

# Luke 8:47

Authorized King James Version (KJV)

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

## Analysis

**And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.** The phrase "when the woman saw that she was not hid" (idousa de hē gynē hoti ouk elathen, ἴδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν) reveals her failed hope for anonymous healing. The verb lanthanō (λανθάνω, "to escape notice, be hidden") indicates she realized concealment was impossible. Her response—"came trembling" (tremousa ēlthen, τρέμουσα ἤλθεν)—manifests fear, possibly from violating purity laws by touching Jesus in her unclean state, or from being exposed before the crowd.

"Falling down before him" (prosepousa autō, προσπεσοῦσα αὐτῷ) demonstrates worship, reverence, and submission. The same posture Jairus took (v. 41), it expresses recognition of Jesus' authority and her desperate need. She "declared unto him before all the people" (apēngeilen enōpion pantos tou laou, ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ) her entire story—"for what cause she had touched him" (her chronic condition, her desperate faith) and "how she was healed immediately" (hōs iathē parachrēma, ὡς ιάθη παραχρῆμα)—the instantaneous, complete cure.

Her public testimony accomplished what Jesus intended: removed her shame, validated her faith, restored her covenant standing, and demonstrated God's compassion for marginalized people. What she feared—exposure—became her

liberation. Jesus transformed her secret shame into public honor, her hidden suffering into declared healing, her isolation into community restoration. This pattern characterizes gospel transformation: what we hide in shame, Christ redeems through public declaration of His grace.

## Historical Context

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For a woman to speak publicly before a mixed crowd was culturally unusual in first-century Judaism. Women rarely addressed public assemblies, especially on personal, shameful matters like chronic bleeding. Her willingness to declare her story "before all the people" demonstrates the desperation that drove her to Jesus and the freedom His healing brought. She had nothing left to lose—already socially dead from twelve years of isolation, Jesus' public affirmation could only improve her standing.

Her testimony served multiple purposes in early Christian understanding. First, it publicly certified the miracle, establishing witnesses for Luke's careful historical documentation (Luke 1:1-4). Second, it removed any question about her continued ritual uncleanness—the healing was complete and immediate, certified before the community. Third, it demonstrated that Jesus' contact with the unclean didn't defile Him but brought purification and restoration—a preview of the gospel's power to cleanse sinners who touch Christ in faith.

The detail "how she was healed immediately" (*parachrēma*, παραχρῆμα) emphasizes the instantaneous nature of the cure, ruling out natural remission or gradual improvement. Luke, the physician, carefully documents the miracle's medical impossibility, strengthening the historical case for Jesus' divine power and the reliability of eyewitness testimony in Gospel accounts.

## Related Passages

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**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. How does Jesus transform the woman's feared exposure into liberation and public honor?
2. What does her willingness to declare her story 'before all the people' teach about the relationship between shame and gospel freedom?
3. How does this public testimony serve both the woman's complete restoration and the broader purpose of establishing credible witness to Christ's power?

## Interlinear Text

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ιδοῦσα	δὲ	ἡ	γυνὴ	ὅτι	οὐκ	ἔλαθεν	τρέμουσα
<b>saw</b>	<b>And</b>	G3588	<b>when the woman</b>	<b>that</b>	<b>not</b>	<b>hid</b>	<b>trembling</b>
G1492	G1161		G1135	G3754	G3756	G2990	G5141
ῆλθεν	καὶ	προσπεσοῦσα	αὐτῷ,	δι'	ἢν	αἰτίαν	
<b>she came</b>	<b>and</b>	<b>falling down before</b>	<b>him</b>	<b>for</b>	<b>what</b>	<b>cause</b>	
G2064	G2532	G4363	G846	G1223	G3739	G156	
ῆψατο	αὐτῷ,	ἀπήγγειλεν	αὐτῷ,	ἐνώπιον	παντὸς	τοῦ	
<b>she had touched</b>	<b>him</b>	<b>she declared</b>	<b>him</b>	<b>before</b>	<b>all</b>		G3588
G680	G846	G518	G846	G1799	G3956		
λαοῦ	καὶ	ώς	ιάθη	παραχρῆμα			
<b>the people</b>	<b>and</b>	<b>how</b>	<b>she was healed</b>	<b>immediately</b>			
G2992	G2532	G5613	G2390	G3916			

## Additional Cross-References

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**Mark 5:33** (Parallel theme): But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

**Hebrews 12:28** (Parallel theme): Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

**Psalms 2:11** (Parallel theme): Serve the LORD with fear, and rejoice with trembling.

**1 Corinthians 2:3** (Parallel theme): And I was with you in weakness, and in fear, and in much trembling.

**2 Corinthians 7:15** (Parallel theme): And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

**Acts 16:29** (Parallel theme): Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

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