

Testing Models, Shifting Paradigms

Restoring Blessing: A Preferable Paradigm for Today's Mission

by Yajie Ji and Thomas Hale

Mission as we know it clashes with today's world. "Missionaries"—those full-time workers engaged in a variety of activities carried out through multiple organizations funded by churches and individuals—are simply unwelcome in more and more countries.¹ Pew Research correlates and confirms that restrictions on religious freedom and government harassment of religious groups have increased in every region of the world.² This, despite the fact that people sent by Christian organizations, whatever their ministry, are "dedicated servants, faithfully assisting the people to whom they were called."³ More often these fully funded Christian workers are associated with colonialism or imperialism, past or present—just one of the reasons for the increasingly unwelcome reception they face.⁴

Recently there have been calls and manifestos to adjust Christian mission and our mission terminology to these new conditions. It's becoming quite apparent that a "follower of Jesus" is rarely unwelcome in the same way as a missionary. In response to this fact, "tentmaking" was proposed in the 1970s and 1980s, spearheaded by J. Christy Wilson, Jr.⁵ Around the same time, German mis-
siologist Ludwig Rütli declared "the entire modern missionary enterprise" to be "so polluted by its origins in and close association with Western colonialism that it is irredeemable."⁶ Nevertheless, mission continued much as it had before. In the 1980s, many sending organizations adopted "tentmaking" and chose not to disclose the missionary purpose of their workers. However, with the advent of social media, this non-disclosure came to require all who were participating in the sending of workers to maintain the same non-disclosure.⁷ In practice, keeping all participants on the same "nondisclosure page" has been difficult to achieve, given the high regard for missionaries in their sending churches.

The Predicament of Missionary Identity

This paper supports the call for a new approach to engagement with the world by followers of Jesus, and we believe it will require a new metaphor for "mission." Amidst increasing global connectivity and government scrutiny,

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followers of Jesus serving in restrictive countries will require authentic lives that avoid the need for secrecy. Especially in restrictive contexts, a more integrated identity can only increase the effectiveness and well-being of the expatriate worker, and of their family, colleagues, and community.⁸ After observing this challenge firsthand over a couple of decades in the Soviet Union, I (Tom) argue in *Authentic Lives* that “there is simply no need for all the stratagems or secrecy.”⁹ What I call “hidden identities” need to be reframed with an appropriate metaphor or model, one that resolves the deep ongoing tension this creates for expatriates in mission.¹⁰

We believe any new effective model or metaphor is one in which “one’s visible identity or identities should match one’s stated identity.”¹¹ It’s becoming clear that “any metaphor in today’s interconnected world needs to be suitable for discussion in any context and in anyone’s presence,” and new metaphors and models are emerging.¹² The late Rick Love proposed “blessing the nations,” and Jason Georges has suggested a model of “dignification.” A further possible candidate would be the “prophetic dialogue” advocated by Stephen Bevans and Roger Schroeder, even though they propose it as a paradigm of mission, rather than as a replacement.¹³

This paper reviews three fresh metaphors for today’s context. Over the past decade, three authors have presented suitable and relevant metaphors, each providing “a single identity that encompasses all of who you are and is recognizably the same in any context.”¹⁴ But each will require a complete rethinking of the church’s engagement with the world. Each offers a substitute for “mission” that will challenge those organizations which continue with traditional mission metaphors. Suk Ki-Tan (pseudonym), writing a biblical exposition in Chinese, proposes a move from “mission” to “restoring blessing.”¹⁵ Andrew Scott, President of Operation Mobilization USA, writing for a non-academic audience, introduces the image of “scattered” in his advocacy for a large number of self-supported workers who will supplement more traditional mission efforts.¹⁶ Finally, Michael W. Stroope, in his academic manifesto, *Transcending Mission*, advocates “pilgrim witness” in place of “mission.”¹⁷ This survey concludes that Suk’s fresh paradigm of “restoring blessing” answers the concerns of hidden identity, and encompasses the work of both Scott and Stroope.

Restoring Blessing: A Biblical Paradigm for the Nations

Suk Ki-Tan writes as a missiologist, both as a scholar and a practitioner. *Blessings Restored for All Nations* is a biblical exposition of the theme of blessing, from Genesis to Revelation. Perfect enjoyment of God’s blessing appears in both the first chapter of the Bible and the last (Gen. 1:28;

Rev. 22:14–15). Semantically speaking, in both Old Testament Hebrew and New Testament Greek, blessing is an alien term that was gradually enriched, transformed, and sanctified to encompass God’s abundance, favor, and goodness in each God-human encounter.

The Hebrew *barak* is linguistically rooted in pre-Israelite Ugaritic *brk* and Akkad *karabu*. *Barak* carried a meaning of “to endow with beneficial power” which some believed to include self-contained beneficial power. The story of Balaam (Num. 22–24) well indicated this pre-Israelite mindset in Balak, king of Moab. In the New Testament, blessing is the Greek *eulogia*, meaning flattery. Jesus used this word following the Old Testament practices of blessing and fellowship; and Paul too. Using the same Greek word in its verb form, Paul cited Genesis 12:1–3 in Galatians 3 and related the blessing of all nations with Jesus Christ’s redemption, thus enriching *eulogia* with Hebrew traditions.¹⁸

Thus, blessing itself is deeply missional.¹⁹ Blessing is God-originated, communal, and holistic. It is rooted in Moses’ Laws and Jesus’ Emmanuel. By bridging creation theology and salvation theology in the *missio Dei*, the concept of blessing encompasses both social responsibility and proclamation of good news, erasing a previous generation’s conflicted dichotomy over models of mission.

Suk and her colleagues, working in the context of a restrictive government, have employed the “restoring blessing” paradigm over the last two decades and continue to find it useful. She asserts that “mission” is no longer a helpful word in her context and replaces mission with “restoring blessing” as a new framework for the church’s engagement with the world. We offer our own simple translation of her perspective:

The main term in this book is “restoring blessing,”²⁰ which replaces the two terms “evangelism” and “mission,” commonly used in the past. From a biblical perspective, “restoring blessing” is the most basic intention and will of God for human beings, and it is also one of the most frequently appearing concepts in the Bible. “Restoring blessing for all peoples” is to restore the blessings of God to all peoples (including the paramount gospel message but not limited to the gospel message)... Restoring blessing is not only concerned with the number of people who believe in the gospel, but also with the renewal of all cultures through the truth of the Bible.²¹

Unlike mission, blessing is understood and appreciated in her context. Workers with explicitly Christian organizations can even approach a local political leader and propose a project that blesses the region. It also blesses the leader indirectly by increasing chances of promotion due to his/her association with a successful project. Direct blessing by gifts is not encouraged, but credit for project successes—whether

charitable or business projects—is given to the person in authority rather than any claim by the organization. Suk points out that the recognition received by the official is not in exchange for a “ministry opportunity,” but rather establishes a legitimate and sustainable window for the transformation of people and culture. One can be a blessing among them, as in Nebuzaradan’s acceptance of Jeremiah when he allowed the prophet to go wherever he wanted (Jeremiah 39–40).

One might object that “mission,” particularly the “mission of God,” is conceptually more all-encompassing than “restoring blessing.” But, to take David Bosch’s *Transforming Mission* as the seminal exposition of “mission,” one can understand all the elements of his “emerging ecumenical paradigm,” as well as all eleven facets of mission that he mentions, through the lens of the restoration of blessing.²² God’s restoration of blessing began in the first days following Adam and Eve’s expulsion from the Garden, yet for the church today, it offers a new paradigm for engagement with the world. This is because the existing paradigms for engagement are deeply entrenched in unfortunate connotations.

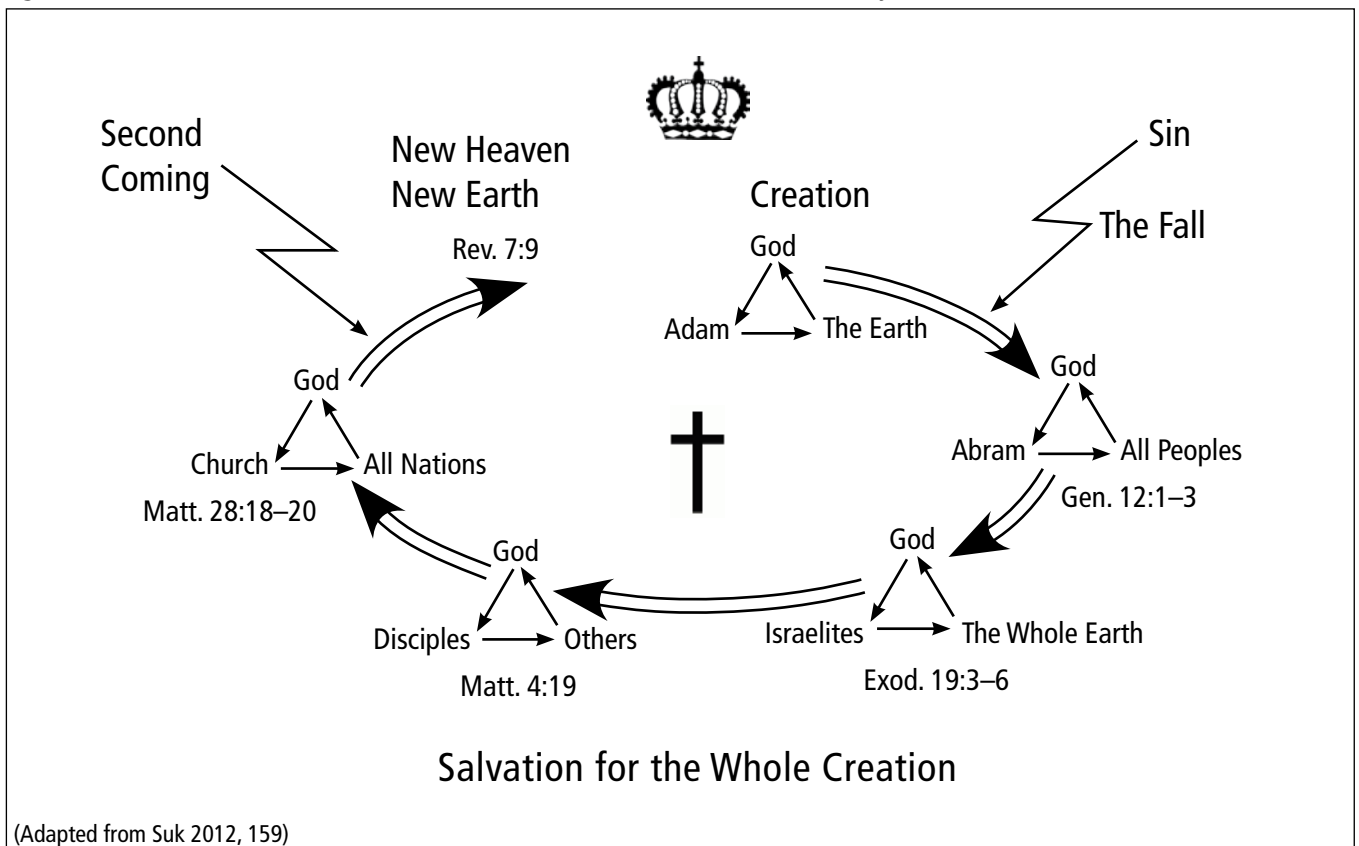
Overcoming the inertia of existing paradigms is encouraged by examples from the biblical narrative. Jeremiah’s proposal to the Israelite exiles, to seek the peace and prosperity of the

Babylonian enemy, was just one of many such difficult transformations towards blessing. It involved building shalom in a land with an idolatrous culture, governed by a ruler bent on violent conquest. Similarly, today’s Christian worker is often geared up to oppose such rulers rather than to cooperate with them as in the case of Jeremiah.

Despite the fundamental changes that occurred throughout previous paradigm shifts in mission, to “be a blessing” (Gen. 12:2) remained constant, and the shift to a “restoration of blessing” paradigm today should maintain considerable continuity with the element of blessing in previous paradigms. Ngan-Zeng Ko attempts to show this historical continuity by condensing “be a blessing” into a relational triangle of the *missio Dei* (as illustrated in Genesis 12:1–3 at the right of figure 1): God called and blessed Abraham, the blessed Abraham became a blessing, and finally all nations would be blessed and subsequently turn to bless the Lord God.²³

From the Garden of Eden to the New Heaven and Earth, the legacy of blessing in this relational triangle has continued from generation to generation until today.²⁴ Like running a relay, figure 1 below summarizes the passage of this relational triangle from Adam to the New Jerusalem, and now places it in our hands.

Figure 1: Salvation for the Whole Creation from Adam to the NT Church, A Relay from Generation to Generation



(Adapted from Suk 2012, 159)

However, recent centuries of colonialism and imperialism marred mission and left difficulties in applying the blessing legacy, both outside the mission community and inside the church itself.²⁵ Since the end of the colonial period we've witnessed an increasing number of countries that bar missionaries, and—within many countries officially more open—populations who find the idea of Christian proselytizing disgusting.

It is this blessing legacy that offers us a fresh paradigm for the 21st century. This signifies the potential of a new “breed” of intercultural workers.²⁶ They are called and blessed to a multi-level, multi-faceted care for God's creation, to a life that demonstrates God's blessing via family, work, community, and private life. This is a task that calls for both total commitment of individuals and the collaboration of communities. It includes both believers and non-believers, government and non-government organizations, calling for individuals who work not by authority but by influence, not as hierarchy but in servanthood. Always fixing their eyes on the better home, they are determined to bear fruit even in the worst environment. As with the prophets and the apostles, this blessing legacy seems impossible, as unimaginable as God's promises. In these times it is a paradigm worthy of adoption in place of “mission.”

Scattered: A Metaphor for a New Generation

Andrew Scott is the US director of Operation Mobilization, and his book *Scatter* appears to be aimed at college students interested in intercultural service. Scott wants to see a mass movement of Christian professionals from the West,²⁷ independent of “full-time” supported missions, that would answer a common predicament in mission:

We have asked those who “felt called” (defined something like a still small voice pointing them to a specific country) to give up what they are doing in the “secular” world to go do something else that is “sacred” in the ministry and missions world. Oh, and you need to raise your own support to do it. You really are not doing ministry unless you follow this path.... We add weight to our model by including the “forsaking all” and “taking up our cross” verses. [And so,] the vast majority of those who follow Jesus have come to the conclusion that they must not be “called” to ministry and mission and remain on the sidelines.

This dichotomized thinking has relegated talent, passions, work, and as a result the vast majority of the church, to a second-tier class or caste where they are only called upon for money, prayer, and a few odd jobs around the church. They do ministry on the weekends in their church or on a mission trip in the summer, and the rest of their life work, hobbies, community involvement and so on—is merely for their own fulfillment and financial well-being.²⁸

Scott likens the notion of a special calling for service to planting “carefully selected, individual seedlings” in a window box.²⁹ While instances of such planting occur in the Bible, Scott finds that more often God tends to “scatter” his people. Extending a biblical metaphor, Scott refers to Jesus' description of his followers as salt and light, that “we do not apply salt to anything one grain at a time. . . . It is normally scattered as it is shaken out of the shaker.” This use of metaphor is important for the way it can shake the church from its complacency. Many share Scott's conviction that the division between “full-time Christian workers” and the rest of the church needs to disappear. While it may appeal to some believers for the way it relieves further financial burden to the local church, it also exposes the absence of traditional missionary support for these scattered ones—whether it's prayer, accountability, help with children's education, or pastoral and psychological member care.

Scott's alignment with the model of restoring blessing is the way God scatters agents of restored blessing. God's sending in the Bible has at times been forced, disorderly, and even violent. (The exile of Israel, and the dispersal of the church in Acts 8, immediately come to mind³⁰). In the midst of such situations, God enables some of those who were scattered to continue being a blessing. Scott is not proposing such involuntary and extreme conditions, but rather is highlighting intentional moves overseas by thousands—perhaps millions—of followers of Jesus. Given that this is a voluntary movement, steps can be taken to guide and prepare the scattered, insuring they restore blessing and reduce any perceived form of neo-colonialism (however inadvertent). Training in cross-cultural differences and coping with intercultural living are possible, but further resources for these expatriate workers should also address the compelling reasons national governments restrict mission efforts.

Pilgrim Witness: A Replacement for “Mission”

Michael Stroope, holder of the M. C. Shook Chair of Missions at the Truett Theological Seminary of Baylor University and a former career missionary, challenges the notion that “mission” is prescribed by the Bible, or that it accurately describes the church's encounter with the world in its first millennium. In his book *Transcending Mission*, Stroope's intention is

to acknowledge the habits of language and thought that developed around mission beginning in the sixteenth century and to foster new rhetorical expressions for the church's encounter with the world.³¹

These new “rhetorical expressions” are needed because “mission” is inescapably tainted by the colonial and imperialist context in which it was birthed. Stroope makes a “clear and substantial connection between expansion of the European colonial powers and the advance of the church.”³²

It is not merely language that Stroope is concerned about, but he wants Christians to change the associated concepts of mission as well, to “reconceive the church and world encounter.”³³ Reviewers are divided over whether the focus is on terminology or on concepts.³⁴ Some, like Rosemary Dewerse, say Stroope is talking about semantics,³⁵ while others like myself (Tom) argue that the terms are crucial because they are enmeshed with the concepts.³⁶ A careful reading of Stroope, including his later comment on his own work,³⁷ reveals that his primary concern lies in the concepts conveyed by the terms of mission. The reason Stroope spends so many pages refuting the notion that mission is biblical, or the assumption that mission was practiced during the first fifteen centuries of the church, is that these concepts are deeply ingrained in the modern evangelical mind. Due to this misguided and deeply embedded paradigm, any possibility of change will require thorough refutation. These same ingrained notions also may explain why some reviewers dismiss *Transcending Mission* as merely a matter of semantics, particularly when those reviewers have dedicated their lives to mission. Even a favorable reviewer admits he was “reluctant to accept [Stroope’s] verdict on the modern mission paradigm.”³⁸ It is no surprise that Stroope’s work appears to threaten the mission establishment.

Through the lens of “the restoration of blessing,” one can understand all the elements of Bosch’s emerging ecumenical paradigm, as well as all eleven facets of mission that he mentions in his seminal exposition, *Transforming Mission*.

Stroope’s review of 2000 years of church history lays the foundation for today’s task of “reconceiving” the way the church interacts with the world. In Part I, he critiques more than eighty authors who have justified modern mission by claiming they “found” it in the Bible and in the first millennium of church history, a tendency Stroope identifies as reading mission anachronistically back into earlier times. He describes the “innovation” of the concept of mission beginning during the Crusades (Part II),³⁹ and then follows this model into the Protestant era and its revision in the 1930s (Part III). The apex of the book occurs with the founding of the Jesuit order and the first use of the term “mission” (*missio*) as it appeared in the Jesuits’ fourth vow.⁴⁰ Stroope notes that the context for the introduction of this model of mission was the Catholic campaign to retake the Iberian Peninsula from Muslim rule, and the subsequent papal authority granted to Portugal and Spain.

In an epilogue, Stroope turns from his historical case against the modern model of mission to reimagine the church’s encounter with the world with new language and fresh concepts:

When discovered and embraced, God’s reign forms us into *pilgrim witnesses*, who, though weak and afflicted, are liberated to live alongside and love those we encounter along the way.⁴¹

Stroope’s “pilgrim” is a sojourner, an alien, along the lines of 1 Peter 1:1 and 2:11. His “witness” is one who both “beholds” and tells. The beholding is a crucial part of Stroope’s paradigm: “more than seeing with physical eyes; it is to be captured by a vision of that which is revealed (apocalyptic), and thus hopeful and transformative.”⁴²

The *telling* part of this witness “is to convey with one’s words and life what has been seen and experienced.”⁴³ This metaphor differs markedly from those modern images of mission strategy—dubbed “managerial missiology”—that focus more on human plans and methods.⁴⁴ In contrast, Stroope believes the fostering of “Kingdom language places the end results with what God does, by the means he chooses, and according to his timetable.”⁴⁵

Reviews consistently express caution about the replacement of mission with this pilgrim witness to God’s reign. They point out that “pilgrim” (or “pilgrimage”) and “witness” may carry connotations that work against the meaning Stroope seeks to frame.⁴⁶ For example, pilgrimage is thought of as a medieval journey to a holy place, and “witnessing” can be formulaic and far from listener oriented. It’s also noted that in many contexts “kingdom” (which Stroope uses more than “reign”), connotes political domination and imperialism even more than mission.⁴⁷

We believe the positive connotations of Stroope’s “pilgrim witness” fit well within Suk’s “restoring blessing.” Stroope’s discussion of witness reminds us that the gospel—that central part of the restoration of blessing—is most effectively a blessing when it is a witness of a personal beholding (rather than a rote formula). Stroope’s pilgrim image counterbalances Suk’s use of Jeremiah’s call for the exiles of Judah to put down roots and settle in Babylon: although we are called to seek the blessing of our earthly place of calling, we go there without claim to power or assertion of privilege.

Advancing through Blessing

All the works discussed in this essay call for serious reconsideration of the global church’s engagement with the world. The ideal engagement is by “followers of Jesus” whose identity is minimally complicated by membership in any sending organization or church denomination, and who as expatriates in restrictive contexts can do more when they no longer need to

hide their identities. Suk advocates a paradigm of restoring blessing, and Stroope calls for pilgrim witness. Scott wants only to supplement the status quo with a broad and very numerous “scattering.” Yet all agree about an urgent need for change from “mission as we know it.”

We propose that Suk's restoration of blessing is the best paradigm for the church's engagement with today's world; it's a superior way of encompassing and reimagining a change

from mission as we know it. Restoring blessing is unmistakably biblical and includes both witness and dignification. Beyond a blessing that attends to people's need for salvation from sin, it addresses their very real and daily needs. And to be a channel of blessing is an identity that goes with almost any profession. In a world where “mission” is increasingly unacceptable, the restoration of blessing offers a way of advance. **IJFM**

Endnotes

- ¹ Thomas Hale, III, *Authentic Lives: Overcoming the Problem of Hidden Identity in Outreach to Restrictive Nations* (Pasadena, CA: William Carey Library, 2016), xiii.
- ² Pew Research Center, “A Closer Look at How Religious Restrictions Have Risen Around the World,” *Pew Research Center's Religion & Public Life Project* (blog) (July 15, 2019), <https://www.pewforum.org/essay/muslims-in-america-immigrants-and-those-born-in-u-s-see-life-differently-in-many-ways/>, accessed February 12, 2021.
- ³ Hale, *Authentic Lives*, 24.
- ⁴ Hale, *Authentic Lives*, 13–17, 20.
- ⁵ J. Christy Wilson, Jr., *Self-Supporting Witness Overseas* (Downers Grove: IVP, 1973); *Today's Tentmakers: Self-Support, an Alternative Model for Worldwide Witness* (Wheaton: Tyndale, 1979).
- ⁶ Ludwig Rütli, *Zur Theologie der Mission; Kritische Analysen und Neue Orientierungen* (München: Chr. Kaiser, 1972, 1974), paraphrased by David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 518.
- ⁷ Rick Love, “Blessing the Nations in the 21st Century: A 3D Approach to Apostolic Ministry.” *International Journal of Frontier Missiology* 25, no. 1 (Spring 2008): 31–37.
- ⁸ Hale, *Authentic Lives*, ch. 2.
- ⁹ Hale, *Authentic Lives*, xxiv; see also 61ff.
- ¹⁰ Hale, *Authentic Lives*, xiv–xvii, 47–52.
- ¹¹ Hale, *Authentic Lives*, 63.
- ¹² Hale, *Authentic Lives*, 65.
- ¹³ Love, *Blessing the Nations*; Hale, *Authentic Lives*; Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*, Self-published, 2014; Stephen B. Bevans and Roger P. Schroeder, *Prophetic Dialogue: Reflections on Christian Mission Today*, Maryknoll, NY: Orbis, 2011.
- ¹⁴ Hale, *Authentic Lives*, 63.
- ¹⁵ Ki-Tan Suk, (叔紀田), *Blessings Restored for All Nations: Biblical Foundation* (福境重尋: 延福萬族的聖經基礎) (Sunnyvale, CA: Great Commission Center International (大使命中心), 2012), 11.
- ¹⁶ Andrew Scott, *Scatter: Go Therefore and Take Your Job with You* (Chicago: Moody Publishers, 2016).
- ¹⁷ Michael W. Stroope, *Transcending Mission: The Eclipse of a Modern Tradition* (Downers Grove: IVP Academic, 2017), 355.
- ¹⁸ P. K. Chung, “A Case Study in the Application of the Blessing Motif to an Urbanizing County in South China” (Doctor of Transformational Leadership diss., Hong Kong: Bethel Bible Seminary, 2018), 45–50.
- ¹⁹ Chung, “Blessing Motif,” 201.
- ²⁰ The Chinese character “延” here translated “restoring,” could also be translated as “expanding,” “extending,” or “bestowing.” “Restoring” was chosen because it highlights Jesus' salvation that restores the blessing originally given to Adam and Eve in the Garden. “Bestowing” seems to belong to God alone, so does not fit in a book about the human role of partnering with God in blessing others. As to the other two alternatives, choosing “expanding” would highlight the enrichment and transformation that is experienced by those who receive and pass on God's blessing, while choosing “extending” would highlight geographic spread and cultural influence of services rendered by those seeking to spread God's blessing to all.
- ²¹ Suk, *Blessings Restored*, 11–12, trans. Hale and Ji.
- ²² Bosch, *Transforming Mission*, chs. 12–13.
- ²³ Ngan-Zeng Ko, “Blessing the Nations: From a Restructure of Foundational Truth to a Restructure of Practical Acts,” *The Holistic Gospel of Christ to All Peoples*, ed. Philemon Choi (Bali, Indonesia: Chinese Coordination Centre of World Evangelism, 2011), 39–40.
- ²⁴ Suk, *Blessings Restored*, ch. 6.
- ²⁵ Bosch, *Transforming Mission*, 227–31; Paul V. Kollman, “At the Origins of Mission and Missiology: A Study in the Dynamics of Religious Language,” *Journal of the American Academy of Religion* 79, no. 2 (2011): 427–429; Stroope, *Transcending Mission*, 179–353.
- ²⁶ Hope S. Antone, “New Paradigm Concepts of Mission,” a paper presented at the conference Beyond Edinburgh 1910: Asian Reflection on Mission (Tainan, Taiwan: Christian Conference of Asia, September 29–October 3, 2008): 61, https://www.cca.org.hk/ctc/ctc08-03/08_hope62.pdf, accessed February 12, 2021.

- ²⁷ Scott, *Scatter*, 144.
- ²⁸ Scott, *Scatter*, 12–13.
- ²⁹ Scott, *Scatter*, 160.
- ³⁰ Hale, *Authentic Lives*, 69.
- ³¹ Stroope, *Transcending Mission*, 28.
- ³² Stroope, *Transcending Mission*, xvi.
- ³³ Stroope, *Transcending Mission*, 353.
- ³⁴ Six journals have published reviews as of this writing: *International Journal of Frontier Missiology* (Richards, 2017), *Reviews in Religion and Theology* (Kinsey, 2018), *Mission Studies* (Dewerse, 2018), *Missiology* (Hale, 2019), *Transformation* (Oxbrow, 2020), and *Journal of European Baptist Studies* (Ord, 2020). Richards, Kinsey, Hale, and Ord write favorable reviews, while Dewerse is dismissive and Oxbrow respectfully disagrees. *International Journal of Frontier Missiology* also reviews Stroope 2017 favorably as part of a longer article (Gill, 2019).
- ³⁵ Rosemary Dewerse, “Transcending Mission: The Eclipse of a Modern Tradition, written by Michael W. Stroope,” *Mission Studies* 35, no. 3 (October 2018): 459.
- ³⁶ Thomas Hale, “Book Review: Michael W. Stroope. *Transcending Mission: The Eclipse of a Modern Tradition*,” *Missiology: An International Review* 47, no. 3 (July 2019): 337.
- ³⁷ Michael W. Stroope, “Reimagining Witness beyond Our Modern Mission Paradigm,” *International Journal of Frontier Missiology* 36, no. 4 (Winter 2019): 163–68, 163.
- ³⁸ Brad Gill, “ISFM 2019 and the ‘Reimagining of Frontier Mission,’” From the Editor’s Desk, *International Journal of Frontier Missiology* 36, no. 4 (Winter 2019): 161.
- ³⁹ Stroope, *Transcending Mission*, 29.
- ⁴⁰ Stroope, *Transcending Mission*, 240.
- ⁴¹ Stroope, *Transcending Mission*, 358.
- ⁴² Stroope, *Transcending Mission*, 371.
- ⁴³ Stroope, *Transcending Mission*, 371.
- ⁴⁴ J. Samuel Escobar, “Evangelical Missiology: Peering into the Future at the Turn of the Century,” *Global Missiology for the 21st Century: The Iguassu Dialogue*, ed. William D. Taylor (Grand Rapids: Baker Academic, 2000), 101–22 cited in Anne-Marie Kool, “Revisiting Mission in, to and from Europe through Contemporary Image Formation,” *The State of Missiology Today: Global Innovations in Christian Witness*, ed. Charles E. Van Engen, Chapter 12 (Downers Grove: IVP Academic, 2016), 245.
- ⁴⁵ Stroope, *Transcending Mission*, 378.
- ⁴⁶ Mark Oxbrow, “Book Review: *Transcending Mission: The Eclipse of a Modern Tradition*,” *Transformation: An International Journal of Holistic Mission Studies* 37, no. 1 (January 2020): 84; Hale, “Book Review,” 337.
- ⁴⁷ Oxbrow, *Transformation*, 84; Dewerse, *Mission Studies*, 460.

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