For you know the soul of the stranger because you were strangers in the land of Egypt. 
Shemot 23:9

And you shall not mistreat a stranger, nor shall you oppress him, for you were strangers in the land of Egypt. 
Shemot 22:20

When a stranger sojourns with you in your land, you shall not taunt him. The stranger who sojourns with you shall be as a native from among you, and you shall love him as yourself; for you were strangers in the land of Egypt. I am the Lord, your God. 
Vayikra 19:33-34

Our Rabbis have taught: 
The son of Ruv Yehushua said, “It is obvious to me that the citizen of a city can prevent the citizen of another city [from immigrating to their city] but if they are included in the king’s taxes, they can’t prevent them…” 
Talmud Bavli, Tractate Bava Batra, 21b

Are there any limitations to being able to prevent someone from another city moving into your city?
The Avasif wrote, “I saw in the explanation of Rabeinu Tam that if they are included in the king’s taxes, they can’t prevent them…” but if they are not included in the king’s taxes, they can and they will be the like the people of the city. 
Mordechai, ad loc, sect. 517

A question to my lord and father the Rosh: A Jew who wants to go to a town to live there to earn money. And the people of the town say, “You are decreasing our livelihood,” and wish to distance them from their border. Answer: They cannot prevent them for the Talmud only talks about a person who lives in a different town and is coming to set up a mill or a store in a different place and they are not included in their tax, the citizens of that town can prevent them, but it is an obvious thing that a person can live wherever they want and the citizens of the town cannot prevent them, for did the original settlers acquire the land. 
Tor, Choshen Mishpat, ch. 156

What's the significance of paying the king's tax? What would be the equivalent in today's society?
A question to my lord and father the Rosh: A Jew who wants to go to a town to live there to earn money. And the people of the town say, “You are decreasing our livelihood,” and wish to distance them from their border. Answer: They cannot prevent them for the Talmud only talks about a person who lives in a different town and is coming to set up a mill or a store in a different place and they are not included in their tax, the citizens of that town can prevent them, but it is an obvious thing that a person can live wherever they want and the citizens of the town cannot prevent them, for did the original settlers acquire the land. 
Tor, Choshen Mishpat, ch. 156

We support the poor of the non-Jew along with the poor of Israel, and bury the poor of the non-Jew along with the dead of Israel, in the interest of peace.
- Talmud Bavli, Tractate Gittin, 61a

The Almighty is the great makhnis orchim (welcomer of guests). God’s hospitality made it possible for humanity to exist… for the world to come into being. “To be” means to share in the infinite being of the Almighty. The Almighty, like Abraham, invites people to partake of God’s boundless existence. Creation is an act of holiness, for the Almighty (welcoming guests) are… we are just strangers whom the Almighty has invited into (the Divine) “tent”, which is the universe. How beautiful is the doctrine of timtzum, of contraction. What is creation if not withdrawal by God in order to make it possible for a world to emerge in space and time? Infinity steps aside and finitude is born. What is holiness amongst if not withdrawal by the master from a part of his home so that a stranger can occupy the empty part he dotes?
Rabbi Joseph B. Soloveitchik in Abraham’s Journey
eds. David Shatz, Joel B. Wolewolsky and Reuven Ziegler

Rabbi Lord Jonathan Sacks | The Guardian, September 6, 2015

The main driving point of the ability to ban others from moving into your city?
Is this relevant to today’s debate about immigration?