



enTRUST<sup>4</sup>

*Multiplying Leaders for Multiplying Churches*

# ENTRUST FACILITATOR TRAINING

January 2011



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Revised November 2009 (update January 2010, January 2011)

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# Introduction to Entrust

Thinking back over the last thirty years, all of us with Entrust would echo the words of the author of Lamentations:

The LORD'S lovingkindnesses indeed never cease,  
For His compassions never fail.  
They are new every morning;  
Great is Your faithfulness.  
(Lam 3:22,23)



From the founding of the BEE (Biblical Education by Extension) project in 1979 by several mission agencies providing biblical training to believers behind the Iron Curtain in Eastern Europe, through the years of BEE International working as its own mission agency, to today as Entrust, it is evident that the lovingkindness and faithfulness of God has carried us through thirty years of ministry.

It has always been the great need for biblical training that has galvanized the efforts of those who have served on the staff of Entrust. Most of the mission agencies involved in the founding of BEE were involved in evangelism and discipleship in Eastern Europe. As they worked in the various countries, it became evident that there was a great need for training of church leaders in these countries. Seminaries in communist Eastern Europe, if they existed at all, were tightly controlled by the governments that placed restrictions on how many students could attend. As a result, BEE was established to take biblical training into these “closed” countries to meet the need expressed by national church leaders.

During the communist years, the Entrust staff developed a sixteen-course curriculum, including over thirty textbooks, and translated it all into six different languages. Materials were smuggled into the various countries, and staff teams traveled in circuits, trying to remain unnoticed, teaching small groups of church leaders, both men and women, in cities throughout Eastern Europe and the Soviet Union.

Totally unexpectedly, the “wall” came down in 1989, and the need for training expanded as new churches were planted and existing church organizations tried to adjust to life without the restraints of communism. In many countries the church has multiplied rapidly, making the need for accessible biblical training even more critical. In these countries and those nearby, our staff works alongside nationals who are providing the needed training. These were exciting years as we saw “God’s mercies new every morning” and His faithful provision for the ministry. All of us

who were privileged to work alongside nationals in these former communist countries were blessed by their unwavering commitment to the Lord under the harsh restrictions of communism and their faithfulness to minister to their countrymen in conditions we, in America, could hardly imagine.

The need for biblical training in those years was great, but as we look at the world today, it is immediately apparent that the need for biblical training of church leaders is even greater. Churches are being planted around the world, and it is estimated that there are three million or more pastors in the developing world who have had no biblical or theological training. Seminaries in the United States (and other developed countries) are providing scholarships to students from developing nations to come to the U.S. to study. While this is an important contribution, three problems exist. First, the number of those who can come to the U.S. for seminary training does not nearly meet the existing need for training. Second, seminaries in the U.S. struggle with the fact that a large percentage of international students who come for training never go back to their own countries. Third, seminary training is a long-term solution requiring five to ten years before the student is back in ministry in his or her own country. For those pastors currently planting and pastoring churches in the developing world, the need is now.

It is this need that has again galvanized the leadership of Entrust. After carefully considering the lessons we have learned through thirty years of training in Eastern Europe, Russia, and Central Asia, we have committed ourselves to collaborate with other national and international organizations to provide accessible, locally owned, reproducible training systems that multiply biblical leaders.

Our desire is to help establish training systems, run by nationals, that are sustainable in the national culture—systems that do not unendingly depend on financial help from the West. These systems will make biblical training accessible to men and women who are currently ministering in churches, have no opportunity to go to a seminary or Bible college, and who desperately desire to see the Gospel transform lives in their villages and cities. They desire to see the Gospel transform not only individual lives, but their communities and their culture as well. These are the men and women throughout the world that desperately need biblical training now, because they are leading the church to impact their people and their countries into the future.

Indeed, the Lord's lovingkindnesses never cease, and we at Entrust are depending upon His faithfulness and daily mercies as we seek to help meet the incredible need for biblical training around the world.

Blessings,



Andrew B. Seidel  
Chairman of the Board

## **Our Vision**

To see multiplying leaders for multiplying churches.

## **Our Mission**

To multiply church leaders through accessible, locally owned, reproducible training systems.

## **Our Verse**

*And the things you have heard me say in the presence of many witnesses  
**entrust** to reliable people who will also be qualified to teach others.*

2 Timothy 2:2

## **Our Values**

### **The Local Church**

Because God has chosen the local fellowship of believers to be the primary vehicle for the working of His Spirit in the world, our ultimate focus is the health and strength of the local church, establishing ongoing, indigenous, church-based training of servant-leaders for generations to come.

### **Sustainability**

Because a vision and strategy for multiplication of servant-leaders through training systems is critical, sustainable multiplication must depend on local men and women who recognize the need for transferable training, express the need for assistance in developing a solution, and are committed to its implementation and long-term success.

### **Transformation of Communities**

Because the Bible connects loving God with loving our neighbors, we equip servant-leaders who, working through their local church, biblically and holistically transform their local communities.

### **Mentoring through Small Groups**

Because the church is best strengthened through relevant training for both men and women through interactive adult learning, we use Jesus' model of life-on-life discipleship in small groups.

### **Collaboration with Partners**

Because current leadership training efforts are unable to meet the vast need, we work together with our larger "kingdom team" through partnerships and collaborative efforts with like-minded missions, local organizations and other networks.

### **Accessibility**

Because we want to see well-trained men and women in every local church in the world, we enable indigenous leaders to equip others through biblical leadership training that is accessible financially, geographically, culturally and educationally. Since over half of church membership is female, we also offer unique women-to-women leadership training.

### **Accountability**

Because we take assessment seriously, we build it into our reproducible training systems in order to achieve excellence in the services we provide. We are also designing continuing educational experiences specifically aimed at improving the quality of the trainers' skills.

## Statement of Faith

We believe the Bible to be the fully inspired, infallible, inerrant, and authoritative Word of God (2 Tim.3:16; 2 Pet. 1:21).

We believe there is one God, eternally existent in three persons: Father, Son, and Holy Spirit (Matt. 28:19; Eph. 4:4-6).

We believe that our Lord Jesus Christ is the eternal Son of God, fully divine and fully human. We believe in His virgin birth, His sinless life, His miracles, His substitutionary and atoning death, His bodily resurrection, His ascension to the right hand of the Father, and His personal second coming in power and glory (John 1:1,14; Luke 1:26-35; 2 Cor. 5:21; John 14:10-11; Rom. 3:23-26; Luke 24-6-7; Eph. 1:20-21; Acts 1:10-11; Matt. 24:30).

We believe that all are sinful and lost. The consequence of this condition is eternal judgment (John 3:18, 36; Rom. 3:10-23; 6:23; Heb. 9:27).

We believe that all can be saved from this eternal judgment only by grace through personal faith in the Lord Jesus Christ as Savior, apart from works (John 3:16; Acts 4:12; Eph. 2:8-9; Heb. 9:28).

We believe in the present ministry of the Holy Spirit who regenerates, indwells, and enables the Christian to live a godly life (Rom. 8:9; 1 Cor. 6:19; Gal. 5:16).

We believe in the bodily resurrection and judgment of all people. Believers are resurrected to enjoy eternal life with God, and unbelievers are resurrected to experience eternal punishment away from the presence of the Lord (John 11:25-26; 1 John 5:11-12; Rev. 20:4-15).

We believe all who are united to the risen and ascended Son of God are members of Christ's universal church. We also believe that the local expressions of the universal body of Christ are essential in the plan and purpose of God (1 Cor. 12:12-27; Eph. 4:1-13).

We believe it is the responsibility of all who are saved to work toward the fulfillment of the Great Commission (Matt. 28:19; Acts 1:8)



## Adult Education: Adult Concerns Versus Teacher Habits

John had gone to high school, but his experience had not been very pleasant. The other students seemed to catch onto the concepts more quickly than he did, and the lectures seemed irrelevant to his life. So after the tenth grade he got a job as a car mechanic because he enjoyed working with his hands. Along the way he finished his high school degree at night school. When he was in his early twenties, a friend started asking him some tough questions about life. John did not have good answers. Soon his friend began to talk about Jesus. Gradually John came to believe that Jesus loved him and was offering him eternal life. John's life began to change. He soon was helping to lead the youth group. One day a friend encouraged John to join a very serious and intense Bible study that could eventually lead to an accredited bachelor's degree. John was very hesitant; he wanted to learn more about his faith, but he knew he could never do the work required of a bachelor's degree. He knew he wasn't "smart" enough.



**Assignment:** Do you think John's experience happens often to others? Why or why not? How would you help John overcome his anxiety?

This lesson will help you look at learning through the eyes of the adult learner and then through the eyes of the teacher, or "facilitator," of adult learning. We call these teachers "facilitators" for very good reasons, which will be explained later. The greatest hindrance for adults in experiencing stimulating, interesting, challenging education is not their own curiosity and interest, it is in how the teachers understand their role. If teachers have a wrong understanding or a false view of their role, adult learning can be difficult, tiresome, boring, and discouraging. But if they have a biblically correct understanding, then the learning experience can be deeply rewarding.

### Lesson Outline

- Uniqueness of Adult Learners
- The Facilitator's View of Learning

## Lesson Objectives

When you finish this lesson, you should be able to:

Understand the unique characteristics of the adult learning experience.

Rethink how you, the facilitator of adult learning, understand your role.

### Uniqueness of Adult Learners

“You can’t teach an old dog new tricks” is an adage that implies that adults find it difficult, if not impossible, to learn. Empirical research debunks this folk theory about adult learning. As a matter of fact, we now know that unless debilitating illnesses render people unable to learn, they can continue to learn throughout their entire life. According to Merriam and Caffarella, “adult intelligence appears relatively stable, at least until the sixth or seventh decade. . . . It has been difficult for educators and researchers alike to give up the stereotype that young equals sharp and older means dull.”<sup>1</sup>

Studies that followed people throughout their life span demonstrate that anyone can learn at any age. If there is any decline, it is perhaps in the ability to take timed tests—tests that *must be completed* in a limited amount of time. Yet adults show an increased ability to assess and make good judgments.

The reason that adults don’t do as well in some kinds of testing is because the tests “address only ‘schooling’ kinds of intelligence.”<sup>2</sup> When tests use real life situations, adults fare at least as well as their younger cohorts; “as adults age they may ‘substitute wisdom for brilliance.’”<sup>3</sup>

According to Brookfield, adult learners generally have four common characteristics:<sup>4</sup>

The first characteristic is that most adults have multiple responsibilities and roles. Because of this they are very careful to evaluate the kinds of learning they will do. An adult wants to make good use of her finite time. Since time is very important, adults usually choose to learn only those things that they feel they really need.

The second characteristic is that they have collected many experiences. These experiences range from how they fared in school to how they have processed deep emotional and spiritual experiences, such as the death of a close relative. All these experiences form a rich resource for adults in the learning context. Adults want to relate their past experiences to their present learning.

Third, adults have undergone several phases over their lifetimes—physically, psychologically and socially—that cause them to look at their past experiences differently.

And, finally, adults often experience anxiety or ambivalence about a new educational experience. For many, several years may have passed since they were in school. They question their ability to learn and their ability to compete with younger students. To assuage this anxiety, the teacher has to reduce competition and increase cooperation in an adult learning environment.

All of these characteristics underscore the necessity of dialogue in any adult learning experience. The teacher ought to engage adult learners in conversation that reveals their life experience on the subject at hand. This dialogue can help adults evaluate how they interpret information and then develop more adequate ways of dealing with life.



**Assignment:** When you hear the word “education,” what words come to mind? What have been your experiences in education? Is education different for children than for adults? What is the difference between being taught and learning? What do you agree with or disagree with in the above section?



**Assignment:** Reflect on how you have been educated in the church. What aspects of church ministry (pulpit ministry, Sunday school, youth group, small groups, etc.) have helped you in your journey to know God and be disciplined? What have been the weaknesses?

### **The Facilitator’s View of Learning**

Why do we use the word “facilitator” instead of “teacher” when we talk about adult learning? Adults have a fairly good understanding of what they want to learn and why they want to learn it. The problem is that most teachers of adults treat them as if they were still children, only bigger: they line them up in rows at desks, stand in front of them, then lecture to them. Why does this happen?

The primary culprit is tradition. Almost all of us have gone through some years of schooling where we were forced to sit at desks and learn large numbers of facts, if we were able, without having any idea why these facts were important. And so we do to others what was done to us. Out of habit we recreate the kind of learning experiences we had in school without realizing how deadening to the learner this can be.

Why do we repeat our flawed learning experiences rather than do something different? The reason lies in how we think about education.

### **Metaphors of Teaching**

The structures that we use to interpret life strongly influence our understanding of the experiences that we have and determine how we act. Research has shown that metaphor is pervasive in how we make meaning of our lives. Lakoff and Johnson have argued that our “conceptual system is largely metaphorical.”<sup>5</sup> Difficulty arises when we do not realize how bound we are to metaphor, or when we use inadequate metaphors to structure our actions. For example, if we describe marriage as a journey (e.g., “My husband and I have been walking together for twenty years”), that expresses our experience of marriage. But if the words we use are more warlike, such as, “It seems like we have struggled for the last six months,” this

expresses a rather different marriage experience. Each uses metaphorical language to talk about marriage.

All of us think in metaphors, which means “to understand and to experience one thing in terms of another.”<sup>6</sup> Teachers also use metaphorical structures that determine how they view their role. Inadequate metaphors undermine their efforts and affect the quality of the experience for them and for the learners.

Let us look at two of the metaphors that Ted Ward suggests are prevalent:

What education is, and how it can be used properly, are matters too important to be left vague. Education suffers from over-popularity. Everyone has experienced it in one or many of its forms. Indeed, everyone “knows” what it is; education is commonplace. Self-appointed experts on education are everywhere. Small wonder then that so many ill-advised assaults on the human spirit are passed off as worthy educational ventures. . . .

Essentially different metaphors of education account for most of the thinking, planning, and operation of formal education. Each of these ways of conceptualizing education should be evaluated in terms of the Christian concern for spiritual development. . . .

Consider two of the most common metaphors: education as filling a container and education as a manufacturing process. These two are closely related, though they use different symbolism. They are both faulty. . . .

One of the key problems in both of these concepts of education is their rooting in a *tabula rasa* view of childhood. Worse yet, this view of the learner as an empty slate to be written on by “those who know” is even applied to the teaching of adults. The result is high-cost “kiddie schools” with larger chairs and less interesting teachers.

The learner is more acted on than active. The learner, especially in the “filling” metaphor, is essentially a blank page to be written on by those doing the educating. This orientation demeans the image of God shared in each person and it encourages a passive receptivity, ultimately lacking in creativity and skills of evaluation.

In the “manufacturing” metaphor the learner is assumed to have characteristics which the machinery must chip off and grind down. Irregularities and peculiarities in the learner—the “raw material”—are usually regarded as a nuisance. The system could be so much more efficient if everyone were exactly alike, it argues. This metaphor makes a teacher preoccupied with “the system” and its gadgetry. The learner is an object—something to be shaped and molded. . . .

Rather than inviting learners into a shared relationship, they expect them to submit themselves to being “processed.” The learners often interact and become more active in the whole experience than is possible in the filling metaphor, but

the goals are usually firmly fixed. The goals (often stated as “behavioral objectives”) are in the system, not in the learner’s experiences or interaction with the learning system.<sup>7</sup>

In *Pedagogy of the Oppressed*, Paulo Freire suggests a metaphor similar to Ward’s filling metaphor:

Narration (with the teacher as the narrator) [you should read “narrator” here as lecturer and “narration” as lecture] leads the students to memorize mechanically the narrated content. Worse yet it turns them into “containers,” into “receptacles” to “be filled” by the teacher. The more completely he fills the student the better the teacher is. The more meekly the receptacles permit themselves to be filled, the better the students are.

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. . . . This is the “banking” concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. . . . But in the last analysis it is men themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from praxis men cannot be truly human. . . .

In the banking concept of education, knowledge is a gift bestowed by those who think they are knowledgeable upon those that they generally consider to know nothing. . . . Education must begin with the solution of this teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers *and* students. . . .

The following [are] attitudes and practices, which mirror oppressive society as a whole:

- a) the teacher teaches and the students are taught;
- b) the teachers know everything and the students know nothing;
- c) the teacher thinks and the students are thought about;
- d) the teacher talks and the students listen—meekly;
- e) the teacher disciplines and students are disciplined;
- f) the teacher chooses and enforces his choice, and the students comply;
- g) the teacher acts and the students have the illusion of acting through the action of the teacher;
- h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;
- i) the teacher confuses the authority of knowledge with his own professional authority . . .

- j) the teacher is the Subject of the learning process, while the students are mere objects.<sup>8</sup>

A preferred metaphor of education is to see it as a life-walk to be shared. In this “travel” metaphor, students become travelers who experience their educational journey differently based on their own unique experiences, which thus determine how and what they learn. Effort is put into an educational “adventure” that will result in a rich and rewarding journey.



**Assignment:** What do you find to be true about the metaphors that Ward and Freire suggest dominate how teachers view their task? How do these metaphors harm the learning experience? What metaphors do you think are the most common metaphors in your own culture for the teaching task?



**Assignment:** If teachers in your culture understood their task as a journey in which they accompany people for short periods of time, as they walk through life, how would the teaching and learning experience be different?

Another common metaphor used is gardening. Plants do not have to be told how to grow, and gardeners don’t make them grow by pulling them up out of the ground! They grow by themselves as part of a natural process that God has instigated. The gardener does her job, certainly, but must be patient in waiting for the plants to grow into the desired harvest.

So what is the purpose of the teacher in this metaphor? God is the one who causes the seeds to grow into fruit-bearing plants; the teacher is the gardener. The teacher-facilitator is responsible to make the environment hospitable for the learner.

There are other excellent metaphors for teaching in Christian education worth considering. One is the metaphor of “mission,” where every believer embarks with Jesus on a mission to redeem the world.<sup>9</sup>

Several different metaphors could structure our thinking about the teaching/learning experience. Rarely does a teacher rely solely on one metaphor. Some of the possible metaphors we could use to structure how we think and act as a facilitator of adult learning are: filling, manufacturing, gardening, journey and mission.



**Assignment:** What new insights did you gain about teaching and learning from thinking about these metaphors?

Each person comes to the teaching/learning experience with some picture of how Christian education ought to take place. The metaphor(s) we use will determine how we go about shaping the learning experience and determine its quality.



**Assignment:** What metaphor(s) do you want to adopt as the way that you view your role as a teacher? Explain why you have chosen those metaphors.

Choosing an appropriate metaphor that structures the way we think about teaching and learning will take us a very long way toward creating the kinds of experiences that will move people toward spiritual maturity.

### Facilitating Learning

Seeing teachers as facilitators of learning also takes into account the Hebrew view of education, where teaching and learning are different sides of the same concept. A true teacher “causes” learning, or facilitates it. A facilitator of learning defines the role of the teacher as a helper, guide, and companion in the process. Teachers in adult education call students to join them as peers, as equals, shifting the focus *to the subject being studied* and away from the teacher and learner—a major shift.

One of the objectives of the facilitator is to enable students to think critically and reflectively. In order to accomplish this task, the teacher-facilitator must be ready to take on many different roles and not simply be a lecturing ideologue. The teacher will sometimes be a trainer, counselor, model, resource person, guide, expositor, demonstrator, enlightener of values, taskmaster, and helper.<sup>10</sup> The facilitator must be flexible to adapt to the necessary role with each adult.

However, the major role of the facilitator-teacher is to provide a safe place where discussion can take place. Those who have studied adult education consider the discussion method an irreplaceable part of adult learning.<sup>11</sup>

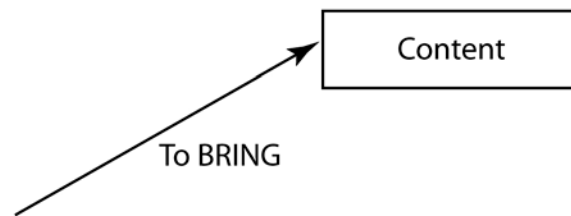
How a person thinks about teaching and learning, the metaphors used, and the practical application of these insights during the teaching event will vary. As we all grow and go through different stages of development, so teachers also mature in how they understand and practice their craft.

### Developmental Stages of the Teacher

As teachers mature in their profession and think about their role differently, they pass through different phases. Ward suggests that a teacher goes through stages of self awareness:

Reflecting on my own career as a teacher, I see changes that fall into a pattern. This pattern is not unique to me. Through many professional and personal experiences with other educators, I have discovered that there is a predictable series of stages through which teachers develop. . . . In this first level of orientation the motive is to bring valued content into the lives of others. A concern for the learner is present, of course, but as Figure 1 indicates, the focus of the teacher is in the content.

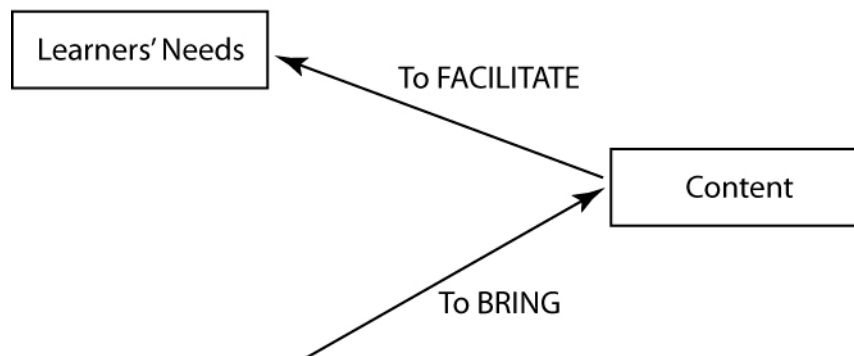
Figure 1: Teacher Orientation LEVEL 1



The frustrations that the Level 1 teacher feels most deeply arise from the learner's disinterest or lack of appreciation of the content. . . .

Not every teacher reacts negatively to the apparent disinterest of students. Some, fortunately, come to see the sour signals from their students as a symptom of a deeper problem. As teachers gain experience this deeper problem can be recognized and identified: the students, individually and as a group, have needs that the content is not meeting. Sometimes the needs of students are so fundamental to personal identity and self-worth that they are virtually blinded to the learning environment. . . . When the teacher begins to take the importance of the needs of learners as seriously as the value of the content, the teacher turns a corner. A new level of development has been reached. Figure 2 suggests this "turning of a corner."

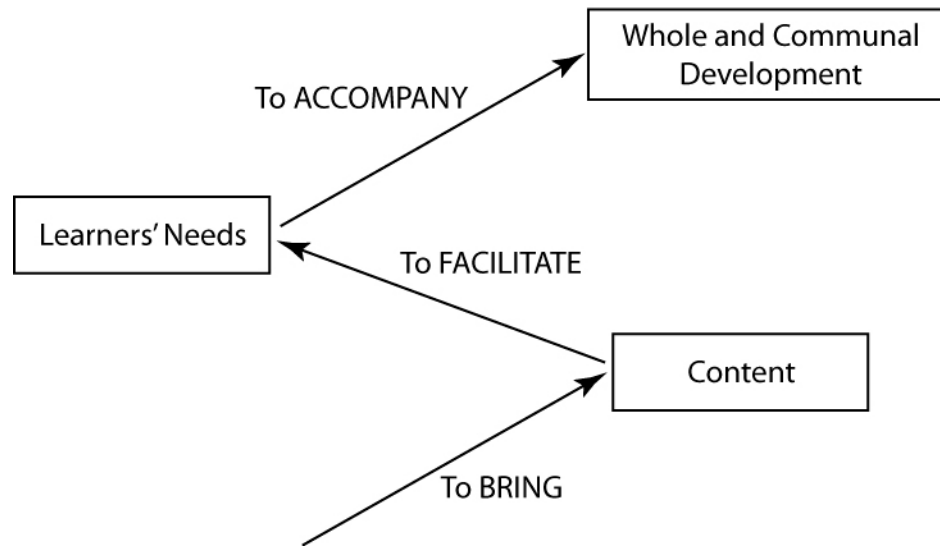
Figure 2: Teacher Orientation LEVEL 2



Sooner or later a new concern emerges in the developing of the Level 2 teacher. The limitations of Level 2 become a burden and what had seemed so satisfying begins to go sour. . . . In time the teacher tires of investing so much of the time and effort in diagnosing and prescribing. The limitation of Level 2 is that it does not allow for the closing of the social distance between teacher and learner . . . .

When properly understood, this [next] level [Level 3] is also a matter of vertical integration. It rejects neither the importance of content nor the importance of learners' needs; but it represents a different sort of relationship—one in which the teacher becomes a full participant in the life-walk of the student.<sup>12</sup>

Figure 3: Teacher Orientation LEVEL 3



In other words, the teacher and the student journey together for a short time as they explore and learn about a subject of common interest. The teacher acts as a facilitator of learning, a guide along the path, a fellow learner and explorer.



**Assignment:** Evaluate yourself as a teacher. You probably have already had some experience with informal education in your home, in a nonformal situation like your church, or in a formal education setting like public school or a seminary. In which phase do you think you are? How might you move to Ward's suggested last stage of development?

### Summary

This lesson explores adult learning from the vantage point of both the learner and the facilitator. Adults come to any new learning experience having a reasonably clear picture of what they want to learn and why. Teachers, on the other hand, often get in the way of adult learning because they treat adult learners like big children, sitting them in rows and lecturing (which is difficult for children as well!). Teachers of adults must see themselves as facilitators of learning. This perspective change comes from adopting the right metaphors that we use to think and speak about the adult learning experience.