

Painting Caption

For the final Gospel of Luke painting, it seemed fitting to use this iconic Glasgow location, with the Finnieston Crane and the Clyde Arc symbolising Glasgow's roots and how we move forward into the future. It is a fitting symbol for the Emmaus Road story too, knowing Christianity's roots and bridging into a new future. For the Church in Scotland too, we are mindful of the past and move forward into the future, which always has uncertainties.

Judy and Iska Routamaa, who are featured in the painting, have worked for Wycliffe Bible Translators for many years. Their lives have been dedicated to communicating the message of Jesus to different cultures. This art project too, has sought to connect with those who haven't had a chance to hear about Jesus and also give an opportunity, to those who thought they knew it all, to take a fresh look.

Study

Read the text twice

Look at the painting

Read the Painting Caption

Questions

- What jumps off the page at you? *FGP*
- List what the text says about the two people journeying to Emmaus, and about Jesus. *3s/ FB*
- What, according to the text, changes for the two on the journey? *FGP*
- How does Jesus reveal himself, both on the journey, and as they eat together? *3s/FB*
- The painting caption talks about this text "bridging into a new future." What do you think? *FGP*
- What things within your context need to move from despair to joy? *3s/ FB*
- How could a fresh revelation of Jesus enable this journey to happen?

Study Key

3s / FB - Groups of 3 with feedback to whole group

FGP - Full Group

GPS - Larger groups of 6 (if desired)



The Project

The Gospel Sketchbook is a three-year project based in St George's Tron, Church, Glasgow, in which Artist in Residence Iain Campbell is painting 24 canvases from Luke's Gospel, one for each chapter.

Key to each painting is reflecting on the Biblical text and how it might apply to contemporary Glasgow.

The Study

The following Bible Study considers both the Biblical text and the painting on which it is based, encouraging participants to think about how to apply the Biblical text to their context. The study is designed to be used with *The Portrait Gospel*, a special edition of Luke's Gospel that features Our Last Supper on the cover, the first canvas painted as part of this project.

Conversations Bible Study

Each of the individual studies uses the Conversations style. Conversations is a method of Bible study developed by the Scottish Bible Society and the Contextual

Bible Study Group. Conversations seeks to encourage people to actively engage with the Bible and apply it to life.

The questions are designed to stimulate conversation within groups where people may have varying backgrounds and knowledge of the Bible. You will notice a similar pattern of questions used throughout the studies. All of the questions are 'open' questions which don't presume an answer but instead invite people to reflect personally on the text. The first question is always, "What jumps off the page at you?" – an opportunity for people to begin to share their thoughts on a passage. Then there are 'listing' questions that encourage a closer reading of the text, 'theological' questions that seek to understand the meaning, and finally 'contextual' questions that begin to apply the text to life.

We hope you find this a refreshing and stimulating way to study the Bible.

More Bible study resources that utilise the Conversations method can be found at: scottishbiblesociety.org/equip

On The Road to Emmaus

Study 24 • Luke 24:1-35



Text: Luke 24:1-35 Page 94-95 of The Portrait Gospel

¹³ Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. ¹⁴ They were talking with each other about everything that had happened. ¹⁵ As they talked and discussed these things with each other, Jesus himself came up and walked along with them; ¹⁶ but they were kept from recognising him.

¹⁷ He asked them, 'What are you discussing together as you walk along?'

They stood still, their faces downcast. ¹⁸ One of them, named Cleopas, asked him, 'Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?'

¹⁹ 'What things?' he asked.

'About Jesus of Nazareth,' they replied. 'He was a prophet, powerful in word and deed before God and all the people. ²⁰ The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; ²¹ but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. ²² In addition, some of our women amazed us. They went to the tomb early this morning ²³ but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. ²⁴ Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus.'

²⁵ He said to them, 'How foolish you are, and how slow to believe all that the prophets have spoken! ²⁶ Did not the Messiah have to suffer these things and then enter his glory?' ²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

²⁸ As they approached the village to which they were going, Jesus continued on as if he were going further. ²⁹ But they urged him strongly, 'Stay with us, for it is nearly evening; the day is almost over.' So he went in to stay with them.

³⁰ When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. ³¹ Then their eyes were opened and they recognised him, and he disappeared from their sight. ³² They asked each other, 'Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?'

³³ They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together ³⁴ and saying, 'It is true! The Lord has risen and has appeared to Simon.' ³⁵ Then the two told what had happened on the way, and how Jesus was recognised by them when he broke the bread.