

## Unit 33, Session 1: The Emmaus Disciples

*Mark 16:12-13; Luke 24:13-35*

### Christ Connection:

**Preschool:** Jesus showed His friends that the Scriptures tell about Him! The whole Bible is about Jesus. The Bible tells us the story of what God did to save His people through Jesus, His Son.

**Kids:** The Bible is about Jesus. When Adam and Eve sinned, God began working out His plan to send Jesus to rescue people from sin (Gen. 3:15). All of the Old Testament points forward to Jesus' life, death, and resurrection—the time when Jesus would bring God's promised salvation for sinners.

**Adult Christ Connection:** In Luke 24:25-27 (cf. 24:44-47), Jesus instructed two of His disciples about how the Old Testament Scriptures point to Him and the salvation He brings to sinners. There are a lot of ways that the Bible points to Jesus. Historical figures and events foreshadow what He did for us on the cross; certain prophecies about the Messiah or Son of Man foretell of His future reign over the world; and the failures of God's people—particularly those of leaders and officeholders such as prophets, priests, and kings—draw our attention for our need for a sufficient savior and deliverer. Another way the Old Testament points us to Jesus is through its commanded institutions and practices for the covenant people of God at earlier times.

When we read the Scriptures, we find multiple occasions when Old Testament practices are contrasted with New Testament counterparts. One such occasion involves the rites of circumcision and baptism. The circumcision of the flesh in the Old Testament to mark out the people of God becomes the circumcision of the heart in the New Testament, foretold by Moses (Deut. 10:6) and illustrated in baptism (Col. 2:11-12).

Incidentally, this represents a discernable pattern that is worth taking a moment to point out. As you read the Bible, notice that physical realities in the Old Testament often become spiritual realities in the New Testament. This does not mean that the Old Testament is void, just that it finds its fulfillment in Christ (Matt. 5:17).

In Colossians 2:11, Paul borrowed the concept of circumcision to describe union with Christ. This use of circumcision, however, was intended to contrast with the Mosaic law, to illustrate a change in how one portrays belonging to God from the Old Testament to the New. In the Old Testament, circumcision was an external sign that demonstrated participation in God's covenant with Israel. But Paul's contrast between physical circumcision and spiritual circumcision ("not done with hands") shows that identification with the people of God is no longer an external mark but an internal reality. We belong to God because we are in Christ, who was cut off for our sin through His death on the cross ("the circumcision of the Messiah")!

So, something as bizarre and seemingly insignificant as the practice of circumcision directs our minds toward the true offspring of Abraham, Christ, who Himself will be cut off and cursed for His people so that they might be blessed (Gal. 3:13-18). Only by putting our trust in Jesus can we become the true children of Abraham and thus recipients of the salvation that God promised to bring about through his offspring from ages past (Gen. 12:1-3).