The article is devoted to the scientific actualization of the studies about the value and methodological dimensions of Protestant theological positions on the socially significant ethical problems of our time. The author outlines a number of factors, which give the scientific topicality for the questions of religious ethics and axiological transformations of social reality. He tries to conceptually project and methodologically explain a heuristically effective model for the realization of such research. Carrying out the receptions of already known research in this field, the researcher at the same time formulates the possibilities of new research efforts that will bring to the theoretical novelty to the interdisciplinary study of Protestant ethics on the basis of the synthesis of the methodology of religious studies, philosophical ethics and moral theology. The proposed study opens up a set of further researches of the author that will concern the interpretation of socially significant ethical issues in the discourse of the modern Protestant theological dialogue and will provide for historical and ideological and conceptual efforts to obtain heuristic and scientifically important conclusions in this subject area.

**Keywords:** ethics, theology, protestant ethics, social significance, pluralism, theological dialogue, interdisciplinary approach.

**CRITERIA FOR FORMULATING THE STATUS OF THE CHURCH’S EXTERNAL AND INTERNAL MISSION**

The article presents the criteria for the formation of the missionary ministry of the church. The author shows the differences between the external and internal mission of the church. In an external ministry, an understanding of the cultural specifics of each country is important to missionary work. The article presents an analysis of missionary activity in general.

The author studies the origins and stages of the formation of missionary activity. Particular attention is paid to the fact that the center of missionary activity must be Christ, His Great Commission. An important role in missionary work is to bring man to God, not to the church.

**Keywords:** external mission, internal mission, Christ’s Church, Gospel.

**Relevance of research.** Christian ministry is the activity and responsibility of the local ministry in the fulfillment of its biblically defined mandate in the world. The ministry can be defined in several ways. Firstly, the ministry of the Christian ministry can be defined as the fulfillment of the Great Commandment of our Lord: “You shall love the Lord your God with all your heart, with all your soul, and with all your mind” and “You shall love your neighbor as yourself” (Matt. 22:37, 39). Secondly, Christian ministry can be defined in terms of the Great Mission of our Lord: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you” (Matt. 28:19-20). Thirdly, the process and objective of Christian ministry can be defined in the apostle Paul’s terms as “the equipping of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect person, to the measure of the stature of the fullness of Christ, that we...may grow up in all things into Him who is the head, that is, Christ” (Eph. 4:12-15). Fourthly, ministry can be defined in terms of the model of the early ministry – viz. teaching the apostles doctrine, engaging in fellowship, commemorating the breaking bread, praying
together, caring for one another, worshiping God, and actively evangelizing the community (Acts 2:42-47). This continues to be the basis of biblical, balanced ministry today.

Why is the Church of Christ still in the world at the beginning of a new era? The answer is obvious: God wants to save and continues to save people. He has many great plans for the earth and is an important plan for His Church. It is not necessary to invent any new ideas – we are not looking for the newest ideologies, moreover – not just a collection of people who have agreed to write another program. The Word of God is the foundation of our life and ministry. Just today, the power of the Church is to fulfill the ancient evangelical commandments, to remain faithful to His mission. Jesus Christ gave us command. If we look at this spiritual target, then we focus on the top ten. So one word to convey the essence of the Gospel is to save. This is the answer to why we preach, why we dream, why we analyze, why we pray.

**Goal of the article** is to show the difference between the internal and external mission to outline the main criteria for successful missionary work. As followers of Jesus Christ, we recall this great mission. Leaving the earth, Jesus came to his disciples and said: “Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to keep all that I have commanded you. And, behold, I will abide with you every day until the end of the world” (Matthew 28:19-20).

The aforementioned issues have been the subject of analysis among several scholars, such as: Briar, Scott, Walter Brueggemann, Elmer Duane, Callahan Kennon.

There are many books, which give us practical advice, how to serve other people. The book “Twelve Keys to an Effective Church: Strategic Planning for Ministry” by Callahan L. Kennon includes solid, practical guidelines and tools to help any church become a strong, healthy congregation.

A thoroughly revised and updated edition of one of the most trusted and authoritative strategic resources for church leaders.

In this second edition of his groundbreaking book, Kennon Callahan identifies the twelve essential qualities of successful, growing churches and offers all congregations a way to unlock their potential for effective ministry. The Twelve Keys program balances practical planning with theological understanding to help churches function more effectively as they seek to grow and better serve their members [3].

The Bible gives the church mission two main directions – internal and external. These two missions are the two foundations on which the church stands.

The inner mission implies blessing, renewal, and purification from all the unclean (1 Peter 1:14-16). Every person in the church should take care of his personal sanctification, then the church will also be holy and blameless (Ephesians 4:20-24). We must leave the old way of thinking, habit and behavior to dress up in a new man who lives in holiness and truth (Colossians 3:5-6). We must be dead for impurity and fornication. All immoral in the church must be eliminated and destroyed.

An external mission is the preaching of the Gospel to the world and service to people (Matthew 28:19-20, Matthew 10:16). It is important to know that most people in the world do not place a high value on direct, face-to-face confrontation to solve a conflict. Such directness is considered crude, harsh, uncultured and certainly disrespectful if not cruel [4; P.50].

It is possible that something is abroad in the real world to which policy-makers, program-funders, agencies, and faculties of schools of social work should pay careful attention [1; P.487].

It is important to listen to Christ and go. Jesus says that he sends us like sheep among the wolves. It is dangerous, but it can change the world (Acts 2:42). The First Apostolic Church was still alive. Her fruit was clearly visible. She remembered what Jesus Christ most recently did and exactly did what He taught her.

What needs to be done in church so that the mission on which Christ put it continued to be accomplished? Previously, Peter was dissatisfied with the fact that John walked behind him, but then they were joined by the Holy Spirit, and they walked together everywhere. The dead man was sitting at the temple gate and looking at them waiting for money, but they did not give him what he was expecting, but what he needed. Calico from birth received healing. The people were struck by the miracle, and Peter and John took the opportunity to preach about Jesus Christ. Healing is a great occasion for sermon. Today, we can also indicate the path of salvation, take a man by the hand and lead to Christ (Galatians
5:7, 3:1). We must not stop in our Christianity, as the Galatians, to whom Paul addresses. They began to live on the flesh, quarrel, get angry, weave intrigues, offended. One should be careful not to have such a church (1 John 1:7). On the contrary, we must have communion with each other and the blood of Christ will purify us from all sin (1 John 2:1-2). We must not forget that we have healing in Christ, we have a Deputy and we can always use it. Christians today often panic and depression, because there is no material resources, work, etc. When we were sinners, we tried to sin and continue to depend on the last. In Christ, however, we lose hope with the slightest distress. It can not be so. Whatever it is, we have to say: God, I am myself! And that's all. God gives us knowledge and freedom, but for a certain purpose. Knowledge must be used correctly, and carefully observed in freedom, so as not to fall into temptation. We must be careful not to go back to where God took us.

Let us pay attention to three theses, which testify to the importance of our mission in saving people. We understand that we do not save sinners, but we are the participants of this salvation, because God uses us.

Every Christian of the XXI century remains to fulfill missionary ministry. And from this follows the obvious principle: if Christians remain in the gospel, then the church has mature and strong Christians. There are reasons for our gospel. One of them is our personal salvation. The Bible says that we remember our salvation: who were before, from which He took us out and brought us out of darkness into the light of His Son. It is zeal in saving others that distinguishes Christians who remember the price of their own redemption. To get used to this can not be limited to the joy of self-salvation. Salvation by nature is not selfish, therefore the saved person thinks about rescuing others, but not satisfied and proud of his own.

The world is the environment in which the mission of the Church takes place. Church in the world, but "not from the world". Because the purpose of the church is not to save the world, but to save the world.

It is important to realize that the Mission does not belong to the Church; it belongs to God. This is the self-expression of God in Christ. God in Christ is as close as possible to man. Because God has a missionary heart! He is the first missionary. The history of the Church distorts the purpose of the biblical mission. The church at a certain stage assigns a mission to itself.

Therefore, today, Christians need to remember that the missionary ministry of the Church is not one of the ministries but a fundamental reason for its existence! This is a key point I would like to approve. If there was no Great Order, why would the Church be needed? The Church can not “send missionaries” because it is all sent. The mission of God can not be identified with the activity of a separate mission, as a religious organization. It is much wider.

We often identify the concept of “mission” with evangelism. But we must clearly understand that evangelization is only a small part of the Mission. Evangelism is a verbal transmission of the testimony of Christ to people who do not know Him. This is only part of our non-verbal strategic plan.

The Church can not claim today that having arrived at any geographical point, proclaiming the news and leaving, can automatically, mystically, supernaturally lead to the churches of people who listen to news. So many news sounds today! Therefore, evangelization is only a small part of the great missionary strategy.

If we want to free up the missionary potential of our communities, we must learn to read the Bible in accordance with the goal, that is, it is missionally: to see the intersection of religious, social and geographical boundaries. For example, eleven chapters of Genesis are devoted to the whole world. Abraham's election did not come to distinguish one, but to bless the peoples through one. Reading Exodus 19, Isaiah 42 and 49, we understand that God has chosen Israel not to emphasize its identity, but that Israel has shown the moral and cultural values of Yahweh to the peoples surrounding it.

But Israel did the opposite, borrowing the cultural values of other nations, thereby “failing” the mission of God. It is very interesting to consider in this context the captivity of four young people: Daniel and his friends did not accept a new world-order, including their renaming. We remember that Michael, Misail (means “equal to God”) was renamed Misaki, translated as “ram” – a reflection of the zoomorphic deity of the Chaldean world.
But these young men “put it in their hearts” did not obey the thinking of the pagan world and, as a result, influenced Babylon more than all Israel at the peak of its civilization development. The king of Babel issued a decree: “Anyone who will utter God will be chopped into pieces”.

Let’s consider how pneumocentrism (internal desire for cooperation, the unification of efforts) of the first-apostolic Church has affected its missionary message:

Mission as the meaning of life. Thus, the number of baptized by the Spirit and the number of missionaries were equal. As the Church understood well, the Mission was a way of being present in a world that would maximally represent Christ, and the Spirit is the driving force of missionary work.

The formation of the coinony – a horizontal organization (the first apostolic Church was a confederation of free communities, united by common doctrine and the purpose of its existence). This will then form a vertical in the Church, and the monarchical bishopric will take control of the heresies through persecution and the threat of spreading heresies in the church environment. But the monarchical bishopric paralyzes the creative potential of the church, both then and now. Modern Christians should pray and work to ensure that all creative potential has been released, otherwise the church can not be missionary.

Acute eschatological expectations. Do not let go of the Mission's goals and objectives. The first Christians believed that they no longer had time, they did not think about the future, they were not even going to form a canon of the New Testament. Such expectations mobilize the church, but do not give it the opportunity to work for generations ahead.

Generation of a specific attitude to material things. They were seen as a means to reach the Mission. In the context of eschatological expectations, the wave of “socialization of property” rose: bringing property to the feet of the apostles was revered by a better decision than giving it to secular authorities.

Influence on their behavior during testing. Christianity was born in an ideologically hostile environment, and only the presence of the Spirit gave Christians the opportunity “not to bend” under the light. We see similar examples in the 20-s of the 20th century.

So, the good news in the world of integration is not proclamation, but mediation. But how and when contemporary Christians can reveal the world of Christ and influence the world, if the chapters are overwhelmed, if every day the believer is called “at the confines of a religious building”? When should the missionary clash of Christianity with the world occur?

To these questions, we must look for answers, review the load of the church schedule, and engage in the mission not part of the church, but all of it. Save the world and not escape from it.

This is the calling of the church. It needs growth, zeal and fire are needed, because without it it is impossible to fulfill the command of Christ. The true spiritual maturity, the fulfillment of the Holy Spirit leads us to a deep conviction: our place is not in the rear, but in the forefront, for declaring that the truth is in Jesus Christ.

Planning helps us to make this process more effective. The actual process of Strategic Planning may take months or years but usually results in an opportunity to improve, expand, reform, or rebuild a program, building, church, ministry, or mission initiative.

This process is most effective with a group of people who are open and willing to listen to the call of the Holy Spirit through its various means – worship, prayer, scripture, devotional activity, meetings and reflecting together. As we participate in a series of activities, we believe that God empowers thoughtful and prayerful reflection [6].

One of the philosophers has one simple thesis: “I live not for eating, but for living in order to live”. If we talk about our vocation, our ministry is not just to study the Bible and pray for our lives. By studying the Word of God, you need to take full care of your spirituality in order to effectively serve people in this world. The power of the Holy Spirit is for the evangelists in the work of the gospel. We can not be strong, mature, blessed unless we proclaim the Word of God. Christ said: “You will receive power, as the Holy Spirit will come upon you, and you will be my witnesses in Jerusalem, and throughout all Judea and Samaria, even to the last land of the earth” (Acts 1: 8).

The Church of Jesus Christ is not a group of especially separated people who have lost contact with the world. This collection is called from the world, but dedicated to the world of people. This is a sign of serious maturity. If we see the world as the field of service, then of course the Lord will take care of our purity, our dignity, He will fill us with power for piety. Remember the high prayer of Christ: “I do not
ask you to take them from the world, but to keep them from evil” (Jn 17:15)? In a world without peace, but for the world – this is such a church mission. The level of Christian maturity is measured by the separation from sin and, at the same time, by love and devotion to sinners. This sense of duty helps us to get closer to those who die. Our holiness will not be polluted from it.

Every living Christian and every church are called to become part of the missionary movement. We are concerned that the modern generation is rapidly losing ground, moral and ethical values. There is spiritual degradation, moral corruption, the destruction of family values, materialism prevails. All this leads to spiritual impoverishment and bankruptcy. Our revitalized heart has to feel it. We were not the best, but we know who we are today. We also know what we have to do so that the unlucky ones have hope through our ministry. Spiritual degradation and all that accompanies social life today are so touchingly touching upon people that as a result we have profound political, economic, social crises.

One must always remember one thing: the ministry of the gospel is limited in time – we have little time to preach the gospel. We have only today. The first principle in the pilgrimage to servanthood is openness [5; P.75]. For the Church of Christ as a rescue service, as a salvation team in the XXI century, there is still very little time left. The world is looking for life without God and is disappointed, degraded, therefore, we need to focus more on the mission of salvation. It is the Christian values that can enrich the nation, influence culture, morale, and bring every citizen of the country to survive the rebirth. Christians of the last time are especially responsible for the proper transmission of the Gospel. It must be accurate, without errors, which corresponds to the will of the Holy Spirit to bring the word of salvation to the people. One of the characteristics of the faithfulness of the Church of Christ is the exact proclamation of the Word, which is an important part of our ministry. Therefore, true Christians today continue to talk about sin and emphasize the need for personal relationships with God. We must speak of human repentance, faith, revival, sanctification, leadership of the Holy Spirit. These things are unpopular today, but this is how the Word proclaims power and reaches the hearts.

Missionaries are called to be faithful to the full Gospel, to convey all the will of God, and not selectively to any part of it. God placed them in the time when, according to the Apostle Paul, a sound science can not be moved, "they can not be demolished". Theories of prosperity and success are more popular than the truth about repentance. The pursuit of God's vows is more attractive than observing God's commandments or the truth about his own spiritual stagnation. Through such compromises, the Church is losing strength. And the popular gospel of today is an inaccurate God's Word. The preaching of the Gospel should be a responsible responsibility for every servant and for every member of the church. We do not reign, because time is not coming, and eventually we can not reign without the King. We are today in patronage for the people for whom Jesus Christ died. We do not create a new world, because we understand that the King of all kings, the president has not yet come to the presidents.

Who and what prevents us today from preaching the gospel - in our time, in our conditions, with our opportunities? Today is not the time for comfort, mediocrity, warmth or laziness. It is impossible to fully rejoice in our own salvation, if it is not accompanied by the preaching of the Gospel to other people.

Speaking about the importance of human salvation, it is important to develop such services, which are aimed at reaching people for God, opening their homes for people, and organizing groups for non-believers. The attendants should pay more attention to this at all levels. Personal evangelism has to become an inalienable practice of every member of the church.

Christ guarantees that the proclamation of the gospel will be successful: “And this gospel of the kingdom will be preached in all the world, a testimony to all the nations. And then the end will come” (Matthew 24:14). Our best preparation for a meeting with Christ is a true and continuous proclamation of the Word of God, then our “swords” are directed to the right side: “For we have no struggle against blood and body, but against the beginnings, against power, against the rulers of this darkness, against the celestial the spirits of evil” (Eph 6:12). And hope does not disappoint [2; P.131].

Today is not the time to rest or stop – there should be a time of rethinking, but not a time of overburden. Christians need to review priorities: less for themselves and more for God. His Church in recent times is not a waiting room at the train station, where you can safely take a nap. She has to become a hospital, a hospital where they are mutilated, weakened hearts get help, where people feel warm. The church is an ark of salvation, where healing of souls takes place. In it, Christians strengthen
and grow; hence they go out to the field of service, because their mission is the great mission of Christ.

If not through one, then through others God will accomplish this work and in any case His mission will be crowned with success. The ministry of the Church ends with a great triumph of the glorification of Him who sits on the throne of glory! “A worthy Lamb slain, take power, and wealth, and wisdom, and power, and honor, and glory, and blessing! And every creature that is in heaven, and on earth, and under the earth, and on the sea, and all that was in them, I heard, said: To him that sitteth on the throne, and to the lamb, the blessing, and honor, and glory, and power forever and ever!” (Rev 12:13).

Then the sins of the saved will be together to worship the Lord. The mission of the Church will be victorious. Then let's start reigning! And today it’s impossible, it’s not time, it’s inappropriate...

We have to give what we have, but for this we have to have it for ourselves. Blessed are those who give. Generation of a specific attitude to material things. They were seen as a means to reach the Mission. In the context of eschatological expectations, the wave of “socialization of property” rose: bringing property to the feet of the apostles was revered by a better decision than giving it to secular authorities.

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**Bibliography**


Володимир Радчук

**Критерії формування зовнішньої і внутрішньої місії Церкви**

У статті представлені критерії формування місіонерського служіння церкви. Автор показує відмінності між зовнішньою та внутрішньою місією церкви. У зовнішньому служінні важливим для місіонерства є розуміння культурної специфіки кожної країни. В статті представлений аналіз місіонерської діяльності в цілому.

Автором досліджено зародження та етапи становлення місіонерської діяльності. Особлива увага звернута на той факт, що центром місіонерської діяльності повинен бути Христос, Його Велике Доручення. Важливе значення у місіонерстві надається тому, щоб привести людину до Бога, а не в церкву.

**Ключові слова:** зовнішня місія, внутрішня місія, Церква Христова, Євангеліє.