

Authority and Power to Heal and Forgive

Luke 5:12-26 on February 23, 2025

Pastor Jerry R. A. Johnson

Please read Luke 5:12-26 before going further in this transcript.

Today we're going to look at two incredible miracles that Jesus performed. Each of them teaches us more about who Jesus is and what He's capable of. As we continue our journey through Luke's Gospel, we'll continue to see more and more miraculous signs and wonders like these. And as we encounter them, we can't help but wonder: Does God still work in these kinds of supernatural ways today? Or, have these kinds of signs and wonders ceased? Should we still expect God to do miracles today or not? Well, these are valid questions, and they're worth considering. So next Sunday we're going to pause our series on Luke, and set aside some time for a topical sermon titled: Are Signs and Wonders for Today? For this morning though, we're going to stay focused on our text from Luke 5, and Jesus' "Authority and Power to Heal and Forgive."

Luke 5:12-13 begins, "12 While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean." 13 Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" And immediately the leprosy left him." So Jesus is continuing to proclaim the good news of God's kingdom in and around the region of Galilee, conducting a ministry of both teaching and healing. On this particular day He crosses paths with a man who's covered with leprosy (which is a skin disease).¹ At this time in human history, the medical cure for leprosy had not yet been discovered, so the 1st century Jewish understanding would have been that only God could cure leprosy. And that is in fact the only way people were healed of leprosy at that time. Their understanding would have been based, in part, on their personal familiarity with people who lived and died with leprosy in their day and age. It would have also been based on their awareness of the Old Testament story of a man named Naaman, who was a rare example of someone whom God had miraculously healed of his leprosy. In fact, Jesus referred to this very man, back in Luke 4:27, during the time of the prophet Elisha.²

Another Old Testament text that addresses leprosy can be found in Leviticus. Leviticus 13:45-46 says, "45 Anyone with such a defiling disease must wear torn clothes, let their hair be unkempt, cover the lower part of

¹ By the way, the Greek word here was used for all kinds of different skin diseases, not just leprosy in particular. Leviticus 13-14 is good supplemental reading for anyone who wants to learn more.

² See 2 Kings 5:1-15

their face and cry out, 'Unclean! Unclean!' 46 As long as they have the disease they remain unclean. They must live alone; they must live outside the camp." (*From what we can tell, not much had changed by the 1st century.*) Bible commentator Darrell Bock notes that... "To have leprosy and be excluded from normal society was difficult both socially and psychologically. The ostracism was not [meant to be] cruel; it was necessary because the condition was contagious. [Furthermore], The disease's association with ritual uncleanness also produced associations of the disease with sin."^{3 4}

Can we even begin to imagine what it might have been like to have leprosy in those days? It puts this man's faith in perspective; he was confident in Jesus' ability to heal him, and he was also humble in his recognition that Jesus wasn't obligated to do anything that wasn't according to His own will. In other words, it wasn't "Jesus, I deserve to be healed," but rather "Jesus, I'm at Your mercy."

In Luke 5:12, the man with leprosy was close enough to Jesus that he could be heard begging with his face to the ground, but people with leprosy weren't supposed to come this close to others. Case in point, later on in Luke 17:12, we read, "As he [Jesus] was going into a village, ten men who had leprosy met him. They stood at a distance." However, in Luke 5:13, despite his close proximity, Jesus doesn't recoil or warn this guy to back away! Instead, verse 13 says that Jesus actually moves toward him. In fact, Jesus comes within arm's reach and then... does the unthinkable, the socially unacceptable thing, the thing which would not only endanger Him, of contracting the disease, but also of becoming ceremonially unclean.

You see, Jesus' word alone would have been more than enough to heal this man, but... it wasn't enough for Jesus.⁵ Jesus seems keenly aware that this man had been suffering the indignity of the lack of physical touch for a long time.⁶ So the incarnate Christ, God in the flesh, reaches out and makes physical contact: "I am willing. Be clean!" So what we're witnessing here isn't just an act of healing, it's also an act of mercy, steeped in kindness and compassion. It reveals a consideration of this man's deeper need for belonging and inclusion. This man didn't just need to be healed of his physical malady; he needed to be healed of his social separation and

³ Darrell L. Bock, *Luke, Vol. 1, 1:1-9:50*, Baker, Grand Rapids, MI, 1994, p. 473.

⁴ It's interesting to consider how Luke puts the account of this man with leprosy right after his account of Peter's request for Jesus to go away from him because he's a sinful man. Many of the people in his surrounding society, would have thought of this person with leprosy as a sinner. He was an outcast. Unlike Peter, Jesus didn't come along to this man with leprosy, this man came along to Him. And rather than telling Jesus to go away from Him (as Peter did), He falls on the ground before Him. "The present account may have been placed next to Luke 5:1-11 due to the similarity between Peter's response in 5:8 and the leper's in 5:12." Robert H. Stein, Luke, vol. 24, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 171.

⁵ For example, see the faith of the centurion in Luke 7:1-10.

⁶ See discussion by Darrell L. Bock, *Luke, Vol. 1, 1:1-9:50*, Baker, Grand Rapids, MI, 1994, p. 474.

loneliness, his lack of feeling valued as a human being who was made in the image of God. Throughout Luke's Gospel we'll continue to see glimpses of this, as Luke highlights Jesus' mission to include those who were deemed unacceptable by the broader Jewish society. Jesus cares for the marginalized and the forgotten, for those abandoned by the majority. This is a helpful and urgent gospel reminder in our own day and age; we shouldn't write off anybody, or isolate anyone from the good news of God's kingdom.⁷

Luke 5:14 goes on, "Then Jesus ordered him, "Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them." You might be surprised at how many explanations scholars have suggested as to why Jesus told the man to show himself to the priest.⁸ And that's understandable, because there are a number of significant ramifications involved with this. Showing himself to the priest, and offering the sacrifices of Moses would have demonstrated at least three things:

- 1. Jesus honors God's law** (and He urges this man to do the same).⁹
- 2. Jesus follows the protocol for ritual certification so that this man could be officially reinstated into society.** (Leviticus 13-14 go into great detail about how any person with any type of skin disease must be examined by the priest. They had to go through a weeklong waiting period to ensure that they were truly better, and before they could re-enter mainstream society again.)¹⁰ But, perhaps most importantly...
- 3. Jesus provides verification for this miraculous healing.** (which only God could perform.) This would put Jesus' authority and power beyond question: the power of God is with Him to heal – if you have any doubts, just go ask the priest!^{11 12 13}

⁷ Later on, in the book of Acts, the Apostle Peter is given a lesson about welcoming the UNCLEAN Gentiles into the Christian church. He sees a vision of a sheet being let down from heaven. As a practicing Jew, he makes a strong statement about his own ritual cleanness, and not eating anything impure or unclean. He's then told, "Do not call anything impure that God has made clean." In other words, Jesus' ministry to this unclean man with leprosy, was only the beginning of how the year of the Lord's favor would transform our understanding of the vastness of God's redemptive plan. Read Acts 10:1-48, especially verses 15, 28, and 44-48.

⁸ Jesus actually gives the same instruction later on in Luke 17:14, "Go, show yourselves to the priests."

⁹ In Matthew 5:17 Jesus clarifies that He didn't come to abolish God's law but to fulfill it.

¹⁰ To be clear, not that the priest had anything at all to do with the actual healing; Jesus had already fully healed this man. But... "Priests alone could legally readmit into the community those who had contracted leprosy." Robert H. Stein, Luke, vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 173.

¹¹ "By this command Jesus urged the man to keep the law, to provide further proof for the actual healing, to testify to the authorities concerning his ministry and to supply ritual certification of cleansing so the man could be reinstated into society." *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1713 footnote on Luke 5:14.

¹² "The sacrifices were to be evidence to the priests and the people that the cure was real and that Jesus respected the law. The healing was also a testimony to Jesus' divine power, since Jews believed that only God could cure leprosy." *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1655 footnote on Mark 1:44.

¹³ "The "to them" can refer to the "priest(s)" or to the "people." If it refers to the former, it is for a testimony to show that he was healed. If it refers to the latter, it is for a testimony to Jesus' power. In the original setting, Jesus probably meant the former due to what had been said earlier in the verse, but in Luke's setting, the latter

As I mentioned earlier, the Jews in Jesus' day would have been well-familiar with the account of Naaman the leper, in 2 Kings 5. After his skin was miraculously restored and made clean, Naaman declared, "Now I know that there is no God in all the world except in Israel."¹⁴ Naaman's testimony contributed to the common Jewish understanding in Jesus' day that only God could heal leprosy. And since Jesus had clearly just healed a man with leprosy... then what did that indicate about who Jesus was?¹⁵

By the way, it's worth noting that even though there's now a modern-day cure for leprosy, Jesus' power to heal would still be miraculous, even by today's standards. You see, even with all of our incredible breakthroughs in modern-day medicine, it still takes 6-12 months of treatments in order to cure this bacterial infection.¹⁶ But Luke 5:13 clarifies that, "*immediately* the leprosy left him!"

Now some of us may still be wondering about Jesus' command in verse 14: "Don't tell anyone." Why not? Why wouldn't we want to tell everyone! Well, Luke 5:15-16 gives us a pretty good clue, "15 Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. 16 But Jesus often withdrew to lonely places and prayed." We'll find more warnings for people to keep quiet throughout Luke's Gospel, all of which have to do with at least two particular concerns. First of all,

1. As the crowds grew, the concerns of both the Roman and Jewish authorities grew, which threatened to preempt all that Jesus was there to say and do. Jesus didn't want to fuel the fires of popular misunderstandings that He might be there to overthrow Rome. You and I now know that Jesus' earthly reign won't occur until His 2nd coming, but back then, at His first coming, many Jews were under the false assumption that He was there to put an end to the Roman occupation.¹⁷ ¹⁸ Secondly,

aspect clearly played a role. For Luke the healing was a testimony to Jesus' authority and power (4:36), but in light of his concern for keeping the law, the former meaning was also important to the Evangelist." Robert H. Stein, Luke, vol. 24, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 173.

¹⁴ 2 Kings 5:15.

¹⁵ In our century, we've discovered a cure for most people with leprosy, aka Hansen's disease.

<https://www.who.int/news-room/fact-sheets/detail/leprosy#:~:text=Leprosy%20is%20a%20curable%20disease,in%20the%20Weekly%20Epidemiological%20Record>.

¹⁶ <https://www.who.int/news-room/fact-sheets/detail/leprosy#:~:text=Leprosy%20is%20a%20curable%20disease,in%20the%20Weekly%20Epidemiological%20Record>.

¹⁷ "Jesus did not wish to stir up the popular, but mistaken, expectations that a wonder-working Messiah would soon arise as king of the Jews and deliver them from the Roman yoke." *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1605 footnote on Matthew 8:4.

¹⁸ "Because of the false concepts of the Jews, who looked for an exclusively national and political Messiah, Jesus didn't want to precipitate a revolution against Rome." *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1620 footnote on Matthew 16:20.

2. Jesus was on a particular schedule set by God, and it was not yet time for all to be revealed. Eventually, His identity as Messiah and King would become abundantly clear, particularly at His triumphal entry leading into the Passion Week. But, for now, He has other more pressing priorities, and more teaching and training to do with His disciples.¹⁹

Well, Luke then moves on to a different day in Jesus' ministry, although these two are related to one another. Luke 5:17 says, "One day Jesus was teaching, and Pharisees and teachers of the law were sitting there. They had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was with Jesus to heal the sick."²⁰ Interestingly enough, the etymology of the title, "Pharisee," means "separated ones," meaning that these men had separated themselves from the rest of society through their rigorous religious beliefs and practices.²¹ They offer an intriguing contrast to the man with leprosy, who had also been separated from the rest of society, but not by his own choosing. Jesus' decision to heal the man with leprosy reestablished his place within society, but these Pharisee's embraced their status of separation. So instead of recognizing their need to come to Jesus, most of these Pharisees would eventually become some of His greatest opponents, and most of them would remain separated from Him forever. They would reject His message of Good News, convincing themselves that they had no need for it.

These key religious leaders had traveled to hear Jesus from as far away as Jerusalem, some 100 miles away. Clearly verse 15 was accurate. The news about Jesus' ministry of teaching and healing had spread far and wide; He was growing more popular by the day.²² Luke 5:18-19 says, "18 Some men came carrying a paralyzed man on a mat and tried to take him into the house to lay him before Jesus. 19 When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus." These guys were committed to their course, and creative in how

¹⁹ "The people had false notions about the Messiah and needed to be taught further before Jesus identified himself explicitly to the public. He had a crucial schedule to keep and could not be interrupted by premature reactions." *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1723 footnote on Luke 9:21.

²⁰ When I first read this, it made me wonder just how many Pharisees and teachers of the law were there that day. After all, there were as many as 200 some villages scattered throughout Galilee, so if they had literally come from every village, this could amount to hundreds! I'm guessing this is just a figure of speech though, or a representative sampling, not a hard and fast literal statement of hundreds in attendance, especially given this setting of Jesus being in a house. That said, by one estimate, there were about 200 villages in Galilee alone. "According to the first-century Jewish historian Josephus, there were 204 villages in Galilee. (Josephus was the general in charge of the defense of Galilee during the Jewish Revolt of A.D. 66-70, so he spent a lot of time there.)" <https://www.ingermanson.com/around-galilee-with-jesus/#:~:text=According%20to%20the%20first%2Dcentury,times%20larger%20than%20small%20towns>.

²¹ "Their name means 'separated ones'; ... They were teachers in the synagogues, religious examples in the eyes of the people." *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1713 footnote on Luke 5:17.

²² "Their presence at these events shows that the reports about Jesus were not going unnoticed. News had reached the highest levels of Judaism." Darrell L. Bock, *Luke, Vol. 1, 1:1-9:50*, Baker, Grand Rapids, MI, 1994, p. 479.

they went about it. Oh that we'd all be this eager, and this crafty, in getting our friends to Jesus!

Luke 5:20-21 goes on, "20 When Jesus saw their faith, he said, "Friend, your sins are forgiven." 21 The Pharisees and the teachers of the law began thinking to themselves, "Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?" Jesus seems impressed by the actions of this man's friends, and He's moved to respond to their faith, by doing something much greater than merely making him walk again. But the Pharisees are not impressed. Instead, they're concerned about Jesus' theology, and what, to them, seems to be delusions of grandeur. Now to be fair, they're exactly correct that God alone can forgive sins. That's spot on. Most of us listening to this sermon would heartily agree.²³ So, perhaps they'd misunderstood what Jesus was saying. Let's take a look.²⁴

In verses 22-25, Jesus goes on to explain exactly what He meant: "22 Jesus knew what they were thinking and asked, "Why are you thinking these things in your hearts? 23 Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?^{25 26 27} 24 But I want you to know that the Son of Man [which is a reference to Himself] has authority on earth to forgive sins."^{28 29} So he said to the paralyzed man, "I tell you, get up, take

²³ See Psalm 103:1-3; Isaiah 43:25; and Micah 7:18.

²⁴ Notice that Jesus doesn't correct some misperception and say, "Hey guys, oops! My bad. I didn't mean to suggest that I was forgiving this guy's sins, just that his sins are forgiven. And yes, only God can forgive sins, so don't misunderstand me here. I wasn't meaning to suggest that I Myself could forgive sins." But Jesus doesn't say anything like this, because that's exactly what He was saying, "I, Jesus, forgive your sins. I have the power and authority to do exactly that!" (see verse 24) In fact, in order to clarify things, and make sure there was no further confusion, Jesus demonstrates His authority to forgive sins: "I want you Pharisees to know that the Son of Man has authority on earth to forgive sins!"

²⁵ "Jesus' point probably was that neither forgiving sins nor healing was easier. Both are equally impossible for people and equally easy for God." *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1656 footnote on Mark 2:9.

²⁶ "To forgive sins appears to be 'easier' (v. 23) than to heal, but it is in fact more difficult because the authority to forgive belongs to God alone." *NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2080 footnote on Luke 5:24.

²⁷ Consider John 10:22-39, especially verses 32-33, when Jesus' Jewish opponents threaten to stone Him because He claims to be God.

²⁸ Jesus refers to Himself as "the Son of Man" more often than any other title in the Gospels. Back in Daniel 7 "the Son of Man" "is pictured as a heavenly figure who in the end times is entrusted by God with authority, glory and sovereign power." See Daniel 7:13-14. *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1671 footnote on Mark 8:31.

²⁹ By the way, it's worth mentioning here that no human pastor or priest has the power or authority to forgive someone else's sins. God alone has that ability. "There are no Old Testament analogies to Jesus' actions here. Traditional Protestant practice has, on the basis of this passage, made a clear distinction between a pastor's "pronouncement" of God's forgiveness of sins and the direct forgiving of sins by the pastor/priest. The latter is not acknowledged. Consequently, passages such as Matthew 16:19; 18:18; and John 20:23 are interpreted in light of this." Robert H. Stein, Luke, vol. 24, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 177.

your mat and go home.” 25 Immediately he stood up in front of them, took what he had been lying on and went home praising God.”^{30 31 32}

Notice this phrase in verse 25, “in front of them.” This didn’t happen in some back alley, nor was this some trick with smoke and mirrors. This happened in broad daylight, right in front of their eyes, so there would be no point in arguing against the validity of this healing, nor did anyone even try. Therefore Jesus’ authority to forgive sins, is backed up, by His undeniable authority to heal.

Let’s dig into Jesus’ authority to forgive sins a little more deeply. In verse 24, Jesus is claiming that He has the authority to forgive sins, (in the plural). He’s claiming to forgive this man for all of the sins that he’s committed, against anyone and everyone. Now if you’ve been listening to our Deeply Devoted podcast recently, you may know where this is headed.

In his book, *Mere Christianity*, C. S. Lewis explains it this way: “Among these Jews there suddenly turns up a man who goes about talking as if He was God. He claims to forgive sins. ... Now let us get this clear. Among Pantheists... anyone might say that he was a part of God, or “one with God”: there would be nothing very odd about it. But *this* man, since He was a Jew, could not mean that kind of God. God, in their language, meant the Being outside the world, who had made it and was infinitely different from anything else. And when you have grasped that, you will see that what this man said was, quite simply, *the most* shocking thing that has ever been uttered by human lips.

One part of the claim tends to slip past us unnoticed because we have heard it so often that we no longer see what it amounts to. I mean the claim to forgive sins: any sins. Now unless the speaker is God, this is really so preposterous as to be [comical]. We can all understand how a man forgives offences against himself. You tread on my toes, and I forgive you, you steal my money, and I forgive you. But what should we make of a man, himself unrobbed and untrampled [upon], who announced that *He* forgave *you* for treading on *other* men’s toes and stealing *other* men’s money? ... Yet this is what Jesus did. ... He unhesitatingly behaved as if He was the party chiefly concerned, the person chiefly offended in all offences. This makes sense

³⁰ In the words of J. R. R. Tolkien, “The hands of the king are the hands of a healer, and so shall the rightful king be known.” (*The Return of the King*)

³¹ This word “immediately” in verse 25 echoes the earlier testimony of the same back in verse 13, “immediately the leprosy left him.” There is no waiting period or time gap for questioning Jesus’ ability to heal, nor its connection to verifying His ability to forgive sins.

³² The paralytic’s activity in verse 25 exactly accomplishes Jesus’ command in verse 24. Jesus said, “Get up, take your mat, and go home,” so the man “got up, took his mat, and went home.” The only thing he added was giving praise to God, which didn’t need to be commanded, because it was his natural response to the goodness and mercy of God that had been displayed. I do wonder though, if this man’s praise overflowed more from his physical healing or from his spiritual healing? Certainly being set free from a life of physical immobility would have been deeply impactful, but then again, so would being set free from a life of unforgiven sin.

only if He really was the God whose laws are broken, and whose love is wounded in every sin.

...I am trying here to prevent anyone saying the really foolish thing that people often say about Him: 'I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God.' *that* is the one thing we *must* not say. A man who is merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic – on a level with the man who says [that] he is a poached egg – or else he would be the Devil of Hell. You must make your choice. ...You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."³³ ³⁴

So as much as we may be drawn to Jesus' incredible teaching, and as much as we may marvel at Jesus' authority and power to heal, these are only a small foretaste of His ultimate authority and power. Jesus has power and authority over sin – over mankind's greatest sickness, our deepest malady, and our ultimate problem in this world! With this in mind, how are we left to respond? Verse 26 gives us precisely the appropriate response to all of this: "Everyone was amazed and gave praise to God. They were filled with awe and said, "We have seen remarkable things today."³⁵ Amen! Indeed we have! Oh to have been there that day right!?³⁶ I so appreciate guys like Luke, who wrote these things down for us, so that we can learn from them, and be blessed by them. And given all that we've seen in the text today, it's clear that Jesus is well within His rights to call for our deepest devotion, and to receive our response of heartfelt praise!³⁷

³³ Emphasis mine with some word clarifications in square brackets. C. S. Lewis, *Mere Christianity*, HarperCollins, 2001, pp. 51-52.

³⁴ "Friend, your sins are forgiven. This is not to be understood as a "divine passive" or circumlocution for "God forgives you." This is evident from the following verses (especially 5:24) where Jesus' words are understood to be an implicit claim of equality with God (5:21; 7:49; cf. John 5:18; 10:33), i.e., Jesus himself is understood as having forgiven the man his sins." Robert H. Stein, Luke, vol. 24, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 176.

³⁵ The man who'd been healed of his leprosy went home praising God, and so did everyone else! So does "everyone" include the Pharisees? Maybe so. This is an argument from silence, nonetheless it's worth noting that there's no report of any further concerns about blasphemy, and no questions as to the authenticity of this miracle. There's no attempt to take Jesus and throw Him off the cliff or arrest Him or whatever else. There's simply awe, amazement, and giving praise to God! That said, consider their fierce opposition to Jesus in Luke 6:7,11 which are right around the corner. However, also consider the Pharisee Nicodemus in [John 3](#) and these words from later on in history in [Acts 6:7](#): "So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith."

³⁶ I do wonder though what our response would have actually been if we'd been there that day to see and experience these remarkable things firsthand? We might assume we'd be filled with awe, give praise to God, and follow Jesus the rest of our lives. And yet, not everyone who directly witnessed Jesus' miracles necessarily became His follower. The Pharisees are a prime example, which we will soon see in the weeks to come.

³⁷ Jesus' healing ministry visually demonstrates and proves His power and authority. He's so much more than just a great moral teacher, or motivational speaker, or trained psychologist. He is One in whom resides power and authority to perform supernatural acts, and even forgive sin itself. As His ministry continues to unfold, the authority and power that He repeatedly and comprehensively demonstrates, will not only verify that He's legit, but also clarify why He is well within His rights to call for our deepest devotion and reverent worship. See discussion by Darrell L. Bock, *Luke, Vol. 1, 1:1-9:50*, Baker, Grand Rapids, MI, 1994, p. 442.