

THE CHURCH OF GOD AT JERUSALEM ACRES

The Feasts of Yahweh

Youth Sabbath School Lesson Book

“Learning God’s Appointed Times”



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A Ministry Resource for Children & Youth

Sabbath School Department

Welcome to The Feasts of Yahweh

How to Use This Book

Dear Sabbath School Teachers, Parents, and Young People,

Grace and peace to you in the name of our Lord Jesus Christ! We are excited to place this lesson book in your hands. *The Feasts of Yahweh* was created to help our young people understand one of the most beautiful and important truths in all of Scripture: **God has appointed special times throughout the year to teach us about His plan of salvation, His love for His people, and the ministry of His Son, Jesus Christ.**

At The Church of God at Jerusalem Acres, we believe in practicing “New Testament Judaism” — the faith once delivered to the saints (Jude 1:3). This means we keep the seventh-day Sabbath, observe the biblical feasts on the Hebrew calendar, and understand Jesus as the fulfillment of all the Old Testament types, shadows, and prophecies. We do not celebrate Christmas or Easter as religious holidays, but instead observe **Holy Week** (Passover, Unleavened Bread, and Firstfruits), **Pentecost**, the **Feast of Trumpets**, the **Day of Atonement**, the **Feast of Tabernacles**, and additional remembrances such as **Purim** and **Hanukkah**.

This book contains **nine complete lessons**, each covering a feast or festival of the Lord. Every lesson is designed to serve **three age groups** simultaneously, so that all your students can learn together around the same theme:

★ Kindergarten (Ages 4–6)	Simple Bible stories told in age-appropriate language, hands-on crafts, snack ideas, memory verses (simplified), and teaching tips for little ones.
★ Elementary (Ages 7–10)	Fuller Bible lessons, King James Version memory verses, discussion questions, craft ideas, snack suggestions, and Sword Drill activities.
★ Middle School / High School (Ages 11–18)	In-depth teaching, Scripture deep dives, historical context, research challenges, thoughtful discussion questions, and real-world application.

Instructions for Teachers

- **Prepare in advance.** Read through the entire lesson for all three age groups before class. Review the scriptures, gather craft supplies (see Appendix D), and prepare any snacks.
- **Each lesson includes:** A Bible story or teaching, a memory verse, discussion questions, and age-appropriate activities.
- **Kindergarten and Elementary** sections include craft ideas and snack suggestions designed to make the learning tangible and memorable.
- **Middle School / High School** sections are information- and discussion-driven, designed to challenge older youth to think deeply about God’s Word.
- **Adapt as needed.** You know your students best. Feel free to adjust activities for your class size and resources.
- **Pray!** Ask the Lord to open the hearts and minds of your students as you teach His appointed times.

“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”— Deuteronomy 6:7 (KJV)

May the Lord bless you as you teach His young people about His glorious appointed times!

— The Sabbath School Department
The Church of God at Jerusalem Acres

Overview of the Feasts of Yahweh

“These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.”

— Leviticus 23:4 (KJV)

The Three Primary Feasts

God commanded all males in Israel to appear before Him three times a year at three great feasts (Exodus 23:14-17):

#	Primary Feast	Also Known As	Season
1	Passover (Pesach)	Feast of Unleavened Bread	Spring — Abib (March/April)
2	Pentecost (Shavuot)	Feast of Harvest / Feast of Weeks	Late Spring — Sivan (May/June)
3	Tabernacles (Sukkot)	Feast of Ingathering	Autumn — Tishri (Sept/Oct)

The Seven Festivals of Leviticus 23

#	Festival	Hebrew Month	Day	Scripture	Fulfillment in Christ
1	Passover	Abib / Nisan	14th	Lev. 23:4-5	Christ our Passover Lamb
2	Unleavened Bread	Abib / Nisan	15th-21st	Lev. 23:6-8	Sanctification — removing sin
3	Firstfruits	Abib / Nisan	Day after Sabbath	Lev. 23:10-11	Resurrection of Christ
4	Pentecost	Sivan	50 days after Firstfruits	Lev. 23:15-17	Outpouring of the Holy Spirit
5	Trumpets	Tishri	1st	Lev. 23:24	Awakening & Christ's return
6	Day of Atonement	Tishri	10th	Lev. 23:27-32	Christ's atoning sacrifice
7	Tabernacles	Tishri	15th-22nd	Lev. 23:34-36	God dwelling with His people

Additional Remembrances

Observance	Hebrew Month	Background	Significance
Purim	Adar (Feb/Mar)	Esther 9:20–22	Remembrance of deliverance through Queen Esther. A time of fasting and prayer for the Jewish people.
Hanukkah	Kislev (Nov/Dec)	John 10:22; Daniel 8:9–14	Rededication of the Temple. Jesus attended this feast. We rededicate our spiritual temples to the Lord.

Key Principle

Every feast of the Lord is an “appointed time” (*moed* in Hebrew) — a divine appointment set by God Himself. These are not merely Jewish holidays; they are **the feasts of Yahweh** (Leviticus 23:2), given to all His people, fulfilled in Christ, and still relevant for the church today. “Christ our Passover is sacrificed for us: therefore let us keep the feast” (1 Corinthians 5:7).

LESSON 1

The Feast of Passover

“The Lamb That Saves Us”

Key Scriptures: Exodus 12:1-14 • Leviticus 23:4-5 • Mark 14:12-18 • Matthew 26:26-29 • 1 Corinthians 5:7 • 1 Corinthians 11:23-28

Teaching Focus

- **Old Testament:** God commanded Israel to kill a lamb and put the blood on the doorposts so the Lord would “pass over” their homes on the night He struck Egypt’s firstborn. Passover is celebrated on the **14th of Abib** (Leviticus 23:5).
- **New Testament:** Jesus celebrated Passover with His disciples and then became the Passover Lamb. He took the unleavened bread and said, “This is my body,” and took the cup and said, “This is my blood of the new testament, which is shed for many for the remission of sins” (Matthew 26:26-28). He said, “This do in remembrance of me” (Luke 22:19).
- **Paul’s Teaching:** “For even Christ our Passover is sacrificed for us: therefore let us keep the feast” (1 Corinthians 5:7).
- **Our Practice:** The Church of God observes communion on the eve of Passover each year, at the same time Jesus instituted it. Constantine outlawed Christian observance of Passover in A.D. 321, but The Church of God has restored this ancient practice.



The Passover table: every element points to the Lamb of God who takes away the sin of the world.

Story Time: A long time ago, God’s people — the Israelites — were slaves in a land called Egypt. They had to work so hard and they were so sad! But God loved them and He sent a man named Moses to help them. God told Moses, “Tell every family to get a special little lamb. They need to take some of the lamb’s blood and paint it on the sides and top of their front door.”

That night, God kept every family with the blood on their door **safe!** The families who didn’t have the blood were not protected. After that night, the king of Egypt finally let God’s people go free!

Do you know what? Many, many years later, Jesus became *our* special Lamb! He came to save us and keep us safe from sin forever. That’s why we call Him “the Lamb of God.” Every year, our church remembers this with a very special dinner, just like Jesus had with His friends!

Memory Verse: “Christ our Passover is sacrificed for us.” — 1 Corinthians 5:7 (*Simplified: “Jesus is our Passover Lamb!”*)

Craft Idea 1: “Doorpost Painting”

- Give each child a cut-out paper house shape (pre-cut from cardstock).
- Let them paint **red paint** (or use red finger paint) on the doorposts and lintel (top) of the door.
- Talk about how the blood on the door protected the families inside. “Just like this red paint covers the door, Jesus’ blood covers and protects us!”

Craft Idea 2: “Lamb of God”

- Draw a simple lamb outline on cardstock (or use a printed template).
- Let children glue **cotton balls** all over the lamb to make fluffy wool.
- Write “Jesus is the Lamb of God” at the bottom. Display in the classroom!

Snack Idea: Unleavened bread (simple matzo crackers) with grape juice. Explain: “Jesus used bread just like this and juice at His special dinner with His friends. We call it the ‘Last Supper.’”

Teaching Tip

Use a toy lamb or stuffed animal to make the story tangible for little ones. Let them hold the lamb while you tell the story. When you get to the part about Jesus, hold the lamb up and say, “Jesus is *our* Lamb!”

Bible Lesson: Open your Bibles to Exodus 12. Tell the full story of the Exodus Passover, including the plagues that led up to this incredible night. God had already sent nine plagues on Egypt — water turned to blood, frogs, lice, flies, animal sickness, boils, hail, locusts, and darkness. But Pharaoh still would not let God’s people go!

The tenth and final plague was the most serious of all. God said He would pass through the land and every firstborn son would die — *unless* the family obeyed His instructions. Each family was to take a lamb “without blemish” (Exodus 12:5) — a perfect lamb with nothing wrong with it — kill it, and put the blood on the doorposts and lintel of their house. When God saw the blood, He would “pass over” that house and the family would be safe.

Now here is the amazing part: **Jesus was perfect and sinless — He was the lamb “without blemish.”** Hundreds of years later, when Jesus gathered with His disciples for the Passover meal, He took the unleavened bread and said, “This is my body which is given for you: this do in remembrance of me” (Luke 22:19). He took the cup of wine and said, “This is my blood of the new testament, which is shed for many for the remission of sins” (Matthew 26:28). Jesus gave new meaning to the Passover — **He became the Passover Lamb for all of us!**

Memory Verse: “For even Christ our Passover is sacrificed for us: therefore let us keep the feast.” — 1 Corinthians 5:7 (KJV)

Discussion Questions:

1. Why did the Israelites need to put blood on their doors? What would have happened if they didn’t?
2. How is Jesus like the Passover lamb? What does “without blemish” mean about Jesus?
3. Why does our church observe Passover instead of Easter? What is the difference?

Craft Idea 1: “Passover Seder Plate”

- Give each child a large paper plate. Draw lines to divide it into sections.
- In each section, draw or paste pictures of seder plate items: lamb shank bone, bitter herbs (horseradish), unleavened bread (matzo), charoset (apple mixture), a roasted egg, and green herbs (parsley).
- Label each item and discuss what it represents.

Craft Idea 2: “Timeline of Passover”

- On a long strip of paper, have children create an illustrated timeline: (1) The first Passover in Egypt, (2) Jesus at the Last Supper, (3) Our church’s observance today.
- Draw pictures and write key verses for each event.

Snack Idea: A simple “Passover plate” with matzo crackers, sliced apples with honey, and grape juice. As the children eat, discuss each item’s symbolism.

Activity — Sword Drill: Call out the key scriptures one at a time — Exodus 12:13, 1 Corinthians 5:7, Matthew 26:28 — and have children race to find them in their Bibles. The first one to stand and read the verse aloud wins that round!

In-Depth Teaching: Walk through the complete Passover narrative from Exodus 12, Leviticus 23:4–5, and into its New Testament fulfillment. This study covers four key areas:

- 1. The Original Passover (Exodus 12:1–14).** God instituted the Passover on the night of Israel’s deliverance from Egypt. The paschal (Passover) lamb had to be a male, a year old, and “without blemish” (Exodus 12:5). The lamb was killed on the 14th day of Abib “in the evening” (between the evenings). Its blood was applied to the two side posts and the upper doorpost. The flesh was roasted and eaten with unleavened bread and bitter herbs. Nothing was to remain until morning. This was not a suggestion — it was God’s commandment to be “a feast to the LORD throughout your generations” (Exodus 12:14).
- 2. Jesus Transforms the Passover (Mark 14:12–18; Matthew 26:26–29).** On the eve of His crucifixion, Jesus kept the Passover with His twelve disciples. During the meal, He took the elements that had been part of the Passover for over 1,400 years and gave them a new, deeper meaning. The unleavened bread became a symbol of His broken body. The fruit of the vine became a symbol of His shed blood — “the blood of the new testament, which is shed for many for the remission of sins” (Matthew 26:28). He commanded, “This do in remembrance of me” (Luke 22:19).
- 3. Paul’s Teaching (1 Corinthians 5:7; 11:23–28).** Writing to the Gentile church in Corinth, Paul declared: “Christ our Passover is sacrificed for us: therefore let us keep the feast” (1 Corinthians 5:7). Paul did not say the feast was abolished — he said to *keep* it! In chapter 11, he further instructed the church on the proper manner of observing communion: “Let a man examine himself, and so let him eat of that bread, and drink of that cup” (1 Corinthians 11:28).
- 4. The Historical Suppression and Restoration.** In A.D. 321, Emperor Constantine outlawed the Christian observance of Passover, replacing it with Easter celebrations. This historical fact tells us something important: the early church *was still keeping Passover* well into the fourth century! The Church of God has restored the observance of Passover communion, practicing it at the same time and in the same manner that Jesus instituted it.

Discussion Questions:

1. What does it mean that Jesus became “our Passover”? How does His sacrifice differ from — and fulfill — the Old Testament lamb sacrifice?
2. Why did Constantine outlaw Passover, and what does that tell us about the practices of the early church?
3. How should understanding the Passover change the way we approach communion? Is communion just a ritual, or something more?
4. Read 1 Corinthians 11:27–28 carefully. What does it mean to partake “unworthily”? What is the “self-examination” Paul is calling us to?

Research Challenge: Have students research the differences between how the early church observed Passover and how mainstream Christianity adopted Easter. What changed? When? Why? Students should present their findings to the class.

Scripture Deep Dive: Compare Exodus 12:5–7 with John 1:29 and 1 Peter 1:18–19. How do these three passages connect? Write a paragraph explaining the thread that runs from the Passover lamb to “the Lamb of God, which taketh away the sin of the world.”

LESSON 2

The Feast of Unleavened Bread

“Getting Rid of Sin”

Key Scriptures: Leviticus 23:6–8 • Exodus 12:15–20 • 1 Corinthians 5:6–8 • Matthew 16:6

Teaching Focus

- The Feast of Unleavened Bread begins on the **15th of Abib** and lasts **seven days**. During this time, Israel removed all leaven (yeast) from their houses and ate only unleavened bread.
- **Leaven represents sin.** Jesus warned His disciples about the “leaven of the Pharisees and of the Sadducees” (Matthew 16:6) — their false teaching and hypocrisy.
- Paul told the Corinthian church: “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1 Corinthians 5:7–8).
- This feast is symbolic of **sanctification** — the definite and continuing work of removing sin from believers’ lives through Christ’s atonement.
- The Church of God observes this as part of **Holy Week**.

Story Time: Have you ever watched bread being made? Sometimes when you make bread, you put in something called **yeast**. The yeast makes the bread puff up big and fluffy! But did you know that God told His people to make special *flat* bread — bread with **no yeast at all**?

God wanted His people to eat this flat bread for a whole week! Why? Because yeast is like the bad things we sometimes do — like telling lies, being mean, or disobeying. Those bad things start small, but they grow and grow, just like yeast makes bread puff up! God wants us to get rid of the “yeast” — the bad things — in our hearts. And guess what? **Jesus helps us clean our hearts!** When we ask Jesus for help, He takes away the bad stuff and makes our hearts clean and new.

Memory Verse: “Purge out the old leaven” — 1 Corinthians 5:7 (*Simplified: “Take away the old sin!”*)

Craft: “Clean Heart Craft”

- Give each child a large heart shape cut from cardstock (fold in half so there are two sides).
- On one side, let children paste small pieces of torn dark paper (representing “leaven” or sin).
- Then flip it over to the clean white side and write: **“Jesus makes my heart clean!”**
- Talk about how Jesus takes away the “yucky stuff” and gives us a brand-new clean heart.

Snack: Make unleavened bread together! Use a simple recipe: flour, water, a pinch of salt, and a little olive oil. Roll the dough flat (no rising!) and bake. Compare it to a piece of regular fluffy bread. Let children feel, smell, and taste the difference. “See how flat this bread is? There’s no yeast to puff it up. God wants our hearts to be free of sin — clean and flat, not puffed up!”

Teaching Tip

Bring in a piece of risen bread and a piece of matzo (unleavened bread). Let children hold both and compare them. Ask: “Which one is puffed up? Which one is flat?” Then explain: “God wants our hearts to be like the flat bread — no sin puffing us up!”

Bible Lesson: Open your Bibles to Leviticus 23:6–8. The Feast of Unleavened Bread is the second feast in God’s calendar, and it begins the day *after* Passover. For seven full days, God’s people were to eat only unleavened bread. In fact, God told them to remove *all leaven from their houses* (Exodus 12:15). Anyone who ate leaven during this week was to be “cut off from Israel” — that’s how serious God was about this!

But why? Because **leaven is a picture of sin**. Just a tiny bit of yeast can make an entire batch of dough rise. In the same way, just a tiny bit of sin can grow and spread in our lives. Jesus warned about the “leaven of the Pharisees” (Matthew 16:6) — their hypocrisy and false teaching spread like yeast through bread.

The apostle Paul applied this feast directly to believers: “Purge out therefore the old leaven, that ye may be a new lump” (1 Corinthians 5:7). He said we should keep the feast “not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1 Corinthians 5:8). God wants us to search our hearts, find the “leaven” of sin, and ask Jesus to help us remove it!

Memory Verse: “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.” — 1 Corinthians 5:7 (KJV)

Discussion Questions:

1. What kinds of “leaven” (sin) should we remove from our lives? Can you name some examples?
2. Why does God use bread as a symbol so often in the Bible? (Think about the bread of life, the showbread, the unleavened bread, the bread at communion.)
3. How does Jesus help us “clean out” the sin in our lives? Can we do it on our own?

Craft: “Leaven Hunt” Activity

- Before class, hide small pieces of bread around the room.
- Tell the children they are going on a “Leaven Hunt” — just like Jewish families search for leaven before the feast!
- Children search the room and collect all the pieces into a bag.
- Discuss: “Just like we searched every corner to find the bread, we need to search our hearts for sin and ask God to help us get rid of it.”

Snack: Homemade unleavened bread with honey! Let children help mix the dough (flour, water, salt, olive oil), roll it out flat, and watch it bake. Drizzle honey on top. Talk about how the sweetness of God’s Word and His forgiveness fill us when we clean out the leaven of sin.

In-Depth Teaching: The Feast of Unleavened Bread is the second of the seven festivals listed in Leviticus 23. Study its significance on multiple levels:

1. The Connection to Passover: Justification and Sanctification. Passover and Unleavened Bread are back-to-back feasts, and their sequence is theologically significant. Passover represents **justification** — being declared righteous through the blood of the Lamb. Unleavened Bread represents **sanctification** — the ongoing process of being made holy by removing sin from our lives. You cannot have sanctification without first being justified! The order of the feasts teaches the order of salvation.

2. Leaven as Sin Throughout Scripture. The symbolism of leaven appears throughout the Bible: Jesus warned about the leaven of the Pharisees (hypocrisy — Matthew 16:6), Paul warned the Corinthians about the leaven of malice and wickedness (1 Corinthians 5:6–8), and Paul warned the Galatians that “a little leaven leaveneth the whole lump” (Galatians 5:9). Sin, like leaven, is subtle, pervasive, and corrupting.

3. Progressive Sanctification. This feast lasts **seven days**, not just one. This is not accidental. Sanctification is not a one-time event — it is a *process*. The number seven in Scripture represents completeness and perfection. God is showing us that He desires a *complete* work of holiness in our lives, and it takes time, effort, and daily surrender.

4. The Church of God’s Observance. The Church of God observes this feast as part of Holy Week, a time of spiritual self-examination, purging of sin, and recommitment to holy living.

Discussion Questions:

1. Why is sanctification an ongoing process rather than a one-time event? What does the seven-day duration of this feast teach us about God’s expectations?
2. What are some subtle forms of “leaven” in our culture today that we might overlook? Think about attitudes, entertainment, language, and priorities.
3. How does removing leaven from a house parallel spiritual self-examination? What does it look like practically to “search every corner” of our hearts?
4. Read Galatians 5:9: “A little leaven leaveneth the whole lump.” What does this warning mean for us as individuals? As a church body?

LESSON 3

The Feast of Firstfruits

“Jesus Rose for Us!”

Key Scriptures: Leviticus 23:10–11 • 1 Corinthians 15:20–23 • Matthew 27:52–53 • Romans 4:25

Teaching Focus

- The Feast of Firstfruits was celebrated on the **day after the Sabbath** following Passover. The priest waved a sheaf of the firstfruits of the barley harvest before the Lord as an offering.
- Jesus fulfilled this feast by **rising from the dead** and becoming “the firstfruits of them that slept” (1 Corinthians 15:20). He was the first to rise from the dead to never die again!
- When Jesus rose, “the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many” (Matthew 27:52–53). These saints were presented before the Lord as a token of the firstfruits of the resurrection.
- This feast was the first-century church’s celebration of the resurrection, which was later modified into what the world now calls Easter.
- The Church of God celebrates Firstfruits during **Holy Week**.



The wave sheaf offering: a picture of Christ risen from the dead as “the firstfruits of them that slept.”

Story Time: After Jesus died on the cross, His friends were *so, so sad*. They thought they would never see Him again. They put His body in a tomb — like a little cave carved in a rock — and a big, heavy stone was rolled in front of the opening.

But three days later, something **AMAZING** happened! Some women went to the tomb early in the morning, and the big stone was rolled away! An angel was sitting there, and he said the most wonderful words ever: “**He is not here: for He is risen!**” (Matthew 28:6).

Jesus came alive again! He was the very first person to come back to life *forever* — like the very first fruit picked from a garden! That’s why we call Him the “firstfruits.” And because Jesus came back to life, we know that one day **we will live forever with Him too!**

Memory Verse: “He is risen!” — Mark 16:6 (*Simplified: “Jesus is alive!”*)

Craft 1: “Empty Tomb”

- Use a paper plate — cut it in half to form the opening of a cave.
- Cut a round “stone” from gray paper. Attach it with a brass fastener so it can roll to the side.
- Inside the tomb, write: “**He is risen!**”
- Children open the stone and see the glorious message!

Craft 2: “Firstfruits Basket”

- Decorate a small paper cup as a harvest basket (use markers, stickers, etc.).
- Fill it with fruit shapes cut from construction paper (or use small pieces of real fruit).
- Attach a label that says: “**Jesus is the Firstfruits!**”

Snack: Fresh fruit cups! Give each child a small cup of fresh fruit (grapes, strawberries, blueberries) with a tiny sign that says “Firstfruits!” Explain: “Jesus was the *first* to rise from the dead, and we are the harvest that follows! One day we will rise too!”

Bible Lesson: Read Leviticus 23:10–11. God told the Israelites that when they entered the Promised Land and reaped their harvest, they were to bring a **sheaf** (a bundle) of the very first grain they cut — the firstfruits — to the priest. The priest would **wave** this sheaf before the Lord as an offering on the day after the Sabbath. This was a way of saying, “Thank you, God! This first part of our harvest belongs to You, and we trust You for the rest!”

Now, here is the incredible fulfillment: **Jesus rose from the dead on the exact day of the Feast of Firstfruits!** Paul writes: “But now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Corinthians 15:20). Just like that first sheaf of grain was a promise that the full harvest was coming, Jesus’ resurrection is a promise that **all believers will one day be raised too!** “For as in Adam all die, even so in Christ shall all be made alive” (1 Corinthians 15:22).

And there’s more! When Jesus rose, some Old Testament saints also came out of their graves and appeared in Jerusalem (Matthew 27:52–53). They were like a “firstfruits offering” — a preview of the great resurrection to come!

Memory Verse: “But now is Christ risen from the dead, and become the firstfruits of them that slept.” — 1 Corinthians 15:20 (KJV)

Discussion Questions:

1. What does the word “firstfruits” mean? If you pick the first apple from a tree, what does that tell you about the rest of the apples?
2. How is Jesus the “firstfruits” of the resurrection? What does His rising promise for us?
3. Why is the resurrection so important to our faith? What if Jesus had not risen? (See 1 Corinthians 15:17.)

Craft: “Wave Sheaf”

- Bundle together real wheat stalks (available at craft stores) or make paper stalks from brown and yellow construction paper.
- Tie them together with string or ribbon.
- Practice waving the sheaf before the Lord, just as the priest did! Discuss the symbolism: “We present the firstfruits to God because everything belongs to Him.”

Snack: Grain-based snacks such as granola bars or wheat crackers, representing the harvest sheaf. Discuss how the firstfruits were from the grain harvest, and Jesus is the firstfruits of God’s spiritual harvest.

In-Depth Teaching: Study the Feast of Firstfruits in detail:

1. The Agricultural Significance. In ancient Israel, the barley harvest came first in the spring. The very first sheaf of ripe barley was cut, brought to the priest, and waved before the Lord on the day after the Sabbath following Passover (Leviticus 23:10–11). This act consecrated the entire harvest — the firstfruits belonged to God, and only after they were offered could the people eat from the new crop.

2. The Levitical Ceremony. The priest performed the wave offering in the Tabernacle (and later, the Temple). It was a public declaration that God was the source of the harvest and that the people trusted Him for the abundance to come.

3. Jesus’ Fulfillment. Jesus rose from the dead on the exact day the wave sheaf was being offered in the Temple! He is “the firstfruits of them that slept” (1 Corinthians 15:20). Just as the firstfruits sheaf consecrated the whole harvest, Jesus’ resurrection guarantees ours: “But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming” (1 Corinthians 15:23).

4. The Saints Who Rose (Matthew 27:52–53). When Jesus died, the veil of the Temple was torn, the earth quaked, and “many bodies of the saints which slept arose.” After Jesus’ resurrection, they came out of their graves, went into Jerusalem, and appeared to many. These resurrected saints served as a “token” firstfruits offering — a small portion presented to God as a pledge of the full harvest to come at the general resurrection.

5. From Firstfruits to “Easter.” The early church celebrated the resurrection on the Feast of Firstfruits — the day after the Sabbath following Passover. Over centuries, the original feast was detached from the Hebrew calendar and replaced with Easter, which follows a different calculation. The Church of God has restored the biblical observance.

Discussion Questions:

1. Read Romans 4:25: “Who was delivered for our offences, and was raised again for our justification.” What does it mean that Jesus was “raised again for our justification”? Why wasn’t His death alone sufficient?
2. How does the Feast of Firstfruits differ from the Easter tradition? What was lost when the original celebration was changed?
3. What hope does the “firstfruits” concept give us about our own future resurrection? How should this hope affect how we live today?

LESSON 4

The Feast of Pentecost

“God’s Power Poured Out”

Key Scriptures: Leviticus 23:15–17 • Acts 2:1–18 • Joel 2:28–29 • Romans 8:2 • Acts 1:8

Teaching Focus

- **Pentecost** means “fiftieth” — it is celebrated **50 days** after Passover. Also called the Feast of Weeks (Shavuot) and the Feast of Harvest.
- **Old Testament:** God gave the Law (the Ten Commandments) at Mount Sinai approximately 50 days after the first Passover in Egypt (Exodus 19:1–3). The law was written on tablets of stone.
- **New Testament:** On the Day of Pentecost, the Holy Spirit was poured out on the believers in the upper room (Acts 2:1–4). This fulfilled Joel’s prophecy: “I will pour out my spirit upon all flesh” (Joel 2:28; Acts 2:16–18).
- **Purpose:** To empower the church to be witnesses (Acts 1:8), to write God’s law on hearts rather than stone (Hebrews 8:10), and to bring “the law of the Spirit of life” (Romans 8:2).
- The **two wave loaves** of firstfruits offered at Pentecost (Leviticus 23:17) represent two harvests of souls — one Jewish (the 144,000 of Revelation 7) and one Gentile (the 144,000 of Revelation 14).
- The Spirit freed believers to keep God’s commandments voluntarily out of love, not bondage. Paul said: “Do we then make void the law through faith? God forbid: yea, we establish the law” (Romans 3:31).
- The Church of God celebrates Pentecost yearly with praise, prayer, worship, and ministry of the Word and Spirit.



The outpouring of the Holy Spirit on the Day of Pentecost — tongues of fire, the sound of a rushing wind, and the power to be witnesses.

Story Time: After Jesus went back up to heaven, He told His friends something very special: “Wait in the city. I’m going to send you a gift — God’s Holy Spirit!” So His friends — about 120 of them — went to a special room upstairs and they waited. And while they waited, they prayed and prayed and prayed.

Then one day — WHOOOOSH! — suddenly there was a sound like a **big, rushing wind** filling the whole house! And then something amazing appeared — little **flames like fire** came and sat on top of each person’s head! But the fire didn’t burn them — it was **God’s Holy Spirit** filling them up with power!

And then — wow! — they started speaking in **languages they had never learned!** People from all over the world were visiting Jerusalem, and they could understand what Jesus’ friends were saying! God’s power came to help them tell *everyone* about Jesus!

Memory Verse: “Ye shall receive power.” — Acts 1:8 (*Simplified: “God gives us power!”*)

Craft 1: “Pentecost Flames”

- Cut out flame shapes from red, orange, and yellow tissue paper.
- Glue them to a paper headband that fits around the child’s head.
- Children wear their “flames of the Spirit” and march around the room praising God!

Craft 2: “Wind Sock”

- Decorate a toilet paper roll with red, orange, and yellow markers or paper (representing fire).
- Attach streamers of red, orange, and yellow crepe paper to the bottom.
- Punch holes in the top, thread string through for hanging.
- Represents the wind and fire of Pentecost!

Snack: Flame-shaped cookies! Use flame-shaped cookie cutters (or cut sugar cookies into flame shapes) and let children decorate them with red and orange frosting. “These flames remind us of God’s Holy Spirit coming on Pentecost!”

Activity: “Listening to the Wind”

- If weather permits, take the children outside. Close your eyes and feel the wind.
- Talk about how the Holy Spirit is like the wind — you can *feel* it but you can’t *see* it! (John 3:8)
- “We can’t see the wind, but we know it’s there because we feel it. That’s how God’s Spirit works — we can feel Him in our hearts!”

Bible Lesson: Pentecost has *two* incredible stories! Let’s look at both:

Story 1 — Mount Sinai (Old Testament Pentecost): About 50 days after the very first Passover in Egypt, God’s people arrived at Mount Sinai (Exodus 19:1). God came down on the mountain with **thunder, lightning, a thick cloud, and the sound of a trumpet** (Exodus 19:16). The whole mountain shook and burned with fire! There, God gave Moses the **Ten Commandments** written on tablets of stone. This was the first Pentecost — God giving His law to His people.

Story 2 — The Upper Room (New Testament Pentecost): About 50 days after Jesus (our Passover Lamb) was sacrificed, the disciples were gathered in one place on the day of Pentecost. Suddenly — wind, fire, and the Holy Spirit came down, just like at Sinai! But this time, instead of writing the law on stone, God wrote it **on their hearts** (Hebrews 8:10). The Spirit gave them power to be witnesses for Jesus all over the world (Acts 1:8).

Memory Verse: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me.” — Acts 1:8 (KJV)

Discussion Questions:

1. What happened at the first Pentecost at Mount Sinai? What did God give His people?
2. What happened at the New Testament Pentecost in the upper room? What did God give His people this time?
3. Why does God’s Spirit give us power? Power to do what?

Craft: “Two Tablets and Two Loaves”

- On one side of a large piece of paper, draw the **stone tablets** of the Ten Commandments (representing the law written on stone at Sinai).
- On the other side, draw **two wave loaves of bread** (representing the offering at Pentecost).
- Connect them with a line and write: “From Stone to Hearts!”
- Discuss how God’s law moved from tablets of stone to being written on our hearts through the Holy Spirit.

Snack: Two small loaves of bread (representing the two wave loaves offered at Pentecost). Share the bread and explain the symbolism: the two loaves may represent two groups of people God is harvesting — Jewish and Gentile believers!

Sword Drill: Practice finding Pentecost scriptures quickly: Acts 2:1–4, Joel 2:28, Acts 1:8, Romans 3:31.

In-Depth Teaching: Pentecost is one of the richest and most layered feasts in all of Scripture. Let us examine its dual significance and prophetic meaning:

1. Sinai and the Upper Room. The parallels between the giving of the Law at Sinai and the giving of the Spirit at Pentecost are stunning. At Sinai: fire, thunder, trumpet, earthquake, and the voice of God (Exodus 19:16–19). At the upper room: a rushing mighty wind and tongues of fire (Acts 2:2–3). At Sinai, God wrote His law on tablets of stone. At Pentecost, God wrote His law on human hearts: “I will put my laws into their mind, and write them in their hearts” (Hebrews 8:10). The external law became internal through the Spirit.

2. The Two Wave Loaves (Leviticus 23:17). Unlike the wave sheaf of Firstfruits (a single sheaf), Pentecost required **two** loaves of bread baked with leaven. These two loaves have prophetic significance: they represent two groups of firstfruits — the 144,000 of Israel (Revelation 7) and the 144,000 from among the Gentiles (Revelation 14). The leaven in the loaves represents the fact that these believers, though sanctified, still possess a mortal, sin-prone nature — they are “works in progress.”

3. Establishing the Law Through Faith (Romans 3:31). Some claim that the Holy Spirit replaced the law. Paul emphatically disagrees: “Do we then make void the law through faith? God forbid: yea, we establish the law” (Romans 3:31). The Spirit did not abolish the commandments — the Spirit *empowers* us to keep them willingly, out of love rather than obligation. Romans 8:2 says, “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

4. The Ongoing Purpose of the Holy Spirit. The baptism of the Holy Spirit is for empowering witness: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me” (Acts 1:8). The Church of God celebrates Pentecost yearly with praise, prayer, worship, and the ministry of the Word and Spirit, recognizing that this empowerment is still available and essential today.

Discussion Questions:

1. How does the Holy Spirit “establish” the law rather than abolish it? What does it look like practically to keep God’s commandments through the power of the Spirit?
2. What is the significance of the two wave loaves? How does this connect to God’s plan for both Jewish and Gentile believers?
3. How should the reality of Pentecost change the way we live as believers? Are we living in the power of the Spirit or in our own strength?
4. Why did The Church of God restore the observance of Pentecost when most churches treat it only as a historical event?

Scripture Study: Compare Exodus 19–20 with Acts 2 side by side. Create a two-column chart listing every parallel between the giving of the Law at Sinai and the giving of the Spirit at Pentecost (fire, sound, trembling, voice, covenant, etc.). What do these parallels teach us?

LESSON 5

The Feast of Trumpets

“Wake Up! The King Is Coming!”

Key Scriptures: Leviticus 23:24 • Numbers 10:1–10 • 1 Thessalonians 4:16–17 • Revelation 8–9 • Matthew 24:31



Figure 1 The shofar: used for centuries to gather God's people, sound the alarm, and announce the coming of the King.

Teaching Focus

- The Feast of Trumpets is observed on the **1st day of the 7th month (Tishri)**. It is a sabbath with the blowing of trumpets and a holy convocation (Leviticus 23:24).
- **Trumpets in Israel** served multiple purposes (Numbers 10:1–10): calling the assembly together, sounding the alarm for war, announcing the king, and marking feast days.
- **Prophetic fulfillment:** The Feast of Trumpets points to the awakening of God's people and the world to the coming kingdom. It sounds an alarm to prepare for Jesus' return.
- Connected to the **prophetic last trumpet:** “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” (1 Thessalonians 4:16). See also 1 Corinthians 15:52, Revelation 11:15, and Matthew 24:31.
- The Church of God remembers this feast as a call to awaken the kingdom of God, Israel, and the nations.

Story Time: In Bible times, people didn't have cell phones or doorbells! So when someone needed to get *everyone's* attention, they used a special horn called a **shofar** (show-FAR). It was made from a ram's horn — the curly horn of a sheep!

When the trumpet blew — **BAAAAAH!** — everyone stopped what they were doing. They stopped playing. They stopped working. They stopped eating. And they *listened!* The trumpet could mean: "Come together for a meeting!" or "Watch out, danger is coming!" or "The king is here!"

God wants us to **wake up and be ready**, because one day a great trumpet is going to sound from heaven! Do you know what will happen? **Jesus will come back!** And it will be the most wonderful day ever!

Memory Verse: "The trumpet shall sound." — 1 Corinthians 15:52 (*Simplified: "The trumpet will blow and Jesus is coming!"*)

Craft: "Paper Shofar"

- Roll a large piece of cardstock into a horn/cone shape and tape it securely.
- Decorate with stickers, markers, and glitter.
- Children can pretend to "blow the trumpet" and shout, "The King is coming!"

Snack: Horn-shaped snacks — crescent rolls or Bugles corn snacks! As children eat, talk about the shofar and how one day a great trumpet will announce Jesus' return.

Activity: Play a trumpet sound (from a phone or recording). When children hear it, they must **stand up, freeze, and listen** — like getting ready for the King! Practice several times. "When the trumpet sounds, we stop everything and pay attention. That's what God wants us to do — be ready for Jesus!"

Bible Lesson: Open to Leviticus 23:24 and Numbers 10:1–10. God told Moses to make two silver trumpets. These trumpets were used for several important purposes in Israel:

Purpose	Description
Calling the Assembly	When both trumpets blew, all the people gathered together (Numbers 10:3).
Sounding the Alarm	A different blast warned of danger or war (Numbers 10:9).
Announcing the King	Trumpets were blown when a new king was crowned.
Marking Feast Days	Trumpets announced the beginning of feasts and celebrations (Numbers 10:10).

The Feast of Trumpets is all about **being ready**. One day, the greatest trumpet of all will sound: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air” (1 Thessalonians 4:16–17). **Jesus is coming back, and the trumpet will announce His arrival!**

Memory Verse: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.” — 1 Thessalonians 4:16 (KJV)

Discussion Questions:

1. What were trumpets used for in ancient Israel? Can you name at least three uses?
2. What will happen when the last trumpet sounds? What is the promise in 1 Thessalonians 4:16–17?
3. How should we be “ready” for Jesus’ return? What does being ready look like in everyday life?

Craft: “Watchman on the Wall”

- Create a scene on cardstock: draw a stone wall with a **watchman figure** standing on top holding a trumpet.
- Read Ezekiel 33:3–6 together. Discuss: the watchman’s job was to see danger coming and blow the trumpet to warn the people.
- Write below the picture: “Blow the trumpet and warn the people!”

Snack: Apple slices with honey — a traditional treat associated with the Hebrew month of Tishri! Talk about how God’s return will bring sweetness and joy for those who are ready. Dip the apple in the honey and say: “Being ready for God brings us sweetness!”

In-Depth Teaching: The Feast of Trumpets occupies a unique position in God’s prophetic calendar. It is the first of the three “fall feasts” and marks the beginning of the most solemn season in the Hebrew year.

1. The Biblical Foundation (Leviticus 23:24; Numbers 10:1–10). The Feast of Trumpets is a sabbath — a day of rest and holy convocation — distinguished by the blowing of trumpets. Unlike the other feasts, God does not explicitly explain *why* the trumpets are blown on this day. The silence may be intentional — it is a “memorial of blowing of trumpets” (Leviticus 23:24), and its full meaning is revealed prophetically.

2. Prophetic Significance: Awakening and Warning. The trumpet is a call to alertness. Jesus said, “Watch therefore: for ye know not what hour your Lord doth come” (Matthew 24:42). The Feast of Trumpets is a prophetic picture of the awakening of God’s people — Israel, the church, and the nations — to prepare for the great events of the end times.

3. The Trumpet References in Revelation. The book of Revelation describes seven trumpets (Revelation 8–9; 11:15). Each trumpet releases a significant judgment or event upon the earth. The seventh trumpet announces: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Revelation 11:15). This is the ultimate fulfillment of the Feast of Trumpets — the announcing of the King!

4. The Last Trump and the Return of Christ. Paul connects the trumpet to the resurrection and return of Christ: “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Corinthians 15:52). Jesus Himself said He would “send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds” (Matthew 24:31).

5. The Position Between Pentecost and Tabernacles. The Feast of Trumpets falls between Pentecost (the giving of the Spirit) and Tabernacles (the establishment of God’s kingdom). Prophetically, this is where we are now — living in the age of the Spirit, hearing the trumpet call, and waiting for the Kingdom to come.

Discussion Questions:

1. What does it mean for the church to “sound the alarm” today? How are we called to be watchmen (Ezekiel 33)?
2. How do the seven trumpets of Revelation relate to the Feast of Trumpets? Is there a progression in God’s plan?
3. What practical steps can we take to be “ready” for the Lord’s return? How does readiness look different from fear?
4. Why is this feast placed between Pentecost and Tabernacles? What does the timing teach us about where we are in God’s prophetic timeline?

LESSON 6

The Day of Atonement

“The Day God Forgives”

Key Scriptures: Leviticus 16:7–21 • Leviticus 23:27–32 • Hebrews 9:11–14 • Romans 5:11 • Isaiah 53:5–6

Teaching Focus

- The Day of Atonement (Yom Kippur) is observed on the **10th day of the 7th month (Tishri)**. It is the most solemn day of the Hebrew calendar.
- The **High Priest** alone entered the Holy of Holies once a year to make atonement for the sins of all the people.
- **Two goats** were presented: one was slain as the Lord’s goat (the sin offering), and the other — the scapegoat — was sent away into the wilderness, symbolically carrying the sins of the people far away (Leviticus 16:7–21).
- **Jesus fulfilled both roles:** He was slain as the sacrifice AND He bore our sins “without the camp” (Hebrews 13:12–13). He is both the offering and the sin-bearer.
- **Prophetically**, this feast looks to the time when Israel as a nation will accept Jesus as their Messiah and receive atonement: “They shall look upon me whom they have pierced, and they shall mourn” (Zechariah 12:10); “And so all Israel shall be saved” (Romans 11:26).
- The Church of God observes this as a time of celebration of Christ’s atonement and as a time of prayer and fasting for Israel’s salvation.

Story Time: In the old days, there was a very, very special room in God’s house called the **Holy of Holies**. It was the most special room in the whole world because God’s presence was there! Only ONE person was allowed to go inside — the **High Priest** — and he could only go in ONE time a year, on a very special day.

On that day, the High Priest took **two goats**. The first goat was given to God as a special gift to say “sorry” for all the things the people had done wrong. The second goat was different — the High Priest put his hands on the goat’s head, and it was like he was putting *all the people’s sins* on that goat. Then the goat was sent far, far, far away into the wilderness, carrying all those sins away!

Guess what? **Jesus is our High Priest!** He didn’t just take away *some* of our sins — He took away **ALL** of them! He carried them far, far away, so we can be close to God. How wonderful is that!

Memory Verse: “He has taken our sins far away.” — based on Psalm 103:12 (*Simplified: “God took our sins far, far away!”*)

Craft: “Two Goats”

- Help children make **two goat puppets** using paper bags or popsicle sticks.
- Label one goat “**God’s Goat**” and the other “**Takes Our Sins Away.**”
- Use the puppets to retell the story: “This goat was given to God. And this goat carried the sins away!”
- Then hold up both puppets and say: “Jesus did *both* — He was the sacrifice AND He carried our sins away!”

Snack: Animal crackers and juice. Let children pick out goat-shaped crackers (or any animal) and talk about the lesson. “Remember the two goats? Jesus is greater than both of them — He took care of everything for us!”

Teaching Tip

Emphasize God’s *love* in forgiving. This lesson should feel **comforting**, not scary. The message is: God loves us SO much that He sent Jesus to take away ALL our sins so we can be close to Him!

Bible Lesson: Open your Bibles to Leviticus 16. This chapter describes the most important day in all of Israel’s calendar — the Day of Atonement. The word “atonement” means to **cover** or **make right**. On this day, the sins of the entire nation were dealt with.

Here is what happened: The High Priest (and *only* the High Priest) would put on special white linen garments and enter the Holy of Holies — the innermost room of the Tabernacle where the Ark of the Covenant was kept and where God’s presence dwelt. He brought blood from the sacrificed goat and sprinkled it on the mercy seat (the cover of the Ark). This atoned for the people’s sins.

Then came the scapegoat. The High Priest laid both his hands on the head of the live goat and confessed all the sins of the people, symbolically transferring those sins onto the goat. The goat was then led far away into the wilderness — carrying the people’s sins away from them.

Jesus fulfills both goats! He was slain as our sacrifice (like the first goat), and He carried our sins far away (like the scapegoat). He is our eternal High Priest who entered “not into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us” (Hebrews 9:24)!

Memory Verse: “For Christ is not entered into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us.” — Hebrews 9:24 (KJV)

Discussion Questions:

1. Why could only the High Priest enter the Holy of Holies? What made that room so special?
2. How does Jesus serve as *both* the sacrifice (Lord’s goat) and the one who carries away our sins (scapegoat)?
3. What does the word “atonement” mean? How has Jesus made “at-one-ment” between us and God?

Craft: “Tabernacle Model”

- Build a simple model of the Tabernacle layout using shoe boxes or cardboard pieces.
- Create three areas: the **Outer Court** (with the altar and laver), the **Holy Place** (with the lampstand, table of showbread, and altar of incense), and the **Holy of Holies** (with the Ark of the Covenant).
- Show the path the High Priest walked on the Day of Atonement — from the outer court all the way through the veil into the Holy of Holies.

Snack: Bread and grape juice — representing how Jesus gave His body and blood as our atonement. “Because of Jesus, our sins are forgiven, and we can come close to God!”

In-Depth Teaching: The Day of Atonement is the climax of the fall feasts and one of the most theologically rich chapters in all of Scripture.

1. The Detailed Ritual (Leviticus 16). On this day, the High Priest performed an elaborate sequence of rituals. He washed, put on white linen garments (not his colorful priestly garments — symbolizing purity and humility), offered a bull for his own sins, then took the two goats before the Lord. Lots were cast — one for the Lord and one for the scapegoat (Azazel). The Lord's goat was slain and its blood sprinkled on the mercy seat in the Holy of Holies (Leviticus 16:15). The scapegoat received the confession of all the people's sins via the laying on of hands and was sent into the wilderness (Leviticus 16:21).

2. Jesus Fulfills Both Goats. Jesus is the Lord's goat — He was the perfect sacrifice, slain for our sins. Jesus is also the scapegoat — He bore our sins “without the camp” (Hebrews 13:12–13), carrying them away. Isaiah prophesied: “The LORD hath laid on him the iniquity of us all” (Isaiah 53:6). Jesus is also our eternal High Priest: “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands... by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Hebrews 9:11–12).

3. The “Once for All” Sacrifice (Hebrews 9–10). The Levitical High Priest had to enter the Holy of Holies *every year*. But Jesus entered *once* and His sacrifice was eternal and complete: “Nor yet that he should offer himself often... but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” (Hebrews 9:25–26).

4. Prophetic Significance: Israel's National Salvation. The Day of Atonement is prophetically connected to the future day when Israel as a nation will recognize Jesus as their Messiah: “They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son” (Zechariah 12:10). “And so all Israel shall be saved” (Romans 11:26). This is why The Church of God observes this day with fasting and prayer for Israel's salvation.

Discussion Questions:

1. How does Hebrews 9–10 explain that Jesus' sacrifice was “once for all”? Why is this significant compared to the annual Levitical sacrifices?
2. Why is the Day of Atonement prophetically connected to Israel's future salvation? What has to happen before “all Israel shall be saved”?
3. What does the scapegoat teach us about how God deals with sin? He doesn't just forgive it — He *removes* it.
4. Why is fasting associated with this day (Leviticus 23:27–29 — “afflict your souls”)? What does fasting teach us about dependence on God?

LESSON 7

The Feast of Tabernacles

“God Lives With Us!”

Key Scriptures: Leviticus 23:34–36 • Deuteronomy 16:13–15 • Zechariah 14:16 • John 7:2,37–39 • John 1:14 • Revelation 21:3

Teaching Focus

- The Feast of Tabernacles (Sukkot) begins on the **15th of Tishri** and lasts **8 days**. Also called the Feast of Ingathering. It is the greatest and most joyful of all the feasts!
- Israel built temporary shelters (booths or *sukkot*) from branches and lived in them for 7 days, remembering how God protected them in the wilderness.
- **Great events connected to Tabernacles:** Noah’s ark rested on Ararat (Genesis 8:4), Solomon dedicated the Temple (1 Kings 8:2), Jesus was born (Luke 1:5,23,36; Isaiah 9:3,6), Jesus established the church (Luke 6:1,13), and Jesus celebrated Tabernacles (John 7).
- **Prophetic fulfillment:** Tabernacles is the *only* feast specifically declared to be observed during Christ’s millennial reign: “Every one that is left of all the nations... shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles” (Zechariah 14:16). It represents the second coming of Jesus and the establishment of the kingdom of God on earth.
- “The Word was made flesh, and dwelt [literally: *tabernacled*] among us” (John 1:14). The incarnation itself is connected to this feast!
- The Church of God observes this feast to remember God’s great works, rejoice in the incarnation of the Son of God, and anticipate His return.



A sukkah (booth) for the Feast of Tabernacles — a beautiful reminder that God dwells with His people.

Story Time: After God’s people came out of the desert, God told them to have a **BIG celebration** every year! And it wasn’t just for one day — it lasted a *whole week*! Here’s the fun part: they would build little huts — like camping shelters — made of **tree branches, leaves, and sticks**, and they would **live in them** for the whole week! Can you imagine? It was like the **best camping trip EVER!**

They ate yummy food, sang songs, told stories, and thanked God for all the good food He grew for them in the fields. They also remembered how God took care of them when they were traveling through the desert for 40 years!

Did you know something really special? This is when **baby Jesus was born!** Not at Christmas time in winter — but during this joyful harvest celebration in the fall! God came to *live with us* — He “tabernacled” with us! And one day, Jesus will come back and live with ALL of us **forever and ever!**

Memory Verse: “God is with us!” — based on Matthew 1:23 (*Simplified: “God lives with us!”*)

Craft 1: “Build a Mini Sukkah”

- Use popsicle sticks or craft sticks to build a small booth (glue them into a frame).
- Lay small leaves, green tissue paper, or fabric scraps on top as a “roof.”
- Place a small toy figure inside the sukkah.
- “This is like the little house God’s people would build during the Feast of Tabernacles!”

Craft 2: “Harvest Basket”

- Decorate a small paper bag as a harvest basket (draw designs, add stickers).
- Fill it with paper fruits and vegetables cut from colorful construction paper.
- “We thank God for everything He gives us!”

Snack: A “harvest feast” with seasonal fruits (apples, grapes, pears), crackers, and juice. Celebrate the joy of Tabernacles! “God gives us so many good things! Let’s thank Him!”

Activity: If weather permits, build a simple outdoor shelter with blankets, sheets, or towels draped over chairs. Sit inside it for story time! Let the children experience what it might have felt like to live in a sukkah.

Bible Lesson: Read Leviticus 23:34–36 and Deuteronomy 16:13–15. The Feast of Tabernacles is the **greatest feast on God’s calendar** — it lasts 8 days and is filled with joy! God specifically commands: “Thou shalt rejoice in thy feast” (Deuteronomy 16:14). This is a *command to be joyful!*

The Israelites built temporary shelters (called **sukkot** or booths) from branches, palms, and leafy boughs and lived in them for the week. This reminded them of God’s faithful provision during their 40 years in the wilderness.

But the Feast of Tabernacles is also connected to some of the most important events in all of history:

- **Jesus was born during Tabernacles!** By tracing the priestly course of Zechariah (Luke 1:5,23,36), we can determine that Jesus was born in the fall — during the Feast of Tabernacles, not in December. “The Word was made flesh, and dwelt [tabernacled] among us” (John 1:14).
- **Jesus celebrated Tabernacles** in John 7. On the last day of the feast, He stood and cried: “If any man thirst, let him come unto me, and drink” (John 7:37).
- **Tabernacles will be kept in the future kingdom!** Zechariah 14:16 prophesies that when Jesus reigns, *all nations* will come to Jerusalem to keep the Feast of Tabernacles.

Memory Verse: “And the Word was made flesh, and dwelt among us.” — John 1:14 (KJV)

Discussion Questions:

1. Why did God want His people to live in temporary shelters? What was He reminding them of?
2. How does knowing that Jesus was born at Tabernacles (not at Christmas) change our understanding? Why does this matter?
3. What will it be like when Jesus comes back and establishes His kingdom? (Read Zechariah 14:16 and Revelation 21:3.)

Craft: “Sukkah Building Challenge”

- In small groups, build a larger booth using craft supplies: cardboard, fabric, artificial leaves, branches, tape.
- Make it as creative and decorated as possible!
- Display the booths throughout the lesson and discuss Tabernacles while sitting near them.

Snack: A “harvest feast” celebration! Set out a variety of fruits, bread, cheese, and juice. Make it festive — use colorful plates and napkins. This is the most joyful feast, so the snack should feel like a celebration!

Activity: Read Zechariah 14:16 aloud together. Discuss: “One day, when Jesus is King over all the earth, *everyone* in the whole world will come to keep the Feast of Tabernacles! How amazing is that?”

In-Depth Teaching: The Feast of Tabernacles is the culmination of God’s feast calendar and is loaded with historical, incarnational, and prophetic significance.

1. The Eight-Day Celebration. Tabernacles lasts eight days — seven days of the feast plus a “great day” or “last day” on the eighth (Leviticus 23:36,39). The number eight in Scripture often represents new beginnings. The eighth day points beyond this present age to the new heavens and new earth (Revelation 21:1–3).

2. Historical Events at Tabernacles.

- **Noah’s Ark** rested on Mount Ararat on the 17th day of the 7th month (Genesis 8:4) — during the season of Tabernacles.
- **Solomon’s Temple** was dedicated during the Feast of Tabernacles (1 Kings 8:2), and the glory of the Lord filled the house.
- **Jesus was born during Tabernacles.** The evidence comes from Luke 1:5–36. Zechariah served in the course of Abijah (the 8th priestly course), which placed his service approximately in the month of Sivan (June). Elizabeth conceived shortly after. Mary conceived six months after Elizabeth, placing the conception of Jesus around the month of Kislev (December) — and His birth approximately nine months later, in the month of Tishri — during the Feast of Tabernacles. Isaiah 9:3 connects great joy (characteristic of Tabernacles) with the birth of the child in verse 6.
- **Jesus established the church.** In Luke 6, Jesus called His twelve apostles after spending the night in prayer — an event that some scholars connect to the season of Tabernacles.

3. John 1:14 — The Incarnation. “The Word was made flesh, and *dwelt* among us.” The Greek word for “dwelt” is *skenoō*, which literally means “to pitch a tent” or “to tabernacle.” God came to live among us — He *tabernacled* with us! The incarnation of Christ is the ultimate fulfillment of what the booths were pointing to: **God dwelling with His people.**

4. Zechariah 14:16 — Tabernacles in the Millennium. Tabernacles is the *only* feast specifically prophesied to be observed during Christ’s millennial reign. “Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.” All nations — not just Israel — will observe this feast when Jesus rules the earth. This is the “ingathering” of all things under Christ.

5. Revelation 21:3. The ultimate fulfillment: “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” God’s plan from the beginning has been to dwell — to *tabernacle* — with His people forever.

Discussion Questions:

1. Why is Tabernacles the only feast specifically mentioned as being observed during the Millennium (Zechariah 14:16)? What does this tell us about its importance?
2. How does understanding that Jesus was born at Tabernacles (not December 25th) deepen our faith? What are the theological implications?
3. What does it mean that our bodies are “temples” (tabernacles) of the Holy Spirit (1 Corinthians 6:19)? How does the Feast of Tabernacles give that concept deeper meaning?
4. How should the joy of Tabernacles characterize our faith? Is joy a command (Deuteronomy 16:14)?

Research Challenge: Have students map out the timeline of Luke 1:5–36. Identify when Zechariah served in the Temple (the course of Abijah), when Elizabeth conceived, when Mary conceived (six months later), and calculate when Jesus would have been born. Does the timeline point to the Feast of Tabernacles? Present your findings with dates and scripture references.

LESSON 8

Holy Week — Putting It All Together

“Remembering the Greatest Week”

Key Scriptures: Leviticus 23:4–14 • Matthew 26–28 • 1 Corinthians 11:23–28 • John 13:4–17

Teaching Focus

- The Church of God annually celebrates **Holy Week**, during which **Passover, Unleavened Bread, and Firstfruits** are observed together as a unified week of worship.
- The **Communion service** remembers Jesus’ body and blood, held on the eve of Passover — the same time Jesus instituted it.
- The **rite of feet washing** is observed during Holy Week, following Jesus’ example and command: “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet” (John 13:14).
- The **resurrection** is remembered on the day after the Sabbath following Passover — the Feast of Firstfruits.
- All these services combine to create a meaningful, Scripture-based remembrance of the suffering, death, and resurrection of Jesus Christ.

Story Time: Every year, our church has a *very special week* called **Holy Week**. Let's walk through it together!

Part 1 — The Special Dinner (Passover): Jesus had a special dinner with His friends. He took bread, broke it, and said, "Remember me when you eat this." He took a cup of juice and said, "Remember me when you drink this." This is called **communion**, and our church still does it!

Part 2 — Washing Feet (Feet Washing): At that same dinner, Jesus did something surprising. He got down on His knees, took a towel and a bowl of water, and **washed His friends' feet!** That was a job for a servant, not a leader! But Jesus did it to show us: "**Love each other and serve each other.**" Our church still washes feet during Holy Week!

Part 3 — The Cross: Jesus died on the cross to save us from our sins. It was the saddest day. His friends were heartbroken.

Part 4 — He is Risen! (Firstfruits): But then — three days later — **Jesus rose from the dead!** He's alive! And that is the most joyful day of all!

Memory Verse: "This do in remembrance of me." — Luke 22:19 (KJV)

Craft: "Holy Week Timeline"

- Give each child a long strip of paper folded into 4 panels.
- Panel 1: **Last Supper** (draw bread and a cup)
- Panel 2: **Feet Washing** (draw feet and a bowl of water)
- Panel 3: **The Cross** (draw a cross)
- Panel 4: **Empty Tomb** (draw the open tomb with "He is Risen!")
- Children color each panel. This becomes a keepsake of Holy Week!

Snack: Unleavened bread and grape juice — a mini "communion" experience with a simple explanation: "Jesus told us to remember Him whenever we eat this bread and drink this juice. It reminds us of His love for us."

Bible Lesson: Holy Week brings together **three feasts** into one powerful week of worship. Let’s see how they fit together:

Day / Event	Feast	What Happened / What We Remember
Passover Eve	Passover	Jesus eats the Passover meal with His disciples, institutes communion (bread and wine), and washes their feet (John 13:4–17; Matthew 26:26–29).
Passover Day	Passover	Jesus is crucified as the Lamb of God — “Christ our Passover is sacrificed for us” (1 Corinthians 5:7).
15th–21st of Abib	Unleavened Bread	Seven days of eating unleavened bread — removing the leaven of sin from our lives through sanctification.
Day after the Sabbath	Firstfruits	Jesus rises from the dead! He is “the firstfruits of them that slept” (1 Corinthians 15:20).

The rite of **feet washing** is a special part of Holy Week. In John 13:4–17, Jesus wrapped a towel around His waist, poured water into a basin, and washed His disciples’ feet. Peter protested, but Jesus said, “If I wash thee not, thou hast no part with me” (John 13:8). Then He commanded: “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you” (John 13:14–15). This teaches **humility and servant leadership**.

Memory Verse: “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” — 1 Corinthians 11:26 (KJV)

Discussion Questions:

1. Why does our church observe all three feasts during Holy Week? How do they connect to each other?
2. What does feet washing teach us about serving others? Why did Jesus do a servant’s job?
3. The verse says “till He come.” What are we looking forward to? Why does communion point to the future, not just the past?

Craft: “Servant Hands”

- Trace both hands on a large piece of paper.
- On one hand, write ways **Jesus served others** (washed feet, healed the sick, fed the hungry, died for us).
- On the other hand, write ways **WE can serve** (help at home, be kind, share, encourage friends).

Snack: Unleavened bread, grape juice, and a small amount of bitter herbs (parsley or lettuce) for tasting. Explain: “The bitter herbs remind us of the bitterness of slavery in Egypt and the bitterness of sin. But the bread and juice remind us of Jesus’ love and sacrifice!”

In-Depth Teaching: Holy Week as observed by The Church of God is a comprehensive, Scripture-based remembrance that unifies the spring feasts into one meaningful week of worship. Let's study the chronology and theological significance:

- 1. The Chronology of Holy Week.** On Passover eve (the evening beginning the 14th of Abib), Jesus gathered with His disciples for the Passover meal. During this meal, He washed their feet (John 13), instituted communion with the bread and wine (Matthew 26:26–29), and gave final teachings. He was arrested that same night, tried, and crucified on Passover day — dying at the time the Passover lambs were being slaughtered in the Temple. He rested in the tomb during the beginning of Unleavened Bread and rose on the day of Firstfruits — the day after the Sabbath.
- 2. The Feet Washing (John 13:4–17).** Jesus' act of washing the disciples' feet was radical. In first-century Jewish culture, this was the task of the lowest servant. By doing it Himself, Jesus demonstrated that true leadership is servant leadership. His command — “Ye also ought to wash one another's feet” (John 13:14) — is an ordinance The Church of God continues to practice. It teaches humility, equality before God, and willingness to serve.
- 3. The Unified Meaning of the Three Feasts.** The three spring feasts during Holy Week tell the complete story of salvation in sequence:
 - **Passover = Justification** — We are saved by the blood of the Lamb.
 - **Unleavened Bread = Sanctification** — We pursue holiness by removing sin.
 - **Firstfruits = Glorification** — We will be raised to eternal life, just as Jesus was raised.
- 4. “Till He Come” (1 Corinthians 11:26).** Every communion service is both a remembrance and an anticipation. We look back to the cross and forward to the return. Holy Week is not merely historical — it is eschatological. It connects the past (the cross), the present (our sanctification), and the future (the resurrection and return of Christ).

Discussion Questions:

1. Why is the order of the feasts during Holy Week significant for understanding salvation? How do justification, sanctification, and glorification build on each other?
2. How does feet washing demonstrate the kind of leadership Jesus calls us to? What would the church look like if we all practiced servant leadership?
3. What does it mean to “shew the Lord's death till He come”? How does communion point to both the past and the future simultaneously?
4. How can we make Holy Week more meaningful personally? What spiritual preparation should we do before this sacred week?

LESSON 9

Purim and Hanukkah

“God Always Protects His People”

Key Scriptures: Esther 4:14 • Esther 9:20–22 • John 10:22 • Daniel 8:9–14 • 1 Corinthians 6:19

Teaching Focus

- **Purim:** Remembers the deliverance of the Jewish people in the days of Queen Esther, when the wicked Haman sought their destruction. Esther bravely went before the king to plead for her people. “Who knoweth whether thou art come to the kingdom for such a time as this?” (Esther 4:14). The Women of Ruth International uses this time for fasting and prayer for the Jewish people.
- **Hanukkah:** Celebrates the rededication of the Temple after the Maccabees freed it from desecration by the Greek ruler Antiochus Epiphanes. Jesus Himself was present at the Feast of Dedication (Hanukkah) in John 10:22. The Church of God uses Hanukkah to emphasize the rededication of our spiritual temples (our bodies) to being the light of the world.



The menorah: a symbol of light, rededication, and God's faithfulness to preserve His people.

Story 1 — Purim (The Story of Brave Queen Esther):

Once upon a time, there was a beautiful young woman named Esther. She was one of God’s special people, the Israelites. Something amazing happened — the king of the land chose Esther to be his **queen!** She got to wear a beautiful crown and live in a palace!

But then something scary happened. A very mean man named **Haman** didn’t like God’s people and made a terrible plan to hurt them — ALL of them! Esther’s uncle Mordecai told her, “Esther, you have to go to the king and ask him to save our people! Maybe God made you queen *for this very reason!*”

Esther was scared — going to the king without being invited could be very dangerous. But she was **brave!** She prayed, she fasted, and she went to the king. And guess what? The king listened! He saved God’s people, and the mean Haman was punished. **God used Esther to save His people!**

Story 2 — Hanukkah (Cleaning Up God’s House):

A long time ago, some very bad people took over God’s special house — the Temple — and made a big mess of it. They broke things and put things in it that didn’t belong there. God’s people were so sad!

But a brave family called the **Maccabees** said, “We won’t let this happen!” They fought for God’s house and won! Then they **cleaned it all up**, made it beautiful again, and lit the special lamps. It was so wonderful! They called it the **Feast of Dedication** — and even **Jesus** went to celebrate it! (John 10:22)

And you know what? The Bible says that *WE* are God’s house now! Our hearts are God’s temple. So we can “clean up” our hearts and make them beautiful for God too!

Memory Verse: “For such a time as this.” — Esther 4:14 (*Simplified: “God put you here for a special reason!”*)

Craft (Purim): “Queen Esther Crown”

- Cut a crown shape from gold paper or cardstock.
- Decorate with gems (adhesive rhinestones), stickers, and glitter.
- Fit it to the child’s head and tape. “You are special, just like Esther! God has a plan for you!”

Craft (Hanukkah): “Paper Menorah”

- Cut out a menorah shape from blue or gold cardstock.
- Add flame-shaped stickers or small paper flames to each branch.
- Talk about being “the light of the world” (Matthew 5:14). “We can shine for God!”

Snack (Purim): Hamantaschen-style treats — triangle-shaped cookies or triangle-shaped sandwiches! The triangle shape represents Haman’s three-cornered hat. “These remind us that God defeated the bad man’s plan!”

Snack (Hanukkah): Jelly-filled doughnuts (sufganiyot) or round sugar cookies decorated with sprinkles. Talk about the oil miracle and how God provides more than we expect!

Bible Lesson — Purim: Read the key parts of the book of Esther. Esther was a Jewish orphan raised by her cousin Mordecai. In God’s providence, she was chosen to be queen of Persia. When Haman — a descendant of the Amalekites and an enemy of God’s people — plotted to destroy all the Jews in the empire, Mordecai challenged Esther: “Who knoweth whether thou art come to the kingdom for such a time as this?” (Esther 4:14).

Esther risked her life to go before the king, and God gave her favor. The plot was overturned — Haman was punished, and the Jewish people were saved! They celebrated with feasting and joy, and Mordecai established Purim as an annual remembrance (Esther 9:20–22). The Women of Ruth International continues this tradition through fasting and prayer for the Jewish people.

Bible Lesson — Hanukkah: Around 167 B.C., the Greek ruler Antiochus Epiphanes desecrated the Temple in Jerusalem, setting up a pagan altar and forbidding the practice of the Jewish faith. A family of priests known as the Maccabees led a revolt, recaptured the Temple, and **rededicated** it to the Lord. This eight-day celebration became known as the Feast of Dedication (Hanukkah).

In John 10:22, we read: “And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon’s porch.” Jesus Himself was present at Hanukkah! And what did He teach during this feast? That He is the Good Shepherd who gives His life for the sheep (John 10:11). The Church of God uses Hanukkah to emphasize **rededication** of our spiritual temples — our bodies — to being the light of the world.

Memory Verse: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” — 1 Corinthians 6:19 (KJV)

Discussion Questions:

1. How did God use Esther to save His people? What qualities did Esther show that we should imitate?
2. What does it mean that *WE* are temples of God? How should we treat our bodies and our hearts?
3. How can we “rededicate” ourselves to God? What areas of our lives might need “cleaning up”?

Craft: “Rededication Pledge”

- Give each child a decorative piece of paper or cardstock.
- Have them write a personal “Rededication Pledge” — specific things they want to rededicate to God: “I rededicate my words to God,” “I rededicate my actions to God,” “I rededicate my heart to God.”
- Decorate the pledge and display it in the classroom or take it home as a reminder.

Snack: A combination celebration snack plate with Hamantaschen (triangle cookies) and doughnuts — one for Purim and one for Hanukkah! Celebrate both remembrances together.

In-Depth Teaching — Purim:

- **Esther’s Courage and God’s Providence.** One of the most remarkable features of the book of Esther is that **God’s name is never mentioned** — not once in the entire book. Yet God’s hand is visible in *every event*. This teaches us about God’s hidden providence — He works behind the scenes even when we cannot see Him. Esther’s courage to approach the king unsummoned (“If I perish, I perish” — Esther 4:16) is a model of faith-driven obedience.
- **The Women of Ruth International** uses the season of Purim for fasting and prayer for the Jewish people, continuing the spirit of Esther’s intercession.

In-Depth Teaching — Hanukkah:

- **Daniel’s Prophecy (Daniel 8:9–14).** Daniel prophesied about a “little horn” that would desecrate the sanctuary — fulfilled historically by Antiochus Epiphanes, who sacrificed a pig on the altar and set up an image of Zeus in the Temple. Daniel 8:14 speaks of 2,300 days after which “the sanctuary shall be cleansed” — pointing to the Maccabean rededication.
- **Jesus at Hanukkah (John 10:22–30).** Jesus chose the Feast of Dedication as the setting for some of His most significant teachings about His identity: “I and my Father are one” (John 10:30). His presence at Hanukkah — a feast not commanded in the Torah but established by tradition — tells us something important about Jesus’ engagement with His people’s history and celebrations.
- **Rededication of Our Spiritual Temples.** The Church of God uses Hanukkah to emphasize that *we* are the temple of God (1 Corinthians 6:19). Just as the Maccabees cleansed and rededicated the physical temple, we are called to cleanse and rededicate our hearts, minds, and bodies to the Lord.

Discussion Questions:

1. What does Esther 4:14 mean for us today — are we called “for such a time as this”? What might God be calling *you* to do in your generation?
2. Why did Jesus attend Hanukkah if it wasn’t a feast commanded in the Torah? What does this tell us about how Jesus related to Jewish history and tradition?
3. How can we apply the idea of “rededication” to our daily lives? What specific areas need to be “cleansed” and rededicated to God?
4. Why does The Church of God support prayer for the Jewish people? What is our relationship to Israel according to Scripture (Romans 11:17–24)?

Appendix A: Glossary of Terms

Term	Definition
Atonement	The act of making amends for sin; a covering or reconciliation between God and humanity. Jesus made the ultimate atonement through His sacrifice on the cross. The Hebrew word is <i>kippur</i> , meaning “to cover.”
Firstfruits	The first portion of the harvest, offered to God as an acknowledgment that He is the source of all provision. Jesus is called “the firstfruits of them that slept” (1 Corinthians 15:20) because He was the first to be permanently resurrected.
Holy Convocation	A sacred assembly called by God for worship, instruction, and communion with Him. Each of the seven feasts includes a holy convocation (Leviticus 23:2).
Leaven	Yeast or any substance that causes dough to rise. In Scripture, leaven symbolizes sin, hypocrisy, and false doctrine (1 Corinthians 5:6–8; Matthew 16:6).
New Testament Judaism	The practice and teaching of The Church of God, which understands Christianity as the fulfillment of the Old Testament faith — keeping God’s commandments, observing the biblical feasts, and living by the power of the Holy Spirit through Jesus Christ.
Paschal Lamb	The lamb sacrificed at Passover. “Paschal” comes from the Hebrew word <i>Pesach</i> (Passover). Jesus is our Paschal Lamb (1 Corinthians 5:7).
Sabbath	The seventh day of the week (Saturday), set apart by God as a day of rest and worship. “Remember the sabbath day, to keep it holy” (Exodus 20:8). The Church of God observes the seventh-day Sabbath.
Sanctification	The process of being made holy — set apart for God’s purposes. Represented by the Feast of Unleavened Bread, it is both a definite work (initial cleansing) and a continuing work (daily growth in holiness).
Shofar	A trumpet made from a ram’s horn (or other kosher animal horn), blown during the Feast of Trumpets and other sacred occasions. It serves to gather the people, sound an alarm, and announce the king.
Sukkah (pl. Sukkot)	A temporary booth or shelter made of branches and leaves, built during the Feast of Tabernacles. God commanded Israel to live in these booths for seven days (Leviticus 23:42–43).
Wave Loaves	Two loaves of bread baked with leaven and offered as firstfruits at the Feast of Pentecost (Leviticus 23:17). They may represent the two harvests of souls — Jewish and Gentile believers.

Term	Definition
Passover (Pesach)	The first feast of Yahweh, commemorating Israel's deliverance from Egypt and the slaying of the paschal lamb (Exodus 12). Fulfilled in Christ, who is "our Passover" (1 Corinthians 5:7).
Pentecost (Shavuot)	The "Feast of Weeks" or "Feast of Harvest," celebrated 50 days after Passover. Marks the giving of the Law at Sinai and the outpouring of the Holy Spirit in Acts 2.
Tabernacles (Sukkot)	The "Feast of Ingathering," the greatest and most joyful feast, lasting eight days in the month of Tishri. Celebrates God dwelling with His people and points to Christ's millennial kingdom.

Appendix B: Scripture Index

All scriptures referenced throughout this lesson book, organized by lesson.

Lesson 1 — The Feast of Passover

Exodus 12:1–14 • Exodus 12:5 • Exodus 12:7 • Exodus 12:13 • Leviticus 23:4–5 • Matthew 26:26–29 • Matthew 26:28 • Mark 14:12–18 • Luke 22:19 • John 1:29 • 1 Corinthians 5:7 • 1 Corinthians 11:23–28 • 1 Corinthians 11:27–28 • 1 Peter 1:18–19

Lesson 2 — The Feast of Unleavened Bread

Exodus 12:15–20 • Leviticus 23:6–8 • Matthew 16:6 • 1 Corinthians 5:6–8 • 1 Corinthians 5:7 • Galatians 5:9

Lesson 3 — The Feast of Firstfruits

Leviticus 23:10–11 • Matthew 27:52–53 • Matthew 28:6 • Mark 16:6 • Romans 4:25 • 1 Corinthians 15:17 • 1 Corinthians 15:20–23 • 1 Corinthians 15:22

Lesson 4 — The Feast of Pentecost

Exodus 19:1–3 • Exodus 19:16–19 • Leviticus 23:15–17 • Joel 2:28–29 • Acts 1:8 • Acts 2:1–18 • Acts 2:2–3
• Acts 2:16–18 • Romans 3:31 • Romans 8:2 • Hebrews 8:10 • Revelation 7 • Revelation 14

Lesson 5 — The Feast of Trumpets

Leviticus 23:24 • Numbers 10:1–10 • Numbers 10:3 • Numbers 10:9 • Numbers 10:10 • Ezekiel 33:3–6 •
Matthew 24:31 • Matthew 24:42 • 1 Corinthians 15:52 • 1 Thessalonians 4:16–17 • Revelation 8–9 •
Revelation 11:15

Lesson 6 — The Day of Atonement

Leviticus 16:7–21 • Leviticus 16:15 • Leviticus 16:21 • Leviticus 23:27–32 • Psalm 103:12 • Isaiah 53:5–6 •
Zechariah 12:10 • Romans 5:11 • Romans 11:26 • Hebrews 9:11–14 • Hebrews 9:24 • Hebrews 9:25–26 •
Hebrews 13:12–13

Lesson 7 — The Feast of Tabernacles

Genesis 8:4 • Leviticus 23:34–36 • Leviticus 23:42–43 • Deuteronomy 16:13–15 • Deuteronomy 16:14 •
1 Kings 8:2 • Isaiah 9:3,6 • Luke 1:5,23,36 • Luke 6:1,13 • John 1:14 • John 7:2,37–39 • 1 Corinthians 6:19
• Zechariah 14:16 • Revelation 21:1–3

Lesson 8 — Holy Week

Leviticus 23:4–14 • Matthew 26–28 • John 13:4–17 • John 13:8 • John 13:14–15 • Luke 22:19 • 1
Corinthians 5:7 • 1 Corinthians 11:23–28 • 1 Corinthians 11:26 • 1 Corinthians 15:20

Lesson 9 — Purim and Hanukkah

Esther 4:14 • Esther 4:16 • Esther 9:20–22 • Daniel 8:9–14 • Daniel 8:14 • Matthew 5:14 • John 10:11 •
John 10:22 • John 10:22–30 • John 10:30 • Romans 11:17–24 • 1 Corinthians 6:19

Additional References

Exodus 20:8 • Exodus 23:14–17 • Leviticus 23:2 • Deuteronomy 6:7 • John 3:8 • Jude 1:3

Appendix C: The Hebrew Calendar and the Feasts

When each feast falls on the Hebrew (biblical) calendar.

#	Hebrew Month	Approximate Western Months	Feast(s) Observed	Day(s)
1	Abib / Nisan	March – April	Passover Unleavened Bread Firstfruits	14th 15th–21st Day after Sabbath
2	Iyyar	April – May	<i>(No feast)</i>	—
3	Sivan	May – June	Pentecost (Shavuot)	6th (50 days after Firstfruits)
4	Tammuz	June – July	<i>(No feast)</i>	—
5	Av	July – August	<i>(No feast)</i>	—
6	Elul	August – September	<i>(No feast)</i>	—
7	Tishri	September – October	Trumpets Day of Atonement Tabernacles	1st 10th 15th–22nd
8	Cheshvan	October – November	<i>(No feast)</i>	—
9	Kislev	November – December	Hanukkah (Feast of Dedication)	25th (8 days)
10	Tevet	December – January	<i>(Hanukkah may extend)</i>	—
11	Shevat	January – February	<i>(No feast)</i>	—
12	Adar	February – March	Purim	14th–15th

Note

The Hebrew calendar is a lunisolar calendar, meaning the months are based on the cycles of the moon while the years are adjusted to align with the solar seasons. Because of this, feast dates shift slightly each year relative to the Western (Gregorian) calendar. The Church of God follows the Hebrew calendar for determining feast dates, just as the first-century church did.

Appendix D: Craft Supply List

A master list of all craft supplies needed, organized by lesson. Gather these in advance so you are prepared!

Lesson 1: Passover

- Cardstock (white or light colors) for house cut-outs and lamb outlines
- Red paint or red finger paint
- Paintbrushes or finger-painting trays
- Cotton balls (for lamb craft)
- Glue sticks and liquid glue
- Markers, crayons, colored pencils
- Large paper plates (for seder plate craft)
- Long paper strips (for timeline craft)
- Printed pictures of seder plate items (optional)

Lesson 2: Unleavened Bread

- Cardstock hearts (pre-cut, folded)
- Torn pieces of dark construction paper
- Glue sticks
- Markers
- Small pieces of bread (for “Leaven Hunt”)
- Unleavened bread ingredients: flour, water, salt, olive oil (for cooking activity)
- Regular bread and matzo for comparison

Lesson 3: Firstfruits

- Paper plates (for “Empty Tomb” craft)
- Gray construction paper (for “stone”)
- Brass fasteners (brads)
- Small paper cups (for “Firstfruits Basket”)

- Construction paper in various colors (for fruit shapes)
- Wheat stalks (real or paper) for wave sheaf craft
- String or ribbon
- Stickers, markers

Lesson 4: Pentecost

- Red, orange, and yellow tissue paper (for flame cut-outs)
- Paper strips or sentence strips (for headbands)
- Tape and stapler
- Toilet paper rolls (for wind socks)
- Red, orange, and yellow crepe paper streamers
- String and hole punch
- Large paper for “Two Tablets and Two Loaves” craft
- Markers and crayons

Lesson 5: Trumpets

- Large cardstock sheets (for paper shofar)
- Tape
- Stickers, markers, glitter (for decorating)
- Cardstock for “Watchman on the Wall” scene
- Paper figure templates
- A trumpet sound recording (phone or speaker)

Lesson 6: Day of Atonement

- Paper bags or popsicle sticks (for goat puppets)
- Construction paper, googly eyes, markers
- Shoe boxes or cardboard (for Tabernacle model)
- Craft sticks, small fabric pieces
- Gold and white paper

Lesson 7: Tabernacles

- Popsicle sticks or craft sticks (for mini sukkah)
- Green tissue paper, small leaves, fabric scraps
- Small toy figures
- Paper bags (for harvest baskets)
- Construction paper (for paper fruits and vegetables)
- Cardboard, fabric, artificial leaves, tape (for sukkah building challenge)
- Blankets or sheets (for outdoor shelter activity)

Lesson 8: Holy Week

- Long paper strips, folded into 4 panels
- Markers, crayons, colored pencils
- Large paper for “Servant Hands” tracing

Lesson 9: Purim and Hanukkah

- Gold paper or cardstock (for Esther's crown)
- Adhesive rhinestones, glitter, stickers
- Blue or gold cardstock (for menorah)
- Flame-shaped stickers or orange/yellow paper
- Scissors
- Decorative paper for "Rededication Pledge"

General Supplies (Always Have on Hand)

- Scissors (child-safe)
- Glue sticks and liquid glue
- Tape (clear and masking)
- Markers, crayons, colored pencils
- Construction paper (assorted colors)
- Cardstock (white and assorted colors)
- Stickers (assorted)
- Paper plates and paper cups
- Napkins

Appendix E: Snack Recipes

Simple recipes for feast-related snacks mentioned throughout the lessons.

Unleavened Bread (Matzo)

Used in Lessons 1, 2, and 8

Ingredients:

- 2 cups all-purpose flour
- $\frac{1}{3}$ cup water
- 2 tablespoons olive oil
- $\frac{1}{2}$ teaspoon salt

Instructions:

1. Preheat oven to 450°F (230°C).
2. Mix flour and salt in a large bowl.
3. Add olive oil and water. Stir until a dough forms.
4. Knead the dough on a floured surface for 2–3 minutes until smooth.
5. Divide dough into 8 small balls. Roll each ball out very thin (about $\frac{1}{8}$ inch thick).
6. Prick each piece with a fork to prevent bubbling.
7. Place on a baking sheet and bake for 5–8 minutes or until lightly golden.
8. Allow to cool. Serve plain or with honey.

Teacher Tip

Let the children help mix, knead, and roll the dough! The hands-on experience makes the lesson memorable. Remind them: “No yeast! This bread stays flat because we left the leaven out — just like God wants us to leave sin out of our lives!”

Hamantaschen Cookies (Triangle Cookies)

Used in Lesson 9 (Purim)

Ingredients:

- 2 ½ cups all-purpose flour
- ½ cup sugar
- ½ cup butter, softened
- 2 eggs
- 1 teaspoon vanilla extract
- ½ teaspoon baking powder
- Jam or fruit filling (strawberry, apricot, or prune)

Instructions:

1. Cream butter and sugar together. Add eggs and vanilla; mix well.
2. In a separate bowl, combine flour and baking powder.
3. Gradually add dry ingredients to the wet mixture. Mix until dough forms.
4. Wrap dough in plastic wrap and refrigerate for 1 hour.
5. Preheat oven to 350°F (175°C).
6. Roll dough out on a floured surface to about ¼ inch thick.
7. Cut circles using a round cookie cutter or the rim of a glass (about 3 inches wide).
8. Place a small spoonful of jam in the center of each circle.
9. Fold three sides up toward the center to form a **triangle**, pinching the edges to seal (leave a small opening in the center so filling shows).
10. Place on a parchment-lined baking sheet and bake for 12–15 minutes until lightly golden.

Simple Flame Cookies

Used in Lesson 4 (Pentecost)

Ingredients:

- Your favorite sugar cookie recipe or pre-made sugar cookie dough
- Red, orange, and yellow frosting (store-bought or homemade)
- Flame-shaped cookie cutters (or cut by hand)

Instructions:

1. Prepare sugar cookie dough according to your recipe.
2. Roll out and cut into flame shapes using cookie cutters. If no cutter is available, use a knife to cut elongated, wavy flame shapes.
3. Bake according to recipe directions. Cool completely.
4. Let children decorate with red, orange, and yellow frosting to represent the tongues of fire at Pentecost!

Charoset (Apple and Nut Mixture)

Used in Lesson 1 (Passover)

Ingredients:

- 2 medium apples, peeled and finely chopped
- ½ cup chopped walnuts or pecans
- 1 tablespoon honey
- ½ teaspoon cinnamon
- 1–2 tablespoons grape juice

Instructions:

1. Combine all ingredients in a bowl and mix well.
2. Serve on matzo crackers.
3. Explain: Charoset represents the mortar the Israelite slaves used when making bricks in Egypt. The sweetness reminds us that even in hard times, God brings hope!

Allergy Notice

Always check for food allergies before serving any snacks! Common allergens include nuts, wheat/gluten, dairy, and eggs. Have alternative options available and communicate ingredients to parents in advance. Safety first!

Appendix F – Youth Study Handouts



THE FEASTS OF YAHWEH

YOUTH BIBLE STUDY HANDOUTS

MIDDLE SCHOOL & HIGH SCHOOL



The Church of God at Jerusalem Acres

www.thechurchofgodntj.org



A NOTE TO TEACHERS & LEADERS

These one-page handouts are designed for youth Bible study sessions. Each handout covers one of God's appointed feast times. Use them as standalone studies, discussion starters, or supplements to *The Feasts of Yahweh: Youth Sabbath School Lesson Book*.

Encourage students to bring their Bibles, look up the scriptures, and engage in honest discussion.

EACH HANDOUT INCLUDES:

- **KNOW IT** — Key teaching points with Scripture references
- **MEMORY VERSE** — A central verse to memorize and meditate on
- **TALK ABOUT IT** — Discussion questions for group conversation
- **DIG DEEPER** — A Scripture challenge for personal study

APPENDIX TO "THE FEASTS OF YAHWEH: YOUTH SABBATH SCHOOL LESSON BOOK"

■ ■ ■

THE LAMB THAT SAVES US

Feast of Passover | 14th of Abib (Nisan) | Leviticus 23:4–5

► KNOW IT

- God commanded Israel to kill a perfect, unblemished lamb and apply its blood to the doorposts and lintels of their houses on the night He would strike Egypt's firstborn (Exodus 12:1-14).
- The lamb had to be "without blemish" — pointing to Jesus, who was sinless and perfect.
- On the eve of His crucifixion, Jesus celebrated Passover with His disciples. He took the unleavened bread and said "This is my body" and the cup and said "This is my blood of the new testament, shed for many for the remission of sins" (Matthew 26:26-29).
- Paul declared: "Christ our Passover is sacrificed for us: therefore let us keep the feast" (1 Corinthians 5:7).
- Emperor Constantine outlawed Christian Passover observance in A.D. 321, proving the early church was still keeping it. The Church of God has restored this ancient practice.
- The church observes communion on the eve of Passover each year — the same time Jesus instituted it.

★ Memory Verse ★

"For even Christ our Passover is sacrificed for us: therefore let us keep the feast."

— 1 Corinthians 5:7

🔪 TALK ABOUT IT

1. What does it mean that Jesus became our Passover? How does His sacrifice differ from the Old Testament lamb?
2. Why did Constantine outlaw Passover — and what does that tell us about what the early church actually practiced?
3. Read 1 Corinthians 11:27-28. What does it mean to partake "unworthily"?

✂ Dig Deeper

Compare Exodus 12:5-7 with John 1:29 and 1 Peter 1:18-19. How do these three passages connect? Write your observations below.

GETTING RID OF SIN

Feast of Unleavened Bread | 15th–21st of Abib | Leviticus 23:6–8

► KNOW IT

- Begins the day after Passover, lasts 7 days. All leaven (yeast) was removed from Israelite homes.
- Leaven represents sin throughout Scripture. Jesus warned: "Beware of the leaven of the Pharisees" (Matthew 16:6).
- Paul told the Corinthians to "purge out the old leaven" and keep the feast "with the unleavened bread of sincerity and truth" (1 Corinthians 5:7-8).
- This feast follows Passover just as sanctification follows justification — first we are saved (Passover), then we pursue holiness (Unleavened Bread).
- It's a 7-day feast — not a one-day event — teaching that sanctification is an ongoing, progressive work.
- The Church of God observes this as part of Holy Week.

★ Memory Verse ★

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us."

— 1 Corinthians 5:7

✍ TALK ABOUT IT

1. Why is sanctification an ongoing process rather than a one-time event?
2. What are some subtle forms of "leaven" in our culture today that can creep into a believer's life?
3. Read Galatians 5:9: "A little leaven leaveneth the whole lump." What is this warning telling us?

✂ Dig Deeper

How does leaven function as a symbol of sin throughout the Bible? Look up Matthew 16:6, 1 Corinthians 5:6-8, and Galatians 5:9. What pattern do you see?

JESUS ROSE FOR US!

Feast of Firstfruits | Day After the Sabbath Following Passover | Leviticus 23:10–11

► KNOW IT

- Celebrated the day after the Sabbath following Passover — the priest waved a sheaf of the first grain harvested before the Lord.
- Jesus fulfilled this feast by rising from the dead: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:20).
- When Jesus rose, some Old Testament saints were also raised: "and the graves were opened; and many bodies of the saints which slept arose" (Matthew 27:52) — presented to God as a token of the firstfruits of resurrection.
- Jesus was "raised again for our justification" (Romans 4:25) — His resurrection proves our sins are truly forgiven.
- The early church celebrated Jesus' resurrection on this feast day. Later, this was modified into Easter by changing the date and customs.
- Observed during Holy Week in The Church of God.

★ Memory Verse ★

"But now is Christ risen from the dead, and become the firstfruits of them that slept."

— 1 Corinthians 15:20

🔪 TALK ABOUT IT

1. Read Romans 4:25 — What does it mean that Jesus was "raised again for our justification"?
2. How does the Feast of Firstfruits differ from the Easter tradition? What was changed and what was lost?
3. What hope does the "firstfruits" concept give you personally about your own future resurrection?

🔪 Dig Deeper

Read 1 Corinthians 15:20-23. Paul describes an order of resurrection. Who is first? Who comes next? What does "every man in his own order" mean for believers?

GOD'S POWER POURED OUT

Feast of Pentecost (Weeks / Harvest) | 50 Days After Passover | Leviticus 23:15–17

► KNOW IT

- Pentecost means "fiftieth" — counted 50 days from Passover. Also called Feast of Weeks and Feast of Harvest.
- At the original Pentecost, God gave the Law (Ten Commandments) at Mount Sinai approximately 50 days after the first Passover (Exodus 19:1-3).
- At the New Testament Pentecost, the Holy Spirit was poured out on believers in the upper room (Acts 2:1-4), fulfilling Joel's prophecy: "I will pour out my spirit upon all flesh" (Joel 2:28).
- Purpose: to empower the church to be witnesses (Acts 1:8), to write God's law on hearts (Hebrews 8:10), and to bring the law of the Spirit of life (Romans 8:2).
- Two wave loaves of firstfruits were offered at Pentecost — representing two harvests of souls: one Jewish (Revelation 7) and one Gentile (Revelation 14).
- Paul said: "Do we then make void the law through faith? God forbid: yea, we establish the law" (Romans 3:31). The Spirit empowers us to keep God's commands from love, not bondage.
- The Church of God celebrates Pentecost yearly with praise, prayer, worship, and ministry of the Word and Spirit.

★ Memory Verse ★

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

— Acts 1:8

🔪 TALK ABOUT IT

1. How does the Holy Spirit "establish" the law rather than abolish it?
2. What is the significance of the two wave loaves offered at Pentecost? How do they connect to Revelation 7 and 14?
3. Compare what happened at Mount Sinai with what happened in the upper room. What parallels do you see?

🔪 Dig Deeper

Read Exodus 19:16-19 alongside Acts 2:1-4. List every parallel you can find: sound, fire, shaking, God's presence, the response of the people. What does this tell you about God's plan?

WAKE UP! THE KING IS COMING!

Feast of Trumpets | 1st of Tishri (7th Month) | Leviticus 23:24

► KNOW IT

- A sabbath with blowing of trumpets (shofar) and a holy convocation on the 1st day of the 7th month.
- In Israel, trumpets served three purposes: (1) gather the people, (2) sound alarms for danger or war, (3) announce the presence of the king (Numbers 10:1-10).
- Prophetically, this feast represents the awakening of God's people and the world to the coming Kingdom — sounding the alarm to prepare for Jesus' return.
- Connected to the last trumpet: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thessalonians 4:16).
- Paul wrote: "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:52).
- Seven trumpets sound in Revelation 8-9, and the seventh trumpet announces: "The kingdoms of this world are become the kingdoms of our Lord" (Revelation 11:15).
- The Church of God remembers this as a call to awaken the kingdom of God, Israel, and the nations.

★ Memory Verse ★

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

— 1 Thessalonians 4:16

🔪 TALK ABOUT IT

1. What does it mean for the church to "sound the alarm" in our generation?
2. How do the seven trumpets of Revelation relate to the Feast of Trumpets?
3. Why is this feast placed between Pentecost and Tabernacles on God's calendar — what does the timing teach us about where we are in God's plan?

✂ Dig Deeper

Read Matthew 24:31, 1 Corinthians 15:52, 1 Thessalonians 4:16, and Revelation 11:15. What do all four passages have in common? What is different about each one?

THE DAY GOD FORGIVES

Day of Atonement (Yom Kippur) | 10th of Tishri | Leviticus 23:27–32

► KNOW IT

- The most solemn day of the Hebrew calendar — observed on the 10th day of the 7th month.
- Only day the High Priest entered the Holy of Holies to make atonement for all the people (Leviticus 16).
- Two goats were chosen: the Lord's goat was slain as a sin offering, and the scapegoat (Azazel) had the sins of the people symbolically placed on its head and was sent into the wilderness (Leviticus 16:7-21).
- Jesus fulfilled BOTH roles: He was slain as the sacrifice (the Lord's goat) AND He bore our sins "without the camp" (Hebrews 13:12-13) — the scapegoat.
- Jesus entered heaven itself — the true Holy of Holies — as our eternal High Priest: "not by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12).
- Prophetically, this feast points to the time when Israel as a nation will accept Jesus as Messiah: "they shall look upon me whom they have pierced, and they shall mourn" (Zechariah 12:10; Romans 11:26).
- The Church of God observes this as celebration of Christ's atonement and as a time of fasting and prayer for Israel's salvation.

★ Memory Verse ★

"For Christ is not entered into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us."

— Hebrews 9:24

🔪 TALK ABOUT IT

1. How does Hebrews 9-10 explain that Jesus' sacrifice was "once for all"?
2. Why is the Day of Atonement prophetically connected to Israel's future national salvation?
3. What does the scapegoat teach us about how completely God removes our sin?

🔪 Dig Deeper

Read Leviticus 16:7-10, 15-22. Then read Hebrews 9:11-14 and Hebrews 13:12-13. How does Jesus fulfill the role of BOTH goats? Write your answer below.

GOD LIVES WITH US!

Feast of Tabernacles (Ingathering) | 15th–22nd of Tishri | Leviticus 23:34–36

► KNOW IT

- The greatest and most joyful feast — 8 days of celebration beginning on the 15th of Tishri. Also called the Feast of Ingathering.
- Israel built temporary shelters (sukkot/booths) and lived in them for 7 days, remembering their wilderness journey.
- Great events connected to Tabernacles: Noah's ark rested on Ararat (Genesis 8:4), Solomon dedicated the temple (1 Kings 8:2), and evidence points to Jesus being born during Tabernacles (Luke 1:5,23,36; Isaiah 9:3,6).
- "The Word was made flesh, and dwelt [literally: tabernacled] among us" (John 1:14) — the incarnation IS the fulfillment of Tabernacles.
- Jesus Himself celebrated Tabernacles (John 7:2,37-39) and on the last day proclaimed: "If any man thirst, let him come unto me, and drink."
- Tabernacles is the ONLY feast specifically declared to be observed during Christ's millennial reign: "every one that is left of all the nations...shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zechariah 14:16).
- The ultimate fulfillment: "Behold, the tabernacle of God is with men, and he will dwell with them" (Revelation 21:3).

★ Memory Verse ★

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

— John 1:14

🔪 TALK ABOUT IT

1. Why is Tabernacles the only feast specifically prophesied for observance during the Millennium?
2. How does understanding that Jesus was born at Tabernacles — not December 25th — deepen your faith?
3. What does it mean that our bodies are "temples" (tabernacles) of the Holy Spirit (1 Corinthians 6:19)?

✂ Dig Deeper

Map the timeline: Read Luke 1:5-36. When did Zechariah serve in the temple? When did Elizabeth conceive? When did Mary conceive? When would Jesus have been born? Does the timeline point to Tabernacles? Show your work.

THE GREATEST WEEK

Holy Week | Passover + Unleavened Bread + Firstfruits | Leviticus 23:4–14

► KNOW IT

- The Church of God annually celebrates Holy Week, bringing together three feasts in one powerful week of worship.
- **Passover Eve:** The communion service — bread and wine remembering Jesus' body and blood (Matthew 26:26-29; 1 Corinthians 11:23-28).
- **Feet Washing:** Following Jesus' example of servant leadership — "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14).
- **Crucifixion:** Jesus died on Passover day as the Lamb of God, fulfilling what the Passover lamb pointed to for centuries.
- **Unleavened Bread:** The 7-day feast of sanctification, removing sin from our lives, begins the day after Passover.
- **Firstfruits / Resurrection:** Jesus rose on the day after the Sabbath following Passover — exactly when the firstfruits sheaf was waved before the Lord.
- The order matters: Justification (Passover) → Sanctification (Unleavened Bread) → Resurrection power (Firstfruits).
- "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26) — we observe Holy Week looking backward AND forward.

★ Memory Verse ★

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

— 1 Corinthians 11:26

🔪 TALK ABOUT IT

1. Why is the order of feasts during Holy Week significant for understanding salvation?
2. How does the practice of feet washing demonstrate the kind of leadership Jesus calls us to?
3. What does "till He come" mean? How should that expectation shape how we observe Holy Week?

🔪 Dig Deeper

Read John 13:1-17. Jesus says "I have given you an example." What specific qualities of leadership does this act demonstrate? How is this different from the world's idea of leadership?

GOD ALWAYS PROTECTS HIS PEOPLE

Purim (14th–15th of Adar) | Hanukkah (25th of Kislev) | Esther 9; John 10:22

► KNOW IT — PURIM

- Remembers the deliverance of the Jewish people in the days of Queen Esther.
- Haman, an official in the Persian Empire, plotted to exterminate all the Jewish people. But God positioned Esther "for such a time as this" (Esther 4:14).
- Esther risked her life by going before the king uninvited to plead for her people — and God gave her favor.
- The evil plot was overturned: Haman was executed on the very gallows he built for Mordecai (Esther 7:10).
- The Women of Ruth International observes this time with fasting and prayer for the Jewish people.

► KNOW IT — HANUKKAH

- Celebrates the rededication of the temple after the Maccabees liberated it from desecration by Antiochus Epiphanes (circa 165 B.C.).
- The prophet Daniel foretold this desecration (Daniel 8:9-14).
- Jesus Himself was present at Hanukkah: "And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple" (John 10:22-23).
- The Church of God uses Hanukkah to emphasize the rededication of our bodies as temples of the Holy Spirit (1 Corinthians 6:19) and our call to be the light of the world (Matthew 5:14).

★ Memory Verse ★

"Who knoweth whether thou art come to the kingdom for such a time as this?"

— Esther 4:14

✍ TALK ABOUT IT

1. How does Esther's courage challenge you to stand up for what's right even when it's risky?
2. Why did Jesus attend Hanukkah? What does His presence there tell us about this observance?
3. What does it mean to "rededicate your temple" in practical, everyday terms?

✂ Dig Deeper

Read Daniel 8:9-14. How did Daniel's prophecy come true in the Maccabean revolt? Then read John 10:22-30. What did Jesus declare about Himself at the Feast of Dedication? Why is that significant?

*“These are the feasts of the LORD, even holy convocations,
which ye shall proclaim in their seasons.”*

— Leviticus 23:4 (KJV)

May the Lord bless you as you teach the young people
about His glorious appointed times.

May they come to know Jesus Christ —
our Passover Lamb, our Risen Firstfruits,
the Giver of the Spirit, our coming King,
our Atonement, and the One who tabernacles among us
— in deeper, more wonderful ways.

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“For even Christ our Passover is sacrificed for us:
therefore let us keep the feast.”

— 1 Corinthians 5:7

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