

# The Folio

Bulletin of the Ancient Biblical Manuscript Center, a research center of the Claremont School of Theology

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## DEAD SEA SCROLLS ON DISPLAY!

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*Dead Sea Scrolls*, the current exhibit of the Dead Sea Scrolls and other ancient biblical manuscripts at the San Diego Natural History Museum, provides a wonderful opportunity for the general public to see one of the most important archeological discoveries of modern times. Twenty-four authentic Dead Sea Scroll manuscripts appear on display—ten for the first time ever—courtesy of the Israel Antiquities Authority and the Department of Antiquities of Jordan. The exhibition opened on June 29, 2007, with the first group of manuscripts to be displayed, and the second group of manuscripts will be on display from October through late-December, 2007.

Interest in the Dead Sea Scrolls played a major role in the foundation of the Ancient Biblical Manuscript Center for Preservation and Research in 1978, and the ABMC photographic collection of the Dead Sea Scrolls continues to occupy a central place in research at the ABMC through the present. The Dead Sea Scrolls contain the oldest known manuscripts of the Hebrew Bible (and some Greek and Aramaic manuscripts as well), including examples of every book of the Hebrew Bible except Esther, as well as many apocryphal works, pseudepigraphical works, commentaries on biblical books, and sectarian documents that tell us much about the state of the Hebrew Bible and ancient Judaism from the 3<sup>rd</sup> century BCE through the 1<sup>st</sup> century CE. The Dead Sea Scrolls were written by a Jewish sectarian group, commonly identified as the Essenes or a Zadokite faction from the Jerusalem Temple, which moved to Qumran on the shore of the Dead Sea to prepare for the time that G-d would act to judge the wicked of the world and to restore the Temple in

Jerusalem to its role as the Holy Center of Creation. The biblical manuscripts include many proto-masoretic manuscripts, biblical manuscripts that vary markedly from the masoretic tradition, commentaries on books of the Bible, and sectarian documents that reveal the theological worldviews of the Qumran sect. Discovery of the Dead Sea Scrolls has changed our understanding of Judaism at the dawn of both Rabbinic Judaism and Early Christianity by pointing to the great variety in the understanding of Judaism in the late Second Temple period as Jews faced the threat posed by the Roman empire and sought to rethink the future of Judaism and the Jewish people in the face of such threat.

A number of important Dead Sea Scrolls and other manuscripts appear in the San Diego exhibit.

The Paleo-Leviticus Scroll (11Q1) presents the Hebrew text of the book of Leviticus in the paleo-Hebrew script employed during the monarchic period and beyond prior to the introduction of the Aramaic Square alphabet in the Second Temple period. The book of Deuteronomy is represented by 4Q41, which presents a version of the Ten Commandments that combines features from the text of both Exodus 20 and Deuteronomy 5 in an apparent effort to reconcile the two different versions of this passage from the Bible. The book of Isaiah appears in 4Q56 as one of the twenty copies of Isaiah found at Qumran, making it one of the most well represented biblical texts in the Qumran library. The Samuel Scroll (4Q51) presents a text markedly different from the Masoretic text of Samuel and similar to Septuagint versions of the book. The Scroll of the Twelve Prophets (4Q77), on the other hand, presents a text much closer to that of the Masoretic text, although it places Jonah at the end of the book. The Psalms Scroll (11Q5), first published by ABMC President Emeritus James A. Sanders, includes over fifty Psalms well-known from the Bible as well as selections from the apocryphal psalms and other writings.

The Job Targum (11Q10), the oldest known Aramaic version of the book of Job, demonstrates the capacity of ancient Jews to translate biblical books into the vernacular languages of the time. The Nahal Hever Greek Minor Prophets Scroll (8HevXIIgr), found at a location south of the main settlement at Qumran, represents the oldest known version of the book of the Twelve Prophets in Greek,

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# The Folio

The Newsletter of  
The Ancient Biblical  
Manuscript Center

*shedding light*

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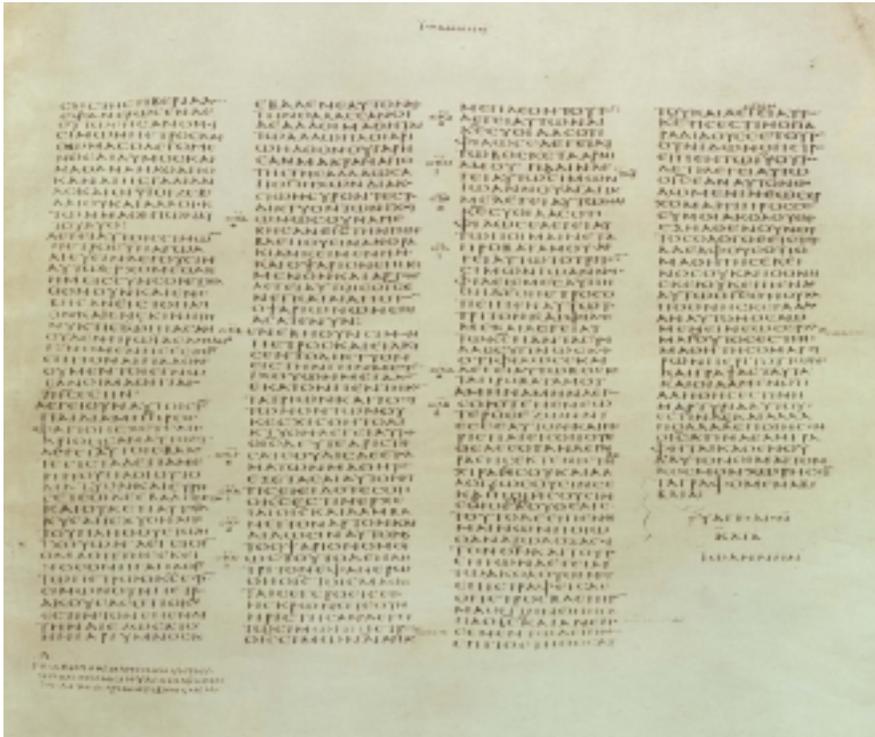
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# MANUSCRIPTS 101: CODEX SINAITICUS

Tyler Mayfield

Research Associate for Scholarly Services  
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End of the Gospel of John

This codex, or book, is one of the oldest Christian Bibles, dating to the fourth century CE. It includes portions of the Old Testament including the Apocrypha and the New Testament plus the Epistle of Barnabas and the Shepherd of Hermes. The original codex had almost 1,500 pages with each page measuring 16 inches tall and 14 inches wide; however, only about half of the book remains today. These remaining pages are housed in four different libraries around the world: The British Library (London, England), St. Catherine's Monastery (Sinai Peninsula, Egypt), Leipzig University Library (Leipzig, Germany) and the National Library of Russia (St. Petersburg, Russia).

The codex is written in Greek with all capital letters and without any spaces between the words. At least three scribes, of varying skill levels, worked on the codex, probably so that it could be completed in less time.

Sinaiticus is one of the earliest examples of a book. Prior to these earlier codices, manuscripts did not include the whole Bible, only select portions (e.g. the Gospels), and were written as scrolls. The codex represents advancement in technology whereby the entire Christian Bible is brought together in one book.

One of the most intriguing aspects of this manuscript pertains to a theory called dictation theory that uses Sinaiticus as an example. Dictation theory posits that one scribe read the biblical text aloud to multiple copyists, who each wrote down concurrently what they heard. Scholars argue for this theory mainly because of all the spelling mistakes among the scribes. However, some sections of the codex show signs that the scribes were trying to stretch or squeeze their copying in order to use only a certain number of pages. This scribal adjustment would be impossible to gauge if the scribes were only listening to the reading of the text instead of looking ahead on an original.

For further reading on this codex, see Dirk Jongkind, *Scribal Habits of Codex Sinaiticus* (Text and Studies, Third Series, Vol. 5; Piscataway, NJ: Gorgias Press, 2007). This doctoral thesis-turned-book is written by a former employee of the British Library's Codex Sinaiticus Digitisation Project. This project intends to make available the codex on a website, CD-ROM, and digital facsimile.

*This is the first installment in an on-going series entitled "Manuscripts 101." Each edition of The Folio will provide an in-depth look at a particular biblical manuscript, covering such topics as content, dating, and relevance to the field of biblical scholarship.*

## CURRENT RESEARCH AT THE ABMC

### Dr. Jeff Cate New Testament Manuscripts

This fall Dr. Jeff Cate, Professor of Christian Studies at California Baptist University in Riverside, has been studying two particular NT manuscripts on microfilm housed at the ABMC. Dr. Cate began by looking at the variant reading “nor the son” in Mark 13:32 which is not widely attested as an omission in the manuscript tradition compared to its parallel in Matthew 24:36. So far, the two manuscripts which seem to attest the omission in Mark are Codex Monacensis (X, 033) a tenth-century uncial in Munich and minuscule ms 983 which is a member of the famous Ferrar Group of manuscripts (*f*<sup>13</sup>).

It’s not too surprising that the omission of “nor the son” is more widely attested in Matthew than Mark since Matthew was used much more widely and popularly than the Gospel of Mark in the early church. In both passages however, the inclusion of “nor the son” is clearly the theologically *lectio difficilior*, to the point that the phrase was the subject of much debate in the Arian controversies of the fourth century. The phrase was so problematic to early fathers that the history of their interpretation of the verse alone is a fascinating study. For example, Irenaeus in the late second century liked the phrase because it helped him battle against the Gnostics of his day while two centuries later Ambrose dismissed the phrase as an Arian interpolation.

Codex Monacensis is a fascinating manuscript in and of itself. The manuscript contains the four gospels in the Western order (Matthew, John, Luke, Mark), although several pages of Matthew are misplaced to the end of the codex. Interspersed into the uncial text of the gospels (mostly in Matthew and John) are the comments of Chrysostom in minuscule script. While the gospel text is classified simply as Byzantine (Category V by the Alands), the text does contain several famous non-Byzantine variants such as the omission of Mt 16:2b-3 (“the sky is red”) and the omission of the *pericope adulterae*.

Manuscript 983 is a twelfth-century minuscule ms from Athos. Like its fellow members of Family 13, it distinctively contains the *pericope adulterae* after Luke 21:38. Von Soden and the Lakes recognized 983 to form a sub-group with 1689 within Family 13, but unfortunately 1689 is no longer available for study.

Manuscripts 033 and 983 do not seem to be genealogically related (as seen with the *pericope adulterae*, *inter alia*) but it will be interesting to see if they both contain other theologically motivated variant readings in common.

### Gerald Donker Athanasius Quotes

Gerald Donker is a Ph.D. candidate currently conducting research on the text of the Apostolos (New Testament documents apart from the gospels) of the fourth century church father, Athanasius of Alexandria. He is conducting the research within the Ancient History Documentary Research Centre (AHDRC) of the Ancient History Department at Macquarie University, Sydney, Australia and comes from a background of pastoral ministry and as a faculty member for the last 6 and a half years in theological colleges in Khartoum, Sudan where his major focus was in New Testament exegesis and hermeneutics.

The current research is being conducted along the lines of the SBL series, *The New Testament in the Greek Fathers* (NTGF) which combines text-critical research with patristics. A major part of this research requires extracting all quotations of the Apostolos from the authentic writings of Athanasius and then collating these quotations against a selected range of early New Testament manuscripts. It is here that the ABMC proved to be a valuable resource as they are currently supplying microfilms via inter-library loan for a total of twenty manuscripts that would otherwise be extremely difficult to access.

The manuscripts being provided from the ABMC include a range that represent numerous text-types such as (G-A numbers) H L P 049 33 81 88 104 201 945 1243 1352 1424 1594 1780.

The valuable resources of the ABMC and the convenient inter-library loan arrangement have allowed Gerald to progress his research in a timely, orderly and cost effective way and to focus on analysis rather than face delays in procuring essential resources. Gerald warmly thanks the staff of the ABMC for their valuable help in providing the microfilms.

### Dr. Bill Warren New Testament Manuscripts

On behalf of the Center for New Testament Textual Studies (CNTTS) and various PhD students at New Orleans Baptist Theological Seminary who are engaged in research in the area of textual criticism and paleography, I would like to express my appreciation for the help that the Ancient Biblical Manuscript Center has given to us. Their collection of

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which may have played a role in the developing Septuagint tradition of the time. The commentary on Nahum (4Q169), includes the *pesher*-style commentary on biblical texts characteristic of the Qumran sect as well as a reference to “Demetrius,” believed to be a Hellenistic king who waged war against the Hasmonean Jewish monarch Alexander Jannai in the early 1<sup>st</sup> century B.C.E.

The Songs of the Sabbath Sacrifice (4Q400) is a liturgical text that includes some thirteen songs of praise for the Sabbaths of the year, and it represents an early example of the developing Jewish mystical or Heikhalot tradition with its portrayal of the heavenly sanctuary. The War Scroll from Qumran, represented by 11Q14 and 4Q491, portrays the famous War between the Sons of Light and the Sons of Darkness, known from one of the first scrolls to be discovered at Qumran. The Cave 4 Damascus Document, also known from the Cairo Genizah manuscripts, describes what many scholars understand to be the early history and ideology of the Qumran sect. The Community Rule (4Q258) likewise describes the organization of the Qumran group. The Aramaic book of Enoch, represented by 4Q201, is the oldest version of this fascinating apocalyptic and mystical book known otherwise in Greek and Ethiopic.

The Copper Scroll (3Q15), unique among the Dead Sea Scrolls because it is inscribed on thin copper sheets, has stimulated the imaginations of scholars and explorers due to its descriptions of the hidden treasures of the Jerusalem Temple. The two Bar Kochba Papyri (5/6 Hev 44 and 46) present legal documents dated to the reign of Shimon bar Kosiba, better known as Bar Kochba, who formed an independent Jewish government in a failed bid to overthrow Roman rule of Judea in 132-135 CE.

These manuscripts are a sample of those on display at the Dead Sea Scrolls exhibit of the San Diego Natural History Museum and available to scholars for research at the Ancient Biblical Manuscript Center for Preservation and Research. Don't miss the opportunity to see the authentic Dead Scrolls, and don't miss the opportunity to pursue research on the scrolls through the Ancient Biblical Manuscript Center!

WANT TO KNOW MORE?

Risa Levitt Kohn, *Dead Sea Scrolls, Presented by Joan and Irwin Jacobs: From Scroll To Codex: Ancient Bibles of the Near East* (San Diego: San Diego Natural History Museum, 2007).

F. G. Martinez and E. J. C. Tigchelaar, *The Dead Sea Scrolls: Study Edition* (2 vols.; Leiden: Brill, 1997-98).

James Vanderkam, *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus and Christianity* (New York: HarperSanFrancisco, 2002).

*continued from page 4*

microfilms for NT manuscripts provides a valuable service for many of us in the field of New Testament studies. The ABMC has helped with the work of the CNTTS by supplying microfilms of various New Testament manuscripts repeatedly over the past 15 years. Of the films loaned to the CNTTS via Interlibrary loans, many were collated for the International Greek New Testament Project while others were used by PhD students in their dissertation research. For example, Young Real Ko, one of our New Testament PhD students, was able to access manuscripts via Interlibrary loans of microfilms from ABMC. These microfilms included the text of the book of Revelation in two manuscripts that were discovered recently enough so as not to have been included in prior publications on the text of Revelation by scholars such as H.C. Hoskier and Joseph Schmid. Ko was able to collate the manuscripts and will be making the collation information available to other scholars in his dissertation as well as offering some analysis as to the textual characteristics of these two manuscripts (as well as the other manuscripts that he used). The access provided by ABMC eliminated the more costly option of traveling to Europe to access the films. Thanks, ABMC, for helping the research to continue to move forward in the field of NT textual criticism through the access that you provide via your collection of NT manuscripts.

## *The ABMC Needs Your Help For the Future*

Scholars and students around the world depend on ABMC's unique collection of film and digital images of biblical manuscripts. ABMC is committed to keeping the fees it charges researchers low, so that financial barriers will never make biblical manuscripts inaccessible. This is only possible because of you, our *Folio* reader, and other friends.

ABMC accepts donations by Visa and MasterCard! You can give right now by filling out the envelope enclosed in this issue of *The Folio* or by contacting us at 909.447.6354.

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## 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:**

*I and II Kings: A Commentary* (Old Testament Library; Louisville: Westminster John Knox, 2007), pp. xxxi + 476.

“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, October, 2007);

“Jewish Biblical Theology,” *The Hebrew Bible: New Insights and Scholarship* (ed., Frederick E. Greenspahn; New York: New York University Press, forthcoming, 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* 48 (2007), forthcoming, December, 2007.

**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 31, 2007.

“Prospects for a Jewish Theology of the Bible.” University of Oslo, May 30, 2007.

“The Dead Sea Scrolls.” Irvine United Church of Christ, Irvine, CA, November 7, 2007.

“A Light to the Nations: Preaching Isaiah and the Gospels for Advent, Christmas, and Epiphany,” with Rev. Paul Telstrom, Claremont School of Theology, November 13-14, 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*



**Publications:**

*Pre-Maccabean Literature from the Qumran Library and Its Importance for the Study of the Hebrew Bible*, in *Dead Sea Discoveries* 13.3 (2006).

Kristin De Troyer with Hindy Najman, Armin Lange (eds.), and the assistance of Lucas L. Shulte and Eva Mroczek.

“The Choice is Yours! On the Names of God,” in Sabine Bieberstein & Ursula Rapp (eds.), *Building Bridges in a Multifaceted Europe*, in *Journal of the European Society of Women in Theological Research* 14 (2006): 53-66.

**Lectures:**

“Women in the Bible,” in Claremont, at the Claremont School of Theology, for the seniors of Sacred Heart High School.

“Feminist Scholarship,” in Claremont, at the Claremont School of Theology, for Korean Women Group.

Response to paper on 1 Samuel by Anneli Aejmelaeus, in Vienna, at the SBL International Meeting.

“Preamble to the Dead Sea Scrolls Exhibition,” in La Jolla, Methodist Church.

Editorial Problems in Biblical Manuscripts, in Toronto, at the University of Toronto.



**James A. Sanders**

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

#### **Publications:**

“The Function of Annunciations in Scripture,” in Wm. H. Brockney and Craig A. Evans, *From Biblical Criticism to Biblical Faith: Essays in Honor of Lee Martin McDonald* (Macon GA: Mercer University Press, 2007) 24-40.

The Preface to *Qumran Studies: New Approaches, New Questions*, ed. by Michael Thomas Davis and Brent A. Strong (Eerdmans, 2007).

“Bruce M. Metzger (1914-2007),” *BAR* 33/3 (May-June 2007) 16.

“Overlooked Scroll Discoveries,” *BAR* 33/5 (2007) 8-10.

#### **Activities:**

Resigned as board chair of Shepherd University, Los Angeles.

Inaugurated as president of Horizon Theological Institute, Los Angeles.

Lectures on the Dead Sea Scrolls at the Natural History Museum, San Diego, 8 October 2007 (6:30 and 8pm) for the current traveling exhibit of Scrolls from Jerusalem.

#### **Sermons:**

St. Bartholomew’s Episcopal Church, Poway, San Diego, 23 September 2007, 9:30am, and lecture thereafter on the Dead Sea Scrolls.

All Saints Episcopal, Oxnard, 9 December 2007.



### **Recent Claremont Acquisitions Relevant to Dead Sea Scrolls Research\***

*Compiled by John Dickason,  
Director of ABMC and CST Library*

Levine, Amy-Jill, Dale C. Allison, Jr., and John Dominic Crossan, eds. *The Historical Jesus in Context*. Princeton, N.J.: Princeton University Press, 2006. BT303.2.H4845 2006.

Neusner, Jacob. *Chapters in the Formative History of Judaism: Current Questions and Enduring Answers*. Lanham, Md.: University Press of America, 2006. BM496.6.N4768 2006.

Nitsche, Stefan Ark. *Jesaja 24-27: Ein dramatischer Text: Die Frage nach den Genres prophetischer Literatur des Alten Testaments und die Textgraphik der großen Jesajarolle aus Qumran*. Stuttgart: Verlag W. Kohlhammer, 2006. BS1515.52.N58 2006.

Notley, R. Steven, Marc Turnage, and Brian Becker, eds. *Jesus’ Last Week*. Leiden: Brill, 2006. BT431.3.J46 2006.

Princeton Symposium on Judaism and Christian Origins. *The Bible and the Dead Sea Scrolls: The Second Princeton Symposium on Judaism and Christian Origins* [Princeton Theological Seminary, 1997]. Ed. by James H. Charlesworth. 3 vols. Waco, Tex.: Baylor University Press, 2006. BM487.P855 2006.

*Qumran, the Site of the Dead Sea Scrolls: Archaeological Interpretations and Debates: Proceedings of a Conference Held at Brown University, November 17-19, 2002* [International Conference “Qumran - The Site of the Dead Sea Scrolls: Archaeological Interpretations and Debates”]. Ed. by Katharina Galor, Jean-Baptiste Humbert, and Jürgen Zangenberg. Leiden: Brill, 2006. DS110.Q8 I58 2002.

Schuller, Eileen M. *The Dead Sea Scrolls: What Have We Learned?* Louisville: Westminster John Knox Press, 2006. BM487.S335 2006.

Swarup, Paul. *The Self-understanding of the Dead Sea Scrolls Community: An Eternal Planting, a House of Holiness*. London: T & T Clark, 2006. BM487.S93 2006.

Ullmann-Margalit, Edna. *Out of the Cave: A Philosophical Inquiry into the Dead Sea Scrolls Research*. Cambridge, Mass.: Harvard University Press, 2006. BM175.Q6 U45 2006.

\* Call numbers reflect CST holdings.

## **JAMES SANDERS REFLECTS ON HIS RECENT LECTURE AT SAN DIEGO NATURAL HISTORY MUSEUM**

*ABMC President Emeritus James A. Sanders recently gave a lecture entitled "The Modern History and Importance of the Dead Sea Psalms Scroll," as part of the San Diego Natural History Museum's Exhibit on the Dead Sea Scrolls. Below are his reflections on this event.*

It is amazing to those of us who have been involved with the Scrolls since their discovery over sixty years ago to see how popular they still are, perhaps even more than ever. The current traveling exhibit of a representative lot of the Scrolls at the Museum of Natural History in Balboa Park in San Diego is one of the best I have seen anywhere, and I have been involved in quite a few across the country and abroad. My opinion is shared by colleagues of my generation who have seen it. The photography, the legends including quotations from select scrolls, the presentation of the history involved, and the exhibit of the actual pieces of scrolls themselves are all attractively presented and scrupulously accurate. The museum authorities credit their curator and museum exhibit team, and, of course, the Israel Antiquities Authority, for its success. There are crowds at nearly all times to view the exhibit which will continue until December 29th.

There are lectures by Scrolls scholars from around the country and the world every Monday evening during the exhibit, and many of us have been asked to give two lectures the same evening to accommodate the interest. My particular engagement was on October 8th this fall. I was invited a full year in advance to give a lecture, but it wasn't long before the museum asked me to repeat the lecture, back to back.

Since I have physical limitations, as do a number of the scholars now of my generation, the museum had to provide me wheelchair service and other amenities to make it work. The amphitheatre where the lectures are held was packed for both, and the questions after each lecture were quite well informed and engaging. Since I don't read lectures when addressing such an audience I actually gave two quite different ones: the first on the Scrolls and their general importance for biblical studies; and the second more specifically on the Qumran Cave 11 Psalms Scroll which I unrolled in Jerusalem in 1961 and published in two volumes in 1965 and 1967.

A pleasant surprise was a reception on the roof of the museum before the first lecture. I was told it was sponsored by USD (the University of San Diego), but it was actually sponsored by CST, the Claremont School of Theology on whose campus the ABMC is located. CST had bought 80 tickets in advance for CST alumni, faculty, students and friends who joined a sort of pilgrimage down to the museum to see the exhibit and hear the lecture. It was a sheer delight to see so many old friends and former students there. It was a wonderful way to start our own visit to the museum. Another pleasant surprise of the evening was the presence of Professor Emanuel Tov of Hebrew University in the audience with his wife, Lika. Dora, my wife of 56 years, was with me and that made it all the more special. She accompanied me the whole evening, and a niece with her family who live in San Diego attended the first lecture. Many supporters of the ABMC were there as well. It was a delightful evening all around.



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