



Faith and Love C.O.G.I.C
Sunday School

Lesson 12 February 22, 2026
THE FEAST OF BOOTHS

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path.
Psalm 119:105

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: “When He ascended on high, He led captivity captive, and gave gifts to men.” **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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- Bible Basis: Leviticus 23:33-43
- Bible Truth: The Festival of Booths reminded the Israelites in renewing their commitment for God's guidance and protection.
- Memory Verse: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God" (Leviticus 23:42-43)
- Lesson Aim: By the end of the lesson, we will: UNDERSTAND all aspects of the Festival of Booths; APPRECIATE a faith heritage in which God guides and protects the faithful; and DECIDE to pass on to the next generation a legacy of faith.
- Background Scriptures: [Leviticus 16, 23:26-32](#); [Hebrews 10:4-18](#) & [Hebrews 3:1-6](#) – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

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Leviticus 23:33-43 KJV

33 And the Lord spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

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Leviticus 23:33-43 KJV

38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

41 And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

LIGHT ON THE WORD

The Jewish Feasts and Holidays. The Mosaic Law prescribes nine annual holy days plus weekly Sabbaths. The annual holy days in order are: Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, the Day of Atonement, Rosh Hashanah (New Year) and Booths (Tabernacles). Not all of the holy days in [Leviticus 23](#) continue to be observed by all Jews, with the First Fruits being combined with Passover (observed on the second day) and Trumpets not generally observed. Three of these feasts were designated as pilgrimages ([Deuteronomy 16:16](#)). During these times, the Israelites were supposed to travel to Jerusalem to appear before the Lord in His holy sanctuary for ritual worship, sacrifices and celebration. Deuteronomy 16:16 indicates only the males are to attend, but [Deuteronomy 16:14](#) calls for all family members to observe the Festival of Booths. Probably in the earliest days of observance only the males participated, but as time passed, whole families became involved.

LIGHT ON THE WORD

Vows. A vow was a pledge or promise to God, made to receive something from Him or as a way of showing thanksgiving to Him for a benefit already received. There was no law demanding that vows be made, although they were regulated to make sure the person offering it understood the seriousness of the pledge.

LIGHT ON THE WORD

Freewill offerings. Freewill offerings were made in addition to the required sacrifices. These offerings were spontaneously made as a response to God's goodness. They were usually made with items valuable to the worshiper and were above and beyond the requirements of the Law. Freewill offerings were a demonstration of the worshiper's willing heart to honor God. As such, they are a symbol of the believer's passion and recognition of God and His greatness.

LIFE NEED FOR TODAY'S LESSON:

AIM: We will affirm that families need rituals of celebration to remember their heritage and to pass it on to their children.

INTRODUCTION

Seven Day Festival

The Festival of Booths is also known as the Feast of Tabernacles or, in Hebrew, Sukkot. This seven-day feast is last of the mandatory feasts mentioned in Leviticus 23, and the last of the three required pilgrimages. A time of rejoicing for Israel, the Feast of Booths celebrated at the end of the harvest season, and was a reminder to Israel that their God had provided them with every-thing they needed.

BIBLE LEARNING

AIM: We will accept the importance of the Israelites
passing on their faith to their children.

I. INSTITUTION OF THE FEAST

Leviticus 23:33-34

The Feast of Booths is also known as the Feast of Tabernacles and the Feast of Ingathering. The feast was to be held five days after the Day of Atonement. Unlike the solemnity of the Day of Atonement, the Feast of Booths was quite joyous. This feast also served to remind the Israelites of the "booths," or tent-like shelters, that they lived in during their wilderness experience. During this period in their history, Israel was not yet a nation, but rather a loose confederation of tribes, moving through the desert under the direction and protection of God. In its homeless condition, Israel was totally dependent on God to protect them from enemies.

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I. INSTITUTION OF THE FEAST

Leviticus 23:33-34

The Feast of Booths also coincided with the harvesting of the fall harvest. This would probably have included olives and grapes. The people were to give thanks for the productivity of these harvests, recognizing that this too was a blessing from God.

I. INSTITUTION OF THE FEAST

Leviticus 23:33-34

Chapter 23 provides commands concerning the important festivals of the calendar year, beginning with the spring festivals of Passover, the Feast of Unleavened Bread (vv. 4-8) and the First Fruits, and the Festival of Weeks (vv. 9-22), also known as Pentecost, which celebrates the beginning of the harvest season with the grain harvest. These are followed by the three fall festivals, which fall in the seventh month – Trumpets (vv. 23-25), the Day of Atonement or Yom Kippur (vv. 26-32), and the Festival of Booths or Tabernacles (vv. 33-36, 39-43).

I. INSTITUTION OF THE FEAST

Leviticus 23:33-34

Although the ancient Hebrew calendar began with Rosh Hashannah, which is celebrated in late September or early October in the Gregorian calendar, the festival season begins with Passover and Unleavened Bread and concludes with Tabernacles. Both are times of joy, remembering God's deliverance of the Israelites from slavery in Egypt and continued guidance and protection during their time in the wilderness. In [Deuteronomy 31:10-11](#), the Israelites are also commanded to read the book of Deuteronomy during the Festival of Booths every seventh year as part of a ceremony renewing their covenant with the Lord.

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I. INSTITUTION OF THE FEAST

Leviticus 23:33-34

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33 And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

The Feast of Tabernacles occurs in the seventh month and is to last for seven days. The seventh month marked the end of the harvest season in Israel, but the number seven also represents completion or perfection in the Old Testament. God created the heavens and the earth in six days, and the Sabbath is the seventh day of the week, marking a celebration of the completion of God's creation. This final celebration of the harvest year is one of feasting, but the Hebrew word for feast (*chag*, **KHAG**) is associated both with celebratory eating as well as pilgrimage. Traditionally, the Israelites were to make a pilgrimage to Jerusalem. Since it lasts for seven days, the Israelites are to erect tents to stay in as a reminder of the time in the wilderness when the Lord guided them and protected them.

LIGHT ON THE WORD

God's Nourishment

During this time, the people were probably feeling especially grateful to God. The grains had been harvested and stored and now the people were gathering the fruit and hoping for rain to nourish the new crops.

II. REQUIREMENTS OF THE FEAST

Leviticus 23:35-39

As in the other feasts, the celebration of Feast of Booths included sacrifices and offerings to God. Some seventy bulls were sacrificed during the Feast ([Numbers 29:13-34](#)). Here we see Israel's reminder of its mission to the rest of the world. Many rabbinical scholars believed the seventy bulls symbolized the seventy nations of the world before the confusion of tongues at the Tower of Babel ([Genesis 10-11](#)). At the covenant instituted on Mount Sinai, Israel had been sanctified, or set apart, as God's special people. They were to be a living witness to the existence of the One True and Holy God before all of the nations on the earth.

II. REQUIREMENTS OF THE FEAST

Leviticus 23:35-39

We must remember that when the Temple was built in Jerusalem, the non-Jewish were not excluded. Instead, a special court was erected to allow the Gentiles a place in the Temple where they could come and be instructed about the God of Israel. There in the Court of the Gentiles, the non-Jews could pray to the God of Israel. This is a beautiful reminder to us that our worship of God was never intended to be private and celebrated for the benefit only of other Christians. Rather, we are to praise and thank God for His goodness for the benefit of the world-the saved and the unsaved!

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II. REQUIREMENTS OF THE FEAST

Offerings of Fire

Leviticus 23:35-39

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35 On the first day shall be an holy convocation: ye shall do no servile work therein. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

Both the first day of the Feast and the eighth and final day are days when the Israelites do not work. They are both days of holy assembly, and the entire eight days are marked by offerings of fire. These burnt offerings are outlined in detail in [Numbers 29:13-38](#), and the animal sacrifices number many more than the offerings of any other holy festival, indicating the importance of this celebration marking the end of the harvest season. The eighth day is also distinct in that it is no longer a feast (*chag*) but a solemn assembly (Heb. '*atsarah*, **ah-tsah-RAH**), a word related to the verb to hold back or refrain. This links it with the final day of the Feast of Unleavened Bread, which also closes with a solemn assembly ([Deuteronomy 16:8](#)).

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The Hebrew word is associated with communal gathering but also with self-restraint and with closing off. There is a sense of personal and communal sanctity in practicing self-restraint after seven days of feasting, but the word also carries the idea of closing up the festival season in an even more conclusive way than the end of the Feast of Unleavened Bread (Heb. *matsot*, **maht-SOHT**) concludes the eight-day observance of Passover and matsot.

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These verses provide a summary reminder of all of the festivals commanded in this chapter. They are all to be sacred occasions which the Israelites celebrate with feasting and offerings (v. 37). These times are distinct from the daily and weekly sabbaths, offerings and vows that the Israelites are to regularly make in celebration to God.

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II. REQUIREMENTS OF THE FEAST

Offerings of Fire

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39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

The Feast of Tabernacles is summarized again in verse 39 after outlining all of the special holy days in vv. 37-38. Since this is the final festival of the year, it is important to end with a detailed description of its observance. The four types of branches serve as a reminder of the abundance of the agricultural year, and are used to build the tents ([Nehemiah 8:14-15](#)). The Israelites are told to rejoice for seven days (v. 40), a command that the returning exiles fulfill in [Nehemiah 8:17](#). A full week of celebration indicates complete joy concerning God's presence and protection among the Israelites in the wilderness and for each succeeding generation of His people. The connection to creation at the end of the harvest season is crucial, reminding the Israelites that first and foremost the Lord provides through creation itself. Just as God celebrated His creation on the seventh day, so the Israelites should celebrate for seven days at the end of the season.

III. CELEBRATION OF THE FEAST

Leviticus 23:40-43

Just before the beginning of the Feast, the people would collect certain types of tree branches. The "boughs of thick trees" are thought to refer to the myrtle tree branches. The branches of willow, and palm and citron trees were also held in the hands and blessed each day of the festival. These leaves were symbolic of the time Israel had spent wandering in the wilderness. These branches would be used to construct booths that mimicked the Israelites' temporary shelters in the wilderness.

III. CELEBRATION OF THE FEAST

Leviticus 23:40-43

Here we see a powerful analogy to the life of Christians. During that time between accepting the Lord Jesus Christ as our personal Savior and the time we enter into the eternal rest of the Lord, the earth we live in is not our home. Like the Children of Israel, we are just pilgrims, and our bodies are the temporary "booths" that we will have to leave when we finally transition from our reconciliation to God until He calls us to our final reward – everlasting life.

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III. CELEBRATION OF THE FEAST

Celebrate God's Protection

Leviticus 23:40-43

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41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. 42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

No matter how the situation changes from one year to the next or one generation to the next, the Feast of Tabernacles is to be celebrated for seven days every year as a reminder of the Israelites' time in the wilderness. All of God's people, no matter who they are or where they are, must make the pilgrimage to live in booths at the end of the harvest season. These temporary dwellings serve as a recollection of the simplicity of the wilderness period, and also a joyful reminder of God's protection in bringing the Israelites out of slavery and oppression and providing for them in the desert.

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The Feast of Tabernacles is still celebrated by Jews around the world, though few make the pilgrimage to Jerusalem due to the impracticalities of travel. Instead, they often erect tents outside their synagogues or in other places in their communities. Christianity has not continued this festival observance, but the feast can still serve as a reminder and celebration of God's continuing protection and nourishment through rain, sunshine, and healthy crops, as well as through healthy food, homes, jobs, and education for everyone, regardless of whether we live in rural, suburban, or urban settings.

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Moreover, the eight-day festival is a time to pause for celebration, especially the first and eighth days, which serve as days of rest from regular work. How often do we allow the day-to-day grind to wear us down physically, emotionally, and spiritually? Though it may not always be possible to take an extended break from work, the Feast of Tabernacles reminds us of the importance of setting aside significant time to celebrate God's protection and abundance in our lives.

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LIGHT ON THE WORD

Celebrate God's Goodness

Since creation, the Lord has continued to provide for His people. The Feast of Tabernacles calls us to rejoice in God's generosity and wisdom that continue to nourish us day after day, year after year, and generation after generation.

BIBLE APPLICATION

AIM: We will learn how Israel was to express
their gratitude to the Lord.

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BIBLE APPLICATION

In today's lesson, we see that the Feast of Booths, and in fact all of the Feasts, were instituted by God. He calls them "his own feasts." These days, and the Sabbath, reveal the purpose of mankind's past, present, and future. The feasts also tell us of Jesus' first and second coming. The feasts are relevant to present-day saints because they are a foreshadowing of God's ultimate plan for us. They also let us communicate the need to set apart special times and days for celebration. African Americans can celebrate how God has carried them through slavery and segregation and gave them freedom. These times and days are important as we give honor to God for His provision and guidance and also a way for us to connect with friends, family, and fellow believers.

STUDENT RESPONSES

AIM: We will acknowledge that Israel's traditions to honor God encourages Christians to honor the goodness of God.

STUDENT RESPONSES

Not only does the Feast of Booths remind us of the wonderful provisions that God provided to Israel, the feast also sets the stage for the rest and abundance coming to Israel and all the people of God. To those who have loved and obeyed Him and have accepted Jesus Christ as their personal savior, God intends to provide a rest from all pain and suffering. Commit to thanking God for His continual care, protection, and provision, and renew your trust in Him for the wonderful blessings He has in store for believers.

Prayer

Lord,

It is with a joyous heart that we give You praise. We remember how You continue to care for us even when we cannot care for ourselves.

Help us when we doubt who You are and when we forget to honor

You. You give us hope for a brighter today and tomorrow. Thank You

Lord.

In Jesus' Name we pray,

Amen.

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Next Sunday
March 1, 2026
Lesson 1
Powerful Faith
Mark 9:14-29