

A Brave and Timely Faith

Luke · Luke 8:40-42; Luke 8:43-46; Luke 8:47-48; Luke 8:49-50; Luke 8:51-56; Psalm 112:7

AT A GLANCE

Luke 8's double healing narrative — Jairus's daughter and the hemorrhaging woman — reveals that Jesus's disruptions of urgency and social order are not failures of priority but the very method of his care. Desperate, brave faith that throws itself before him, shame and all, receives not merely what it sought but complete restoration: physical, social, and relational.

- Jesus deliberately slows down in crisis moments because people's full restoration matters more than time or social efficiency.
- Brave faith is not passive trust but the desperate, costly act of clawing your way to Jesus with everything exposed.
- What Jesus called the woman — daughter — is the healing: he names us by relationship, not by our shame or condition.

“Both the woman and Jairus fight their way to Jesus in desperation, fall before him, beg him for help, and then trust him with what happens.”

EXPOSITION

Scripture engaged

Luke 8:40-42 — Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus's feet, he implored him to come to his house, for he had an only daughter, about twelve years old, and she was dying. As Jesus went, the people pressed around him.

Luke 8:43-46 — And there was a woman who had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. And Jesus said, 'Who was it that touched me?' When all denied it, Peter said, 'Master, the crowds surround you and are pressing in on you.' But Jesus said, 'Someone touched me, for I perceive that power has gone out from me.'

Luke 8:47-48 — And when the woman saw that she was not hidden, she came trembling and falling down before him, declared in the presence of all the people why she had touched him and how she had immediately been healed. And he said to her, 'Daughter, your faith has made you well; go in

peace.'

[Luke 8:49-50](#) — While he was still speaking, someone from the ruler's house came and said, 'Your daughter is dead; do not trouble the teacher anymore.' But Jesus on hearing this answered him, 'Do not fear, only believe, and she will be made well.'

[Luke 8:51-56](#) — And when he came to the house, he allowed no one to enter with him except Peter and John and James, and the father and the mother of the child. And all were weeping and mourning for her, but he said, 'Do not weep, for she is not dead but sleeping.' And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, 'Child, arise.' And her spirit returned, and she got up at once. And he directed that something should be given her to eat. And her parents were amazed, but he charged them to tell no one what had happened.

[Psalm 112:7](#) — He is not afraid of bad news; his heart is firm, trusting in the Lord.

The argument

Desperate approach is itself an act of faith — Both supplicants reach Jesus by risking public humiliation

Jairus, a synagogue ruler with community standing, prostrates himself before Jesus in front of a crowd — a posture of total self-abandonment. The hemorrhaging woman, ceremonially unclean for twelve years and legally barred from public space, pushes through a dense crowd to touch only the hem of his garment, knowing she risks exposure, rebuke, and the defilement of the rabbi himself. The preacher notes she had the chutzpah — 'the gall to make your way to Jesus when you are unclean.' Neither supplicant approaches with composure; both arrive at his feet in desperation. The text pairs them as a unit: same duration (twelve years), same posture (falling before him), same social cost. Their approach is the faith, not a preliminary to it.

Insight — The act of forcing your way to Jesus through shame and fear is not a prelude to faith — it is what faith looks like in a body.

Jesus's interruptions are not failures of priority but the substance of his mission — The deliberate stop reveals what he values above urgency and social order

With Jairus's daughter dying, Jesus halts the procession to identify a woman whose healing was already complete. His disciples' confusion is the text's interpretive key: 'The crowds surround you and are pressing in on you' — the implicit argument being, why are you asking strange questions when we have somewhere to be? The preacher reads the disciples' bewilderment as the natural response of people 'who have not yet learned to trust Jesus's disruptions.' The stop was not inefficiency; it was the point. Jesus was not bound by time, social norms, or the crowd's agenda. The disruption was a deliberate slowing to prioritize what mattered most: this woman's complete restoration — physical, social, relational — not merely the healing she had already secretly received.

Insight — When Jesus disrupts the expected sequence, the disruption itself is the revelation of what he considers most important.

The word 'daughter' does more work than the healing — Public naming restores what chronic shame had destroyed

The woman's plan was surgical and anonymous: touch the hem, receive healing, disappear. Jesus dismantled that plan by calling her forward before the entire crowd. The preacher points out that she 'could have maybe said something different' — she had options — and yet she declared everything publicly. What she received in return was not rebuke but the word 'daughter.' The preacher is precise: 'She is the only one in scripture to get that from Jesus. The only person he looks at and says daughter to.' The title is familial, not clinical. He did not say 'unclean woman' or even 'healed woman.' He named her into a relationship. Her hidden shame, now publicly exposed, was publicly covered by a new identity. The physical cure was complete before this exchange; the exchange was for everything else.

Insight — Jesus's public naming redefines the person from the outside in — what the community now hears about you becomes more constitutive than what has long defined you.

Jairus's silence during the delay is its own act of costly trust — Waiting while death advances is the hardest form of faith

The preacher invites sustained attention to Jairus's interior experience during the stop: he has no son to secure a legacy, he has humiliated himself publicly, he has staked his reputation on this rabbi, and now Jesus is attending to an unclean woman while his daughter's clock runs out. 'He might have judgment towards this woman for all the things she's done wrong, but he might also have complete compassion — from one desperate person to another who needs Jesus.' Then the worst news arrives: she is dead. Jesus's response is immediate and counter-instinctual — 'Do not fear, only believe, and she will be made well' — intercepting Jairus's grief before it can calcify into despair. Jairus then chooses to walk on with Jesus, the most theologically loaded act in the passage.

Insight — Trusting God's timing in a crisis is not passivity — it is the decision, made moment by moment, to keep walking with Jesus even when the news says it is too late.

God's timing inverts social logic: the private is made public, the public is hidden — The reversal is the signature of a freedom not bound by human categories

The preacher draws a structural contrast the narrative embeds: the hemorrhaging woman sought a private, concealed healing and was instead publicly restored before the crowd; Jairus brought his crisis publicly to Jesus but the resurrection happened in a sealed room with only three disciples and the parents, and was suppressed afterward. Jesus 'reverses the order of things.' What needed community witness to complete its healing — the woman's re-entry into social life — was made communal. What needed to belong to a family's private grief and

wonder was protected from spectacle. The preacher reads this as Jesus being 'not a slave to time' or 'social norms,' calibrating exposure to what each person actually needed for full restoration rather than what the crowd expected.

Insight — Jesus controls the visibility of his work not by formula but by what each person needs for complete healing — sometimes that demands public witness, sometimes intimate privacy.

Cross-references

- [Psalm 112:7](#) — Cited to define the disposition Jairus models: a heart that remains firm and trusting even when the news is catastrophic.

DEVOTIONAL

There is a particular kind of courage that looks nothing like courage from the outside. It looks like pushing through a crowd with your head down. It looks like reaching for a hem instead of a hand. It looks like a powerful man face-down in the dirt. The hemorrhaging woman and Jairus do not have polished petitions. They have desperation, and they have the audacity to let that desperation carry them all the way to Jesus regardless of what it costs them in dignity, in public perception, in ritual standing. Twelve years of bleeding. Twelve years of isolation and spent savings and no cure. And yet she moves. That movement — that costly, concealed, trembling push through a crowd she was not supposed to enter, toward a rabbi she was not supposed to touch — is what Jesus calls faith. Not the theological proposition, not the calm confidence, but the body in motion toward him when everything in the social world says stop. And then he stops the whole procession for her. The world cup crowd, the dying girl, the desperate father, the confused disciples — all of it pauses because he felt one hand on his hem and he will not let her slink away healed but unnamed. He calls her forward not to scold her but to say a word she had not heard in twelve years, perhaps ever: daughter. That single word is a world. It means you are not unclean, you are not your condition, you are not what kept you outside the synagogue all these years. You are mine. The same word waits for you on the other side of whatever has kept you at the edges of his presence, trembling, afraid of how he will react. He already knows you are there. He is already turning.

Reflection

- What is the shame, condition, or failure you have been managing in private rather than bringing fully and publicly before Jesus — and what would it cost you to bring it forward?
- When has a significant disruption to your plans or timeline — something that felt like God was not paying attention to your urgency — later revealed itself to be the very place where he was most present?

- The preacher distinguishes between passive waiting and the active, desperate trust that both Jairus and the woman demonstrate. Where in your current circumstances are you waiting passively when you are actually being called to press through the crowd?

Closing prayer

Abba Father — Daddy — you are so good. Sometimes this world does not feel good enough; it does not match who you are. And yet you meet us in that desperation. Thank you that you look at us and call us sons and daughters — that you do not call us unclean or unworthy, that you do not forget our pain. So when we scratch our heads and are confused about what you are up to, bolster our faith. Allow us to come before you desperately, and let us receive your blessing, your healing, your restoration, and the gift of being yours. Thank you for being a good Father — for slowing down and loving us well. Help us love those around us well. In your name, amen.
