

**THE LAW OF ASYLUM IN
ISRAEL
HISTORICALLY AND
CRITICALLY EXAMINED**

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The Law of Asylum in Israel Historically and Critically Examined by Allen Page Bissell

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ALLEN PAGE BISSELL

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EXAMINED.

BY

ALLEN PAGE BISSELL,
DOCTOR OF PHILOSOPHY, LEIPZIG.

LEIPZIG,
THEODOR STAUFFER.
1884.

TO
REV. C. V. A. VAN DYCK, D. D.
OF BEIRUT, SYRIA,
AND
PROF. FRANZ DELITZSCH, D. D.
OF LEIPZIG
IN GRATEFUL ACKNOWLEDGMENT
OF THEIR
GUIDANCE IN MY SEMITIC STUDIES.

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Bequest of Prof.
H. L. D'Boyle
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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text notes that without clear records, it becomes difficult to track expenses, revenues, and other critical data points.

2. The second section focuses on the role of technology in modern record-keeping. It highlights how digital tools and software solutions can significantly reduce the risk of human error and improve the efficiency of data management. The document suggests that organizations should invest in reliable technology to ensure their records are secure, accessible, and easy to update.

3. The third part of the document addresses the legal and regulatory requirements surrounding record-keeping. It explains that various industries and jurisdictions have specific rules regarding how long records must be kept and how they should be stored. Compliance with these regulations is not only a legal obligation but also a key factor in maintaining the integrity of an organization's data.

4. The fourth section discusses the importance of regular audits and reviews of records. It states that periodic checks can help identify discrepancies, errors, or areas where records may be incomplete or outdated. This process is vital for ensuring that the information being used for decision-making is accurate and up-to-date.

5. The final part of the document provides practical advice on how to implement a robust record-keeping system. It suggests starting with a clear policy, training staff on the importance of record-keeping, and establishing a consistent routine for updating and reviewing records. The document concludes by emphasizing that a well-maintained record-keeping system is a cornerstone of any successful organization.

I.

INTRODUCTION.

The poetry, the law and the history of the Greeks and Romans abound in allusions to the power of altars, temples and other sacred places to protect from violence or molestation the persons who fled to them for refuge. In the Israelitic literature,¹ however, we find a thoroughly elaborated law of asylum so complete and minute as to challenge immediate attention. This law appoints the place of asylum, decides who shall have a right to its protection, and prescribes the method of its administration. In its completeness and in the wisdom of its provisions, the Israelitic law of asylum is unique. This peculiarity suggests a comparative historical study.

Of this comparison I find very little in any treatise on the subject. This is not surprising, considering the circumstances of time and aim under which the discussions of this topic have been written. The treatment of Greek or Jewish antiquities is independent of such comparison, demanding only a presentation of the facts in each case as they stand by themselves. The Jewish writers, and earlier Christian authors following in their steps, confined themselves to the arrangement and elaboration of the Biblical material, or added to it from the stores of the Talmud, or based their discussion upon allegorical and mystical interpretations. At

¹ Num. xxxv. Deut. xix. 1-13. Josh. xx.

the same time, as was to be expected, most of these writers wrought in the interest of apologetics. Jurists treating the Mosaic legislation naturally regard it simply as *law*, and are interested in comparing it with other systems only in its legal aspects. The general Bible commentator can not enter upon an elaborate discussion of such a relatively minor matter, while a comparative historical treatment of it is entirely foreign to his work.

The recent course of Old Testament criticism has awakened a new interest in this asylum of the Israelites, an interest far deeper than that of mere historical comparison, inasmuch as investigation of the Israelitic asylum now enters into the discussion concerning the literary origin and date of the Pentateuch, to-day one of the foremost questions in Old Testament study. Here we find ourselves upon ground as yet almost entirely unbroken. It is only very recently that anything in this direction could be expected. The Old Testament question, as it now lies before the world, dates only from the early part of the present century and first took tangible shape for the public in Graf's work¹ published in 1866. Since that time it has been more and more urged upon the attention, and has elicited discussion to a greater or less extent at the hands of all investigators in this department. But none of these, so far as their work has come to my notice, make more than incidental references to the Israelitic asylum. An investigation of this subject as a Pentateuch study will not, then, be a thankless task.

The historical comparison forms a natural foundation for a critical examination. It will be my aim in the following treatise to institute a comparison between the asylum of the Israelites and that of other nations, especially of the Greeks, and to deduce the critical conclusions of such comparison.

There are not lacking authorities who consider that the privilege of asylum was common to all the nations of antiq-

¹ C. H. Graf, *Die geschichtlichen Bücher des A. T.* The book bears the date 1866, although it made its first appearance towards the end of 1865.