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TRAINING TEACHERS TOWARD CHRISTLIKE TEACHING
AT DYNAMIC PUBLIC SCHOOL, LALITPUR, NEPAL

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TRAINING TEACHERS FOR CHRISTLIKE TEACHING AT
DYNAMIC PUBLIC SCHOOL, LALITPUR, NEPAL

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To the incredible teachers and students of Dynamic Public School: Your unwavering dedication to education and commitment to excellence inspire me every day.

May this work contribute to your growth and success and stand as a testament to the transformative power of education.

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PREFACE

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Ngang Dorchi Lama

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CHAPTER 1

INTRODUCTION

The primary objective of Dynamic Public School is to nurture students with exceptional academic skills, exemplary character, and unwavering public faith, akin to the biblical figure Daniel (Dan 6:3–5). To achieve this objective, each teacher is responsible for teaching like a prophet, serving like a priest, and guiding like a king, integrating biblical worldview into their instructional approach.¹ This comprehensive endeavor can be referred to as “biblical integration.” James R. Estep eloquently asserts, “Education that glorifies God is God centered, viewing every subject and decision with him ultimately in mind.”² This way of thinking necessitates that teachers comprehend how their roles and topics shed light on the attributes, ideas, and proofs of God. Hence, Dynamic Public School (DPS) teachers must actively and consistently work to integrate biblical worldview in their teaching and living. Christian educators impart knowledge and guidance within a Christian or faith-based context. Christian education aims to instill faith and moral values in students, helping them understand and embody their beliefs (Ezra 7:10). As aptly expressed by Karl G. D. Bailey, “Christian educators, to be worthy of their name, must judge—and even redeem and reconstruct—their pedagogy by the criteria of Christian principles and practice.”³ When Christian teachers evaluate their pedagogy with Christian principles and practice, as well as seek to refine and construct,

¹ “Dynamic Public School,” Dynamic Public School, accessed January 14, 2023, <https://dpschool.edu.np/>.

² James R. Estep, Michael Anthony, and Greg Allison, *A Theology for Christian Education*, illustrated ed. (Nashville: B & H, 2008), 265.

³ Karl G. D. Bailey, “Faith-Learning Integration, Critical Thinking Skills, and Student Development in Christian Education,” *Journal of Research on Christian Education* 21, no. 2 (2012): 153.

they will be truly deserving of their title. This project aims to equip teachers at DPS with the necessary understanding and practical skills to effectively fulfill their roles in shaping students' lives.

Context

Nepal has witnessed the remarkable growth of Christianity, becoming home to one of the fastest-growing Christian churches in Asia. Since its doors opened to Christianity in 1951, with only five known Christians, the number of believers has multiplied significantly. The 2011 Census reveals that Christianity is Nepal's fifth most practiced religion, comprising 1.4 percent of the population (375,699 persons).⁴ Operation Mobilization reports, "By 1970 the church had grown to about 500 believers, expanding to 25,000 by the early 1980s and 75,000 by 1990."⁵ This expansion has led Christians to establish recognized hospitals, colleges, schools, and churches. However, these institutions face external challenges, such as opposition, as well as internal challenges, such as a lack of human resources, material resources, and training resources. Christian schools in Nepal are no exception to these challenges. Christian schools face several specific challenges, including the difficulty of finding Christian teachers, the scarcity of trained teachers, the scarcity of trained teachers with biblical knowledge, and the difficulty Christian schools face in providing salaries for teachers.

The subject of this project, Dynamic Public School, was established in Lalitpur, Nepal, in 2019. Despite being a relatively new institution, DPS has made progress in teacher training and has become a provisional member of the Association of Christian

⁴ "National Population and Housing Census 2011," Central Bureau of Statistics—Government of Nepal, November 2012, <https://unstats.un.org/unsd/demographic/sources/census/wphc/Nepal/Nepal-Census-2011-Vol1.pdf>.

⁵ "Nepal Information & Mission Work," Operation Mobilization, accessed November 20, 2016, <https://www.omusa.org/areas/country/nepal>.

Schools International (ACSI).⁶ ACSI membership requires the integration of the Christian worldview into teaching practices and the use of curriculum resources aligned with a biblical perspective to promote academic excellence. Integrating biblical principles across various subjects is a crucial aspect of curriculum development and instructional practices in member schools. Therefore, DPS has taken the initiative to incorporate a biblical worldview into its curriculum. DPS has implemented a video curriculum for English, math, and science from Bob Jones Press that integrates a biblical worldview. Additionally, DPS intends to develop its own curriculum for Nepali language studies and social studies, ensuring the integration of a biblical worldview in these subjects.

DPS has exclusively hired Christian teachers to meet ACSI's requirement of employing Christian teachers and partnered with Early Childhood Education (ECEC), a renowned teacher training organization in Nepal. Primary teachers and some middle school teachers have received training from ECEC. However, a clash arises regarding technology solutions as DPS has adopted digital platforms for lesson plans, tests, and quizzes, while ECEC prefers physical resources. Furthermore, differences in integrating biblical worldviews and teaching methods exist between ECEC and DPS. ECEC trainers often lack teaching experience in their professional lives, which limits their practical assistance to DPS teachers.

DPS aims to distinguish itself among the top schools in Nepal by implementing a world-class video curriculum and a comprehensive learning management system. At DPS, each teacher is entrusted to fulfill multiple roles, acting as a teacher like a prophet, serving like a priest, and guiding like a king. However, the effectiveness of these efforts depends on several crucial factors. These include the teachers' understanding of their assigned roles, their personal relationships with students, their knowledge of biblical

⁶ "Individual Membership," ACSI, accessed June 6, 2023, <https://www.acsi.org/membership/join-acsi/individual-membership>.

integration, their openness to integration, and their views regarding video lessons, collectively shaping the success of DPS in achieving its goals.

Rationale

This project should take place because (1) there is a biblical mandate to train teachers for excellence; (2) it is the right time for training teachers; and (3) there is a practical need for training teachers. Christians are called to honor God through excellent teaching, develop God-given talents, integrate faith and learning, equip students for service, foster critical thinking and discernment, and nurture godly character.

The Bible encourages believers to do everything with excellence as if serving the Lord (Col 3:23). Training high school teachers empowers them to excel in their teaching, which honors God. Scripture teaches that God has given each person unique talents and abilities (Rom 12:6–8; 1 Pet 4:10), and training teachers helps them develop and utilize their talents effectively to inspire students. Furthermore, the Bible emphasizes the integration of faith and learning, recognizing that all truth belongs to God (Prov 2:6; Col 1:17). This training will equip teachers to incorporate biblical perspectives into their teaching, helping students connect their faith with learning. Teachers are also called to equip students for service (Eph 4:11–12) and foster critical thinking, enabling students to evaluate ideas through the lens of biblical truth (1 Thess 5:21; 1 John 4:1). More than just teaching academic subjects, this training will help teachers model and nurture godly character traits in their students (Gal 5:22–23; 2 Pet 1:5–7).

Beyond these biblical reasons, this project is happening at an ideal time for teacher training. The school has been established, and teachers have received basic training in teaching methods. Now is the right time to equip them with biblical integration training, especially since many of the teachers come from non-theological backgrounds. They may not be familiar with integrating biblical principles into their teaching. Providing this training will enhance their teaching skills and empower them to model an exemplary, Christ-centered life for their students.

To provide a structured and biblically grounded approach to this training, this project utilizes the Prophet, Priest, and King model, which offers a comprehensive framework for Christian teaching. This model helps teachers embody three essential roles in the classroom: prophet—inspiring truth and wisdom (Jer 1:4–10), guiding students in critical thinking and the pursuit of knowledge; priest—nurturing students’ well-being (John 17:9–19), fostering a caring and inclusive classroom; and king—providing structure and leadership (1 Kgs 3:16–28), ensuring order and discipline with justice and wisdom.

A deeper theological foundation for this framework is found in the *munus triplex*—Christ’s threefold office as prophet, priest, and king—which integrates faith and education by grounding pedagogical practices in Christ’s leadership.⁷ Reformed theologians like John Frame and Vern Poythress affirm this model’s relevance. Frame, in *The Doctrine of the Knowledge of God*, links prophetic teaching to God’s truth, while Poythress, in *The Lordship of Christ*, connects priestly intercession to compassionate service and kingly authority to classroom governance.⁸ Their works demonstrate how these roles mirror Christ’s leadership, offering a cohesive theological foundation for educators.

While this model is widely affirmed, some scholars caution against rigid applications. Timothy Paul Jones, for example, warns that the *munus triplex* can oversimplify leadership complexities if applied formulaically.⁹ Instead, he advocates for a dynamic, adaptable approach where teachers flexibly integrate these roles based on their

⁷ “The *Munus Triplex* & Fatherhood,” discipleship.org, accessed February 6, 2025, <https://discipleship.org/blog/the-munis-triplex-fatherhood/>.

⁸ John M. Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: P & R, 1987); Vern S. Poythress, *The Lordship of Christ: Serving Our Savior All of the Time, in All of Life, with All of Our Heart* (Wheaton, IL: Crossway, 2016).

⁹ Timothy Paul Jones and Michael S. Wilder, *The God Who Goes Before You: Pastoral Leadership as Christ-Centered Followership* (Nashville: B & H, 2018).

context and students' needs. For instance, teachers foster critical thinking (prophet), create supportive environments (priest), and maintain accountability (king)—all within the real-world complexities of the classroom. By embracing this balanced and flexible approach, the model remains theologically rich while practically relevant for modern education. By integrating these biblical roles, teachers will be better equipped to educate holistically—intellectually, emotionally, and spiritually—ensuring their teaching is Christ-centered and transformative.

Purpose

The purpose of this project was to empower high school teachers for biblical integration at Dynamic Public School in Lalitpur, Nepal, by developing and teaching classes on foundational principles related to the teachers' roles in students' lives.

Goals

Three goals determined the effectiveness of the project.

1. The first goal was to assess the current perception and practice of teachers' roles in students' lives at Dynamic Public School.
2. The second goal was to develop a training course for communicating the teachers' roles as prophet, priest, and king in students' lives.
3. The third goal was to increase knowledge by implementing training for teachers that focuses on the role of teachers as prophet, priest, and king.

Specific research methodology and instruments were used to measure the goals, which are explained in the following section.

Research Methodology

The research methodology and instruments for measuring the success of the project's goals included a pre-survey, a post-survey, a *t*-test, and an evaluation rubric. Successful completion of this project depended upon the completion of the three goals. The first goal was to assess the current perception and practice of teachers' roles in students' lives at Dynamic Public School. This goal was measured by administering a

pre-survey to measure the current understanding of teachers' roles as prophet, priest, and king.¹⁰ This goal was considered successfully met when the survey were collected and analyzed.

The second goal was to develop a training course for communicating the teachers' roles as prophet, priest, and king in students' lives. This goal was achieved by developing a five-session curriculum to equip teachers to teach their assigned roles as prophet, priest, and king. The curriculum covered basic biblical principles of teachers as prophet, priest, and king. This goal was measured by an expert panel who utilized a rubric to evaluate the curriculum's biblical faithfulness, teaching methodology, scope, and applicability.¹¹ This goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded a sufficient level.

The third goal was to increase knowledge by implementing training for teachers that focuses on the roles of teachers as prophet, priest, and king in students' life. This goal was measured by administering a post-survey¹² and comparing the responses to the pre-survey data, which was used to measure the increase in understanding of teachers' roles as priest, prophet, and king. This goal was considered successfully met when a *t*-test for dependent samples demonstrated a positive statistically significant difference in the pre- and post-survey scores.¹³

¹⁰ See appendix 3. All of the research instruments used in this project were performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

¹¹ See appendix 1.

¹² See appendix 3.

¹³ See appendix 5.

Definitions and Limitations/Delimitations

The following definitions of key terms are used in the ministry project:

Biblical integration. Biblical integration is the process of incorporating the teachings and principle of the biblical worldview into all aspects of learning. It involves teachers actively and consistently working to incorporate biblical principles, ideas, and proofs of God into their teaching as well as fulfilling their roles as prophet, priest, and king in the DPS context. Christian educator Martha E. MacCullough defines, “Planning curricular activities that help the student think through subject matter and skill development in such a way as to develop the habit of connecting and contrasting all knowledge to a biblical worldview.”¹⁴

Christian education. Christian education is a form of instruction that seeks to integrate faith into learning experiences. The shaping, molding, and forming of students “to be a certain kind of people whose hearts, passions, and desires are aimed at the kingdom of God.”¹⁵ Christian education aims to nurture individuals’ intellectual, spiritual, moral, and social development within the framework of Christian beliefs and values.¹⁶

Biblical worldview. Biblical worldview is aligning one’s conscious beliefs and assumptions about God, creation, humankind, moral order, and purpose with the truth and teachings described in the Bible.¹⁷

Incarnational teaching. Incarnational teaching is a pedagogical approach where the teacher serves as a living example of the principles, values, behaviors, or skills taught.

¹⁴ Martha E. MacCullough, *Undivided: Developing a Worldview Approach to Biblical Integration* (Colorado Springs: Purposeful Design, 2016), 30.

¹⁵ James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, illustrated ed., Cultural Liturgies 1 (Grand Rapids: Baker, 2009), 18.

¹⁶ George R. Knight, *Philosophy & Education: An Introduction in Christian Perspective*, 4th ed. (Berrien Springs, MI: Andrews University, 2006), 46.

¹⁷ Christian Overman, Don Johnson, and Chuck Colson, *Making the Connections-Manual: How to Put Biblical Worldview Integration Into Practice* (Nashville: Lifeway, 2004), 21.

Originating from religious contexts, it is analogous to how, in Christian belief, Jesus Christ embodied divine principles where teachers strive to embody or personify the principles, values, and teaching they want their students to learn. Blanchard explains it is accomplished when teachers “are not only in doctrinal agreement with the sponsoring Christians but also demonstrate a vital and attractive growth in the Christian life.”¹⁸

High school. For this project, *high school* refers to the fourth grade through tenth grade at Dynamic Public School.

Two limitations applied to this project. First was the participants’ busy schedules and potential conflicts with attending classes. Teachers often struggle to find time for extra training due to their teaching responsibilities and other commitments. To mitigate this limitation, the following strategies were implemented. First, the importance of their involvement and the benefits of their contributions to the research project was clearly communicated. Second, incentives in the form of food and monetary gifts were provided for attending the training to motivate as well as save their cooking time. Participants were served food after each training session, and training participation allowances were provided after the training was completed. Third, training was scheduled at the most suitable times for most participants.

The second limitation of this project was its reliance on pre-survey and post-survey to assess teachers’ perceptions and progress. Since surveys depend on self-reported responses, they carry the risk of bias, which could lead to an inaccurate representation of participants’ actual perceptions or practices. To minimize this limitation, survey questions were carefully designed and translated into Nepali to ensure clarity and accuracy in assessing teachers’ perceptions of their roles. While teachers were required to write their names on the forms for administrative purposes, they were assured that their names would not appear in the final report.

¹⁸ John F. Blanchard, “The Christian School,” in *Baker’s Dictionary of Practical Theology*, ed. Ralph G. Turnbull (Grand Rapids: Baker, 1967), 448.

Two delimitations applied to this project. First, this project focused on teachers in grades 4 to 10 at Dynamic Public School in Lalitpur, Nepal. The study excluded teachers from other grade levels or courses at the school. This distinction enabled a more focused and detailed analysis of the functions of instructors in these specific grade levels and their possible influence on students' lives. Second, this project concentrated on the roles of teachers as prophet, priest, and king in students' lives. The emphasis was on understanding and developing these specific roles rather than the broader integration of a biblical worldview across different subjects. This delimitation enabled a focused exploration of these roles and their impact on DPS teachers and students.

Conclusion

This initiative intended to equip teachers at DPS with the theoretical knowledge and practical skills necessary for integrating a biblical worldview into their instructional methodologies and responsibilities. A threefold strategy supported this effort. The first objective was to assess the instructors' current perception of the biblical worldview to identify deficiencies and capitalize on strengths. Second, a customized training program was developed to address the deficient areas and strengthen the areas of competence. The final phase involved practical training delivery to instructors, thereby achieving the project's goals. This comprehensive strategy intended to strengthen the teachers' duties as prophet, priest, and king, essentially spiritual guides in the lives of their students. Teachers were expected to gain a profound comprehension of their designated duties, foster personal relationships with their students, and successfully incorporate biblical principles into the framework of their lessons by embarking on this educational journey. The next chapter establishes a strong scriptural and theological framework for the project, grounding the objectives and goals in the timeless truths of the Bible.

CHAPTER 2

PROPHET, PRIEST, AND KING: BIBLICAL FOUNDATIONS AND CHRIST AS THE ULTIMATE TEACHER

The Bible is the Holy Scripture of Christianity and serves as an essential source of spiritual instruction, moral guidance, historical narrative, and divine inspiration. Its authority is based on 2 Timothy 3:15, which says, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.” This recognition establishes the Bible as a foundational text for understanding the roles of prophet, priest, king, and Christ as an exemplary teacher.

Prophets, priests, and kings each occupy significant places within the biblical narrative. Prophets functioned as God’s mouthpieces, warning, guiding, and bringing divine revelations to the people (Amos 3:7; Jer 1:9; Acts 3:21).¹ Though often situated on society’s margins, prophets held influential leadership roles that were anything but marginal. Priests served as mediators between God and humanity, administering sacrifices and maintaining sacred worship (Lev 1:7–9; Exod 28:1; Heb 5:1).² Meanwhile, kings—

anointed by God—provided governance and leadership over God’s people (1 Sam 10:1;

¹ Richard P. Belcher Jr., *Prophet, Priest, and King: The Roles of Christ in the Bible and Our Roles Today* (Phillipsburg, NJ: P & R, 2016).

² Philip Peter Jenson’s scholarly work examines the role of priests in ancient Israelite society. Philip Peter Jenson, *Graded Holiness: A Key to the Priestly Conception of the World*, *Journal for the Study of the Old Testament Supplement* (Sheffield: Sheffield, 1992). Mircea Eliade discusses the general role of priests as intermediaries in various religions. Mircea Eliade, *The Sacred and the Profane: The Nature of Religion* (New York: Harper, 1961).

16:1; 1 Kgs 1:39).³ Each role reveals unique facets of God’s character and underscores divine interaction with humanity.

Christ, recognized as the exemplary teacher, holds a unique position in Christian theology (Matt 5:1–2; 7:28–29; John 3:2). In the Gospel of John (13:13–15), he is not only portrayed as a teacher but also the perfect model of service and humility, exemplified by washing his disciples’ feet. This paradigm of humble servanthood, woven with his functions as prophet, priest, and king, establishes Christ as the ultimate exemplar of divine revelation and leadership.

Methodologically, this study will first examine the Old Testament context of each office of prophet, priest, and king to understand their origins and functions in ancient Israel. Next, it will explore how each role is expanded or fulfilled in the New Testament, culminating in Christ. Finally, it will discuss how these roles continue to shape contemporary Christian theology and practice. Through this approach, this chapter offers a comprehensive analysis of the roles of prophets, priests, kings, and Christ as the exemplary teacher in the Bible. The objective is to clarify their significance within the biblical narrative and evaluate their enduring influence on Christian theology and contemporary faith communities.

Role and Significance of Prophets in the Bible

This section begins by defining prophets in their Old Testament context, highlighting their divine mandate, historical setting, and influence on ancient Israel’s spiritual, social, and political spheres. It then examines how the New Testament authors understand or apply prophetic functions, particularly in the ministry of Jesus and within

³ Victor Harold Matthews and Don C. Benjamin’s *Social World of Ancient Israel, 1250–587* offers insights into the roles of prophets in ancient Israel, including their functions as announcers of divine messages. Victor Harold Matthews and Don C. Benjamin, *Social World of Ancient Israel, 1250–587 BCE* (Peabody, MA: Hendrickson, 1993). Francis Peters explores the role of prophets in monotheistic religions, including their function as vehicles for divine revelations in *The Peoples of God*, vol. 1, *The Monotheists: Jews, Christians, and Muslims in Conflict and Competition* (Princeton, NJ: Princeton University, 2003).

the early church, before concluding with the ongoing relevance of prophecy for contemporary Christian thought. In doing so, this section aims to demonstrate the enduring wisdom and guidance that biblical prophets continue to offer believers today.

Prophets served as divine-human intermediaries appointed by God to transmit his directives, warnings, and judgments. Whether calling Israel back to covenant faithfulness or foretelling significant events, prophets were crucial in guiding God's people toward righteousness. This chapter will look at notable figures such as Moses, Elijah, and Isaiah—showcasing their pivotal contributions in shaping biblical narratives and societal values—and will conclude by illustrating how their messages still resonate and inspire Christians in the modern era.

Definition and Historical Context of Prophets

The Bible profoundly showcases the importance of prophets, or *nabi* in Hebrew, who serve as divine-human intermediaries. Appointed directly by God, they are entrusted to transmit his directives, warnings, and judgments, guiding humanity toward righteousness. In essence, prophets act as God's mouthpieces, communicating his will and plans to his people. This role is vividly depicted in Amos 3:7: "For the Lord God does nothing without revealing his secret to his servants, the prophets." This verse notes the crucial role of prophets, underscoring their exclusive access to divine revelations.

Biblical scholar Richard P. Blanchard further elaborates on the unique role of prophets: "The role of the prophet is closely connected with the word of God and prayer."⁴ His definition highlights the duality of a prophet's function—interpreting God's Word and utilizing prayer for divine communication. Historically, prophets emerged during periods of significant moral crises or transitions. During such challenging times, the need for divine guidance is most profound. As beacons of hope, prophets provide guidance, inspire change,

⁴ Richard P. Belcher Jr., *Prophet, Priest, and King: The Roles of Christ in the Bible and Our Roles Today* (Phillipsburg, NJ: P & R, 2016), 3–4.

and challenge existing paradigms. They adopt multi-dimensional roles, including the preacher, counselor, intercessor, and social and political critic. Walter Brueggemann captures this concept aptly: “The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us.”⁵ Further, Abraham Heschel elaborates on the transformative power of prophets: “The prophet is human, yet he employs notes one octave too high for our ears. He experiences moments that defy our understanding. He is neither a singing saint nor a moralizing poet, but an assaulter of the mind.”⁶ Heschel’s words highlight the prophet’s unique ability to communicate and inspire beyond human limitations.

Their influence extended well beyond the spiritual realm, shaping their societies’ social and political contours. Prophets often catalyzed significant change through their words and actions, guiding the course of history during periods of moral crisis. As God’s mouthpieces, these Old Testament figures fulfilled a unique, divinely ordained office—leading Israel toward righteousness, confronting injustice, and challenging prevailing norms. Although their formal office ceased with the close of the Old Testament era, the example of these prophets remains profoundly instructive. Their enduring presence throughout the biblical narrative underscores the importance of divine-human communication, offering a timeless model of moral courage and covenantal faithfulness for today’s leaders and believers alike.

Notable Prophets and Their Contributions

The Bible presents a host of prophets, each leaving their own unique mark. These chosen individuals were trusted with meaningful tasks, profoundly impacting their

⁵ Walter Brueggemann, *The Prophetic Imagination*, 2nd ed. (Minneapolis: Fortress, 2001), 3.

⁶ Abraham J. Heschel, *The Prophets* (New York: Harper and Row, 1962), 19.

communities' religious and societal spheres. They provided crucial guidance and helped establish moral and societal standards.

One influential figure among these prophets is Moses. His journey, as illustrated in the book of Exodus, demonstrates his faith, courage, and leadership. With divine guidance, Moses led the Israelites out of Egyptian bondage, an event known as the Exodus. His encounter with God on Mount Sinai was significant as he received the Ten Commandments directly from God: "And He gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God" (31:18). These commandments provided guidelines for the Israelites and have influenced modern society's moral framework.

Another influential prophet, Elijah, made significant contributions to the biblical narrative. Elijah's life was filled with miraculous occurrences, such as his dramatic conflict with the prophets of Baal at Mount Carmel, and he was well-known for his unwavering faith in Yahweh. This event was crucial in the Israelites' struggle against idolatry and solidified Yahweh's supremacy. Marvin A. Sweeney provides insight into the significance of Elijah's victory at Mount Carmel: "Elijah's contest with the prophets of Baal at Mount Carmel is a decisive demonstration of Yahweh's power over the Canaanite gods and an affirmation of his sole deity for Israel."⁷

Isaiah is another prophet who made a significant impact on the biblical narrative. Known for his prophetic visions, Isaiah foretold key events, including the coming of the Messiah, profoundly shaping Jewish and Christian traditions. As noted by the Religious Studies Center at Brigham Young University, "Isaiah's teachings concerning both the Mortal and Millennial Messiah are arguably the most prolific, detailed, and

⁷ Marvin A. Sweeney, *I & II Kings*, Old Testament Library (Louisville: Westminster John Knox, 2007), 263.

inspiring.”⁸ Noted scholar and theologian J. A. Motyer emphasizes the pervasive influence of Isaiah’s teachings: “In his lifetime, Isaiah witnessed the cresting and crashing of national and international waves, yet he saw more. He penetrated the outward and the immediate to the inward and the ultimate. This is the prophetic perspective.”⁹

The Bible is filled with the stories of prophets like Moses, Elijah, and Isaiah. There are five major and twelve minor prophets; seventeen are found in the Bible. Their unique contributions have significantly shaped their times’ religious, moral, and societal landscapes. Their stories continue to inspire and provide timeless wisdom and guidance.

Prophets’ Role in Biblical Events and Revelations

Prophets play a paramount role in biblical events and revelations. More than messengers, prophets wield direct influence over the trajectory of biblical events and shape history. One can perceive their essential function in Deuteronomy 18:18–19: “I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.” This passage underscores the prophets’ central role in conveying God’s commands, stewarding his divine plan, and steering the destiny of nations.

Their prophecies frequently presaged monumental events and catalyzed their occurrence. Notable examples include the exodus from Egypt, the establishment of kingdoms, and the heralding of the Messiah. Their involvement showcases the dynamic role of the prophets, not merely as passive vessels but as active executors of God’s will. Theologian John J. Collins accentuates, “The prophet is not just a passive instrument of

⁸ “Isaiah and the Messiah,” Brigham Young University, Religious Studies Center, accessed February 13, 2025, <https://rsc.byu.edu/jesus-christ-son-god-savior/isaiah-messiah>.

⁹ J. A. Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: InterVarsity, 1993), 27.

divine communication, but an active agent in the outworking of God’s purposes.”¹⁰ For instance, the prophet Moses’s courageous leadership led to one of the most significant events in the Bible, the Exodus. Brueggemann posits, “Without Moses, there is no exodus, and without the exodus, there is no prophet, no covenant, and no promise.”¹¹ This statement highlights the indispensable role of prophets, specifically Moses, in shaping biblical events and fulfilling God’s covenantal purposes.

Another momentous prophecy was Daniel’s prediction of the rise and fall of kingdoms, which outlined the course of history. Daniel’s visions outlined a future roadmap of events, offering comfort and hope to a people in exile. According to H. A. Ironside, “The visions of Daniel, while covering the same general scope of prophecy, introduce an entirely new and distinctive feature: they reveal the times of the Gentiles.”¹²

The prophets’ role in the Bible extends beyond mere communication. They are instrumental in shaping the course of biblical events, actively participating in their execution, and fulfilling God’s will and purpose. Through their profound influence on biblical events and revelations, prophets demonstrate their dynamic and indispensable role in unfolding God’s plan.

Contemporary Interpretation and Relevance

Old Testament prophets’ significance and roles remain remarkably relevant to modern Christian thought despite their historical context. Biblical scholars and theologians still draw upon their teachings and narratives to inform theological understanding and spiritual practice. This relevance is underlined by the apostle Paul in 1 Corinthians 14:3:

¹⁰ John J. Collins, *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature* (New York: Doubleday, 1995), 56.

¹¹ Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 2005), 93.

¹² Henry Allan Ironside, *Lectures on Daniel the Prophet*, 2nd ed. (New York: Loizeaux, 1920), 15.

“The one who prophesies speaks to people for their upbuilding and encouragement and consolation.” While some Christian traditions view prophecy as an ongoing gift in the church, this study uses “prophets” to refer primarily to the Old Testament office, recognizing that the timeless principles of speaking truth, confronting injustice, and calling for repentance still resonate today.

The teachings of the Old Testament prophets continue to illuminate the path for moral guidance, social responsibility, and a deeper understanding of God’s will. Brueggemann asserts, “The prophetic tasks of the church are to tell the truth in a society that lives in illusion, grieve in a society that practices denial, and express hope in a society that lives in despair.”¹³ This observation highlights how the *themes* of prophetic ministry—rather than the formal Old Testament office—remain relevant to contemporary society.

Prophetic messages serve as a spiritual reservoir, offering wisdom, insight, and comfort for navigating the complexities of modern life. Brevard S. Childs notes, “The prophetic proclamation both addressed the original, historical audience, but it also continued to speak to later generations who read these texts.”¹⁴ In that sense, the prophets’ *messages* transcend their ancient setting, providing timeless guidance and ethical imperatives for new contexts.

In conclusion, the Old Testament prophetic character remains an influential and dynamic facet of the biblical narrative. Their divine mandate, significant contributions, and active involvement in pivotal events shaped religious and moral standards throughout history. The enduring relevance of prophets in contemporary Christian thought underscores the lasting value of their wisdom. As stated by theologian

¹³ Todd Thomason, “Prophetic Tasks: Grieving in a Society That Practices Denial,” *Via Ex Machina*, October 22, 2019, <https://viaexmachina.com/prophetic-tasks-grieving-in-a-society-that-practices-denial/>.

¹⁴ Brevard S. Childs, *The Struggle to Understand Isaiah as Christian Scripture* (Grand Rapids: William B. Eerdmans, 2004), 107.

Claus Westermann, “The task of prophecy is not the prediction of the future but the proclamation of the actions of God. This gives prophecy its eternal validity.”¹⁵

Interpreted in this study as pertaining to the abiding power of their *message*, this perspective highlights how Old Testament prophecy continues to speak across generations, even though the specific *office* of prophet in the Old Testament sense does not continue in the same way today.

Roles and Significance of Priests in the Bible

This section begins by examining the Old Testament setting for the priestly office, where priests served as central figures in Israel’s religious, moral, and societal framework—officiating sacrifices, teaching divine laws, and maintaining the sanctity of worship. It then explores the New Testament transformation of the priesthood, focusing on the “royal priesthood” concept and how Christ’s once-for-all sacrifice redefines priestly service and paves the way for the “priesthood of all believers.” Finally, it addresses how these priestly themes continue to shape Christian worship, community life, and spiritual formation in the modern era, underscoring the priesthood as a cornerstone of biblical theology and an enduring model of spiritual leadership.

In biblical Israel, priests were tasked with sacred duties that transcended ritualistic functions. Appointed primarily from the tribe of Levi, they upheld the people’s covenant relationship with God by offering sacrifices, preserving religious traditions, and guiding Israel’s spiritual and communal life. Figures like Aaron and Melchizedek illustrate the richness of this role—serving as mediators between God and humanity and moral instructors and social leaders. As the discussion will demonstrate, these Old Testament responsibilities set the stage for understanding how the priesthood evolves in the New

¹⁵ Claus Westermann, Hugh Clayton White, and Gene M. Tucker, *Basic Forms of Prophetic Speech* (Cambridge: Westminster/John Knox, 1991), 33.

Testament, where Christ's redemptive work and the call to a "royal priesthood" transform how believers relate to God and one another.

Definition and Historical Context of Priests

In the biblical context, "priest" refers to an individual ordained to perform sacred duties, mediate between God and humans, and facilitate religious ceremonies. The first mention of priests appears in Exodus, where God anoints Aaron and his sons, Nadab and Abihu, Eleazar and Ithamar, to serve as priests: "Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel" (28:1). This event marked the inception of the Levitical priesthood, an office that profoundly influenced the Israelite religious system and continues to shape the Christian spiritual ethos.

The priest's role in biblical times extended beyond performing sacrificial rituals. They were responsible for preserving and teaching religious knowledge, interpreting God's laws, and guiding moral and spiritual matters. Jacob Milgrom emphasizes that priests upheld religious traditions and ensured faithful adherence to divine commandments.¹⁶ Beyond religious duties, priests functioned as custodians of the law and mediators between God and the people. They offered sacrifices and prayers, maintaining Israel's covenant relationship with God. Roland de Vaux and John McHugh affirm this role: "The priest, in his function, was the authorized mediator between God and the people, the official guarantor of the people's relationship to their God."¹⁷

In addition to their spiritual responsibilities, priests shaped societal norms and served as judges in legal disputes. Baruch A. Levine highlights this multifaceted role: "The priests in ancient Israel served as teachers, judges, and interpreters of the law,

¹⁶ Jacob Milgrom, *Leviticus 1–16*, Anchor Bible, vol. 3 (New York: Doubleday, 1991), 42–45.

¹⁷ Roland de Vaux and John McHugh, *Ancient Israel: Its Life and Institutions* (New York: McGraw-Hill, 1961), 358.

playing a central role in the religious and social life of the community.”¹⁸ Similarly, de Vaux and McHugh note, “The priests were more than mere ritual functionaries; they were also teachers of the Law, judges in disputes, and guardians of justice in Israel.”¹⁹ Their influence extended beyond the temple, impacting the governance and ethical standards of society.

Another vital function of the priesthood was spiritual intercession and blessing. The Priestly Blessing in Numbers 6:22–27 illustrates their role in conveying divine favor upon the people. Levine explains, “The Priestly Blessing reflects the unique function of the priests in conveying God’s blessings to Israel, serving as intermediaries who facilitate the flow of divine favor to the community.”²⁰ The historical and religious significance of the priesthood is undeniable. Frank Moore Cross underscores their dual role: “The priest, as custodian of the law, not only officiated at the cult but also served as judge in capital cases and as the teacher of the law.”²¹ Likewise, Milgrom states, “The priests in ancient Israel were not solely cultic functionaries but also educators and legal authorities, entrusted with teaching God’s laws and adjudicating disputes among the people.”²²

Ultimately, the priesthood laid the foundation for a society deeply rooted in divine instruction and communal responsibility. Their duties encompassed religious leadership, legal interpretation, and moral guidance. James L. Kugel encapsulates their

¹⁸ Baruch A. Levine, *Numbers 1–20: A New Translation with Introduction and Commentary*, (New York: Doubleday, 1993), 22.

¹⁹ De Vaux and McHugh, *Ancient Israel*, 357.

²⁰ Levine, *Numbers 1–20*, 237.

²¹ Frank Moore Cross, *Canaanite Myth and Hebrew Epic* (Cambridge, MA: Harvard University, 1973), 232.

²² Milgrom, *Leviticus 1–16*, 44–45.

significance: “Priests were not just functionaries in the temple; they had an important, indeed crucial role in maintaining and enhancing Israel’s relationship with God.”²³

Notable Priests and Their Contributions

Priestly tradition in the Bible presents numerous figures, each contributing unique facets to their time’s theological and ritualistic practices. Among these, Aaron and Melchizedek, as depicted in Leviticus 8 and Genesis 14:18, are particularly intriguing examples. Their unique roles impact the understanding and practice of priesthood, establishing a rich tapestry of theological and cultural significance.

Aaron, the elder brother of Moses, holds a distinguished role in the religious life of the Israelite community as the first high Priest. His consecration, as recorded in Leviticus 8, inaugurated a new chapter in the institutional religious life of Israel. Levine elucidates the significance of Aaron’s investiture: “The induction of Aaron into the priesthood, as described in Leviticus, symbolizes the inception of institutional religion in Israel.”²⁴ This statement encapsulates the essence of Aaron’s contributions, which went beyond merely officiating at the rituals of the tabernacle. He served as the intermediary between God and the people, representing the community’s needs and petitions before God, offering sacrifices, and ensuring adherence to divine commandments.

In the narrative arc of Genesis, another character emerges as a unique priestly figure: Melchizedek, King of Salem. Identified as a “priest of the Most High God,” Melchizedek held a distinctive status in his era. After Abraham’s victory over four kings, Melchizedek blessed him, establishing an important precedent in acknowledging God’s supremacy and the principle of divine blessing. Victor P. Hamilton notes, “Melchizedek’s appearance emphasizes that the true God is sovereign over all nations, not just Abram’s

²³ James L. Kugel, *How to Read the Bible: A Guide to Scripture, Then and Now* (New York: Free Press, 2007), 459.

²⁴ Baruch A. Levine, *Leviticus*, JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 120.

family, and that His blessings extend beyond conventional boundaries.”²⁵ Melchizedek’s priesthood defied conventional norms as it was not predicated on lineage or genealogical entitlement but on his righteousness and faith. His influence extends into the New Testament, where his priesthood is paralleled to the eternal priesthood of Christ. Biblical scholar David DeSilva articulates this connection: “Melchizedek, without the usual lineage qualifications, prefigures Christ’s eternal priesthood in Hebrews.”²⁶

Indeed, in the book of Hebrews, Melchizedek is depicted as a priest who, “Without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever” (Heb 7:3). Melchizedek’s priesthood had a distinctive and eternal quality, free from the constraints of heredity and time.

The priesthoods of Aaron and Melchizedek offer insights into the Bible’s understanding of divine service. Despite their differing contexts and roles, both significantly shaped the theology and practice of priesthood. Scholarly interpretations and scriptural accounts further enrich an understanding of these figures, highlighting their distinctive contributions and the broader implications for the evolving narrative of priestly service in the Bible.

Priests’ Role in Rituals, Sacrifices, and Mediation

The role of priests in ancient Israelite society was a cornerstone in preserving and propagating religious observances and societal norms. These roles were not confined to individual contributions but played a pivotal role in collective worship and the overarching religious structure of the Israelites. This importance is underscored in

²⁵ Victor P. Hamilton, *The Book of Genesis: Chapters 1–17*, New International Commentary on the Old Testament (Grand Rapids: W. B. Eerdmans, 1990), 316.

²⁶ David Arthur DeSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle “to the Hebrews”* (Grand Rapids: W. B. Eerdmans, 2000), 247.

Hebrews: “For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins” (5:1). This statement succinctly emphasizes the priests’ quintessential role—to represent the community in all matters pertaining to God and presenting offerings and sacrifices for communal and individual transgressions.

Priests acted as the necessary bridge between the divine and the mundane, negotiating and mediating on behalf of the people, which was crucial to their overall role and function. Part of this role involved conducting daily sacrifices and integral rituals of Israelite worship. This recurring responsibility positioned them close to the divine presence and functioned to renew the connection between God and his people continuously. According to Derek Tidball, sacrificial rituals were more than mere symbolic acts; they were essential in renewing and reaffirming the covenant between God and his people, highlighting their ongoing relationship and mutual commitments.²⁷ These ceremonies served as tangible representations of the divine-human relationship, governed and guided by the priests.

Moreover, priests held the grave responsibility of preserving the sanctity of the temple. The Temple was perceived as God’s dwelling place among the Israelites, and ensuring its sanctity was paramount. Tidball suggests that maintaining the temple’s purity was not merely a religious observance but was essential for upholding the societal structure and the community’s collective spiritual health.²⁸ The Temple’s holiness reflected the society’s moral and spiritual state, and the priests were the guardians of this sanctity.

The priestly duty also extended to teaching the laws and decrees of God to the people. This instructional role was not just about disseminating rules but was critical in maintaining the covenant relationship between God and his people. John Calvin

²⁷ Derek J. Tidball, *The Message of Leviticus: Free to Be Holy by Derek Tidball*, The Bible Speaks Today (Nottingham, England: InterVarsity, 2005), 35.

²⁸ Tidball, *Message of Leviticus*, 37.

emphasizes that the priests were appointed as interpreters of the law so that the people might understand God’s commandments, thereby shaping societal norms and spiritual conduct.²⁹ The priests served as educators, ensuring the Israelites understood and upheld covenantal obligations.

Priests also played a role in settling disputes, counseling, and providing spiritual guidance. This additional responsibility further cemented their position within the societal structure, bridging the gap between divine laws and human affairs. Alfred Edersheim explains that the priests were entrusted with judicial functions, serving as interpreters of the law and arbiters in both civil and religious matters.³⁰ Their duties extended beyond the sanctuary, encompassing the teaching of statutes and judgments to the Israelites, thereby reinforcing their pivotal role within the community.

The role of the priests within Israelite religious life was far-reaching, extending well beyond mere ritualistic duties. They stood as spiritual mediators, personifying the covenant and ensuring its relevance through rituals, sacrifices, instruction, and guidance. Their role was thus not only religious but was inextricably woven into the fabric of the Israelite societal structure.

Contemporary Interpretation and Relevance

While the traditional understanding of priesthood, as practiced in ancient Israel, does not simply vanish, the New Testament expands the concept to include all believers, referring to them as a “royal priesthood” (1 Pet 2:9), thereby transforming the understanding of priestly functions. According to Greg W. Forbes, this term emphasizes that all Christians have direct access to God and are called to offer spiritual sacrifices,

²⁹ John Calvin, *Commentaries on the Four Last Books of Moses Arranged in the Form of a Harmony*, vol. 2 of *Calvin’s Commentaries* (Bellingham, WA: Logos, 2010), 194.

³⁰ Alfred Edersheim, *Bible History: Old Testament* (Grand Rapids: William B. Eerdmans, 1975), 6:77.

highlighting the communal aspect of the priesthood, where every believer participates in mediating God's presence in the world.³¹ This redefinition signifies that the Christian vocation is a collective calling for the church to stand between God and the world, reflecting his light and proclaiming his praises.

This paradigm shift heralds the concept known as the "priesthood of all believers." According to this principle, all followers of Christ, irrespective of their official religious designation, are entrusted with priestly responsibilities. Greg W. Forbes elucidates the essence of this new priesthood: "Believers are called to emulate Christ's sacrificial service, living lives marked by holiness and dedication to God."³² This means that Christian existence as a "priestly" existence involves a life of sacrificial love and service to others, following the pattern of Christ. Rebecca Skaggs notes that believers are called to emulate Christ through lives of sacrificial love and service to others. She explains that the priesthood is no longer limited to a select group but is a shared vocation where every Christian is invited to participate in God's mission by offering spiritual sacrifices and demonstrating Christ-like love.³³

The transformative interpretation of priesthood from a literal function to a symbolic understanding imbues Christians with a deeply personal and communal commitment to serving God and others. Peter Morden asserts that the church's primary purpose is not to provide personal reassurance but to fulfill its calling as a "priestly people," actively engaging in God's mission and reflecting Christ's love to the world.³⁴ He emphasizes that discipleship involves embodying sacrificial service and witnessing to

³¹ Greg W. Forbes, *1 Peter*, Exegetical Guide to the Greek New Testament (Nashville: B & H, 2014), 75.

³² Forbes, *1 Peter*, 36.

³³ Rebecca Skaggs, *1, 2 Peter and Jude through the Centuries*, Wiley Blackwell Bible Commentaries (Hoboken, NJ: Wiley-Blackwell, 2020), 55.

³⁴ Peter Morden and Derek Tidball, *The Message of Discipleship: Authentic Followers of Jesus in Today's World* (Nottingham, England: InterVarsity, 2018), 122.

God's transformative work, thus highlighting the church's role in making God's purposes known. Thus, the understanding of priesthood shifts from a centralized religious role to a communal responsibility, placing the onus of service, mediation, and spiritual guidance on each member of the Christian community. Tidball further emphasizes this idea: "Priesthood is not confined to those with official ecclesiastical roles but is a shared vocation among all believers to serve God and one another through acts of love and sacrifice."³⁵ This collective priesthood emphasizes that every Christian is called to participate actively in God's mission, embodying sacrificial love and service in everyday life, thereby transforming the church into a unified body reflecting Christ's character.

As noted in Scripture, the explained role becomes a cornerstone in comprehending the interactions between the divine and the human. Old Testament priests, acting as intermediaries and facilitating a covenant relationship through sacrificial rituals, find their transformed counterparts in New Testament believers. Their enduring influence continues to shape contemporary Christian practice and thought, a testament to the everlasting significance of their roles.

Role and Significance of King in the Bible

This section begins by examining the Old Testament origins of kingship, tracing Israel's transition from tribal leadership under judges to a centralized monarchy, as depicted in 1 Samuel. It then explores how the New Testament builds upon and fulfills Old Testament kingship themes in the person of Christ, revealing him as the ultimate divine king. Finally, it discusses how the biblical concept of kingship continues to shape Christian theology, ethical leadership models, and believers' understanding of authority in a contemporary context.

³⁵ Derek Tidball, *The Message of Holiness: Restoring God's Masterpiece*, The Bible Speaks Today (Nottingham, England: IVP, 2010), 175.

In the Old Testament, kings functioned as political leaders and representatives of divine authority, mandated to uphold justice, enforce God’s laws, and guide their nation’s moral and spiritual direction. Figures such as Saul, David, and Solomon illustrate the profound influence kings had on Israel’s governance, religious practices, and societal values. This section will analyze their contributions and highlight the theological implications of kingship—implications that the New Testament reinterprets and elevates, culminating in the portrayal of Christ as the ultimate King.

Definition and Historical Context of Kings

In biblical terminology, a king is an authoritative figure with dominion over a nation-state, charged with providing protection, administering justice, and leading his subjects by God’s divine command. Brueggemann encapsulates, “The kingship of Yahweh is the fundamental claim that governs Israel’s faith and life, asserting that Yahweh rules over all creation with justice and righteousness.”³⁶ This assertion highlights the intrinsic link between God’s sovereignty and the well-being of Israel, highlighting the king’s role as an agent of divine purpose.

The foundation of kingship in Israel, documented in 1 Samuel 8:19–20, marks a watershed moment in the history of the Israelites. The people’s aspiration for a king was influenced by their need for judicial governance and military leadership, mirroring the conventions of neighboring nations. This request signaled a significant shift from a tribal confederation to a centralized system of governance. This pivotal moment in biblical history is well-captured by David G. Firth: “The demand for a king in 1 Samuel 8 represents a critical juncture in Israel’s history, marking the transition from tribal leadership under judges to a centralized monarchy influenced by surrounding nations.”³⁷

³⁶ Brueggemann, *Theology of the Old Testament*, 245.

³⁷ David G. Firth, *1 & 2 Samuel*, Apollos Old Testament Commentary, vol. 8 (Nottingham: Apollos, 2009), 38.

This observation highlights the significant transformation in Israel’s governance and societal structure.

The institution of kingship in ancient Israel was a political and religious office, profoundly shaping the nation’s socio-religious fabric. Kings were understood to be chosen by God (1 Sam 9:17) and thus served as his representatives on earth, ruling with justice and righteousness. As the American Bible Society notes, “This king would have to be chosen by God and would be expected to make God’s invisible rule over the people visible.”³⁸ This dual nature—governing society while reflecting divine authority—finds further support in Proverbs 8:15–16: “By me kings reign, and rulers decree what is just; by me princes rule, and nobles, all who govern justly.” The biblical narratives surrounding Saul, David, and Solomon illustrate how central kingship was to Israel’s history and identity, highlighting the king’s divinely ordained mission as far more than a political role.

Notable Kings and Their Contributions

The role of kings within the context of biblical narratives cannot be overstated. They were the pivotal figures at the heart of leadership and governance, setting the tone for their respective kingdoms’ socio-political and religious climates. Their significant influence was not merely relegated to the political sphere; they also held a crucial role in guiding the religious observance of their people.

This dynamic is aptly summed up in Proverbs 29:14: “The king who judges the poor with fairness—his throne will be established forever.” Inherent in this verse is a king’s ability to embody fairness, justice, and righteousness, thereby creating a stable, enduring reign. Sweeney explains, “The kings of Israel and Judah were believed to serve as Yhwh’s agents to rule the nation. They were expected to observe his covenant and

³⁸ “Kingship in Israel,” American Bible Society, accessed October 8, 2024, <https://bibleresources.americanbible.org/resource/kingship-in-israel>.

laws, to defend the nation and engage in offensive war when deemed necessary, and to rule the people with justice (*mishpat*) and righteousness (*tsedaqah*).”³⁹ This perspective presents the king as a divine representative, embodying and implementing God’s justice on earth.⁴⁰

The responsibilities entrusted to the king included promulgating laws, leading national religious observances, and making decisions with far-reaching implications. Through these actions, a king not only governs but also defines the moral compass of the kingdom. Kenneth Way explains, “The human king is to rule with God’s justice and righteousness. That is, God’s character—as a just and righteous king—is to be channeled through the human king.”⁴¹ This idea alludes to the far-reaching influence of the king’s moral and religious integrity on the people’s faith, drawing them closer to God or leading them astray.

A king’s actions could significantly determine a nation’s spiritual destiny. Their moral standing and righteousness, or lack thereof, could induce a period of adherence to God’s laws or a time of apostasy and divine judgment. For example, 2 Chronicles 33:9 illustrates how King Manasseh’s unrighteousness led Judah astray: “Manasseh led Judah and the inhabitants of Jerusalem astray, to do more evil than the nations whom the Lord destroyed before the people of Israel.” This example highlights the far-reaching influence the king’s moral and religious integrity can have on the people’s faith, drawing them closer to God or leading them astray.

³⁹ “Kingship in Israel,” American Bible Society.

⁴⁰ Marvin A. Sweeney, “The Rights and Duties of Kings in Ancient Israel,” Bible Odyssey, accessed October 8, 2024, <https://sitemap.bibleodyssey.org/articles/the-rights-and-duties-of-kings-in-ancient-israel/>.

⁴¹ Kenneth Way, “A Prayer for the King (Psalm 72): Part 1,” Good Book Blog, March 7, 2019, <https://www.biola.edu/blogs/good-book-blog/2019/a-prayer-for-the-king-psalm-72-part-1>; Brueggemann, *Prophetic Imagination*, 153.

Such profound influence places a substantial responsibility on the king to lead by example, underscoring the importance of his character and moral righteousness. Tremper Longman and Raymond Dillard explain that the king was expected to exemplify the covenantal values of justice and righteousness, serving as God’s representative and acting as a moral role model for the nation.⁴² This explanation emphasizes how the king’s commitment to divine principles directly impacts the nation’s well-being and spiritual direction.

In sum, the role of a king in Old Testament Israel was not merely administrative or political; it extended well beyond these duties into moral and spiritual domains. The king was pivotal in guiding the nation’s moral compass through his actions, beliefs, and behaviors.

Kings’ Role in Leadership and Governance

The symbolism and theological connotations associated with kingship in biblical discourse carry profound relevance in contemporary Christian thought. This concept reflects the historical aspects of leadership within Israelite society. The idea of kingship significantly impacts theological understanding, particularly Christian views of authority, leadership, and the anticipation of Christ’s second coming as a reigning King.

At the epicenter of this theological principle lies Romans 13:1, where Paul instructs, “Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.” This statement elucidates the theocratic perspective resonating from the Old Testament, where kings were envisioned as God’s appointees. Referred to as the “divine right of kings,” the verse insists on the inherent legitimacy of rulers, predicated upon divine will and appointment. Wayne Grudem explains, “The belief that rulers are

⁴² Tremper Longman III and Raymond B. Dillard, *An Introduction to the Old Testament*, 2nd ed. (Grand Rapids: Zondervan, 2006), 163.

established by divine authority emphasizes that their legitimacy comes from God, and thus they are to be respected and obeyed as part of one's duty to God."⁴³ This belief effectively translates into contemporary Christian attitudes toward governance and leadership, promoting a sense of reverence, obedience, and respect for those in positions of authority, as they are seen as chosen and instituted by God himself.

Interestingly, the theocratic perspective also plays an indispensable role in delineating the identity of Christ, who is frequently referred to as the King of Kings in Christian thought. This title is honorific and connects Christ to the Davidic lineage and the promise of an everlasting kingdom. Mark L. Strauss notes, "Luke-Acts is pervaded with the theme of divine control and purpose—a purpose set forth beforehand in the Scriptures."⁴⁴ This understanding offers a compelling lens through which Christians perceive Christ's divine role and authority. It enables them to envisage his second coming as a reigning King, an event integral to eschatological belief.

In a broader theological purview, biblical kingship significantly influences Christian interpretations of leadership. The roles kings played in the Bible, from shaping the nation's destiny to enforcing God's law, heavily impacted current Christian leadership paradigms. Way notes, "The human king is to rule with God's justice and righteousness. That is, God's character—as a just and righteous king—is to be channeled through the human king."⁴⁵ Consequently, contemporary Christian leaders often endeavor to embody these qualities as they consider themselves in positions instituted by God, much like biblical kings.

⁴³ Wayne A. Grudem, *Politics—According to the Bible: A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture* (Grand Rapids: Zondervan, 2010), 76.

⁴⁴ Mark Strauss, *The Davidic Messiah in Luke-Acts: The Promise and Its Fulfilment in Lukan Christology* (London: Sheffield, 1995), 387.

⁴⁵ Way, "A Prayer for the King (Psalm 72): Part 1." See also Brueggemann, *Prophetic Imagination*, 153.

The symbolism of kingship in the Bible, as encapsulated in Romans 13:1, continues to wield influence on both historical and theological planes. Through their pivotal roles, biblical kings have left an indelible impact on Christian perspectives on leadership and the understanding of Christ's divine kingship. Michael G. Parker examines, "The legacy of biblical kingship continues to shape contemporary Christian leadership models, emphasizing the importance of servant leadership, justice, and adherence to divine will."⁴⁶ This analysis highlights how the legacy of biblical kingship shapes and informs Christian thought and practice in profound ways.

Contemporary Interpretation and Relevance

The notion of kingship depicted in the Bible perpetually reverberates within current Christian intellectual discourse, carving a space for itself within the symbolism and theological relevance of the religion. In Romans 13:1, Paul endorses that governing authorities are sanctioned by God, echoing the Old Testament's theocratic point of view wherein monarchs were perceived as God's deputies. Bob Deffinbaugh explains, "Because God has ordained government authority for our good, we must be subject to our government."⁴⁷ Consequently, this perspective underscores the importance of respecting authority as part of one's faith practice.

In addition, this understanding ties into a larger theological framework whereby Christ is often labeled the King of kings, forming a connection with the lineage of David and the assurance of an unending kingdom. Paige Patterson explains that the title "King of Kings and Lord of Lords" underscores Christ's supreme sovereignty over all earthly rulers, fulfilling Old Testament expectations of a Davidic Messiah who would reign

⁴⁶ Saskia Dirkse, Patrick Andrist, and Martin Wallraff, "Structural Visualization of Manuscripts (StruViMan): Principles, Methods, Prospects," *Open Theology* 5, no. 1 (January 2019): 120.

⁴⁷ Steven J. Cole, "Lesson 88: The Government and You (Romans 13:1-7)," Bible.Org, accessed October 12, 2024, <https://bible.org/seriespage/lesson-88-government-and-you-romans-131-7>.

eternally.⁴⁸ Consequently, this insight leaves an indelible mark on Christian perspectives regarding leadership, authority, and anticipating Christ's return as the ruling King.

The role of kings in the biblical narrative is more than merely historic. Instead, it bridges the past and the present, creating a theological continuum. The monarchs were not simply figureheads; their reign wielded a profound influence on the nation's destiny, imposing God's law and swaying the religious and moral landscape of the society they governed. Their legacy casts a long shadow over how Christians interpret leadership and perceive Christ's royal position. As Philip Jenkins suggests, "Ancient kings served as theocratic mediators between God and people, and their legacy remains foundational to Christian conceptions of governance and moral duty."⁴⁹

In concluding this section, it becomes imperative to recognize that the king's role in the Bible is significant both in a historical and theological context. Christopher Wright argues, "The theological significance of ancient kingship must not be underestimated as it directly impacts contemporary Christian understanding of leadership, authority, and ultimately, Christ's kingly role."⁵⁰ Hence, underscoring the enduring significance of kingship in the biblical narrative becomes fundamental as it forms the cornerstone of Christian views on leadership and enhances the understanding of Christ's kingly role, seamlessly stitching the historical into the contemporary.

Interplay and Relationship between Prophets, Priests, and Kings

This section first examines how these three offices interacted in the Old Testament, highlighting moments of cooperation, conflict, and mutual influence that

⁴⁸ Paige Patterson, *Revelation*, New American Commentary, vol. 39 (Nashville: Holman, 2012), 346–47.

⁴⁹ Philip Jenkins, *Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University, 2011), 89.

⁵⁰ Christopher J. H. Wright, *Knowing Jesus Through the Old Testament*, 2nd ed. (Downers Grove, IL: InterVarsity, 2018), 244.

shaped Israel's faith and governance. It then explores the New Testament perspective, focusing on how Christ embodies all three roles, bringing their functions to ultimate fulfillment. Finally, it reflects on today's ongoing theological and practical significance of this unified understanding of Christian leadership and doctrine.

Prophets served as God's messengers, priests mediated between God and the people, and kings upheld justice and governance. Through a comparative analysis, we see how their distinct roles—often in tension—collectively impacted Israelite society. By tracing moments of cooperation and conflict, this discussion ultimately highlights how Christ unifies all three offices, illustrating their theological importance and enduring influence on Christian faith and practice.

Comparative Analysis of Roles

In the intricate tapestry of the biblical narrative, the roles of prophets, priests, and kings present a threefold cord of leadership and service that significantly influenced the trajectory of the Israelite society and faith. These roles, although distinct, functioned harmoniously to develop a balanced spiritual and sociopolitical system.

Prophets served as divine mouthpieces, relaying God's will and intentions to the Israelites. They are often depicted as God's spokespeople, receiving and delivering divine messages and revelations. According to Brueggemann, prophetic ministry involves cultivating a renewed awareness that contrasts the dominant cultural mindset, challenging societal norms and calling people to align with God's truth.⁵¹ In doing so, prophets played a significant role in redirecting the moral and spiritual compass of the nation.

In contrast, priests operated as mediators between God and his people. They performed many religious rituals and sacrifices that maintained the covenantal relationship between God and the Israelites and instructed the people about God's

⁵¹ Brueggemann, *Prophetic Imagination*, 13.

character, demands, and blessings. The work of the priests was crucial in continually realigning the people's hearts with God's commands.

Kings, on the other hand, embodied the mantle of national leadership and justice enforcement. They were entrusted with ensuring societal order, upholding God's law, and guiding the people in righteousness. Unlike prophets and priests, who primarily served as spiritual and moral intermediaries, kings exercised political and judicial authority to maintain stability in Israel. The ideal king was expected to govern with wisdom, execute justice, and remain obedient to God's commandments (Deut 17:18–20). However, history reveals that many kings failed in their divine mandate, leading to idolatry, corruption, and national decline. Despite their shortcomings, the institution of kingship played a crucial role in Israel's identity, foreshadowing the ultimate reign of Christ as the perfect king.

Their Interactions and Influence on Each Other

The distinct roles of prophets, priests, and kings did not exist in isolated silos. Instead, they were interconnected, creating a complex web of influence and interaction. A clear example of this interplay is evident in 1 Samuel 3:19–21. In this narrative, Samuel, a young prophet, profoundly impacts the leadership of Eli, the high priest, setting a precedent for the future kingship.

In the intricate interplay of these roles, kings often sought divine guidance through the prophets. In their divine mandate, prophets were expected to rebuke and guide kings when they deviated from God's law, reinforcing a spiritual checks and balance system. Similarly, priests played a crucial role in supporting the king's rule. They maintained religious rituals and provided spiritual counsel, upholding the sacred bond between the Israelites and God. As such, the triad of prophets, priests, and kings was integrally tied together, each role informing and influencing the others.

Instances of Conflict and Cooperation

However, this triad was not always marked by harmony, as there were notable instances of conflict. An infamous example is found in 1 Kings 18:17–40, where the prophet Elijah dramatically confronts King Ahab and the prophets of Baal. This encounter underlines the tension that could arise between these roles, especially when divine instructions were neglected or distorted for personal or political gain.

Kings, on the other hand, embodied the mantle of national leadership and justice enforcement. They were entrusted with ensuring societal order and upholding God’s law. Chaya Halberstam writes, “According to Moshe Weinfeld, we see that the duty of the king was aligned with promoting justice, not only by settling disputes and restoring order but also by proactively liberating the oppressed and moving society in the direction of social equality.”⁵² Thus, they were often navigating the tenuous balance between divine commands and the practical needs of their subjects.

The dynamic interplay between prophets, priests, and kings is pivotal in understanding the evolution of the Israelite nation and faith. Their roles and mutual relationships shaped the religious, political, and societal landscape, often marked by mutual influence, cooperation, and conflict. These intricate relationships underscore leadership and service’s complex and multifaceted nature within the biblical context.

Christ as the Exemplary Teacher

Building on the previous discussion of prophets, priests, and kings, this section first revisits the Old Testament expectations of a culminating figure who would embody divine truth and authority. It then examines how the New Testament reveals Christ as the perfect fulfillment of these three offices, merging prophetic insight, priestly mediation, and royal governance in his life and ministry. Finally, it explores Christ’s ongoing role as

⁵² Chaya Halberstam, “Law in Biblical Israel,” in *The Cambridge Companion to Judaism and Law*, ed. Christine Hayes (Cambridge: Cambridge University, 2017), 22.

the exemplary teacher, highlighting how his teachings continue to shape Christian ethics, worship, and discipleship in contemporary settings.

These interconnected roles of prophets, priests, and kings in the biblical narrative collectively influenced Israelite society and faith. Each office, with its distinct responsibilities, established a framework for spiritual governance: prophets were God’s messengers, priests mediated between God and humanity, and kings were divinely appointed leaders. By analyzing their contributions and instances of cooperation or conflict, one sees how these offices culminate in Christ, who embodies and perfects them. As the ultimate fulfillment of prophet, priest, and king, Christ profoundly impacts theology, leadership models, and the faithful’s understanding of divine revelation.

Introduction to Christ’s Role and Significance

Central to Christian faith and theology, the role of Christ is unparalleled. He embodies a triad of identities—that of the prophet, the priest, and the king—each carrying profound, transformative implications for the fabric of human understanding. However, in the Gospel of John (1:1–14) one gains intimate insight into the profound depth of his role. Christ is portrayed as the ‘Logos’ or ‘Word,’ God’s ultimate revelation incarnate, indwelling amidst humanity.

An essential starting point is understanding Christ as the ‘Logos,’ the Word made flesh. This pivotal concept of incarnation is encapsulated in John 1:14: “The Word became flesh and made his dwelling among us.” Emphasizing the tangible nature of God’s revelation, this narrative elucidates Christ’s unique position as the Incarnate Word, the divine being made visible and accessible within the human timeline. John M. Frame states, “In Jesus, the Word became flesh. So, the existence of the Word did not begin with Jesus’s incarnation. Rather, the eternal Word took on human flesh and lived among us.”⁵³

⁵³ John M. Frame, “Divine Revelation: God Making Himself Known,” The Gospel Coalition, accessed October 8, 2024, <https://www.thegospelcoalition.org/essay/divine-revelation-god-making-known/>.

This perspective underscores Christ's role as the ultimate self-revelation of God, the reality of divine presence manifested in human form.

The teaching role of Christ is also foregrounded in this passage. His role as the divine Rabbi underscores his intellectual authority and desire to disseminate divine wisdom among humanity. Reflecting on this pursuit of wisdom, Augustine wrote, "Suddenly, every vain hope became worthless to me and I yearned with unbelievable ardor of heart for the immortality of wisdom."⁵⁴ Thus, his teachings offer a template for navigating the complexities of life.

In the second role, Christ serves as the ultimate priest, a crucial bridge between God and humanity. His priestly function, therefore, offers mediation between the divine and the earthly, embodying God's compassionate desire for reconciliation with his creation. As 1 Timothy 2:5 states, "For there is one God and one mediator between God and mankind, the man Christ Jesus." This verse emphasizes Christ's unique position as the perfect mediator, fulfilling both aspects of representing humans before God and God before humans. Thus, his role as mediator offers a profound connection between the divine and human realms.

Lastly, Christ's kingship is characterized not by tyranny but by a spiritual rule that transcends earthly power structures. His rule is not typical of earthly kings; instead, it underscores the Christian ideal of servant leadership. Louis Berkhof explains, "It is a spiritual kingdom, so it has no flag, no world headquarters, and no post office box. But it is certainly and powerfully present wherever Christ's people gather to hear God's word proclaimed and to receive the sacraments."⁵⁵ In these three roles, as prophet, priest, and king, Christ's holistic significance emerges, illuminating his transformative potential in both a personal and cosmic dimension.

⁵⁴ Saint Augustine, *The Confessions of St. Augustine*, trans. Edward Bouverie Pusey (Oak Harbor, WA: Logos, 1996), III.4.7.

⁵⁵ Louis Berkhof, *Systematic Theology*, 4th ed. (Grand Rapids: Wm. B. Eerdmans, 1996), 409.

Comparison with Prophets, Priests, and Kings

The distinct roles of prophets, priests, and kings in the Old Testament have each held significant and specific importance. However, the Epistle to the Hebrews presents these roles as having coalesced within the unique persona of Christ, thereby creating an exceptional paradigm of divine action and revelation.

Christ, in his prophetic role, emerges as the apogee of divine communication. According to Hebrews, Christ is God's ultimate revelation: "Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son" (1:1–2). This prophetic role is fulfilled in Christ as he carries forward the Word of God in a way that no previous prophet could. Puritan pastor Matthew Henry elucidates that Christ's incarnation emphasizes his human nature, demonstrating his submission to human weaknesses and infirmities. This profound union of divinity and humanity fulfills prophecy in a manner unparalleled by any preceding prophet.⁵⁶ Consequently, this insight underscores the enduring significance of kingship in the biblical narrative, forming the cornerstone of Christian views on leadership and enhancing the understanding of Christ's kingly role, seamlessly stitching the historical into the contemporary.

The priestly function embodied by Christ, as depicted in Hebrews, is both groundbreaking and profound. The text states that Christ offered himself as the perfect sacrifice for sin and continues interceding for humanity, suggesting an eternal priesthood: "After making purification for sins, he sat down at the right hand of the Majesty on high" (Heb 1:3). According to New Testament scholar Thomas R. Schreiner, Christ's priesthood surpasses the Aaronic priesthood, not only because he offers himself as the ultimate sacrifice, but also because he continually intercedes on behalf of believers, Christ's priesthood is superior because it is both unending and founded on his self-

⁵⁶ Matthew A. Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume*, 5th ed. (Peabody, MA: Hendrickson, 1991), 1917–18.

offering, rendering all previous sacrifices obsolete.⁵⁷ This revolutionary aspect of Christ's priesthood highlights how he establishes an everlasting mediatorial role, reshaping the biblical concept of intercession and divine mediation.

Moreover, the kingship of Christ supersedes the reign of any earthly king. He sits "at the right hand of the Majesty on high" (Heb 1:3), signifying his supreme reign. This representation far exceeds earthly dominion, emphasizing Christ's divine and heavenly rule. Schreiner explains, "Jesus as the greatest king in the Davidic line fulfills the psalm's words. . . . The Davidic king, as revealed in Jesus Christ, is himself God (Isa 9:6–7)."⁵⁸ Christ's exalted position emphasizes his divine authority and eternal sovereignty, establishing a heavenly governance that surpasses all earthly kingdoms. This insight underscores the enduring significance of kingship in the biblical narrative, forming the cornerstone of Christian views on leadership and enhancing the understanding of Christ's kingly role, seamlessly stitching the historical into the contemporary.

In Christ, these roles are not merely fulfilled; they are radically transformed and enhanced, representing divine love, mercy, and sacrifice in a manner unprecedented in human history. According to the Epistle to the Hebrews, Christ serves as the ultimate prophet, priest, and king, roles that are profoundly redefined and revolutionized through his divine nature and sacrificial work. Schreiner explains, "Jesus is the culmination of God's revelation. . . . He is the prophet, for God's final word is spoken by him and in him. He is the priest by whom final cleansing of sins is accomplished. He is the king who reigns at God's right hand."⁵⁹ Consequently, this transformation underscores the enduring significance of Christ's multifaceted role in the biblical narrative, forming the cornerstone of Christian understanding of divine mediation and governance.

⁵⁷ Thomas R. Schreiner, *Commentary on Hebrews*, Biblical Theology for Christian Proclamation (Nashville: B & H, 2015), 31–32.

⁵⁸ Schreiner, *Commentary on Hebrews*, 72.

⁵⁹ Schreiner, *Commentary on Hebrews*, 61–62.

Christ's Teachings and Their Relevance Today

Christ's teachings, epitomized in the Sermon on the Mount (Matt 5:1–48), furnish an enduring moral compass, spiritual blueprint, and ethical scaffolding. His instructions around love, forgiveness, justice, humility, and the concept of the kingdom of God have continually sculpted Christian thought, encouraged moral actions, and cultivated spiritual ardor.

At the heart of Christ's teachings lie the Beatitudes—a collection of eight blessings encapsulating a radical redefinition of happiness and success. Here, he positions spiritual qualities, often undervalued by society, as the proper pathway to divine satisfaction and eternal reward. Henry interprets the Beatitudes as a profound redefinition of true happiness, where Christ elevates spiritual virtues such as meekness, mercy, and purity of heart above worldly measures of success and prosperity.⁶⁰ This radical inversion of worldly values challenges believers to continually reassess their priorities in light of eternal truths.

Equally transformative is Christ's commandment to love one's enemies. This instruction extends far beyond a mere call for tolerance; it is an audacious invitation to manifest divine love in the face of personal insult or injustice. As Miroslav Volf contends, "The command to love one's enemies is the test of whether love is merely a mask for selfishness or the genuine transformation of the heart."⁶¹ By instilling the principle of unconditional love, Christ offers a path toward empathy, reconciliation, and bridging social and personal divides.

Christ's teaching on prioritizing God's kingdom and righteousness over worldly concerns provides an invaluable perspective on the ephemeral nature of earthly life. His focus on the eternal dimension imbues a sense of purpose transcending the

⁶⁰ Henry, *Matthew Henry's Commentary*, 1629.

⁶¹ Miroslav Volf, *Exclusion and Embrace, Revised and Updated: A Theological Exploration of Identity, Otherness, and Reconciliation*, upd. ed. (Nashville: Abingdon, 2019), 79.

material world. Jonathan Pennington notes, “Jesus emphasizes the radical shift in values from earthly concerns to the pursuit of God’s kingdom and righteousness, a call to focus on what truly lasts.”⁶²

Finally, Christ’s teachings are not simply relics of a distant past; they reverberate with a timeless relevance that continues to shape modern Christian ethos. Pennington notes, “The Sermon on the Mount provides a profound vision for human flourishing, not as a set of impossible ideals but as a framework for true discipleship and transformation.”⁶³ Indeed, through the timeless wisdom embedded in the teachings of Christ, believers today find a deep wellspring of inspiration for spiritual growth and moral integrity.

Influence of Christ’s Teachings on Christian Doctrine

Christ’s teachings are a cornerstone in Christian doctrine, deeply shaping Christian belief, worship, and practice. These teachings are encapsulated by a profound statement in John 14:6, where Christ proclaims, “I am the way and the truth and the life. No one comes to the Father except through me.” This affirmation solidifies Christ’s preeminent position in Christian soteriology, establishing him as the unique and definitive pathway to salvation. Courtney Doctor echoes the importance of Christ’s teachings in Christian soteriology: “Jesus didn’t say he would show them a way or that he would merely pave a path; he said that he himself is the way. His answer to Thomas declares that he, Jesus, is both the destination and the route.”⁶⁴

Christ’s teachings, centered around the kingdom of God, love, justice, mercy, and service, fundamentally shape Christian ethics, ecclesiology, and eschatology. These

⁶² Jonathan T. Pennington, *The Sermon on the Mount and Human Flourishing: A Theological Commentary* (Grand Rapids: Baker, 2017), 230.

⁶³ Pennington, *The Sermon on the Mount*, 326.

⁶⁴ Courtney Doctor, “What Does John 14:6 Mean?,” Crossway, November 14, 2023, <https://www.crossway.org/articles/what-does-john-146-mean/>.

concepts, drawn directly from his words, form the foundational basis of Christian beliefs and practices. They shed light on the character of God, the nature of humanity, the process of salvation, and the very purpose of life. Reflecting on *Kingdom Ethics*, his co-authored work with Glen Stassen, David P. Gushee notes that Christ's words, especially in the Sermon on the Mount, "offer a comprehensive and challenging framework for Christian ethical thought."⁶⁵ This insight reinforces the profound influence of Christ's teachings on the structure of the church, its mission, and Christian ethical practices throughout history.

Christ's role as the exemplary teacher is immensely significant in Christian theology and practice. His teachings go beyond ethics, deeply influencing Christian understanding of salvation and the church. According to Gushee and Stassen, "Christ's teachings offer a comprehensive and challenging framework for Christian ethical thought, deeply rooted in the Kingdom of God."⁶⁶ These teachings provide both ethical guidance and a revelation of God's character.

Moreover, Christ's teachings, imbued with radical love, justice, humility, and kingdom principles, continue influencing Christian thought and practice today. Gushee and Stassen write, "Jesus' teachings in the Sermon on the Mount offer a framework for moral authority and justice that transcends individual cultures and times."⁶⁷ These teachings continue to profoundly influence, underscoring their timeless relevance and transformative power in the Christian faith.

⁶⁵ David P. Gushee, "Kingdom Ethics: Following Jesus in Contemporary Context," accessed October 12, 2024, <https://www.davidpgushee.com/book/kingdom-ethics-following-jesus>.

⁶⁶ David P. Gushee and Glen H. Stassen, *Kingdom Ethics: Following Jesus in Contemporary Context*, 2nd ed. (Grand Rapids: Eerdmans, 2016), 112.

⁶⁷ Gushee and Stassen, *Kingdom Ethics*, 87.

Conclusion

Christ's role as the exemplary teacher is fundamental to Christian theology and practice. As the fulfillment of the prophet, priest, and king roles, he represents the ultimate manifestation of God's character and will, serving as a divine conduit of wisdom and guidance. His teachings, characterized by radical love, justice, humility, and kingdom principles, continue influencing and shaping Christian thought, demonstrating their timeless relevance and transformative power.

These teachings go beyond mere words to actively shape the Christian worldview and ethical conduct, acting as spiritual catalysts that inspire believers to live by divine will. This influence of Christ's teachings fosters spiritual growth among his followers across the ages, contributing to the resilience and expansion of the Christian faith. The transformative power of his message, which transcends temporal and spatial boundaries, not only underscores the enduring relevance of his teachings but also reflects their capacity to reshape societies and cultures worldwide.

Therefore, Christ's role as the exemplary teacher extends far beyond his historical context, persistently influencing the development of Christian theology and practice. His role illustrates an ongoing divine revelation and human spiritual evolution within the Christian tradition, offering followers timeless moral guidance and spiritual nourishment. This embodies the enduring significance of Christ's teachings and their transformative power in contemporary Christianity.

CHAPTER 3

TEACHERS AS PROPHET, PRIEST, AND KING IN HOLISTIC EDUCATION

Despite the religious origins of prophets, priests, and kings, they symbolize crucial attributes in modern education: prophets inspire and guide, priests nurture emotional and spiritual well-being, and kings provide balanced leadership. This pedagogical approach is debatable due to its implications and applicability in secular settings. Nonetheless, this thesis advocates adopting these roles, asserting that they foster a holistic educational experience that intellectually, emotionally, morally, and spiritually empowers students.

Subsequent sections delve into each role, outlining their benefits, implementation methods, and potential objections. This chapter will explore the prophetic role in fostering intellectual curiosity, the priestly role in nurturing emotional needs, and the kingly role in establishing discipline and leadership. By critically adopting these roles, teachers can shape well-rounded individuals ready to make significant societal contributions while maintaining an inclusive, respectful learning environment.

Teaching Like Prophets

This section explores the concept of teaching like prophets, focusing on how educators can embody the visionary and transformative qualities associated with the prophetic role. By inspiring intellectual curiosity, fostering critical thinking, and nurturing ethical and moral development, teachers who adopt this role act as catalysts for profound educational and societal change. The prophetic approach redefines the educator's role, encouraging them to guide students toward self-discovery, resilience, and active engagement with the world. This study examines the principles, benefits, and challenges

of teaching like prophets, emphasizing its potential to transform classrooms into dynamic spaces for holistic growth and empowerment.

Defining the Prophetic Role in Education

As a term within the context of education, a prophet carries a distinctive and rich significance. While traditional associations conjure images of religious figures distinguished by divine wisdom and foresight, applying this term within the educational sphere extends its definition to a broader spectrum of characteristics that move beyond mere religious symbolism. Teachers who assume the prophetic role transition from purveyors of knowledge to inspirational figures for their students. They light the fire of curiosity within their students, encouraging an inquisitive pursuit of knowledge and understanding that exceeds the physical confines of the traditional classroom, thereby fostering a resilient curiosity and an enduring fascination with the world and its intricate layers of complexity.

Brazilian educator and philosopher Paulo Freire succinctly summarizes this concept, “Education does not transform the world. Education changes people. People change the world.”¹ While the precise source of this statement remains debated, its meaning profoundly aligns with Freire’s educational philosophy. It suggests that teachers, when adopting the prophetic mantle, become pivotal agents of transformation—impacting not only the intellectual growth of their students but also their character and worldview. This influence holds the potential to ignite broader societal change. In this prophetic role, teachers transcend traditional educational boundaries to become torchbearers of societal evolution, inspiring students to question, analyze, and critically engage with their surroundings and the world at large.

¹ “Child Care Philosophy,” Beaucare, accessed October 14, 2024, <https://www.beucare.org.au/child-care-philosophy.html>.

Embodying the prophetic role, teachers are expected to be visionary leaders within their classrooms. They are not merely tasked with transferring textbook knowledge; instead, they serve as catalysts of change, stimulating curiosity, advocating critical thinking, and instilling a sense of intellectual rigor within their students. This philosophy is consistent with the thoughts of influential American educational reformer John Dewey, who declared, “If we teach today as we taught yesterday, we rob our children of tomorrow.”² His words present an imperative to educators, pushing them to adopt innovative strategies and constantly refine and redefine their pedagogical practices and teaching methodologies, all aiming to prepare students to grapple with future challenges and seize upcoming opportunities.

Yet, the prophetic role is not solely focused on intellectual stimulation. It also encompasses a profound understanding and manifestation of empathy and compassion. As eloquently pointed out by esteemed educational theorist Nel Noddings, “The primary aim of all education must be the nurturing of the ethical ideal.”³ Teachers acting in a prophetic role are responsible for cultivating an environment that nurtures the growth of ethical, moral, and social consciousness among students. They guide learners toward a deeper understanding of societal dynamics and human interconnectedness, highlighting the indispensable nature of empathy in today’s globalized world.

This vision of education as transformational and morally grounded is further reinforced by John Piper, who emphasizes the profound connection between learning and character formation: “Education is the instilling of habits of mind, habits of heart, that incline and enable students for the rest of their lives to observe and understand and

² Hakan Turkmen, “What Technology Plays Supporting Role in Learning Cycle Approach for Science Education,” *Turkish Online Journal of Educational Technology* 5, no. 2 (2006): 1, <https://files.eric.ed.gov/fulltext/EJ1044229.pdf>.

³ Nel Noddings, *Caring: A Feminine Approach to Ethics and Moral Education*, 2nd ed. (Berkeley: University of California, 2003), 123. See also Jenny Mackness, “Nel Noddings: A Feminine Approach to Ethics and Moral Education. (Notes),” June 8, 2021, <https://jennymackness.wordpress.com/2021/06/08/nel-noddings-a-feminine-approach-to-ethics-and-moral-education-notes/>.

evaluate and feel and apply and express reality for the good of the world.”⁴ Piper’s insight underscores the idea that education is not merely about intellectual development but about shaping students’ moral and spiritual character to enable them to engage with the world purposefully. The prophetic teacher is not just an informer but a transformer, cultivating in students the discipline to think critically, the wisdom to discern truth, and the conviction to act justly. This aligns with the Christian perspective of prophetic teaching, where education must guide students toward wisdom that is socially beneficial and ultimately grounded in divine truth.

In addition, prophetic teachers stand as embodiments of integrity, living out and promoting values such as truth, justice, and fairness. They stress the importance of these values, advocating for their integration into both personal lives and broader societal interactions. Feminist scholar Bell Hooks reinforces this perspective of the prophetic role: “The classroom, with all its limitations, remains a location of possibility . . . can be a place where the teacher’s capacity for nurturing students’ intellectual and spiritual growth is deeply affirmed.”⁵ Her assertion underscores the prophetic teacher’s integral role in fostering intellectual growth and the spiritual and moral development of their students.

In a Christian school, however, the prophetic role extends beyond general moral development to the formation of biblical morality, which is rooted in the revelation of God in Christ. Christian educators do not merely teach ethical principles but guide students to understand and embody the character of Christ, who is the ultimate model of truth and righteousness. By doing so, they foster a moral framework that is not just socially acceptable but divinely ordained, shaping students into individuals who reflect Christ’s love, wisdom, and justice in the world.

⁴ John Piper, “What Sets Christian Education Apart?,” *Desiring God*, March 13, 2020, YouTube, 5:17, https://www.youtube.com/watch?v=3VAoxx_CPFw.

⁵ Bell Hooks, *Teaching to Transgress: Education as the Practice of Freedom* (New York: Routledge, 1994), 207.

The prophetic role in education is a complex, multifaceted approach that brings together vision, inspiration, change leadership, empathy, and moral guidance. By adopting this role, teachers transcend the conventional definition of an educator. They transform into influential change agents, empowering students to engage deeply with their personal development, the learning process, and the world at large. This transformation results in a new, more holistic paradigm of education that endeavors to enhance not only the individual learner but also the society they belong to and will ultimately shape.

The Benefits of Teaching Like a Prophet

Taking on the role of a prophet in teaching invariably leads to challenging the status quo. Throughout history, prophets have been known for their role as social reformers, critiquing existing societal systems and structures and advocating for much-needed change. When educators assume this role within their classrooms, they stimulate students to critically evaluate, question, and potentially challenge the prevailing societal norms, systems, and beliefs. This engagement encourages progressive thinking and a desire for positive social transformation. As Nelson Mandela once stated, “Education is the most powerful weapon which you can use to change the world.”⁶ This perspective reimagines education as a tool for liberation and empowerment, encouraging active citizenship and personal growth.

Moreover, the prophetic teaching approach fosters ethical and moral development. Traditionally, prophets have been seen as moral guides, directing their followers toward ethical behavior and morally justifiable decisions. When teachers adopt such a role, they are well-positioned to steer students toward cultivating a robust moral compass, guiding them in making ethical decisions within their academic pursuits and, more broadly, life. Noddings underscores this aspect of education in her work. She proposes, “Education should be oriented not to the ‘successful’ in our society, but to

⁶ Nelson Mandela, speech at Madison Park High School, Boston, June 23, 1990.

those who are in need. . . . To the weak, the poor, the elderly, and to the children, especially to those children who are likely to become the parents of another generation of unwanted children.”⁷

Prophetic teaching extends beyond the acquisition of knowledge. It instills resilience in the face of adversity and fosters a spirit of perseverance in the quest for justice and righteousness. This approach empowers students with a moral obligation to confront and combat societal ills, equipping them with the courage to resolve and uphold what is right, even when it might be challenging.

As philosopher and public intellectual Cornel West writes, “To be a teacher in the right sense is to be a learner. I communicate the tradition of a race and a civilization that is full of terror and trauma but also great hope and joy. And to communicate that as an object of critical scrutiny to my students, that’s what it is to be an educator.”⁸ The prophetic teaching style does not only bear academic implications; it encompasses a myriad of profound benefits, including the cultivation of critical thinking, active engagement with societal issues, challenging the status quo, and fostering ethical and moral development. This methodology provides a holistic approach to education that strives to impart knowledge, instill values, spur societal engagement, and ultimately promote personal and communal growth.

Echoing this holistic perception of education, educational psychologist Howard Gardner states, “The ultimate goal of the educational system is to shift to the individual the burden of pursuing his own education. This will not be a widely shared pursuit until we get over our odd conviction that education is what goes on in school buildings and

⁷ Nel Noddings, *The Challenge to Care in Schools: An Alternative Approach to Education, Contemporary Educational Thought* (New York: Teachers College, 1992). See also Yu-Ling Lee, “Caring in Education (Nel Noddings’ Perspective),” September 4, 2023, YouTube, 4:50, <https://www.youtube.com/watch?v=5moQUxiq6tA>.

⁸ Cornel West, *Race Matters* (Boston: Beacon, 1993), 93.

nowhere else.”⁹ Prophetic teaching can be an impetus for students to take ownership of their learning, paving the way for lifelong intellectual and moral growth.

Addressing Potential Concerns or Objections

Incorporating the prophetic, priestly, and kingly roles into educational practices introduces several potential concerns and objections. These include the risk of favoring a singular perspective, respecting individual beliefs and backgrounds, and the dangers of bias and indoctrination inherent in exercising authority. Addressing these valid concerns requires thoughtful analysis and the development of practical solutions to ensure the successful integration of these roles in educational settings.

Ensuring a Balanced Approach to Diverse Perspectives

While effective in its delivery, the ardent fervor driving prophetic teaching can risk promoting a singular viewpoint at the expense of diverse perspectives. This singular approach has the potential to veer uncomfortably toward indoctrination. Critics may argue that the educator’s passion and commitment, while usually well-intentioned, could lead to a one-sided delivery of knowledge and perhaps even ideological manipulation. Albert Einstein wisely states, “Education is not the learning of facts, but the training of the mind to think.”¹⁰

However, prophetic teaching is not synonymous with imposing a monolithic narrative or ideology. Instead, it should foster an atmosphere that allows a multitude of views to be expressed, respected, and critically examined. James Beattie asserts, “The aim of education should be to teach us rather how to think, than what to think—rather to

⁹ Howard E. Gardner, *The Unschooled Mind: How Children Think And How Schools Should Teach* (New York: Basic, 1991), 227.

¹⁰ “The Value of a College Education Is Not the Learning of Many Facts but the Training of the Mind to Think,” Goodreads, accessed December 15, 2024, <https://www.goodreads.com/quotes/599762-the-value-of-a-college-education-is-not-the-learning>.

improve our minds, so as to enable us to think for ourselves, than to load the memory with thoughts of other men.”¹¹ This thought underscores the teacher’s responsibility to maintain a balanced approach, tempering their prophetic zeal with a commitment to fostering a rich tapestry of ideas and beliefs. Therefore, while advocating for certain principles, teachers must ensure they offer space for students to question, challenge, and contribute their unique perspectives.

Respecting Students’ Individual Beliefs and Backgrounds

With the increasing diversity of today’s society, classrooms often reflect the multicultural and multi-faith landscape that defines the world. Hence, an essential concern in prophetic teaching is ensuring respect for students’ beliefs and backgrounds. Teachers must navigate this sensitive area delicately, as it involves striking the right balance between advocating for a specific cause and promoting inclusivity and respect for diversity. Noddings emphasizes, “In a caring relation or encounter, the one-caring attends to the expressed needs of the cared-for and responds in ways judged to be educationally good, or right. Thus, caring involves ‘connection and reciprocity’”¹² This perspective underscores the teacher’s responsibility to provide academic instruction and cultivate a nurturing and inclusive environment.

Teachers should view their classrooms as spaces where diverse backgrounds and perspectives can be engaged with discernment and wisdom. Educators—like biblical prophets—should help students critically examine ideas in light of truth rather than simply promoting tolerance for all beliefs. In a Christian school, this means grounding discussions in biblical revelation while equipping students to engage thoughtfully with

¹¹ James Beattie, *Essays: On Poetry and Music, as They Affect the Mind; on Laughter, and Ludicrous Composition; on the Usefulness of Classical Learning* (London: E. and C. Dilly; and W. Creech, Edinburgh, 1779), 475.

¹² Noddings, *Caring*, 74.

differing worldviews. A truly enriching educational experience fosters appreciation for diversity and a commitment to guiding students toward wisdom, discernment, and truth.

The Exercise of Authority and Potential for Bias

Yet another concern lies in the exercise of authority that comes with adopting the roles of the prophet, priest, and king. Critics often point out that this authority, if not exercised responsibly, could lead to bias or skewed representations of knowledge. Education historian Diane Ravitch cautions, “The authority of teachers, when exercised responsibly, can guide students toward an understanding of complex issues. However, if misused, it can lead to a biased, skewed representation of knowledge.”¹³ Teachers, therefore, must consistently engage in self-reflection and prudence to ensure their authority is used to foster a fair, balanced, and unbiased educational environment. They should aim to be not merely the deliverers of knowledge but the facilitators of dialogue, encouraging students to question, explore, and construct their understanding.

The concerns and objections arising from adopting the prophetic, priestly, and kingly roles in education are not to be dismissed. However, with careful consideration, sincere dialogue, and a steadfast commitment to inclusivity, respect, and balance, these roles can be powerful catalysts for holistic education and student empowerment.

Becoming the Prophet for Students: Empowering through Guided Wisdom

Embracing the role of a prophet in education, teachers empower students through guided wisdom that encourages exploration, inquiry, and critical thinking. This approach involves implementing teaching methods incorporating real-world examples, allowing learners to tackle genuine problems and apply their knowledge meaningfully.

¹³ Diane Ravitch, *The Death and Life of the Great American School System: How Testing and Choice Are Undermining Education* (New York: Basic, 2010), 128.

To be effective in this role, educators must commit to continuous learning, adapting to societal changes and advancements in educational research to meet the evolving needs of their students. Navigating the challenges of being a prophet-teacher requires balancing the promotion of critical thinking with respect for diverse perspectives, ensuring an inclusive environment where all students can contribute and grow.

*Implementing Prophetic Teaching Methods:
Real-World Examples*

As teachers step into the prophetic role, they shape an educational environment that invites exploration, inquiry, and critical thinking. A prophetic approach in teaching does not merely involve delivering knowledge but challenging students to engage deeply with ideas, question assumptions, and apply their learning in meaningful, transformative ways.

One effective method for implementing this approach is problem-based learning, where students tackle real-world issues and are challenged to apply their academic knowledge, ethical reasoning, and critical thinking to create solutions. This strategy fosters intellectual engagement and reinforces the practicality of education, ensuring that students not only absorb information but learn to apply it in impactful ways. By linking classroom learning to real-life contexts, teachers cultivate a prophetic vision that extends beyond theoretical knowledge to meaningful action.

The prophetic role also requires teachers to ignite curiosity and inspire students to wrestle with complex issues rather than passively absorb information. John Dewey asserts, “If we teach today as we taught yesterday, we rob our children of tomorrow.”¹⁴ This perspective underscores the transformative nature of prophetic teaching. Rather than relying on traditional rote learning, prophetic educators push students to think critically, ask deep questions, and cultivate a lifelong pursuit of wisdom. By integrating inquiry-

¹⁴ John Dewey, *The School and Society* (Chicago: University of Chicago, 1915), 167.

based discussions, case studies, and project-based learning, teachers encourage students to engage in meaningful reflection and develop solutions that address contemporary challenges.

Ultimately, prophetic teaching methods are about empowering students not just to understand the world but to engage it with wisdom and conviction. By fostering intellectual curiosity, ethical reasoning, and a sense of responsibility, teachers fulfill their prophetic calling, guiding students toward a transformative education that equips them to shape society for the better.

The Importance of Continuous Learning for the Teacher-as-Prophet

The role of the teacher-as-prophet is dynamic and should evolve in step with the changing world. It necessitates a commitment to lifelong learning, requiring educators to stay updated with societal shifts, advancements in educational research, and evolving student behaviors. Teachers can refine their prophetic role to meet their learners' needs by engaging in continuous professional development and reflective practice.

Educational theorist Donald Schön, in his seminal work on reflective practice, argues, “The competent professional is not someone who has mastered a static body of knowledge but someone who is continually learning and growing in their field.”¹⁵ This perspective underscores the prophetic teacher’s responsibility to actively engage with new pedagogical insights, refine their methods, and respond to the needs of their students. Instead of merely transmitting knowledge, prophetic teachers model a commitment to growth, demonstrating that learning is a lifelong endeavor.

Furthermore, Parker J. Palmer, a leading voice in reflective teaching, highlights that authentic teaching requires a willingness to examine one’s practices and evolve over time: “Good teaching cannot be reduced to technique; good teaching comes

¹⁵ Donald A. Schön, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic, 1983), 49.

from the identity and integrity of the teacher.”¹⁶ Prophetic teachers must be intentional in their growth, integrating new research, theological reflection, and pedagogical advancements to ensure they remain effective guides, mentors, and transformative figures in their students’ lives.

Navigating Challenges as a Prophet-Teacher

Embodying the prophetic role in education comes with inherent challenges. Teachers must balance the call to foster critical thinking and societal engagement while remaining faithful to biblical truth. Managing this balance requires wisdom and discernment, particularly when addressing complex moral, ethical, or theological issues. A key challenge for prophetic teachers is encouraging students to think deeply and critically without being led into relativism or moral ambiguity.

Additionally, teachers must be mindful of their biases so that their instruction remains rooted in biblical conviction rather than personal opinion. Christian educator Robert W. Pazmiño provides insight into this by suggesting that Christian teaching empowers others to perceive accurately, interpret, value, respond to, and reshape the world from a Christian perspective.¹⁷ This thought underscores the necessity of a delicate balance between guiding students in pursuing truth and helping them engage with diverse perspectives meaningfully and discerningly.

The Influence of the Prophet-Teacher on Student Empowerment

Playing the role of a prophet significantly influences the empowerment of students. Teachers can foster a culture of respect and mutual understanding by

¹⁶ Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life* (San Francisco: Jossey-Bass, 1998), 10.

¹⁷ Robert W. Pazmiño, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective*, 3rd ed. (Grand Rapids: Baker, 2008), 75–77.

establishing an environment where students are encouraged to express their ideas and question the status quo. This process cultivates critical thinking, stimulates intellectual curiosity, and encourages active engagement with learning. Nicholas Wolterstorff postulates, “The Christian school should be a place where the divine call to justice and love is heard and heeded, where students are prepared to live as agents of shalom in a broken world.”¹⁸ Wolterstorff emphasizes the influential role of the prophet-teacher in empowering students to become critically wise thinkers who engage meaningfully with their learning and the world around them.

*Adopting a Holistic Approach to Education
as a Prophet-Teacher*

The prophet-teacher aims to develop learners holistically, considering their cognitive, emotional, social, and spiritual dimensions. This holistic approach to education aligns with the vision of Christian education, where learning is about the complete transformation of the person. Wolterstorff observes, “Christian scholarship is faithful scholarship. By this I mean that it is to be defined not by its difference but by its fidelity.”¹⁹ This perspective emphasizes the important role of the teacher-as-prophet in not only imparting knowledge but also shaping the character and worldview of their students, thus fostering their overall development.

The role of a prophet in the classroom extends beyond traditional teaching. It promotes deep engagement with learning, encourages questioning and exploration, and helps students connect their education with the broader world. Despite its challenges, this role presents significant opportunities to nurture critical thinking, social engagement, and intellectual curiosity. By implementing this role thoughtfully and engaging in continuous

¹⁸ Nicholas Wolterstorff, Gloria Goris Stronks, and Clarence Joldersma, *Educating for Life: Reflections on Christian Teaching and Learning* (Grand Rapids: Baker, 2002), 203.

¹⁹ Nicholas Wolterstorff, Clarence W. Joldersma, and Gloria Goris Stronks, *Educating for Shalom: Essays on Christian Higher Education* (Grand Rapids: W. B. Eerdmans, 2004), 116.

reflection, teachers can embody the prophetic role, respecting diversity, fostering holistic education, and empowering students.

Serving Like Priests

This section examines the concept of teaching as a priestly role, emphasizing how educators serve as nurturers, intercessors, and shepherds within the classroom. Just as priests in biblical tradition acted as mediators, caregivers, and spiritual guides, teachers who embody this role foster a supportive, compassionate, and morally grounded learning environment. Rather than merely transmitting knowledge, priestly teachers cultivate an atmosphere of care, trust, and relational depth. They attend to their students' emotional, ethical, and spiritual needs, guiding them toward wisdom, character formation, and a sense of belonging. This approach affirms the dignity of each learner, ensuring that education is intellectually enriching and deeply formative.

Through this lens, the teacher is not just an instructor but a shepherd, leading students with empathy, patience, and moral clarity. By creating a culture of encouragement and reflection, priestly educators help students navigate challenges, develop resilience, and engage meaningfully with their communities. This model of teaching, rooted in care and service, ultimately empowers students to grow into individuals who lead with compassion, integrity, and a commitment to truth.

Understanding the Priestly Role within the Educational Context

One must first venture beyond traditional preconceptions to truly understand the priestly role within the educational context. This exploration necessitates reimagining the well-established image of a priest, shifting it from a purely religious figure to a metaphorical symbol of a teacher's responsibilities and aspirations. This reconceptualization of the teacher's role from just an academic instructor to a holistic guide enriches the education process by making it more comprehensive and human-centered.

Teachers acting as “priests” carry out their duties with an expanded vision, facilitating academic development and personal, emotional, and spiritual growth. This holistic approach is pivotal in the ever-evolving educational landscape, wherein students’ overall well-being is as much a priority as their academic progress. One must also acknowledge the inherent metaphorical aspect of the priestly role within education. Teachers embodying this role do not simply impart knowledge; they serve as their students’ spiritual and emotional caretakers, fostering a nurturing, empathetic, and supportive learning environment. The cultivation of empathy, understanding, and human connection is put at the forefront, integrating these elements into the academic journey to promote personal growth alongside educational achievement.

Palmer observes, “Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher.”²⁰ This powerful statement resonates with the essence of the priestly role in education. Being a “priest” in this context does not just involve dispensing knowledge; it requires a deep, sincere human connection with students individually. It is about making personal connections with students that transcend the boundaries of traditional academic discourse, understanding their emotional and spiritual needs, and catering to those needs as an integral part of their educational journey.

The “priestly teacher” concept dovetails beautifully with Howard Gardner’s theory of multiple intelligences, which suggests that individuals possess various types of intelligences and that learning should not be restricted to traditional academic disciplines.²¹ Priestly teachers, thus, recognize this diversity of learning capabilities and

²⁰ Parker J. Palmer, *The Courage to Teach: Guide for Reflection and Renewal*, 20th anniv. ed., ed. Megan Scribner (San Francisco: Jossey-Bass, 2017), 10.

²¹ Howard E. Gardner, *Multiple Intelligences: New Horizons in Theory and Practice*, rev. ed. (New York: Basic, 2006), chaps. 3–4.

individual differences. They strive to provide an inclusive learning environment that respects and nurtures the holistic development of every student.

Teachers need to exhibit high emotional intelligence to effectively enact the role of a priest in an educational context. Psychologist Daniel Goleman emphasizes that emotional intelligence plays a significantly larger role in achieving exceptional performance than the combined effects of technical and analytical skills.²² Applied to teachers, emotional intelligence allows them to perceive, understand, and respond to their students' emotions, manage their emotional landscape, and use this understanding to guide their pedagogical approach and interactions.

However, embodying the priestly role is not without challenges. As priests in the educational domain, teachers must shoulder the dual responsibility of being nurturers and academic guides, offering emotional support and guidance while preserving professional boundaries. Managing this complex dynamic calls for deep understanding and respect for the teacher's unique role in students' lives, demanding a balance that allows students to develop trust and a sense of safety without blurring the lines of the teacher-student relationship.

The philosophy of teachers embodying the roles of the prophet, priest, and king emphasizes the integral role of holistic education in empowering students. Embracing the priestly role within the educational context enables teachers to contribute significantly to their students' overall well-being, fostering academic prowess, emotional resilience, and spiritual growth. This approach greatly amplifies the transformative power of education, opening avenues for students to develop into well-rounded individuals who will shape the world.

²² Daniel Goleman, *Working with Emotional Intelligence* (New York: Bantam, 2000).

The Advantages of Serving like a Priest in Education

This section explores the advantages of adopting a priestly approach to teaching, highlighting the transformative potential of fostering a nurturing and supportive educational environment. Teachers who embody the priestly role attend to students' emotional and spiritual needs, cultivating resilience, personal growth, and a strong sense of community. By prioritizing holistic education, these educators create a learning experience that addresses students' intellectual, emotional, and social dimensions, empowering them to thrive academically and personally. This approach underscores the profound impact of compassionate, empathetic teaching in shaping well-rounded individuals prepared to navigate life's challenges.

Fostering a Supportive and Nurturing Environment

In the priestly role, teachers function as compassionate mentors and guides, thereby establishing an environment that is both supportive and nurturing. This entails attending to the emotional well-being of students, an essential factor for effective learning. Such teachers offer empathetic listening ears to their students, validating their concerns and emotions. Through this process, they build an environment where students are comfortable expressing themselves, fostering a safe space for exploration and learning.

Christian educator Robert W. Pazmiño underscores the importance of such an environment: "Christian education must be understood as a communal and relational process that reflects the communal nature of God and God's desire for human relationships."²³ This insight emphasizes the importance of relationships and community in the learning process.

²³ Pazmiño, *Foundational Issues in Christian Education*, 85.

Attending to Students' Emotional and Spiritual Needs

Serving as a priest also involves addressing the spiritual needs of students. This transcends religious beliefs and encompasses profound existential questions of life purpose, personal values, ethics, and personal growth. Teachers who embody the priestly role guide students in these life reflections, helping them evolve into well-rounded individuals. They underscore the value of empathy, morality, and introspection, not only in academic endeavors but also in everyday life. Palmer champions this perspective, stating, “Good teaching cannot be reduced to technique; it comes from the identity and integrity of the teacher.”²⁴ Palmer’s argument emphasizes that teaching is a deeply personal endeavor, requiring an alignment of the teacher’s integrity and professional identity.

Cultivating Resilience and Personal Growth

In addition to emotional and spiritual support, priestly educators foster resilience within their students. By creating an environment where failure is seen as an opportunity for learning rather than a catastrophe, teachers help students grow from their experiences. This process of overcoming adversity and learning from failure breeds resilience, an essential quality for navigating life’s inevitable challenges. Thomas Groome, a prominent Christian educator, also touches on this aspect in his writings, stating, “Great teachers create a loving and caring space and fill it with their subjects, inviting and enabling students to come in and ‘make it their own’”²⁵ This sentiment underscores the importance of a supportive environment in cultivating personal growth.

²⁴ Palmer, *Courage to Teach* (2017), 10.

²⁵ Thomas H. Groome, *What Makes Us Catholic: Eight Gifts for Life* (San Francisco: HarperOne, 2003), 53.

Encouraging Holistic Education

Teachers operating in the priestly role champion holistic education, recognizing that students are multi-dimensional beings with intellectual, emotional, spiritual, and social needs. They aim to nurture all these facets, resulting in a comprehensive educational experience that truly prepares students for life. James Michael Lee, a Christian educator, expressed a similar view: “Christian education is a dynamic process where both teacher and student engage in mutual learning, fostering growth in faith and understanding.”²⁶ Lee’s insight advocates for an educational process that equally values and integrates the perspectives of both teachers and students.

Promoting a Sense of Community

Finally, priestly educators cultivate a strong sense of community within the classroom. Through their empathetic, kind, and caring demeanor, they foster an environment where students feel a sense of belonging and acceptance. This view of community enhances social interactions and enriches the learning process, fostering a sense of cooperation and shared goals among students. Christian education scholar Jack Seymour emphasizes that religious teaching and learning facilitate personal transformation within a faith-based community, engaging deeply with the sacred aspects of life.²⁷

In conclusion, the advantages of embodying a priestly role in education are extensive and transformative. They include fostering a nurturing and supportive environment, addressing students’ emotional and spiritual needs, cultivating resilience and personal growth, promoting a holistic approach to education, and establishing a strong sense of community. These benefits illustrate the transformative impact of the priestly

²⁶ James Michael Lee, *Forging a Better Religious Education in the Third Millennium* (Birmingham, AL: Religious Education, 2000), 112.

²⁷ Jack L. Seymour, *Mapping Christian Education: Approaches to Congregational Learning* (Nashville: Abingdon, 1997), 43.

approach to teaching, underscoring its profound potential to enhance students' holistic development and empower them as individuals.

Addressing Potential Concerns or Objections

This section addresses potential concerns and objections associated with teachers embodying the roles of prophet, priest, and king in education. It focuses on respecting the separation of church and state, promoting inclusivity and religious tolerance, and ensuring alignment with family and community values. By exploring these challenges, this section provides practical insights into the complexities of integrating moral and ethical development into education while maintaining sensitivity to diverse cultural and religious contexts. The goal is to offer strategies that empower educators to adopt these transformative roles thoughtfully and inclusively, fostering holistic growth in their students.

Respecting the Separation of Church and State

Balancing spiritual development and secular values is crucial when teachers embody the roles of prophet, priest, and king in education. Respecting the separation of church and state is paramount, particularly in public educational institutions. This foundational principle safeguards religious freedom and prevents any semblance of religious endorsement within the public domain. Teachers must navigate this complex landscape keenly aware of the fine line between imparting moral and ethical values and promoting specific religious doctrines. Charles C. Haynes and Oliver Thomas observe, “Public schools may not inculcate nor inhibit religion. They must be places where religion and religious conviction are treated with fairness and respect.”²⁸ This perspective underscores the importance of teachers approaching their priestly role with a secular and

²⁸ Charles C. Haynes and Oliver Thomas, *Finding Common Ground: A Guide to Religious Liberty in Public Schools* (Nashville: First Amendment Center, 2007), 9.

inclusive perspective, emphasizing universal ethical principles that resonate with students from diverse cultural and religious backgrounds.

Promoting Inclusivity and Religious Tolerance: Embracing Diversity in the Classroom

As educators embrace the priestly role, fostering respect and understanding across religious and cultural differences becomes essential. While the Christian faith is the foundation of teaching in a Christian school, classrooms often include students from diverse religious backgrounds. Acknowledging and respecting these differences allows teachers to create a welcoming and nurturing learning environment while remaining rooted in biblical truth.

Sonia Nieto asserts, “The aim of multicultural education is not merely to tolerate differences but to embrace and celebrate the rich dimensions of diversity contained within each individual.”²⁹ For Christian educators, this does not mean compromising on biblical convictions but demonstrating Christlike love, hospitality, and wisdom in engaging students of all backgrounds. A priestly teacher models respect, facilitates thoughtful dialogue, and ensures every student feels valued while guiding them toward truth, wisdom, and moral integrity. By promoting thoughtful engagement rather than mere tolerance, educators help students develop mutual respect, critical thinking, and a deeper understanding of the world around them.

Addressing Overlap with Religious Guidance: Complementing Family and Community Support in Students’ Spiritual Growth

Concerns may arise regarding the potential overlap between teachers’ priestly role and religious leaders’ guidance in students’ families and communities. Educators need to clarify that their role as a teacher-priest does not replace or diminish the spiritual

²⁹ Sonia Nieto, *The Light in Their Eyes: Creating Multicultural Learning Communities*, 10th anniv. ed., Multicultural Education (New York: Teachers College, 2009), 44.

leadership provided by religious institutions. Instead, the role works in harmony with these institutions, reinforcing shared moral and ethical values to cultivate a well-rounded character in students. Alice Udvari-Solner, Jacqueline S. Thousand, and Richard A. Villa emphasize that educators play a crucial role in fostering inclusive learning environments that honor students' diverse backgrounds while actively collaborating with families and communities to support student development.³⁰ This perspective underscores the teacher's priestly role, which fundamentally creates a nurturing and supportive educational atmosphere promoting holistic student growth.

Equipping teachers to embody the roles of prophet, priest, and king in education provides a framework for biblically integrated teaching. By addressing potential concerns and objections, educators can thoughtfully apply these roles to foster intellectual, emotional, and moral development. This approach strengthens teachers' ability to lead and nurture students and ensures that biblical principles are meaningfully woven into classroom practices while maintaining respect for students' diverse backgrounds.

Becoming the Priest for Students: Inspiring Growth through Spiritual Guidance

This section explores the concept of teachers embodying the priestly role in education, focusing on how spiritual guidance and emotional support can inspire students' holistic growth. Educators can significantly impact students' overall development by cultivating a nurturing classroom environment, demonstrating empathy and compassion, and fostering open dialogue for personal and emotional expression. This approach emphasizes the importance of addressing academic needs and the emotional and spiritual dimensions of learning, empowering students to grow into well-rounded individuals prepared to navigate life's complexities with resilience and moral integrity.

³⁰ Alice Udvari-Solner, Jacqueline S. Thousand, and Richard A. Villa, "Promising Practices That Foster Inclusive Education," in *Creating an Inclusive School*, ed. Richard A. Villa and Jacqueline S. Thousand, 2nd ed. (Alexandria, VA: ASCD, 2005), 98–111.

Cultivating a Nurturing Educational Environment: Strategies and Implementation

A priestly role in education involves creating a nurturing and supportive environment that facilitates the student's holistic development. The process requires intentionality and empathy from the educator. This involves strategic planning and thoughtful implementation of various methodologies and practices, including social-emotional learning programs, mindfulness exercises, and regular emotional well-being check-ins. In their priestly role, teachers are also encouraged to create classroom rules that promote respect, kindness, and positive interaction among students, fostering a classroom community that values emotional health and mutual support. Kathryn Wentzel emphasizes, "When teachers create a warm and supportive classroom climate, students are more likely to be engaged and motivated, leading to better academic outcomes."³¹ This insight underscores the significance of a nurturing environment in promoting students' physical, emotional, and academic well-being.

Empathy and Compassion: Essential Elements of Priestly Teaching

In addition to creating a nurturing environment, the priestly role demands teachers to display deep empathy and compassion. Teachers need to resonate with their students' emotional experiences, respond with kindness and patience, and guide them through personal or academic challenges. They need to create an atmosphere of trust where students feel comfortable sharing their thoughts, fears, and hopes. Noddings highlights the role of compassion in education: "The teacher's concern is to engage the student in genuine dialogue so that both can grow in understanding and compassion."³² Teachers in this capacity do more than just impart knowledge; they shape character, form hearts, and

³¹ Kathryn R. Wentzel, "Student Motivation in Middle School: The Role of Perceived Pedagogical Caring," *Journal of Educational Psychology* 89, no. 3 (September 1997): 411.

³² Noddings, *Caring*, 150.

foster a deep sense of community, effectively nurturing the emotional growth of their students.

Encouraging Openness: The Role of Safe Spaces in Spiritual and Emotional Expression

Teachers must encourage open dialogues about feelings, personal values, and growth to embody the priestly role effectively. A significant part of this process involves integrating reflective practices into classroom activities, such as journal writing, meditation, or group discussions that encourage introspection and self-awareness. These initiatives equip students with the tools to express their emotional and spiritual experiences, leading to a better understanding of their emotional landscape. Palmer emphasizes the importance of creating an environment where students feel welcomed and valued, fostering their ability to develop strong identities and confidence.³³ This approach underscores the importance of teachers approaching their priestly role with a secular and inclusive perspective, emphasizing universal ethical principles that resonate with students from diverse cultural and religious backgrounds.

The Priestly Role: A Potent Tool for Holistic Education

The concept of the teacher-as-priest is a potent tool for holistic education. It necessitates a blend of sensitivity, respect for diversity, and a profound understanding of emotional and spiritual wellness. While the process can be challenging, the potential benefits are substantial. It empowers students to succeed academically, emotionally, and spiritually, fostering well-rounded individuals who excel in their studies and demonstrate emotional intelligence and strong moral values. Through their priestly role, teachers contribute significantly to their students' holistic development, helping them build strong foundations for their futures.

³³ Palmer, *The Courage to Teach* (2017), 57.

Guiding Like Kings

This section explores the role of teachers as kings in the classroom, emphasizing how leadership, authority, and empathy can create a structured yet empowering learning environment. Teachers who embody the kingly role balance authority with respect, foster collaboration, and model responsible leadership to inspire their students. By examining strategies for maintaining healthy boundaries, encouraging decision-making, and adapting leadership styles to diverse contexts, this section highlights how the kingly approach can support academic success and personal growth, ultimately shaping students into confident, capable, and independent individuals.

Defining the Kingly Role in Educational Leadership

As teachers take on a kingly role within the classroom, they are tasked with the complex responsibility of managing power dynamics. This is often a balancing act between asserting authority to maintain an organized learning environment and fostering a culture of mutual respect and shared decision-making. This concept is reflected in the distributive leadership model, which supports the idea that leadership tasks should not be concentrated in a single figure but should be dispersed across the members of the community, fostering a sense of shared responsibility and ownership.

To precisely define the kingly role in educational leadership, one should look at it through the prism of established leadership theory. One such theory is expertly outlined in Peter Northouse's *Leadership: Theory and Practice*, where leadership is described as a process involving an individual's ability to guide a group toward achieving common goals.³⁴ The teacher, embodying the role of the king, employs this influence not through an imposition of power, but by setting a transparent vision, maintaining orderliness, and leading through personal example. Northouse writes, "Leadership is a process whereby an individual influences a group of individuals to achieve a common

³⁴ Peter G. Northouse, *Leadership: Theory and Practice*, 8th ed. (Los Angeles: Sage, 2018).

goal.”³⁵ This encapsulates the essence of teachers’ kingly role, turning a classroom of individual learners into a united community working toward collective educational objectives.

However, it is crucial to understand that the kingly role does not advocate for an autocratic leadership style. Instead, this role’s inherent power and authority are exercised with a strong commitment to justice and equality. The primary goal is to empower students to take charge of their learning journey, fostering a culture of autonomy and critical thinking. This interpretation of the kingly role closely aligns with the philosophy of renowned educator Paulo Freire, who viewed education as a practice of freedom. As Freire states, “To exist, humanly, is to name the world, to change it.”³⁶ Teachers embracing the kingly role use their authority to guide students toward becoming proactive agents in their learning processes rather than merely passive recipients of disseminated information.

Furthermore, encapsulating the kingly role necessitates the maintenance of an orderly and conducive learning environment. In this metaphor, the king is not a despot but instead a steward responsible for the welfare and progress of their kingdom—in this case, the classroom. Renowned educational researcher John Hattie emphasizes, “Effective classroom management is the backbone of successful teaching and learning.”³⁷ Therefore, teachers who take on the kingly role use their authority to guide students toward becoming proactive agents in their learning process rather than merely passive recipients of disseminated information.

The kingly role in educational leadership denotes a position of authority, but this authority is exercised with fairness, empathy, and a deep-seated commitment to the

³⁵ Northouse, *Leadership*, 43.

³⁶ Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos (New York: Continuum, 2000), 88.

³⁷ John Hattie, *Visible Learning* (London; New York: Routledge, 2008), 112.

empowerment and success of the students. By clearly defining and advocating for shared objectives, promoting student autonomy, and creating a positive and productive learning environment, teachers who embody this role facilitate a holistic education and lay the foundation for meaningful and impactful learning experiences.

The Positive Outcomes of Guiding Like a King

As part of the triad of teaching roles of prophet, priest, and king, educators' adoption of kingly attributes carries unique implications for student growth. As providers of order and discipline and exemplars of leadership, king-like teachers contribute to education beyond academics' borders. In holistic education, two primary benefits emerge from teachers embodying the kingly role: providing structure and discipline that enhances effective learning and cultivating robust leadership and decision-making skills among students.

When teachers assume the role of a king, they inherently cultivate a well-structured, disciplined learning environment that is a bedrock for effective pedagogy. Assuming the role of a monarch of the classroom, king-like educators establish a system of clear expectations and consistent rules. The learning space thus becomes a realm of order, where expectations are known and deviations promptly addressed.

Renowned developmental psychologist Urie Bronfenbrenner observes, "Without structure, there can be no development."³⁸ His words carry profound implications for education. Without a structured, orderly environment—one that is precisely provided by king-like educators—students' development may be hampered. By clearly defining the operating boundaries, these teachers guide students toward discipline and responsibility, equipping them with key life skills that will serve them beyond the classroom.

³⁸ Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Cambridge: Harvard University, 1979), 33.

In addition to providing a structured environment conducive to learning, king-teachers—in their embodiment of authority—should exhibit strong leadership and decision-making skills. Their actions and decisions become a living lesson in leadership, offering students a firsthand view of decision-making processes, fairness, and consistency.

Warren Bennis, a pioneer in leadership studies, argues that “the function of leadership is to produce more leaders, not more followers.”³⁹ This statement resonates strongly within the context of king-teachers. Their function extends beyond merely steering students through a curriculum and instills in students the capacity to lead, make informed decisions, and consider multiple perspectives before acting.

Furthermore, these king-teachers often provide opportunities for guided participation, a form of pedagogical strategy wherein students are invited to apply their leadership skills in an experiential setting. This approach nurtures students’ leadership capabilities and empowers them to participate in decision-making processes, a crucial skill in the rapidly evolving twenty-first-century landscape. In essence, the king-teacher embodies the role of a “cognitive coach,” carefully scaffolding student learning and providing the necessary support as students grapple with decision-making complexities. By guiding students through this process, they help shift learning from mere memorization of facts to applying knowledge in decision-making.⁴⁰

The adoption of kingly attributes by teachers can have a profound impact on the overall development of students. By establishing structured, disciplined environments and fostering leadership and decision-making skills, these educators effectively guide students toward becoming successful learners and responsible, independent, and empowered individuals ready to face the complexities of the world beyond the classroom.

³⁹ Warren Bennis, *On Becoming a Leader*, 4th ed. (New York: Basic, 2009), 45.

⁴⁰ Arthur L. Costa et al., *Cognitive Coaching: A Foundation for Renaissance Schools*, 2nd ed. (Norwood, MA: Christopher-Gordan, 2002), 12.

Addressing Potential Concerns or Objections

This section addresses potential concerns and objections related to teachers embodying the kingly role in education, focusing on balancing authority with student autonomy and fostering an environment of mutual respect and collaboration. While the kingly role involves exercising authority, it must be implemented judiciously to inspire rather than suppress students' creativity and independence. This discussion explores strategies for maintaining this balance, promoting shared decision-making, and adapting leadership approaches to diverse educational contexts. By navigating these challenges thoughtfully, educators can leverage the kingly role to create a structured yet empowering environment that supports academic success and personal growth.

Balancing Authority with Student Autonomy and Empowerment

Indeed, the role of the king-teacher as one of authority may spark concern about an undue imbalance in classroom dynamics. Particularly, there may be apprehension that an excess of authority could hinder student autonomy, stifle individual thought, and constrain the creative impulses necessary for holistic growth. Michael Fullan, a renowned researcher in education change, cautions against such unchecked power: “Excessive control from the top smothers people’s sense of efficacy, optimism, and commitment, leaving them compliant but not vital, or worse.”⁴¹ This quote underscores the need for king-teachers to exercise their authority judiciously and delicately, ensuring their power is used to inspire and empower rather than constrain and suppress.

However, it is important to recognize that an optimal balance between authority and student autonomy is possible and desirable for a fruitful educational environment. Research by Pasi Sahlberg, an expert in the field of educational reforms, presents a compelling case: “Trust through professionalism, responsibility, and appropriate autonomy

⁴¹ Michael Fullan, *Leading in a Culture of Change*, 2nd ed. (San Francisco: Jossey-Bass, 2020), 77.

for teachers can create an environment where authority and autonomy can coexist and flourish.”⁴² This insight provides a roadmap for king-teachers to wield their authority effectively while fostering a healthy degree of autonomy and independence in students, thereby promoting trust and mutual respect.

Encouraging Collaboration and Shared Decision-Making

In addition to promoting autonomy, a king-teacher should strive to create a collaborative environment. Some may find this challenging, fearing that a position of authority might conflict with collective decision-making. However, research indicates that these concerns are unfounded. For example, James Paul Gee, a distinguished linguist and literary theorist, highlights that effective leaders can enhance their followers’ decision-making abilities by adopting roles that encourage the use of intelligent tools and distributed knowledge.⁴³ This approach allows learners to practice and prepare for decision-making in meaningful ways. Consequently, king-teachers, as the architects of the educational experience, can actively foster collaborative decision-making. They can utilize their authority not to dictate but to facilitate, thereby nurturing a sense of ownership and responsibility in students. This enhances students’ decision-making skills and prepares them to face real-world challenges effectively.

While potential concerns exist around king-teacher roles, these apprehensions can be constructively addressed. It is feasible for educators to balance authority with student autonomy and encourage collaboration and shared decision-making while embodying their kingly role. By striving for this balance, king-teachers can significantly

⁴² Pasi Sahlberg et al., *Finnish Lessons 2.0: What Can the World Learn from Educational Change in Finland?*, 2nd ed. (New York London: Teachers College, 2015), 119.

⁴³ James Paul Gee, *What Video Games Have to Teach Us about Learning and Literacy*, 2nd ed. (New York: St. Martin’s Griffin, 2007).

contribute to the overall development of their students, fostering an environment of trust, cooperation, and shared responsibility.

Becoming the King for Students: Guiding with Authority and Empathy

The triadic metaphor of the prophet, priest, and king holds a noteworthy place in education, with each role carrying unique connotations and expectations. Among these, the king's role is particularly significant as it encapsulates an array of traits, including authority, empathy, leadership, and decision-making. In this context, when teachers adopt the "king" persona, they become more than mere bearers of authority. They become empathetic leaders who promote respect and establish a healthy learning atmosphere.

Establishing Healthy Boundaries and Respect in the Classroom

While perceived as authority figures, king-teachers should focus on setting up a balanced classroom environment. It is essential for them to establish clear but not restrictive boundaries, promoting a healthy and constructive learning environment. This idea is well-articulated in the following statement: "I want her to understand that structures can be democratic, so that students can learn how and when and why to use their voice in learning—and all—spaces."⁴⁴ This approach cultivates respect among students, not born out of fear but from the understanding that such boundaries are necessary for facilitating their learning and personal growth.

Role Modeling Responsible Leadership and Decision-Making

Another critical responsibility of king-teachers is to model responsible leadership and decision-making. They are expected to embody critical thinking, ethical

⁴⁴ "Don't Fall for Authoritarian Language," Practical Theory, May 27, 2013, <https://practicaltheory.org/blog/2013/05/27/dont-fall-for-authoritarian-language/>.

decision-making, fairness, and consistency. Angela Lumpkin emphasizes, “Teachers are not just transmitters of knowledge; they are role models who exemplify the values and behaviors they wish to see in their students.”⁴⁵ Such modeling aims to imbue students with similar values, molding them into future leaders capable of making responsible and ethical decisions.

Adapting the Kingly Approach to Various Age Groups and Learning Environments

Lastly, the embodiment of the kingly role necessitates a high level of adaptability. Teaching strategies that work with one age group or in a specific environment may not be effective in others. What may be a successful leadership style in a high school setting might not resonate as effectively with younger students in an elementary school. Similarly, due to their inherent differences, online and offline classrooms may require distinct approaches to teaching and leadership. Robert Marzano emphasizes this notion: “Effective teachers are those who are flexible and responsive to the needs of their students, adapting their instructional strategies to accommodate diverse learning styles and contexts.”⁴⁶ Such adaptability ensures that authoritative yet empathetic leadership is effective across various educational settings.

The concept of the kingly role in education extends beyond a simplistic view of rule enforcement. It paints a picture of a teacher who establishes a structured, respectful environment, models and promotes discipline and responsible leadership, and guides decision-making processes with wisdom. The ultimate goal of embodying the kingly role is to empower students and stimulate their academic success and personal growth. While there are potential challenges and reservations in balancing authority with empathy and

⁴⁵ Angela Lumpkin, “Teachers as Role Models: Teaching Character and Moral Virtues,” *Journal of Physical Education, Recreation & Dance* 79, no. 2 (February 2008): 45.

⁴⁶ Robert J. Marzano, *The Art and Science of Teaching: A Comprehensive Framework for Effective Instruction* (Alexandria, VA: Association for Supervision & Curriculum Development, 2007), 5.

collaboration with leadership, a careful, considered, and conscious adoption of this role can significantly enrich students' learning experiences, contributing positively to their overall development.

Conclusion

The roles of prophet, priest, and king, when adopted by teachers, serve as a potent triad for fostering holistic education and empowering students. This chapter sheds light on the unique interplay between these roles, revealing their potential to enhance the educational landscape and shape students into well-rounded individuals equipped to face the future.

Teachers who embody the role of a prophet inspire and provoke the critical faculties of their students, grooming them to become active, engaged members of society. By nurturing intellectual curiosity and promoting social responsibility, they plant seeds of critical thought and foster an active citizenry. Similarly, in the role of a priest, teachers cater to their students' emotional and spiritual well-being. This aspect emphasizes the inherent importance of human values in the education system, thus creating more empathetic individuals capable of understanding and respecting the diversity of human experiences. Then, in their kingly role, teachers balance their authority with empathy, setting a course for learners while equipping them with the tools needed for self-governance. This role helps instill a sense of discipline and structure in students while cultivating their leadership skills.

This chapter also underscores the need for a balanced, sensitive, and respectful approach when incorporating these educational roles. Despite potential challenges associated with integrating these diverse roles, they can serve as a robust framework for enriching the learning environment, respecting individual beliefs, promoting inclusivity, and enhancing student autonomy and shared decision-making. The embodiment of these roles by teachers offers a profound and comprehensive approach to holistic education. They significantly contribute to the development of students who are academically

proficient, emotionally balanced, spiritually mature, and capable leaders. Hence, the roles of prophet, priest, and king can be seen as a transformative model for education in the twenty-first century, fostering growth and empowerment in students and preparing them to contribute positively to society in a rapidly changing world.

CHAPTER 4

DETAILS AND DESCRIPTION OF THE PROJECT

This chapter provides the detailed plan and step-by-step implementation of a three-week project conducted at Dynamic Public School, Lalitpur, Nepal. This project aimed to equip teachers with the skills and understanding necessary to integrate biblical principles into their teaching by embodying the roles of prophet, priest, and king. The project was guided by three goals: (1) assess the current perception and practices of teachers, (2) develop a curriculum for biblical integration, and (3) implement a training program to increase teachers' confidence and proficiency in these roles. The project sought to empower teachers to create classrooms that foster intellectual growth, emotional support, and strong leadership by addressing these objectives. This chapter outlines the methods, resources, and strategies used during the project, enabling replication in similar educational settings.

Week 1: Curriculum Finalization, Logistics, and Pre-Survey

During the first week of the project, the curriculum was finalized, logistical arrangements were made, and the pre-survey was refined. The survey questions were translated into Nepali and placed side-by-side with English to ensure accessibility for teachers with varying language preferences. A pilot survey was conducted, and refinements were made for clarity. Participants were also approached individually to discuss and confirm the most suitable time for the sessions.

Curriculum Finalization

First, the curriculum was completed. Five lessons were written in July 2023 and emailed to five experts, along with a curriculum evaluation rubric.¹ The expert panel members all hold doctoral degrees—three have significant experience in education and theology, one has a PhD in systematic theology, and the fifth has a Doctor of Ministry in organizational development, a PhD in sociology, and experience in field research in Nepal.

Out of the five experts, two responded within ten days. One additional expert was contacted by phone, reminded to check their email, and requested to evaluate the lessons using the provided rubric. Feedback was received from three experts, who provided detailed comments. ›

Table 1. Expert evaluation of curriculum using key criteria

Criteria	Expert 1	Expert 2	Expert 3	Average Score
Biblical Accuracy: Interpretation	4	3	4	3.67
Biblical Accuracy: Theology	4	3	2	3.00
Scope: Content Coverage	4	4	4	4.00
Scope: Methodology Coverage	4	3	4	3.67
Pedagogy: Clarity	4	4	4	4.00
Pedagogy: Interaction	4	4	4	4.00
Practicality: Lesson Development	4	2	4	3.33
Practicality: Teaching Ability	4	2	4	3.33

With all eight criteria achieving an average score of 3 or higher, the curriculum met 100 percent of the benchmark for sufficiency, surpassing the project's success threshold of 90 percent. The curriculum was well-aligned with the theological and pedagogical goals of the project. Based on these results, the five-session curriculum covering prophet, priest, and king roles, along with integration strategies, was finalized

¹ See appendix 1.

for implementation.

Pre-Survey Preparation

During the first week of the project, the pre-survey was developed. The survey underwent a complete redesign following suggestions from the project approval committee to ensure a more accurate assessment of teachers' perceptions of their roles as prophet, priest, and king. An adjustment in terminology from "understanding" to "perception" provided a more nuanced approach to evaluating the teachers' perspectives. The revised survey was refined and translated into both Nepali and English, ensuring accessibility for participants with diverse language preferences. A pilot survey was also conducted to enhance clarity, providing valuable feedback that informed additional refinements to the survey. This iterative process ensured that the final survey was both clear and effective in capturing relevant data. The Ethics Committee approved the research profile, designating it as low risk, further validating the project's methodological rigor.

Logistics

To ensure the success of the project, careful logistical planning was undertaken. Participants were individually consulted to determine the most suitable session timings, demonstrating a personalized and thoughtful approach to their involvement. The training sessions were held in a grade 7 classroom, which was cleaned and arranged to provide a welcoming and professional environment. Tables were set with printed lesson outlines, and the necessary equipment, including projectors, was tested beforehand. Refreshments, including tea, coffee, and snacks, were prepared to foster a hospitable atmosphere. Transportation arrangements were made for those who required assistance, ensuring full attendance and engagement. At the end of each session, small tokens of appreciation were provided to participants.

Summary

The first week of the project laid a solid foundation by finalizing the curriculum and survey and addressing logistical needs. The pre-survey underwent a redesign following suggestions from the project approval committee to ensure a more accurate assessment of teachers' perceptions of their roles as prophet, priest, and king. This adjustment in terminology from "understanding" to "perception" provided a more nuanced approach to evaluating the teachers' perspectives. The revised survey was refined and translated into Nepali and English, ensuring accessibility for participants with diverse language preferences. The Ethics Committee approved the research profile, designating it as low risk, further validating the project's methodological rigor.

To enhance clarity, a pilot survey was conducted, providing valuable feedback that informed additional refinements to the survey. This iterative process ensured that the final survey was both clear and effective in capturing relevant data. Participants were also individually consulted to determine the most suitable time for the session, demonstrating a personalized and thoughtful approach to their involvement. With these preparations complete, the finalized surveys were distributed, establishing a strong foundation for the subsequent phases of the project.

Week 2: Pre-Survey Administration and Data Visualization, Lesson 1–3 Summary

During the second week, the focus shifted to administering the pre-survey to participants and initiating data visualization to analyze their initial responses. This phase also marked the implementation of lessons 1 through 3, introducing participants to the foundational concepts of the prophet, priest, and king roles. These lessons emphasized their biblical significance and practical application in teaching. This week prepared participants for deeper engagement and reflection in subsequent sessions.

Logistics

I approached participants individually and provided them with survey forms. I recorded their names for logistical purposes. Participants were reassured that their names would not appear in the final report and that participation was voluntary, with the option to withdraw at any time. They were informed of small tokens of appreciation, and refreshments, including snacks, coffee, and tea, would be provided during the session.

I also confirmed their availability for the first training session, scheduled for January 14, 2025, from 9:00 a.m. to 12:30 p.m., and all participants agreed to attend. However, an unexpected scheduling conflict arose on the morning of the session due to a prior preaching commitment. To accommodate this issue, the first session was divided into two halves. In the first half (9:00 a.m. to 10:30 a.m.), lesson 1 was taught, and lesson 2 was introduced. Following a two-hour lunch break, the second half of the first session (1:30 p.m. to 3:00 p.m.) resumed with the completion of lesson 2, followed by lesson 3.

Pre-Survey Administration and Data Visualization

The survey responses were entered into an Excel template and later transferred to Google Sheets for streamlining. Descriptive statistics were calculated for each survey item, including the mean, median, and standard deviation. These metrics were rounded to two decimal places to balance clarity and precision. Participant responses provided insights into the central tendency and variability, highlighting patterns and areas requiring focus.

Visual Display

Table 2 presents participant scores for each of the twelve pre-survey statements, along with total scores and descriptive statistics, providing a baseline for later comparison with post-survey results. Figure 1 illustrates participant scores for all twelve statements, segmented into individual responses to showcase both individual and overall performance.

Table 2. Pre-survey scores by participants and statements

Statement	Teacher									Median	Mean	SD
	1	2	3	4	5	6	7	8	9			
1	4	4	5	4	4	6	5	4	4	4	4.44	0.73
2	3	5	4	3	3	4	4	4	5	4	3.89	0.78
3	3	4	4	3	5	4	4	4	4	4	3.89	0.60
4	4	3	5	2	4	6	3	4	4	4	3.89	1.17
5	4	5	4	2	5	5	5	4	4	4	4.22	0.97
6	4	4	4	2	5	4	6	5	4	4	4.22	1.09
7	5	3	5	4	4	6	5	4	5	5	4.56	0.88
8	5	4	5	4	4	4	5	4	4	4	4.33	0.50
9	5	4	5	3	5	4	4	5	5	5	4.44	0.73
10	3	3	2	3	5	4	6	4	5	4	3.89	1.27
11	4	5	4	3	6	5	6	4	5	5	4.67	1.00
12	4	2	1	3	5	4	2	3	4	3	3.11	1.27
Total	48	46	48	36	55	56	55	49	53	50	49.56	10.99

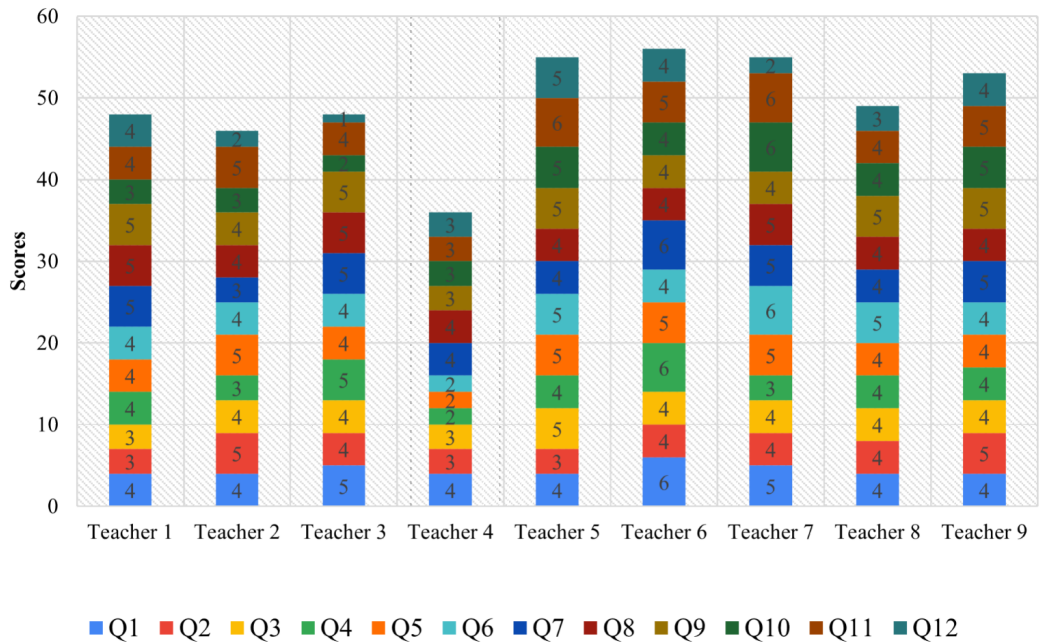


Figure 1. Pre-survey stacked scores per statement by participant

Table 3 displays teachers' pre-survey scores categorized by their understanding of the prophet, priest, king, and integration statements. Table 4 presents pre-survey scores by participant, organized into three key areas: perception, confidence, and application challenges.

Table 3. Participants' pre-survey scores on prophet, priest, king, and integration statements

Teachers	Prophet	Priest	King	Integration
Teacher 1	10	12	15	11
Teacher 2	13	12	11	10
Teacher 3	13	13	15	7
Teacher 4	10	6	11	9
Teacher 5	12	14	13	16
Teacher 6	14	15	14	13
Teacher 7	13	14	14	14
Teacher 8	12	13	13	11
Teacher 9	13	12	14	14
mean	12.22	12.33	13.33	11.67
median	13.00	13.00	14.00	11.00
SD	1.39	2.60	1.50	2.83

Table 4. Pre-survey scores by participants for perception, confidence, and application challenges

Teachers	Perception	Confidence	Anticipated Challenges & Application
Teacher 1	16	16	16
Teacher 2	13	19	14
Teacher 3	17	17	14
Teacher 4	13	12	11
Teacher 5	17	18	20
Teacher 6	22	18	16
Teacher 7	19	20	16
Teacher 8	16	16	17
Teacher 9	18	18	17
mean	16.78	17.11	15.67
median	17.00	18.00	16.00
SD	2.82	2.32	2.50

Lesson 1: Introduction to the Roles of Prophet, Priest, and King

Lesson 1 introduces the biblical roles of prophet, priest, and king, emphasizing their collective impact on students' intellectual, emotional, and spiritual development. Teachers explore the scriptural foundations of these roles and their relevance to teaching practices, fostering a well-rounded and impactful approach. The prophetic role emphasizes inspiring critical thinking, fostering intellectual curiosity, and guiding students in their pursuit of truth, drawing on examples such as Jeremiah (Jer 1:4–10). The priestly role focuses on nurturing emotional well-being, creating inclusive learning environments, and fostering a sense of community, inspired by Jesus's High Priestly Prayer (John 17:9–19). Finally, the kingly role highlights the importance of structure, discipline, and justice in the classroom, paralleling the wisdom and leadership of King Solomon (1 Kgs 3:16–28).

Lesson 2: The Teacher as Prophet

This lesson delves into the prophetic role, focusing on how teachers can guide students in intellectual and personal growth through inspiration and critical thinking. Teachers are encouraged to understand the biblical role of a prophet as someone who delivers truth, challenges the status quo, and inspires others to grow. Biblical examples, such as Moses (Exod 3–4), illustrate the role of the prophet in guiding and motivating others. Teachers embody this role by sharing knowledge, encouraging intellectual exploration, and inspiring curiosity and a love for learning. The lesson highlights how the prophetic role equips teachers to become guides and motivators in their classrooms, fostering critical thinking and personal growth in their students.

Lesson 3: The Teacher as Priest

This lesson focuses on the priestly role in creating a supportive, inclusive environment that nurtures students' emotional well-being and fosters a sense of community. Teachers learn to understand the biblical role of a priest as a mediator and caregiver, offering guidance and fostering unity among individuals. Inspired by Jesus's

priestly role, as seen in Hebrews 4:14–16, teachers are encouraged to demonstrate empathy, address the emotional needs of their students, and create a culture of inclusivity and belonging. Teachers embody the priestly role by nurturing emotional well-being and building strong relationships, transforming their classrooms into communities where every student feels valued and supported.

Summary

The second week successfully administered the pre-survey and initiated data visualization, while lessons 1 through 3 provided participants with a foundational understanding of the prophet, priest, and king roles, setting the stage for deeper engagement and reflection in the following sessions.

Week 3: Summary of Lessons 4 and 5 with Post-Survey Administration

The third week concluded the instructional sessions and gathered post-project data to assess the effectiveness of the training. Logistics were finalized for the second session to ensure a smooth and productive experience. Lessons 4 and 5 were delivered, emphasizing the practical integration of the prophet, priest, and king roles in teaching. Additionally, the post-survey was administered to participants, and the collected data was analyzed to evaluate progress and measure the impact of the training sessions.

Logistics

Participants agreed to convene for the second session on January 18, 2025, from 6:00 p.m. to 8:00 p.m., during which the remaining two lessons were taught. To create a welcoming and productive learning environment, I thoroughly cleaned the ninth-grade classroom and prepared tea and coffee, which were served as participants arrived. Additionally, two individuals prepared a special meal to be served after the session at 8:00 p.m. To acknowledge their time and commitment, cash appreciation gifts were placed in envelopes and distributed to participants. To further support attendance,

transportation was arranged for three participants to ensure they reached their respective locations safely after the session.

Lesson 4: The Teacher as King

This lesson focuses on the kingly role of the teacher, emphasizing its importance in maintaining order, discipline, and fairness while providing empathetic leadership. Teachers explore the scriptural foundation of the kingly role through the example of King Solomon’s wisdom in resolving disputes (1 Kgs 3:16–28). The lesson highlights the responsibilities of a king, such as setting clear expectations and rules, maintaining a structured and organized learning environment, and addressing challenges with fairness and justice. Teachers are encouraged to embody these principles by fostering an atmosphere of respect, accountability, and consistency in their classrooms. By balancing authority with empathy, teachers create a disciplined yet supportive environment where students feel guided and valued. The lesson concludes by reinforcing the significance of teachers as leaders who ensure order and fairness while inspiring confidence and respect among students.

Lesson 5: Integration of Prophet, Priest, and King

This session synthesizes the roles of prophet, priest, and king into an integrated teaching framework, emphasizing their collective impact on fostering students’ intellectual, emotional, and spiritual growth. Teachers reflect on how these roles complement each other: the prophet inspires intellectual curiosity and critical thinking, the priest nurtures emotional well-being and fosters inclusivity, and the king provides guidance, structure, and fairness. Inspired by Jesus’s servant leadership (Matt 20:25–28), participants analyze how Jesus seamlessly embodied all three roles and discuss practical ways to integrate these principles into their classrooms. Examples include guiding students through thought-provoking discussions (prophet), nurturing their emotional well-being through empathy

and care (priest), and maintaining order and discipline with fairness and consistency (king).

Through reflective discussions, teachers identify the benefits and challenges of integrating these roles, including promoting a positive classroom culture, enhancing student outcomes, and managing the complexities of balancing these responsibilities. Participants develop personalized action plans outlining practical steps for integrating the roles of prophet, priest, and king into their teaching practices. This holistic approach empowers teachers to create classrooms that inspire intellectual growth, nurture emotional health, and provide structure and guidance, ensuring students' comprehensive development.

Post-Survey Administration

The session concluded at 7:50 p.m., after which participants were given the same survey, they had completed initially, with one additional open-ended question: "What differences did you notice between the initial form fill-up and this time?" This question was added to assess whether participants had initially overestimated their scores. Once participants completed the surveys, they were collected immediately. As a gesture of appreciation for their time and effort, each participant was given an envelope containing a small token of gratitude.

Table 5 displays survey scores by participants and statements. Figure 2 presents stacked scores per statement by participant. Table 6 summarizes scores for the roles of prophet, priest, king, and their integration. Table 7 shows scores by participants for perception, confidence, and application challenges. This analysis provided valuable insights into the central tendencies and variability of participants' responses, revealing key patterns and areas that required attention.

Table 5. Post-survey scores by participants and statements

Statement	Teacher									Median	Mean	SD
	1	2	3	4	5	6	7	8	9			
1	6	5	6	5	5	6	5	5	5	5	5.33	0.50
2	5	5	5	5	4	5	4	4	5	5	4.67	0.50
3	5	6	5	6	5	5	3	6	5	5	5.11	0.93
4	6	5	6	6	5	6	5	5	5	5	5.44	0.53
5	5	5	5	6	5	5	5	5	5	5	5.11	0.33
6	3	6	5	6	5	5	5	5	6	5	5.11	0.93
7	6	5	6	5	4	6	5	6	5	5	5.33	0.71
8	5	5	4	6	4	5	6	5	5	5	5.00	0.71
9	4	6	5	6	6	5	2	5	6	5	5.00	1.32
10	6	5	5	5	6	5	5	4	5	5	5.11	0.60
11	6	6	5	6	6	6	6	6	6	6	5.89	0.33
12	6	4	5	5	5	5	4	5	4	5	4.78	0.67
Total	63	63	62	67	60	64	55	61	62	61	61.89	8.05

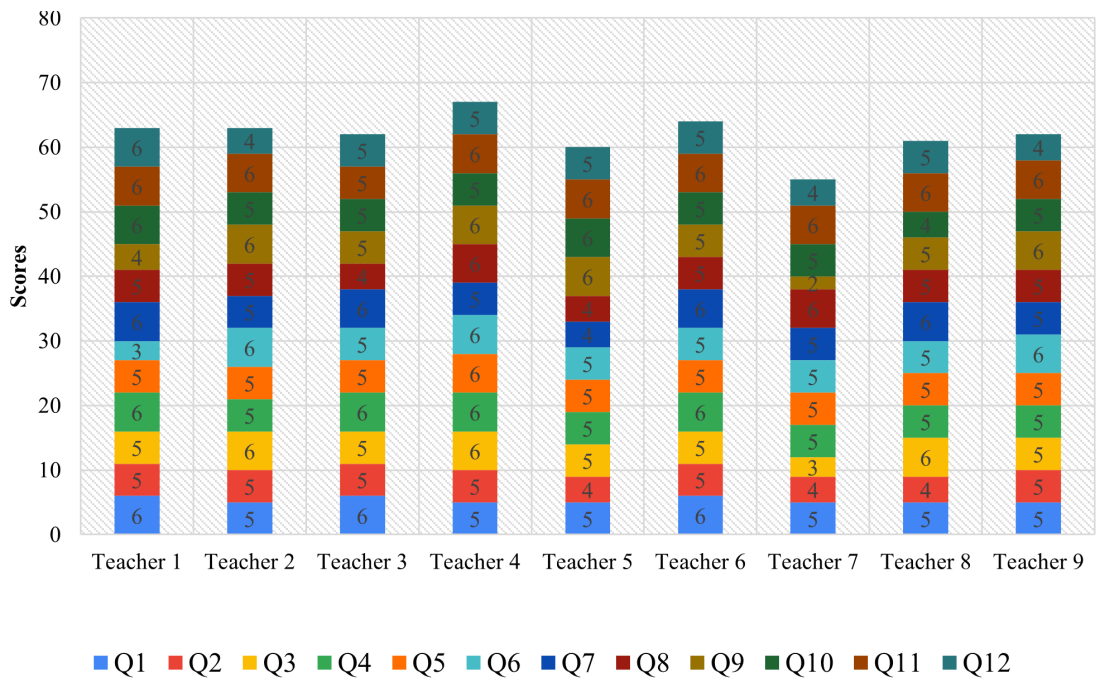


Figure 2. Post-survey stacked scores per statement by participant

Table 6. Participants' post-survey scores on prophet, priest, king, and integration statements

Teachers	Prophet	Priest	King	Integration
Teacher 1	16	14	15	18
Teacher 2	16	16	16	15
Teacher 3	16	16	15	15
Teacher 4	16	18	17	16
Teacher 5	14	15	14	17
Teacher 6	16	16	16	16
Teacher 7	12	15	13	15
Teacher 8	15	15	16	15
Teacher 9	15	16	16	15
mean	15.11	15.67	15.33	15.78
median	16.00	16.00	16.00	15.00
SD	1.36	1.12	1.22	1.09

Table 7. Post-survey scores by participants for perception, confidence, and application challenges

Teachers	Perception	Confidence	Anticipated Challenges & Application
Teacher 1	24	21	18
Teacher 2	20	21	22
Teacher 3	23	19	20
Teacher 4	21	23	23
Teacher 5	20	19	21
Teacher 6	23	21	20
Teacher 7	20	21	14
Teacher 8	20	20	21
Teacher 9	20	21	21
mean	21.22	20.67	20.00
median	20.00	21.00	21.00
SD	1.64	1.22	2.65

Conclusion

This chapter outlined the detailed plan and step-by-step implementation of a three-week project conducted at Dynamic Public School, Lalitpur, Nepal. The project aimed to equip teachers with the skills and understanding necessary to integrate biblical principles into their teaching by embodying the roles of prophet, priest, and king. This project empowered teachers to create classrooms that foster intellectual growth, emotional support, and strong leadership. The methods, resources, and strategies employed during the project were thoroughly described, providing a framework that can be replicated in similar educational settings to achieve similar outcomes. Chapter 5 will evaluate the project.

CHAPTER 5

EVALUATION OF THE PROJECT

This chapter will evaluate the project's effectiveness in achieving the stated purpose and goals. It examines strengths and weaknesses, reflects on theological and personal implications, and considers potential improvements for future endeavors. Through a detailed analysis, this chapter provides a comprehensive understanding of the project's impact on participating teachers and the broader school community. This evaluation contributes to the ongoing discussion on integrating biblical principles into education.

Evaluation of the Project's Purpose

The purpose of this project was to empower high school teachers for biblical integration at Dynamic Public School in Lalitpur, Nepal, by developing and teaching classes on foundational principles related to the teachers' roles in students' lives. Based on the implementation and evaluation of the project, this purpose was successfully achieved, as evidenced by the progress made in equipping teachers with the necessary knowledge, skills, and confidence to integrate faith into their professional roles.

Empowering Teachers through Biblical Integration

The project empowered teachers to understand and embody the roles of prophet, priest, and king in their classrooms. Lessons 1 through 5 provided a robust framework for biblical integration, helping teachers recognize their roles as educators and as mentors and leaders who can guide students' intellectual, emotional, and spiritual development. Teachers reported an increased understanding of these roles through the

pre- and post-survey data, showing statistically significant improvements in their knowledge and confidence. The training sessions effectively linked theological principles with practical applications, ensuring teachers could implement these concepts in their classroom settings.

Developing and Teaching Foundational Principles

The curriculum, structured into five sessions, was designed to achieve the project's purpose. Each session systematically introduced and explored the roles of prophet, priest, and king, combining biblical teachings with practical strategies for classroom implementation. The lessons were enriched by scriptural examples such as Jeremiah's prophetic guidance (Jer 1:4–10), Jesus's priestly role (John 17:9–19), and King Solomon's wisdom and leadership (1 Kgs 3:16–28). Teachers were provided with actionable steps to integrate these roles into their teaching, resulting in a transformative learning experience. Participants' feedback highlighted the curriculum's relevance and depth, further validating its effectiveness.

Impact on Teachers and Students

The project's purpose was reflected in the positive changes observed among teachers. Participants reported feeling more confident in their ability to incorporate biblical principles into their teaching, as evidenced by the post-survey results and feedback collected during the training. The focus on practical application ensured that teachers were learning theoretical concepts and applying them to foster a more God-centered and student-informed approach to education. This empowerment is expected to have a ripple effect, positively impacting students by creating classrooms that nurture intellectual curiosity, emotional well-being, and structured guidance.

Challenges and Opportunities

While the project achieved its purpose, some challenges were identified that provided opportunities for further refinement. Time constraints limited the depth of engagement in some sessions, and the lack of a robust follow-up mechanism posed challenges for sustaining the long-term application of the principles taught. Additionally, some teachers struggled to fully reconcile biblical integration with inclusivity frameworks, suggesting the need for continued support and training in this area. Despite these challenges, the project laid a strong foundation for empowering teachers and integrating biblical principles into education.

Summary

The purpose of this project was successfully met. The training program gave teachers a clear understanding of their roles as prophet, priest, and king, equipping them to integrate faith into their teaching practices effectively. The curriculum's theological depth, practical application, and collaborative learning approach contributed to its success. Moving forward, including extended training, peer mentoring, and ongoing support mechanisms will further enhance the impact of this initiative, ensuring that its purpose continues to bear fruit in the lives of teachers and students alike.

Evaluation of the Project's Goals

This section evaluates the project's goals to determine whether they were successfully achieved. The three goals were essential to empowering high school teachers at DPS for biblical integration. Each goal was carefully implemented and measured, providing insights into the project's overall effectiveness and areas for improvement.

Goal 1: Assess Current Perception

The first goal was to assess the current perception and practice of teachers' roles in students' lives among teachers at Dynamic Public School. The pre-survey, designed to measure teachers' baseline perceptions of their roles, was conducted

successfully. The survey responses provided a comprehensive understanding of where teachers stood regarding their responsibilities as educators, spiritual leaders, and classroom managers. Clear trends were identified by analyzing the descriptive statistics (mean, median, and standard deviation). While teachers demonstrated a solid understanding of the prophet (teaching) and priest (spiritual care) roles, the kingly role (classroom management) showed areas requiring further attention.¹ This insight affirmed that the pre-survey successfully captured the baseline perceptions, allowing the project to identify specific gaps that needed addressing.

Another important measure of goal 1's success was the inclusivity of the survey process. Using bilingual statements in Nepali and English ensured accessibility for all participants, removing language barriers that could have otherwise hindered the quality of responses.² The pilot survey conducted before the pre-survey refined the questions, ensuring clarity and effectiveness. Furthermore, the structured data collection process, which emphasized confidentiality and voluntary participation, encouraged honest and thoughtful responses, enhancing the reliability of the data.

Visualizing data through stacked bar charts effectively interpreted and presented findings, offering clear insights into individual and group-level trends.³ This allowed the project to identify strengths and highlight areas requiring improvement, particularly regarding the kingly role. These findings were instrumental in shaping the subsequent training sessions, ensuring that interventions were targeted and impactful.

In conclusion, goal 1 was successfully met. The assessment process achieved its primary objective of understanding teachers' baseline perceptions and practices. The results provided valuable insights that informed the following stages of the project,

¹ See tables 2–4 and figure 1.

² See appendix 2.

³ See figure 1.

particularly the design of targeted training sessions to address gaps in classroom management strategies. By effectively meeting goal 1, the project established a strong foundation for achieving its broader objectives of improving teachers' roles in shaping students' lives.

Goal 2: Develop a Training Curriculum

The second goal of this project was to develop a training course for communicating the teachers' roles as prophet, priest, and king in students' lives. This goal aimed to provide teachers with biblical and practical insights into these roles, equipping them to fulfill their responsibilities effectively. A five-lesson curriculum was developed to achieve this goal, focusing on the biblical principles and practical applications of the prophet, priest, and king roles. Each session built on a foundational understanding of these roles, guiding teachers to integrate them into daily student interactions. Lesson 1 introduced the roles, emphasizing their collective impact on intellectual, emotional, and spiritual growth, with biblical examples such as Jeremiah, Jesus's High Priestly Prayer, and King Solomon. Lesson 2 focused on the prophetic role, teaching educators to inspire intellectual curiosity and critical thinking, using Moses as a model for delivering truth and guidance. Lesson 3 explored the priestly role, emphasizing empathy, emotional well-being, and inclusivity, modeled after Jesus' role as a mediator and caregiver. These lessons provided a strong foundation for teachers to apply these principles in their classrooms.

The curriculum, completed in July 2023, was evaluated by an expert panel of three individuals with doctoral degrees in education, theology, or sociology. The evaluation utilized a rubric that measured eight key criteria: biblical accuracy in interpretation and theology, scope of content and methodology, pedagogical clarity and interaction, and practical applicability in lesson development and teaching ability.⁴ The

⁴ See table 1.

detailed and constructive feedback confirmed that no significant structural changes were required, although minor adjustments were incorporated to enhance the curriculum.

The rubric scores demonstrated that all eight criteria achieved an average score of 3 or higher, meeting 100 percent of the benchmark for sufficiency and surpassing the 90 percent success threshold.⁵ Key strengths included:

1. Biblical Accuracy (Interpretation and Theology): Average scores of 3.67 and 3.00 reflected alignment with biblical principles, with minor theological refinements.
2. Scope (Content and Methodology Coverage): Both scored 4.00, showing comprehensive coverage and balanced integration of methodology.
3. Pedagogy (Clarity and Interaction): Both scored 4.00, highlighting clarity and effective engagement.
4. Practicality (Lesson Development and Teaching Ability): Both scored 3.33, demonstrating strong applicability with room for minor enhancements.⁶

Incorporating expert feedback, the finalized curriculum was well-aligned with the project's theological and pedagogical goals. The five-lesson framework effectively addressed the prophet, priest, and king roles, enabling teachers to apply these concepts in their classrooms confidently.

In conclusion, goal 2 was successfully achieved. The curriculum was developed, refined, and validated by highly qualified experts. The evaluation results demonstrated that the curriculum exceeded the established success threshold, confirming its effectiveness in equipping teachers to communicate and embody their roles. This achievement laid a solid foundation for the training sessions, enabling teachers to serve their students better and fulfill their responsibilities as prophet, priest, and king.

Goal 3: Implement Training and Measure Knowledge Gain

The third goal of this project was to increase knowledge by implementing

⁵ See table 1.

⁶ See table 1.

training for teachers that focuses on the role of teachers as prophet, priest, and king in students' lives through a structured training program. This goal was measured using a post-survey and comparing it with pre-survey data.

Lessons 4 and 5 were pivotal in addressing the practical application and integration of these roles. Lesson 4 emphasized the kingly role, highlighting the importance of structure, discipline, and fairness. Lesson 5 synthesized the prophet, priest, and king roles, demonstrating their collective impact on intellectual, emotional, and spiritual development. These lessons were designed to build teachers' confidence and equip them with actionable strategies for applying these principles in their classrooms.

The post-survey results revealed a significant increase in teachers' knowledge across all three roles, with eight participants scoring higher than in the pre-survey. Figure 3 illustrates these improvements, showing consistent progress for most teachers. The kingly role, previously identified as an area for improvement, demonstrated substantial growth, reflecting the effectiveness of the focused training. Though one teacher did not score higher, the open-ended post-survey responses confirmed the training's success, as participants expressed increased confidence and understanding of the roles.

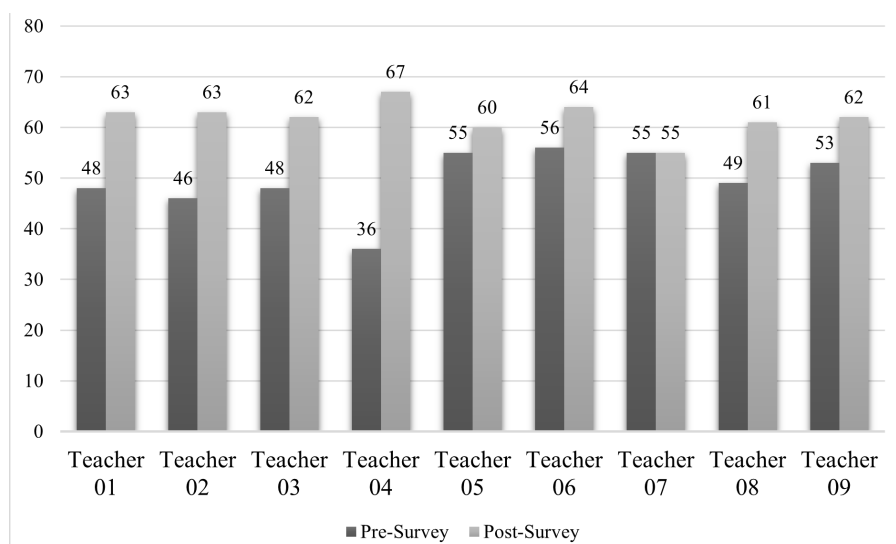


Figure 3. Comparison of pre- and post-survey scores

The goal was successfully achieved when a *t*-test for dependent samples demonstrated a positive, statistically significant difference between pre- and post-survey scores: $t(8) = -4.216$, $p < .0014$. The statistically significant difference in pre- and post-survey scores confirms the effectiveness of the training program in enhancing teachers' knowledge. This achievement underscores the project's success in equipping teachers at DPS with the skills to embody the roles of prophet, priest, and king, fostering intellectual growth, emotional support, and strong classroom leadership.

Strengths of the Project

One of the key strengths of this project was its theological depth, as it provided a unique and enriching perspective by integrating the biblical roles of prophet, priest, and king into teaching practices. Grounded in Scripture, these roles offered a meaningful framework that connected teachers' professional responsibilities with spiritual principles. Teachers were encouraged to reflect on their roles and understand the profound impact they could have on students' intellectual, emotional, and spiritual growth. This theological foundation added depth and purpose to the curriculum, making it practical and spiritually significant.

Another notable strength was the emphasis on practical application. The curriculum did not remain theoretical; instead, it provided clear, actionable steps that enabled teachers to embody the roles of prophet, priest, and king in tangible and impactful ways. By focusing on intellectual guidance (prophet), emotional support and inclusivity (priest), and structured leadership with discipline and fairness (king), the training equipped teachers with tools they could directly implement in their classrooms. This focus on practical strategies ensured that the learning translated into measurable teaching and classroom management improvements.

The project also promoted collaborative learning through group discussions, interactive activities, and shared reflections. These collaborative elements fostered a strong sense of community among participants, encouraging them to share their experiences,

insights, and challenges. This collective engagement helped create an environment where teachers could learn from one another, exchange ideas, and build stronger professional relationships. The interactive training sessions made the learning process more dynamic and engaging, enhancing individual and group growth.

Lastly, the project facilitated spiritual growth among teachers. Many participants reported increased confidence in their spiritual leadership and a renewed sense of purpose in their classroom roles. The training helped them see their responsibilities as educators, mentors, and guides with a deeper impact on students' lives. This spiritual empowerment extended beyond the classroom, encouraging teachers to integrate biblical values into their interactions with students and colleagues. The combination of theological depth, practical tools, collaborative learning, and spiritual growth made this project a transformative experience for participants, equipping them to lead with wisdom, compassion, and purpose.

Weaknesses of the Project

Despite its many strengths, the project faced several weaknesses that highlight areas for improvement. One significant challenge was time constraints, as teachers' busy schedules limited their ability to engage deeply with some sessions. While the training sessions were well-structured and impactful, the limited time for each session sometimes restricted the depth of discussions and reflections. Teachers, already balancing demanding workloads, often struggled to allocate sufficient time for meaningful engagement with the material outside of the sessions, which may have impacted the overall depth of learning.

Another notable weakness was the potential for survey bias, as the project relied heavily on self-reported data to measure outcomes. While the surveys provided valuable insights, self-assessment methods inherently carry a risk of bias, as participants may overestimate or underestimate their progress. This reliance on subjective reporting could have affected the accuracy of the results, leaving room for discrepancies between perceived and actual growth. A more diverse set of evaluation tools, such as peer reviews or

classroom observations, could have provided a more comprehensive and objective assessment.

Additionally, the project faced limitations in terms of follow-up support. While the training sessions were well-received, there was no robust mechanism to ensure the sustained application of the learned principles after the project concluded. Without consistent post-training support, such as regular check-ins, mentorship opportunities, or follow-up workshops, it is difficult to gauge whether teachers continued to integrate the roles of prophet, priest, and king into their classrooms effectively over time. This gap in long-term support limited the potential for ongoing growth and consistent implementation of the training's principles.

While these weaknesses did not undermine the project's success, they highlight important areas for refinement in future implementations. Addressing these challenges through extended training timelines, more diverse evaluation methods, and a structured follow-up plan could significantly enhance the project's impact and ensure that the principles taught have a lasting effect on teachers' practices.

What I Would Do Differently

If I were to implement this project again, I would make several key changes to enhance its effectiveness and long-term impact. First, I would extend the training from the initial three-week timeframe to a more comprehensive five to ten weeks, with the lessons expanded from five to eight to ten sessions. This extended timeframe would allow for deeper engagement with the material, enabling teachers to explore the roles of prophet, priest, and king in greater depth. The expanded lessons would include four new sessions to equip teachers to integrate a Christian worldview into their classrooms. These sessions would provide practical strategies for applying faith-centered principles to academic content and classroom management, ensuring that biblical values are seamlessly woven into teaching practices. A longer timeline and expanded curriculum

would create more opportunities for reflection, discussion, and reinforcement of key concepts, resulting in a more transformative and sustained impact.

Second, I would incorporate a peer-mentoring system to strengthen the application of the training principles. Establishing a structured framework where teachers can mentor and support each other would help reinforce the concepts of the prophet, priest, and king roles in real classroom settings. Peer mentoring would foster collaboration and create a sustainable model of mutual accountability and shared growth among participants.

Third, I would enhance follow-up mechanisms by developing tools such as periodic workshops, feedback sessions, and one-on-one check-ins. These follow-up activities would support teachers, ensuring they implement the learned principles effectively. Regular interactions would also create opportunities to address challenges, share successes, and refine teaching practices, ensuring that the training's impact is sustained over time.

Fourth, I would refine the data collection methods by incorporating observational data and interviews to complement the self-reported survey responses. While surveys offer valuable insights, including classroom observations and interviews would provide a more comprehensive and objective evaluation of the training's outcomes. This mixed-methods approach would help identify discrepancies between perceived and actual growth, offering a clearer picture of the training's effectiveness.

Finally, I would develop and incorporate a personality assessment tool to help teachers identify their dominant traits as prophet, priest, or king. This tool would enable participants to understand better their natural inclinations and how these align with the roles discussed in the training. By providing personalized insights, the assessment would empower teachers to leverage their strengths more effectively while also identifying areas for growth. This addition would make the training more tailored and engaging, allowing teachers to reflect on their unique leadership styles and apply the roles of prophet, priest, and king in ways that align with their strengths and classroom dynamics.

By implementing these changes, the project would achieve a greater depth of learning, foster stronger collaboration among participants, and ensure the lasting application of the principles taught. These improvements would ultimately enhance the overall impact of the training, benefiting both teachers and their students in meaningful and sustained ways.

Theological Reflections

This project underscored the transformative potential of biblical principles in education, reinforcing that faith and learning are not separate but deeply intertwined. True education does more than transmit knowledge—it shapes character, builds values, and nurtures a deeper understanding of truth. Integrating biblical teachings within the educational process cultivates holistic growth—intellectual, emotional, and spiritual—helping students develop a Christ-centered worldview. By applying Scripture in teaching, educators become more than just instructors; they become mentors who disciple their students, guiding them toward wisdom and maturity. This project reaffirmed that education, when rooted in faith, is a powerful instrument for shaping lives in accordance with God’s will.

The *munus triplex*—Christ’s threefold office as prophet, priest, and king—provides a profound model for educators seeking to emulate his ministry. As prophets, teachers are called to proclaim truth with clarity, instructing students in knowledge and discernment. Their role extends beyond imparting information to helping students understand the moral and ethical dimensions of learning. As priests, teachers cultivate a nurturing and compassionate environment, interceding for their students in prayer and providing encouragement during struggles. This pastoral dimension of education is crucial in fostering a sense of belonging and care, ensuring that students feel valued for their academic abilities and who they are as individuals.

The kingly aspect of Christ’s ministry reminds educators of their responsibility to lead with wisdom, establish order, and create a structured environment where students

can flourish. Leadership in the classroom requires a balance of discipline and grace, guiding students toward responsibility and self-discipline while maintaining a spirit of encouragement. This project deepened my understanding of God’s calling to use education as a tool for spiritual formation to shape the intellect, heart, and soul. As teachers embrace the prophet, priest, and king framework, they are equipped to engage in a ministry of education that transforms students beyond academics, preparing them to live lives of faith, purpose, and service to others.

Personal Reflections

Jumping into the mission field in 2017 without completing my studies was a bold decision that came with challenges and rewards. Over the past several years, I have started three high schools serving about 700 students. Balancing the demands of this work while pursuing my studies has been incredibly challenging. I regret not waiting two more years to complete my studies before stepping into the mission field. However, despite the difficulties, I now feel more prepared—more “cooked,” as I like to say—for the tasks at hand. This project was a critical part of that journey, helping me grow both professionally and spiritually.

Beyond the schools, this mission work also extended into church planting. One of the most fulfilling aspects has been witnessing the spiritual impact on communities. A church was planted that has already baptized twenty-four souls, marking a significant step in their faith journeys. Additionally, fifty-two individuals were trained through a fourteen-week preaching training, equipping them to share the gospel and serve in their communities.

Beyond the church planting efforts, the impact is evident within the school where I serve as principal. The school has 90 percent Christian students and follows a Christian worldview-integrated curriculum, with 100 percent Christian teachers dedicated to nurturing academic excellence and spiritual growth. Remarkably, one teacher was initially hired as a non-Christian but, through her time at the school, came to faith and

was baptized. She now mentors two of her siblings, who are new believers and students at the school, continuing the ripple effect of transformation. This year alone, six tenth graders were baptized at their local church, further demonstrating the deep spiritual growth taking place among the students. These milestones serve as a testament to God's faithfulness and the transformative power of discipleship.

This experience taught me the importance of patience. Transformational change in teaching practices and leadership takes time, persistence, and a willingness to embrace gradual growth. Leading schools, mentoring teachers, and shaping young minds have shown me that the most meaningful changes happen incrementally. My role as a facilitator and leader is not to rush the process but to nurture it, fostering growth in others and myself over time.

Another key lesson has been the value of collaboration. Working alongside teachers in the schools I have helped establish has highlighted the power of shared learning and mutual encouragement. This project reinforced that lesson, as group discussions and interactive activities fostered a sense of community and collective wisdom. I saw firsthand how collaboration strengthens individual understanding and the bonds between team members, creating a supportive environment for growth.

This experience taught me the importance of patience. Transformational change in teaching practices and leadership takes time, persistence, and a willingness to embrace gradual growth. Leading schools, mentoring teachers, and shaping young minds have shown me that the most meaningful changes happen incrementally. I have learned that my role as a facilitator and leader is not to rush the process but to nurture it, fostering growth in others and myself over time.

Another key lesson has been the value of collaboration. Working alongside teachers in the schools I have helped establish has highlighted the power of shared learning and mutual encouragement. This project reinforced that lesson, as group discussions and interactive activities fostered a sense of community and collective wisdom. I saw

firsthand how collaboration strengthens individual understanding and the bonds between team members, creating a supportive environment for growth.

At the same time, I must acknowledge areas where I struggled. Chapter 3, which focused on inclusivity, was particularly challenging for me. Education should be God-centered and student-informed, rooted in biblical principles like empathy and respect. However, I found it difficult to reconcile this approach with some secular inclusivity frameworks I encountered. While inclusivity is essential, I lean heavily on biblical values rather than adopting a purely secular framework to inform my approach. Reflecting on chapter 3, I recognize that I leaned too far into the inclusivity aspect without adequately balancing it with my God-centered perspective. This imbalance has been a humbling reminder of my limitations, and it is an area where I still seek to grow. I would greatly appreciate any additional guidance or resources to help me navigate this issue more effectively in the future.

This project also prepared me for my future aspirations. Over the nearly four years of writing, I endured challenges, including mild burnout from 2020 to mid-2023. Initially, my project focused on church leadership, and I completed chapter 1 and collected resources and outlines for chapters 2 and 3. However, as my school ministry engagement grew, this project shifted to better align with my work in education. This change stretched and strengthened me, helping me refine my thinking and writing skills. Tools like Zotero and SciSpace helped organize literature, while Google Docs provided flexibility, allowing me to work across devices. I even began training my own chatbot to speed up my thought processes and writing efficiency. These experiences have clarified my calling and expanded my vision.

Completing this study has inspired me to pursue further academic goals, particularly a PhD focused on developing AI agents to teach Nepali, social studies, and theology. This journey equipped me with the tools and confidence to tackle such challenges and instilled in me a deeper appreciation for the integration of faith and

education. While I may regret not finishing my studies before starting my mission work, I now see how these experiences have refined me, shaping me into someone better prepared to lead, teach, and serve. With patience, collaboration, and faith, I feel equipped to continue this journey and make a meaningful impact in the lives of others.

Conclusion

This project has been a transformative journey in equipping teachers with the biblical principles of prophet, priest, and king roles and integrating these into their professional practices. The evaluation of the project demonstrated that its purpose—to empower high school teachers for biblical integration—was successfully achieved. Teachers were equipped with a robust framework for intellectual, emotional, and spiritual growth in their classrooms, as evidenced by significant improvements in their knowledge, confidence, and application of these principles. The training curriculum, developed and refined with expert input, provided a strong theological and practical foundation for integrating faith into education, and the overall approach fostered collaboration, personal growth, and spiritual empowerment among participants.

While the project succeeded in its primary objectives, the evaluation also highlighted areas for improvement. Time constraints limited the depth of engagement during sessions, survey bias affected the accuracy of outcomes, and the absence of a robust follow-up mechanism posed challenges to sustaining the long-term application of the principles taught. Despite these limitations, the project's strengths—including its theological depth, practical application, and emphasis on collaboration—underscored its transformative impact.

Reflecting on this experience has clarified the role of biblical principles in education and prepared me for future aspirations, particularly in developing AI agents to teach Nepali, social studies, and theology. The lessons learned and skills developed during this project—such as organizing curriculum, fostering collaboration, and refining writing techniques—have laid the foundation for continued growth. Moving forward, I

am inspired to further this work by addressing the identified weaknesses, enhancing support mechanisms, and expanding the curriculum to include broader applications of a Christian worldview. This project represents both a milestone and a springboard for future initiatives that seek to integrate faith and education to make a lasting impact on teachers, students, and communities.

APPENDIX 1

EMPOWERING TEACHERS FOR BIBLICAL INTEGRATION EVALUATION RUBRIC

The following instrument was designed to evaluate the effectiveness of the course curriculum for “Empowering Teachers for Biblical Integration.” This evaluation rubric systematically assessed the curriculum’s biblical accuracy, scope, pedagogy, and practicality. This evaluation tool ensured that the curriculum equipped teachers to integrate biblical principles effectively and fostered their ability to teach the Bible clearly and confidently. The completed evaluation guided further refinement of the course materials, ensuring alignment with sound theology, pedagogical effectiveness, and practical applicability.

Name of Evaluator: _____ Date: _____

Curriculum Evaluation Tool					
1 = insufficient 2 = requires attention 3 = sufficient 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Accuracy					
Each lesson was sound in its interpretation of Scripture.					
Each lesson was faithful to the theology of the Bible.					
Scope					
The content of the curriculum sufficiently covers each issue it is designed to address.					
The curriculum sufficiently covers a biblical pedagogical methodology.					
Pedagogy					
Each lesson was clear, containing a big idea.					
Each lesson provides opportunities for participant interaction with the material.					
Practicality					
The curriculum clearly details how to develop a lesson to teach the Bible.					
At the end of the course, participants will be able to better teach others the Bible.					

Other Comments:

APPENDIX 2

PRE- AND POST-SURVEY

This appendix includes the pre- and post-survey instrument used to assess teachers' perception and implementation of biblical integration in the classroom. The survey was designed to evaluate teachers' confidence, preparedness, and perceived challenges in embodying the roles of prophet, priest, and king in their teaching practices.

The survey was conducted at two points during the project before the training to establish a baseline measurement of teachers' perceptions of biblical integration. This allowed for identifying strengths and areas requiring additional focus. The survey was re-administered following the training sessions to measure the program's effectiveness. It evaluated growth in perception, confidence, and readiness to implement the biblical roles in teaching.

Pre- and Post-Survey

Agreement to Participate/सहभागिता सहमति

The research in which you are about to participate is designed to identify your current understanding and practices of biblical integration. This research is being conducted by Ngang Dorchi Lama for collecting data for a ministry project about biblical integration. This research is being conducted under the direction of the Professional Doctoral Studies office at The Southern Baptist Theological Seminary. In this survey, you will be required to provide appropriate answers to the following questions before the program and answer the same questions at the end of the program. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

तपाईंले सहभागी हुन लागेको अनुसन्धान तपाईंको वर्तमान बाइबलीय समायोजनको दृष्टिकोण र अभ्यासलाई पहिचान गर्न तयार गरिएको हो। यो अनुसन्धान डाड् दोर्चि लामाद्वारा बाइबलीय समायोजन सम्बन्धी एक अध्ययन योजनाको लागि तथ्याङ्क सङ्कलन गर्न गरिँदैछ। यो खोज The Southern Baptist Theological Seminary को Professional Doctoral Studies कार्यालयको निर्देशनमा गरिँदैछ।

यस सर्वेक्षणमा, तपाईं सहभागी भई निम्न प्रश्नहरूको उपयुक्त उत्तर दिनुपर्नेछ र कार्यक्रमको अन्त्यमा ती नै प्रश्नहरूको उत्तर फेरि दिनु पर्नेछ। तपाईंले प्रदान गर्नुभएको कुनै पनि जानकारी पूर्ण रूपमा गोप्य राखिनेछ, र तपाईंको नाम तपाईंले दिनुभएको उत्तर वा कुनै प्रतिवेदनसँग जोडिने छैन।

यस अध्ययनमा तपाईं राजी खुशीले भाग लिँदै हुनुहुन्छ र तपाईं कुनै पनि समयमा अध्ययनबाट बाहिरिन स्वतन्त्र हुनुहुन्छ। यो सर्वेक्षण पूरा गरेर, तपाईंले यस अनुसन्धानमा तपाईंका उत्तरहरूको प्रयोगको लागि सहमति प्रदान गरिरहनुभएको छ।

Name/नाम _____ [] I agree to participate/ म राजी छ [] I do not agree to participate / म राजी छैन।

Directions: Answer the following questions by placing a check mark in the box that most closely represents your current practices or beliefs. तलका उत्तरहरू जुन तपाईंको दृष्टिकोण वा अभ्यासको नजिक छ खाली ठाउँमा ठिक चिन्ह (√) लेख्नुहोस्।

The scale is as follows / अंक यस प्रकार छ:

1 = Strongly Disagree / घोर असहमत

2 = Disagree / असहमत

3 = Disagree Somewhat / अलि अलि असहमत

4 = Agree Somewhat / अलि अलि सहमत

5 = Agree / सहमत

6 = Strongly Agree. / पूर्ण सहमत

#	Statement / उक्ति	1	2	3	4	5	6
Prophet / अगमवक्ता							
1	I have a clear understanding of the role of a prophet in the biblical context. / बाइबलीय सन्दर्भमा अगमवक्ताको भूमिकाको बारे म स्पष्ट छु।						
2	I am confident in my ability to embody the role of a prophet in the classroom by inspiring intellectual curiosity and fostering critical thinking. / कक्षाकोठामा बौद्धिक जिज्ञासा जगाउने र आलोचनात्मक सोचलाई प्रोत्साहित गरेर अगमवक्ताको भूमिका राम्रो निभाउने कुरामा म सक्षम छु।						
3	I anticipate challenges in integrating the role of a prophet into my teaching practice. / म आफ्नो शिक्षण अभ्यासमा अगमवक्ताको भूमिकालाई निभाउन चुनौतीहरू सामना गर्नुपर्ने अपेक्षा गर्छु।						
Priest / पुजाहारी							
4	I have a clear understanding of the role of a priest in the biblical context. / बाइबलीय सन्दर्भमा पुजाहारीको भूमिकाको बारे म स्पष्ट छु।						
5	I feel confident in my ability to embody the role of a priest in the classroom by nurturing emotional well-being and supporting students' spiritual growth. / म कक्षा कोठामा भावनात्मक कल्याणलाई पोषण गर्दै र विद्यार्थीहरूको आत्मिकी विकासलाई समर्थन गर्दै, एक पुजाहारीको भूमिकालाई निभाउन सक्षम छु भन्ने विश्वास गर्दछु।						
6	I anticipate challenges in integrating the role of a priest into my teaching practice. / म आफ्नो शिक्षण अभ्यासमा पुजाहारीको भूमिकालाई समाहित गर्न चुनौतीहरू सामना गर्नुपर्ने अपेक्षा गर्दछु।						
King / राजा							
7	I have a clear understanding of the role of a king in the biblical context. / मसँग बाइबलीय सन्दर्भमा राजाको भूमिकाको स्पष्ट बुझाइ छ।						
8	I feel confident in my ability to embody the role of a king in the classroom by demonstrating wise leadership and thoughtful administration. / म कक्षा कोठामा बुद्धिमानीपूर्ण नेतृत्व र विचारशील प्रशासन प्रदर्शन गर्दै राजाको भूमिकालाई निभाउन सक्षम छु भन्ने विश्वास गर्दछु।						

9	I anticipate challenges in integrating the role of a king into my teaching practice. / म आफ्नो शिक्षण अभ्यासमा राजाको भूमिकालाई समाहित गर्न चुनौतीहरू सामना गर्नुपर्ने अपेक्षा गर्दछु।						
Integration of Roles / भूमिका निभाउने							
10	I am familiar with how the roles of prophet, priest, and king can be integrated in the teaching profession. / म अगमवक्ता, पुजाहारी, र राजाको भूमिकालाई शिक्षण पेशामा कसरी समाहित गर्न सकिन्छ भन्ने कुरासँग परिचित छु।						
11	Integrating the roles of prophet, priest, and king will positively impact my students. / अगमवक्ता, पुजाहारी, र राजाको भूमिकालाई समाहित गर्नुले मेरा विद्यार्थीहरूमा सकारात्मक प्रभाव पार्नेछ।						
12	I have a plan in mind for how I will integrate the roles of prophet, priest, and king in my teaching practice. / म आफ्नो शिक्षण अभ्यासमा अगमवक्ता, पुजाहारी, र राजाको भूमिकालाई कसरी समाहित गर्ने भन्ने विषयमा एउटा योजना मनमा बनाइसकेको छु।						

What differences did you notice between the initial form fill-up and this time?
 पहिलो पटक फारम भर्ने बेलाको अनुभव र यस पटकको अनुभवमा के फरक महसूस गर्नुभयो?

APPENDIX 3
T-TEST RESULTS

T-Test: Paired Two Sample for Means		
	Pre-Test Total	Post-Test Total
Mean	49.5555555555556	61.88888889
Variance	39.2777777777778	10.6111111111111
Observations	9	9
Pearson Correlation	-0.663992900435285	
Hypothesized Mean Difference	0	
df	8	
t stat	-4.2165413290066	
P(T<=t) one-tail	0.00146480383404678	
t Critical one-tail	1.8595480375309	
P(T<=t) two-tail	0.00292960766809357	
t Critical two-tail	2.30600413520417	

APPENDIX 4

TEACHING GUIDE: EMBODYING THE ROLES OF PROPHET, PRIEST, AND KING IN THE CLASSROOM

This appendix contains the five-session teaching guide to equip teachers with a biblical framework for integrating the roles of Prophet, Priest, and King (PPK) in education. Each session provides a theological foundation, practical applications, and interactive activities to help teachers embody these roles effectively in their classrooms.

The lessons focus on (1) Understanding the Biblical Roles—exploring the scriptural basis for the roles of prophet, priest, and king; (2) The Teacher as Prophet—inspiring intellectual curiosity, critical thinking, and truth-seeking; (3) The Teacher as Priest—fostering emotional well-being, nurturing students, and building a sense of community; (4) The Teacher as King—establishing structure, leadership, and fair classroom management; and (5) Integrating the Three Roles—developing a holistic approach to teaching that balances wisdom, care, and leadership.

These lessons were implemented during the training program at Dynamic Public School, Lalitpur, Nepal, and were designed to provide practical strategies for biblical integration in teaching. Through guided discussions, case studies, and classroom applications, this curriculum equipped teachers to create a transformative learning environment that nurtures both the mind and the soul.

Lesson 1: Introduction to the Roles of Prophet, Priest, and King— Applying Biblical Concepts in the Classroom

Objective:

- Introduce students to the biblical roles of Prophet, Priest, and King.
- Explore practical applications of these roles for teachers in the classroom setting.

Introduction:

- Begin the lesson by asking students if they are familiar with the terms “prophet,” “priest,” and “king” in the biblical context. Write down their responses on the board.
- Explain that these roles have broader applications beyond the religious context and can provide insights for teachers in their instructional practice.

1. The Role of a Prophet:

- Define the role of a prophet in the biblical context: someone chosen by God to deliver divine messages, provide guidance, and speak truth to the people.
- Discuss how teachers can embody the prophetic role in the classroom:
 - By seeking **knowledge** and **wisdom** to share with students.
 - By encouraging **critical thinking**, questioning, and exploration of ideas.
 - By inspiring and **motivating** students to pursue truth and personal growth.

Biblical Reference: The Prophet Jeremiah

- Read and discuss Jeremiah 1:4–10, where God calls Jeremiah to be a prophet to the nations.
- Analyze Jeremiah’s prophetic mission and draw parallels to the role of a teacher as a source of guidance and truth for students.

2. The Role of a Priest:

- Define the role of a priest in the biblical context: someone who acts as an intermediary between God and the people, offering sacrifices, providing spiritual guidance, and fostering a sense of community.
- Discuss how teachers can embody the priestly role in the classroom:
 - By creating a nurturing and inclusive learning environment.
 - By caring for the emotional well-being of students and addressing their individual needs.
 - By fostering a sense of belonging and community among students.

Biblical Reference: The High Priestly Prayer of Jesus

- Read and discuss John 17:9–19, where Jesus prays for His disciples and future believers.
- Explore Jesus’ priestly role as He intercedes for His followers and discuss how teachers can emulate this role in their relationships with students.

3. The Role of a King:

- Define the role of a king in the biblical context: someone with authority who provides guidance, maintains order, and ensures justice in society.
- Discuss how teachers can embody the kingly role in the classroom:
 - By establishing clear expectations and rules.
 - By providing structure, organization, and discipline in the learning environment.
 - By exercising fair and just leadership.

Biblical Reference: King Solomon's Wisdom in Judgment

- Read and discuss 1 Kings 3:16–28, where King Solomon displays wisdom in resolving a dispute between two women.
- Analyze Solomon's kingly role as a source of guidance and justice, drawing parallels to a teacher's role in maintaining order and fairness.

4. Classroom Application and Reflection:

- Divide students into small groups and assign each group one of the three roles (prophet, priest, or king).
- In their groups, ask students to brainstorm practical ways in which a teacher can embody the assigned role in the classroom.
- After group discussions, have each group present their ideas to the class and facilitate a class-wide discussion on the feasibility and effectiveness of the proposed applications.

Conclusion:

- Summarize the key points discussed regarding the roles of prophet, priest, and king.
- Emphasize the significance of incorporating these roles into teaching practice.
- Encourage students to reflect on their own teaching aspirations and how they can embody these roles to positively impact their future students.

Lesson 2: The Teacher as Prophet—Guiding and Inspiring in the Classroom

Objective:

- Explore the role of a prophet in the biblical context.
- Discuss how teachers can embody the prophetic role in the classroom, guiding and inspiring students.

Introduction:

- Begin the lesson by asking students if they are familiar with the term “prophet” and what comes to mind when they hear it. Write down their responses on the board.
- Explain that in the Bible, a prophet was someone chosen by God to deliver divine messages, speak truth, and guide the people.

1. Understanding the Prophetic Role:

- Define the role of a prophet in the biblical context: someone who communicates God’s messages, warns of consequences, and provides guidance to the people.
- Discuss the characteristics and responsibilities of a prophet, such as:
 - Receiving divine inspiration and wisdom.
 - Speaking truth and challenging the status quo.
 - Guiding and encouraging others on the right path.

Biblical Reference: Moses as a Prophet

- Read and discuss Exodus 3–4, where God calls Moses to lead the Israelites out of Egypt.
- Analyze Moses’ prophetic mission and how he guided and inspired the Israelites, emphasizing his role as a teacher and leader.

2. Embodying the Prophetic Role in the Classroom:

- Discuss how teachers can embody the prophetic role in the classroom, guiding and inspiring their students:
 - Sharing knowledge and wisdom: Teachers impart knowledge, encourage intellectual growth, and guide students in their learning journey.
 - Encouraging critical thinking: Teachers promote questioning, analysis, and independent thought to help students develop their own perspectives.
 - Inspiring and motivating students: Teachers can ignite curiosity, passion, and a love for learning by sharing stories, experiences, and personal insights.

3. Applying Prophetic Principles in Teaching:

- Divide students into small groups and provide each group with a specific scenario or classroom challenge.
- In their groups, ask students to brainstorm how they would apply the principles of a prophet to address the given situation.

- After group discussions, have each group present their ideas to the class and facilitate a class-wide discussion on the feasibility and effectiveness of the proposed solutions.

4. Reflection and Action Plan:

- Assign students to individually reflect on their teaching aspirations and create an action plan for how they can embody the role of a prophet in their future teaching practice.
- Encourage students to consider specific actions they can take to guide and inspire their students, based on the principles discussed in class.

Conclusion:

- Summarize the key points discussed regarding the role of a prophet.
- Emphasize the significance of teachers as guides and inspirers in the classroom.
- Encourage students to reflect on their own teaching goals and how they can incorporate prophetic principles to positively impact their future students.

Lesson 3: The Teacher as Priest—Nurturing and Fostering Community in the Classroom

Objective:

- Explore the role of a priest in the biblical context.
- Discuss how teachers can embody the priestly role in the classroom, nurturing the emotional well-being and fostering a sense of community among students.

Introduction:

- Begin the lesson by asking students if they are familiar with the term “priest” and what comes to mind when they hear it. Write down their responses on the board.
- Explain that in the Bible, a priest was someone who acted as an intermediary between God and the people, offering sacrifices, providing spiritual guidance, and fostering a sense of community.

1. Understanding the Priestly Role:

- Define the role of a priest in the biblical context: someone who serves as a mediator between God and the people, offering sacrifices, providing spiritual guidance, and fostering a sense of community.
- Discuss the characteristics and responsibilities of a priest, such as:
 - Caring for the emotional and spiritual well-being of others.
 - Acting as a bridge between individuals and God.
 - Promoting unity, inclusivity, and a sense of belonging.
 - Biblical Reference: Jesus as the High Priest
- Read and discuss Hebrews 4:14–16, highlighting Jesus as the ultimate High Priest who empathizes with human weaknesses and offers grace and mercy.
- Analyze Jesus’ priestly role and how His example can inspire teachers to nurture and foster a sense of community among their students.

2. Embodying the Priestly Role in the Classroom:

- Discuss how teachers can embody the priestly role in the classroom, nurturing the emotional well-being and fostering a sense of community among students:
 - Creating a supportive and inclusive learning environment: Teachers establish a safe and respectful space where students feel valued, accepted, and supported.
 - Caring for the emotional well-being of students: Teachers acknowledge and address the diverse emotional needs of their students, providing comfort, guidance, and empathy.
 - Fostering a sense of community: Teachers promote collaboration, cooperation, and teamwork among students, encouraging them to appreciate and respect one another’s unique backgrounds and perspectives.

3. Applying Priestly Principles in Teaching:

- Divide students into small groups and provide each group with a specific scenario or challenge related to fostering a sense of community in the classroom.

- In their groups, ask students to brainstorm how they would apply the principles of a priest to address the given situation.
 - After group discussions, have each group present their ideas to the class and facilitate a class-wide discussion on the feasibility and effectiveness of the proposed solutions.
4. Reflection and Action Plan:
- Assign students to individually reflect on their teaching aspirations and create an action plan for how they can embody the role of a priest in their future teaching practice.
 - Encourage students to consider specific actions they can take to nurture the emotional well-being of their students and foster a sense of community, based on the principles discussed in class.

Conclusion:

- Summarize the key points discussed regarding the role of a priest.
- Emphasize the significance of teachers as nurturers and community builders in the classroom.
- Encourage students to reflect on their own teaching goals and how they can incorporate priestly principles to positively impact their future students.

Lesson 4: The Teacher as King—Providing Guidance and Order in the Classroom

Objective:

- Explore the role of a king in the biblical context.
- Discuss how teachers can embody the kingly role in the classroom, providing guidance, order, and discipline.

Introduction:

- Begin the lesson by asking students if they are familiar with the term “king” and what comes to mind when they hear it. Write down their responses on the board.
- Explain that in the Bible, a king was someone with authority who provided guidance, maintained order, and ensured justice in society.

1. Understanding the Kingly Role:

Define the role of a king in the biblical context: someone with authority who provides guidance, maintains order, and ensures justice in society.

- Discuss the characteristics and responsibilities of a king, such as:
 - Establishing clear expectations and rules.
 - Providing structure, organization, and discipline.
 - Exercising fair and just leadership.
 - Biblical Reference: King Solomon’s Wisdom in Judgment
- Read and discuss 1 Kings 3:16–28, where King Solomon demonstrates wisdom in resolving a dispute between two women claiming to be the mother of a baby.
- Analyze Solomon’s kingly role as a source of guidance, order, and justice, and how teachers can apply these principles in the classroom.

2. Embodying the Kingly Role in the Classroom:

- Discuss how teachers can embody the kingly role in the classroom, providing guidance, order, and discipline:
- Establishing clear expectations and rules: Teachers set clear guidelines for behavior, participation, and academic performance.
- Providing structure and organization: Teachers create a well-structured learning environment, with clear routines, procedures, and lesson plans.
- Exercising fair and just discipline: Teachers address behavioral issues promptly and consistently, employing a fair and respectful approach.

3. Applying Kingly Principles in Teaching:

- Divide students into small groups and provide each group with a specific classroom management challenge.
- In their groups, ask students to brainstorm how they would apply the principles of a king to address the given situation.
- After group discussions, have each group present their ideas to the class and facilitate a class-wide discussion on the feasibility and effectiveness of the proposed solutions.

4. Reflection and Action Plan:
- Assign students to individually reflect on their teaching aspirations and create an action plan for how they can embody the role of a king in their future teaching practice.
 - Encourage students to consider specific actions they can take to provide guidance, order, and discipline in the classroom, based on the principles discussed in class.

Conclusion:

- Summarize the key points discussed regarding the role of a king.
- Emphasize the significance of teachers as leaders and providers of guidance and order in the classroom.
- Encourage students to reflect on their own teaching goals and how they can incorporate kingly principles to positively impact their future students.

Lesson 5: Integration of the Roles of Prophet, Priest, and King in the Classroom

Objective:

- Explore the integration of the roles of prophet, priest, and king in the teaching profession.
- Discuss practical ways in which teachers can embody these roles and positively impact their students.

Introduction:

- Begin the lesson by briefly reviewing the roles of prophet, priest, and king introduced in previous lessons.
- Explain that while these roles may seem distinct, they can be integrated to create a holistic approach to teaching.

1. Understanding the Integration of Roles:

- Discuss how the roles of prophet, priest, and king can be integrated in the teaching profession:
 - The prophet guides and inspires students, encouraging critical thinking and seeking truth.
 - The priest nurtures the emotional well-being of students, fosters a sense of community, and provides support.
 - The king provides guidance, order, and discipline in the classroom, ensuring fairness and maintaining structure.

Biblical Reference: Jesus as the Perfect Example

- Read and discuss Matthew 20:25–28, where Jesus teaches about servant leadership and the importance of serving others.
- Analyze how Jesus seamlessly integrated the roles of prophet, priest, and king in His ministry and discuss how teachers can follow His example.

2. Practical Applications:

- Engage students in a brainstorming session to generate practical ways in which teachers can integrate the roles of prophet, priest, and king in their teaching practice.
- Discuss examples such as:
 - Guiding and inspiring students through thought-provoking discussions and challenging assignments (prophet role).
 - Nurturing the emotional well-being of students through active listening, empathy, and creating a safe classroom environment (priest role).
 - Providing guidance, order, and discipline through clear expectations, routines, and fair assessment practices (king role).

3. Reflective Discussion:

- Divide students into small groups and provide each group with a set of reflective questions, such as:

- How can the integration of the roles of prophet, priest, and king enhance the learning experience for students?
- What challenges might teachers face when trying to integrate these roles, and how can they overcome them?
- How can students benefit from a teacher who embodies these integrated roles?
- How can the integration of these roles promote a positive classroom culture and enhance student outcomes?

4. Sharing and Action Plan:

- Have each group share their reflections and key insights with the class.
- Assign students to individually create an action plan outlining how they will integrate the roles of prophet, priest, and king in their future teaching practice.
- Encourage students to be specific and identify practical steps they can take to embody these roles and positively impact their students.

Conclusion:

- Summarize the key points discussed regarding the integration of the roles of prophet, priest, and king.
- Emphasize the power of integrating these roles to create a comprehensive approach to teaching.
- Encourage students to reflect on their own teaching aspirations and consider how they can integrate these roles to positively impact their future students.

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ABSTRACT

TRAINING TEACHERS FOR BIBLICAL INTEGRATION AT DYNAMIC PUBLIC SCHOOL, LALITPUR, NEPAL

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The purpose of this project was to empower high school teachers for biblical integration at Dynamic Public School in Lalitpur, Nepal, by developing and teaching classes on foundational principles related to the teachers' roles in students' lives. Chapter 1 introduces the project's context, purpose, and rationale. Chapter 2 reviews literature on biblical integration, Christian education, and teacher development. Chapter 3 details the project's theological and theoretical framework, focusing on the biblical roles of educators. Chapter 4 outlines the implementation process, including the development of a five-session curriculum and pre-survey administration. Chapter 5 evaluates the project's goals, highlighting statistically significant improvements in teachers' understanding and confidence while also reflecting on strengths, weaknesses, and lessons learned. The conclusion emphasizes the project's success in integrating faith into education and sets the stage for future initiatives, including developing Artificial Intelligence tools to support teaching and learning in similar contexts.

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BS, Boyce College, 2014

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Nepal Christiay Bidhyarthi Sangati, Nepal, 1996–2005

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