an idea / plan for returning to Israel, after which the return of Jerusalem's temple was rebuilt. Soon, Persia conquered Assyria, and the Jews returned to Jerusalem and began building the second temple. Religious leaders of the returned Jews, Ezra and Nehemiah, who did not go to Babylon, refused to take part in the construction of the temple, for which they were excluded, because they thought that they would have been pagan and would be absorbed. One part of the disagreement, the Samaritans, still remain in Palestine.

Ezra 8,1-36 - Ezra, a man taught in the confession, who returns to Jerusalem with the consent of the king of Babylon, describes the events that followed the repatriation and the returns. List of Participants of the Temple Restoration (II chapter), the foundation of the temple (III-IV chapter).

Ezra is preparing to return to Jerusalem together with his companions (see Ezra 9,9). He notes the great support of the king of Babylon, which encourages them to return to Jerusalem, and his actions involve the involvement of the Lord. After the return, the sins that contradict the Law of the Law, which Ezra experiences (Ezra 9:1-7)

b) Return to Nehemiah in Jerusalem

Like Ezra, we find in Nehemiah's book the desire to restore the temple of Jerusalem. Because of that Nehemiah will be king of Shushan and will travel to Judaea (see Neh 2:6).

Nehemiah arrives in Jerusalem, where he begins to build the temple, but they do many obstacles in the process of doing the job, but it does not stumble on them, and they love the Lord and love the Lord: „And the wall of Elle was twenty-five days.” (Neh 6:15).

Nehemiah and Ezra, the common statement of the two spheres of the Law, unites the very people who begin to live in Jerusalem with new concepts, new laws and regulations. Their expectation is no longer the promised land, but they are now waiting for the Messiah, which is stable and this process continues to be in Jewish religion, but the basis for the New Testament is the old foundation, and the Old Testament is fulfilled in the New Testament (from Christ's coming to Easter and the second time).

In the Bible books, we discussed the main episodes of migration. We saw the way in which Adam and Eve formed from the creation of the Jewish nation. The Bible shows the effect of human action as migration, which is caused by sin, intolerance, and self-sufficiency. We are all migrants, but where did we make a mistake and what is the answer to this question will be the answer to Christ's second coming.