



Rooted in Scripture - Pointing to Jesus

BIBLE FOUNDATIONS

HULDAH

The Prophetess God Chose to Speak His Word

When God's Word Was Rediscovered, a King Turned to a Woman Who Faithfully Spoke for God

The Short Answer

Huldah appears only briefly in Scripture, but her role is remarkable.

During the reign of King Josiah, workers repairing the Temple discovered the Book of the Law. When Josiah heard its words, he realized how seriously Judah had disobeyed God and tore his clothes in grief. He immediately ordered his officials to inquire of the LORD.

They went to **Huldah the prophetess**.

Huldah did not merely offer advice. She delivered a message introduced with the prophetic declaration, **"This is what the LORD says."** Her words confirmed coming judgment upon Judah while also announcing mercy toward Josiah because his heart had been responsive and humble before God.

Josiah accepted the message and responded with sweeping covenant reform.

Huldah therefore stands as an unmistakable biblical example of a woman through whom God delivered His authoritative prophetic word to national and religious leaders.

Her ministry is important in discussions about women and spiritual authority-but it should be interpreted carefully. Huldah establishes beyond reasonable dispute that **God sometimes appointed women to prophetic ministry and gave them messages that men, kings, priests, and national leaders were expected to hear and obey.**

Her story does not, by itself, answer every later question concerning pastoral or elder offices in the New Testament church.

The safest approach is simple:

Do not make Huldah prove more than Scripture says.

Do not make Huldah mean less than Scripture says.

2 Kings 22:1-23:25 • 2 Chronicles 34:1-35:19

Opening Memory Anchor

God's messenger does not create God's truth. The messenger faithfully delivers the Word God has given.



PART ONE

BEGINNER GUIDE

Huldah - A Prophetess Trusted with God's Word

1. WHO WAS HULDAH?

Read 2 Kings 22:14 and 2 Chronicles 34:22.

Huldah was a prophetess living in Jerusalem during the reign of King Josiah of Judah in the seventh century BC.

Scripture identifies her as:

- A **prophetess**
- The wife of **Shallum**
- A resident of Jerusalem
- A woman recognized as someone through whom the LORD spoke

Very little else is revealed about her. Scripture does not tell readers about Huldah's childhood, calling experience, appearance, personality, or how long she served as a prophetess.

She enters the biblical account at one critical moment, faithfully delivers God's message, and then disappears from the narrative.

Her importance rests not in how much Scripture says about her-but in **what God entrusted to her**.

2. WHAT WAS HAPPENING IN JUDAH WHEN HULDAH APPEARED?

Josiah became king at only eight years old.

Read 2 Kings 22:1-2 and 2 Chronicles 34:1-3.

Unlike many kings before him, Josiah desired to follow the LORD.

Judah desperately needed reform.

Josiah's grandfather **Manasseh** had promoted terrible idolatry, including pagan altars, occult practices, and even child sacrifice. Although 2 Chronicles records Manasseh's later repentance, enormous spiritual damage had already occurred.

Josiah's father, **Amon**, returned to evil and was assassinated after only two years as king.

Josiah inherited a nation that had wandered far from God.

Yet while still young, Josiah began seeking the LORD and eventually launched an extensive campaign against Judah's idolatry.

Then something happened that changed everything.

3. WHAT DID THEY FIND IN THE TEMPLE?

Read 2 Kings 22:8-13.

While the Temple was being repaired, Hilkiah the high priest announced that he had found the **Book of the Law** in the Temple.

The book was brought to Josiah and read aloud.

Josiah tore his clothes.

Why?

Because he recognized that Judah had not obeyed what God had commanded.

The discovery did not merely give Josiah new religious information.

It exposed Judah's sin.

God's Word became a mirror showing the nation how far it had wandered.

Many scholars believe the discovered scroll included at least a substantial portion of **Deuteronomy**, although Scripture simply calls it the **Book of the Law**. The exact contents cannot be established with certainty from the biblical text alone.

What matters most is Josiah's response.

He did not argue with Scripture.

He humbled himself before it.

4. WHY DID JOSIAH SEND PEOPLE TO HULDAH?

After hearing the Law, Josiah commanded his officials to inquire of the LORD concerning what had been written.

Read 2 Kings 22:12-14.

His representatives included important men:

- Hilkiah the high priest
- Ahikam
- Acbor
- Shaphan
- Asaiah

Yet when these men needed a word from God, Scripture says they went to **Huldah the prophetess**.

The text gives no indication that consulting Huldah was controversial.

It does not apologize for her gender.

It does not portray her as a reluctant substitute because no qualified man was available.

It simply identifies her as a prophetess and records that these royal and religious officials went to her.

That fact should be allowed to carry its full biblical weight.

Memory Anchor

A heart that honors God does not merely read His Word-it allows His Word to correct it.



5. WHAT DID HULDAH TELL THEM?

Read 2 Kings 22:15-20.

Huldah delivered two messages.

FIRST: JUDGMENT WAS COMING.

Judah had repeatedly abandoned the LORD and worshiped idols. God's warnings in the covenant were not empty threats. Persistent rebellion had consequences. Huldah confirmed that disaster would eventually come upon Jerusalem.

SECOND: JOSIAH WOULD RECEIVE MERCY.

God recognized that Josiah had humbled himself when he heard the words of the Law. Josiah could not erase generations of rebellion, but his response to God mattered. Because he humbled himself, God promised that he would not personally witness the coming destruction.

Huldah therefore proclaimed both: **Judgment and mercy.**

God is holy and does not ignore sin. God is also compassionate toward those who humble themselves before Him.

6. DID HULDAH SPEAK WITH REAL SPIRITUAL AUTHORITY?

Yes. This point should not be minimized.

Huldah repeatedly introduced her message with the prophetic formula: **"This is what the LORD says."**

She was not presenting:

- A personal opinion
- Advice to the king
- A private spiritual impression
- A suggestion for the priests

She was functioning as a **prophet of God**. Biblical prophets were commissioned to communicate God's message. Their authority did not originate in personality, education, social status, or gender. The authority belonged to **God and His Word**.

Huldah's message was subsequently treated as authoritative by Josiah. That does not mean every person claiming to speak for God was automatically trustworthy. Scripture repeatedly warns against false prophets and requires prophetic claims to be tested. But the biblical text itself presents Huldah as a genuine prophetess.

7. WHAT HAPPENED AFTER HULDAH SPOKE?

Josiah acted. Read 2 Kings 23:1-3.

The king gathered Judah's elders, priests, prophets, and the people of Jerusalem and Judah. Then the Book of the Covenant was read publicly. Josiah renewed the covenant before the LORD and led Judah in extensive reform. He removed idols, destroyed pagan worship sites, removed corrupt religious practices, restored proper worship, and celebrated a remarkable Passover.

Huldah did not personally carry out these reforms. But her faithful delivery of God's message became part of the turning point that preceded them.

Faithfulness is not always measured by how visible someone's role becomes afterward.

Huldah spoke what God gave her to speak. Josiah was responsible for what he did with it.

8. DID HULDAH'S PROPHECY FAIL BECAUSE JOSIAH REFORMED JUDAH?

No. Josiah's reforms were genuine, but Judah's national rebellion had become deeply entrenched.

The judgment Huldah foretold eventually came. After Josiah's death, Judah again deteriorated spiritually under subsequent kings.

Jerusalem ultimately fell to Babylon in **586 BC**, the Temple was destroyed, and many Judeans were taken into exile.

Josiah's faithfulness delayed his personal experience of the judgment, but it did not permanently reverse the trajectory of the nation.

One faithful generation should never assume the next generation will automatically remain faithful. Every generation must respond to God for itself.

9. WAS HULDAH THE ONLY FEMALE PROPHET IN THE BIBLE?

No. Scripture identifies or portrays several women in prophetic ministry.

Miriam: Exodus 15:20 calls Miriam a prophetess.

Deborah: Judges 4:4 identifies Deborah as both a prophetess and a judge of Israel.

Isaiah's wife: Isaiah 8:3 refers to Isaiah's wife as "the prophetess," although Scripture gives little information about the nature of her prophetic role.

Anna: Luke 2:36-38 identifies Anna as a prophet who worshiped at the Temple and spoke about Jesus to those awaiting Jerusalem's redemption.

Philip's daughters: Acts 21:8-9 says Philip the evangelist had four unmarried daughters who prophesied.

Women functioning prophetically is therefore not an isolated biblical anomaly. It appears in both Old and New Testaments.

10. WHAT DOES HULDAH TEACH ABOUT WOMEN AND SPIRITUAL AUTHORITY?

At minimum, Huldah establishes several things clearly.

Scripture explicitly shows that:

- God chose a woman as a prophet.
- Male religious and political leaders sought God's word through her.
- She delivered God's message authoritatively.
- The king accepted the message.
- Scripture never criticizes her for exercising that ministry.
- Her prophecy concerned the spiritual condition and future of the entire nation.

Therefore, it is difficult to argue biblically that **God never gives women spiritually authoritative speaking roles**. Huldah plainly had one.

But another question remains: **Does Huldah's prophetic ministry automatically establish that women may hold every form of church leadership described in the New Testament?**

Scripture does not explicitly make that connection. That question requires examining additional passages. That is where the deeper study begins.

WANT TO GO DEEPER?



PART TWO - INTERMEDIATE

Interpretive posture

This section presents the major biblical evidence and leading interpretive approaches fairly rather than attempting to settle every modern debate over women and church leadership. Where Scripture is clear, the study will say so. Where faithful Christians disagree about interpretation or application, the disagreement will be identified honestly.

11. WHY IS HULDAH ESPECIALLY IMPORTANT IN THE WOMEN-IN-MINISTRY DISCUSSION?

Huldah presents an important challenge to overly simple arguments on either side.

One claim might be: **"Women should never exercise spiritual authority over men."** Yet Huldah delivered God's authoritative word to representatives of the king, including the high priest, concerning the covenant standing of Judah.

Another claim might be: **"Because Huldah was a prophet, this automatically proves women may hold every New Testament church office."** That conclusion also goes beyond what her passage explicitly says.

Huldah was a prophetess under the Old Covenant. A prophet and a New Testament elder or pastor are not automatically identical offices.

Therefore two truths should remain together: **Do not make Huldah prove more than Scripture says. Do not make Huldah mean less than Scripture says.**

12. HOW DOES DEBORAH ADD TO THE PICTURE?

Read Judges 4-5.

Deborah provides another significant example. Scripture describes her as a prophetess, a judge, someone Israelites approached for judgment, and a leader who summoned Barak and communicated God's command.

Her role therefore extended beyond private encouragement. Deborah exercised visible leadership in Israel.

Some interpreters have suggested that Deborah served only because no faithful man was available. Barak's hesitation is certainly part of the narrative. But Scripture itself never explicitly says God appointed Deborah as an emergency replacement because qualified men were absent.

The text simply presents her as someone God was using. Together, Deborah and Huldah demonstrate that female spiritual leadership was not unknown in Old Testament Israel.

13. WHAT CHANGED AT PENTECOST?

The prophet Joel had foretold that God would pour out His Spirit broadly. Read Joel 2:28-29 and Acts 2:16-18.

Peter explicitly connected Joel's prophecy with Pentecost. The outpouring of the Spirit included sons and daughters, men and women, young and old.

God's Spirit was not restricted to one sex, age group, or social class. Women were included among those through whom the Spirit would speak.

This is reinforced by Acts 21:9, where Philip's four daughters prophesied. Whatever conclusions Christians reach concerning particular church offices, the New Testament plainly does **not** present women as spiritually passive members of Christ's body.

14. DID WOMEN SPEAK DURING NEW TESTAMENT WORSHIP?

Yes. One especially important passage is 1 Corinthians 11:4-5.

Paul discusses both men who pray or prophesy and women who pray or prophesy. Paul's immediate concern in that passage involves appropriate conduct while doing so-not whether women may pray or prophesy at all.

That becomes important when interpreting another statement later in the letter: **"Women should be silent during the church meetings."** - 1 Corinthians 14:34

If Paul has already acknowledged women praying and prophesying, "silent" in chapter 14 cannot easily mean that every woman must remain verbally silent throughout every Christian gathering under every circumstance.

The surrounding context of 1 Corinthians 14 involves orderly worship, prophecy, evaluation, and preventing disruptive speech. Christians disagree about precisely what kind of speech Paul restricts in verses 34-35.

Some understand the restriction as addressing disruptive questioning. Some connect it to evaluating prophecy. Others understand it as a broader restriction related to authoritative teaching or governance.

The passage must therefore be interpreted alongside the rest of Paul's teaching, including chapter 11.

A textual note

There is also an interesting manuscript question surrounding 1 Corinthians 14:34-35. The verses appear in the overwhelming majority of manuscripts, but in some Western witnesses they occur after verse 40 rather than after verse 33. That unusual placement has led scholars to discuss whether the verses may once have circulated as a marginal note, whether they were moved for interpretive reasons, or whether their present location reflects the original arrangement. Some scholars have questioned whether the verses were original to Paul at all, while many textual scholars continue to regard them as original but acknowledge the unusual transmission history. The manuscript evidence therefore deserves attention, but it does **not** justify simply dismissing the verses as a later addition.

Memory Anchor

Difficult passages should be studied in their immediate context and in light of the rest of Scripture.

15. WHAT ABOUT PRISCILLA TEACHING APOLLOS?

Read Acts 18:24-26.

Apollos was eloquent, knowledgeable in Scripture, and an enthusiastic teacher. But his understanding was incomplete.

Priscilla and Aquila heard him and **explained the way of God more accurately**. Priscilla therefore participated in giving theological instruction to a man who himself taught Scripture.



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This does not necessarily describe a formal church sermon or pastoral office. The setting appears more personal. But neither should Priscilla's role be dismissed.

Scripture presents her as participating in theological correction and instruction. Paul later calls **Priscilla and Aquila his coworkers in Christ Jesus** in Romans 16:3.

Her example provides clear evidence that Christian women were not forbidden from all forms of theological instruction involving men.

16. WHO WAS PHOEBE, AND WHY DOES SHE MATTER?

Read Romans 16:1-2.

Paul introduces Phoebe to the Roman Christians and describes her with two important Greek terms.

First, he calls her a **diakonos** of the church at Cenchreae. The Greek word *diakonos* can mean **servant, minister, or deacon**, depending on context. Paul uses the same basic term elsewhere for various kinds of Christian ministry.

Christians therefore disagree about whether Romans 16 identifies Phoebe as holding the formal office later called **deacon**, or whether Paul is describing her more generally as a servant or minister of the congregation.

Second, Paul calls her a **prostatis** of many people, including himself. This term can carry the sense of a **patron, benefactor, supporter, or one who provides assistance**.

In the Greco-Roman world, patrons often used their resources, influence, and social position to support others.

At minimum, Phoebe appears to have been a trusted and significant Christian worker whom Paul expected the Roman church to receive with honor. Many scholars also believe she may have carried Paul's letter to Rome, although Scripture does not explicitly state that.

Phoebe therefore matters because she demonstrates substantial female service, responsibility, and influence in the earliest churches. But as with Huldah, the text should neither be minimized nor made to prove more than it explicitly establishes.

17. WHO WAS JUNIA, AND WHY IS ROMANS 16:7 DEBATED?

Read Romans 16:7.

Paul greets **Andronicus and Junia**, describing them as fellow Jews, fellow prisoners, early believers in Christ, and people connected in some way with the apostles.

Two interpretive questions have received considerable attention.

WAS JUNIA A WOMAN? Most contemporary scholars understand **Junia** as a woman's name. Some older translations and interpreters rendered the name as **Junias**, assuming a male figure, but evidence for Junias as a common masculine name in antiquity is very limited. The female identification is therefore widely accepted today.

WHAT DOES "AMONG THE APOSTLES" MEAN? Translations differ. Some render Paul's statement as something like "**outstanding among the apostles**." Others understand the phrase as "**well known to the apostles**."

If the first interpretation is correct, Junia may herself be included among a broader group called apostles. If the second is correct, Paul may simply mean that the apostles knew and respected Junia and Andronicus.

Even if Junia is called an apostle, another question remains: **How broadly is the word apostle being used?**

In the New Testament, *apostolos* can refer narrowly to foundational witnesses such as the Twelve and Paul, but it can also be used more broadly for commissioned messengers.

Romans 16:7 therefore deserves serious consideration in the women-in-ministry discussion. But Junia should not be made to settle an entire debate that depends upon both translation and the precise meaning of "apostle" in the passage.

18. WHAT ABOUT "I DO NOT LET WOMEN TEACH MEN OR HAVE AUTHORITY OVER THEM"?

This is one of the central passages in the discussion. **Read 1 Timothy 2:8-15 carefully.**

Paul writes: "**I do not let women teach men or have authority over them.**" - 1 Timothy 2:12

Faithful Christians who affirm the authority of Scripture disagree about the precise scope of this instruction.

COMPLEMENTARIAN INTERPRETATION

Complementarians generally understand Paul to prohibit women from exercising the authoritative teaching and governing office associated with elders or pastors over the gathered church.

This interpretation often connects 1 Timothy 2 with **1 Timothy 3**, where Paul immediately discusses qualifications for overseers.

Under this view, women may serve extensively in ministry, pray, prophesy, evangelize, disciple, teach other women and children, participate in theological instruction in appropriate contexts, and exercise many spiritual gifts-but the elder or pastor office is reserved for qualified men.

Supporters also note that Paul's reasoning reaches back to **Adam and Eve**, suggesting something broader than a temporary local problem in Ephesus.

EGALITARIAN INTERPRETATION

Egalitarians generally understand the restriction more narrowly. Some argue Paul was addressing false teaching, disorder, or unhealthy power dynamics involving particular women in Ephesus rather than establishing a universal prohibition against women teaching men.

Others focus on the unusual Greek verb **authentein**, translated "have authority." Its exact nuance in this passage is debated. Depending on how the term is understood, it may refer simply to exercising authority, or it may carry a stronger sense involving domination, improper control, or wrongly assumed authority.

Egalitarians also point to Huldah, Deborah, Priscilla, Phoebe, Junia, women prophesying in Corinth, and Philip's daughters as evidence that women exercised meaningful ministry and spiritual influence throughout Scripture.

WHAT CAN BE SAID WITH CONFIDENCE?

1 Timothy 2 must not be ignored or explained away merely because it is difficult. Neither should the rest of Scripture be ignored when interpreting it. Christians committed to biblical authority have reached different conclusions about how Paul's instruction applies to church leadership today. This is an area where careful interpretation and humility are appropriate.



Reader safeguard

A person does not need to resolve every modern debate about church leadership to understand what Scripture clearly teaches about Huldah.

Her prophetic authority should not be minimized. Neither should her prophetic ministry automatically be equated with every New Testament church office.

A Christian who concludes that women may serve as pastors or elders should likewise not use Huldah, Phoebe, Junia, or other female ministry examples to dismiss 1 Timothy 2 as unimportant or non-authoritative. The disagreement concerns how the passage should be interpreted and applied-not whether it belongs to authoritative Scripture.

19. IS PROPHECY THE SAME THING AS PASTORING OR TEACHING?

Not necessarily. This distinction matters enormously.

Biblical roles can overlap without being identical.

A **prophet** communicates a message revealed by God. A **teacher** explains and instructs from truth. An **elder or overseer** carries ongoing responsibility for shepherding and governing a local congregation.

Therefore: **Huldah's status as a prophetess clearly demonstrates female prophetic authority.** It does **not automatically settle the separate question of qualifications for New Testament elders or pastors.**

But the reverse is equally important. A Christian who believes the pastoral or elder office is restricted to qualified men should not use that conclusion to deny what Scripture explicitly says about Huldah, Deborah, Anna, Priscilla, Phoebe, or women prophesying in the New Testament. Different biblical categories should not be collapsed merely to make a theological system easier.

20. DOES THE NEW TESTAMENT TEACH THAT WOMEN HAVE SPIRITUAL GIFTS?

Yes. The New Testament describes the Holy Spirit distributing gifts throughout Christ's body. **Read Romans 12:3-8; 1 Corinthians 12:4-11; 1 Peter 4:10-11.**

These passages emphasize that gifts originate with God. Women are not second-class recipients of the Holy Spirit.

Women are called, alongside men, to follow Jesus, know Scripture, make disciples, pray, serve, encourage, give, show mercy, evangelize, exercise Spirit-given gifts, and participate actively in Christ's mission.

The debate among Christians concerns the boundaries of certain roles-not whether women matter to the mission of God. They clearly do.

21. WHAT SHOULD CHURCHES AVOID WHEN DISCUSSING WOMEN AND MINISTRY?

Two opposite errors are possible.

ERROR ONE: ERASING BIBLICAL BOUNDARIES

Churches should not dismiss difficult passages simply because modern culture finds them uncomfortable. If Scripture establishes boundaries, Christians are responsible to take them seriously.

ERROR TWO: CREATING BOUNDARIES SCRIPTURE DOES NOT CREATE

Churches should also be careful not to prohibit women from ministries Scripture itself shows women performing. A theological framework should never require minimizing biblical women simply because their ministries complicate a preferred position.

Huldah should be allowed to be Huldah. Deborah should be allowed to be Deborah. Priscilla should be allowed to be Priscilla. Phoebe should be allowed to be Phoebe. Junia should be allowed to be Junia. The women who prophesied in Corinth should be allowed to have actually prophesied.

The goal is not to make Scripture fit a position. **The goal is to allow the whole counsel of Scripture to shape the position.**

Memory Anchor

Do not erase biblical boundaries. Do not create boundaries Scripture does not create.

22. WHY DID JOSIAH CONSULT HULDAH RATHER THAN JEREMIAH?

This is an interesting question because **Jeremiah was already ministering during Josiah's reign.**

Jeremiah's prophetic ministry began in Josiah's thirteenth year (Jeremiah 1:2). The Book of the Law was discovered later, in Josiah's eighteenth year (2 Kings 22:3). So Jeremiah apparently was already active.

Yet Josiah's delegation went to Huldah. Why?

Scripture does not say. Perhaps Huldah was more immediately accessible. Perhaps she had a recognized role connected with Jerusalem. Perhaps God specifically directed circumstances toward her.

Any stronger explanation becomes speculation.

But one conclusion is unavoidable: **The existence of a male prophet such as Jeremiah did not make Huldah's prophetic ministry unnecessary or illegitimate.** God chose to speak through her at this pivotal moment.

23. DID HULDAH HAVE AUTHORITY OVER THE HIGH PRIEST?

This question requires careful wording.

Hilkiah the high priest was among the delegation that went to Huldah. Huldah then delivered God's message to them. Therefore, in that encounter, Hilkiah received an authoritative prophetic word through a woman.

But the authority ultimately belonged to **God**, not Huldah personally. This distinction applies to every genuine biblical prophet, male or female.

A prophet could not legitimately say whatever he or she wished. The prophet's responsibility was: **Speak what God says.**

That is precisely what Huldah did. Her story therefore demonstrates that receiving God's authoritative truth through a woman was not inherently incompatible with God's ordering of Israel.

24. WHAT DOES HULDAH TEACH ABOUT COURAGE?

Imagine the message Huldah had to deliver. Representatives of the king arrive. The high priest is among them. The king wants to know what God says.



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Huldah's answer is not flattering. Judgment is coming. Judah has abandoned God. God's anger has been provoked by persistent idolatry. Huldah does not soften the message to protect her reputation or please powerful people. Then she faithfully communicates God's mercy toward Josiah as well.

Her courage was not harshness. Her faithfulness required delivering **both the warning and the mercy God gave her**.

That remains a powerful model for Christian witness. Truth should not be altered to gain approval. But truth should also never become an excuse for unnecessary cruelty. Faithful speech reflects both God's holiness and His mercy.

Memory Anchor

Faithfulness means speaking God's truth as God gives it-not making it harsher or softer to please people.

25. WHAT DOES HULDAH TEACH ABOUT THE AUTHORITY OF SCRIPTURE?

There is an important sequence in this story: **The Book was found -> The Word was read -> Josiah was convicted -> God's message was sought -> Huldah confirmed the seriousness of God's Word -> Josiah humbled himself -> The covenant was publicly renewed -> Reform followed.**

Notice where the transformation begins. Not with Josiah's personality. Not with Huldah's influence. Not with political strategy. **With the Word of God.**

Huldah's ministry did not compete with Scripture. It drove Josiah back toward obedience to what God had revealed.

That provides a helpful test for spiritual leadership today. Healthy Christian ministry should continually point people **toward God's Word-not toward dependence upon a human personality.**

26. HOW DOES HULDAH'S STORY POINT TOWARD JESUS?

Huldah should not be turned into an artificial symbol of Jesus. But her story belongs within the larger biblical storyline that ultimately leads to Christ. Judah had broken God's covenant. Judgment was deserved. Even Josiah's remarkable reforms could not permanently change the human heart or erase the nation's accumulated guilt.

Israel and Judah needed something greater than another reform movement. They needed redemption.

The Old Testament repeatedly reveals this deeper problem: external reform matters, but humanity needs inward transformation and reconciliation with God. The prophets increasingly looked toward God's future saving work.

Jesus came as the One who perfectly fulfilled God's Word and established the **New Covenant through His blood.**

Through Christ, sin is forgiven; people are reconciled to God; the Holy Spirit dwells within God's people; God's law is written upon transformed hearts; men and women become members of one redeemed body; and the Gospel is carried to the nations.

Josiah could remove idols from Judah. **Jesus changes hearts.**

Josiah could renew a covenant his nation repeatedly broke. **Jesus established the New Covenant through His own sacrifice.**

Huldah faithfully announced God's Word. **Jesus is the Son through whom God has spoken decisively and ultimately** (Hebrews 1:1-3).

THE BIG PICTURE

Huldah occupies only a handful of verses. Yet those verses prevent her from being treated as insignificant.

When Judah rediscovered God's Law and the king urgently wanted to know what God was saying, a delegation containing some of the nation's most important men went to Huldah.

She spoke. They listened. The king responded.

Her story establishes that God entrusted authoritative prophetic ministry to women.

The broader biblical witness adds further examples: Deborah judging Israel, women prophesying in the early church, Priscilla helping instruct Apollos, Phoebe serving the church at Cenchreae, and Junia occupying a respected place among the earliest believers.

At the same time, passages such as 1 Timothy 2 and 1 Corinthians 14 require careful attention and have produced real disagreement among faithful Christians concerning the boundaries of certain leadership roles.

The safest biblical posture is not to pretend those tensions do not exist. It is to study them honestly.

Do not make Huldah prove more than Scripture says.

Do not make Huldah mean less than Scripture says.

Christians may continue to disagree about whether particular New Testament governing offices are open to both men and women. But those discussions should begin with submission to Scripture rather than cultural assumptions-from either direction.

Huldah's greatest legacy is ultimately not merely that she was a woman with authority. It is that she was **a servant who faithfully delivered the Word of the LORD entrusted to her.**

And when God's Word confronted a king, Josiah humbled himself. That remains the response Scripture seeks from every reader.

REVIEW & RETENTION

1. Who was Huldah?

A prophetess living in Jerusalem during King Josiah's reign.

2. Why did Josiah's officials consult her?

The Book of the Law had been discovered, and Josiah wanted to inquire of the LORD concerning what had been written.

3. What did Huldah announce?

Judgment would eventually come upon Judah because of persistent rebellion, but Josiah would receive mercy because he humbled himself before God.

4. Did Huldah exercise genuine spiritual authority?

Yes. Scripture presents her as delivering God's authoritative prophetic message to representatives of the king, including the high priest.



5. Does Huldah alone settle every debate concerning women pastors or elders?

No. Her prophetic ministry is explicit; its precise relationship to New Testament church offices requires interpretation alongside the rest of Scripture.

6. Were there other women prophets?

Yes. Scripture includes Miriam, Deborah, Anna, Philip's daughters, and women prophesying in the Corinthian church.

7. Why are Phoebe and Junia important?

Phoebe was a trusted Christian worker associated with the church at Cenchreae, while Junia is part of a debated Romans 16 passage concerning her relationship to the apostles. Both passages contribute meaningful evidence but require careful interpretation.

8. Why is 1 Corinthians 14 difficult?

Paul's instruction about women being silent must be understood alongside his earlier acknowledgment that women prayed and prophesied, and the verses also have an unusual manuscript-placement history.

9. What two errors should Christians avoid?

Erasing biblical boundaries and creating boundaries Scripture does not create.

10. What is Huldah's central example?

Faithfully delivering God's Word regardless of the status of the people receiving it.

KEY SCRIPTURES TO READ

HULDAH AND JOSIAH

2 Kings 22:1-23:25

2 Chronicles 34:1-35:19

WOMEN AND PROPHECY

Exodus 15:20-21 · Judges 4-5 · Joel 2:28-29 · Luke 2:36-38 · Acts 2:16-18 · Acts 21:8-9 · 1 Corinthians 11:4-5

WOMEN, TEACHING, SERVICE, AND CHURCH LEADERSHIP

Acts 18:24-26 · Romans 16:1-7 · 1 Corinthians 14:26-40 · 1 Timothy 2:8-15 · 1 Timothy 3:1-13 · Titus 1:5-9

CHRIST AND THE NEW COVENANT

Jeremiah 31:31-34 · Luke 22:20 · Hebrews 1:1-3 · Hebrews 8:6-13

FINAL MEMORY ANCHORS

Memory Anchor

God's messenger does not create God's truth. The messenger faithfully delivers the Word God has given.

Memory Anchor

A heart that honors God does not merely read His Word-it allows His Word to correct it.

Memory Anchor

Huldah's prophetic authority is explicit Scripture. Exactly how her example relates to New Testament pastoral or elder authority is an interpretive question.

Memory Anchor

Do not make Huldah prove more than Scripture says. Do not make Huldah mean less than Scripture says.

Memory Anchor

Do not erase biblical boundaries. Do not create boundaries Scripture does not create.

Memory Anchor

Faithfulness means speaking God's truth as God gives it-not making it harsher or softer to please people.



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PERSONAL REFLECTION

1. When Scripture challenges an existing belief or behavior, is the first response humility like Josiah's-or defensiveness?
2. Are there biblical examples that have been minimized because they do not fit comfortably within a familiar theological framework?
3. Is there a tendency to interpret Scripture primarily through modern cultural assumptions-whether progressive or traditional-rather than allowing Scripture itself to set the categories?
4. Are difficult passages being studied alongside the rest of Scripture, or isolated from it?
5. What truth from God's Word needs to move beyond simply being known and begin shaping actual obedience?
6. Huldah faithfully delivered the message God entrusted to her. What has God clearly entrusted to every follower of Jesus through Scripture that requires faithful action today?

CLOSING THOUGHT

Huldah did not need a long biography to leave an important biblical legacy.

At one of Judah's defining moments, God entrusted His Word to her.

She did not seek the spotlight. She did not soften the warning. She did not make the message about herself. She simply said what the LORD had given her to say.

The king humbled himself. God's Word was publicly read. And a nation was confronted with truth.

Huldah's story reminds every believer-woman or man-that usefulness in God's kingdom is not ultimately about prominence, title, or recognition.

It is about **faithfulness to God and His Word**.

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