

Luke 11:14

Authorized King James Version (KJV)

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

Analysis

And he was casting out a devil, and it was dumb. Luke introduces the Beelzebub controversy with a specific miracle: Jesus exorcising a demon that caused muteness (κωφός, *kōphos*—deaf or mute). The imperfect tense "was casting out" (ἦν ἐκβάλλων, *ēn ekballōn*) suggests ongoing action or perhaps that observers watched the process. The demon is described as "dumb" (κωφόν, *kōphon*), having rendered its victim unable to speak—a physical manifestation of spiritual bondage.

When the devil was gone out, the dumb spake; and the people wondered.

The immediate restoration of speech (ἐλάλησεν ὁ κωφός, *elalēsen ho kōphos*) provided undeniable proof of genuine deliverance. The crowd's response—"wondered" (ἐθαύμασαν, *ethaumasán*, they marveled)—reflects astonishment at the miraculous. This sets the stage for two divergent reactions: some attribute Jesus' power to Beelzebub (v. 15), while others demand additional signs (v. 16). The miracle demonstrates Christ's authority over the demonic realm and previews the kingdom's arrival where Satan's works are destroyed (1 John 3:8).

Historical Context

First-century Palestinian Judaism recognized demon possession as real and practiced exorcism, though success was rare and methods often involved elaborate incantations, formulas, and rituals. Jewish exorcists invoked names of angels or Solomon's authority. Jesus' exorcisms were immediate, authoritative, and

accomplished by His word alone—no rituals, incantations, or mediators. This unique authority provoked both amazement and suspicion, leading His opponents to accuse Him of demonic collusion rather than acknowledge His divine power.

Related Passages

John 3:16 — God's love and salvation

Ephesians 2:8 — Salvation by grace through faith

1 John 4:8 — God is love

1 Corinthians 13:4 — Characteristics of love

Study Questions

1. How does Jesus' immediate, authoritative deliverance contrast with contemporary spiritual warfare methods that rely on formulas and techniques?
2. Why do miracles sometimes provoke hostile rejection rather than faith, as seen in the varied responses to this exorcism?
3. What does the restoration of speech symbolize about the gospel's power to free those whom Satan has silenced?

Interlinear Text

καὶ	ἦν	ἐκβάλλων	δαιμονίου	καὶ	αὐτὸ	ἦν	κωφός
And	he was	casting out	a devil	And	it	he was	dumb
G2532	G2258	G1544	G1140	G2532	G846	G2258	G2974
ἐγένετο	δὲ	τοῦ	δαιμονίου	ἐξελθόντος	ἐλάλησεν	ὁ	
it came to pass	And	G3588	a devil	was gone out	spoke	G3588	
G1096	G1161		G1140	G1831	G2980		
κωφός	καὶ	ἐθαύμασαν	οἱ	ὄχλοι			
dumb	And	wondered	G3588	the people			
G2974	G2532	G2296		G3793			

