

Sermon Title: ***“We shall be set free, clothed with the gospel of grace***

(Luke 8:26–39)

- **Jesus' healing of the Gerasene demoniac** is more than a personal miracle; it's a symbolic act of **deliverance** from forces of oppression, captivity, and spiritual darkness.
- The man's condition reflects **deep internal torment**, but also hints at **external oppression**—his possession by “Legion” alludes to the **Roman military occupation** and societal trauma.
- The Gospel story is full of **military language and imagery**, suggesting parallels to the **Exodus** story where God triumphed over empire; here, Jesus asserts **divine authority over the Roman Empire** and all oppressive systems.
- The **community's fear** after the healing signals their awareness that Jesus' action is politically subversive—**challenging oppressive systems carries risk**, even when it brings liberation.
- The sermon asks what **“demons” or myths today** hold us captive and lead to **self-harm**, naming three major ones:
 - **Money**: especially the **myth of endless economic growth**, which causes environmental destruction and fuels social discontent.
 - **Sex**: reduced to entertainment, disconnected from intimacy or commitment, leading to loneliness and objectification.
 - **Power**: marked by **polarisation and absolutism**, where disagreement is treated as enmity and compromise is seen as weakness.
- These “unclean spirits” shape culture and relationships in ways we often **don't question**, but which degrade our shared life and personal wellbeing.
- Yet **Jesus' authority is greater**: he breaks chains, exposes falsehoods, and **sets people and societies free** through love, truth, and the power of the resurrection.
- The vision of discipleship is being **clothed, in our right minds**, sitting at Jesus' feet—healed, human, and ready to witness to God's liberating grace.

Questions:

1. What "demons" or societal myths (like those around money, sex, or power) do you think most powerfully affect us today — both personally and collectively?
What are some examples of how these myths lead to self-harm or distorted thinking?
2. The sermon draws a connection between the man's madness and societal oppression. In what ways do you think personal suffering can reflect deeper communal or societal issues?
How might we discern when a person's pain is actually the symptom of a broader injustice?
3. The people in the story were afraid of Jesus' power to liberate. Why do you think liberation can feel frightening, even when it's clearly good?
What might we fear losing when confronted with the truth of Jesus' authority?
4. How do you respond to the idea that Jesus confronts not just personal sin but also systemic and political forces?
What implications does that have for how Christians engage with the world?
5. The man was found "clothed and in his right mind" at the feet of Jesus. What might that image look like for us today?
What does it mean for someone to be "in their right mind" in a Christian sense?
6. The sermon ends with a picture of being set free through the love of Christ. Where in your life, or in our culture, do you long to see that kind of freedom and healing?
What might it take to open ourselves to that transforming love?