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|-------------------|--|------------------------|
| School # 2181 | School Name OLYMPIC HEIGHTS HIGH SCHOOL | Date April 12, 2023 |
| Author UNKNOWN | Title THE BIBLE | |

Hardcover Book Paperback Book DVD eBook Film Other _____

Publisher (if known) MANY PUBLISHED IN MANY LANGUAGES

| | | | |
|--|----------------------------|-------------|------------------------|
| Request Initiated By RABBI BARRY SILVER | Phone Number [REDACTED] | | |
| Street Address [REDACTED] | City BOCA RATON | State FL | Zip Code [REDACTED] |

Objecting party Individual Group Organization Other _____

Name of group/organization/other _____

To what do you object? (be specific) SEE ATTACHED FOR CHAPTER + BIRTH MISOGYNY, VIOLENCE, GENOCIDE, SEXUAL CONTENT, RAPE, INCEST, ANIMAL CRUELTY + ABUSE, ANTI-SEMITISM, ANTI-SCIENCE, INDOCTRINATION

Why do you object to this material? THIS MATERIAL HAS CAUSED MANY CENTURIES OF ANTI-SEMITISM CULMINATING IN THE HOLOCAUST, PLUS OTHER GENOCIDES, MISOGYNY, IGNORANCE, BRAINWASHING + CHILD ABUSE, + ANTI-CHOICE LAWS

For what age group would you recommend this material? NONE WITHOUT A LARGE WARNING LABEL

What are the strengths of this material? READ RATIONALLY NOT LITERALLY. IT HAS THE POTENTIAL TO TRANSFORM LIVES AND CREATE A BETTER WORLD.

Did you review this material? Yes No

Are you aware of the judgment of this material by library and authoritative critics? Yes No

What do you believe is the function of this material? TO BRAINWASH MASSES TO BRING WEALTH + POWER TO CORRUPT MINISTERS AND POLITICIANS OR TO ENLIGHTEN AND UPLIFT THE LIVES OF HUMANS BY OTHER MINISTERS

What would you like the school to do about this material? Either pull it from the shelf or attach a large warning label saying: Warning: This book may hazardous to mental health

In its place, what material of equal quality would you recommend that would convey as valuable a picture and perspective of our civilization?

DARWIN'S ORIGIN OF THE SPECIES and THE ENCYCLOPEDIA OF BIBLICAL ERA

RABBI BARRY SILVER
Print Name of Objecting Party/Resident

[Signature]
Signature of Objecting Party/Resident

4/12/23
Date

Sex, Violence, Child Abuse, Misogyny, Anti-Semitism in the Bible

Preface: God demands the following immoral acts

The following episodes of rape, incest, child abuse, misogyny, anti-Semitism, violence and murder are inappropriate and harmful to children, are not only described in the Bible, most are described as morally required by a just, infallible, good God.

Child Abuse

Blessed shall he be who takes your little ones and dashes them against the rock!
(*Psalms 137:8–9 ESV*)

Blessed is he who seizes your infants and dashes them against the rocks. **Isaiah 13:18** Their bows will dash young men to pieces; they will have no mercy on the fruit of the womb; they will not look with pity on the children. **Isaiah 14:21** Prepare a place to slaughter his sons for the iniquities of their forefathers.

If any man has a stubborn and rebellious son who will not obey his father or his mother, and when they chastise him, he will not even listen to them, 19 then his father and mother shall seize him, and bring him out to the elders of his city at the gateway of his home town. 20 “And they shall say to the elders of his city, ‘This son of ours is stubborn and rebellious, he will not obey us, he is a glutton and a drunkard.’ 21 “Then all the men of his city shall stone him to death; so you shall remove the evil from your midst, and all Israel shall hear of it and fear,” (Deut. 21:18-21).

Sex Trafficking

When a man sells his daughter as a slave, she will not be freed at the end of six years as the men are. ⁸ If she does not satisfy her owner, he must allow her to be bought back again. **Exodus 21:7-11**

The Rape of Dinah and Revenge By Mass Murder

Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the region. ² When Shechem son of Hamor the Hivite, prince of the region, saw her, he seized her and lay with her by force. ³ And his soul was drawn to Dinah daughter of Jacob; he loved the young woman and spoke tenderly to her. ⁴ So Shechem spoke to his father Hamor, saying, “Get me this girl to be my wife.” **Genesis: 34**
⁵ Now Jacob heard that Shechem^[a] had defiled his daughter Dinah, but his sons were with his cattle in the field, so Jacob held his peace until they came. ⁶ And Hamor the father of Shechem went out to Jacob to speak with him, ⁷ just as the sons of Jacob came in from the field. When they heard of it, the men were indignant and very angry, because he had committed an outrage in Israel by lying with Jacob’s daughter, for such a thing ought not to be done.

⁸ But Hamor spoke with them, saying, “The heart of my son Shechem longs for your daughter; please give her to him in marriage. ⁹ Make marriages with us; give your daughters to us, and take our daughters for yourselves. ¹⁰ You shall live with us, and the land shall be open to you; live and trade in it and get property in it.” ¹¹ Shechem also said to her father and to her brothers, “Let me find favor with you, and whatever you say

to me I will give. ¹² Put the marriage present and gift as high as you like, and I will give whatever you ask me; only give me the young woman to be my wife.”

¹³ The sons of Jacob answered Shechem and his father Hamor deceitfully because he had defiled their sister Dinah. ¹⁴ They said to them, “We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. ¹⁵ Only on this condition will we consent to you: that you will become as we are and every male among you be circumcised. ¹⁶ Then we will give our daughters to you, and we will take your daughters for ourselves, and we will live among you and become one people. ¹⁷ But if you will not listen to us and be circumcised, then we will take our daughter and be gone.”

¹⁸ Their words pleased Hamor and Hamor’s son Shechem. ¹⁹ And the young man did not delay to do the thing because he was delighted with Jacob’s daughter. Now he was the most honored of all his family. ²⁰ So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, ²¹ “These people are friendly with us; let them live in the land and trade in it, for the land is large enough for them; let us take their daughters in marriage, and let us give them our daughters. ²² Only on this condition will they agree to live among us, to become one people: that every male among us be circumcised as they are circumcised. ²³ Will not their livestock, their property, and all their animals be ours? Only let us agree with them, and they will live among us.” ²⁴ And all who went out of the city gate heeded Hamor and his son Shechem, and every male was circumcised, all who went out of the gate of his city.

Dinah’s Brothers Avenge Their Sister

²⁵ On the third day, when they were still in pain, two of the sons of Jacob, Simeon and Levi, Dinah’s brothers, took their swords and came against the city unawares and killed all the males. ²⁶ They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem’s house and went away. ²⁷ And the other sons of Jacob came upon the slain and plundered the city because their sister had been defiled. ²⁸ They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. ²⁹ All their wealth, all their little ones and their wives, all that was in the houses, they captured and made their prey. ³⁰ Then Jacob said to Simeon and Levi, “You have brought trouble on me by making me odious to the inhabitants of the land, the Canaanites and the Perizzites; my numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household.” ³¹ But they said, “Should our sister be treated like a prostitute?”

Death Penalty for homosexuals

If a man practices homosexuality, having sex with another man as with a woman, both men have committed a detestable act. They must both be put to death, for they are guilty of a capital offense. **Leviticus 13:** New Living Translation

Death Penalty By Stoning for women who are not virgins upon marriage

Deuteronomy 22:13-21: New International Version

¹³ If a man takes a wife and, after sleeping with her, dislikes her ¹⁴ and slanders her and gives her a bad name, saying, “I married this woman, but when I approached her, I did not find proof of her virginity,” ¹⁵ then the young woman’s father and mother shall bring to the town elders at the gate proof that she was a virgin. ¹⁶ Her father will say to the

elders, "I gave my daughter in marriage to this man, but he dislikes her. ¹⁷ Now he has slandered her and said, 'I did not find your daughter to be a virgin.' But here is the proof of my daughter's virginity." Then her parents shall display the cloth before the elders of the town, ¹⁸ and the elders shall take the man and punish him. ¹⁹ They shall fine him a hundred shekels^[a] of silver and give them to the young woman's father, because this man has given an Israelite virgin a bad name. She shall continue to be his wife; he must not divorce her as long as he lives.

²⁰ If, however, the charge is true and no proof of the young woman's virginity can be found, ²¹ she shall be brought to the door of her father's house and there the men of her town shall stone her to death. She has done an outrageous thing in Israel by being promiscuous while still in her father's house. You must purge the evil from among you.

Gang rape and dismemberment of woman

Judges 19

1. And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.

² And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.

³ And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

⁴ And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

⁵ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.

⁶ And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

⁷ And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

⁸ And he arose early in the morning on the fifth day to depart; and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

⁹ And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.

¹⁰ But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

¹¹ And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

¹² And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

¹³ And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

¹⁴ And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

¹⁵ And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging.

¹⁶ And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

¹⁷ And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

¹⁸ And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house.

¹⁹ Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.

²⁰ And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.

²¹ So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

²² Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

²³ And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

²⁴ Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

²⁵ But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

²⁶ Then came the woman in the dawning of the day and fell down at the door of the man's house where her lord was, till it was light.

²⁷ And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

²⁸ And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

²⁹ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

³⁰ And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

Sodomy, Rape and Incest in the Bible: King James Version

Genesis 19 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

² And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

³ And he pressed upon them greatly; and they turned in unto him and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

⁴ But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

⁵ And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

⁶ And Lot went out at the door unto them, and shut the door after him,

⁷ And said, I pray you, brethren, do not so wickedly.

⁸ Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

⁹ And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

¹⁰ But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

¹¹ And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

¹² And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

¹³ For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

¹⁴ And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

¹⁵ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

¹⁶ And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

¹⁷ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

¹⁸ And Lot said unto them, Oh, not so, my LORD:

¹⁹ Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

²⁰ Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

²¹ And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

²² Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

²³ The sun was risen upon the earth when Lot entered into Zoar.

²⁴ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

²⁵ And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

²⁶ But his wife looked back from behind him, and she became a pillar of salt.

²⁷ And Abraham gat up early in the morning to the place where he stood before the LORD:

²⁸ And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

²⁹ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

³⁰ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

³¹ And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

³² Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

³³ And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

³⁴ And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

³⁵ And they made their father drink wine that night also: and the younger arose and lay with him; and he perceived not when she lay down, nor when she arose.

³⁶ Thus were both the daughters of Lot with child by their father.

³⁷ And the first born bare a son and called his name Moab: the same is the father of the Moabites unto this day.

³⁸ And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

⁷ And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

⁸ And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

⁹ And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

¹⁰ And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

¹¹ Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

¹² And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

¹³ And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

¹⁴ And Jephthah sent messengers again unto the king of the children of Ammon:

¹⁵ And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

¹⁶ But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

¹⁷ Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh.

¹⁸ Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

¹⁹ And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

²⁰ But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

²¹ And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

²² And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

²³ So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

²⁴ Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

²⁵ And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

²⁶ While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

²⁷ Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

²⁸ Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

²⁹ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

³⁰ And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

³¹ Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.

³² So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

³³ And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

³⁴ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

³⁵ And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

³⁶ And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

³⁷ And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

³⁸ And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

³⁹ And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

⁴⁰ That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Widespread Violence Is Depicted in the Bible

From Cain's jealous slaughter of his brother Abel ([Genesis 4](#)) to a massive flood that wiped out nearly every living thing on the planet ([Genesis 6-7](#)), the Bible starts with a violent bang.

In fact, nearly every book in the Old Testament depicts some sort of violence. God rained fire and brimstone upon Sodom and Gomorrah in Genesis 19 for their flagrant and wanton sins.

In Exodus, God blanketed Egypt with widespread plagues, including the killing of all firstborn children (Exodus 12:29).

In Leviticus, God sets forth harsh laws, including execution for sins labeled “detestable” by Him (Leviticus 20).

Violence against women runs rampant throughout Judges, from the sacrifice of Jephthah’s daughter (Judges 11) to the sexual abuse and dismemberment of the nameless concubine in Judges 19:23-30, to the indiscriminate slaughter of all non-virgin women in Judges 21, with the exception of the 400 young virgins forced to marry their captors.

God’s prophet Elijah called down fire from heaven to consume two separate groups of men who came to speak to him on behalf of King Ahaziah and would have torched a third had they not begged for their lives (2 Kings 1).

One of the more bizarre acts of violence comes in 2 Kings 2:23-25, which tells how the prophet Elisha, a man of God, cursed a group of boys who taunted him, calling him “Baldy” as he walked toward Bethel. Two bears suddenly came from the woods and mauled 42 of the boys, fulfilling the curse.

God commands violence in the Bible

While some of the violence in the Old Testament was done by God’s people, some of it appears to have been called for by God Himself. For instance, in Joshua 8, God ordered the leader of the Israelite tribes to ambush and annihilate the city of Ai, and throughout the book of Joshua, God seems both to prescribe and approve of the bloody conquest of Canaan, which involved the slaughter of women, children, and animals.

Judges 1 describes how God helped Judah triumph against the Canaanites and Perizzites, the people in the hill country, and the entire city of Bethel, which was put “to the sword” (Judges 1:25). This is fully in line with what God ordered through Moses in Deuteronomy 7:1-2 that when God’s people entered the Promised Land they were to “destroy them totally. Make no treaty with them and show them no mercy.” And, as elaborated in Deuteronomy 20:16, “Do not leave alive anything that breathes.”

It’s not only enemies who experienced such wrath. In 2 Samuel 6, when King David and his men were bringing up God’s holy ark on a cart from Baalah to the City of David, one of the oxen stumbled and an Israelite named Uzzah reached out to steady the ark. Scripture tells us “the Lord’s anger burned against Uzzah” because Uzzah touched His holy ark, considered an irreverent, disrespectful, and disobedient action. God struck down Uzzah, and he died (2 Samuel 6:7).

Menstruation in the Bible

Now Rachel had taken Laban’s household idols, put them in the saddlebag of her camel, and was sitting on them. And Laban searched everything in the tent but found nothing. **35**Rachel said to her father, “Sir, do not be angry that I cannot stand up before you; for I am having my period.” So Laban searched, but could not find the household idols. **36**Then Jacob became incensed and challenged Laban. “What is my crime?” he said. “For what sin of mine have you so hotly pursued me? **Genesis 31:35**

ANTI-SEMITISM IN CHRISTIAN SCRIPTURE

The name of the betrayer of Jesus is called Judas, which is Latin for “Jew”

In common parlance, a Judas means a traitor who will sell you out for money

The Jews who don’t accept Jesus are of the devil

“We are not illegitimate children,” they protested. “The only Father we have is God himself.” Jesus said to them, “If God were your father, you would love me, for I came from G-d and now I am here. I have not come on my own; but he sent me. Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father the devil, and you want to carry out your father’s desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. **John 8:41-42**

The Jews killed Jesus, are contrary to all men and are hated by God

For you also suffered the same things from your own countrymen, just as they did from the Jews, who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost. **1 Thessalonians 2:14**

The Jews killed Jesus for breaking the Sabbath and claiming to be son of God

So because Jesus was doing these things on the Sabbath, the Jews persecuted him. Jesus said to them, “My father is always at his work to this very day, and I, too, am working.” For this reason, the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own father, making himself equal with God.

John 5:16

God kills the Jews for killing Jesus

A man planted a vineyard and rented it out to tenants. Each time he sends someone to collect rent they get beat up or killed. Finally he sends his own son and they kill him in order to obtain the inheritance. “What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others.”... Then they looked for a way to arrest him because they knew he had spoken the parable against them. **Mark 12:1**

Jews are more responsible for the death of Jesus than the Romans and Pilate

Jesus to Pilate: “The one who delivered me to you has the greater sin.” **John 19:11**

All Jews wanted to kill Jesus

After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life. **John 7:1**

But no one would say anything publicly about him for fear of the Jews. **John 7:13**

The Jews orchestrated the murder of Jesus

Interesting discrepancies: Crucify, crucify vs. Crucify him, crucify him: Pilate’s words vary each time, whose custom is it, why isn’t it mentioned at all by some?,

Blood Libel and Conspiracy Theory falsely blaming the Jews for the death of Jesus

Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. **John 18:28**

Pilate said, “Take him yourselves and judge him by your own law.” “But we have no right to execute anyone,” the Jews objected. **John 18:31**

“It is your people and your chief priests who handed you over to me. What is it that you have done?” Pilate in **John 18:35**

“What is truth”, Pilate asked. With this he went out again to the Jews and said, “I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release “the King of the Jews”?”
John 18:39

Once more Pilate came out and said to the Jews, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” ... As soon as the chief priests and their officials saw him, they shouted, “Crucify, Crucify”.

The Jews are bloodthirsty against Jesus. Pilate is innocent.

With one voice they cried out, “Away with this man! Release Barabbas to us! Wanting to release Jesus, Pilate appealed to them again. **But they kept shouting, “Crucify him! Crucify him!”** For the third time he spoke to them: “Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him.’ **But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed.** So Pilate decided to grant their demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus **to their will.**

Matthew 27:24-26 Jews willingly accepted punishment for killing Jesus

24When Pilate saw that he was accomplishing nothing, but that instead a riot was breaking out, he took water and washed his hands before the crowd. “I am innocent of this man’s blood,” he said. “You shall bear the responsibility.” 25All the people answered, **“His blood be on us and on our children!”** 26So Pilate released Barabbas to them. But he had Jesus flogged and handed Him over to be crucified....

Whose custom was it to release a prisoner?

Now it was the Governor’s custom at the feast to release a prisoner chosen by the crowd. At that time they had a notorious prisoner, called Barabbas. **Matthew 27:15**

But it is **your custom** for me to release to you one prisoner at the time of the Passover.
John 18:39

(No mention of a Passover custom about releasing a prisoner). **Luke 23:18**

Historians know that there was no custom for the sadistic Pontius Pilate who crucified Jews by the thousands, to release a prisoner on Passover. Thus this entire story is fabricated to shift the blame for the death of Jesus from the Romans to the Jews, who were in fact the victims not the perpetrators of Roman crucifixions

The Jews are ignorant and cannot go where Jesus is going, i.e. Heaven

You will look for me, but you will not find me; and where I am, you cannot come. The Jews said to one another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks? What did he mean when he said, “You will look for me, but you will not find me, and “Where I am, you cannot come?” **John 7:34-36**

The Jews are from below and cannot go where Jesus is going and are fools.

Once more Jesus said to them, “I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come. This made the Jews ask, “Will he kill himself? Is that why he says, “Where I go you cannot come?” But he continued, “You are from below; I am from above.” **John 8:21-23**

Jesus is a man who repeats what he heard from God and the Jews want him dead.

“Abraham is our father,” they answered. “If you were Abraham’s children,” said Jesus, “then you would do the things Abraham did. As it is, you are determined to kill me, a man, who has told you the truth that I heard from God.” **John 8:39-40**

The Jews wanted Jesus dead because he violated Jewish law by claiming to be the son of God, yet in John the Jews say that God is their father.

The Jews insisted, “We have a law, and according to the law he must die, because he claimed to be the Son of God.” **John 19:7**

The Pharisees and teachers are condemned

Woe to you teachers of the law, and Pharisees, you hypocrites! You shut the kingdom of heaven in men’s faces. You yourselves do not enter, nor will you let those enter who are trying to. **Matthew 23:13**

Woe to you teachers of the law, and Pharisees, you hypocrites.... So you testify against yourselves that you are the descendants of those who murdered the prophets. Fill up then, the measure of the sin of your forefathers! You snakes! You brood of vipers! How will you escape being condemned to hell? Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; (the Jews will crucify them?) others you will flog in your synagogues and pursue from town to town. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel (how are the Pharisees responsible for the blood of Abel?) to the blood of Zechariah son of Berekiah whom you murdered between the temple and the altar. I tell you the truth, all this will come upon this generation.” (the whole generation is condemned)

Matthew 23:33-36

THE SCHOOL DISTRICT OF PALM BEACH COUNTY
INSTRUCTIONAL MATERIALS

Petition to Object/Objection to Instructional Material

This form is to be used for either of the two circumstances stated below.

1) Pursuant to Board Policy 8.1205, which implements F.S. 1006.28(2)(a)2, this form must be used by the parent of a student, an emancipated student, or a resident of this county to object to the use of instructional materials: to object during the adoption process or more than 30 days after the materials are adopted, or to object to classroom instructional or reading list materials. However, a parent or county resident may object without using this form at the Board's public hearing or meeting to adopt the materials. Provide the additional information requested so that adequate information is received to attempt resolution.

2) Pursuant to Board Policy 8.122 (3)(g), which implements F.S. 1006.28(2)(a)3, this petition to object to instructional materials must be filed with - Board Clerk, Palm Beach County School District, 3300 Forest Hill Blvd., Suite C-316, West Palm Beach, FL 33406, within 30 days following the adoption of the materials. This form must be signed by the parent or a resident of this county, include the required contact information, and state the objection to the instructional material. Provide the additional information requested so that adequate information is received to attempt resolution.

Form PBSB 1113 (*Objections to Library Media*) should be used when objecting to library media materials.

Check the appropriate box if you are objecting as a parent, or emancipated student, or as a resident of this county.

Parent/emancipated student County resident

If as a resident, check any applicable boxes.

I have maintained a residence in Florida for the past year. I have purchased, leased, or acquired a home occupied by me as my residence. I have established a domicile in Florida.

| | | |
|---|---|----------------------------|
| School # 2181 | School Name OLYMPIC HEIGHTS HIGH SCHOOL BOCA RATON | Date APRIL 13, 2023 |
| Author UNKNOWN FALLIBLE MAMMALS | Title THE BIBLE | |
| <input checked="" type="checkbox"/> Hardcover Book <input type="checkbox"/> Paperback Book <input type="checkbox"/> Workbook <input type="checkbox"/> Online content <input checked="" type="checkbox"/> Other <u>Also Serious</u> | | |
| Publisher (if known) MANY PUBLISHERS IN MANY LANGUAGES | | |
| Objecting Party Name RABBI BARRY SILVER | Objecting Party Email Address [REDACTED] | Phone Number [REDACTED] |
| Street Address [REDACTED] | City BOCA RATON | State FL |
| To what do you object? (Be specific; cite pages or parts) <u>SEE ATTACHED FOR CHAPTER AND VERSE MISOGYNY, VIOLENCE, SEXUAL CONTENT AND NARRATIVES, RAPE, INCEST, GENOCIDE, ANTI-SEMITISM, REJECTION OF SCIENCE, MENSTRUATION, ANIMAL CRUELTY AND ABUSE, INTRODUCING + BRAINWASHING, MENTAL CHILD ABUSE.</u> | | |
| Why do you object to this material? <u>THIS MATERIAL HAS CAUSED A NEARLY 2000 YEARS OF ANTI-SEMITISM RESULTING IN THE DEATH OF MILLIONS OF JEWS AND THE HOLOCAUST, PLUS OTHER GENOCIDES, MISOGYNY, SLAVERY, SCIENCE ILLITERACY AND ANTI-CHOICE LAWS.</u> | | |
| For what age group would you recommend this material? <u>I DO NOT RECOMMEND IT FOR ANY AGE IN SCHOOL. IT SHOULD HAVE A LARGE WARNING - CAUTION: MAY BE HAZARDOUS TO MENTAL HEALTH.</u> | | |
| What are the strengths of this material? <u>IT TAUGHT RATIONALLY, NOT AS THE WORD OF GOD TAUGHT AS THE FIRST STEP TOWARD'S MEDICINE, HISTORY, MORALITY, PHILOSOPHY ETC. IT CAN BE VERY INSPIRING, DREAMS OF A BETTER WORLD.</u> | | |
| Did you review all of this material? <input checked="" type="checkbox"/> Yes <input type="checkbox"/> No Are you aware of the judgment of this material by literary and authoritative critics? <input type="checkbox"/> Yes <input type="checkbox"/> No | | |
| In its place, what material of equal quality would you recommend that would convey as valuable a picture and perspective of our civilization? <u>CHARLES DARWIN'S THE ORIGIN OF THE SPECIES AND THE ENCYCLOPEDIA OF BIBLICAL ERRANCY</u> | | |

RABBI BARRY SILVER
Print Name of Objecting Party/Resident

B222MSILVER
Signature of Objecting Party/Resident

4/13/23
Date



Olympic Heights High School- Petition to Object to Instructional Materials Meeting

Attendees: Kelly Mills Burke, Justine Young, Stephanie Sunshine, Tracey Beattie, [REDACTED], Amanda Aiello, Bryan Lejeune, [REDACTED] Laura Zerbo, Amanda Gillian, Barry Silver

Date: Wednesday, May 3, 2023

Time: 9:00-9:30am

Location: Olympic Heights High School- Principal's Conference Room

Start time: 9:02am

Rabbi Barry Silver – had 10 minutes to state the reason for his petition to take The Bible out of school libraries.

- The purpose of this meeting is regarding the new laws on banning books. This is censorship which is against the law.
- The criteria on banning books should be applied evenly, which basically says anything that make you feel uncomfortable should be banned. The Bible and the Tora both have offensive, sexually explicit, inappropriate, indoctrination, cruel, violent, anti-Semitic, descriptive of rape, incest and menstruation.
- Rabbi Silver said his congregation merges science and religion.
- Rabbi Silver started a petition to ban The Bible from public schools that the community has started to sign, which we were given a copy.

Questions for Rabbi Silver

- No questions were asked

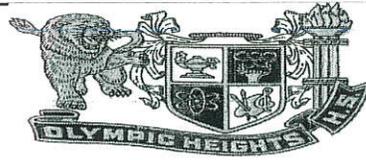
Time ended for Rabbi Silver: 9:12am

Follow Up/Recommendations

- There is a Florida Statute which states the following:
§1003.45 . Section 1003.45 - Permitting study of the Bible and religion; requiring a moment of silence (1) The district school board may install in the public schools in the district a secular program of education including, but not limited to, an objective study of the Bible and of religion.
- The committee came to an unanimous agreement that The Bible should remain in place and not be removed.
-

Adjourned: 9:25am

SS/KB/ejs



Olympic Heights Community High School

Petition to Object to Instructional Materials-Meetng 5/3/2023

| Print Name | Signature |
|--------------------|-------------------|
| Kelly Burke | Kelly Burke |
| JUSTINE YOUNG | J. Young |
| Stephance Sunshine | S. Sunshine |
| Tracy Beattie | Beattie |
| [REDACTED] | [REDACTED] |
| Amanda Aiello | Aiello |
| Bryan Lesene | Lesene |
| [REDACTED] | [REDACTED] |
| Lauren Zind | Zind |
| Erice Jones-Scott | Erice Jones-Scott |
| Amanda Gillen | Amanda Gillen |
| BARRY SWAN | B. Swan |
| | |
| | |
| | |
| | |
| | |

Petition to Ban the Bible from the Public Schools of Florida

We, the undersigned, do not support the banning of books. However, if the State of Florida intends to enforce the Parental Rights in Education Act by banning books that are offensive, sexually explicit, inappropriate, indoctrination, cruel, violent, anti-Semitic, intolerant, descriptive of rape, incest and menstruation, describes wanton animal abuse, and is harmful to children, then the Bible should be at the top of the list and should be banned from the schools of Florida.

Donna Field

Anna Reilly

Anna Reilly

ARLENE USTIN

Arlene Ustin

Elliot Berndt

Elliot Berndt

Jan Lamonica

JOAN LAMONICA

Shelley Gottsager

Shelley Gottsager

Carol Estes

Carol Estes

Helene Einhorn

Helene Einhorn

Claire Hess

Claire Hess

Nancy Steffen

Nancy Steffen

Elena Bernstein

Elena Bernstein

David Levy

David Levy

Joel Selman

Joel Selman

Phyllis Ben-Cohen

Phyllis Ben-Cohen

Phyllis Ben-Cohen

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Helena Pasik

Helena PASIK

Doris Hirschhorn

DORIS HIRSCHHORN

Susan Wallace

Susan Wallace

Frank Schaff

Frank Schaff

Irene Miller

IRENE MILLER

Camille Chase

Mae Schewel

Josvinder Singh

Doyce Chase

Lynne Terry

Lynne Terry

Shule Potashnik

Ruth Nodoff

Nancy Vandervoort

Karen Krug

Sandi Esner

S Esner

Jacqueline Alperin

Jacqueline Alperin

Wendy Frank

Wendy Frank

Debra Kohn

Debra Kohn

Leah Shubin

Leah Shubin

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Sylvia Mearns

Paul Clark

Rebecca Andre

Kathleen Clark

Avi Hoffman

Jack Goldstein

Janet Zwerback

Bill Stahl



THE SCHOOL DISTRICT OF PALM BEACH COUNTY
LIBRARY MEDIA SERVICES

School Materials Review Committee Recommendation

Attach *Objections to Library Media Materials (PBSD 1113)*.

Author Unknown Title or Item The Bible

School Olympic Heights Community High School School no. 21 81 Date 05 / 3 / 23

1. Names and titles of School Review Committee Members:

| | | | |
|------|---------------------------|-------|------------------------------------|
| Name | <u>Kelly Mills Burke</u> | Title | <u>Principal</u> |
| Name | <u>Justine Young</u> | Title | <u>South Region Representative</u> |
| Name | <u>Stephanie Sunshine</u> | Title | <u>Instructional Specialist</u> |
| Name | <u>Tracey Beattie</u> | Title | <u>Media Specialist</u> |
| Name | <u>[REDACTED]</u> | Title | <u>Parent</u> |

2. Meeting date(s), time(s) and location(s):

| | | | | | | |
|------|-------------------|------|---------------|--|----------|------------------------------------|
| Date | <u>5 / 3 / 23</u> | Time | <u>9 : 00</u> | <input type="checkbox"/> A.M. <input type="checkbox"/> P.M. | Location | <u>Olympic Heights High School</u> |
| Date | <u> / /</u> | Time | <u> : </u> | <input type="checkbox"/> A.M. <input type="checkbox"/> P.M. | Location | <u> </u> |
| Date | <u> / /</u> | Time | <u> : </u> | <input type="checkbox"/> A.M. <input type="checkbox"/> P.M. | Location | <u> </u> |
| Date | <u> / /</u> | Time | <u> : </u> | <input type="checkbox"/> A.M. <input type="checkbox"/> P.M. | Location | <u> </u> |

3. Committee recommendations:

The committee came to a unanimous agreement that The Bible should remain in place and not be removed.

4. Reason(s):

Florida State Statute states the following:
§1003.45 . Section 1003.45 - Permitting study of the Bible and religion; requiring a moment of silence (1) The district school board may install in the public schools in the district a secular program of education including, but not limited to, an objective study of the Bible and of religion.

Kelly M Burke 5/4/23
SIGNATURE OF COMMITTEE REPRESENTATIVE DATE



THE SCHOOL DISTRICT OF PALM BEACH COUNTY
LIBRARY MEDIA SERVICES

School Materials Review Committee Recommendation

Attach *Objections to Library Media Materials (PBSD 1113)*.

Author Unknown Title or Item The Bible

School (Continued Page #2) School no. 21 81 Date 5 / 3 / 2 3

1. Names and titles of School Review Committee Members:

| | | | |
|------|----------------------|-------|------------------------------------|
| Name | <u>Amanda Aiello</u> | Title | <u>Social Studies Teacher</u> |
| Name | <u>Bryan Lejeune</u> | Title | <u>Crisis Intervention Teacher</u> |
| Name | <u>Laura Zerbo</u> | Title | <u>ESE Teacher</u> |
| Name | <u>[REDACTED]</u> | Title | <u>Student</u> |
| Name | <u>Amanda Gillan</u> | Title | <u>School Counselor</u> |

2. Meeting date(s), time(s) and location(s):

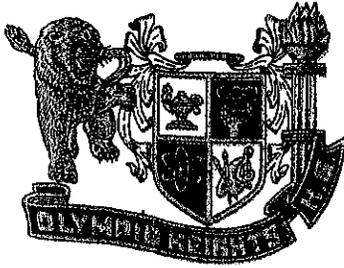
| | | | | | | |
|------|--------------------|------|----------------|--|----------|--|
| Date | <u>5 / 3 / 2 3</u> | Time | <u>9 : 0 0</u> | <input type="checkbox"/> A.M. <input type="checkbox"/> P.M. | Location | <u>Olympic Heights Community High School</u> |
| Date | <u>/ /</u> | Time | <u>:</u> | <input type="checkbox"/> A.M. <input type="checkbox"/> P.M. | Location | <u></u> |
| Date | <u>/ /</u> | Time | <u>:</u> | <input type="checkbox"/> A.M. <input type="checkbox"/> P.M. | Location | <u></u> |
| Date | <u>/ /</u> | Time | <u>:</u> | <input type="checkbox"/> A.M. <input type="checkbox"/> P.M. | Location | <u></u> |

3. Committee recommendations:

4. Reason(s):

Kelly M Burke
SIGNATURE OF COMMITTEE REPRESENTATIVE

5/4/23
DATE



OLYMPIC HEIGHTS COMMUNITY HIGH SCHOOL

Where students graduate as responsible lifelong learners.

20101 Lyons Road
Boca Raton, Florida 33434
(561) 852-6900

Kelly Mills Burke
Principal

May 5, 2023

Mr. Silver:

Thank you for meeting with the review committee to give your argument objecting to instructional materials, specifically the Bible.

After a lengthy discussion, the review committee, unanimously concluded that the Bible should remain in place and not be removed. The criterion used was the following:

- A. educational significance of the material;
- B. appropriateness of age and maturity level;
- C. need and value to the collection/curriculum;
- D. summation of the professional reviews on the media;
- E. literary merit;
- F. validity, accuracy, objectivity, and up-to-date and appropriate information;
- G. freedom from stereotypes, bias, prejudice or distortion; and
- H. timeliness or permanence.

- A. In addition, the recommendation shall also consider the provisions in the School Board's collective bargaining agreement with CTA relating to academic freedom and responsibilities--Article II, Section K--to the extent those provisions are applicable. However, pursuant to current case law, the committee may not recommend removal of non-curricular books from the school's media center or classroom simply because a majority of the committee dislikes the ideas or the points-of-view contained in the media center instructional or supplemental classroom instructional materials.

In addition, Florida State Statute states the following:

§1003.45 . Section 1003.45 - Permitting study of the Bible and religion; requiring a moment of silence (1) The district school board may install in the public schools in the district a secular program of education including, but not limited to, an objective study of the Bible and of religion.

If you are unsatisfied with this decision, you may appeal the decision to the Superintendent.

- a. Within twenty (20) calendar days of the date of the principal's decision, the complainant shall notify the Superintendent in writing of the request to appeal. *Failure to comply with these requirements will result in the appeal not being considered.*

Sincerely,

Kelly M. Burke, Principal

Olympic Heights Community High School

*See attachment for school board policies on objection to instructional materials



PS Form 3811, August 2006
 See Reverse for Instructions

Sent to: Barry Silver
 Street Apt. No. or PO Box No.
 Boca Raton, FL
 City, State, ZIP+4

7011 0470 0001 5765 4279
 7011 0470 0001 5765 4279



PLACE STICKER AT TOP OF ENVELOPE TO THE RIGHT OF THE RETURN ADDRESS, FOLD AT DOTTED LINE
CERTIFIED MAIL™

| | |
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| Postage | \$ |
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| Return Receipt Fee (Endorsement Required) | |
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| Total Postage & Fees | \$ |

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 For delivery information visit our website at www.usps.com®
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 (Domestic Mail Only; No Insurance Coverage Provided)

SENDER: COMPLETE THIS SECTION

- Complete items 1, 2, and 3. Also complete item 4 if Restricted Delivery is desired.
- Print your name and address on the reverse so that we can return the card to you.
- Attach this card to the back of the mailpiece, or on the front if space permits.

1. Article Addressed to:
 Mr. Barry Silver
 [Redacted]
 Boca Raton, FL
 [Redacted]

COMPLETE THIS SECTION ON DELIVERY

A. Signature Agent
 Addressee

B. Received by (Printed Name) C. Date of Delivery

D. Is delivery address different from item 1? Yes
 If YES, enter delivery address below: No

3. Service Type
 Certified Mail Express Mail
 Registered Return Receipt for Merchandise
 Insured Mail C.O.D.

4. Restricted Delivery? (Extra Fee) Yes

2. Article Number 7011 0470 0001 5765 4279
 (Transfer from s)

From the Desk of Rabbi Barry Silver
Serving Congregation L'Dor Va-Dor in Boynton Beach, Florida

[REDACTED]
Boca Raton, Florida



To: Superintendent Michael J. Burke
From: Rabbi Barry Silver
Date: May 19, 2023
Re: Appeal of the rejection of my request to remove the Bible from Olympic Heights High School and all Palm Beach County public schools pursuant to Parental Rights In Education Act and other applicable laws.

Dear Superintendent Burke:

As the father of [REDACTED] as Rabbi of Congregation L'Dor Va-Dor and founder of the local Temple of Understanding, I am interested in the Parental Rights in Education Act and other laws concerning the banning of books in Florida.

After listening to the Governor's comments when this bill was enacted and reading its provisions, I understand the desire to shield children from books, indoctrination, and inappropriate material that make them feel uncomfortable or harm their fragile psyches.

Thus, pursuant to the Parental Rights in Education Act, I requested that Olympic Heights High School remove the Bible from their school and I ask that you remove the Bible from all public schools in Florida. After the Principal and others heard my request, on May 5, 2023, Principal Kelly M. Burke advised me that my request was denied and she gave me 20 days to appeal this decision to you in writing. I hereby appeal that decision.

As I explained to Principal Burke, the Bible should be at the top of the list of books to be banned according to the criteria established by Governor DeSantis and the Florida Legislature in the Parental Rights in Education Act of 2022. The Bible should also be banned according to laws which prohibit pornography to be presented to students as well as literature which could make our children feel uncomfortable for the following reasons:

The Bible contains graphic accounts of misogyny, rape, incest, bestiality, gender identification, genital mutilation, infanticide, child abuse where children's heads are dashed against rocks, genocide, sex trafficking where daughters are sold into slavery

and women captured in war are raped and enslaved as war booty, sodomy which is named for the Biblical city of Sodom and the stoning of homosexuals, disrespectful children and women who are not virgins upon marriage.

The abuse of animals, who are wantonly subjected to grisly death and dismemberment in barbaric animal sacrifices, sets a terrible example for our children, many of whom abuse animals and then become desensitized to such cruelty and move on to commit acts of violence against people in the form of bullying and school shooting of their peers.

The most dangerous aspect about the Bible is that it not only condones and depicts graphic violence and inappropriate behavior, but even worse, if taken literally, it teaches children that all this cruelty, sexual deviance and immorality is commanded by an infallible God, whose word can't be questioned, whose morality can't be impugned, and whose laws must be obeyed. To put the imprimatur of the State of Florida on such beliefs, compounds the harm and reinforces the harmful indoctrination of our students. Since the Governor and the law itself states that indoctrination of students is forbidden by the Parental Rights in Education Act, and as history has all too often shown, indoctrination of children to literally believe in the Bible poses a grave danger to themselves and others, there can be no doubt that the Bible leads the list of harmful books that should be banned from Florida schools under the Parental Rights in Education Act and other Florida laws.

In case you are not familiar with such harmful passages in the Christian Bible, which includes Jewish Scripture, I attach a small sample of much harmful and offensive content in the Bible. Should you wish to know more about such passages, I would be glad to meet with you or your team and share these passages in the original Hebrew.

In an age of increasing and violent anti-Semitism, I feel *uncomfortable* with Christian Scripture which falsely depicts the Jews as children of the Devil, Christ-killers, betrayers of Jesus, orchestrators of the original and most lethal conspiracy theory where Jews conspire with the greatest power on Earth, the Romans and the Satanic power of the devil to commit the most heinous crime in human history, i.e. deicide. This anti-Semitic trope and original blood libel has contributed to over 2000 years of Jewish persecution, including pogroms, Crusades, Inquisitions, the Holocaust and two synagogue shootings in America. Jews are not only *uncomfortable*, we have been placed in fear for our lives and died by the millions because of such lies. Those societies that persecute Jews always suffer moral and physical collapse, so these lies endanger America itself. In addition, Biblical creationism denies evolution, which is the cornerstone of all modern science.

As a Rabbi who cherishes many Biblical precepts, ideals and spirituality, but also believes that the Bible is of human, not divine origin, written by Jewish ancestors as our first, but not our last or best effort to understand morality, spirituality, science, history, cosmology and philosophy, it makes me *uncomfortable* to see Jewish Scripture used, abused and misused to spread hate, intolerance, misogyny, and other evils.

I am sure that if as an adult, who is well versed in hearing all sides of an issue, I feel uncomfortable with vicious anti-Semitism being disseminated in our schools, that a Jewish child in our public schools would feel even more uncomfortable if he or she was in a school where a book that spread horrible lies about the Jews being responsible for the death of Jesus was disseminated to their peers and shared throughout the school.

I have been informed that on May 17, 2023 at approximately 4:00 in the afternoon, as students were leaving Independence Middle School, they were accosted by members of the Gideon society handing them a Bible without being requested to do so. Those who were walking home could not avoid these people and their Bibles as they departed the school. This situation gives the scenario that the School Board and the school itself condone this Bible distribution and have placed their imprimatur upon the Bible and its contents as being acceptable to the School Board and the State of Florida.

Pursuant to any and all laws which permit a parent and/or a resident to challenge written materials used in our schools, I hereby appeal the decision of the principal of Olympic Heights High School rejecting my request to ban the Bible from Olympic Heights High School as well as all the public schools in Florida.

In her letter of May 5, 2023, she checked off various criteria for the examination of a challenged book required by law including, but not limited to *f. validity, accuracy and objectivity* of the challenged materials. The Bible rejects evolution and presents the discredited Biblical creation story which took place over 6 days and contains other mythology that as we all know is not valid and accurate. She also checked off *g. "freedom from stereotypes, bias, prejudice or distortion"* in a book that recommends the stoning of gay people. I hope we can both agree that the advocacy of stoning gay people as emanating from an infallible God is about as bad a case of bias and prejudice as we could find in any book, and hopefully, you will take this important matter more seriously than did the Principal of Olympic Heights and about a dozen other people who ruled unanimously that the Bible does not run afoul of the books that should be banned according to the criteria established by Governor DeSantis and the Florida Legislature.

I request a hearing before the School Board to present my claims. There are many others in my congregation and throughout the community who share my concerns and would also like to address the School Board about this issue.

I look forward to hearing from you and discussing these concerns.

Sincerely,

Rabbi Barry Silver

Sex, Violence, Child Abuse, Misogyny, Anti-Semitism in the Bible

Preface: The following reflects a small sample of harmful Biblical passages

The following episodes of rape, incest, child abuse, misogyny, anti-Semitism, violence and murder are inappropriate and harmful to children. They are not only described in the Bible, these practices are morally required by an infallible Biblical God.

Child Abuse

Blessed shall he be who takes your little ones and dashes them against the rock!
(*Psalms 137:8–9 ESV*)

Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.” **Isaiah 13:16** King James Version (KJV)

If any man has a stubborn and rebellious son who will not obey his father or his mother, and when they chastise him, he will not even listen to them, 19 then his father and mother shall seize him, and bring him out to the elders of his city at the gateway of his home town. 20 “And they shall say to the elders of his city, ‘This son of ours is stubborn and rebellious, he will not obey us, he is a glutton and a drunkard.’ 21 “Then all the men of his city shall stone him to death; so you shall remove the evil from your midst, and all Israel shall hear of it and fear,” (Deut. 21:18-21).

Sex Trafficking

When a man sells his daughter as a slave, she will not be freed at the end of six years as the men are. ⁸If she does not satisfy her owner, he must allow her to be bought back again. **Exodus 21:7-11**

Death Penalty for homosexuals

If a man practices homosexuality, having sex with another man as with a woman, both men have committed a detestable act. They must both be put to death, for they are guilty of a capital offense. **Leviticus 13:** New Living Translation

Death Penalty By Stoning for women who are not virgins upon marriage

Deuteronomy 22:13-21: New International Version

¹³If a man takes a wife and, after sleeping with her, dislikes her ¹⁴and slanders her and gives her a bad name, saying, “I married this woman, but when I approached her, I did not find proof of her virginity,” ¹⁵then the young woman’s father and mother shall bring to the town elders at the gate proof that she was a virgin. ¹⁶Her father will say to the elders, “I gave my daughter in marriage to this man, but he dislikes her. ¹⁷Now he has slandered her and said, ‘I did not find your daughter to be a virgin.’ But here is the proof

of my daughter's virginity." Then her parents shall display the cloth before the elders of the town, ¹⁸ and the elders shall take the man and punish him. ¹⁹ They shall fine him a hundred shekels^[a] of silver and give them to the young woman's father, because this man has given an Israelite virgin a bad name. She shall continue to be his wife; he must not divorce her as long as he lives.

²⁰ If, however, the charge is true and no proof of the young woman's virginity can be found, ²¹ she shall be brought to the door of her father's house and there the men of her town shall stone her to death. She has done an outrageous thing in Israel by being promiscuous while still in her father's house. You must purge the evil from among you.

The Rape of Dinah and Revenge By Mass Murder

Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the region. ² When Shechem son of Hamor the Hivite, prince of the region, saw her, he seized her and lay with her by force. ³ And his soul was drawn to Dinah daughter of Jacob; he loved the young woman and spoke tenderly to her. ⁴ So Shechem spoke to his father Hamor, saying, "Get me this girl to be my wife." **Genesis: 34**
⁵ Now Jacob heard that Shechem^[a] had defiled his daughter Dinah, but his sons were with his cattle in the field, so Jacob held his peace until they came. ⁶ And Hamor the father of Shechem went out to Jacob to speak with him, ⁷ just as the sons of Jacob came in from the field. When they heard of it, the men were indignant and very angry, because he had committed an outrage in Israel by lying with Jacob's daughter, for such a thing ought not to be done.

⁸ But Hamor spoke with them, saying, "The heart of my son Shechem longs for your daughter; please give her to him in marriage. ⁹ Make marriages with us; give your daughters to us, and take our daughters for yourselves. ¹⁰ You shall live with us, and the land shall be open to you; live and trade in it and get property in it." ¹¹ Shechem also said to her father and to her brothers, "Let me find favor with you, and whatever you say to me I will give. ¹² Put the marriage present and gift as high as you like, and I will give whatever you ask me; only give me the young woman to be my wife."

¹³ The sons of Jacob answered Shechem and his father Hamor deceitfully because he had defiled their sister Dinah. ¹⁴ They said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. ¹⁵ Only on this condition will we consent to you: that you will become as we are and every male among you be circumcised. ¹⁶ Then we will give our daughters to you, and we will take your daughters for ourselves, and we will live among you and become one people. But if you will not listen to us and be circumcised, then we will take our daughter and be gone."

¹⁸ Their words pleased Hamor and Hamor's son Shechem. ¹⁹ And the young man did not delay to do the thing because he was delighted with Jacob's daughter. Now he was the most honored of all his family. ²⁰ So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, ²¹ "These people are friendly with us; let them live in the land and trade in it, for the land is large enough for them; let us take their daughters in marriage, and let us give them our daughters. ²² Only on this condition will they agree to live among us, to become one people: that every male among us be circumcised as they are circumcised. ²³ Will not their livestock, their property, and all their animals be ours? Only let us agree with them, and they will live among us." ²⁴ And

all who went out of the city gate heeded Hamor and his son Shechem, and every male was circumcised, all who went out of the gate of his city.

Dinah's Brothers Avenge Their Sister

²⁵ On the third day, when they were still in pain, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and came against the city unawares and killed all the males. ²⁶ They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away. ²⁷ And the other sons of Jacob came upon the slain and plundered the city because their sister had been defiled. ²⁸ They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. ²⁹ All their wealth, all their little ones and their wives, all that was in the houses, they captured and made their prey. ³⁰ Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me odious to the inhabitants of the land, the Canaanites and the Perizzites; my numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household." ³¹ But they said, "Should our sister be treated like a prostitute?"

Gang rape and dismemberment of a woman

Judges 19

1. And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.

² And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.

³ And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

⁴ And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

⁵ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.

⁶ And they sat down and did eat and drink together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

⁷ And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

⁸ And he arose early in the morning on the fifth day to depart; and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

⁹ And when the man rose up to depart, he, his concubine, his servant, his father-in-law and the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and tomorrow get you early on your way, that thou mayest go home.

¹⁰ But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

¹¹ And when they were by Jebus, the day was far spent; and the servant said unto his master, Come I pray thee, and let us turn in into this city of the Jebusites and lodge in it.

¹² And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

¹³ And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

¹⁴ And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

¹⁵ And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging.

¹⁶ And, behold, there came an old man from his work in the field at even, which was of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

¹⁷ And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

¹⁸ And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house.

¹⁹ Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.

²⁰ And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.

²¹ So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

²² Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

²³ And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

²⁴ Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

²⁵ But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

²⁶ Then came the woman in the dawning of the day and fell down at the door of the man's house where her lord was, till it was light.

²⁷ And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

²⁸ And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

²⁹ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

³⁰ And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

Sodomy, Rape and Incest in the Bible: King James Version

Genesis 19 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

² And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

³ And he pressed upon them greatly; and they turned in unto him and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

⁴ But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

⁵ And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

⁶ And Lot went out at the door unto them, and shut the door after him,

⁷ And said, I pray you, brethren, do not so wickedly.

⁸ Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

⁹ And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

¹⁰ But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

¹¹ And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

¹² And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

¹³ For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

¹⁴ And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

¹⁵ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

¹⁶ And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

¹⁷ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

¹⁸ And Lot said unto them, Oh, not so, my LORD:

¹⁹ Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

²⁰ Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

²¹ And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

²² Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

²³ The sun was risen upon the earth when Lot entered into Zoar.

²⁴ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

²⁵ And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

²⁶ But his wife looked back from behind him, and she became a pillar of salt.

²⁷ And Abraham gat up early in the morning to the place where he stood before the LORD:

²⁸ And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

²⁹ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

³⁰ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

³¹ And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

³² Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

³³ And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

³⁴ And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

³⁵ And they made their father drink wine that night also: and the younger arose and lay with him; and he perceived not when she lay down, nor when she arose.

³⁶ Thus were both the daughters of Lot with child by their father.

³⁷ And the first born bare a son and called his name Moab: the same is the father of the Moabites unto this day.

³⁸ And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

Judges 11

⁷ And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

⁸ And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

⁹ And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

¹⁰ And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

¹¹ Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

¹² And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

¹³ And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

¹⁴ And Jephthah sent messengers again unto the king of the children of Ammon:
¹⁵ And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:
¹⁶ But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;
¹⁷ Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh.
¹⁸ Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.
¹⁹ And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.
²⁰ But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.
²¹ And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.
²² And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.
²³ So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?
²⁴ Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.
²⁵ And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,
²⁶ While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?
²⁷ Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.
²⁸ Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.
²⁹ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.
³⁰ And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,
³¹ Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.
³² So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

³³ And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

³⁴ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

³⁵ And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

³⁶ And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

³⁷ And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

³⁸ And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

³⁹ And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

⁴⁰ That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Widespread Violence Is Depicted in the Bible

From Cain's jealous slaughter of his brother Abel ([Genesis 4](#)) to a massive flood that wiped out nearly every living thing on the planet ([Genesis 6-7](#)), the Bible starts with a violent bang. In fact, nearly every book in the Old Testament depicts some sort of violence. God rained fire and brimstone upon Sodom and Gomorrah in [Genesis 19](#) for their flagrant and wanton sins.

In [Exodus](#), God blanketed Egypt with widespread plagues, including the killing of all firstborn children ([Exodus 12:29](#)).

Violence against women runs rampant throughout [Judges](#), from the sacrifice of Jephthah's daughter ([Judges 11](#)) to the sexual abuse and dismemberment of the nameless concubine in [Judges 19:23-30](#), to the indiscriminate slaughter of all non-virgin women in [Judges 21](#), with the exception of the 400 young virgins forced to marry their captors.

God's prophet Elijah called down fire from heaven to consume two separate groups of men who came to speak to him on behalf of King Ahaziah and would have torched a third had they not begged for their lives ([2 Kings 1](#)).

One of the more bizarre acts of violence comes in 2 Kings 2:23-25, which tells how the prophet Elisha, a man of God, cursed a group of boys who taunted him, calling him “Baldy” as he walked toward Bethel. Two bears suddenly came from the woods and mauled 42 of the boys, fulfilling the curse.

God commands violence in the Bible

While some of the violence in the Old Testament was done by God’s people, some of it appears to have been called for by God Himself. For instance, in Joshua 8, God ordered the leader of the Israelite tribes to ambush and annihilate the city of Ai, and throughout the book of Joshua, God seems both to prescribe and approve of the bloody conquest of Canaan, which involved the slaughter of women, children, and animals.

Judges 1 describes how God helped Judah triumph against the Canaanites and Perizzites, the people in the hill country, and the entire city of Bethel, which was put “to the sword” (Judges 1:25). This is fully in line with what God ordered through Moses in Deuteronomy 7:1-2 that when God’s people entered the Promised Land they were to “destroy them totally. Make no treaty with them and show them no mercy.” And, as elaborated in Deuteronomy 20:16, “Do not leave alive anything that breathes.”

It’s not only enemies who experienced such wrath. In 2 Samuel 6, when King David and his men were bringing up God’s holy ark on a cart from Baalah to the City of David, one of the oxen stumbled and an Israelite named Uzzah reached out to steady the ark. Scripture tells us “the Lord’s anger burned against Uzzah” because Uzzah touched His holy ark, considered an irreverent, disrespectful, and disobedient action. God struck down Uzzah, and he died (2 Samuel 6:7).

ANTI-SEMITISM IN CHRISTIAN SCRIPTURE

The name of the betrayer of Jesus is called Judas, which is Latin for “Jew”

In common parlance, a Judas means a traitor who will sell you out for money

The Jews who don’t accept Jesus are of the devil

“We are not illegitimate children,” they protested. “The only Father we have is God himself.” Jesus said to them, “If God were your father, you would love me, for I came from God and now I am here. I have not come on my own; but he sent me. Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father the devil, and you want to carry out your father’s desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. **John 8:41-42**

The Jews killed Jesus, are contrary to all men and are hated by God

For you also suffered the same things from your own countrymen, just as they did from the Jews, who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost. **1 Thessalonians 2:14**

The Jews killed Jesus for breaking the Sabbath and claiming to be son of God

So because Jesus was doing these things on the Sabbath, the Jews persecuted him. Jesus said to them, “My father is always at his work to this very day, and I, too, am working.” For this reason, the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own father, making himself equal with God. **John 5:16**

God kills the Jews for killing Jesus

A man planted a vineyard and rented it out to tenants. Each time he sends someone to collect rent they get beat up or killed. Finally he sends his own son and they kill him in order to obtain the inheritance. “What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others.”... Then they looked for a way to arrest him because they knew he had spoken the parable against them. **Mark 12:1**

Jews are more responsible for the death of Jesus than the Romans and Pilate

Jesus to Pilate: “The one who delivered me to you has the greater sin.” **John 19:11**

All Jews wanted to kill Jesus

After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life. **John 7:1**

But no one would say anything publicly about him for fear of the Jews. **John 7:13**

The Jews orchestrated the murder of Jesus

Interesting discrepancies: Crucify, crucify vs. Crucify him, crucify him: Pilate’s words vary each time, whose custom is it, why isn’t it mentioned at all by some?,

Blood Libel and Conspiracy Theory falsely blaming the Jews for the death of Jesus

Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. **John 18:28**

Pilate said, “Take him yourselves and judge him by your own law.” “But we have no right to execute anyone,” the Jews objected. **John 18:31**

“It is your people and your chief priests who handed you over to me. What is it that you have done?” Pilate in **John 18:35**

“What is truth”, Pilate asked. With this he went out again to the Jews and said, “I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release “the King of the Jews”?”

John 18:39

Once more Pilate came out and said to the Jews, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” ... As soon as the chief priests and their officials saw him, they shouted, “Crucify, Crucify”.

The Jews are bloodthirsty against Jesus. Pilate is innocent.

With one voice they cried out, “Away with this man! Release Barabbas to us! Wanting to release Jesus, Pilate appealed to them again. **But they kept shouting, “Crucify him! Crucify him!”** For the third time he spoke to them: “Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him.’ **But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed.** So Pilate decided to grant their demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus **to their will.**

Matthew 27:24-26 Jews willingly accepted punishment for killing Jesus

24When Pilate saw that he was accomplishing nothing, but that instead a riot was breaking out, he took water and washed his hands before the crowd. “I am innocent of this man’s blood,” he said. “You shall bear the responsibility.” 25All the people answered, **“His blood be on us and on our children!”** 26So Pilate released Barabbas to them. But he had Jesus flogged and handed Him over to be crucified....

Whose custom was it to release a prisoner?

Now it was the Governor’s custom at the feast to release a prisoner chosen by the crowd. At that time they had a notorious prisoner, called Barabbas. **Matthew 27:15**

But it is **your custom** for me to release to you one prisoner at the time of the Passover.

John 18:39

Historians know that there was no custom for the sadistic Pontius Pilate who crucified Jews by the thousands, to release a prisoner on Passover. The entire story is fabricated to shift the blame for the death of Jesus from the Romans to the Jews, who were victims not perpetrators of crucifixion.

In fact, there is not even a mention of this story in Luke’s narrative.

The Jews are ignorant and cannot go where Jesus is going, i.e. Heaven

You will look for me, but you will not find me; and where I am, you cannot come. The Jews said to one another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks? What did he mean when he said, “You will look for me, but you will not find me, and “Where I am, you cannot come?” **John 7:34**

The Jews are from below and cannot go where Jesus is going and are fools.

Once more Jesus said to them, “I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come. This made the Jews ask, “Will he kill himself? Is that why he says, “Where I go you cannot come?” But he continued, “You are from below; I am from above.” **John 8:21-23**

Jesus is a man who repeats what he heard from God and the Jews want him dead.

“Abraham is our father,” they answered. “If you were Abraham’s children,” said Jesus, “then you would do the things Abraham did. As it is, you are determined to kill me, a man, who has told you the truth that I heard from God.” **John 8:39-40**

The Jews wanted Jesus dead because he violated Jewish law by claiming to be the son of God, yet in John the Jews say that God is their father.

The Jews insisted, “We have a law, and according to the law he must die, because he claimed to be the Son of God.” **John 19:7**

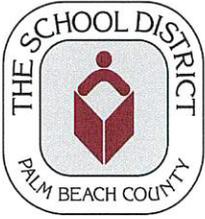
The Pharisees and teachers are condemned

Woe to you teachers of the law, and Pharisees, you hypocrites! You shut the kingdom of heaven in men’s faces. You yourselves do not enter, nor will you let those enter who are trying to.

Matthew 23:13

Woe to you teachers of the law, and Pharisees, you hypocrites.... So you testify against yourselves that you are the descendants of those who murdered the prophets. Fill up then, the measure of the sin of your forefathers! You snakes! You brood of vipers! How will you escape being condemned to hell? Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; (the Jews will crucify them?) others you will flog in your synagogues and pursue from town to town. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel (how are the Pharisees responsible for the blood of Abel?) to the blood of Zechariah son of Berekiah whom you murdered between the temple and the altar. I tell you the truth, all this will come upon this generation.” (the whole generation is condemned)

Matthew 23:33-36



THE SCHOOL DISTRICT OF
PALM BEACH COUNTY, FL

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BARBARA MCQUINN
ERICA WHITFIELD

June 7, 2023

Sent Via Email, U.S. Mail & Certified Mail, Return Receipt

Rabbi Barry Silver

[REDACTED]
Boca Raton, FL [REDACTED]

Dear Rabbi Silver:

The District received your letter dated May 19, 2023, appealing the decision of Olympic Heights Community High School not to remove the Bible from the school library. Following Board Policy 8.1205 (4) (d), I reviewed your appeal and the action taken at the school level. My review included your initial objections and accompanying documentation, the meeting minutes and recommendation from the school materials review committee, and the principal's response and decision as to your objection. These procedures were in conformance with Policy 8.1205.

Upon this review of your appeal, I have reached the same decision as was decided at the school level. My decision is based on the criteria in (3) (g) in Board Policy 8.1205 [Objection Procedures for Instructional Materials, Library Media Materials, and Supplemental Classroom Materials, including Reading Lists].

Furthermore, the Bible is permitted under Florida law.

Florida Statute Section 1003.45 - Permitting study of the Bible and religion; requiring a moment of silence (1)

The district school board may install in the public schools in the district a secular program of education including, but not limited to, an objective study of the Bible and of religion.

This letter serves as notification of my decision that the Bible will remain in the school's library and not be removed as you requested in your appeal. Further note, this District has no authority over public schools in other districts throughout the state of Florida.

In accordance with Board Policy 8.1205, if you are not satisfied with my decision, you may request *in writing* to appeal directly to the School Board of Palm Beach County. To appeal, file a signed writing with the School Board Clerk within thirty (30) days of the date of this letter to request an appearance before the School Board. A letter can be sent as an attachment to an email to the Board Clerk at tonilynn.bilotta@palmbeachschools.org.

Sincerely,

Michael J. Burke
Superintendent of Schools

From the Desk of Rabbi Barry Silver
Serving Congregation L'Dor Va-Dor in Boynton Beach, Florida

[REDACTED]
Boca Raton, Florida



To: Tonilynn Bilotta, Clerk of the Palm Beach County School Board
To be delivered to the School Board
From: Rabbi Barry Silver
Date: June 14, 2023
Re: Appeal of rejection of my request to remove the Bible from Olympic Heights High School and all Palm Beach County public schools pursuant to Parental Rights In Education Act, Board Policy 8.1205 and other applicable laws.

Dear Members of the Palm Beach County School Board:

As the father of [REDACTED]

[REDACTED] as Rabbi of Congregation L'Dor Va-Dor and founder of the local Temple of Understanding, I am interested in the Parental Rights in Education Act and other laws concerning the banning of books in Florida.

After listening to the Governor's comments when this bill was enacted and reading its provisions, I understand the desire to shield children from books, indoctrination, and inappropriate material that make them feel uncomfortable or harm their fragile psyches.

Thus, pursuant to the Parental Rights in Education Act, I requested that Olympic Heights High School remove the Bible from their school and I ask that you remove the Bible from all public schools in Florida. After the Principal and others heard my request, on May 5, 2023, Principal Kelly M. Burke advised me that my request was denied and she gave me 20 days to appeal this decision to you in writing. I then presented my claims to Superintendent Michael Burke and he also rejected my petition to remove the Bible. I hereby appeal that decision and request a hearing before the School Board at your earliest convenience, hopefully at the July 19 meeting of the School Board. I have many others who would also like to attend and be heard.

As I explained to Principal Burke, the Bible should be at the top of the list of books to be banned according to the criteria established by Governor DeSantis and the Florida Legislature in the Parental Rights in Education Act of 2022. The Bible should also be banned according to laws which prohibit pornography to be presented to students as well as literature which could make our children feel uncomfortable for the following reasons:

The Bible contains graphic accounts of misogyny, rape, incest, bestiality, gender identification, genital mutilation, infanticide, child abuse where children's heads are dashed against rocks, genocide, sex trafficking where daughters are sold into slavery and women captured in war are raped and enslaved as war booty, sodomy which is named for the Biblical city of Sodom and the stoning of homosexuals, disrespectful children and women who are not virgins upon marriage.

The abuse of animals, who are wantonly subjected to grisly death and dismemberment in barbaric animal sacrifices, sets a terrible example for our children, many of whom abuse animals and then become desensitized to such cruelty and move on to commit acts of violence against people in the form of bullying and school shooting of their peers.

The most dangerous aspect about the Bible is that it not only condones and depicts graphic violence and inappropriate behavior, but even worse, if taken literally, it teaches children that all this cruelty, sexual deviance and immorality is commanded by an infallible God, whose word can't be questioned, whose morality can't be impugned, and whose laws must be obeyed. To put the imprimatur of the State of Florida on such beliefs, compounds the harm and reinforces the harmful indoctrination of our students. Since the Governor and the law itself states that indoctrination of students is forbidden by the Parental Rights in Education Act, and as history has all too often shown, indoctrination of children to literally believe in the Bible poses a grave danger to themselves and others, there can be no doubt that the Bible leads the list of harmful books that should be banned from Florida schools under the Parental Rights in Education Act and other Florida laws.

In case you are not familiar with such harmful passages in the Christian Bible, which includes Jewish Scripture, I attach a small sample of much harmful and offensive content in the Bible. Should you wish to know more about such passages, I would be glad to meet with you or your team and share these passages in the original Hebrew.

In an age of increasing and violent anti-Semitism, I feel *uncomfortable* with Christian Scripture which falsely depicts the Jews as children of the Devil, Christ-killers, betrayers of Jesus, orchestrators of the original and most lethal conspiracy theory where Jews conspire with the greatest power on Earth, the Romans and the Satanic power of the devil to commit the most heinous crime in human history, i.e. deicide. This anti-Semitic trope and original blood libel has contributed to over 2000 years of Jewish persecution, including pogroms, Crusades, Inquisitions, the Holocaust and two synagogue shootings in America. Jews are not only *uncomfortable*, we have been placed in fear for our lives and died by the millions because of such lies. Those societies that persecute Jews always suffer moral and physical collapse, so these lies endanger America itself. In addition, Biblical creationism denies evolution, which is the cornerstone of all modern science.

As a Rabbi who cherishes many Biblical precepts, ideals and spirituality, but also believes that the Bible is of human, not divine origin, written by Jewish ancestors as our first, but not our last or best effort to understand morality, spirituality, science, history, cosmology and philosophy, it makes me *uncomfortable* to see Jewish Scripture used, abused and misused to spread hate, intolerance, misogyny, and other evils.

I am sure that if as an adult, who is well versed in hearing all sides of an issue, I feel uncomfortable with vicious anti-Semitism being disseminated in our schools, that a Jewish child in our public schools would feel even more uncomfortable if he or she was in a school where a book that spread horrible lies about the Jews being responsible for the death of Jesus was disseminated to their peers and shared throughout the school.

I have been informed that on May 17, 2023 at approximately 4:00 in the afternoon, as students were leaving Independence Middle School, they were accosted by members of the Gideon society handing them a Bible without being requested to do so. Those who were walking home could not avoid these people and their Bibles as they departed the school. This situation gives the scenario that the School Board and the school itself condone this Bible distribution and have placed their imprimatur upon the Bible and its contents as being acceptable to the School Board and the State of Florida.

Pursuant to any and all laws which permit a parent and/or a resident to challenge written materials used in our schools, I hereby appeal the decision of the principal of Olympic Heights High School rejecting my request to ban the Bible from Olympic Heights High School as well as all the public schools in Florida.

In her letter of May 5, 2023, she checked off various criteria for the examination of a challenged book required by law including, but not limited to *f. validity, accuracy and objectivity* of the challenged materials. The Bible rejects evolution and presents the discredited Biblical creation story which took place over 6 days and contains other mythology that as we all know is not valid and accurate. She also checked off *g. "freedom from stereotypes, bias, prejudice or distortion"* in a book that recommends the stoning of gay people. I hope we can both agree that the advocacy of stoning gay people as emanating from an infallible God is about as bad a case of bias and prejudice as we could find in any book, and hopefully, you will take this important matter more seriously than did the Principal of Olympic Heights and about a dozen other people who ruled unanimously that the Bible does not run afoul of the books that should be banned according to the criteria established by Governor DeSantis and the Florida Legislature.

I request a hearing before the School Board to present my claims. There are many others in my congregation and throughout the community who share my concerns and would also like to address the School Board about this issue.

I look forward to hearing from you and discussing these concerns.

Sincerely,

Rabbi Barry Silver

Sex, Violence, Child Abuse, Misogyny, Anti-Semitism in the Bible

Preface: The following reflects a small sample of harmful Biblical passages

The following episodes of rape, incest, child abuse, misogyny, anti-Semitism, violence and murder are inappropriate and harmful to children. They are not only described in the Bible, these practices are morally required by an infallible Biblical God.

Child Abuse

Blessed shall he be who takes your little ones and dashes them against the rock! (*Psalms 137:8-9* ESV)

Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished." **Isaiah 13:16** King James Version (KJV)

If any man has a stubborn and rebellious son who will not obey his father or his mother, and when they chastise him, he will not even listen to them, 19 then his father and mother shall seize him, and bring him out to the elders of his city at the gateway of his home town. 20 "And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious, he will not obey us, he is a glutton and a drunkard.' 21 "Then all the men of his city shall stone him to death; so you shall remove the evil from your midst, and all Israel shall hear of it and fear," (Deut. 21:18-21).

Sex Trafficking

When a man sells his daughter as a slave, she will not be freed at the end of six years as the men are. ⁸ If she does not satisfy her owner, he must allow her to be bought back again. **Exodus 21:7-11**

Death Penalty for homosexuals

If a man practices homosexuality, having sex with another man as with a woman, both men have committed a detestable act. They must both be put to death, for they are guilty of a capital offense.

Leviticus 13: New Living Translation

Death Penalty By Stoning for women who are not virgins upon marriage Deuteronomy 22:13-21: New International Version

¹³ If a man takes a wife and, after sleeping with her, dislikes her ¹⁴ and slanders her and gives her a bad name, saying, "I married this woman, but when I approached her, I did not find proof of her virginity," ¹⁵ then the young woman's father and mother shall bring to the town elders at the gate proof that she was a virgin. ¹⁶ Her father will say to the elders, "I gave my daughter in marriage to this man, but he dislikes her. ¹⁷ Now he has slandered her and said, 'I did not find your daughter to be a virgin.' But here is the proof of my daughter's virginity." Then her parents shall display the cloth before the elders of the town, ¹⁸ and the elders shall take the man and punish him. ¹⁹ They shall fine him a hundred shekels^[a] of silver and give them to the young woman's father, because this man has given an Israelite virgin a bad name. She shall continue to be his wife; he must not divorce her as long as he lives.

²⁰ If, however, the charge is true and no proof of the young woman's virginity can be found, ²¹ she shall be brought to the door of her father's house and there the men of her town shall stone her to death. She has done an outrageous thing in Israel by being promiscuous while still in her father's house. You must purge the evil from among you.

The Rape of Dinah and Revenge By Mass Murder

Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the region. ² When Shechem son of Hamor the Hivite, prince of the region, saw her, he seized her and lay with her by force. ³ And his soul was drawn to Dinah daughter of Jacob; he loved the young woman and spoke tenderly to her. ⁴ So Shechem spoke to his father Hamor, saying, "Get me this girl to be my wife." **Genesis: 34**

⁵ Now Jacob heard that Shechem^[a] had defiled his daughter Dinah, but his sons were with his cattle in the field, so Jacob held his peace until they came. ⁶ And Hamor the father of Shechem went out to Jacob to speak with him, ⁷ just as the sons of Jacob came in from the field. When they heard of it, the men were indignant and very angry, because he had committed an outrage in Israel by lying with Jacob's daughter, for such a thing ought not to be done.

⁸ But Hamor spoke with them, saying, "The heart of my son Shechem longs for your daughter; please give her to him in marriage. ⁹ Make marriages with us; give your daughters to us, and take our daughters for yourselves. ¹⁰ You shall live with us, and the land shall be open to you; live and trade in it and get property in it." ¹¹ Shechem also said to her father and to her brothers, "Let me find favor with you, and whatever you say to me I will give. ¹² Put the marriage present and gift as high as you like, and I will give whatever you ask me; only give me the young woman to be my wife."

¹³ The sons of Jacob answered Shechem and his father Hamor deceitfully because he had defiled their sister Dinah. ¹⁴ They said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. ¹⁵ Only on this condition will we consent to you: that you will become as we are and every male among you be circumcised. ¹⁶ Then we will give our daughters to you, and we will take your daughters for ourselves, and we will live among you and become one people. But if you will not listen to us and be circumcised, then we will take our daughter and be gone."

¹⁸ Their words pleased Hamor and Hamor's son Shechem. ¹⁹ And the young man did not delay to do the thing because he was delighted with Jacob's daughter. Now he was the most honored of all his family. ²⁰ So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, ²¹ "These people are friendly with us; let them live in the land and trade in it, for the land is large enough for them; let us take their daughters in marriage, and let us give them our daughters. ²² Only on this condition will they agree to live among us, to become one people: that every male among us be circumcised as they are circumcised. ²³ Will not their livestock, their property, and all their animals be ours? Only let us agree with them, and they will live among us." ²⁴ And all who went out of the city gate heeded Hamor and his son Shechem, and every male was circumcised, all who went out of the gate of his city.

Dinah's Brothers Avenge Their Sister

²⁵ On the third day, when they were still in pain, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and came against the city unawares and killed all the males. ²⁶ They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away. ²⁷ And the other sons of Jacob came upon the slain and plundered the city because their sister had been defiled. ²⁸ They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. ²⁹ All their wealth, all their little ones and their wives, all that was in the houses, they captured and made their prey. ³⁰ Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me odious to the inhabitants of the land, the Canaanites and the Perizzites; my numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household." ³¹ But they said, "Should our sister be treated like a prostitute?"

Gang rape and dismemberment of a woman

Judges 19

1. And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.

² And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.

³ And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

⁴ And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

⁵ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.

⁶ And they sat down and did eat and drink together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

⁷ And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

⁸ And he arose early in the morning on the fifth day to depart; and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

⁹ And when the man rose up to depart, he, his concubine, his servant, his father-in-law and the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and tomorrow get you early on your way, that thou mayest go home.

¹⁰ But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

¹¹ And when they were by Jebus, the day was far spent; and the servant said unto his master, Come I pray thee, and let us turn in into this city of the Jebusites and lodge in it.

¹² And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

¹³ And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

¹⁴ And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

¹⁵ And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging.

¹⁶ And, behold, there came an old man from his work in the field at even, which was of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

¹⁷ And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

¹⁸ And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house.

¹⁹ Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.

²⁰ And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.

²¹ So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

²² Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

²³ And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

²⁴ Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

²⁵ But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

²⁶ Then came the woman in the dawning of the day and fell down at the door of the man's house where her lord was, till it was light.

²⁷ And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

²⁸ And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

²⁹ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

³⁰ And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

Sodomy, Rape and Incest in the Bible: King James Version

Genesis 19 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

² And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

³ And he pressed upon them greatly; and they turned in unto him and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

⁴ But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

⁵ And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

⁶ And Lot went out at the door unto them, and shut the door after him,

⁷ And said, I pray you, brethren, do not so wickedly.

⁸ Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

⁹ And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

¹⁰ But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

¹¹ And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

¹² And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

¹³ For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

¹⁴ And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

¹⁵ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

¹⁶ And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

¹⁷ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

¹⁸ And Lot said unto them, Oh, not so, my LORD:

¹⁹ Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

²⁰ Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

²¹ And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

²² Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

²³ The sun was risen upon the earth when Lot entered into Zoar.

²⁴ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

²⁵ And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

²⁶ But his wife looked back from behind him, and she became a pillar of salt.

²⁷ And Abraham gat up early in the morning to the place where he stood before the LORD:

²⁸ And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

²⁹ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

³⁰ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

³¹ And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

³² Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

³³ And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

³⁴ And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

³⁵ And they made their father drink wine that night also: and the younger arose and lay with him; and he perceived not when she lay down, nor when she arose.

³⁶ Thus were both the daughters of Lot with child by their father.

³⁷ And the first born bare a son and called his name Moab: the same is the father of the Moabites unto this day.

³⁸ And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

Judges 11

⁷ And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

⁸ And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

⁹ And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

¹⁰ And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

¹¹ Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

¹² And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

¹³ And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

¹⁴ And Jephthah sent messengers again unto the king of the children of Ammon:

¹⁵ And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

¹⁶ But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

¹⁷ Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh.

¹⁸ Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

¹⁹ And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

²⁰ But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

²¹ And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

²² And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

²³ So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

²⁴ Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

²⁵ And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

²⁶ While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

²⁷ Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

²⁸ Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

²⁹ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

³⁰ And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

³¹ Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.

³² So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

³³ And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

³⁴ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

³⁵ And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

³⁶ And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

³⁷ And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

³⁸ And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

³⁹ And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

⁴⁰ That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Widespread Violence Is Depicted in the Bible

From Cain's jealous slaughter of his brother Abel (Genesis 4) to a massive flood that wiped out nearly every living thing on the planet (Genesis 6-7), the Bible starts with a violent bang. In fact, nearly every book in the Old Testament depicts some sort of violence. God rained fire and brimstone upon Sodom and Gomorrah in Genesis 19 for their flagrant and wanton sins.

In Exodus, God blanketed Egypt with widespread plagues, including the killing of all firstborn children (Exodus 12:29).

Violence against women runs rampant throughout Judges, from the sacrifice of Jephthah's daughter (Judges 11) to the sexual abuse and dismemberment of the nameless concubine in Judges 19:23-30, to the indiscriminate slaughter of all non-virgin women in Judges 21, with the exception of the 400 young virgins forced to marry their captors.

God's prophet Elijah called down fire from heaven to consume two separate groups of men who came to speak to him on behalf of King Ahaziah and would have torched a third had they not begged for their lives (2 Kings 1).

One of the more bizarre acts of violence comes in 2 Kings 2:23-25, which tells how the prophet Elisha, a man of God, cursed a group of boys who taunted him, calling him "Baldy" as he walked by. Two bears suddenly came from the woods and mauled 42 of the boys, fulfilling the curse.

God commands violence in the Bible

While some of the violence in the Old Testament was done by God's people, some of it appears to have been called for by God Himself. For instance, in Joshua 8, God ordered the leader of the Israelite tribes to ambush and annihilate the city of Ai, and throughout the book of Joshua, God seems both to prescribe and approve of the bloody conquest of Canaan, which involved the slaughter of women, children, and animals.

Judges 1 describes how God helped Judah triumph against the Canaanites and Perizzites, the people in the hill country, and the entire city of Bethel, which was put "to the sword" (Judges 1:25). This is fully in line with what God ordered through Moses in Deuteronomy 7:1-2 that when God's people entered the Promised Land they were to "destroy them totally. Make no treaty with them and show them no mercy." And, as elaborated in Deuteronomy 20:16, "Do not leave alive anything that breathes."

It's not only enemies who experienced such wrath. In 2 Samuel 6, when King David and his men were bringing up God's holy ark on a cart from Baalah to the City of David, one of the oxen stumbled and an Israelite named Uzzah reached out to steady the ark. Scripture tells us "the Lord's anger burned against Uzzah" because Uzzah touched His holy ark, considered an irreverent, disrespectful, and disobedient action. God struck down Uzzah, and he died (2 Samuel 6:7).

ANTI-SEMITISM IN CHRISTIAN SCRIPTURE

The name of the betrayer of Jesus is called Judas, which is Latin for "Jew"

In common parlance, a Judas means a traitor who will sell you out for money

The Jews who don't accept Jesus are of the devil

"We are not illegitimate children," they protested. "The only Father we have is God himself." Jesus said to them, "If God were your father, you would love me, for I came from G-d and now I am here. I have not come on my own; but he sent me. Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. **John 8:41-42**

The Jews killed Jesus, are contrary to all men and are hated by God

For you also suffered the same things from your own countrymen, just as they did from the Jews, who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost. **1 Thessalonians 2:14**

The Jews killed Jesus for breaking the Sabbath and claiming to be son of God

So because Jesus was doing these things on the Sabbath, the Jews persecuted him. Jesus said to them, "My father is always at his work to this very day, and I, too, am working." For this reason, the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own father, making himself equal with God. **John 5:16**

God kills the Jews for killing Jesus

A man planted a vineyard and rented it out to tenants. Each time he sends someone to collect rent they get beat up or killed. Finally he sends his own son and they kill him in order to obtain the inheritance. "What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others."... Then they looked for a way to arrest him because they knew he had spoken the parable against them. **Mark 12:1**

Jews are more responsible for the death of Jesus than the Romans and Pilate

Jesus to Pilate: "The one who delivered me to you has the greater sin." **John 19:11**

All Jews wanted to kill Jesus

After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life. **John 7:1**

But no one would say anything publicly about him for fear of the Jews. **John 7:13**

The Jews orchestrated the murder of Jesus

Interesting discrepancies: Crucify, crucify vs. Crucify him, crucify him: Pilate's words vary each time, whose custom is it, why isn't it mentioned at all by some?,

Blood Libel and Conspiracy Theory falsely blaming the Jews for the death of Jesus

Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. **John 18:28**

Pilate said, "Take him yourselves and judge him by your own law." "But we have no right to execute anyone," the Jews objected. **John 18:31**

"It is your people and your chief priests who handed you over to me. What is it that you have done?" Pilate in **John 18:35**

"What is truth", Pilate asked. With this he went out again to the Jews and said, "I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release "the King of the Jews"?"

John 18:39

Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." ... As soon as the chief priests and their officials saw him, they shouted, "Crucify, Crucify".

The Jews are bloodthirsty against Jesus. Pilate is innocent.

With one voice they cried out, "Away with this man! Release Barabbas to us! Wanting to release Jesus, Pilate appealed to them again. **But they kept shouting, "Crucify him! Crucify him!"** For the third time he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him." **But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed.** So Pilate decided to grant their demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

Matthew 27:24-26 Jews willingly accepted punishment for killing Jesus

24When Pilate saw that he was accomplishing nothing, but that instead a riot was breaking out, he took water and washed his hands before the crowd. "I am innocent of this man's blood," he said. "You shall bear the responsibility." 25All the people answered, **"His blood be on us and on our children!"** 26So Pilate released Barabbas to them. But he had Jesus flogged and handed Him over to be crucified....

Whose custom was it to release a prisoner?

Now it was the Governor's custom at the feast to release a prisoner chosen by the crowd. At that time they had a notorious prisoner, called Barabbas. **Matthew 27:15**

But it is **your custom** for me to release to you one prisoner at the time of the Passover.

John 18:39

Historians know that there was no custom for the sadistic Pontius Pilate who crucified Jews by the thousands, to release a prisoner on Passover. The entire story is fabricated to shift the blame for the death of Jesus from the Romans to the Jews, who were victims not perpetrators of crucifixion.

In fact, there is not even a mention of this story in Luke's narrative.

The Jews are ignorant and cannot go where Jesus is going, i.e. Heaven

You will look for me, but you will not find me; and where I am, you cannot come. The Jews said to one another, "Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks? What did he mean when he said, "You will look for me, but you will not find me, and "Where I am, you cannot come?" **John 7:34**

The Jews are from below and cannot go where Jesus is going and are fools.

Once more Jesus said to them, "I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come. This made the Jews ask, "Will he kill himself? Is that why he says, "Where I go you cannot come?" But he continued, "You are from below; I am from above." **John 8:21-23**

Jesus is a man who repeats what he heard from God and the Jews want him dead.

"Abraham is our father," they answered. "If you were Abraham's children," said Jesus, "then you would do the things Abraham did. As it is, you are determined to kill me, a man, who has told you the truth that I heard from God." **John 8:39-40**

The Jews wanted Jesus dead because he violated Jewish law by claiming to be the son of God, yet in John the Jews say that God is their father.

The Jews insisted, "We have a law, and according to the law he must die, because he claimed to be the Son of God." **John 19:7**

The Pharisees and teachers are condemned

Woe to you teachers of the law, and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to. **Matthew 23:13**

Woe to you teachers of the law, and Pharisees, you hypocrites.... So you testify against yourselves that you are the descendants of those who murdered the prophets. Fill up then, the measure of the sin of your forefathers! You snakes! You brood of vipers! How will you escape being condemned to hell? Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; (the Jews will crucify them?) others you will flog in your synagogues and pursue from town to town. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel (how are the Pharisees responsible for the blood of Abel?) to the blood of Zechariah son of Berekiah whom you murdered between the temple and the altar. I tell you the truth, all this will come upon this generation." (the whole generation is condemned) **Matthew 23:33-36**



THE SCHOOL DISTRICT OF
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ERICA WHITFIELD

June 27, 2023

Via Email ([REDACTED]) and U.S. Mail

Mr. Barry Silver

[REDACTED]
[REDACTED]

Re: Request for a Board Meeting to Remove and Object to a Book
Matter no. 2023-06-11164(1)

Dear Rabbi Silver:

The District is in receipt of your letter dated June 14, 2023, appealing the Superintendent's June 7, 2023 decision denying your Objections to the Bible being available in schools, as well as the May 5, 2023 decision of the Principal of Olympic Heights Community High School to allow the Bible to remain available in her school.

Pursuant to your request, the District is scheduling a public special meeting to address your Objections and an appeal is scheduled July 19, 2023. Although we cannot provide you a precise start time for this meeting, as there is a closed risk session that begins at 2:00 p.m., and a Board Workshop that will immediately follow the risk session. Please be prepared to proceed around 3:00 p.m. that day for the special meeting on your Objections and request for removal of the Bible from Palm Beach County schools.

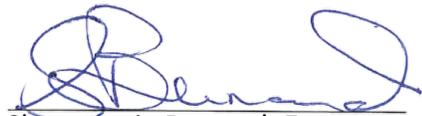
The Board will have a copy of the record in this matter to date, including your initial Objections, the committees' recommendation, the Principal's decision, your appeal to the Superintendent, the Superintendent's response, and your appeal to the School Board. Assuming your children, who you reference in your letter, are both over the age of eighteen, we will need a consent signed by each, or we will redact their information from the record.

Per School Board Policy 8.1205 you will have an opportunity to address the Board. You will have five (5) minutes, the District will then have five (5) minutes to respond, and public comment (including speakers) will be allowed per Policy 2.041, and as summarized on the District website. The Board will then have an opportunity to discuss this matter and will vote on your appeal.

Please also note that on July 19, a regular Board meeting is scheduled to begin at 5:00 p.m. If the special meeting related to your Objection has not concluded by 4:45 p.m., the Board will need to suspend the special meeting and reconvene after the Regular meeting has concluded.

If there are any questions, please let us know.

Sincerely,

A handwritten signature in blue ink, appearing to read "Shawntoyia Bernard", written over a horizontal line.

Shawntoyia Bernard, Esq.
General Counsel

cc: Frank A. Barbieri, Jr., Esq.
Karen M. Brill
Marcia Andrews
Alexandria Ayala
Edwin Ferguson, Esq.
Barbara McQuinn
Erica Whitfield
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