

**“Curing of One Deaf and Dumb”:**

in *The Youth’s Instructor*, Vol. XLIX, No. 49  
(Dec. 12, 1901)

by W. S. Sadler

© 2025 Matthew Block

**Source for Curing of One Deaf and Dumb**

- (1) Wm. Arnold Stevens and Ernest DeWitt Burton, *A Harmony of the Gospels* for Historical Study: An Analytical Synopsis of the Four Gospels in the Version of 1881 (Boston: Silver, Burdett and Company, 1893)

**Key**

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the Sadlers pointedly differ from one another.
- (e) **Red** indicates an obvious mistake.

## CURING OF ONE DEAF AND DUMB

### INTRODUCTORY

0.1 *Preceding Events*.—Principal events in the Saviour’s life since the raising of the widow’s son at Nain—

### XV: THE SECOND PREACHING TOUR. (*A Harmony of the Gospels* 71)

§52. JOHN THE BAPTIST’S LAST MESSAGE. Matt. 11:2-30. Luke 7:18-35.

§53. ANOINTING OF JESUS IN THE HOUSE OF SIMON THE PHARISEE. Luke 7:36-50.

§54. CHRIST’S COMPANIONS ON HIS SECOND PREACHING TOUR. Luke 8:1-3.

[*Note*: Luke and Mark are used as much as Matthew.]

0.2 1. John the Baptist’s last message to Christ. Luke 7:18-35.

0.3 2. Anointing of Jesus in the house of Simon the Pharisee. Luke 7:36-50.

0.4 3. Christ goes on a preaching tour accompanied by the twelve, Mary Magdalene, and others. Luke 8:1-3.

0.5 *Main Reference*.—Matt. 12:22-30.

0.6 *Other References*.—Luke 11:14-23; Mark 3:19-30.

0.7 *Bible Story of the Miracle*.—

### XVI: A DAY OF TEACHING BY THE SEA OF GALILEE (*A Harmony of the Gospels* 77)

§55. WARNINGS TO THE SCRIBES AND PHARISEES: “AN ETERNAL SIN.” Matt. 12:22-45. Mark 3:20-30. Luke 11:14-23.

Mark 3:20 And he cometh into a house.

And the multitude cometh together again, so that they could not so much as eat bread.

“And he cometh into a house.

And the multitude cometh together again, so that they could not so much as eat bread.

## SOURCE

21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

Matt. 12:22 Then was brought unto him one possessed with a devil [ARV. txt.: demons], blind and dumb:

and he healed him, insomuch that the dumb man spake and saw.

Luke 11:[14] And it came to pass, when the devil [ARV. txt. demons] was gone out,

Matt. 12:23 And all the multitudes were amazed,

[Luke 11:[14] and the multitudes marvelled..]

and said, Is this [ARV. txt.: Can this be] the son of David?

Matt. 12:24 But when the Pharisees

[Mark 3:[22] And the scribes which [ARV. txt.: that] came down from Jerusalem]

heard it, they said, This man doth not cast out devils [ARV. txt. demons] but by Beelzebub the prince of the devils [ARV. txt.: demons].

Mark 3:[22] He hath Beelzebub, and, by

the prince of the devils [ARV. txt.: demons] casteth he out the devils [ARV. txt.: demons].

Matt. 12:[24] And knowing their thoughts he

## “LESSONS FROM THE MIRACLES OF CHRIST”

And when his friends heard it, they went out to lay hold on him; for they said he is beside himself.

Then was brought unto him one possessed with a demon, blind and dumb;

and he healed him, insomuch that the dumb man spake and saw.

And it came to pass, when the demon was gone out,

all the multitude were amazed

and marvelled;

and said, Can this be the son of David?

But when the Pharisees

and the scribes that came down from Jerusalem

heard it, they said, This man doth cast out demons, but by Beelzebub the prince of the demons;

he hath Beelzebub, and by

Beelzebub

the prince of the demons casteth he out the demons.

And knowing their thoughts, he

## SOURCE

Mark 3:23 And he called them unto him, and said unto them, in parables, How can Satan cast out Satan?

Matt. 12:[24] Every kingdom divided against himself is brought to desolation;

Mark 3:[24] that kingdom can not stand.

Matt. 12:[24] and every city or house divided against itself

Luke 11:[17] falleth.

Mark 3:[25] that house will not be able to stand.

Mark 3:[26] And if Satan hath risen up against himself,

Matt. 12:[26] and if Satan casteth out Satan, he is divided against himself;

how then shall his kingdom stand?

Luke 11:[18] because ye say that I cast out devils [ARV. txt.: demons] by Beelzebub.

Luke 11:19 And if I by Beelzebub cast out devils [ARV. txt.: demons], by whom do your sons cast them out?

therefore shall they be your judges.

Matt. 12:28 But if I by the Spirit of God cast out devils [ARV. txt.: demons], then is the kingdom of God come upon you.

Luke 11:21 When the strong *man* fully armed guardeth his own court, his goods are in peace:

[Mark 3:[27] But no one can enter into the house of a strong man, and spoil his goods, except he first bind the strong man; ]

## “LESSONS FROM THE MIRACLES OF CHRIST”

called them unto him, and said unto them, in parables, How can Satan cast out Satan?

Every kingdom divided against itself is brought to desolation:

that kingdom can not stand.

And every city or house divided against itself

falleth:

that house will not be able to stand.

And if Satan hath risen up against himself,

and casteth out Satan, he is divided:

how then shall his kingdom stand?

Because ye say that I cast out demons by Beelzebub.

And if by Beelzebub I cast out demons, by whom do your sons cast them out?

**T**herefore shall they be your judges.

But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.

When the strong man fully armed guardeth his own court, his goods are in peace;

and no one can enter into his house and spoil them, except he first bind the strong man,

SOURCE

22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted,

[Matt. 22:[29] and then he will spoil his house.]

and divideth his spoils.

23 He that is not with me is against me, and he that gathereth not with me scattereth.

“LESSONS FROM THE MIRACLES OF CHRIST”

but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted,

and then he will spoil his house,

and divideth his spoils.

He that is not with me is against me, and he that gathereth not with me scattereth.”

(The foregoing is an interwoven story, in the exact language of the Bible, taken from Matt. 12:22-30; Mark 3:19-30; and Luke 11:14-23.)

0.8 *Place*.—Uncertain; perhaps Capernaum.

0.9 *Circumstances*.—The working of this miracle is recorded in connection with the warnings and instructions which Christ gave to the Pharisees. Luke 11:18-35. It was after Christ's second circuit of Galilee. Many things of importance had occurred between the working of this miracle and the preceding one of raising the widow's son, among which was the imprisonment of John the Baptist. Christ's enemies utilized the occasion of working this miracle to charge the Son of God with casting out devils by the power of Beelzebub, the prince of devils.

0.10 *Great Lesson.*—Miracles of healing must be tested and judged by the flavor of the spirit in which they are worked, and the teaching that accompanies them. The wonder-working of Satan can not be flavored with the divine Spirit. A spirit of genuine repentance and loyalty to truth will pervade the atmosphere of all true healing.

## STUDY OF THE MIRACLE

1.1 *By Beelzebub the Prince of Devils.*—The Pharisees accused Christ of casting out devils by the power of the prince of devils. Christ refuted the accusation by relating the story of the strong man of the house, who would not have suffered his house to be broken into; also by the self-evident statement that a power arrayed against itself can not stand.

It is not merely the name of Christ that casts out devils: it is the power and influence attendant upon his character. There is restraining power in the influence of a well-balanced and holy life, and that power exerts an influence to the extent that it will cast out evil spirits from those who have them, or else it will send forth from its presence those who cling to the evil spirits.

1.2 *First Bind the Strong Man.*—Every soul bound by sin, by the strong man, that has been liberated by the power of the gospel, is an instance of the casting out of Satan. It is evidence that Christ has power to cast out devils; to enter the prison-house of sin, and liberate its captives. Christ thus calls attention to the fact that the prisoners of sin can not be liberated until the strong man, the jailer, Satan, is first bound.

SOURCE

"LESSONS FROM THE MIRACLES OF CHRIST"

The devil does not have power to heal real diseases; for healing demands creative power. Neither will he be found casting himself or his agents out of the human heart where he has gained control.

W. S. SADLER.