

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

| Estimated Time to Read | |
|---------------------------------|-------------------|
| The Law/Pentateuch/Torah | 13.5 Hours |
| 1. Genesis | 3.5 Hours |
| 2. Exodus | 3 Hours |
| 3. Leviticus | 2 Hours |
| 4. Numbers | 3 Hours |
| 5. Deuteronomy | 2.5 Hours |

| Estimated Time to Read | |
|-----------------------------|--------------------|
| The Books of History | 18.67 Hours |
| 6. Joshua | 1.75 Hours |
| 7. Judges | 1.75 Hours |
| 8. Ruth | 15 Minutes |
| 9. 1 Samuel | 2.25 Hours |
| 10. 2 Samuel | 1.75 Hours |
| 11. 1 Kings | 2 Hours |
| 12. 2 Kings | 2.25 Hours |
| 13. 1 Chronicles | 2 Hours |
| 14. 2 Chronicles | 2.5 Hours |
| 15. Ezra | 40 Minutes |
| 16. Nehemiah | 1 Hour |
| 17. Esther | 30 Minutes |

| Estimated Time to Read | |
|----------------------------|-------------------|
| The Books of Poetry | 9.33 Hours |
| 18. Job | 1.75 Hours |
| 19. Psalms | 5 Hours |
| 20. Proverbs | 1.75 Hours |
| 21. Ecclesiastes | 30 Minutes |
| 22. Song of Solomon | 20 Minutes |

| Estimated Time to Read | |
|---------------------------|--------------------|
| The Major Prophets | 13.08 Hours |
| 23. Isaiah | 3.75 Hours |
| 24. Jeremiah | 4 Hours |
| 25. Lamentations | 20 Minutes |
| 26. Ezekiel | 3.75 Hours |
| 27. Daniel | 1.25 Hours |

| Estimated Time to Read | |
|---------------------------|-------------------|
| The Minor Prophets | 3.07 Hours |
| 28. Hosea | 30 Minutes |
| 29. Joel | 12 Minutes |
| 30. Amos | 25 Minutes |
| 31. Obadiah | 4 Minutes |
| 32. Jonah | 8 Minutes |
| 33. Micah | 20 Minutes |
| 34. Nahum | 8 Minutes |
| 35. Habakkuk | 9 Minutes |
| 36. Zephaniah | 10 Minutes |
| 37. Haggai | 7 Minutes |
| 38. Zechariah | 40 Minutes |
| 39. Malachi | 11 Minutes |

| Estimated Time to Read | |
|------------------------|------------------|
| The Gospels | 8.5 Hours |
| 40. Matthew | 2.5 Hours |
| 41. Mark | 1.5 Hours |
| 42. Luke | 2.5 Hours |
| 43. John | 2 Hours |

| Estimated Time to Read | |
|------------------------------------|-------------------|
| Establishment of the Church | 2.25 Hours |
| 44. Acts | 2.25 Hours |

| Estimated Time to Read | |
|-------------------------------|------------------|
| Paul's Public Epistles | 4.1 Hours |
| 45. Romans | 1 Hour |
| 46. 1 Corinthians | 1 Hour |
| 47. 2 Corinthians | 40 Minutes |
| 48. Galatians | 20 Minutes |
| 49. Ephesians | 20 Minutes |
| 50. Philippians | 14 Minutes |
| 51. Colossians | 13 Minutes |
| 52. 1 Thessalonians | 12 Minutes |
| 53. 2 Thessalonians | 7 Minutes |

| Estimated Time to Read | |
|---|-------------------|
| Paul's Private/Pastoral Epistles | 34 Minutes |
| 54. 1 Timothy | 16 Minutes |
| 55. 2 Timothy | 11 Minutes |
| 56. Titus | 7 Minutes |

| Estimated Time to Read | |
|-------------------------|------------------|
| General Epistles | 1.9 Hours |
| 57. Philemon | 3 Minutes |
| 58. Hebrews | 45 Minutes |
| 59. James | 16 Minutes |
| 60. 1 Peter | 16 Minutes |
| 61. 2 Peter | 10 Minutes |
| 62. 1 John | 16 Minutes |
| 63. 2 John | 2 Minutes |
| 64. 3 John | 2 Minutes |
| 65. Jude | 4 Minutes |

| Estimated Time to Read | |
|---------------------------|-------------------|
| End Times Prophecy | 1.25 Hours |
| 66. Revelation | 1.25 Hours |

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

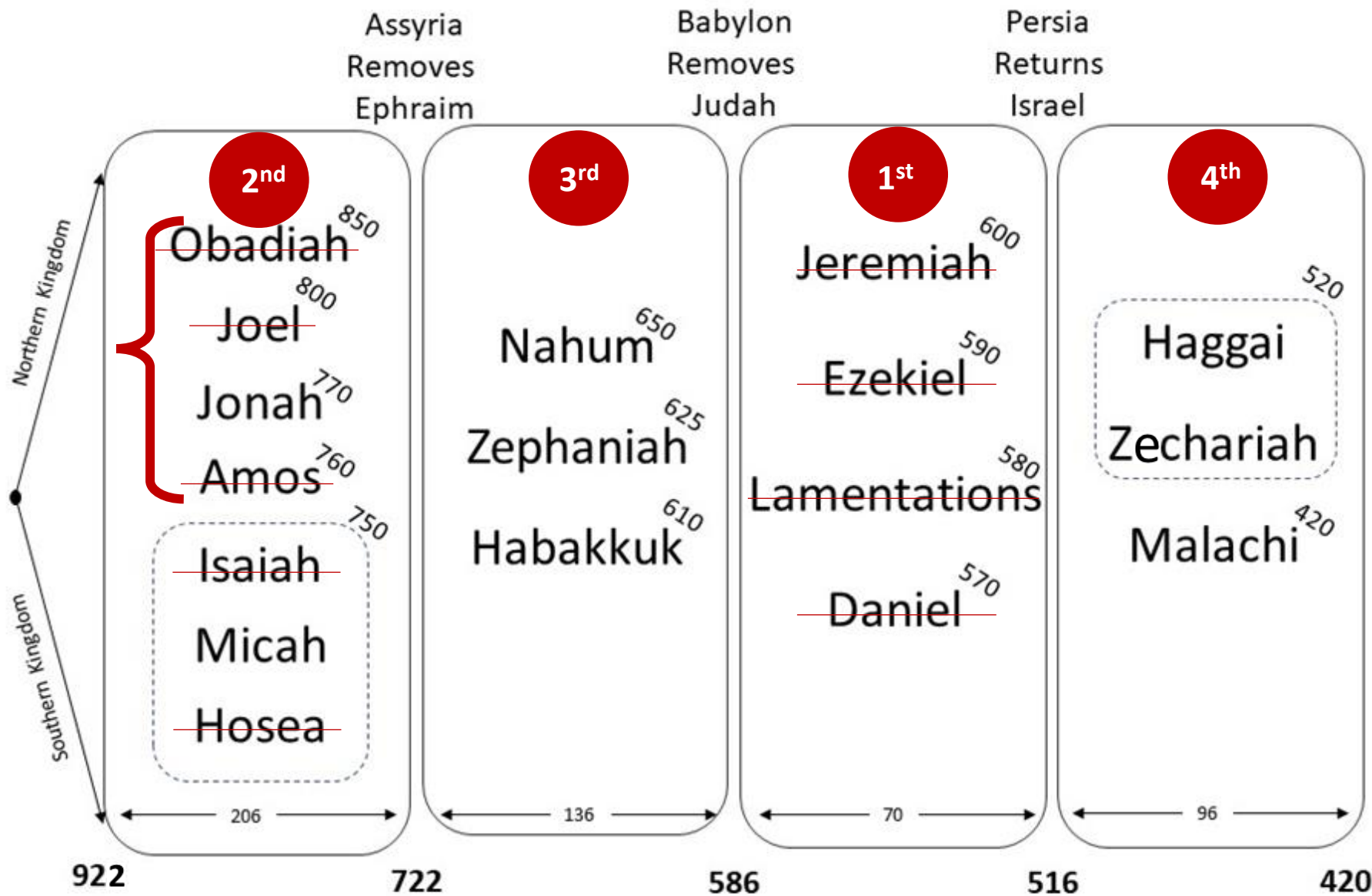
New Testament References to the Prophets

THE PROPHET & THE NEW TESTAMENT BELIEVER

- Matthew 5:12 “Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.”
- Luke 11:49-50 “Therefore also the Wisdom of God said, ‘I will send them prophets and apostles, some of whom they will kill and persecute,’ so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation”
- Matthew 11:13 “For all the Prophets and the Law prophesied until John”
- Matthew 13:17 “For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.”
- Matthew 22:37-40 “And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”

THE ENTIRE OLD TESTAMENT FORETELLS CHRIST

- Luke 24:27 “Beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.”
- Luke 24:44 “Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the Prophets, and the Psalms must be fulfilled.”
- Matthew 5:17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”



Timeline of the Prophets



OLD TESTAMENT STRUCTURE, 5-12-5-5-12
5 BOOKS OF THE LAW—12 BOOKS OF HISTORY---5 BOOKS OF WISDOM WRITINGS---5 MAJOR PROPHETS
12 BOOKS OF MINOR PROPHETS---MINOR BECAUSE THEY WROTE LESS. NOT LESS IMPORTANT!

"A wicked and adulterous generation looks for a sign, but none will be given it except the sign of Jonah." Jesus then left them and went away." (Matthew 16:4)

**The
Defiant
Prophet**

JONAH ("Dove")

**The
Repentant
Pagans**

"As the crowds increased, Jesus said, 'This is a wicked generation. It asks for a sign, but none will be given it except the sign of Jonah.'" (Luke 11:29)

Jesus referred to Jonah as a prophet (Matthew 12:39-41) who came from Zebulun as did 11 of Jesus disciples.

Jesus quotes from Jonah several other times as well (Matthew 16:4; Luke 11:29)



Just as Israel was called to witness to the world, Jonah was called to witness to Nineveh, the capital of Assyria.

Jonah's ministry was ~760 BC which was approximately 40 years before Assyria invaded Israel in 722 BC.

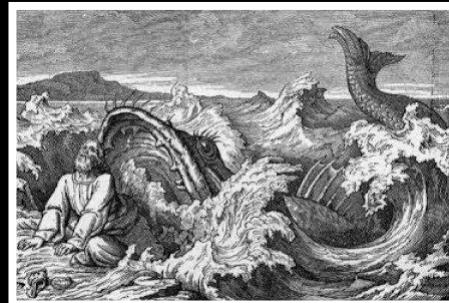


- Nineveh had been founded by Nimrod (Genesis 10:11)
- Nineveh's primary deity was Dagan/Assor ("the Fish god") who was part man and part fish.
- "Oannes" was the name of the incarnation of Dagan
- An "I" in front of the name "Oannes" spells "Jonah" in Greek.



Mega-Themes

- God's Sovereignty
- God's Message to All the World
- Repentance
- God's Compassion



Three "Great" Things of Jonah

| | |
|-------------------|------------|
| The "Great" Storm | Jonah 1:4 |
| The "Great" Fish | Jonah 1:17 |
| The "Great" City | Jonah 3:2 |

Jonah Flees to Joppa (Jonah 1:1-9)

- Jonah goes “*Down*” to Joppa (“*Fair*”) and then “*Down*” into the ship as if to hide (Psalm 139:7-12).
- Joppa became the modern city of Tel Aviv.
- Over six centuries later, Peter would have the same choice to make in regards to taking the Gospel message to the Gentiles. As Peter stayed with the tanner in Joppa (Acts 9:36-43), a Roman centurion would send for Peter to convert the first Gentiles with the gospel (Acts 10)
- Jonah would indeed pay his own fare. (Psalm 139:7-12)



Jonah 1:9 is the only time that the term “*Hebrew*” (עִבְרִי הֵיבְרִי) is used outside of the first two books of the Bible (Genesis 39:14, 41:12; Exodus 2:11, 21:2).

This term ‘*ibrî* means “*one who crosses a boundary*” so it carries the inference of “*foreigners*” or “*sojourners.*”

¹ The word of the LORD came to Jonah son of Amittai:

² “Go to the great city of Nineveh and preach against it, because its wickedness has come up before me.”

³ But Jonah ran away from the LORD and headed for Tarshish. **He went down to Joppa**, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the LORD.

⁴ Then the LORD sent a great wind on the sea, and such a violent storm arose that the ship threatened to break up.

⁵ All the sailors were afraid and each cried out to his own god. And they threw the cargo into the sea to lighten the ship. But Jonah had gone below deck, where he lay down and fell into a deep sleep.

⁶ The captain went to him and said, “How can you sleep? Get up and call on your god! Maybe he will take notice of us so that we will not perish.”

⁷ Then the sailors said to each other, “Come, let us cast lots to find out who is responsible for this calamity.” They cast lots and the lot fell on Jonah.

⁸ So they asked him, “Tell us, who is responsible for making all this trouble for us? What kind of work do you do? Where do you come from? What is your country? From what people are you?”

⁹ He answered, “**I am a Hebrew** and I worship the LORD, the God of heaven, who made the sea and the dry land.”

Jonah Boards A Ship (Jonah 1:1-7)

1 The word of the LORD came to Jonah son of Amittai:
2 "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me."

Nineveh was a large city on the Tigris River.



3 But Jonah ran away from the LORD and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the LORD.

4 Then the LORD sent a great wind on the sea, and such a violent storm arose that the ship threatened to break up.

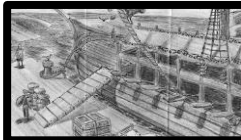


5 All the sailors were afraid and each cried out to his own god.

And they threw the cargo into the sea to lighten the ship. But Jonah had gone below deck, where he lay down and fell into a deep sleep.

6 The captain went to him and said, "How can you sleep? Get up and call on your god! Maybe he will take notice of us so that we will not perish."

7 Then the sailors said to each other, "Come, let us cast lots to find out who is responsible for this calamity." They cast lots and the lot fell on Jonah.



The name "Amittai" means "my faithfulness" (2 Kings 14:25) while the name "Jonah" means dove which is the reason that some believe that Jonah represents the nation of Israel who is symbolized by a dove.

Unlike the great commission of Mark 16:15, Jonah is told to go address Nineveh's sin by witnessing "against" them instead of "to" them.

Tarshish (2 Chron 9:21 – possibly Spain) was a land associated with wealth, and as such, Jonah chooses material over spiritual calling.

The Hebrew term in Jonah 1:2 for "preach/call out" (qārā קָרָא) is the same term that the captain of the ship yelled to Jonah when the storm occurred – "Call to your god." (Jonah 1:6)

Jonah would indeed pay his own fare. (Psalm 139:7-12)

Phoenician ships had two decks with 30-50 rowers with the top being a half deck.

This east wind used by God (Job 4:8) was prophesied centuries earlier to break those running to worldly gain instead of pursuing ministry (Ps 48:7; Gen 41:6; Hos 12:1).

Jonah's sin put others (sailors) in jeopardy – a person's sin is not their own.

When the sailors became fearful, their first response to call to their false gods.

The men experiencing God's judgment began throwing everything they owned overboard; God's judgment brings great loss. These men would not reclaim their losses although they would escape with their lives.

While the sailors called to their false gods, Jonah does not talk with the true God; sin brings separation. Jonah seems to accept death or any divine discipline that is occurring.

So many people are not awake to their present dire situation; mankind should be calling out to God (John 11:49-51).

There is no coincidence or luck (Prov 16:33). The sailors understood that God was judging someone on their ship.

God answered the casting of lots even though the lots were cast by pagan sailors who were trying to know the will of God.

The casting of lots is repeatedly used in Scripture to understand the will of God (Exodus 28:30; Joshua 7:14; 1 Samuel 14:40; Acts 1:26)

Casting lots may be several forms:

- Several white rocks and a single black rock
- Two rocks which have the words "Yes" and "No"
- Some form of Spelling

Jonah Thrown Overboard (Jonah 1:8-16)

8 So they asked him, "Tell us, who is responsible for making all this trouble for us? What kind of work do you do? Where do you come from? What is your country? From what people are you?"

9 He answered, "I am a Hebrew and I worship the LORD, the God of heaven, who made the sea and the dry land."

10 This terrified them and they asked, "What have you done?" (They knew he was running away from the LORD, because he had already told them so.)

11 The sea was getting rougher and rougher. So they asked him, "What should we do to you to make the sea calm down for us?"

12 "Pick me up and throw me into the sea," he replied, "and it will become calm. I know that it is my fault that this great storm has come upon you."

13 Instead, the men did their best to row back to land. But they could not, for the sea grew even wilder than before.

14 Then they cried out to the LORD, "Please, LORD, do not let us die for taking this man's life. Do not hold us accountable for killing an innocent man, for you, LORD, have done as you pleased."

15 Then they took Jonah and threw him overboard, and the raging sea grew calm.

16 At this the men greatly feared the LORD, and they offered a sacrifice to the LORD and made vows to him.

When the sailors discovered (by lot) that the storm was directed towards Jonah, they wanted to know all they could about him. Their first question was about his occupation, and then of which people group he belonged.

Jonah's defining characteristics was his fear of the LORD ("Yahweh") which was God's covenant name from the Hebrew term "To Be" (Exodus 3:14).

This is the only time that the term Hebrew ('ִיבְרִי עֵבְרִי) is used outside of the first two books of the Bible (Genesis 39:14, 41:12; Exodus 2:11, 21:2). This term 'ִיבְרִי means "one who crosses a boundary" so it carries the inference of "foreigners" or "sojourners."

The defining character of God that Jonah describes is that He made the sea and dry land. In the tumultuous sea, Jonah may have desired dry land at the time.



The sailors ask Jonah, "what have you done?" Jonah admitted his flight to the sailors. Just as in Nineveh, the pagan sailors appear more reverent towards God than God's prophet.

The sailors already knew Jonah was fleeing God and chose to sail with him regardless

The sailors trusted in the one who was to be sacrificed to tell them how to quiet the increasingly tumultuous sea around them.

Jonah did not jump into the sea on his own volition, but he did tell the men that if they sacrificed him, the sea would quiet down. Jonah was a foreshadowing of Christ being sacrificed for the people who killed him.



In spite of the sailors believing that a single man must be sacrificed to save them, they continued with self-effort by rowing and throwing things overboard.

The sailors call out to "Yahweh" (spelled with capital letters "LORD") three times in verse 14.



Just as the "great wind" had been "hurled" by the Lord upon the sea (Jonah 1:4), the sailors "hurled" Jonah into the sea.

The sailors had learned to fear Yahweh. The men offered a sacrifice to God on a wooden boat, so the sacrifice was without fire; it may have been a "sacrifice" of praise (Jonah 2:9).

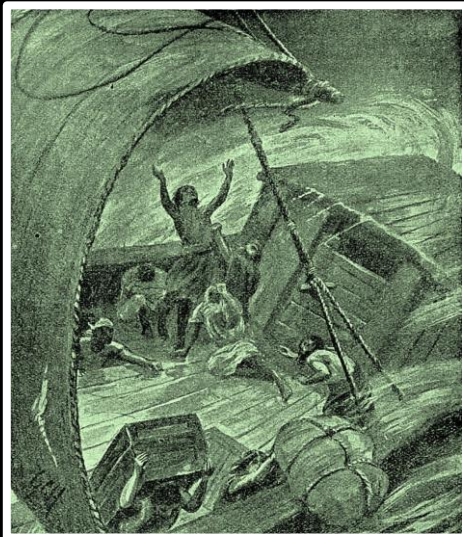


As with the purity of Jesus at His crucifixion, the sailors describe Jonah's blood as innocent (Deuteronomy 21:8; Matthew 27:34-35) as they showed faith that the sacrifice of him alone would save them. Jonah was a foreshadowing of Christ in this sacrifice.

JONAH SACRIFICED

Foreshadowing of Christ:

- Lots used at Death (Jonah 1:7)
- Jonah said that his death would lead to salvation (Jonah 1:12)
- Gentiles called Jonah “innocent blood” (Jonah 1:14)
- Jonah spent 3 days/nights in the fish (Jonah 1:17)



The sailors called out to “Yahweh” (repeated three times with capital letters “LORD”) in Jonah 1:14

“Then they cried out to the LORD, “Please, LORD, do not let us die for taking this man’s life. Do not hold us accountable for killing an innocent man, for you, LORD, have done as you pleased.”



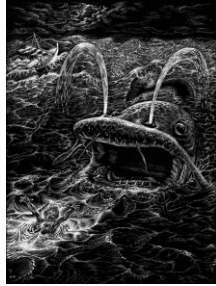
During rebellion, flight & banishment,
God will accept a repentant heart

Jonah & the Fish (Jonah 1:17-2:10)

17 Now the LORD provided a huge fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights.

1 From inside the fish Jonah prayed to the LORD his God.

2 He said: "In my distress I called to the LORD, and he answered me. From deep in the realm of the dead I called for help, and you listened to my cry. **3** You hurled me into the depths, into the very heart of the seas, and the currents swirled about me; all your waves and breakers swept over me.



4 I said, 'I have been banished from your sight; yet I will look again toward your holy temple.'



5 The engulfing waters threatened me, the deep surrounded me; seaweed was wrapped around my head.

6 To the roots of the mountains I sank down; the earth beneath barred me in forever. But you LORD my God, brought my life up from the pit.

Rabbi's believed that Sheol/Hades was divided into two sections: Paradise for the righteous (Luke 16:19-31) and Tartarus for the wicked (2 Peter 2:4).

7 "When my life was ebbing away, I remembered you, LORD, and my prayer rose to you, to your holy temple.



8 "Those who cling to worthless idols turn away from God's love for them.



9 But I, with shouts of grateful praise, will sacrifice to you. What I have vowed I will make good. I will say, 'Salvation comes from the LORD.'

10 And the LORD commanded the fish, and it vomited Jonah onto dry land.



God appointed a great fish to swallow the sacrifice where Jonah remained for three days and three nights

Jonah's 3 days/nights would be represent Jesus being in the "heart of the earth" (Jerusalem) for 3 days/nights (Matthew 12:40).

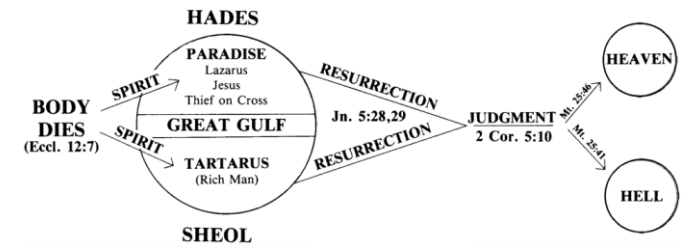
Sheol is the holding place of the dead. Sheol is synonymous with the New Testament concept of hades (Luke 16:23).

God reclaimed Jonah's life from certain death. The term "pit" is used as a synonym for Sheol.

Jonah realizes that false idols are vanity and cause individuals to turn away from a merciful God who gives life.

Jonah proclaims his gratitude and appreciation as a sacrifice to the Lord.

The records of the British Admiralty document that in February, 1891, an apprentice seaman on a whaler (James Bartley 1870-1909), was swallowed by a whale east of the Falkland Islands. The whale was captured, and after being in the stomach of the whale for two days, James Bartley was removed alive and went on to live 18 years.



No one is in hell until after the Judgment Day (Revelation 19:20; 20:10, 14-15); another New Testament name for "hell" would be Gehenna.

Jonah understood that God had banished him contrasted to his flight from God (Jonah 1:3).

As Jonah fell into the waters, he may have sunk to the bottom of the Mediterranean Sea as the sea weeds engulfed him before the fish swallowed him.

The Mediterranean Sea has an average depth of 1,500 m (4,900 ft)

The instrument of death became the vehicle of life; Jonah would have never survived without the great fish carrying him to land (Mt 10:39, 16:25).

God is Merciful to Those Who Humble Themselves & Repent

Jonah Preaches To Nineveh (Jonah 3:1-14)

1 Then the word of the LORD came to Jonah a second time:

2 "Go to the great city of Nineveh and proclaim to it the message I give you."

3 Jonah obeyed the word of the LORD and went to Nineveh. Now Nineveh was a very large city; it took three days to go through it.

4 Jonah began by going a day's journey into the city, proclaiming, "Forty more days and Nineveh will be overthrown."

5 The Ninevites believed God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth.

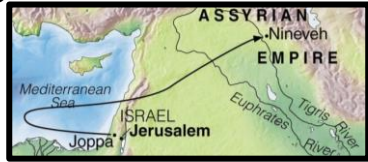
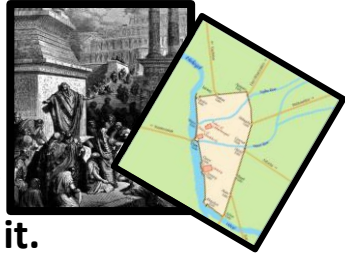
6 When Jonah's warning reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust.

7 This is the proclamation he issued in Nineveh: "By the decree of the king and his nobles: Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink.

8 But let people and animals be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence.

9 Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish."

10 When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.



National Day Of Fasting



Just as the Word of the Lord came earlier; God calls Jonah again. God worked with the rebellious prophet until Jonah returned to the Lord.

Jonah walked in Nineveh for 3 days preaching a 7-word sermon about God's wrath coming in 40 days (number of testing).

The large city of Nineveh may have had a circumference of 60 miles (including surrounding communities) with 1500 towers in the city walls. Three chariots could ride abreast around the 100 feet high walls.

"The people of Nineveh believed God..." The Hebrew word for "believed" ('a'āmîn אִמְנָן) is "amen" that is transliterated into Greek (and English) as the same word "amen."

There was an individual responsibility was beyond turning from their evil and violence to a relationship as they called out and communed with God.

The king did not know whether God would relent of His judgment, but the king humbled himself as well as his people because he understood that God would be the only chance of salvation.

God did not yet tell Jonah the message, but He told Jonah to go to Nineveh and prepare to be the vessel of God's message.

One reason that Jonah's sermon was so potent was that Nineveh knew of his being thought dead for three days and then arriving to shore was a powerful testimony like Jesus in His resurrection (Mt 12:39).

The Hebrew word for "overthrown" (haphak הִפָּךְ) is the same word used for judgment on Sodom and Gomorrah (Genesis 19:29).



Jesus used the Ninevites as an example of faith (Matthew 12:41; Luke 11:32)

"The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here."

God witnessed the repentance of the wicked inhabitants of Nineveh, so He relented from His judgment.

Jonah Grieves Nineveh's Salvation (Jonah 4:1-11)

God Forgives
Those Who
Repent



| God's "Appointed" in the Book of Jonah | |
|--|------------|
| A Fish | Jonah 1:17 |
| A Plant | Jonah 4:6 |
| A Worm | Jonah 4:7 |
| A Wind | Jonah 4:8 |



1 But to Jonah this seemed very wrong, and he became angry.

2 He prayed to the LORD, "Isn't this what I said, LORD, when I was still at home? That is what I tried to forestall by fleeing to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity.

3 Now, LORD, take away my life, for it is better for me to die than to live."

4 But the LORD replied, "Is it right for you to be angry?"

5 Jonah had gone out and sat down at a place east of the city. There he made himself a shelter, sat in its shade and waited to see what would happen to the city.

6 Then the LORD God provided a leafy plant and made it grow up over Jonah to give shade for his head to ease his discomfort, and Jonah was very happy about the plant.

7 But at dawn the next day God provided a worm, which chewed the plant so that it withered.

8 When the sun rose, God provided a scorching east wind, and the sun blazed on Jonah's head so that he grew faint. He wanted to die, and said, "It would be better for me to die than to live."

9 But God said to Jonah, "Is it right for you to be angry about the plant?" "It is," he said. "And I'm so angry I wish I were dead."

10 But the LORD said, "You have been concerned about this plant, though you did not tend it or make it grow. It sprang up overnight and died overnight.

11 And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left—and also many animals?"

Jonah's pride might have been breached as there is a possibility that he would now be discredited as a prophet (Deuteronomy 18:21-22 → Jonah 3:4)

Jonah's envy of Nineveh's salvation is symbolic of the Jew's envy of Gentiles findings salvation (Romans 10:19, 11:11).

The term "loving kindness" or "steadfast love" is the Hebrew term *hesed* (חֶסֶד) which is the "covenant" verb only used to describe God's love for His people.

The term "*hesed*" is similar to the New Testament concept of "agape" which means that that there will be faithful love (fidelity; loyalty) unconditionally

Unlike Jonah's humility in the fish (Jonah 2:2), he now tells God to take his life (Jonah 4:8).

There were several characters in Scripture who ask that God take their life: Moses (Numbers 11:15); Elijah (1 Kings 19:4). Others regreted the day they were born: Jeremiah (Jeremiah 20:14-18); Job (Job 3:11)

Twice God asks Jonah if it is right for him to be angry (Jonah 4:4, 9)

The difference between the shade and the sun is usually only 10-15 degrees, but in the mid-eastern deserts the difference could be two or three times that.

An answer from Jonah to the Lord is not recorded, but he went east of the city and sat under a makeshift structure. The same Hebrew word for "shelter" (*sukkah* סֻכָּה) is recorded for "booths" in the "Feast of Tabernacles" (Leviticus 23:40-42).

The "scorching east wind" is called a "sirocco" that originates in the Sahara Desert and can gust up to 74 miles-per-hour.

God had compassion on the cattle as well; God loves His creation and cares for animals (Proverbs 12:10; 27:23; 50:10-11; Matthew 6:26-30; 10:29)