

Small Group Guide "The Springs of Living Water"

October 3, 2026

The water-drawing ceremony, though not commanded in Scripture, illustrates how religious tradition can subtly shift our focus from obedience to God toward performing ceremonies as a substitute for obedience.

Yeshua did not attack the water-drawing ceremony as worthless. Instead, He used it as an opportunity to point people toward Himself as the true source of living water and eternal life.

DISCUSSION QUESTIONS

1. The 8th Day, Shmini Atzeret, functions as a kind of intentional transition between sacred celebration and ordinary daily life. What do you think it says about God's character that He built this kind of buffer into the calendar rather than simply ending the feast and sending people home?
2. The message noted that even our houses and our bodies are temporary dwellings, much like the sukkah. How does that perspective change the way you think about what you are building, pursuing, or holding onto in your daily life?
3. Do you have any personal rhythms or practices that help you transition meaningfully between times of worship or celebration and the routine of everyday life? What has worked, and what has been difficult?
4. The water-drawing ceremony was not commanded in Scripture, yet it became deeply embedded in the religious life of Israel. The message described it as standing "just slightly off to the side of being obedient to God." Can you think of traditions or habits in your own faith community or personal practice that might function the same way, drawing sincere effort and attention while subtly replacing the call to simple obedience?

5. The message made this observation about the water-drawing ceremony: the people were asking God to provide what He had already promised to give if they walked in obedience to Him. How often do you find yourself praying for things that God has already addressed through the call to obedience and trust? What does that reveal about where your anxiety is actually rooted?

6. The message suggested that a more honest starting point for prayer might be: "Make me obedient to You." How would that kind of prayer change the tone or direction of your personal prayer life?

7. Rather than condemning the water-drawing ceremony as a worthless tradition, Yeshua used it as a bridge to point people toward Himself. What does that approach teach us about how to engage with people who are sincerely but imperfectly seeking God? How can we apply that same approach in our conversations with others?

8. The message drew a connection between the Hoshia-na cries at Sukkot and the cries of the crowd as Yeshua entered Jerusalem before Passover. The people were calling for a Savior and did not recognize that the Savior was already among them. In what ways might we be doing something similar today, crying out for God to act while not fully recognizing or responding to what He has already done and is already doing?

10. The Samaritan woman initially wanted living water for practical reasons: "give me this water, so I won't get thirsty or have to come all the way here to draw water." The pastor asked whether we sometimes approach eternal life the same way, seeking the benefits of faith as a convenience rather than as a transforming reality. Where do you see that tendency in yourself?