

*Greetings, today our manna is from Exodus 3; Job 20; Luke 6; 1 Cor. 7*

## *February 20 - Melchizedek Devotional Perspective*

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]  
 Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

### **Exodus 3**

Exodus 3 opens with Moses shepherding Yitro's flocks. Moses had to have learned these shepherding skills since we know Egyptians viewed those caring for livestock as an abomination. Moses would not have learned shepherding skills in Pharaoh's house. By living in Midian 40 years, he would have been well acquainted with caring for Yitro's flocks and now we see Moses called by YHWH to care for His flock. If one becomes proficient in the proper care of animals, those same skills and responsibilities can cross-over into caring for one's family and others. After all, even Yahusha, called himself the Good Shepherd. He gave many analogies of His people's relationship with Him, as like sheep to a shepherd.

#### **The Burning Bush**

**Exo 3:1** And Mosheh was shepherding the flock of Yithro his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness, and came to Hōrēḇ, the mountain of Elohim.

**Note:** This is Moses' 1<sup>st</sup> Trip up the mount

**Exo 3:2** And the Messenger of יהוה appeared to him in a flame of fire from the midst of a bush. And he looked and saw the bush burning with fire, but the bush was not consumed.

**Exo 3:3** And Mosheh said, "Let me turn aside now, and see this great sight, why the bush does not burn."

**Exo 3:4** And יהוה saw that he turned aside to see, and Elohim called to him from the midst of the bush and said, "Mosheh! Mosheh!" And he said, "Here I am."

**Exo 3:5** And He said, "Do not come near here. Take your sandals off your feet, for the place on which you are standing is set-apart ground."

**Exo 3:6** And He said, "I am the Elohim of your father, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob." And Mosheh hid his face, for he was afraid to look at Elohim.

**Exo 3:7** And יהוה said, "I have indeed seen the oppression of My people who are in Mitsrayim, and have heard their cry because of their slave-drivers, for I know their sorrows.

The Messenger of YHWH appears to Moses in the wilderness at **Horeb, the mountain of Elohim**. The name Horeb is used synonymously, meaning the same, as **Mount Sinai**. Some may say it was the mountain's more primitive name while others may say it was because it had two peaks; but most seem to agree that Horeb and Sinai are the same mount.

The Angel of YHWH appears to Moses at the burning bush. Bush is defined: **seneh sen-eh' From an unused root meaning to prick; a bramble: - bush.** This is probably why the mount was also named Sinai. YHWH instructs Moses to take off his sandals for the place where he was standing was holy ground. Taking off one's sandals was a sign of transference of authority, reverence, and submission. The person would be laying aside their past authority and associations in which they previously walked.

YHWH tells Moses He had seen, heard, and known the oppression of His people and He had come down to deliver them from Egypt. No one else; but He Himself would deliver His people!

**Exo 3:8** “And I have come down to deliver them from the hand of the Mitsrites, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kena'anites and the Hittites and the Amorites and the Perizzites and the Hivvites and the Yebusites.

**Exo 3:9** “And now, see, the cry of the children of Yisra'el has come to Me, and I have also seen the oppression with which the Mitsrites oppress them.

**Exo 3:10** “And now, come, I am sending you to Pharaoh, to bring My people, the children of Yisra'el, out of Mitsrayim.”

Surely Moses was thinking about his previous attempt to help the Hebrew people; and how he then had to flee from Egypt after slaying an Egyptian. He had been very humbled by the whole experience. This time however, YHWH states **He would be with him** and gives Moses **the sign** to affirm that He, YHWH, had sent Moses.

**Exo 3:11** And Mosheh said to Elohim, “Who am I that I should go to Pharaoh, and that I should bring the children of Yisra'el out of Mitsrayim?”

**Exo 3:12** And He said, “Because I am with you. And this is to you the sign that I have sent you: When you have brought the people out of Mitsrayim, you are to serve Elohim on this mountain.”

**Exo 3:13** And Mosheh said to Elohim, “See, when I come to the children of Yisra'el and say to them, ‘The Elohim of your fathers has sent me to you,’ and they say to me, ‘What is His Name?’ what shall I say to them?”

**Exo 3:14** And Elohim said to Mosheh, “I am that which I am.”<sup>a</sup> And He said, “Thus you shall say to the children of Yisra’ël, ‘I am has sent me to you.’” **Footnote:** <sup>a</sup>The Hebrew text reads: *’ehyeh ’asher ’ehyeh*, the word *’ehyeh* being derived from *hayah* which means *to be, to exist*, but the Aramaic text here in v. 14 reads: *ayah ashar ayah*.

**Exo 3:15** And Elohim said further to Mosheh, “Thus you are to say to the children of Yisra’ël, ‘יהוה Elohim of your fathers, the Elohim of Aḇraham, the Elohim of Yitsh̄aq, and the Elohim of Ya’aqoḇ, has sent me to you. This is My Name forever, and this is My remembrance to all generations.’”

**Exo 3:16** “Go, and you shall gather the elders of Yisra’ël together, and say to them, ‘יהוה Elohim of your fathers, the Elohim of Aḇraham, of Yitsh̄aq, and of Ya’aqoḇ, appeared to me, saying, “I have indeed visited you and seen what is done to you in Mitsrayim;

**Exo 3:17** and I say: I am bringing you up out of the affliction of Mitsrayim to the land of the Kena’anite and the Ḥittite and the Amorite and the Perizzite and the Ḥiwvite and the Yebuḥsite, to a land flowing with milk and honey.”’

YHWH tells Moses His Name; He gives Moses specific instructions to relay to the children of Israel and the elders; YHWH gives Moses specific instructions to relay to Pharaoh. YHWH states specifically that **He is the Father of Abraham, Isaac, and Jacob**. He would bring His people out of the affliction of Egypt and they would come out with objects of silver, objects of gold, and garments. He would lead the people to a land flowing with milk and honey. Also note that it was not only Moses that would appear before Pharaoh but also the elders.

**Exo 3:18** “And they shall listen to your voice. **And you shall come, you and the elders of Yisra’ël**, to the sovereign of Mitsrayim, and you shall say to him, ‘יהוה Elohim of the Hebrews has met with us. And now, please, let us go three days’ journey into the wilderness to slaughter to יהוה our Elohim.’”

**Exo 3:19** “But I know that the sovereign of Mitsrayim is not going to let you go, not even by a strong hand.

**Exo 3:20** “And I shall stretch out My hand and strike Mitsrayim with all My wonders which I shall do in its midst. And after that he shall let you go.

**Exo 3:21** “And I shall give this people favour in the eyes of the Mitsrites. And it shall be, that when you go, you shall not go empty-handed.

**Exo 3:22** “But every woman shall ask from her neighbour and from the stranger in her house, objects of silver, and objects of gold, and garments. And you shall put them on your sons and on your daughters, and shall plunder the Mitsrites.”

**Job 20**

Zophar answers Job. Line upon line, Zophar keeps pecking, irritating, and mocking Job with words that the wicked will suffer. It is interesting that the name Zophar means ‘sparrow’ [Brown-Driver-Briggs]. One can imagine the painful process of hearing the words of Zophar; like having a ‘sparrow’ peck at an open wound as if it were fruit.

**Zophar Speaks: The Wicked Will Suffer**

**Job 20:1** Then Tsophar the Na'amathite answered and said,

**Job 20:2** “Truly, my thoughts make me respond, even because of my haste within me.

**Job 20:3** I have listened to the reproof which insults me, and the spirit of my understanding makes me answer.

**Job 20:4** You have known this of old, since man was placed on earth,

**Job 20:5** that the singing of the wrong is short-lived, and the joy of the defiled one is but for a moment?

**Job 20:6** Although his pride mounts up to the heavens, and his head does reach to the clouds,

**Job 20:7** he perishes forever like his own dung. Those who have seen him say, ‘Where is he?’

**Job 20:8** He flies away like a dream, and is not found. And he is driven away like a vision of the night.

**Job 20:9** Eyes that saw him do so no more, nor does his place see him any more.

**Job 20:10** His sons seek the favour of the poor, and his hands give back his wealth.

**Job 20:11** His bones shall be filled with his youth, but it lies down with him in the dust.

**Job 20:12** Though evil is sweet in his mouth, he hides it under his tongue,

**Job 20:13** *though* he fondles it and does not forsake it, but still keeps it in his mouth,

**Job 20:14** his food is turned in his stomach, the bitterness of cobras is in him.

**Job 20:15** He has swallowed down riches, then vomits them up – Ēl drives it out of his stomach.

**Job 20:16** He sucks the poison of cobras; the tongue of the poisonous snake kills him.

**Job 20:17** He looks not on streams, the rivers flowing with honey and cream.

**Job 20:18** He is giving back what he laboured for, and does not eat it – like wealth from his trade, but he does not enjoy.

**Job 20:19** For he has oppressed, he has forsaken the poor, he has seized a house which he did not build.

**Job 20:20** For he shall not know ease in his innermost, neither save what he desires.

**Job 20:21** There is no left-over after he has eaten, therefore his good does not last.

**Job 20:22** With all his plenty he is in distress; the hand of every labourer comes against him.

**Job 20:23** It shall be, at the filling of his stomach, that He casts on him His burning

wrath, and rains it down on him while he is eating.

**Job 20:24** He shall flee from the iron weapon, a bronze bow pierce him through.

**Job 20:25** It is drawn, and comes out of the body, and the gleaming point comes out of his gall. Fears come upon him.

**Job 20:26** All darkness waits for his treasures. A fire not blown consumes him, it destroys what remains in his tent.

**Job 20:27** The heavens reveal his crookedness, and the earth rises up against him.

**Job 20:28** The increase of his house departs, flowing away in the day of His wrath.

**Job 20:29** This is the portion from Elohim for a wrong man, and the heritage Ēl has decreed for him.”

## Luke 6

We see the Pharisees and scribes once again try to catch Yahusha and his taught ones in violation of their perceived Shabbat laws. The Pharisees and scribes have ‘no shalom’, ‘no peace’, because they have not entered His rest. They are bound up by trying to achieve their ‘goodness’ through works of the law and their man-made traditions. Only in Him do we have shalom.

### The Son of Adam is Master of the Sabbath

**Luk 6:1** And it came to be on a Sabbath<sup>a</sup> that He went through grain fields, and His taught ones were plucking the heads of grain and were eating, rubbing *them* with the hands. Footnote: <sup>a</sup>Some manuscripts read: *On the second Sabbath after the first.*

**Luk 6:2** And some of the Pharisees said to them, “Why are you doing what is not right to do on the Sabbath?”

**Luk 6:3** And יהושע<sup>1</sup> answering them, said, “Have you not read what Dawid did when he was hungry, he and those who were with him,

**Luk 6:4** how he went into the House of Elohim, took and ate the showbread, and also gave some to those with him, which is not right for any but the priests to eat?”

**Luk 6:5** And He said to them, **“The Son of Adam is Master of the Sabbath.”**<sup>b</sup> Footnote: <sup>b</sup> Mat 12:8

### A Man with a Withered Hand

**Luk 6:6** And it also came to be on another Sabbath, that He entered into the congregation and taught, and there was a man whose right hand was withered.

**Luk 6:7** And the scribes and Pharisees were watching Him closely, whether He would heal on the Sabbath, for them **to find** an accusation against Him.

**Luk 6:8** **And He knew their thoughts**, and said to the man who had the withered hand, **“Rise and stand in the midst.”** **And he rose up and stood.**

**Luk 6:9** Then יהושע<sup>1</sup> said to them,

- ✚ “I ask you, is it right to do good on the Sabbath, or to do evil, to save life or to destroy it?”

Luk 6:10 And looking around at them all, He said to the man,

- ✚ “Stretch out your hand.” And he did so, and his hand was restored sound as the other.

Luk 6:11 **But they were filled with folly, and were speaking with one another what they should do to יהושע'.**

### The Twelve Apostles

Yahusha spends the night in prayer to Elohim.

Luk 6:12 And in those days it came to be that He went **out to the mountain to pray,** and was **spending the night in prayer to Elohim.**

As we have read in the gospels, we have seen Yahusha call his taught ones to follow Him at various times. In Luke 6:13, we see Yahusha choose, out of the taught ones, twelve at one time: and name them emissaries or apostles.

Luk 6:13 **And when it became day,** He called near His taught ones and **chose from them twelve, whom He also named emissaries:**

Luk 6:14 Shim'on whom He also named Kěpha, and his brother Andri, Ya'aqob and Yoḥanan, Philip and Bartholomi,

Luk 6:15 Mattithyahu and T'oma, Ya'aqob the son of Alphai and Shim'on, the one called the Ardent One,

Luk 6:16 Yehudah *the son* of Ya'aqob and Yehudah from Qerioth who also became the betrayer.

### Yahusha Ministers to a Great Multitude

Then we approach what has often been called the ‘sermon on the mount’. But was it on the mount?

[https://biblehub.com/topical/s/sermon\\_on\\_the\\_mount.htm](https://biblehub.com/topical/s/sermon_on_the_mount.htm)

Sermon on the plain: [https://biblehub.com/topical/s/sermon\\_on\\_the\\_mount.htm](https://biblehub.com/topical/s/sermon_on_the_mount.htm)

Luk 6:17 And **coming down** with them **He stood on a level place** with a crowd of His taught ones and a great number of people from all Yehudah and Yerushalayim, and from the coast country of Tzor and Tsidon, **who came to hear Him, and to be healed of their diseases,**

Luk 6:18 and **those who were troubled with unclean spirits** – and they were healed.

**Luk 6:19** And all the crowd were seeking to touch Him, for power went out from Him, and healing them all.

### The Beatitudes

Yahusha goes on to state blessings and woes. He teaches about loving our enemies and gives us instructions about judging. We should read each individually and let them transform our hearts and minds to be like His.

**Luk 6:20** And He, lifting up His eyes toward His taught ones, said,

✚ **“Blessed are the poor,<sup>c</sup>** because yours is the reign of Elohim. **Footnote: <sup>c</sup> Isa 11:4, Jas 2:5.**

✚ **Luk 6:21** “Blessed are you who hunger now, because you shall be satisfied.

✚ **Blessed are you who weep now, because you shall laugh.**

✚ **Luk 6:22** “Blessed are you when men shall hate you, and when they shall cut you off, and shall reproach you, and cast out your name as wicked, for the sake of the Son of Adam.

- **Luk 6:23** “Rejoice in that day and leap for joy, for look, your reward is great in the heaven, for that is how their fathers treated the prophets.

### Yahusha Pronounces Woes

**Luk 6:24** “But woe to you who are rich, because you are receiving your comfort.

**Luk 6:25** “Woe to you who have been filled, because you shall hunger. Woe to you who are laughing now, because you shall mourn and weep.

**Luk 6:26** “Woe to you when all men speak well of you, for thus their fathers did to the false prophets.

### Love Your Enemies

**Luk 6:27** “But I say to you who are hearing: Love your enemies, do good to those hating you.

**Luk 6:28** “Bless those cursing you, and pray for those insulting you.

**Luk 6:29** “And to him who hits you on the one cheek, offer the other also. And from him who takes away your outer garment, do not withhold the inner garment either.

**Luk 6:30** “And give to everyone who asks of you. And from him who takes away what is yours do not ask it back.

**Luk 6:31** “And as you wish men should do to you, you also do to them in the same way.

**Luk 6:32** “**And if you love those loving you, what favor have you? For sinners, too, love those loving them.**

**Luk 6:33** “**And if you do good to those doing good to you, what favor have you? For even sinners do the same.**

**Luk 6:34** “And if you lend *to those* from whom you expect to receive back, what favor have you? For even sinners lend to sinners to receive as much back.

**Luk 6:35** “Rather, love your enemies, and do good, and lend, expecting none in return. And your reward shall be great, and you shall be sons of the Most High. Because He is kind to the thankless and wicked ones.”<sup>d</sup> Footnote: <sup>d</sup> [Mat 5:45](#), [Act 14:16-17](#).

**Luk 6:36** “Therefore be compassionate, as your Father also is compassionate.”

### Judging Others

**Luk 6:37** “And do not judge, and you shall not be judged at all. Condemn not, and you shall not be condemned at all. Forgive, and you shall be forgiven.”

**Luk 6:38** “Give, and it shall be given to you. A good measure, pressed down and shaken together and running over shall be put into your lap. For with the same measure with which you measure, it shall be measured back to you.”

**Luk 6:39** And He spoke a parable to them, “Is a blind able to lead a blind? Shall they not both fall into a pit?”

**Luk 6:40** “A taught one is not above his teacher, but everyone perfected shall be like his teacher.”

**Luk 6:41** “And why do you see the splinter in your brother’s eye, but are not aware of the plank in your own eye?”

**Luk 6:42** “Or how are you able to say to your brother, ‘Brother, let me take out the splinter that is in your eye,’ not seeing the plank in your own eye? Hypocrite, first take the plank out of your own eye, and then you shall see clearly to take out the splinter that is in your brother’s eye.”

### A Tree and Its Fruit

Another extremely important lesson that Yahusha teaches is how to discern those that are true believers by their fruit. We must be, as they say, good ‘fruit inspectors.’

We should not only inspect fruit produced by others; but also, ourselves. In the last sentence of verse 45, it states **out of the overflow of the heart his mouth speaks**. As His kingdom of priests, if we hear rotten fruit come out of our mouths, we should instantly know that that is an area in our temple that needs cleansing and attention. We should be good gatekeepers over our mouths, ears, eyes, etc.; these are our bodily ‘gates.’

**Luk 6:43** “For a good tree does not yield rotten fruit, nor does a rotten tree yield good fruit.”

**Luk 6:44** “**For each tree is known by its own fruit.** For they do not gather figs from thorns, nor do they gather grapes from a bramble bush.”

**Luk 6:45** “The good man brings forth what is good out of the good treasure of his heart, and the wicked man brings forth what is wicked out of the wicked treasure of his heart. **For out of the overflow of the heart his mouth speaks.**”



## Build Your House on the Rock

Luk 6:46 “But why do you call Me ‘Master, Master,’ and do not do what I say?<sup>e</sup>

Footnote: <sup>e</sup>See [Luk\\_6:47-49](#), [Mat\\_7:24-28](#), [Luk\\_8:21](#), [Joh\\_3:36](#), [Jas\\_2:17-24](#).

Luk 6:47 **“Everyone who is coming to Me, and is hearing My words and is doing them, I shall show you whom he is like:”**

- ✚ Luk 6:48 “He is like a man building a house, who dug deep and laid a foundation on the rock. And when a flood came, the stream burst against that house, but was unable to shake it, for it was founded on the rock.
- ✚ Luk 6:49 “But the **one hearing and not doing**, is like a man who built a house on the earth without a foundation, against which the stream burst, and immediately it fell. And the ruin of that house was great.”

Finally, Yahusha makes it clear we should **be doers of His Word and not hearers only**. By doing His Word, we are **actively constructing** our lives on the Rock and **impacting** His Kingdom as His Royal Ambassadors!

## 1Cor. 7

### Principles for Marriage

**1Co 7:1** And concerning the *matters* you wrote to me: It is good for a man not to touch a woman.

**1Co 7:2** But because of whoring, let each one have his own wife, and let each woman have her own husband.

Marriages should show mutual respect and consideration between husband and wife.

**1Co 7:3** Let the husband render to his wife what is her due, and likewise also the wife to her husband.

**1Co 7:4** The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.

**1Co 7:5** Do not deprive one another except with agreement for a time, to give yourselves to fasting and prayer. And come together again so that Satan does not try you because of your lack of self-control.

**1Co 7:6** And I say this as a concession, not as a command.

**1Co 7:7** For I wish that all men were even as I myself. But each one has his own gift from Elohim, one in this way and another in that.

To serve YHWH in full set-apartness; Paul seems to favor and advocate remaining single if the person can exercise self-control. In that way, a person could fully devote himself or herself to YHWH.

**1Co 7:8** And I say to the unmarried and to the widows: It is good for them if they remain even as I am,

**1Co 7:9** but if they do not have self-control, let them marry, for it is better to marry than to burn.

**1Co 7:10** And to the married I command, not I, but the Master: A wife should not separate from a husband.

**1Co 7:11** But if she is indeed separated, let her remain unmarried or be restored to favor with her husband, and let a husband not send away a wife.

Paul comments on unequally yoked marriages.

**1Co 7:12** And to the rest I say, not the Master: If any brother has an unbelieving wife, and she thinks well to live with him, let him not send her away.

**1Co 7:13** And a woman who has an unbelieving husband, and he thinks well to live with her, let her not send him away.

**1Co 7:14** For the unbelieving husband has been set-apart in the wife, and the unbelieving wife has been set-apart in the husband. Otherwise your children would be unclean, but now they are set-apart.

**1Co 7:15** And, if the unbelieving one separates, let him separate himself. A brother or a sister has not been enslaved in such matters. But Elohim has called us to peace.

**1Co 7:16** For how do you know, O wife, whether you shall save your husband? Or how do you know, O husband, whether you shall save your wife?

We should live in the boundaries of our calling for each of us have been gifted by YHWH to carry out our life's purpose in Him.

**1Co 7:17** Only, as Elohim has distributed to each one, as the Master has called each one, so let him walk. And so I order in all the assemblies.

**1Co 7:18** Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.

**1Co 7:19** The circumcision is naught, and the uncircumcision is naught, **but the guarding of the commands of Elohim does matter!**<sup>a</sup> Footnote: <sup>a</sup>See [Rom 2:26-29](#).

Under the New Covenant of the Gospel Confirming Message we are now circumcised of heart. This is what Paul was instructing the Corinthians.

1Co 7:20 Let each one remain in the same calling in which he was called.

1Co 7:21 Were you called while a slave? It matters not to you, but if you are able to become free too, rather use it.

1Co 7:22 For he who is called in the Master while a slave is the Master's freed man. Likewise he who is called while free is a slave of Messiah.<sup>b</sup> Footnote: <sup>b</sup> [Eph 6:6](#), [1Pe 2:16](#).

1Co 7:23 You were bought with a price, do not become slaves of men.

1Co 7:24 Brothers, let each one remain with Elohim in that calling in which he was called.

### The Unmarried and the Widowed

1Co 7:25 And concerning maidens: I have no command from the Master, but I give judgment as one whom the Master in His compassion has made trustworthy.

1Co 7:26 I think then that this is good because of the present necessity, that it is good for a man to remain as he is.

- 1Co 7:27 Are you bound to a wife? Do not seek to be loosed.
- Are you loosed from a wife? Do not seek a wife.
- 1Co 7:28 But even if you should marry, you have not sinned.
- And if a maiden should marry, she has not sinned. But such shall have pressure in the flesh, but I would spare you.

Paul goes on to say that 'time is short.' If Paul was saying time was short in his day, how much more is the time short in our day. 'The time' is at our very door!

1Co 7:29 And this I say, brothers, the time is short, so that from now on even those who have wives should be as though they had none,

1Co 7:30 and those who weep as though they did not weep, and those who rejoice as though they did not rejoice, and those who buy as though they did not possess,

1Co 7:31 and those who use this world as not misusing it. For the scene of this world is passing away.

1Co 7:32 And I wish you to be without concern. He who is unmarried is concerned about the matters of the Master – how to please the Master.

1Co 7:33 But he who is married is concerned about the matters of the world – how to please his wife.

1Co 7:34 There is a difference between a wife and a maiden. The unmarried woman is concerned about the matters of the Master, that she might be set-apart both in body and in spirit. But she who is married is concerned about the matters of the world – how to

please her husband.

1Co 7:35 And this I say for your own good, not to put a restraint on you, **but for what is proper, and to attend to the Master without distraction.**

1Co 7:36 And if anyone thinks he is behaving improperly toward his maiden, if she is past the flower of her youth, and so it should be, let him do what he desires, he does not sin – let them marry.

1Co 7:37 But he who stands steadfast in his heart, having no necessity, and has authority over his own desire, and has so decided in his heart to guard his own maiden, does well.

1Co 7:38 **So then he who gives her in marriage does well, but he who does not give her in marriage does better.**

1Co 7:39 **A wife is bound by Torah as long as her husband lives, and if her husband dies, she is free to be married to whom she desires, only in the Master.**

1Co 7:40 **But she is better off if she remains as she is, according to my opinion. And I think I also have the Spirit of Elohim.**

*~ Shalom ~ Libby*

Devotional Reading Plan Link: <http://www.mcheyne.info/calendar.pdf>