

THE NOTION OF BORDER IN THE BIBLE

საზღვრის ცნება ბიბლიაში

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ABSTRACT

The history of the formation of state borders can be found the Old Testament. In ancient times, neighboring countries were separated from each other by natural and difficult-to- cross borders such as forests, rivers.... Making/defining a border in the books of the Bible is an act of God. Border could be a monument, a mountain, a cave, sea, village, desert.

After leaving Egypt, Jewish people had to cross the desert road to enter the Promised Land. This had a symbolic and mystical significance. The people encamped in the desert “near the mountain of God”. The Mount Sinai was called Desert Sinai, thus the mount took the name of the desert –Mount Sinai, Sinai Desert.

The border in both singular and plural indicated the outline of the country, “Side”, “coast”, “limb”, “mouth”, “limit”, “rock”, “lip” (as a natural border) are found in many passages of the Old Testament in the sense of border or territory, thus, “limit”, “mouth”, “edge”, “end”, “hand”, were used in various applications, both literally and figuratively, and denoted spatial and ideological concepts.

The Border established divine order within itself, that is civilization which was separated from outer lands and the peoples living there by national identity and religion, border separated and confronted two worlds, and at the same time, it was a paradoxical place where they connected with each other.

Keywords: Old Testament; border; desert; national identity.

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აბსტრაქტი

სახელმწიფო საზღვრების ჩამოყალიბების ისტორიას ვხვდებით ძველი აღთქმის სხვადასხვა წიგნებში. უძველეს დროს მეზობელი ქვეყნები ერთმანეთისაგან ისეთი ბუნებრივი და ძნელად გასავალი ზღუდეებით იყო გამოიჯნული, როგორცაა ტყეები, მდინარეები... ბიბლიის წიგნებში საზღვრის შექმნა/ დადგენა ღმერთის მიერ განხორციელებული ქმედებაა. საზღვრად შეიძლება დადგენილი ყოფილიყო ძველი, მთა, ქუაბი, ზღვა, დაბნები, უდაბნო. ეგვიპტიდან გამოსვლის შემდეგ ებრაელ ერს უნდა გაეგლო უდაბნოს გზა, რომ შესულიყო აღთქმულ ქვეყანაში. ამ მოვლენას სიმბოლური და მისტიური მნიშვნელობა ჰქონდა. ერი დაბნაკდა უდაბნოში „მთასა თანა ღმერთისასა მთა, კლდე ის ადგილია, საიდანაც მოსესთვის უფლის არსებობა განიცდება. ესაა სინას მთა. ათი მცნების გადაცემის შემდეგ სინას მთას სინას უდაბნო ეწოდა, მაშასადამე, მთამ მიირქვა უდაბნოს სახელწოდება - სინას მთა, სინას უდაბნო. საზღვარი როგორც მხოლოდით, ასევე მრავლობით რიცხვში ქვეყნის ტერიტორიის მონახავს მიუთითებდა. „საზღვრების“ ან ტერიტორიის გაგებით გვხვდება ძველი აღთქმის არაერთ პასაჟში - „გვერდი“, „სანაპირო“, „კიდური“, „პირი“, „ზღვარი“, „კლდე“, „ტუჩი“ (როგორც ბუნებრივი საზღვარი) მაშასადამე „ზღვარი“, „პირი“, „კიდე“, „დასასრული“, „ხელი“, რომელიც გამოიყენებოდა მრავალფეროვან აპლიკაციებში როგორც პირდაპირი, ასევე, გადატანითი მნიშვნელობით და სივრცულ და იდეოლოგიურ კონცეფციებს აღნიშნავდა.

საზღვრის ცნება ბიბლიაში გეოგრაფიულთან ერთად, ეთნიკურ, რელიგიურ და პოლიტიკურ სამკვიდრებელს გამოხატავდა. საზღვარი ადგენდა ღვთაებრივ წესრიგს მის შიგნით, მაშასადამე ცივილიზაციას, რომლის გარეთ არსებულ მიწებსა და მასზე მოსახლე ხალხებს ნაციონალური იდენტობით და რელიგიით ემიჯნებოდა, საზღვარი ჰყოფდა და ერთმანეთს უპირისპირებდა ორ სამყაროს და ამავდროულად, იყო ის პარადოქსული ადგილი, სადაც ისინი ერთმანეთს უკავშირდებიან. საზღვრების გარეშე არ არსებობს წესრიგი, კანონი და სამართლიანობა.

საკვანძო სიტყვები: ძველი აღთქმა; საზღვარი; უდაბნო; ნაციონალური იდენტობა.

Introduction

Since ancient times, people lived as groups, then as historically formed ethnic groups. The concept of territory was formed between them. At the initial development stage of the society, the agricultural lands used by them were divided by natural boundaries – impenetrable forests, swamps, mountains, rivers, deserts and other difficult-to-pass places. Such boundaries were conditional. Demographic growth and an immeasurable need for natural resources pushed people to expand territories.

Later, the merge of small social groups led to the formation of territorial units, giving rise to the first states that were separated from each other by borders (nik'olaishvili, tolordava, demet'rashvili, 2009: 6).

In ancient Near East, the borders of state territories were not always clearly defined lines. The principles of their definition were also different.

What are the borders of the Promised Land in the Hebrew Bible, what determines their description? The point is that, despite their detailed geographical character, the books of the Bible are not geographical, but literary texts, compiled for an ideological purpose. In order to properly

understand the idea of the Promised Land in the Hebrew Bible – its definitions, dimensions and meaning – it needs to be deciphered as it reflects views and concepts.

It does not answer the question of how the borders changed. Emphasis is placed on the literary narratives used by the biblical authors, describing the boundaries and ideological motives that guided them (Russell, 2015:2).

Methods

The work is based on the content analysis, descriptive method and synthesis, leading in source studies. Internal study of the source means the content analysis of the source, which is called hermeneutics. The system of facts is established through synthesis. In source studies, synthesis is a necessary step in assessing both a specific source and classification groups of sources (alasanía, k'ik'nadze, 1988:126).

Discussion and Results

Geographical Boundary in the Old Testament

The history of state border formation is found in various books of the Old Testament – the books of Tobit, Judith, Esther, Job, the Psalms, the Book of Proverbs, Ecclesiastes, the Wisdom of Solomon, the books of the prophets – Isaiah, Baruch, Ezekiel, Kings I, II, III, IV, Relics I, II, Ezra I, II, III, Pentateuch of Moses, Jesus, Judges, Ruth, Numbers. In ancient times, neighboring countries were separated from each other by natural and hard-to-pass boundaries, such as forests, rivers... In the books of the Bible, creating/setting boundaries is an act of the God. A monument, a mountain, a cave, a sea, a plain, or a desert could be set as a border. The first mention of the border in the Bible is found in Exodus 23, 24:31, where God promises Moses the land bordering the Philistia with the Red Sea and stretched from the desert to the Euphrates River, with its inhabitants. “And I set your borders with the Red Sea and from the desert up to the great river Euphrates, and I gave into your hands the people who dwell there and drove them away from you” (mtskheturi khelnats'eri, 1981:187). This is the space, geographical area, where the Jews were to settle; Also interesting is Numbers 34:2... where the God specifically points to Moses the land of Canaan, as their dwelling place and indicates its borders: “..When ye come into the land of a Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:). Then your south quarter shall be from the wilderness of a Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon”. And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border. And ye shall point out your east border from Hazar-enan to Shepham: and the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. And ye shall even have the great sea for a border: this shall be your west border. And this shall be your north border: from the great sea ye shall point out for you mount Hor. And the border shall go down to Jordan, and the goings out of it shall be at the a salt sea: this shall be your land with the coasts thereof round about. This is the a land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe (mtskheturi khelnats'eri, 1981: 346).

As we can see, the above defines the space that God created for Israel as inheritance. Interesting here is sea, mentioned more than once as a border, which is also found in the prophecy of Ezekiel 27:4. “Thy borders are in the midst of the seas, thy builders have perfected thy beauty” (mtskheturi

khelnats'eri, 1985:370). For a long time, open sea separated civilizations from each other, later it became a connecting road, and attempts were made to establish control over these roads. This is also evident from the fact that ancient states tried to dominate some part of the maritime space. By the agreement concluded in 508 B.C. Carthage forced the Romans to avoid sailing in the southern Mediterranean (The Histories of Polybius, 2002:76). In the 10th century, English monarchs declared themselves “Kings of the British Seas”. Similar statements were made by Genoa, Venice, Denmark and other maritime states (nik'olaishvili, tolordava, demet'rashvili, 2009:7).

Desert, sea, mountain as a border in the Old Testament

Desert, repeatedly mentioned in the Bible, is also a border. The point is that after leaving Egypt, the Jewish people had to go through the desert to enter the Promised Land. This had a symbolic and mystical meaning. The nation encamped in the desert at the Mountain of God (Ex. 18.5). The mountain, the rock, is the place from where Moses experiences the presence of the Lord. This is Mount Sinai. After the Ten Commandments had been delivered, the Mount Sinai was named the Desert of Sinai. Hence the mountain got the name of the desert – the Mount of Sinai, the Desert of Sinai. In connection with the above, the understanding of the social content of a desert and a caldron deserves attention (gaprindashvili, 2005: 133-134). Previously, it was believed that a caldron is a cave, and a desert is an environment. A caldron is a shelter in the rock. This is the shelter on an inaccessible height and also the name of a monk's cell. Caldron implies both natural and man-made shelter. Desert means a monastery with caldrons-cells in the rock.

The toponym desert is unambiguously accompanied by caldron. Desert is used in two meanings: geographical environment and a rock shelter, which appears only in literary sources. In the desert there is a geographical place; in the desert there is a mountain, a rock is a holy place of dwelling, from which the word of the Lord is heard, and the hole in the rock is the shelter where Moses prays. The Bible has two meanings of cave: one is a shelter, a hiding place, and the other is a place where the word of the Lord is written (gaprindashvili, 2005:134).

In addition to sea and desert, mountains are also encountered as borders in the Bible. For instance, Ezekiel 11:10 “Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord. 11:11” I will judge you in the border of Israel” (mtskheturi khelnats'eri, 1985: 299). Mountain and mountain slopes are marked as a border in Numbers 34:5. “And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea (mtskheturi khelnats'eri, 1981:346). Mountain in the sense of border is also encountered with prophet Jeremiah 17:3 O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders“ (mtskheturi khelnats'eri, 1983: 185).

Border as a marker of national identity

With prophet Isaiah, border has the content of national self-consciousness. The text shows that the Jews living in Egypt used the altar and pillar of God as their border: Isaiah 19:19 “In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord” (mtskheturi khelnats'eri, 1985:93). In geography of culture, border is considered as an imaginary geographical boundary. Based on the above, it can be assumed that border here performs a barrier function (chikovani, 2005:32). This also indicates that a cultural unity was formed in a religiously different place, which existed for many centuries used altar and pillar as a boundary.

Isaiah further expands the terms of border when tells 54:12 “And I will make thy windows of a gates, and thy gates of carbuncles, and all thy borders of pleasant stones” (mtskheturi khelnats'eri, 1985:140).

Tower as a boundary is also confirmed in the book of Psalms: 122:7 “Peace be within thy walls, and prosperity within thy palaces” (mtskheturi khelnats'eri, 1983: 261). As we see, the border is marked with a high tower, jasper (reddish and colorful gem), gates (door entrance), fence, which surrounds cities, boroughs, houses, gardens. A fence implies a strong wall (sulkhan-saba orbeliani, 1991: 164,321, 125, 292). This is also clearly seen with Isaiah 60:18 “ Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.”

Another interesting term for border we find in the Bible is *dabnebi*. 1 Book of Chronicles 7:29 tells about the dwelling place of Ephraim’s sons, under the name *dabnebi*, which stands for a town in old Georgian (sulkhan-saba orbeliani, 1991:185) “And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel” (mtskheturi khelnats'eri, 1982: 257).

River is also mentioned several times as a border in the Bible. For instance, Ezekiel 47:18 “And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea” (mtskheturi khelnats'eri, 1985:370); Numbers 34:12 “And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts there of round about (mtskheturi khelnats'eri, 1981:346).

Thus, I consider legitimate the theory of “natural relief borders”, according to which states should be separated from each other by large natural boundaries – ridges and steppes, seas and rivers, which per se are natural dividers, which facilitate development of a state and protection of its borders (Gagnier, 2004:387-406; (khutsishvili, 1999:14-24). Thus, seas and rivers and mountain ranges serve as a defense – they impede advancement of enemy, give the defender time to prepare, complicate supply problems, and reduce the number of warriors that can be used in a decisive attack, as they are difficult to overcome. They are a means of protection in case of quantitative advantage (Jervis, 2004:240). Also, in the texts of the Bible, the literary image of enemies, lands and borders reflects crossing by the Israelites of their own territory, the Reed Sea (aka - the Red Sea) and the Jordan River (Exodus 15: 1b-18, Exodus 14, Isu Nave 2-10, 14-20).

The border set by God is legitimate

Main focus of the Bible is the Promised Land. It starts with Genesis and ends with the fall of Jerusalem. The settlement history of the Israeli tribes in the land of Canaan develops in two stages. In the first stage, there are two competing cycles of genealogical stories: Abraham’s cycle, which exalts the site of Hebron in the south as the place of the ancestor and Jacob’s cycle, which refers to Shechem and Bethel in the north as the location of the first ancestor. The land granted by God, is approved by the ancestors, it is forbidden to change (violate) the borders. Moses informs the Israelites of God’s judgment and justice, the commandment, Deuteronomy 19:8 „And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers“ (mtskheturi khelnats'eri, 1981:388). For the preservation of the heredity, elsewhere in Deuteronomy 32:8 „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 number of the children of Israel” (mtskheturi khelnats'eri, 1985:413). This prohibition is most categorically confirmed in Proverbs 22:28 “Remove

not the ancient a land mark, which thy fathers have set” (mtskheturi khelnats'eri, 1983:309). However, increasing the boundary does not necessarily mean the God-forbidden breaking of border. In this regard, we find an interesting passage in 1 Chronicles 4:10, which has a genealogical list of Judah's sons. Here the God of Israel fulfilled the request of one of the nobles, Yagbe, who asked for blessing to “multiply the boundaries”. “Multiply my boundaries” meant to increase the borders, “benefit from benefit” (sulkhan-saba orbeliani, 1991:139).

In the Bible, border may have also been used in ethno-territorial sense. For instance, in 2 Chronicles Lord instructs Moses to “command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in...” (mtskheturi khelnats'eri, 1981:354). Boundary is used in a territorial sense by Jeremiah 31:17 “And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.” (mtskheturi khelnats'eri, 1985:210).

In the Bible, border is also given in the sense of cultural-religious space. For example, in the book of Psalms 73, David addresses the Lord and seeks the cause of his anger. The reason lies in the desecration by the foolish nation of the Lord's tabernacle on the holy mountain Zion, which was manifested in the worship of Tammuz. David begs God not to forget the promise he had made to the slaves for “it's He who created all the borders on the earth” (mtskheturi khelnats'eri., 1983:210). A similar passage is encountered with prophet Jeremiah. Worship of deity Baal was the expected response given to the people of Israel through the prophet's mouth. All the good that was given to Israel will leave its territory.

It is also noteworthy that border, both in the singular and in the plural, indicated a certain outline, shape of the country's territory. In a number of passages in Old Testament – “side”, “shore”, “extremity”, “edge”, “rock”, “hand” (as a natural boundary) are found in sense of “border” or territory; hence “edge”, “end”, “branch”, used in a variety of applications both literally and figuratively, denoted **spatial and ideological concepts**. For example, in the First Book of Chronicles, where Yagbe asked for a blessing from God “multiply my borders and may your hand be with me” (mtskheturi khelnats'eri., 1982:249). It is known that hand expresses the idea of action, power and property, at the same time. In Giambattista Vico's observation, for all peoples ‘hand’ denoted ‘right’: “They used to say ‘hand’ instead of ‘power’, because power is abstract, and hand can be felt directly” (bakhsoliani, 2012:113). By touching and raising a hand, performed was a legal act of right which genetically derives from conquest (mamulia, 1979:172-173). Hand raising was performed for estate, vineyard, serf, peasant, mill, village. Hand raising is done according to the court decision or government order, and means affirmation of a person's right. He who was granted the right (for whom a hand was raised) would ‘put his hand’ on the estate, he who was rejected to grant the right, would ‘take his hand’ off the estate. The rule of ‘raising a hand’ is as old as state – the political organization which defends private property on land (berdzenishvili, 1966:138-158). If we consider the above, we will see that hand of God confirmed the right on the territory owned by Yagbe.

However, through Ezekiel's mouth, God notes that the places mentioned cannot be sold, reduced or increased. How can we understand this? Through Ezekiel's mouth, God announces the area where the town will be marked for dwelling, the gates of which will be given the names of the Israeli tribes in the north: the three doors to the north are called Reuben's, Judah's, Levi's; to the east Joseph's, Benjamin's, Dan's; To the south – Zebulun's, the one towards the sea – Gad's, Asher's, Nephtalem's. Ezekiel pays special attention to the southern part of the country within the sacred area belonging to the holy town. This land was indivisible.

Spatial structure and form are reflected in the references preserved by Ezekiel, according to which the perimeter of the holy city of Jerusalem is measured in 4,500 ropes, which equals 13 versts, the sum of each of its four sides equals a square of 170 versts. It has 12 gates, which bear the names of the 12 Israeli tribes (bibliis ganmart'ebebi 13, 2020:171-173).

Through the prophecy of Ezekiel 47:13 God tells: “Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.” When distributing parts of the people, the prophet mentions the borders of Palestine. According to Ezekiel, Joseph’s two portions shall be divided equally between the twelve tribes: The tribe of Levi did not own land (the Levites lived on the donations of people), but, despite this, the number twelve did not change: Joseph’s branch was divided into two new branches and they were named after their sons – Ephraim and Manasseh (Gen. 48.1-6).

Through the mouth of Ezekiel, God testifies 47:14 “And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance” (Genesis 12.7; 15.18-21).

47:15 Here are the borders of the land – division of the land with Ezekiel is completely different from the historical borders of the tribes. Eastern and western borders of the country are defined simply: “And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side....”. “The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side”. “And the south side southward, from Tamar even to the waters of a strife in Kadesh, the river to the great sea” (bibliis ganmart'ebebi 12, 2020:161-167).

Verses 21:23 state the distribution of land both to the Jews and foreign tribes living among them without violating the borders (bibliis ganmart'ebebi 12, 2020:161-167). However, initially in verse 48 we read that all the tribes of Israel should receive the land equally, only Joseph, who is divided into two branches (Ephraim and Manasseh,), should be given two shares. In the south, from east to west, stretches the share of the tribe of Dan (48:10), then of Asher (Ezek.48:2), Naphtali, Manasseh (48:4), Ephraim (48:5), Reuben (48:6) and Judas (48:7); Next was to be the share of priests and kings (48:8-22). Then comes the share of Simon (48:24), Issachar (48:25), Zebulun (48:25-26) and the share of the tribe passing through the southern region (48:27-28).

In Verses 1-29 of Ezekiel’s geography, according to his own vision, the division of the land between the tribes varies. With Ezekiel, each tribe receives a horizontal strip of land running from eastern border to the west. The tribes that previously occupied the north of the country (Dan, Asher, Naphtalem), according to the tradition, are again located there. One tribe, which used to dwell in the north, now takes possession of the extreme south. These four tribes included the descendants of Zilpah, Leah’s maid, and Baal, Rachel’s maid (Genesis 30:3-7). These four tribes included the descendants of Zilpah, Leah’s maid, and Baal, Rachel’s maid (Genesis 30:3-7).

As for the others, who dwelt in the north (Ezek. 8-22; 45:1-8), the tribe of Judah is the tribe of the south. Ezekiel tells the north will have a “share in David” 2 Kings 20:1. Ezekiel assigns the most honorable inheritance, that had previously belonged to Reuben, to David’s line. Henceforth, Reuben’s territory is located next to David’s branch, but to the north. Further to the north is the heritage of Joseph’s sons, Ephraim and Manasseh (bibliis ganmart'ebebi 13, 2020:172).

God’s holiness and absolute inviolability follows the revelation of Ezekiel as a leitmotif – God is the judge, omnipotent and omniscient, who rules the world. God is holy, and sin offends his holiness; sin deserves punishment. The Word of God, delivered through the mouth of His prophet, will certainly

be fulfilled p. 115. Ezekiel announces the verdict for Jerusalem and foreign peoples, for having replaced the true God by a foreign deity. Then the promises on the restoration of the temple and the city and God's coming grace start to dominate (bibliis ganmart'ebebi 13, 2020:114-115).

This passage from Ezekiel 11:10 "Ye shall fall by the sword; I will judge you in the border of Israel", means that the Jews will fall by the sword beyond the borders of Jerusalem, on the borders of their kingdom, that is, almost outside Israel. Indeed, Nebuchadnezzar exterminated many Jews in the border city of Rabel; the Jews will be punished for their unrepentance and will realize that Yahweh is Lord. The purpose of punishment is always to make a person know God. He repeats the same idea elsewhere too: you will not die in the city, your graves will not be here, but you will be executed far from Jerusalem. It can be assumed that God does not allow chaos in the country to which he has set borders, there is the order established by Him that is not violated (bibliis ganmart'ebebi 12, 2020:218).

There are clearly established biblical principles as to why God's position regarding immigration and borders is not different. Acts 17:26 Paul says that God created nations and borders. Daniel says that God makes and destroys leaders and nations.

Borders are necessary for nations. The definition of a nation implies common language, common view of God, and common borders. God's blessing and judgment are granted to individuals and nations. Therefore, borders and their control is necessary to protect citizens of the nation and should be the concern of civil authorities.

It is also noteworthy that God commands Israel to accept foreigners as well (Lev. 19:34). The Hebrew word for "foreign" – "ger", stands for an immigrant who wishes to assimilate, accept the God of Israel and his laws. This is clearly seen in 2 Chronicles of Solomon 6:32. "If a foreigner comes to the country because of our God" and prays in the temple... welcome him!" (Gadal & Jeansoulin, 1998:175-185).

Migration management is related to the protection of borders. God commanded the Israelites to clear the territory from the Canaanites. In scientific literature, expressed is a viewpoint on what indicates a country's right to control the border: 1. Jurisdiction – rulers govern territories by virtue of jurisdiction.

2. Citizenship – state must determine who is a citizen and who is not. 3. Values – from time to time, the Bible describes basic standards of culture, such as the worship of Yahweh; the laws of Israel, the Medes and Persians; Hellenism of Alexander's descendants. A nation that opens its borders wide to those who do not share its core values diminishes the very qualities that made it an object of desire in the first place. By accepting people with toxic ideologies, a nation commits cultural suicide. 4. Property. Proverbs and Deuteronomy contain warnings and curse formulas for moving neighbors' border stones. Owning real estate is sanctioned by God and encroachment is considered disgraceful. Violation of state border is violation of private property (Rohrer, 2019:1).

The concept of border refers to the concept of the end, indicates space, denotes separation of geographical objects, spatial structure and form. The concept of border implies stability, balance, but arises from space dynamics (Coppenger, 2015:1).

Conclusion

Thus, it can be assumed that in the Bible the concept of border expressed ethnic, religious and political heritage along with geographical. Border provided a divine order within it, and therefore the civilization that was separated from the lands outside it and peoples dwelling there, by national identity

and religion. Border divided and opposed the two worlds, and at the same time was the paradoxical spot where they were interconnected. Without borders there is no order, law and justice.

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