

The Folio

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TARGUM JONATHAN ON ZECHARIAH 3: AN EARLY VISION OF HEAVEN

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Among the various textual versions of the Hebrew Bible, the Aramaic Targums stand as some of the earliest witnesses to the translation and interpretation of the Hebrew Bible in Rabbinic Judaism. Aramaic was the language spoken by the majority of Jews in the land of Israel and the Near East from the reconstruction of the Jerusalem Temple in the late-6th century B.C.E. through the rise of Islam in the 7th century C.E. when Arabic became the common language of the Near Eastern world. Aramaic was the everyday language spoken by Jesus during his lifetime and by Rabbis such as Rabbi Hillel and Rabbi Akiva, two key figures in the rise of Rabbinic Judaism.

Just as modern Jews and Christians rely on vernacular translations into English, Spanish, Korean, and other languages, so ancient Jews and Christians relied on Aramaic, Greek, or Syriac translations for worship and study. Indeed, many interpreters believe that the Aramaic translations or Targums (the Aramaic/Hebrew word *targûm* means “translation”) developed among the Jewish communities of the land of Israel and Babylonia/Persia as a means to provide a translation of the Bible in the everyday language spoken by Jews. Some place the introduction of the Aramaic Targums during the time of Ezra in the 5th-4th century B.C.E., when Ezra read the Torah to the people and the

Levites “interpreted” the text to the people (see Nehemiah 8:7). Others place the origins of the Targums in relation to synagogue study and worship, perhaps as early as the time of the Maccabean revolt in the 2nd century B.C.E. or as late as the Roman period in the 1st or 2nd century C.E.

Various Targums are extant. Targum Onkelos to the Pentateuch is a very literal translation of the Pentateuch. Some maintain that Onkelos might even be identified with Aquila, who wrote a Greek version of the Bible in the 2nd century C.E. Targum Jonathan on the Pentateuch is a highly expositional translation that sometimes includes midrashic stories as part of its Aramaic version of the Torah. Targum Jonathan on the Prophets—likely not the same Jonathan as the translator of the Pentateuch—is attributed to Jonathan ben Uzziel from the time of Rabbi Hillel (ca. 30 B.C.E.—10 C.E.). Unfortunately, our manuscript witnesses are not so early. The earliest manuscript of Targum Jonathan on the Prophets is Codex Reuchlinianus of the Badische Landesbibliothek, Karlsruhe, which dates to 1105 C.E. Key Yemenite manuscripts such as British Library Manuscript Oriental 2211 and Oriental 1474, which employ supralinear vocalization, thought by many to represent the 4th-5th century Babylonian tradition, date to the 15th and 16th centuries C.E. We do not know to what extent the texts in these manuscripts have been influenced by later tradition.

Anyone who speaks or reads more than one language will know that translations are not simply literal renditions from one language to another, but constitute—often very creative—interpretations of the first language into the second. Indeed, the Targum’s translations of Hebrew into Aramaic often constitute a form of commentary or even transformation of the original text. Targum Jonathan’s translation of Zechariah 3 is a case in point.

The book of Zechariah is a very enigmatic visionary work that portrays the prophet’s visions concerning the reconstruction of the Jerusalem Temple in 520-515 B.C.E. Zechariah himself is a priest of the Jerusalem Temple who was known for his efforts to support the reconstruction of the Temple (Ezra 5:1; 6:14; Nehemiah 12:16). Because of Zechariah’s use of visionary imagery and angelic guides, many interpreters consider the book to be a proto-apocalyptic work. Most modern interpreters argue that the vision accounts in Zechariah 1-8 represent the experience of the prophet, whereas Zechariah 9-14 may be the work of a later apocalyptic writer who portrayed the onset of divine war against the wicked of the earth.

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continued on page 5

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Table of Contents

	Targum Jonathan on Zechariah 3: An Early Vision of Heaven <i>Marvin A. Sweeney</i>	1
<i>on the</i>	Dr. Mariko Yakiyama Says Goodbye <i>Dr. Mariko Yakiyama</i>	3
	Congratulations Mariko! And Hello Tyler!	3
<i>documentary</i>	Honor Roll of Donors - 2006	4
<i>history of</i>	Publications and Upcoming Events	6

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DR. MARIKO YAKIYAMA SAYS GOODBYE



Dr. Mariko Yakiyama and President Makoto Yamauchi of Tokyo Union Theological Seminary Tokyo, Japan

At the end of March, I left Claremont and the ABMC to start my new career as a full-time lecturer of the New Testament at the Tokyo Union Theological Seminary in Japan.

However, I will always remember fondly my time at the ABMC. I learned so much working there. Perhaps most important to me was the opportunity it gave me to become familiar with so much primary material and to meet the many visiting scholars who came to the center to study them. I came to know the Dead Sea Scrolls and other biblical manuscripts quite intimately. It was a precious experience to work with them every day. One of the best moments was when I was able to examine the manuscripts that I wrote about in my master's thesis which addressed the ending of the Gospel of Mark. I was able to examine images of the manuscripts that contain different endings of Mark. Because I am going to teach classes on the New Testament, the Dead Sea Scrolls and Septuagint at the Tokyo Union Theological Seminary, the experiences that I had at the center will certainly enrich my teaching. One of the things that I would like to emphasize in teaching seminary students is the importance of examining the images of manuscripts.

I believe the mission of the ABMC to be of the utmost importance, and I will certainly be a lifelong supporter of the center and its mission.

CONGRATULATIONS MARIKO! AND HELLO TYLER!

The ABMC would like to congratulate Dr. Mariko Yakiyama on the completion of her Ph.D. program in New Testament at Claremont Graduate University and her appointment as a faculty member at Tokyo Union Theological Seminary. She is the first woman faculty member at Tokyo Union, and she is an alumna of the program where she earned her M.Div. degree.

Mariko completed her Ph.D. dissertation under the direction of Prof. Dennis MacDonald on the topic, "Maximilla's Redressing the Ignorance of Eve through Sexual Renunciation: A Comparison of the Acts of Andrew and the Writings of Clement of Alexandria." She will work on preparing the dissertation for publication with a suitable publisher. She has also presented conference papers here in the United States, most notably her paper, "Christian Ideals of Procreation in Marriage in the Apocryphal Acts of Andrew and the Writings of Clement of Alexandria," which she presented at the recent Society of Biblical Literature Annual Meeting in Washington, DC, November 18-21, 2006.

She will "hit the ground running" at Tokyo Union. The Japanese academic year opens in April, and she will teach a variety of courses, including History of the Biblical Era, English for Theological Students, and an exegesis course on

First Corinthians. Dr. Yakiyama will also serve as a member of the Student Affairs Committee as an advisor to Tokyo Union students.

Regretfully, Mariko resigned from her ABMC position as Associate for Scholarly Services at the end of March to return to Tokyo in time for the opening of the academic year. She has served at the ABMC for some four years, first as Office Manager and later as Associate for Scholarly Services. She has been a "jack of all trades" at the ABMC, handling office functions, assisting in the publication of the Folio, taking care of interlibrary loan requests, setting up public events, presenting tours of the ABMC, and performing cataloging and research.

Mariko will be greatly missed at the ABMC, but we are very proud of her new appointment and the completion of her dissertation. We look forward to working with her in the future in her new capacity as a Tokyo Union faculty member!

The ABMC would also like to welcome Mr. Tyler Mayfield as our new Associate for Scholarly Services!

Tyler is a Ph.D. student in the Hebrew Bible doctoral program at Claremont Graduate University with special interests in prophetic literature and Septuagint studies. He holds a

continued on page 5

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continued from page 3

Master of Arts in Religion from Yale University Divinity School, where he studied Hebrew Bible, Second Temple Judaism, and New Testament with John Collins, Robert Wilson, Christl Maier, Carolyn Sharp, and others. He also holds a Bachelor of Arts, Magna Cum Laude, from Samford University in Birmingham, Alabama, with majors in Religion and Psychology.

Tyler already brings extensive research experience to the ABMC. He has worked with Prof. Marvin Meyer, Chapman University, on the Nag Hammadi Archive Project of the Institute for Antiquity and Christianity. He also has a forthcoming article, co-authored with Prof. Tammi Schneider and Claremont graduate students, "The Sanctified 'Adulteress' and Her Circumstantial Clause: Bathsheba's Bath and Self-Consecration in 2 Samuel 11," forthcoming in the *Journal for the Study of the Old Testament*. He has written an article on "Hebrew Bible/Old Testament" for *Masterplots II: Christian Literature* (Pasadena: Salem Press, 2007) and some six book reviews.

Tyler and his wife, Lauren, are also the proud parents of Livia!

Welcome to the ABMC, Tyler!

*Tyler Mayfield, Ph.D. student in
Hebrew Bible at
Claremont Graduate University,
Claremont, CA*

Targum Jonathan Continued...

continued from page 1

Zechariah 3 is especially well-known. It portrays the prophet's vision of the Satan figure standing before the High Priest of the Temple, Joshua ben Jehozadak, to accuse him. Joshua is dressed in filthy garments, which are removed and replaced with clean garments and a clean turban or diadem. When Joshua's garments are changed, the angel of the L-rd standing before Joshua declares, "Thus says the L-rd of Hosts, 'If you walk in My ways and keep My charge, then you will govern My Temple and supervise My courts. I will grant you the right of access among those standing here. Hear now, O Joshua, the High Priest, you and your colleagues standing before you, for they are human signs that I am bringing My Servant, Semakh ('the Branch').'"

Although the imagery of this passage is strange, particularly with the presence of Satan, this passage portrays the ordination of Joshua ben Johozadak as High Priest of the rebuilt Jerusalem Temple. As portrayals of priestly ordination in Exodus 28-29; Leviticus 8; and Numbers 8 make clear, priests are ordained during a seven-day period in which they are isolated from the everyday world, purified for service at the Temple, and clothed in the holy garments of the Jerusalem priesthood. The Satan figure is not the Devil of later tradition; he is merely an opponent (see 1 Kings 11:14, 23, which employ the Hebrew term *satan* to describe

Solomon's very human opponents), who points to Joshua's impure status prior to his sanctification and ordination. Once ordained, Joshua has charge over G-d's holy Temple.

The Jerusalem Temple is believed by ancient (and modern) Jews to be the place where heaven and earth come together, viz., G-d appears in the Holy of Holies of the Jerusalem Temple where the Ark of the Covenant was once kept, and the High Priest serves as the representative of humanity before G-d.

Targum Jonathan's rendition of Joshua ben Jehozadak's experience in Zechariah 3 highlights the heavenly dimensions of Joshua's ordination as High Priest. Targum Jonathan is clear in defining the Satan figure as the Devil himself by referring to him as "the Sinner," who is rebuked by G-d, but it also goes on to describe Joshua's ordination in the heavenly courts of G-d. The angel states to Joshua in Aramaic, "Thus says the L-rd of Hosts, 'If you walk in the paths that are good before Me and execute the charge of My Memra' (a term for the holy Presence of G-d), then you shall govern those who serve in the house of My Sanctuary and you shall oversee My Courts. And at the resurrection of the dead, I will resurrect you, and I will grant to you feet walking between these Seraphim (fiery angelic figures like those of Isaiah 6). Hear

continued on page 8

Publications and Upcoming Events

Marvin A. Sweeney

**Chief Executive Officer, ABMC
Professor of Hebrew Bible, Claremont
School of Theology/ Professor of
Religion, Claremont Graduate
University**



Publications

1 and 2 Kings: A Commentary (Old Testament Library; Louisville: Westminster John Knox, in press, August, 2007);

Jeremiah's Reflection on the Isaianic Royal Promise: Jeremiah 23:1-8 in Context. *Breaking Down, Building Up: Studies in Jeremiah* (Leslie Allen Festschrift, edited by John Goldingay; London: T & T Clark International, In press, May, 2007);

A Reassessment of the Masoretic and Septuagint Versions of the Jeroboam Narratives In 1 Kings/3 Kingdoms 11-14," *Journal for the Study of Judaism*, in press, Spring 2007.

Editor, *Hebrew Studies: A Journal Devoted to Hebrew Language and Literature* 47 (2006), 484 pp.

Revelation and the Empirical Observation of Nature in the Wisdom Literature and The Prophets (Chinese Edition). *Philarchisophia and the Classics* (Beijing: Social Sciences Academic Press, 2006), 366-380.

Review Essay of Rolf Rendtorff, The Canonical Hebrew Bible (Leiden; Deo, 2005, *Horizons in Biblical Theology* 28 (2006) 39-47.

Canonical Criticism: James A. Sanders. *Dictionary of Biblical Criticism and Interpretation* (London and New York: Routledge, 2006), 47-49.

Canon Criticism: Brevard S. Childs. *Dictionary of Biblical Criticism and Interpretation* (London and New York: Routledge, 2006), 46-47.

Lectures

The Question of Theodicy in Biblical Historiography. Institute for Antiquity and Christianity, February 8, 2007.

Yom ha-Shoah and the Book of Jonah. Panel presentation for the CGU Sacred Texts Symposium, Claremont

School of Theology, April 15, 2007.

Panelist, Bernstein's Jeremiah Symphony. Arizona State University, Tempe, AZ, April 19, 2007.

Ezekiel's Debate with Isaiah. Invited plenary paper for the 2007 congress of the International Organization for the Study of the Old Testament, Ljubljana, Slovenia, July 13-22, 2007.

Dissertation Examiner, Kristin Joachimsen, *Identities in Transition: Pursuits of Isa. 52:13-53:12*, University of Oslo, Norway, May 29-31, 2007.

Israelite and Judean Religions in Comparative Perspective, Society of Biblical Literature, San Diego, CA, November 18-20, 2007.

Myth and History in Ezekiel's Oracle Concerning Tyre (Ezekiel 26-28), Society of Biblical Literature, San Diego, CA, November 18-20, 2007.

Kristin De Troyer

**Professor of Hebrew
Bible, Claremont School
of Theology/Claremont
Graduate University**

Lectures

Crucifixion: A History at the Methodist Church, Laguna Beach, California.

To hang, hanged, hanged or to hang, hung, hung: A History of Crucifixion, at Claremont School of Theology, Claremont, California.



James A. Sanders

**Professor Emeritus,
Claremont School of
Theology/ Claremont
Graduate University**

Reviews

Biblical Hebraica Quinta, fascicle 18: *General Introduction and Megillot* (Stuttgart: Deutsche Bibelgesellschaft, 2004) in *Review of Biblical Literature* 2006, ed. by Jan G. van der Watt, Vol. 8, Society of Biblical Literature (2006), pp 1-10.

David M. Carr, *Writing on the Tablet of the Heart: Origins of Scripture and Literature* (New York/Oxford: Oxford University Press, 2005) in *Journal of Biblical Literature* 125/4 (winter 2006), pp. 809-16.

Jack Rogers, *Jesus, the Bible and Homosexuality: Explode the Myths, Heal the Church* (Westminster/JohnKnox, 2006) in *Biblical Theology Bulletin* 37/1, spring 2007, pp. 41-42.

Activities

Response to Prof Loren Fisher's publications on the Book of Job at a Process Studies Center conference at CST, 19 March 2007.

Recording of British Broadcasting Company, Programme Four, radio interview on the Dead Sea Scrolls, 27 March 2007.



Mariko Yakiyama

Former Research Associate for Scholarly Services, ABMC

Activities

Ph.D. dissertation, "Maximilla's Redressing the Ignorance of Eve through Sexual Renunciation: A Comparison of the Acts of Andrew and the Writings of Clement of Alexandria (Claremont Graduate University, 2007).

Accepted appointment to the faculty of Tokyo Union Theological Seminary, Tokyo, Japan, April, 2007.



Tyler Mayfield

Research Associate for Scholarly Services, ABMC

Publications

Co-author with Tammi Schneider et al, "The Sanctified 'Adulteress' and Her Circumstantial Clause: Bath Sheba's Bath and Self-Consecration in 2 Samuel 11," *Journal for the Study of the Old Testament*, forthcoming;

"Hebrew Bible/Old Testament," *Masterplots II: Christian Literature* (Pasadena: Salem Press, 2007);

Reviews in *Religious Studies Review* and *Review and Expositor*.

Lectures

A History of the Bible through the Lens of Manuscripts, Crossroads Christian Church, Corona, CA, April 26, 2007.

Recent Claremont Acquisitions Relevant to Dead Sea Scrolls Research*

Alexander, Philip S. *Mystical Texts*. London: T & T Clark International, 2006. BM488.S47 A44 2006

Attridge, Harold W. and James C. VanderKam, eds. *Presidential Voices: The Society of Biblical Literature in the Twentieth Century*. Atlanta, Ga.: Society of Biblical Literature, 2006. BS511.3 .P74 2006.

Charlesworth, James H., with C. D. Elledge, et al. *Resurrection: The Origin and Future of a Biblical Doctrine*. New York: T.&T. Clark, 2006. BT482 .C43 2006.

Esler, Philip F., ed. *Ancient Israel: The Old Testament in its Social Context*. Minneapolis: Fortress Press, 2006. BS1182.6 .A53 2006.

Fields, Weston W. *The Dead Sea Scrolls: A Short History*. Leiden: Brill, 2006. BM487 .F53 2006.

Flint, Peter W., Emanuel Tov, and James C. VanderKam, eds., with the assistance of Aaron Brunell. *Studies in the Hebrew Bible, Qumran, and the Septuagint: Presented to Eugene Ulrich*. Leiden: Brill, 2006. BS410 .V452 v.101.

Floyd, Michael H. and Robert D. Haak, eds. *Prophets, Prophecy, and Prophetic Texts in Second Temple Judaism*. New York: T.&T. Clark, 2006. BS1198 .P763 2006.

Garcia Martinez, Florentino, Annette Steudel, and Eibert K. Tigchelaar, eds. *From 4QMMT to Resurrection: Mélanges Qumraniens en Hommage à Émile Puech*. Leiden: Brill, 2006. BM487 .F76 2006.

Goff, Matthew J. *Discerning Wisdom: The Sapiential Literature of the Dead Sea Scrolls*. Leiden: Brill, 2007. BS410 .V452 v.116.

International Organization for the Study of the Old Testament. Congress. *Congress Volume* [18th: Leiden, 2004]. Ed. by A. Lemaire. Leiden: Brill, 2006. BS410 .V452 v.109.

Lawrence, Jonathan David. *Washing in Water: Trajectories of Ritual Bathing in the Hebrew Bible and Second Temple Literature*. Atlanta, Ga.: Society of Biblical Literature, 2006. BM703 .L39 2006.

* Call numbers reflect CST holdings.

continued from page 5

now, Joshua, the High Priest, you and your colleagues who sit before you, for they are men fit to serve as a sign. For I am bringing My Servant, the Messiah, that he may be revealed.”

Clearly, Targum Jonathan makes some important changes in this text that reflect the beliefs of early Rabbinic Judaism. In addition to the identification of the Satan figure, the Targum places the ordination not on earth among the priests of the Jerusalem Temple, but in heaven among the Seraphim or fiery angels who serve in the heavenly sanctuary of G-d. Furthermore, the Targum makes it clear that the expected royal figure, called in Hebrew “Branch” (based on texts in Isaiah 11:1-16 and Jeremiah 23:1-8), is identified as G-d’s “Messiah,” who will oversee the sanctification of the world in Rabbinic thought.

Such a reading of Zechariah 3 is important for understanding the theological world view of early Rabbinic Judaism and its understanding of Zechariah 3 in the aftermath of the destruction of the Second Temple by the Romans in 70 C.E. Having seen the reconstruction of the Temple in the Persian period following its destruction by the Babylonians in 587/6 B.C.E., Rabbinic Judaism anticipated the time when the Temple would be rebuilt once again, and the exiles killed and driven out of Jerusalem and the Land of Israel by the Romans would be restored once again to the holy presence of the Temple. For Targum Jonathan, Zechariah 3 was not vision of the Temple restored in the Persian period; instead it was a vision of Joshua’s ordination in the heavenly court so that he might serve in the Temple to be restored once the period of exile imposed by the Romans was over. Until that time would come, Rabbinic Judaism maintained that the human task was to sanctify the world, and thereby to prepare for the restoration.

The Targum of Zechariah 3, with its heavenly vision of Joshua’s ordination, its portrayal of resurrection, and its

interest in a future Messianic figure, also provides important background for understanding the emergence of Christianity from late-Second Temple Judaism and the conceptualization of Christ in the New Testament.

WANT TO LEARN MORE?

Kevin Cathcart and Robert P. Gordon, *The Targum of the Minor Prophets* (The Aramaic Bible 14; Wilmington: Michael Glazier, 1989);

Marvin A. Sweeney, *The Twelve Prophets* (Berit Olam: Collegeville: Liturgical, 2000).

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