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How Korean Youth Pastors Preach to Care for Teen Congregants and Their Schools

By
Kim Sunghyun

A Dissertation Submitted to
the Faculty of Covenant Theological Seminary
in Partial Fulfillment of the Requirements for the Degree of
Doctor of Ministry.

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Abstract

The new postmodernist cultural wave in Korea has gained legal standing but is still clashing with the country's traditions, and its schools are now a prime battleground. People have embraced roles, statuses, and dispositions to fit the changing Korean culture, and in the schools, this shift has resulted in the Student Rights Ordinance. Educational administrations are providing students more liberty to become individualized and egalitarian people, and these new regulations allow students to reject teachers' orders and disciplines, the traditional understanding for sexual orientation, and rules for hairstyles, clothing, pregnancy, and religion. Due to the SRO, public demonstrations between the liberal and conservative parties have escalated.

The purpose of this study is to explore how Korean youth ministry pastors preach evangelically to care for teen congregants and their schools amid cultural pressure from the Student Rights Ordinance. This study examines Korean pastors' sermons given to those directly affected by the ordinance. Analyzing the sermons can help Korean pastors navigate how to care for their congregants and school evangelization amid the cultural pressure of the ordinance.

This study utilized a qualitative design using semi-structured interviews with six Korean pastors who served their congregations as part-time or full-time workers. The literature review and analysis of the six interviews focused on three key areas for sustaining a preaching ministry: the six pastors' understandings of the Student Rights Ordinance, their preaching goals and tasks to care for the teen congregants, and sermons that share the gospel in the schools that the ordinance affects.

This study concluded that there are three necessary preaching components to care for the teen congregants and their schools in the cultural pressure of the Student Rights Ordinance: building Christian identity, obedience based on the Bible, and Christian inclusiveness of others. This study explored the pastors' perspectives and found that they welcomed the spirit of human dignity that the ordinance describes. However, they were concerned by tendencies to support the self-absorbed exercise of rights and sexual immoralities. Although each of the pastors used different preaching styles, fitting their personal values and beliefs, all of them sought faithful transformation and obedience to God's Word. While considering the pastors' preaching goals and values, this study identified the motivations and practices which contribute to care for the teen congregants and schools that are influenced by the Student Rights Ordinance.

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Abbreviations

SRO	Student Rights Ordinance
GPOE	Gyeonggi Provincial Office of Education
GMOE	Gwangju Metropolitan Office of Education
NJPOE	North Jeolla Provincial Office of Education
SEMO	Seoul Metropolitan Office of Education
KFTA	Korean Federation of Teachers' Association
PCK	Presbyterian Church of Korea

Chapter One

Introduction

The Student Rights Ordinance (SRO) was passed in 2010 in Korea to provide freedom for elementary and secondary school students to make choices regarding their sexual orientation, pregnancy, religion, hairstyle, attire, and substance use.¹ Students and officials insist on these rights in the ordinance, but they have found themselves in conflict with trusted adults such as teachers, pastors, and parents who think that the ordinance lacks necessary safeguards. Since its passage, protests have grown throughout the country. Nevertheless, the ordinance has legalized students' free decision-making.

The Ministry of Education in Korea has encouraged government agencies not to enforce the ordinance due to the lack of social consensus and a concern for mounting divisions between conservative and liberal groups.² However, the Gyeonggi Provincial Office of Education (GPOE), Seoul Metropolitan Office of Education (SEMO), Gwangju Metropolitan Office of Education (GMOE), and North Jeolla Provincial Office of Education (NJPOE) enforce the SRO in their schools.³ Students in those regions use the ordinance to opt out of their schools' rules regarding religion, discipline, pregnancy, and sexual orientation. Because of this situation, churches must teach congregants how Christians should apply biblical truth to the SRO and how they can share the gospel with non-believers in the schools. Albert M. Wolters, professor emeritus of religion and

¹ Lee Yooyoung, "Seoul Council Passes Student Rights Ordinance," *The Korea Herald*, December 20, 2011, http://www.koreaherald.com/view.php?ud=20111220000760&ACE_SEARCH=1.

² Na Jeongju, "Schools Stuck in Fight Between Top Educators," *The Korea Times*, January 31, 2012, http://www.koreatimes.co.kr/www/nation/2012/01/113_103862.html.

³ Ibid.

theology and classical languages at Redeemer University College, writes that there is no organization or law without purpose.⁴ In other words, if an organization loses direction, then it needs to reset and return to the original purpose.⁵ Churches need to use this cultural moment to reset its understanding of students' rights as outlined in the SRO so that the culture can understand rights from a gospel-centered perspective. While cautioning as to the effect that the SRO has on Christian students and school evangelism, churches need to show that churches can be a light for the world.⁶

Recent Stories About the Student Rights Ordinance

In 2010, the GPOE adopted the SRO to protect students' human rights in their schools.⁷ According to the ordinance, elementary and secondary school students in the province are autonomous and able to choose their own hairstyles, clothing, pregnancy, and sexual orientation. Students are also able to resist physical punishment from their teachers and refuse to participate in compulsory religious classes and activities.⁸ Moreover, teachers cannot enforce rules that help students focus in class, such as not using phones, or not bringing in inappropriate material (e.g., pornography).⁹ According to

⁴ Albert M. Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview*, (Grand Rapids, MI: William B. Eerdmans, 2005), 59.

⁵ Ibid.

⁶ Matthew 5:14.

⁷ Kang Shinwho, "Student Rights Ordinance Declared," *The Korea Times*, October 5, 2010, http://www.koreatimes.co.kr/www/nation/2010/10/113_74039.html.

⁸ Lee, "Seoul Council Passes Student Rights Ordinance," http://www.koreaherald.com/view.php?ud=20111220000760&ACE_SEARCH=1.

⁹ Ibid.

the SRO, enforcing them would mean student's privacy and independence would be breached.¹⁰ Thus, the SRO allows students to reject any unpleasant treatment from their teachers.¹¹ Sanggon Kim, a superintendent of the GPOE, said that "a new chapter has been opened for the nation's education, and the ordinance will provide momentum for the whole of society to reflect on the nation's problems in the education system."¹²

After inaugurating the SRO of the GPOE, Korea experienced swift dissemination of its values, along with pressure to accept the ordinances in schools. The GMOE, which controls school education in South Jeolla Province, was the second organization to implement the ordinance. Following the GMOE, the SEMO, which covers school education in the capital of Korea, validated the SRO in 2012. The SEMO introduced more liberal bills with respect to the students' rights regarding their sexual orientation, pregnancy, religion, and rights to hold collective protests.¹³ Under the implementation of the SRO, elementary and secondary schools in Seoul prohibited any kind of physical punishment, verbal and nonverbal trespass, and prohibitive instruction on clothing and hairstyle.¹⁴

On May 16, 2019, there was a civil protest in Gyeongnam Province calling for enactment of the SRO following the cultural movement in Gyeonggi, Gwangju, Seoul, and North Jeolla Province. During the civil protest, the Rainbow Movement and

¹⁰ Ibid.

¹¹ Kang, "Student Rights Ordinance Declared," http://www.koreatimes.co.kr/www/nation/2010/10/113_74039.html.

¹² Ibid.

¹³ Lee, "Seoul Council Passes Student Rights Ordinance," http://www.koreaherald.com/view.php?ud=20111220000760&ACE_SEARCH=1.

¹⁴ Ibid.

Solidarity of University and Youth Queer Societies in Korea, groups protecting the rights of sexual minorities in Korea, added their voices in Gyoungnam Province.¹⁵ One of the civil solidarities insisted that the ordinance does not make students sexually promiscuous but guarantees students' sexual rights and satisfaction.¹⁶ The solidarity also claimed that the ordinance protects the sexual autonomy of teens and such autonomy is rightfully theirs.¹⁷ Furthermore, one of the youth rights movement solidarities commented that the people against the SRO are violating the human rights for teenage students.¹⁸

The SRO protects students against discrimination for their gender, religion, age, social status, nationality, language, race, disability, sexual orientation, or gender identity. According to Namhyun Woo, a national news journalist for the *Korea Times*, elementary and secondary schools have had to abandon their autonomous school administrations, meaning a loss of traditional local control, to the control of the SRO.¹⁹ He commented further that schools were in chaos because of how deeply the SRO conflicted with their previous customs.²⁰

¹⁵ Yun Sunghyo, “경남학생인권조례 부결에 경남 물론 전국에서 비판” [Protest of Gyoungnam Province and whole cities against the negation of the Gyoungnam Student Rights Ordinance], *Oh my News*, May 16, 2019, http://www.ohmynews.com/NWS_Web/View/at_pg.aspx?CNTN_CD=A0002537342&CMPT_CD=SEARCH.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Nam Hyunwoo, “Ordinance Seeks to Limit Students' Rights,” *The Korea Times*, December 30, 2013, http://www.koreatimes.co.kr/www/nation/2013/12/113_148863.html.

²⁰ Ibid.

Youngjoon Kwon, a teacher at Dongwon Middle School in northern Seoul, had his students participate in a student-monitoring program using a smartphone app called “iSmartKeeper,” which showed time settings and control options for smartphone use in the classroom. He took this action because of the chaos unleashed by the increased use of mobile devices in classrooms.²¹

School violence has not been resolved by the prohibition of physical discipline in the SRO. Youth violence is getting more and more serious. Also, the police cannot investigate school violence as student crime, due to the ordinance.²² Wooyoung Lee, a journalist for the *Korea Herald*, noted that a third-grade student at a middle school in Daegu city hit his vice principal in the head and stomach because the principal confiscated his cigarette.²³ Sarah Kim, a reporter for the *Korea Joongang Daily*, reported that a teacher at a secondary school in Seoul instructed regularly tardy students to come to class 30 minutes earlier each day.²⁴ In response, the students’ parents asked the principal to fire the teacher.²⁵ Assaults on teachers have also increased due to the misuse of the SRO. According to the Korean Federation of Teachers’ Association (KFTA), an educational group to establish professionalism in teaching and to develop democratic education in Korea, “The number of reported cases in which students or parents used

²¹ Park Eunjee, “Students, Phones and Freedoms Become an Issue,” *Korea Joongang Daily*, February 24, 2014, <http://koreajoongangdaily.joins.com/news/article/article.aspx?aid=2985383>.

²² Noh Jaehyun, “Police Involvement is not the Only Answer,” *Korea Joongang Daily*, February 4, 2012, <http://koreajoongangdaily.joins.com/news/article/article.aspx?aid=2947906>.

²³ Lee Wooyoung, “Student Attacks on Teachers Increase,” *The Korea Herald*, November 17, 2011, http://www.koreaherald.com/view.php?ud=20111117000551&ACE_SEARCH=1.

²⁴ Kim Sarah, “Stats Show Chipping away of Teachers’ Authority,” *Korea Joongang Daily*, April 9, 2012, <http://koreajoongangdaily.joins.com/news/article/article.aspx?aid=2951165>.

²⁵ Ibid.

violence against teachers has increased 1.5 times from 179 cases in 2006 to 260 cases in 2010.”²⁶ The KFTA writes that 40 percent of the assault cases in 2011 were against students and their parents, and they reported violence, verbal and physical, against teachers, by those challenging the teachers’ authority.²⁷ The KFTA also mentions that “compared to 2010, students’ and parents’ violence and abusive language towards teachers increased 38.3 percent and that the new ordinance on students’ rights and the banning of corporal punishment might be contributing to the deterioration of teachers’ authority.”²⁸ Boeun Kim, a national news reporter at the *Korea Times*, reports that attacks increased from 1,570 cases in 2009 to 2,226 cases in 2010 to 4,801 cases in 2011.²⁹ She also reports that the figure was 4,482 cases for just the first half of 2011.”³⁰

Hyosik Lee, another national news reporter for the *Korea Times*, describes a case where a student refused to attend his school’s chapel services on the grounds of religious freedom.³¹ After being expelled, he filed a lawsuit against the school, seeking 50 million

²⁶ Lee, “Student Attacks on Teachers Increase,”
http://www.koreaherald.com/view.php?ud=20111117000551&ACE_SEARCH=1.

²⁷ Kim, “Stats Show Chipping away of Teachers’ Authority,”
<http://koreajoongangdaily.joins.com/news/article/article.aspx?aid=2951165>.

²⁸ Ibid.

²⁹ Kim Boeun, “Ministry Takes Action to Protect Teachers’ Rights,” *The Korea Times*, January 29, 2013,
http://www.koreatimes.co.kr/www/nation/2013/01/113_129668.html.

³⁰ Ibid.

³¹ Lee Hyosik, “I Would Rather Go to Jail than Serve in Military,” *The Korea Times*, April 20, 2011,
http://www.koreatimes.co.kr/www/nation/2011/04/113_85588.html

won in compensation; he was awarded 25 million won because the court determined that the high school violated the student's rights.³²

Churches' Understanding of the Student Rights Ordinance

In the midst of cultural pressures to advocate for students' rights for gender, religion, pregnancy, and sexual orientation, how should churches respond? According to Bob Goudzwaard, Mark V. Vennen, and David V. Heemst, authors of the book *Hope in Troubled Times*, a culture's ideology is its entire set of beliefs or conceptions formed by a specific group of people, which together generate social forces to accomplish the group's goals. These goals usually point back to the idols of that culture. Therefore, the church needs to discern the forces at work and the idols those forces represent.³³ As these forces exert more pressure on students, their individual and collective power forces changes in school rules for their benefit. These social forces are what churches need to address.

Churches have a mandate from God to bring the fallen culture under the lordship of Christ.³⁴ The cultural pressures that claim students' rights as the highest priority stem from the desire to live as autonomous beings and reject God's order.³⁵ In Genesis 1:28, God tells Adam and Eve to be fruitful, increase in number, fill the earth, and subdue it.³⁶

³² Ibid.

³³ Bob Goudzwaard, Mark V. Vennen, and David V. Heemst, *Hope in Troubled Times: A New Vision for Confronting Global Crises* (Grand Rapids, MI: Baker Academic, 2007), 39-40.

³⁴ John M. Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg, NJ: P&R Publishing, 2007), 1035.

³⁵ James K. A. Smith, *How (not) to be secular: Reading Charles Taylor* (Grand Rapids, MI: WM. B. Eerdmans Publishing), 34-35.

³⁶ Frame, *Systematic Theology*, 1033-1034.

This verse defines the church's calling and cultural mandate to raise children who change the worldly culture.³⁷ For this reason, churches need to ask how to approach the SRO from a biblical standpoint.

Secondly, churches must monitor how the SRO impacts students in the church. Churches are made up of people connected and influenced by culture, science, economy, and politics. In this atmosphere, Christian teenagers influenced by the SRO may think that a church is just another place that should protect their human rights, as their schools do. This interrelated influence is defined as globalization, when a general phenomenon goes worldwide because of how easily various segments of society can interact with each other.³⁸ The SRO has generated such a social and cultural force, impacting public life.³⁹ When it comes to the disseminated phenomenon of the SRO in Korea, respecting individual tastes and beliefs in the name of human rights has become the main ideology influencing teenagers. They are surrounded by this institutional framework,⁴⁰ and so for this reason, churches need to understand how the SRO affects teen congregants who regularly attend Sunday worship.

Lastly, churches can benefit from understanding how the SRO furthers the false assumption that life at school and church can be separate. The SRO stands on the framework of upholding democratic and anthropocentric values and thus allows students

³⁷ Ibid.

³⁸ Richard Bauckham, *Bible and Mission: Christian Witness in a Postmodern World* (Grand Rapids, MI: Baker Academic, 2003), 6.

³⁹ Goudzward, Vennen, and Heemst, *Hope in Troubled Times*, 39.

⁴⁰ Ibid.

to choose or reject religious classes and events at school.⁴¹ Supporters of the SRO claim that the ordinance protects the student's rights and will not break down order and morals in society. Contrary to the church's teachings, which states that the SRO damages students, the current 'enlightened' society states that religious belief should remain personal or enclosed within a religious group and not spill out into the public.⁴² Christian students believe that schools are an appropriate place to share the gospel,⁴³ and the classical Reformed churches that assert the centrality of Christ's saving work should not abandon them to the devil.⁴⁴ Christian teens who have faith in Jesus Christ stand on the necessity for repentance and the gospel, against a relativistic society that does not believe the absolute truth.⁴⁵ In the battle for spiritual calling, they experience two drastically conflicting worldviews. When it comes to these conflicting concepts, churches need to understand how to navigate the life of school and church for the teen congregants.

Preaching on the Student Rights Ordinance

How can teen congregants hear the gospel clearly in this context? If teen ministry pastors preach the gospel in a regular way, the teen congregants develop their gospel-driven perspectives to handle their personal lives and school life. Timothy Keller, a

⁴¹ Lee, "Seoul Council Passes Student Rights Ordinance," http://www.koreaherald.com/view.php?ud=20111220000760&ACE_SEARCH=1.

⁴² Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapid, MI: William B. Eerdmans, 1986), 15.

⁴³ Bradford W. Littlejohn, *The Two Kingdoms: A Guide for the Perplexed* (San Bernardino, CA: The Davenant Trust, 2017), 74.

⁴⁴ Ibid.

⁴⁵ Gene Edward Veith Jr, *God at Work: Your Christian Vocation in All of Life* (Wheaton, IL: Crossway, 2002), 98.

church planter and founder of Redeemer Presbyterian Church and Redeemer City to City, states that gospel-centered preaching emphasizes Christ who can fulfill deepest aspirations and confront the worldly culture.⁴⁶

Yet, preaching the gospel is not done to provide useful information for dealing with social pressures alone; it is for inspiring change in people's actions and identities.⁴⁷ Also, preaching is a powerful method for impacting people's real lives. God's Word facilitates true contact with the reality that people experience.⁴⁸ Preaching, based on the Word, can lead people as it is applied to the context of people's reality.⁴⁹ In this respect, preaching the gospel would help Christian teen congregants handle the realities of the SRO and learn the biblical faith to build God's kingdom. Preaching the gospel anchors the church mission focused on the redemption from evil, as well as individual transformation.⁵⁰

The Church's Mission in Response to the Student Rights Ordinance

While working within the cultural pressures supporting the SRO, how can churches respond in missional ways? Is it fine for Christian teen congregants to comply with the SRO? Michael W. Goheen, professor of missional theology at Covenant

⁴⁶ Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York, NY: Viking, 2015), 20.

⁴⁷ Ibid.

⁴⁸ Zack Eswine, *Preaching to a Post-Everything World: Crafting Biblical Sermons that Connect with Our Culture* (Grand Rapids, MI: Baker Academic, 2008), 25.

⁴⁹ Ibid., 28.

⁵⁰ Kara Powell, Jake Mulder, and Brad Griffin, *Growing Young: Six Essential Strategies to Help Young People Discover and Love Your Church* (Grand Rapids, MI: Baker Academic, 2016), 160.

Theological Seminary, and Craig G. Bartholomew, professor of religion and theology at Redeemer University College, write, “The church is the community that responds in faith and repentance to the good news of the kingdom.”⁵¹ The SRO, which endorses every sexual orientation or gender identity and disapproves of any authority statements from teachers, parents, or religious leaders otherwise, is the cultural pressure against which churches have to respond with biblical faith and repentance in light of the good news. Sam Chan, Ph.D. at Trinity Evangelical Divinity School and a public evangelist with City Bible Forum in Sydney, says that the cultural shift into postmodernity is related to the rebellion in the Garden of Eden.⁵² The descendants of Adam are performing a tragic play, beautifying their evils and foolishness as goodness and wisdom for the sake of their own reputation and hope, excluding God.⁵³ They have boasted their unity, clarity, and dramatic effect for the sake of their own sanity.⁵⁴

Churches must then understand and teach why the SRO emphasizes students’ human rights. Churches also need to respond to the SRO with biblical faith so that schools are the home where God’s sovereignty is restored. According to Tim Chester, Ph.D. at the University of Wales and a pastor of Grace Church, and Steve Timmis, professor at the University of Sheffield and a lead pastor at The Crowded House in the

⁵¹ Michael W. Goheen and Craig G. Bartholomew, *Living at the Crossroads: An Introduction to Christian Worldview* (Grand Rapid, MI: Baker Academic, 2008), 5.

⁵² Sam Chan, *Evangelism in a Skeptical World: How to Make the Unbelievable News about Jesus More Believable* (Grand Rapid, MI: Zondervan, 2018), 86.

⁵³ Frederic Buechner, *Telling the Truth: The Gospel as Tragedy, Comedy, and Fairy Tale* (New York, NY: HarperCollins, 1977), 6.

⁵⁴ Ibid.

United Kingdom, the gospel always has been God's strategy.⁵⁵ The church's identity is clarified by the gospel as it embodies the comprehensive and restorative salvation of the kingdom for the sake of the world.⁵⁶ Christ's death brings an end to the world riddled with sin, and his resurrection inaugurates a new world.⁵⁷ The gospel empowers people to reimage their personal lives and communities so that they can become the new creations that God originally intended. When people listen to believers who talk about the Jesus who restores, liberates, and renews the world, as opposed to listening to those who speak abstract theological truths, they experience a practical new way of life in the present.⁵⁸ In this respect, schools in the SRO are the communities that can experience real changes through the gospel. Christian teen congregants can redirect the schools' focus toward God's kingdom. For this reason, the proclamation of the gospel is at the center of the churches' necessary response to the SRO chaos and violence. That the church is formed by the mission and for the mission is not an overstatement.⁵⁹

⁵⁵ Tim Chester and Steve Timmis, *Total Churches: A Radical Refreshing around Gospel and Community* (Wheaton, IL: Crossway, 2008), 104.

⁵⁶ Michael W. Goheen, *A Light to the Nations: The Missional church and the Biblical Story* (Grand Rapids, MI: Baker Academic, 2011), 19.

⁵⁷ *Ibid.*, 20.

⁵⁸ Powell, Mulder, and Griffin, *Growing Young*, 136-138.

⁵⁹ Chester and Timmis, *Total Churches*, 102-103.

Purpose Statement

The Bible is filled with teachings and historical stories illustrating a transformed new life of service for God's kingdom.⁶⁰ The outcome of new life is personal transformation. The outcome of a life of service is others' transformations. Those outcomes are based on the gospel because the gospel reveals the Christ who enters human conditions, experiences, and situations in order to transform people, exposing the radical and shocking grace of God.⁶¹ This good news moves from the old creation to the new creation in personal life and communities.⁶² Furthermore, the gospel is a missionary word committed to proclaiming good news for others.⁶³ In this respect, churches are dedicated to God's redemptive works by telling the biblical stories that not only change people's thinking but also help people to become different from the pagan world.⁶⁴

Through the preaching of the gospel, Korean teen congregants could be invited to restore their public schools influenced by the SRO by sharing the gospel as the church's mission. Preaching is a gracious means of transformation ordained by the sovereign God who restores people through his words from the human fallen condition.⁶⁵

⁶⁰ Jim Belcher, *Deep Church: A Third Way Beyond Emerging and Traditional* (Downers Grove, IL: IVP, 2009), 154.

⁶¹ *Ibid.*, 157.

⁶² Chester and Timmis, *Total Churches*, 32.

⁶³ *Ibid.*

⁶⁴ Michael W. Goheen, *The Church and Its Vocation: Lesslie Newbigin's Missionary Ecclesiology* (Grand Rapids, MI: Baker Academic, 2018), 26.

⁶⁵ Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2018), 3.

The purpose of this study is to explore how Korean youth pastors preach evangelically to care for teen congregants and their schools amid cultural pressures from the SRO.

Research Questions

1. How do pastors understand the Student Rights Ordinance?
 - a. How do pastors describe the effect of the Student Rights Ordinance on the teen congregants' spiritual lives?
 - b. What aspects of the Student Rights Ordinance challenge the teen congregants to share the gospel in schools?
 - c. How do pastors want the teen congregants to respond to the Student Rights Ordinance?
2. How do pastors preach to take care of the congregants who are affected by the Student Rights Ordinance in their schools?
 - a. How do pastors describe preaching to take care of the teen congregants?
 - b. What biblical topics do pastors have to preach to the teen congregants?
 - c. Through preaching, what do pastors achieve in the congregants who attend schools with the Student Rights Ordinance?
3. How do pastors preach to take care of the schools of the teen congregations?
 - a. What sermon topics do pastors value for school evangelism?
 - b. How do pastors want the congregants to understand the schools with the Student Rights Ordinance?
 - c. How do pastors describe practical ways to share the gospel in the schools?

Significance of the Study

This study's findings will provide guidelines for preaching the gospel by examining how preaching can confront aspects of the SRO that push against sharing the gospel in schools. Pastors will gain a deeper understanding of how to preach the gospel to care for the faith of teen congregants exposed to the school environment of the SRO.

This study also has significance for teen ministry in Korea. In a culture valuing students' personal rights first and foremost, spreading the gospel becomes difficult. The SRO makes it almost impossible to offer a religion to another person. However, teen ministries can use this study's findings to learn how to spread the gospel in Korean schools. Korean teen ministries would also obtain missional ideas by observing the referred examples or cases that this study shows. This study can be a communication tool for Korean teen ministry addressing the cultural pressures of the SRO.

Definition of Terms

In the context of this study, the terms are defined as follows:

Students' rights – Basic freedoms and statuses that should be enjoyed and exercised as a human

Ordinance – Authoritative rules established by a local council within the scope of the law

Gospel – The good news the God sent his Son, Jesus, to earth. Jesus was born, lived a perfect life pleasing to God, was crucified by Pilate, died for our sins, was buried, and rose on the third day to give eternal life to all who would believe⁶⁶

⁶⁶ 1 Corinthians 15:1-8.

Evangelization - Sharing the gospel to unbelievers to believe Jesus for the forgiveness of their sins by faith in Jesus' life, death, and resurrection to eternal life

Teen congregant – Secondary school students engaged in Sunday worship and 14-19 years of age in Korea

Culture - The learned beliefs, values, rules, norms, and traditions common to a group of people⁶⁷

⁶⁷ Peter G. Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks, CA: SAGE, 2013), 384.

Chapter Two

Literature Review

The purpose of this study is to explore how Korean youth pastors preach evangelically to care for teen congregants and their schools amid cultural pressures from the Student Rights Ordinance (SRO). This study examines three main topics: cultural pressures of the SRO, evangelical preaching for teen congregants, and evangelical preaching for their schools.

First, this study investigates the rise of the students' human rights movement in Korea, which affects students' families, churches, schools, and societies. Korean educators are trying to change how adults view the maturing of teen students into young adults, allowing more autonomous decision-making at an earlier age.⁶⁸ The conflict between the culture's highly valued student's rights and the mission of teen ministries requires deeper analysis.

Second, this study explores the effects of Sunday sermons on teen congregants to gauge positive growth in their decision-making in the SRO cultural moment. Preaching connects people to the deepest aspirations for good in the culture's story.⁶⁹ Moreover, preaching works to care for the teen congregants engaging the culture.⁷⁰

⁶⁸ Na, "School Stuck in Fight Between Top Educators," http://www.koreatimes.co.kr/www/nation/2012/01/113_103862.html.

⁶⁹ Keller, *Preaching*, 20.

⁷⁰ *Ibid.*, 21.

Last, the study examines preaching that supports evangelization in teen congregants' schools by helping them consider their identities in Christ and thus their relationship to the world.⁷¹

The Rise of Students' Rights

Culture is defined as the way of life that consists of learned beliefs, values, rules, norms, and traditions common to a group of people.⁷² Thus, culture determines how people view various social phenomena.⁷³ For those supporting the SRO philosophy, Korean culture is redefining the phases of students' growth into adulthood. Civil protests have resulted, because Korean culture is not completely convinced that the SRO is good for the students it is supposed to protect.

Primary Background in Korean Culture

According to Seongkon Kim, professor emeritus of English at Seoul National University and president of the Literature Translation Institute of Korea, Korea has traditionally been a Confucian society.⁷⁴ Chungun Cho, a business reporter for the *Korea Herald*, describes Korea's Confucian origin like this:

King Taejo was the former great general of the Goryeo Kingdom (918-1392) and founded Joseon in 1394 by relocating the capital to Hanyang, which is now Seoul. He pursued a pro-Ming dynasty policy, positioning Joseon as a servant to China, a humiliating but effective way of protecting the then powerless Joseon. He also

⁷¹ Goheen, *The Church and Its Vocation*, 26.

⁷² Ibid.

⁷³ Northouse, *Leadership*, 384.

⁷⁴ Kim Seongkon, "Is Korea Still a Country of Scholars?" *The Korea Herald*, August 23, 2016, http://www.koreaherald.com/view.php?ud=20160823000651&ACE_SEARCH=1.

encouraged agriculture and embraced Confucianism as the ruling ideology, which takes respect and worship for ancestors as its central tenet.⁷⁵

Lafayette De Mente Boye, an American author and expert in Japanese and Far Eastern culture, agrees with Kim and points out that King Taejo adopted Confucianism as the official ideology, relegating Buddhism to a heretical folk belief.⁷⁶ He says that the Joseon Dynasty, founded by King Taejo, built and developed the Korean national character.⁷⁷ On the other hand, David Chung, a scholar who studies Korea's syncretic religious practices, disagrees with Boye,⁷⁸ saying that Buddhism also built Korean culture for a thousand years before Confucianism, although the Confucian society then abandoned Buddhism.⁷⁹ The Korean lifestyle, he states, is based on religious practices and philosophies from Buddhism and Confucianism.⁸⁰ Chungsoon Lee, professor of systematic theology at the Hanshin University of Korea, agrees with Boye, emphasizing the Confucian influence on Korea during Joseon dynasty.⁸¹ He writes that Joseon emphasized Confucian rites and philosophies more than the national laws, and such

⁷⁵ Cho Chungun, "Silver Grass Waving on Royal Tomb of King Taejo," *The Korea Herald*, November 1, 2019, http://www.koreaherald.com/view.php?ud=20191031000792&ACE_SEARCH=1.

⁷⁶ Boye Lafayette De Mente, *The Korean Mind: Understanding Contemporary Korean Culture* (Tokyo, Tuttle Publishing, 2017), 83, eBook Collection (EBSCOhost).

⁷⁷ Ibid.

⁷⁸ David Chung, *Syncretism: The Religious Context of Christian Beginnings in Korea*. (Albany, NY: State University of New York Press, 2001), 108, eBook Collection (EBSCOhost).

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ Lee Chungsoon, "Two Models of Christian-Confucian Dialogue in Korea: Toward an Indigenized Korean Theology," *Korean Journal of Christian Studies* 89 (October 2013): 155, eBook Collection (EBSCOhost).

conditions lasted until the Japanese occupation in modern times.⁸² He stresses that “even though many people don’t confess Confucianism as their religion, Confucianism is functioning as a core and basis of Korean lives and cultures.”⁸³ Michel J. Seth, professor of East Asian and world history at James Madison University in Virginia, describes how Confucianism changed Korean thoughts related to government, society, and ethics.⁸⁴ According to him, Confucianism is an invisible foundation for Korean customs such as employees’ respect for employers, obedience to parents, the belief that one’s family and group are at the center of the life, the necessity of teachers’ and parents’ discipline, women’s obedience to men, and the importance of educational and personal development.⁸⁵

Filial Piety in Confucianism

Lee illustrates how Joseon’s Confucianism has influenced the current Korean lifestyles, especially the spirit of ancestor worship.⁸⁶ Jiwon Choi, a social affairs journalist at the *Korea Herald*, agrees with Lee and points out that Confucian values are intertwined with Korean emotional responses and behaviors.⁸⁷ He says that the spirit of

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Michael J. Seth, *A Concise History of Modern Korea: From the Late Nineteenth Century to the Present*, 3rd ed. (Lanham, MD: Rowman & Littlefield Publishers, 2020), 5.

⁸⁵ Ibid.

⁸⁶ Lee Chungsoon, “Two Models of Christian-Confucian Dialogue in Korea,” 155.

⁸⁷ Choi Jiwon, “When Parents Become Perpetrators,” *The Korea Herald*, December 15, 2019, http://www.koreaherald.com/view.php?ud=20191215000121&ACE_SEARCH=1.

filial piety for ancestors has influenced the current Korean culture greatly.⁸⁸ Boye defines the concept of ancestor worship based on the heart of filial piety.

There was a substantial element of ancestor worship in shamanism, Korea's indigenous religion. Shamanism taught that the spirits of people who died survived death and continued to play an important role in the lives of those still alive and that those still living had to make sure their deceased ancestors were comfortable and content to keep them from causing trouble.⁸⁹

Weiming Tu, author of the book *Confucianism and the Family*, considers the spirit of filial piety as the first step to build a society of moral excellence because genuine reverence for parents or elders helps society move beyond self-centeredness.⁹⁰ Tu contends that the philosophy of filial piety, which respects parents or elders highly, impacts social politics because good deeds, as opposed to self-centeredness, create meaningful relationships with others outside the family, as well as family members.⁹¹ Lee notes the same social politics as Tu describes.⁹² The current Korean politics have been influenced by Confucianism, which respects others more than self.⁹³ According to Tu, filial piety in Confucian families means active participation that influences families first and then all of society.⁹⁴ Two of the Korean traditional holidays illustrate common practices for the whole country. Seollal celebrates the New Year according to the lunar

⁸⁸ Ibid.

⁸⁹ De Mente, *The Korean Mind*, 157-158.

⁹⁰ Wei-Ming Tu, "Confucius and Confucianism," in *Confucius and the Family*, eds. Walter. Slote and George A. De Vos (Albany, NY: State University of New York Press, 1998), 13, eBook Collection (EBSCOhost).

⁹¹ Ibid.

⁹² Lee, "Two Models of Christian-Confucian Dialogue in Korea," 155.

⁹³ Ibid.

⁹⁴ Tu, "Confucius and Confucianism," 13.

calendar, like New Year's Day in the West,⁹⁵ and Chuseok celebrates the traditional Korean autumn harvest, much like Thanksgiving in the United States.⁹⁶ During these traditional holidays, Korean families travel to their parents' houses for family gatherings, and their parents often prepare lavish meals to honor their deceased ancestors, enjoying the food by sharing it with their family and friends. Most dishes take a full day to prepare, to fill the feast table for "Jesa," a traditional ceremony to commemorate ancestors. Confucian filial piety is demonstrated when family members remember to serve the deceased ancestors through traditional rituals during these feasts.

According to John N. Bocksky, publisher of the monthly magazine *The Beat* and a writer for local newspapers, websites, and blogs, Jesa is the strong tradition of filial piety based on a daily Korean lifestyle of Confucianism where children obey and respect their elders.⁹⁷ He explains that the Jesa ceremony is the extended obligation for the young to respect their parents and older relatives, even long after a family member's death.⁹⁸ Boye affirms how strongly Korea has been standing on Confucian philosophy in its extraordinary respect for the elderly, to the point of worshiping deceased ancestors.⁹⁹

⁹⁵ Cho Chungun, "Whose Family First? Seollal Depicts Gender Inequality at Its Rawest," *The Korea Herald*, February 14, 2018, http://www.koreaherald.com/view.php?ud=20180213001015&ACE_SEARCH=1.

⁹⁶ Yonhap, "Royal Palaces, Museums Free During Chuseok," *The Korea Times*, September 12, 2019, http://www.koreatimes.co.kr/www/nation/2020/02/177_275525.html.

⁹⁷ John N. Bocksky, *Culture Shock! Korea: a Survival Guide to Customs and Etiquette*, (Singapore: Markono Print Media, 2017), 59, eBook Collection (EBSCOhost).

⁹⁸ Ibid.

⁹⁹ De Mente, *The Korean Mind*, 157.

Bocskay aligns with Boye in stating that the Jesa ceremony is done for the younger generation's extended duty to respect their elders.¹⁰⁰

Boye illustrates the spirit of filial piety also by providing the honorific term of age for the elderly.¹⁰¹ The term is “Yeonse,,” and it demonstrates how Confucianism is deeply embedded in social relationships and interactions.¹⁰² Using the word “Yeonse” reveals two national characteristics: social consent to respect and cater to the elderly and the virtual guarantee that elderly people would not be abandoned or made to suffer from isolation.¹⁰³ Kale K. Yu, assistant professor of the Department of Humanities at Nyack College, agrees with Boye, and reports that respecting the elderly is a social custom and points out why the dignity of the elderly is important in the Confucian society.¹⁰⁴ He states that the elderly are the seen as the main resource to teach their children literature and prepare them for further educational pursuits.¹⁰⁵ Kim’s analysis of “Seonbi” is related to Yu’s reference to the elderly as academic resources.¹⁰⁶ According to Kim, the elderly referred to as “Seonbi” during the Joseon dynasty were the Korean ruling class who were well educated and emphasized knowledge and education as crucial to the success of the

¹⁰⁰ Ibid.

¹⁰¹ Ibid., 364.

¹⁰² Ibid.

¹⁰³ Ibid.

¹⁰⁴ Kale K. Yu, “Korea’s Confucian Culture of Learning as a Gateway to Christianity: Protestant Missions in the Late Nineteenth and Early Twentieth Century’s,” *Studies in World Christianity* 22, no. 1 (2016): 38, <https://doi.org/10.3366/swc.2016.0136>.

¹⁰⁵ Ibid.

¹⁰⁶ Kim Seongkon, “Is Korea Still a Country of Scholars?,” http://www.koreaherald.com/view.php?ud=20160823000651&ACE_SEARCH=1.

Joseon dynasty.¹⁰⁷ The young generation was to follow the “Seonbi” to learn virtue and self-esteem.¹⁰⁸

Hierarchical Tendency in Confucianism

According to Cooley Alexander, professor of political science at Barnard College, hierarchy is a condition of relational power in which a controlling party possesses the right to make a decision, while the other party lacks this right.¹⁰⁹ Hyunju Ock, a social affairs reporter at the *Korea Herald*, points to a survey performed by the Institute of Language Research and Education Korean to analyze hierarchical cognition in people’s relationships.¹¹⁰ The survey reports that 32.8 percent of international students who live and study in Korea have trouble adapting to the country’s hierarchical culture.¹¹¹ Ock says that this figure arises from the hierarchical tendency deeply rooted in Korean culture.¹¹² However, Chansup Chang, business professor at Lander University and author of *The Korean Management System: Cultural, Political, Economic Foundations*, claims that the Korean hierarchical tendency developed from Confucianism to support the

¹⁰⁷ Ibid.

¹⁰⁸ Ibid.

¹⁰⁹ Cooley Alexander, *Logics of Hierarchy: The Organization of Empires, States, and Military Occupations* (Ithaca, NY: Cornell University Press, 2005), 5, eBook Collection (EBSCOhost).

¹¹⁰ Ock Hyunju, “Foreign Students Struggle to Adapt to Korea’s Hierarchical Culture: Survey,” *The Korea Herald*, July 7, 2016, http://www.koreaherald.com/view.php?ud=20160707000820&ACE_SEARCH=1.

¹¹¹ Ibid.

¹¹² Ibid.

current Korean economy.¹¹³ He summarizes that Confucianism emphasizes well-disciplined family members who understand and maintain their position and duty in an orderly societal structure.¹¹⁴ Thanks to this Confucianism value, the Korean nation maintained its social integrity following the government-led economic development inaugurated in the 1970s.¹¹⁵ Chung speculates that the government-led economy was able to take advantage of the nation's unified participation, leading to rapid economic growth in Korea.¹¹⁶ Bocskay agrees with Chang and acknowledges how family members maintain their duties to form an orderly structure.¹¹⁷ He describes the ordered society of Korea in terms of five cardinal relationships: "Between king and subject, there is justice. Between father and son, there is closeness. Between husband and wife, there is a separation of duties. Between senior and junior, there is order. Between friend and friend, there is trust."¹¹⁸ He also notes that group members participate in the virtue of order and duty as an overall social concept, except in a friendship.¹¹⁹ An organization's culture involves deference from the subordinate party while requiring the superior to act with

¹¹³ Chang Chansup, "The Confucian Capitalism: Impact of Culture and the Management System on Economic Growth in South Korea," *Journal of Third World Studies* 15, no. 2 (1998): 53, eBook Collection (EBSCOhost).

¹¹⁴ Ibid., 57.

¹¹⁵ Ibid., 61-62.

¹¹⁶ Ibid.

¹¹⁷ Bocskay, *Culture Shock!*, 57.

¹¹⁸ Ibid.

¹¹⁹ Ibid.

justice, wisdom, and benevolence or risk undermining his authority.¹²⁰ Bocskay says that the Confucian Korean society is built on seniority-oriented working culture because the elderly are the knowledgeable educational resource best able to construct an administration for society.¹²¹ Hyunwoo Nam, business and technology reporter at the *Korea Herald*, agrees and describes the hierarchical structure in the workplace, typical in the Korean working culture.¹²² He says that the seniors order, teach, and evaluate subordinates at all domestic companies and organizations.¹²³

Women's Roles in Confucianism

According to Suhyoung Jang, researcher for women's studies at Yonsei University in Korea, and Sharan Merriam, professor of adult education at the University of Georgia, women's lives in Korea have also been governed by Confucianism.¹²⁴ They admit that a Korean women's primary role is domestic: taking care of children and husbands and maintaining a close relationship with their husbands' families.¹²⁵ Jang and Merriam mention that these roles still exist because of the still widespread Confucian

¹²⁰ Ibid.

¹²¹ Ibid.

¹²² Nam Hyunwoo, "Junior Chung Transforms Hyundai Motor's DNA," *The Korea Times*, September 2, 2019, http://www.koreatimes.co.kr/www/tech/2019/09/129_274965.html.

¹²³ Ibid.

¹²⁴ Jang Suhyoung and Sharan Merriam, "Korean Culture and the Reentry Motivations of University-Graduated Women," *Adult Education Quarterly: A Journal of Research and Theory* 54, no. 4 (2004): 273, eBook Collection (EBSCOhost).

¹²⁵ Ibid.

philosophy that emphasizes hierarchy based on age, sex, and social status.¹²⁶ Yonjoo Cho, professor of instructional systems technology at Indiana University, agrees with Jang and Merriam's viewpoint and explains that this cultural assumption often invisibly hinders women's progress in social status.¹²⁷ He says that Korean women cannot freely participate in economic activities because of the social bias that an ideal woman is to take care of her family and children first and foremost.¹²⁸ At the same time, Korean men strive to take the top leadership positions to prove they are successful.¹²⁹ He contends that the male-dominant culture and the societal expectations for women block them from high-ranking leadership.¹³⁰ Geumjoo Kwak, psychology professor at Seoul National University, agrees with Cho's invisible hindrance and points out that Korean women face a great deal of stress due to the double responsibilities in the workplace and home.¹³¹ She explains that Korean women's stress comes from adhering to the Confucian tradition.¹³²

Heean Choi explains that the expected virtues of Korean mothers are sacrifice and obedience in a male-dominated family because Confucian philosophy rationalized away

¹²⁶ Ibid., 273-274.

¹²⁷ Cho Yonjoo et al., "South Korean Women Leaders' Struggles for a Work and Family Balance." *Human Resource Development International* 18, no. 5 (2015): 522-523, <https://doi/10.1080/13678868.2015.1076562>.

¹²⁸ Ibid.

¹²⁹ Ibid.

¹³⁰ Ibid., 524.

¹³¹ Cho, "Whose Family First?," http://www.koreaherald.com/view.php?ud=20180213001015&ACE_SEARCH=1.

¹³² Ibid.

women's pain and suffering to support their husbands' success in the workplace.¹³³ Choi describes the stereotypical gender images of a mother as obedient, patient, supportive, caring, and sacrificial in taking care of her family.¹³⁴

Changing Cultural Aspects from Traditional Practices

Seongkon Kim, professor emeritus of English at Seoul National University, doubts that the current Korean society would still respect a "Seonbi" as a primary resource to build up a Confucian culture.¹³⁵ According to him, the emergence of new generations who respect pop culture idols, movie stars, athletes, and politicians rather than scholars, writers, and humanities researchers is changing Korean cultural norms.¹³⁶ Heisook Kim, president of Ewha Woman's University in Korea, defines the new generation as the children born in the period of the Korean economic development and globalization.¹³⁷ Yijeong Duk, assistant professor of archaeology and cultural anthropology at Jeonbuk National University, interprets Korean globalization as a social framework that impacts social relationships, consumption, leisure activities, and value

¹³³ Choi Heean, "Re-Imagining Theological Reflection on God from the Context of Korean Women," *Feminist Theology* 16, no. 3 (2008): 355, <https://doi.org/10.1177/0966735008091402>.

¹³⁴ *Ibid.*, 354-355.

¹³⁵ Kim, "Is Korea Still a Country of Scholars?," http://www.koreaherald.com/view.php?ud=20160823000651&ACE_SEARCH=1.

¹³⁶ *Ibid.*

¹³⁷ Doo Romy, "Dealing with Holiday Stress in All Shapes and Sizes," *The Korea Herald*, September 9, 2016, http://www.koreaherald.com/view.php?ud=20160909000851&ACE_SEARCH=1.

systems.¹³⁸ Duk agrees with Kim's opinion about the new generation's challenge to Korea's conventional practices, and he also describes the generation's ability to generate cultural changes.¹³⁹ The current generation weakens the national conventions and reframes the economy, society, and individual culture with new ideologies.¹⁴⁰ The new ideologies are spread by communications technology such as the internet, smartphone, and virtual communication. These communication technologies increase interconnections spreading economic, political, and cultural trends internationally.¹⁴¹ Guenseok Yang, professor of biblical hermeneutics and mission studies at Sungkonghoe University in Korea, accepts Duk's viewpoint about communication technology being the main contributor to globalization.¹⁴² He also states that the new generation is inclined to accept openness and flexibility due to two trends: improved quality of living through economic growth and instant access to information sharing through communication technology.¹⁴³

Gender Role in Changing Culture

Chungun Cho, business reporter for the *Korea Herald*, describes the responsibilities of women that have persisted for centuries and have been passively

¹³⁸ Yijeong Duk, "Korea and Globalization," in *Politics, Economics and Culture*, eds. Sesay Amadu and James B. Lewis (New York, NY: Routledge Curzon, 2013), 12, eBook Collection (EBSCOhost).

¹³⁹ Ibid., 10, 12.

¹⁴⁰ Ibid.

¹⁴¹ Ibid.

¹⁴² Yang GuenSeok, "Globalization and Christian Responses: Korea." *Theology Today* 62, no.1 (2005): 40, eBook Collection (EBSCOhost).

¹⁴³ Ibid.

accepted by mothers in the patriarchal culture.¹⁴⁴ Yonjoo Cho, professor at Indiana University, also describes the cultural assumption of women's roles in caring for children and supporting her husband for the family.¹⁴⁵ However, Rummy Doo, lifestyle reporter at the *Korea Herald*, reveals a changing belief among the economically mobile young people.¹⁴⁶ He acknowledges that the younger generation, born after the economic development in Korea, is questioning traditional Korean practices for marriages, jobs, and children.¹⁴⁷ Sejeong Kim, national reporter for the *Korea Times*, also observes how gender roles are being influenced by industrialization, pushing women to work to earn a living and building supports to help women at home.¹⁴⁸ She notes that traditional role of a homemaker is becoming outdated, and the opinion that men need to share domestic chores and childcare at home prevails.¹⁴⁹ Jinyoung Kim, Jongwha. Lee, and Kwanho Shin, economics professors at Korea University, support the observation of Sejeong Kim and state that the increased participation of women in the workforce has increased the time spent by the men on child-rearing.¹⁵⁰

¹⁴⁴ Cho, "Whose Family First?,"
http://www.koreaherald.com/view.php?ud=20180213001015&ACE_SEARCH=1.

¹⁴⁵ Cho Yonjoo et al., "South Korean Women Leaders' Struggles for a Work and Family Balance," 524.

¹⁴⁶ Doo, "Dealing with Holiday Stress in All Shapes and Sizes,"
http://www.koreaherald.com/view.php?ud=20160909000851&ACE_SEARCH=1.

¹⁴⁷ Ibid.

¹⁴⁸ Kim Sejeong, "Husbands Spend More Time on Household Chores, Childcare," *The Korea Times*, March 16, 2015, http://www.koreatimes.co.kr/www/nation/2015/03/113_175338.html.

¹⁴⁹ Ibid.

¹⁵⁰ Kim Jinyoung, Lee Jongwha, and Shin Kwanho, "Gender Inequality and Economic Growth in Korea." *Pacific Economic Review* 23, no. 4 (2018): 671, <http://doi/10.1111/1468-0106.12181>.

Moreover, revised gender roles arise from women's rights movements, alongside the Korean economic development. Aierie Lee and Hyunchool Lee, scholars of the Department of Political Science at Texas Tech, state that the concern about women's rights at work caused rapid organizational growth in the 1990s.¹⁵¹ They explain that the Young Women's Christian Association is the most famous of the women's organizations to deal with human rights violations at that time.¹⁵² Heisook Kim, philosophy professor at Ewha Woman's University, agrees with the scholars at Texas Tech that the 1990s saw rapid growth in the number of organizations supporting Korean women's rights.¹⁵³ Kim also speculates that feminist movements were influenced by feminist theories and methods from the West.¹⁵⁴ The feminists and activists challenge Confucian stereotypes about Korean women by asking, "Can Korean women be defined as a collective unity?" or "Can we share experiences as Korean women?"¹⁵⁵ These questions have led to differences in philosophy and a greater understanding of the diversity of roles in a quickly changing Korean culture.¹⁵⁶

Movements for women's rights are still underway in Korea. Sehwan Bak, an education reporter at the *Korea Herald*, notes that civil protests supporting women's independence and social autonomy challenge Confucian society's social and political

¹⁵¹ Lee Aierie and Lee Hyunchool, "The Women's Movement in South Korea Revisited." *Asian Affairs: An American Review* 40, no. 2 (2013): 47, <https://doi/10.1080/00927678.2013.788412>.

¹⁵² Ibid.

¹⁵³ Kim Heisook, "Feminist Philosophy in Korea: Subjectivity of Korean Women." *Signs: Journal of Women in Culture & Society* 34, no. 2 (2009): 249–250, <https://doi/10.1086/590977>.

¹⁵⁴ Ibid.

¹⁵⁵ Ibid., 250.

¹⁵⁶ Ibid.

landscapes.¹⁵⁷ The civil protests challenge traditional gender norms and the largest gender wage gap among developed countries.¹⁵⁸ Shin supports Bak's report pointing to the results of continued women's movements.¹⁵⁹ She remarks that Korean society recognizes increased acceptance for the diversity of roles, status, and dispositions in many aspects of the rigid, hierarchical culture so that Confucian culture has faded in light of democratic progress.¹⁶⁰ However, Jihye Lee, reporter for the *Korea Times*, mentions that the changes in traditional gender norms are not happening very quickly due to the long history and old customs in Korean Confucianism.¹⁶¹ Nevertheless, she forecasts that steady social movement can help decrease gender role differences and foster gender equality in the communities.¹⁶²

Individuality in Changing Culture

According to Byungjune Hwang, professor in the Department of Christianity at Hoseo University, changing Korean culture regarding personal values toward gender, sexual orientation, race, age, and ethnicity are accepted more by teenagers or young

¹⁵⁷ Bak Schwan, "In Era of AI, Women will Thrive in Men's World," *The Korea Herald*, September 5, 2017, http://www.koreaherald.com/view.php?ud=20170901000639&ACE_SEARCH=1.

¹⁵⁸ Ibid.,

¹⁵⁹ Shin, "Military Culture Infuses Throughout Every Part of Society," http://www.koreaherald.com/view.php?ud=20160408000734&ACE_SEARCH=1.

¹⁶⁰ Ibid.,

¹⁶¹ Lee, "Traditional Holidays Stressful for Woman," http://www.koreatimes.co.kr/www/nation/2015/02/113_173941.html.

¹⁶² Ibid.

people than their parents.¹⁶³ He explains that cultural differences and generation gaps between children and parents arise from how much they trust traditional authority and cultural context.¹⁶⁴ He states that an open mind and interpersonal communication are necessary for harmony between adult and youth generations because parents' and children's worlds stand on different cultural beliefs, actions, and values.¹⁶⁵ The children, teenagers, and young people quickly accept a new culture as the emergent generation, whereas adults and parents persist in their accustomed culture.¹⁶⁶ Jungcheol Shin, professor in the Department of Education at the Seoul National University, agrees with Hwang and also notes that teenagers and young people are influenced by neoliberal thinking that seeks decentralization, privatization, and performance-based accountability.¹⁶⁷ He confirms autonomous and individualized thinking more in the children than their parents, who are accustomed to Korean traditions such as a control-based system, a rigid hierarchy led by the seniority's decisions, and the importance of saving face.¹⁶⁸ Park describes how young people prefer keeping single-person households and enjoying traditional holidays alone.¹⁶⁹ She reasons that they do not follow

¹⁶³ Hwang Byungjune, "The Cultural Difference and Generation Gap in Multicultural Minority Families." *Journal of Christian Education in Korea* 25 (2010): 84, 89. <https://doi/10.17968/jcek.2010.25.005>.

¹⁶⁴ *Ibid.*, 87-88.

¹⁶⁵ *Ibid.*, 93.

¹⁶⁶ *Ibid.*, 93.

¹⁶⁷ Shin Jungcheol et al., "The 'Sandwich Generation' in Korean Academe: Between Traditional Academic Authority and Meritocratic Culture." *Studies in Higher Education* 40, no. 8 (2015): 1409, eBook Collection (EBSCOhost).

¹⁶⁸ *Ibid.*, 1410.

¹⁶⁹ Park, "Leave Me Alone," http://www.koreatimes.co.kr/www/culture/2020/01/135_282359.html.

conventional practices of self-denial in order to preserve the family's prestige¹⁷⁰ and notes statistical research showing that six out of ten Koreans would rather skip family gatherings during the holidays.¹⁷¹

Chongkag Lee, professor in the Department of Education at the Kangwon National University, acknowledges individualized culture in schools where the emergent generation resides.¹⁷² He claims that students consider the current education style as unhelpful for career development due to ongoing traditional views.¹⁷³ Conventional education consists of teacher-driven education based on the teachers' authority and control, rigid educational atmospheres rejecting students' new cultural trends, and exam-oriented learning.¹⁷⁴ Sungyoung Kim, reporter for the *Korea Jungang Daily*, describes the current education system as seldom contributing to career development for individualized workers.¹⁷⁵ She reports that most public schools in Korea did not intend to be liberal schools that help students develop their creativity and diversity by experimenting with free-curricular activities.¹⁷⁶ In this respect, Kyoungwon Yoon, scholar of the Mass Communication Research Institute and Korea University, agrees with Lee's description of the children who are skeptical of the traditional values and compares the

¹⁷⁰ Ibid.

¹⁷¹ Ibid.

¹⁷² Park Dosoon et al., 76.

¹⁷³ Ibid.

¹⁷⁴ Ibid., 77-78.

¹⁷⁵ Kim Sungyoung, "Back to the Basics of Education," *Korea Jungang Daily*, November 2, 2009, <http://koreajoongangdaily.joins.com/news/article/article.aspx?aid=2911957>.

¹⁷⁶ Ibid.

meaning of success between Confucianism and modern culture.¹⁷⁷ Yoon states that Confucian culture acknowledges academic background and career as a highly honorable achievement for the family's reputation and the person's success, whereas modern culture places a high value on satisfaction for individual needs.¹⁷⁸ As Shin's noted regarding children's neoliberal thinking, Yoon defines young people's cultural identity as individualized, not blindly following the Korean tradition.¹⁷⁹ The young people's culture stresses satisfying their personal needs and individualized academic achievement.¹⁸⁰

Interpersonal relationships in a Changing Culture

According to Northouse, Korea exhibited high Confucian culture scores among the Confucian Asian countries of Singapore, Hong Kong, Taiwan, China, and Japan.¹⁸¹ Minsik Yoon, social affairs reporter at the *Korea Herald*, agrees with Northouse and also argues that Korean workplace culture is built on the Confucian hierarchy-based human resource system where seniors evaluate the employees through their performance grades.¹⁸² Hyunwoo Nam, business and technology reporter for the *Korea Times*, explains that employees have to strive not to fall into disfavor by following the strict and

¹⁷⁷ Yoon Kyongwon, "Cultural Practices of 'Ordinary' Youth: Transitions to Adulthood in South Korea." *Asian Studies Review* 30, no. 4 (2006): 378. eBook Collection (EBSCOhost).

¹⁷⁸ Ibid., 377-378.

¹⁷⁹ Ibid., 378.

¹⁸⁰ Ibid.

¹⁸¹ Northouse, *Leadership*, 391.

¹⁸² Yoon Minsik, "The Aftermath: Sobering Up," *The Korea Herald*, September 2, 2016, http://www.koreaherald.com/view.php?ud=20160901000721&ACE_SEARCH=1.

conservative working standards that the seniors set in place.¹⁸³ However, Boeun Kim, financial reporter for the *Korea Times*, reports corporations changing their workplace cultures.¹⁸⁴ The company's seniors are updating conservative business management styles through egalitarian communication with employees in their 20s and 30s.¹⁸⁵ She writes that corporation members call each other by names instead of job title.¹⁸⁶ The seniors don't assign projects but rather monitor progress, and the company's human resources are based on a horizontal working culture.¹⁸⁷

Jongnam Kim, the founding CEO of META and the author of two books, *Organizations without Meetings* and *Breaking the Silent Rules*, attributes the changing corporation landscape to the rise of the Millennial generation and their dominance in corporate culture.¹⁸⁸ According to him, many companies understand the Millennial generation's insistence that their personal tastes be respected,¹⁸⁹ as opposed to the older generation, which emphasized the collective over each member.¹⁹⁰ Seth also agrees with

¹⁸³ Nam Hyunwoo, "Junior Chung Transforms Hyundai Motor's DNA," *The Korea Times*, September 2, 2019, http://www.koreatimes.co.kr/www/tech/2019/09/129_274965.html.

¹⁸⁴ Kim Boeun, "Hyundai Card Breaks Hierarchy to Spur Innovation," *The Korea Times*, December 9, 2019, http://www.koreatimes.co.kr/www/biz/2019/12/602_279766.html.

¹⁸⁵ Ibid.

¹⁸⁶ Kim Boeun, "Autonomy Drives Kakao Bank's Innovation," *The Korea Times*, December 12, 2019, http://www.koreatimes.co.kr/www/biz/2019/12/602_280129.html.

¹⁸⁷ Ibid.

¹⁸⁸ Kim Jongnam, "Emotional Detachment in the Workplace," *The Korea Times*, March 7, 2019, http://www.koreatimes.co.kr/www/opinion/2019/03/137_264740.html.

¹⁸⁹ Ibid.

¹⁹⁰ Ibid.

Kim and explains that the first Millennials in Korea were born in 1987.¹⁹¹ That year was when people's income levels started improving, and people wanted a new culture based on improved life.¹⁹² Modernized cultures of valuing human rights, individual freedom, and democratic accountability started to take root in that generation.¹⁹³

Erhan Atay, senior business lecturer at the Monash University in Malaysia, and Susanna Ayyaz, an independent researcher of Bağlıca Mah, report a change in human resource training practices: a cultural shift from Confucianism to Western ideology.¹⁹⁴ While Confucianism values organization-oriented understanding, collective equality, and common interests, Western ideology values individual rights, efficiency, and performance.¹⁹⁵ They also observe that the 1990s were a period for Korean companies to achieve product performance and innovation by adopting Japanese and American companies' practices.¹⁹⁶ This research is similar to Seth's, professor of East Asian and world history at James Madison University.¹⁹⁷ He asserts that American culture, with its

¹⁹¹ Seth, *A Concise History of Modern Korea*, 215-218.

¹⁹² Ibid.

¹⁹³ Ibid.

¹⁹⁴ Erhan Atay and Susanna Ayyaz. "The Transition of Korean Human Resource Management (HRM) System from Cultural Orientation to a Diversity, Fragmentation and Performance Approach." *South Asian Journal of Management* 27, no. 1 (2020): 17. eBook Collection (EBSCOhost).

¹⁹⁵ Ibid.

¹⁹⁶ Ibid.

¹⁹⁷ Seth, *A Concise History of Modern Korea*, 217.

democratic ideals of representative government, popular sovereignty, and American-inspired human rights principles, has deeply penetrated South Korea.¹⁹⁸

Thus, Kim says, workplaces aim for interpersonal relationships between employers and employees.¹⁹⁹ Companies initiate business management based on cooperation and dialogue, not compulsive authority.²⁰⁰ The new generation has transformed the workplace so that leaders must respect individual rights.²⁰¹ Kim, the founding CEO of META, indicates that this new workplace culture should continue.²⁰²

Debates for Students' Human Rights amid the Changing Korean Culture

Sunghwan Ji, principal of Gwacheon Munwon Middle School in Gyeonggi province, explains the a hierarchy-based human resource system in Confucianism that was the basis of Korean schools before inaugurating the SRO.²⁰³ According to him, the authority of teachers guided the students' learning.²⁰⁴ Teachers took the dominant

¹⁹⁸ Ibid.

¹⁹⁹ Kim, "Autonomy Drives Kakao Bank's Innovation," http://www.koreatimes.co.kr/www/biz/2019/12/602_280129.html.

²⁰⁰ Ibid.

²⁰¹ Ibid.

²⁰² Kim, "Emotional Detachment in the Workplace," http://www.koreatimes.co.kr/www/opinion/2019/03/137_264740.html.

²⁰³ Choi Seunghyun et al., "교수, 학습자료 개발 및 활용을 위한 교사 컨퍼런스" [Conference of Teachers for the Development and Utilization of Teaching and Learning Data,] (Seoul, Korea: Korea Institute of Curriculum and Evaluation, 2004), 7. <http://www.kice.re.kr/resrchBoard/view.do?seq=31065&s=kice&m=030106>.

²⁰⁴ Ibid.

position, and the students conformed to teacher-led learning.²⁰⁵ As Yu points out, the elders, as the teachers in classrooms, were the resource for continued educational pursuits and for literature and learning according to the Confucian philosophy.²⁰⁶ Gyungcheol Huh, chief research scientist at Korea Institute for Curriculum and Evaluation, also explains the conventional hierarchy in a teacher and students' relationship.²⁰⁷ Holding all the authority to evaluate students, a teacher measured students' educational performances and behavior patterns at schools, and the students in turn followed the designated evaluation standards managed by the school policy that teachers used to judge students.²⁰⁸ Ji speculates that students were accustomed to complying with the teachers' orders and therefore had a passive approach to learning.²⁰⁹

As Bocskay indicates, students followed Confucian philosophy that respected the elderly and their teachers' instructions for learning and character development.²¹⁰ Jongchul Park, director of student life of the Korean Teachers and Education Workers' Union, notes that teachers' authority and discipline kept students' deviations from the norm under control.²¹¹ However, this authority no longer carries the same value, since

²⁰⁵ Ibid.

²⁰⁶ Yu, "Korea's Confucian Culture of Learning as a Gateway to Christianity," 38.

²⁰⁷ Park Dosoon et al., "21 세기 학교교육 발전 방향 모색," [A Study for the Development of School Education in the 21st Century,](Seoul, Korea: Korea Institute of Curriculum and Evaluation, 2000), 123. <http://www.kice.re.kr/resrchBoard/view.do?seq=30654&s=kice&m=030106>.

²⁰⁸ Ibid.

²⁰⁹ Choi et al., "교수, 학습자료 개발 및 활용을 위한 교사 컨퍼런스," 7.

²¹⁰ Bocskay, *Culture Shock*, 59.

²¹¹ Lee, "Student Attacks on Teachers Increase," http://www.koreaherald.com/view.php?ud=20111117000551&ACE_SEARCH=1.

students and their parents are now education customers who want educational services from teachers.²¹² He acknowledges that teachers used to be honorable suppliers of knowledge, guidance, and discipline who students and parents respected.²¹³ Eungtae Lee, an English teacher in Miryang Girls' High School in Korea, recalls a Korean school tradition where teachers' authority and rights were highly respected.²¹⁴ There was a popular adage: "Students do not step on their teachers' shadow," a mark of how much teachers were respected at the time.²¹⁵ He emphasizes that students treated their teachers with special esteem because education was crucial for their future.²¹⁶

Regarding the respect for education in Korean tradition, Seth contends that zeal for education greatly motivated Korean students to achieve a higher social status.²¹⁷ Similarly, Erhan Atay and Susanna Ayvaz agree that Korean Confucianism pressured students to attend prestigious universities through increasingly difficult study,²¹⁸ believing that excellent academic credentials guaranteed students' success.²¹⁹ Seth reveals that Korean students studied at schools from early morning to late night, taking

²¹² Ibid.

²¹³ Ibid.

²¹⁴ Lee Eungtae, "Thoughts on Teacher's Day" *The Korea Times*, May 12, 2017, http://www.koreatimes.co.kr/www/opinion/2017/05/137_229240.html.

²¹⁵ Ibid.

²¹⁶ Ibid.

²¹⁷ Seth, *A Concise History of Modern Korea*, 108.

²¹⁸ Atay and Ayvaz, "The Transition of Korean Human Resource Management (HRM) System," 21.

²¹⁹ Ibid.

afterschool cram classes and private tutoring.²²⁰ Yoon observes how Korean students concentrated on getting good grades during high school to prepare for the university entrance exam.²²¹

Judy Park, fashion design lecturer at Sungkyunkwan University in Korea, explains another tradition in Korean schools: uniforms, which were required as a way to instill discipline, eliminate class differences, and improve academic performance.²²² Catherine Chung, social affairs reporter at the *Korea Herald*, agrees with Park and claims that the purpose of uniforms was to avoid having other students feel inferior.²²³ Park also confirms that school uniforms were identical by law.²²⁴ Korean schools also enforced additional appearance restrictions, according to their various administrative rules for hairstyles, makeup, shoes, and accessories.²²⁵

The Debate over Students' Human Rights

After Gyeonggi Province approved the SRO to protect students' human rights in their schools, Gwangju in South Jeolla Province, Seoul, and North Jeolla Province also

²²⁰ Seth, *A Concise History of Modern Korea*, 282-283.

²²¹ Yoon, "Cultural Practices of 'Ordinary' Youth," 378.

²²² Judy Park, "Do School Uniforms Lead to Uniform Minds?: School Uniforms and Appearance Restrictions in Korean Middle Schools and High Schools." *Fashion Theory: The Journal of Dress, Body & Culture* 17 no. 2 (2013): 159. <https://doi/10.2752/175174113X13541091797607>.

²²³ Catherine Chung, "Students Protest School Ban on Outerwear." *The Korea Herald*, March 21, 2018, http://www.koreaherald.com/view.php?ud=20180321000718&ACE_SEARCH=1.

²²⁴ Park, "Do School Uniforms Lead to Uniform Minds?," 161.

²²⁵ Ibid.

passed the SRO.²²⁶ According to the ordinance, elementary and secondary schools in the province had to allow students to choose their own hairstyles, clothing, sexual orientation, and pregnancy.²²⁷ They also had the right to resist physical punishment from their teachers and be liberated from compulsory religious classes and activities.²²⁸ Lee asserts that the SRO was initiated by progressive civil rights groups and was supported by a petition with about 90,000 signatures of liberal citizens.²²⁹

Sunyoung Kim, social affairs journalist at the *Korea Joongang Daily*, is concerned for the students' dignity.²³⁰ He says that schools did not educate students in how to have healthy respect for humanity, because of the former administrations' policies which prioritized boosting the country's competitiveness and carrying out reforms.²³¹ She also points out that humanizing students was regarded as much less important for teachers in the Korean tradition than developing students to have efficient and effective knowledge and techniques.²³² Kyongwhan Ahn, chairman of the National Human Rights Commission in Korea, agrees with Kim's perspective about students' dignity and

²²⁶ Yun, "경남학생인권조례 부결," http://www.ohmynews.com/NWS_Web/View/at_pg.aspx?CNTN_CD=A0002537342&CMPT_CD=SEARCH.

²²⁷ Lee, "Seoul Council Passes Student Rights Ordinance," http://www.koreaherald.com/view.php?ud=20111220000760&ACE_SEARCH=1.

²²⁸ Ibid.

²²⁹ Ibid.

²³⁰ Kim Sungyoung, "Respecting Humanity," *Korea Joongang Daily*, March 20, 2008, <http://koreajoongangdaily.joins.com/news/article/article.aspx?aid=2887615>.

²³¹ Ibid.

²³² Ibid.

confirms that human rights in everyday life are important and should be protected.²³³

Nohyun Kwak, chief of the Seoul Metropolitan Office of Education, acknowledges Kim and Ahn's viewpoint and points out the consensus that teachers have the right to regulate students' behaviors.²³⁴ He continues that students are no longer the objects of control and regulation but should be regarded as human beings with independence.²³⁵ Democratic Party lawmakers of the Seoul Metropolitan Council also acknowledge students' rights by maintaining that "the ordinance will be the foundation for democratic and anthropocentric education that upholds values such as participation, equality, and care for others."²³⁶

Nevertheless, conservative civil groups have raised their voices to criticize the biased perspectives about students' human rights. Juho Lee, minister of the Education Ministry in Korea, explains that the ordinance contains controversial issues.²³⁷ He says that the regulation also decreases teachers' authority and autonomous teaching activities because the SRO lacks regard for teachers because of its exaggerated focus on students' rights.²³⁸ The conservative KFTA also contends that the ordinance puts at risk independent school systems and teachers' authority, contrary to the SEMO's argument

²³³ Park Shinhong, "It's Time to Focus on Rights in our Normal Lives," *Korea Joongang Daily*, March 21, 2008, <http://www.koreajoongangdaily.joins.com/news/article/article.aspx?aid=2887685>.

²³⁴ Na, "Schools Stuck in Fight Between Top Educators," http://www.koreatimes.co.kr/www/nation/2012/01/113_103862.html.

²³⁵ Ibid.

²³⁶ Lee, "Seoul Council Passes Student Rights Ordinance," http://www.koreaherald.com/view.php?ud=20111220000760&ACE_SEARCH=1.

²³⁷ Kim, "Ministry Takes Action to Protect Teachers' Rights," http://www.koreatimes.co.kr/www/nation/2013/01/113_129668.html.

²³⁸ Ibid.

that “the ordinance will be the foundation for democratic and anthropocentric education that upholds values such as participation, equality, and care for others.”²³⁹ Jinyoung Kim, a teacher at Osan Middle School in Gyeonggi Province, also opposes the exaggerated value given students’ human rights.²⁴⁰ She insists that the meaning of students’ rights needs to be redirected so that students’ rights are as important as teachers’ authority, and so that rights and authority can be protected as they respect each other.²⁴¹ She states that the respected relationships between teachers and students, rather than claims to benefit only one party, would protect rights on both sides.²⁴²

One of the most important policies in the SRO is the banning of corporal discipline. Sanggon Kim, a superintendent of the Gyeonggi Provincial Office of Education, maintains that physical punishment was a problem that needed to be solved by the SRO.²⁴³ He also says that banning corporal discipline would not undermine teachers’ authority.²⁴⁴ Bumyi Park, vice-chairwoman of the National Association of Parents for Charm Education, agrees with Kim and states that it is never right to limit students’ rights so that teachers can boast of their authority.²⁴⁵ Anasooro, a civil protest group for

²³⁹ Lee, “Seoul Council Passes Student Rights Ordinance,”
http://www.koreaherald.com/view.php?ud=20111220000760&ACE_SEARCH=1.

²⁴⁰ Ibid.

²⁴¹ Ibid.

²⁴² Ibid.

²⁴³ Kang, “Student Rights Ordinance Declared,”
http://www.koreatimes.co.kr/www/nation/2010/10/113_74039.html.

²⁴⁴ Ibid.

²⁴⁵ Kim, “Ministry Takes Action to Protect Teachers' Rights,”
http://www.koreatimes.co.kr/www/nation/2013/01/113_129668.html.

students' human rights, states that physical punishment is discrimination and violence which has no place in schools.²⁴⁶ They contend that students' human rights should not be violated under any circumstance or for any purpose, especially in educational environments.²⁴⁷ The civil group supports bills to respect students' human rights so they can resist physical punishment from their teachers and institute the SRO in Gyeongnam where the ordinance is not yet enforced.²⁴⁸

On the opposite side, conservative civil groups are raising their voices concerning the consequence of banning physical discipline. Unsoo Jung, international coordinator of the Korean Federation of Teachers' Association, argues that under the name of protecting students' rights, the ordinance takes away individual schools' rights to teach students about taking responsibility for their actions.²⁴⁹ Jeongki Shin, director of the teachers' authority department of the KFTA, agrees with Jung's concern and points out that prohibiting corporal punishment gives unruly students more leeway.²⁵⁰ He explains that the unruly students make teachers helpless because teachers' authority is trampled on.²⁵¹ The new SEMO chief has expressed the fear that the former administration gave

²⁴⁶ Yoon Sunghyo, “경기, 광주, 서울, 전북에 있는 학생인권 조례, 경남은 왜 안돼” [Students' Human Rights Ordinance in Gyeonggi, Gwangju, Seoul, and North Jeolla Province, why not Gyeongnam Province?], *Oh My News*, May 16, 2019, http://www.ohmynews.com/NWS_Web/View/at_pg.aspx?CNTN_CD=A0002537268&CMPT_CD=SEARCH.

²⁴⁷ Ibid.

²⁴⁸ Ibid,

²⁴⁹ John. Power, “Is Seoul's Student Rights Ordinance Proper?” *The Korea Herald*, February 20, 2012, http://www.koreaherald.com/view.php?ud=20120220001190&ACE_SEARCH=1.

²⁵⁰ Lee, “Student Attacks on Teachers Increase,” http://www.koreaherald.com/view.php?ud=20111117000551&ACE_SEARCH=1.

²⁵¹ Ibid.

excessive liberty to students to the point of being harmful.²⁵² The changed SEMO administration says that the current SRO is excessively focused on promoting students' rights; so it has been criticized for allowing students not to take responsibility for their behaviors.²⁵³ The administration mentions that an excessive focus on students' rights discourages teachers from guiding students.²⁵⁴ Baekeun Lee, president of the Korea Association for Prevention of Child Abuse and Neglect, endorses traditional education from before the SRO and states that corporal punishment has been considered an effective discipline method during a long history of South Korea.²⁵⁵ He explains that a spirit of Confucianism emphasizes parents' and teachers' duty to teach and discipline their children and students for a better future.²⁵⁶ He comments that such social consensus on parents' rights and their responsibility to discipline their children has silently allowed them to physically punish their children with the so-called 'rod of love.'²⁵⁷

Debate on Students' Human Rights in Church

The Korean churches' perspectives on human rights in the SRO are based on the Bible. Hyeongeun Won, pastor and member of the National Human Rights Commission of Korea, states that human beings are noble according to the Bible because they were

²⁵² Nam, "Ordinance Seeks to Limit Students' Rights," http://www.koreatimes.co.kr/www/nation/2013/12/113_148863.html.

²⁵³ Ibid.

²⁵⁴ Ibid.

²⁵⁵ Lee Hyunjeong, "Rod of Love Tradition Hinders Eradication of Child Abuse," *The Korea Herald*, February 29, 2016, http://www.koreaherald.com/view.php?ud=20160229000786&ACE_SEARCH=1.

²⁵⁶ Ibid.

²⁵⁷ Ibid.

made in God's image.²⁵⁸ He also explains that biblical concepts have a considerable influence on the human rights discourse in Korean society.²⁵⁹ According to him, Korean churches should protect human rights from being tainted by the political leaders' ambition and greed.²⁶⁰ Similarly, the Korean Association of Church Communication has observed the biased meaning of human rights that political leaders create for their personal ambition.²⁶¹ Political leaders turn multiple people into enemies when minorities are ignored by society due to their relationships with pan-sexuality, heretical religious groups, and terrorism.²⁶² Rather, he writes, embracing all minorities discriminates against others who want to live according to moral and religious belief regarding sex.²⁶³ The Korean Association of Church Communication criticizes the administrative and judicial offices of several provinces in Korea who agree with the minority group definition of human rights.²⁶⁴ Samyeol Park, chief of the Presbyterian Church of Korea in Hapshin (PCK), asserts that Korean churches have absolutely no reason to oppose normal human rights protection policies, but the churches oppose the bills that embrace the rights of

²⁵⁸ Kim Dongwoo, "I Hope to Be a Protector of Human Rights in the Church." *The Kukmin Daily*, August 15, 2018, <http://www.kukmindaily.co.kr/article/view.asp?page=16&gCode=7111&arcid=0012604036&code=71111101>.

²⁵⁹ Ibid.

²⁶⁰ Ibid.

²⁶¹ Paek Sanghyun, "Biased Rights Act Ignores People's Shouts. We'll Resist it with Civil Disobedience." *The Kukmin Daily*, August 9, 2018, <http://www.kukmindaily.co.kr/article/view.asp?page=16&gCode=7111&arcid=0012589548&code=71111101>.

²⁶² Ibid.

²⁶³ Ibid.

²⁶⁴ Ibid.

homosexuals, who engage in immoral sexual acts, to be protected.²⁶⁵ The South Chungcheong Province Church Solidarity also maintains that churches must be cautious about the governmental bills that prohibit discrimination due to sexual orientation or sexual identity.²⁶⁶ Such government bills benefit the minority group by giving them access to administrative and financial support for advocacy and research.²⁶⁷

When it comes to the ordinance not to discriminate against sexual orientation, the PCK, created by several denominations with similar theology, stands in opposition. The PCK in Tonghap passed a constitutional bill to include a new article stating that pansexual people may not hold any clergy position (elder or deacon), temporary position, or paid staff job in the denomination's member churches.²⁶⁸ During live debates about gender equality in Korea, the PCK in Tonghap publicly announced that homosexuality is depravity according to the Bible.²⁶⁹ Moreover, the denomination clearly opposes the freedom of choosing one's sexual orientation by opening a seminar on "Our position and

²⁶⁵ Paek Sanghyun, "Council of Denomination Heads: No passage of NAP without Citizens' Consent" *The Kukmin Daily*, August 2, 2018, <http://www.kukmindaily.co.kr/article/view.asp?page=17&gCode=7111&arcid=0012572306&code=71111101>.

²⁶⁶ Paek Sanghyun, "South Chungcheong-do Becomes First Province Abolishing Human Rights Ordinance" *The Kukmin Daily*, February 6, 2018, <http://www.kukmindaily.co.kr/article/view.asp?page=43&gCode=7111&arcid=0012110475&code=71111101>.

²⁶⁷ Ibid.

²⁶⁸ Choi Kiyoung et al, "PCK Tonghap Bans LGBT From Seminaries and Churches, Baptist Church Elects New Moderator" *The Kukmin Daily*, September 25, 2017, <http://www.kukmindaily.co.kr/article/view.asp?page=63&gCode=7111&arcid=0011782684&code=71111101>

²⁶⁹ Woo Sungkyu, "PCK Tonghap Seminar: "Homosexuality is a Sin in the Bible. Don't Exclude, but Persuade," *The Kukmin Daily*, July 19, 2018, <http://www.kukmindaily.co.kr/article/view.asp?page=19&gCode=7111&arcid=0012535614&code=71111101>

task concerning homosexuality.”²⁷⁰ Sangeun Lee, one of the speakers at the seminar and a professor of Seoul Jangsin University, demonstrated why homosexuality is a sin, with explanations derived from the Book of Genesis.²⁷¹ Lee contends that God created man and woman separately, and God’s command is to form families based on heterosexual love, to bear children, and to flourish on the earth.²⁷² The PCK in Hapshin also rejects legislators of pro-homosexuality laws. Hunjin Shim, chairman of the Countermeasure Committee against Homosexuality, argues that the government is building legal protections for the multi-gender social movements.²⁷³ However, he maintains that such understandings about multi-gender identities and the social movements challenge the original gender equality standard between men and women.²⁷⁴ The Gyeongnam Christian Council and the Gyeongnam Holy City Movement Headquarters held a large-scale rally demanding the abolition of the Gyeongnam Student Rights Ordinance.²⁷⁵ They maintain that the students’ right to pursue and accept pansexual activity, which the Gyeongnam Student Rights Ordinance supports, is a grave sin that deeply offends and displeases

²⁷⁰ Ibid.

²⁷¹ Ibid.

²⁷² Ibid.

²⁷³ Lee Hyunwoo, “PCK Hapshin Statement Criticizes Ministry of Gender Equality and Family” *The Kukmin Daily*, January 30, 2018, <http://www.kukmindaily.co.kr/article/view.asp?page=45&gCode=7111&arcid=0012090468&code=71111101>

²⁷⁴ Ibid.

²⁷⁵ Paek Sanghyun, “2,500 Churches in South Gyeongsang Province: Cancel Student Rights Charter” *The Kukmin Daily*, November 26, 2018, <http://www.kukmindaily.co.kr/article/view.asp?page=2&gCode=7111&arcid=0012871073&code=71111101>.

God.²⁷⁶ So, it is a dangerous action undermining the creation, God's providence, and the church.²⁷⁷

When considering students' rights to be free from compulsory religious classes and activities, Christian private schools are concerned that the ordinance limits private schools' autonomy.²⁷⁸ Ayoung Kim and Marion Kim, mission life reporters at the *Kukmin Daily*, remark that the freedom to conduct religious education at private schools is infringed upon by the bill.²⁷⁹ Cheolshin Lee, chairman of the Committee for Normalization of Christian Schools, states, "Christian schools historically served as greenhouses for national development, despite the various difficulties in Christian schools nowadays, and we must not abandon our goal to nurture Christian members of society through sound Christian education."²⁸⁰ Sangjin Park, professor of the Department of Christian Education at the Presbyterian University and Theological Seminary, agrees with Lee's comments and hopes that the Korean churches' desire for students' religious freedom will be reflected in the educational reality.²⁸¹

²⁷⁶ Ibid.

²⁷⁷ Ibid.

²⁷⁸ Kim Ayoung and Kim Marion, "Inquiry into Education Superintendent Candidates' Policies for Christian Schools" *The Kukmin Daily*, June 4, 2018, <http://www.kukmindaily.co.kr/article/view.asp?page=24&gCode=7111&arcid=0012411837&code=71111101>.

²⁷⁹ Ibid.

²⁸⁰ Ibid.

²⁸¹ Ibid.

Summary of the Rise of Students' Rights

Confucianism has influenced Korea for a long period. Although Confucianism does not work as a religion for modern Korea, its philosophy remains a cultural principle shaping Korean emotions and behaviors. For example, filial piety honoring the elder as an effective resource to cultivate young people still affects at home and in the workplace. According to Confucianism, relationships are organized in a hierarchy, and members of a Confucian society must be well-disciplined to fulfill their responsibilities and have a positive influence on the community. Moreover, women's roles are limited because of the Confucian belief that women contribute mainly to their children and husband in their families.

However, the new cultural wave, arising from economic development and globalization, clashes with the traditional living pattern. People embrace various roles, status, and dispositions to fit the changing Korean culture, not depending on the traditional norms upholding the male-centered economy, the utmost respect for the elders in a hierarchy, and the elder-driven force in decision-making. With globalization in Korea, American human rights principles have penetrated the Korean culture, and democracy has become the new principle of decision-making. This new cultural wave also influences schools. The educational administrations in various cities are providing students more liberty to become individualized and egalitarian people. The legal regulations allow students to reject the previous school customs such as teachers' orders and disciplines, traditional understanding for sexual orientation, and rules for hairstyles, clothing, pregnancy, and religion. Due to the ordinance, Korean society has grown divided, resulting in demonstrations for and against the SRO. Churches especially are

apprehensive because the ordinance provides students legal power to protect their rights for pregnancy, sexual orientation, and religion.

Preaching the Gospel as a Word-Centered Implication

Korean churches are under cultural pressure from the SRO, which considers students' rights as important as the biblical principles of marriage between a man and a woman, chastity, interrelated respect, responsibility, and accountability. According to James K. A. Smith, professor of philosophy at Calvin College, the modern culture promotes stories and meanings that deviate from biblical beliefs.²⁸² He explains that modern people are affected most by reports on advancements in medical science, history, and knowledge.²⁸³ The reports seem to prove alternate beliefs leading to reconstruction of previous thoughts about superstition, faith in God, supernatural events, and the nature of things as a counter-narrative.²⁸⁴ The cultural pressure in Korea to put students' rights first and foremost is a huge break from previous convictions and beliefs. In this respect, Korean teenage congregants need solid preaching to know how to view these alternate beliefs.

Preaching in the Context of Reality

Zack Eswine, assistant professor of homiletics at Covenant Theological Seminary, writes that cultural context is defined as “the mutual life environment that contemporary

²⁸² Smith, *How (not) to be Secular*, 24.

²⁸³ Ibid., 24-25.

²⁸⁴ Ibid.

believers and unbelievers share in common with those to or about whom the biblical text was written that teaches us about the nature of reality.”²⁸⁵ He emphasizes that preaching must engage human struggles by navigating a given biblical text with the confidence that God is in control and will bring about redemption according to his redemptive character.²⁸⁶ He says that one of the most important goals in preaching is the substantial healing of human moral character, such as an inner tendency toward evil, limited knowledge, emotion, and body, physical and mental vulnerability, and faltering inconsistency.²⁸⁷ Jay E. Adam, former director of advanced studies and professor of practical theology at Westminster Theological Seminary, agrees with Eswine and mentions that teachings from the scripture can inspire people as the biblical text engages their reality.²⁸⁸ He notes that the verb “thinking about” produces significant emotional distance, but the verb “experience” preaches a living reality, like a chill that runs up listeners’ spines.²⁸⁹

According to Bryan Chapell, senior pastor of Grace Presbyterian Church, faithful preaching automatically leads a congregation to consider the Bible’s solutions and instructions for contemporary life.²⁹⁰ He maintains that preaching includes exhortations as well as explanations because scripture’s goal is not merely to share information about

²⁸⁵ Eswine, *Preaching to a Post-Everything World*, 28.

²⁸⁶ *Ibid.*, 24, 29.

²⁸⁷ *Ibid.*, 25, 50.

²⁸⁸ Jay E. Adams, *Preaching with Purpose: The Urgent Task of Homiletics* (Grand Rapid, MI: Zondervan, 1982), 86.

²⁸⁹ *Ibid.*

²⁹⁰ Chapell, *Christ-Centered Preaching*, 34.

God but to build his people to the likeness of Jesus Christ.²⁹¹ For this reason, biblical preaching, utilizing exegetical commentary and doctrine, needs to contain specific guidance for congregations' daily lives.²⁹² Greg Ogden, director of the Doctor of Ministry program at Fuller Theological Seminary, agrees with Chapell's perspective.²⁹³ He also points out that preaching must be more than an inspirational pep talk that sparks good feelings to escape real-life pressures.²⁹⁴ He writes that preaching is the primary tool to equip people with the power and substance of the Word so that people bring their lives into proper alignment with God's character and will.²⁹⁵ Keller similarly states that preaching must point out particular narrative points such as how Christianity offers powerful resources for fulfilling human aspirations and also for dealing with cultural pressures.²⁹⁶ He contends that "preaching to the heart and preaching to the culture are linked because cultural narratives profoundly affect each individual's sense of identity, conscience, and understanding of reality."²⁹⁷ For this reason, Keller emphasizes that preaching must never remain at the surface of the listeners' lives but should reach down to the foundations.²⁹⁸

²⁹¹ Ibid., 35.

²⁹² Ibid.

²⁹³ Greg Ogden, *The New Reformation: Returning the Ministry to the People of God* (Grand Rapid, MI: Zondervan, 2018), 102-103.

²⁹⁴ Ibid.

²⁹⁵ Ibid., 132-133.

²⁹⁶ Keller, *Preaching*, 117.

²⁹⁷ Ibid., 21.

²⁹⁸ Ibid.

John F. MacArthur, president of the Master's College and Seminary, asserts that teaching scripture applies to real life for solving life problems biblically.²⁹⁹ He explains using James 1:27: pure and faultless religion that God accepts is based on handling real life, such as looking after orphans and widows in their distress.³⁰⁰ Preaching the Word involves enlightening someone with biblical answers to deal with real life problems.³⁰¹ Dennis E. Johnson, practical theology professor at Westminster Theological Seminary in California, also agrees with MacArthur.³⁰² He comments that one essential purpose of preaching is to instruct listeners, to provide interrelated teachings about the scripture and to teach that the historical-redemptive drama is relevant to listeners' real lives.³⁰³ He presents Paul as someone who proclaimed the Word not only as information but also as the power of God to radically transform the heart, lives, and relationships of the listeners.³⁰⁴ People who listened to Paul's preaching gained a deeper understanding of their reality.³⁰⁵

²⁹⁹ John F. MacArthur, *The Master's Plan for the Church* (Chicago, IL: Moody Publishers, 2008), 117.

³⁰⁰ Ibid.

³⁰¹ Ibid., 118.

³⁰² Dennis E. Johnson, *Him We Proclaim: Preaching Christ from All the Scriptures* (Phillipsburg, NJ: P&R Publishing, 2007), 53-54.

³⁰³ Ibid.

³⁰⁴ Ibid., 64.

³⁰⁵ Ibid.

The Goal of the Word - Change

Ogden contends that the essence of the Word is to fix what is broken.³⁰⁶ He uses Ezra and Nehemiah as examples of leaders who taught God's words when Jerusalem was in a state of ruin and despair.³⁰⁷ The collapsed wall was rebuilt, and the fallen stones were replaced by people inspired by the Word to restore the wall of Jerusalem to its intended function.³⁰⁸ In this respect, Keller presents the essence of the Word as the description of the conflict between two perspectives, adapting to the culture or confronting the culture.³⁰⁹ According to him, the Word reframes the culture's questions, reshapes its concerns, and redirects its hopes.³¹⁰ In this way, the Word can convert culture toward compelling and loving in Jesus Christ.³¹¹

Daniel M. Doriani, professor of biblical and systematic theology at Covenant Theological Seminary, agrees with Keller and explains that the scripture seeks relevance and effect to improve life by verifying sound ideas and exposing faulty ones.³¹² He uses an example of a sports practice session with amateur players who know the basics of the game and trained players who know the game well.³¹³ The amateur players improve their

³⁰⁶ Ogden, *The New Reformation*, 102.

³⁰⁷ Ibid.

³⁰⁸ Ibid.

³⁰⁹ Keller, *Preaching*, 97-98.

³¹⁰ Ibid., 99.

³¹¹ Ibid.

³¹² Daniel M. Doriani, *Putting the Truth to Work: The Theory and Practice of Biblical Application* (Phillipsburg, NJ: P&R Publishing, 2001), Location 1427, Kindle.

³¹³ Ibid., Location 682.

skills by watching the well-trained players and playing against them to learn what does not work.³¹⁴ He teaches that Christian leaders need to rework messages of “do things with words” motivated by only human willpower.³¹⁵ Such preaching is not enough to build biblical foundations in real life.³¹⁶ Rather, the message leads people to change because the Word has power.³¹⁷ In this respect, Darrell W. Johnson, professor of pastoral theology and Bible at Regent College in Vancouver, also emphasizes that the truth of God is self-authenticating and self-applying, and therefore, preachers do not need to make truth work in people through human willpower.³¹⁸ The Word is sufficient to change people’s minds and allow people to see things from God’s perspective.³¹⁹ He continues that the biblical text does not say “Go, form Christ in yourselves in light of what you have heard,” but rather, “The Spirit of the text will form Christ in you.”³²⁰ As in the sermon of Peter in Acts 2, the listeners were pierced to the heart through Peter’s preaching without further elaboration on how to apply the truth to daily life.³²¹ For this reason, Johnson states that

³¹⁴ Ibid.

³¹⁵ Ibid., Location 1018, 1040.

³¹⁶ Ibid.

³¹⁷ Ibid.

³¹⁸ Darrell W. Johnson, *The Glory of Preaching: Participating in God’s transformation of the World* (Downers Grove, IL: InterVarsity Press, 2009), 160.

³¹⁹ Ibid.

³²⁰ Ibid.

³²¹ Ibid.

the Word in itself brings about people's changes through a piercing conviction, causing hearts to cry out, "What shall we do?"³²²

Sidney Greidanus, professor emeritus of preaching at Calvin Theological Seminary, observes that preaching is a missionary work in transforming people, as per the Great Commission in Matthew 28:19-20.³²³ According to him, the apostles were commanded by their risen Lord to preach his name among the nations, and they responded by preaching Jesus Christ who proclaimed the kingdom of God.³²⁴ He comments that Andrew brought his brother Simon to Jesus out of missionary zeal, seeing that God's kingdom had come into his world in a wonderful new way.³²⁵ Wolters agrees with Greidanus, and he points out that the coming of God's kingdom through Jesus Christ means re-creation in the world because God is the king of his kingdom.³²⁶ The world experiences restoration to health, life, and freedom from demonic possession because the rightful king has established a beachhead in his territory.³²⁷

John M. Frame, professor emeritus of systematic theology and philosophy at Reformed Theological Seminary, argues, "The Scripture speaks not only of salvation, but also of the nature of God, creation, and providence as the presuppositions of

³²² Ibid., 161.

³²³ Sidney. Greidanus, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids, MI: William B. Eerdmans Publishing, 1999), 11.

³²⁴ Ibid.

³²⁵ Ibid., 12.

³²⁶ Wolters, *Creation Regained*, 73.

³²⁷ Ibid., 74-75.

salvation.”³²⁸ According to him, the meaning of salvation is not confined to describing religious and philosophical concepts but refers to the real power to save the whole universe and human life.³²⁹ He says that salvation is a comprehensive renewal of human life, extending to every aspect and thought so that no area of human life is beyond the Scripture's concern.³³⁰

The Essence of the Word - the Gospel

Adams classifies sermons in two ways: evangelistic settings for unbelievers and edifying settings for believers.³³¹ According to him, the gospel should not be treated as a supplement to preaching to any congregation, whether in an evangelistic setting or edifying setting³³² because the gospel corrects common misunderstandings such as “God will allow sin to go unpunished” or “Christ is a just good man.”³³³ In this respect, he emphasizes that “all who depend on Christ as Savior will be saved,” must be preached to all alike.³³⁴ Johnson also stresses the gospel’s significance in preaching.³³⁵ He indicates that it is wiser for preachers to lead listeners to see the final solution, Jesus Christ who becomes the reconciling sacrifice and renewing resurrection, than concentrate on today’s

³²⁸ Frame, *Systematic Theology*, 602.

³²⁹ Ibid.

³³⁰ Ibid.

³³¹ Adams, *Preaching with Purpose*, 70-71.

³³² Ibid., 71.

³³³ Ibid.

³³⁴ Ibid., 73.

³³⁵ Johnson, *Him We Proclaim*, 29, 32.

pains.³³⁶ He remarks that although preachers provide diagnoses of evil behavior patterns that must be put off and suggestions on how to put on godliness, their authority is not equal with scriptural commands.³³⁷ Instead, the gospel has the power to transform behavior patterns for good.³³⁸ For this reason, preachers need to declare Jesus Christ through the whole scriptures as typological interpretations in the Old Testament and more subtle inter-textual allusions and thematic links that tie the events, leaders, and institutions in the New Testament.³³⁹

Chapell states that preaching is not simply an instructive lecture, but it is a redemptive event because God is active in his Word and full of grace for salvation, convicting the heart, renewing the mind, and strengthening the will.³⁴⁰ He asserts that gracious salvation is revealed in Christ who resides in believers with resurrection power and victory, which provides freedom from the guilt and power of sin.³⁴¹ If a sermon leads listeners to the issue of what to do without identifying the indicatives of the gospel, then the listeners will either be led to despair and give up following the commands or be led to false pride due to human-centered achievements.³⁴² For this reason, Chapell stresses that preaching should lead people to understand their dependence on Christ, who is the only

³³⁶ Ibid.

³³⁷ Ibid., 39.

³³⁸ Ibid.

³³⁹ Ibid., 238.

³⁴⁰ Bryan Chapell, *Christ-Centered Worship: Letting the Gospel shape Our Practice* (Grand Rapids, MI: Baker Academic, 2009), 234-235.

³⁴¹ Ibid., 243, 245.

³⁴² Ibid., 245.

power source as the culmination of God's grace.³⁴³ J. D. Greear, Ph.D. at Southeastern Baptist Theological Seminary and a pastor of The Summit Church, agrees with Chapell's ideas about believers' absolute dependence on Christ and confirms that nothing will change without Christ, who is the power of God.³⁴⁴ According to him, the gospel is not just a baby step of Christianity, but it is a full marathon.³⁴⁵ "The gospel motivates us in everything we do in the name of Jesus and empowers everything we do in the name of Jesus."³⁴⁶ He explains that the gospel is the Christian life, and all of the Christian life flows from the good news of what Jesus has done on the cross, so a Christian never stops learning, growing, and living because of Christ, a well that never runs dry.³⁴⁷ Johnson also emphasizes the gospel in preaching.³⁴⁸ He explains that preaching demonstrates the shift from a self-centered frame to a Jesus-centered structure.³⁴⁹ He continues that the task of preaching is not to demythologize the gospel but to re-mythologize the world that tells its vision of reality and gives direction for daily living from the modern worldview and enlightenment.³⁵⁰

³⁴³ Ibid.

³⁴⁴ J. D. Greear, *Above All: The Gospel is the Source of the Church's Renewal* (Nashville, TN: B&H Publishing, 2019), 36.

³⁴⁵ Ibid.

³⁴⁶ Ibid., 37.

³⁴⁷ Ibid., 12.

³⁴⁸ Johnson, *The Glory of Preaching*, 71.

³⁴⁹ Ibid.

³⁵⁰ Ibid., 69-70.

Chester and Timmis describe why the gospel is essential in preaching through the scriptural basis of John 14:10: “The words I say to you, I do not speak on my own authority; rather it is the Father, living in me, who is doing his work.”³⁵¹ According to them, Christianity is Word-centered because God is doing his work through the words of Jesus.³⁵² God speaks through the entire Bible that Jesus is the promised salvation as the messianic king active and living in people’s spirits.³⁵³ The people remain in the Word by which God rules and shapes the new life of the church.³⁵⁴ As Chapell indicates, “The entire Bible is Christ-centered because of his redemptive work in every aspect: incarnation, atonement, intercession, and kingship.”³⁵⁵ All of its incarnational, atoning rising, interceding, and reigning dimensions are the capstone of God’s revelation of his dealings with his people.³⁵⁶ In this respect, Walter Marshall, an independent Puritan theologian and the author of *The Gospel Mystery of Sanctification*, illustrates how Jesus works to fulfill God’s salvation at the peak of redemptive histories.³⁵⁷ The entire purpose of Jesus’ incarnation, death, and resurrection is to create a new nature in people who live in the human dilemmas of carnal nature.³⁵⁸ According to him, Jesus regenerates people

³⁵¹ Chester and Timmis, *Total Churches*, 23.

³⁵² Ibid., 24.

³⁵³ Ibid., 24, 27.

³⁵⁴ Ibid.

³⁵⁵ Bryan Chapell, *Christ-Centered Preaching*, 257.

³⁵⁶ Ibid.

³⁵⁷ Walter Marshall, *The Gospel Mystery of Sanctification: Growing in Holiness by Living in Union with Christ*, trans. Bruce H. McRae (Eugene, OR: Wipf and Stock Publishers, 2005), 43.

³⁵⁸ Ibid.

into new birth that creates a willingness to live a godly life, be reconciled to God, receive happy assurance for eternal future, and find sufficient strength to will and to do God's calling.³⁵⁹ Richard F. Lovelace, professor emeritus of church history at Gordon-Conwell Theological Seminary, adds his explanation about Jesus' excellence for salvation.³⁶⁰ He says that Jesus' perfect righteousness reckons God's people to justification, which displaces the power of darkness from people's lives, and the Holy Spirit equips the people with the authority of Christ in resisting, exposing, and expelling the forces of darkness.³⁶¹

Summary of Preaching the Gospel as a Word-Centered Implication

Korean churches are experiencing the cultural pressures of students' rights legislation regarding religion, gender, sexual orientation, race, age, and ethnicity, following the modern culture; forces that release people from traditional customs. In this context, preaching provides specific guidance for congregations. First, preaching responds to and heals the reality of life. Secondly, preaching is a powerful work of saving the universe's nature, including congregations' pain and living circumstances, because God works redemptively through his words. Finally, preaching stands on the gospel. The gospel creates people who experience the power to transform their behavior patterns for good through the Spirit who makes reborn and leads to trust Christ. The gospel in preaching is the power of God to change everything.

³⁵⁹ Ibid., 25.

³⁶⁰ Richard F. Lovelace, *Dynamics of Spiritual Life: An Evangelical Theology of Renewal* (Downers Grove, IL: InterVarsity Press, 1979), 77.

³⁶¹ Ibid.

Preaching the Gospel as a Missional-Centered Implication

Philip D. Douglass, practical theology professor at Covenant Theological Seminary, envisions mission-centered churches that explode with energy and passion for relational outreach, focused on interacting meaningfully with everyone.³⁶² That church voluntarily and gently engages neighbors to for the good of all.³⁶³ This work is different from attracting new members because the church has a sincere desire for their neighbors to receive the gospel.³⁶⁴ Kennon L. Callahan, pastor and professor at Emory University in Atlanta, agrees with Douglass' perspective about a mission-centered church inspired by joy and hope.³⁶⁵ He points out that "where grace touches our lives, there we discover possibilities for mission outreach."³⁶⁶ He considers God's grace the primary motivation for churches' outreach to share grace, compassion, and hope because God's grace creates humility of spirit in people.³⁶⁷ The humility motivates churches to build intimacy, personal care, and deep friendship for their community with the heart driven by compassion for people.³⁶⁸

³⁶² Philip D. Douglass, *What is Your Church's Personality: Discovering and Developing the Ministry Style of Your Church* (Phillipsburg, NJ: P&R Publishing, 2008), 322.

³⁶³ Ibid.

³⁶⁴ Ibid., 338-339.

³⁶⁵ Kennon L. Callahan, *Twelve Keys to an Effective Church: Strong, Healthy Congregations Living in the Grace of God* (San Francisco, CA: Jossey-Bass Publishing, 2010), 56.

³⁶⁶ Ibid.

³⁶⁷ Ibid., 62, 66.

³⁶⁸ Ibid.

The opposite is often the case, however. Thom S. Rainer, researcher and president of LifeWay, emphasizes the Great Commission in Matthew 28:19-20.³⁶⁹ According to him, a church omitting the Great Commission ignores the action words that Matthew 28:19-20 commands: “go, make, baptize, and teach.”³⁷⁰ Such churches are stuck reminiscing about the old days when the church was respected and powerful in society.³⁷¹ Rainer describes calloused minds choosing not to “go” because the church has stopped depending totally upon the power of Christ, who reminds churches, “I am with you always.”³⁷² Aubrey Malphurs, professor of pastoral ministries at Dallas Theological Seminary, focuses on people’s desire to reach out to their neighbors and states that God stirs up such desires so that God is glorified.³⁷³ He points to Psalm 37:4: “Delight yourself in the Lord, and he will give you the desires of your heart.”³⁷⁴ He emphasizes that the one who awakens motivation to teach, evangelize, or show mercy is God.³⁷⁵

³⁶⁹ Thom S. Rainer, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive* (Nashville, TN: B&H Publishing Group, 2014), 41.

³⁷⁰ Ibid., 41, 44.

³⁷¹ Ibid.

³⁷² Ibid., 41.

³⁷³ Aubrey Malphurs, *Maximizing Your Effectiveness: How to discover and Develop Your Divine Design* (Grand Rapids, MI: Baker Publishing Group, 2006), 76.

³⁷⁴ Ibid.

³⁷⁵ Ibid.

The Gospel and the Mission

According to Chester and Timmis, a gospel-centered church is mission-centered because the gospel is a missionary word.³⁷⁶ They emphasize that churches cannot be devoted to mission without proclaiming the gospel because the gospel is good news: a message to be announced, a truth to be taught, a word to be spoken, and a story to be told.³⁷⁷ Jesus proclaimed that “the kingdom of God is near,” called people to “repent and believe the good news,” and revealed God’s kingship through his crucifixion and resurrection.³⁷⁸ Goheen agrees with Chester and Timmis’ emphasis that the heart of a gospel-centered church is Jesus’ proclamation about God’s kingdom and explains how mission-driven churches are created through the gospel, specifically through Jesus’ death and resurrection.³⁷⁹ He shows that the powers of sin, evil, Satan, and death are in the past because Jesus defeated sin on the cross.³⁸⁰ The newly created people united with Christ live as a light for the community to share in the cosmic victory of Jesus at the cross.³⁸¹

Robert D. Stuart, professor of pastoral counseling at New Geneva Seminary, states that although Jesus appoints churches as his ambassadors to expand the kingdom of God, they cannot be sent as ambassadors without gospel vision.³⁸² When churches lose

³⁷⁶ Chester and Timmis, *Total Churches*, 32.

³⁷⁷ *Ibid.*, 54.

³⁷⁸ *Ibid.*, 54-55.

³⁷⁹ Michael W. Goheen, *A Light to the Nations*, 119.

³⁸⁰ *Ibid.*, 110, 113.

³⁸¹ *Ibid.*, 110.

³⁸² Robert D. Stuart, *Church Revitalization from the Inside Out* (Phillipsburg, NJ: P&R Publishing, 2016), 201.

focus on a clear-cut and planned discipleship process, such churches cannot be empowered by the central resource to build spiritual maturation and equip them to reach out to their neighbors.³⁸³ Stuart mentions that a church's motto cannot build a mission-centered church, but the gospel can call out Jesus' ambassadors to be sent into the world to proclaim the good news.³⁸⁴ For this reason, staying focused on the gospel will strengthen the church to reproduce the ambassadors of Christ for proclamation in the world, and the congregation will be committed to the gospel's expansion with a heart for the local unbelievers.³⁸⁵ Richard Bauckham, professor of New Testament studies at St. Andrews University, agrees with Stuart's viewpoint that the gospel enables churches to proclaim God's kingdom and send people into the world.³⁸⁶ He declares that the coming of the kingdom of God through Jesus' redemption already empowers churches' calling to mission.³⁸⁷ He remarks that the kingdom refers to God's redemptive work to recover goodness in the whole of God's creation through Jesus and continue the missionary movement for expanding the kingdom.³⁸⁸ He believes that a person's calling in a community is the promised result of Abraham moving to the nations, from Esther to the Jews, and finally from Jesus to every creature in heaven, on earth, and under the earth.³⁸⁹

³⁸³ Ibid.

³⁸⁴ Ibid.

³⁸⁵ Ibid., 205.

³⁸⁶ Bauckham, *Bible and Mission*, 10.

³⁸⁷ Ibid.

³⁸⁸ Ibid., 11, 15.

³⁸⁹ Ibid., 15.

The kingdom shown by the gospel includes churches' calling to expand God's kingdom through their social relationships.³⁹⁰

Keller asserts that the whole church is mission based by the nature of the 'sending' God: the Father sends the Son; the Son sends the Spirit and his disciples into the world.³⁹¹ He confirms that Christians are not spiritual consumers coming into a church for their emotional care to return home at a better-off state; instead, they are called by God who blesses believers and sends them out to be a blessing to others.³⁹² In this respect, every church must draw people toward church, and it must equip and send the congregation into the world to care for people.³⁹³ Greear agrees with Keller's perspective that churches are called for the mission and that every Christian is a missionary.³⁹⁴ According to him, churches misunderstand the nature of mission, thinking it belongs to specially called Christians.³⁹⁵ Most Christians have an overly sacred and scary feeling about the topic of the mission, but all Christians are called to leverage their lives and talents for the kingdom wherever they live, because the salvation they received inherently includes God's calling into his mission.³⁹⁶

³⁹⁰ Ibid.

³⁹¹ Timothy Keller, *Center Church: Doing balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012), 259.

³⁹² Ibid.

³⁹³ Ibid.

³⁹⁴ Greear, *Above All*, 79.

³⁹⁵ Ibid.

³⁹⁶ Ibid.

Eric Geiger, Michael Kelley, and Philip Nation, authors of *Transformational Discipleship*, paradoxically mentions the disciples of Jesus to demonstrate that the gospel creates a mission-centered church.³⁹⁷ They insist that if churches do not embrace the gospel, they will not be able to accomplish the Great Commission by creating true disciples of Jesus.³⁹⁸ According to them, “When we are commanded to make disciples, it is assumed that we are disciples ourselves, so we are begetting our own kind.”³⁹⁹ Geiger, Kelley, and Nation advise churches that Jesus’ command about the Great Commission is not related to making an evangelist's own disciples, governed by the evangelist’s personal values and philosophy.⁴⁰⁰ Rather, it is related to making newly born people transformed by the gospel in the same way that the evangelist experienced.⁴⁰¹ In this respect, a gospel-centered church is a mission-centered church because transformed witnesses are inclined to share the gospel with another person so that the hearer may experience the same gospel power as the evangelist.⁴⁰²

³⁹⁷ Eric Geiger, Michael Kelley, and Philip Nation, *Transformational Discipleship: How People Really Grow* (Nashville, TN: B&H Publishing Group, 2012), 216.

³⁹⁸ Ibid.

³⁹⁹ Ibid.

⁴⁰⁰ Ibid.

⁴⁰¹ Ibid.

⁴⁰² Ibid.

Mission Demonstrated by Daily Life

Jonathan K. Dodson, founding pastor of City Life Church in Austin, explains mission using the Great Commission of Matthew 28:19-20.⁴⁰³ He mentions two wrong assumptions about mission: programmed evangelism that gives people a spiritual ticket to heaven and truncated evangelism that abbreviates missional duty without fostering spiritual maturity.⁴⁰⁴ However, the discipleship in a church's sound mission plan fosters three types of spiritual maturity: rational, relational, and missional.⁴⁰⁵ Dodson explains that a disciple of Jesus is defined as someone who communicates the gospel truth (rational) within everyday relationships of love (relational) with a grace agenda to baptize people into the name of the Father, Son, and Holy Spirit (missional).⁴⁰⁶ He illustrates integrated discipleship as a fundamental value for churches' mission in which the believers love and know the gospel so that people can be transformed by Jesus' grace.⁴⁰⁷ In the book *The Church and Its Vocation*, Goheen also teaches a balanced mission.⁴⁰⁸ The balanced mission consists of two aspects: the witness of deed and word.⁴⁰⁹ The witness of Christ needs to make known the good news in words.⁴¹⁰ The witness of Christ also needs

⁴⁰³ Jonathan K. Dodson, *Gospel-Centered Discipleship* (Wheaton, IL: Crossway, 2012), 49.

⁴⁰⁴ Ibid., 36.

⁴⁰⁵ Ibid., 38.

⁴⁰⁶ Ibid.

⁴⁰⁷ Ibid.

⁴⁰⁸ Goheen, *The Church and Its Vocation*, 103.

⁴⁰⁹ Ibid.

⁴¹⁰ Ibid., 94.

to show deeds of mercy, justice, and peace to maintain the character of the good news.⁴¹¹

Both words and actions are the means by which the Holy Spirit witnesses Jesus and the coming kingdom.⁴¹² Goheen argues that the missional church is not silent regarding the coming kingdom or deeds of mercy and justice.⁴¹³

Greg Ogden, executive pastor of discipleship at Christ Church of Oak Brook and director of the doctor of ministry program at Fuller Theological Seminary, points out that a gospel-centered church does not divide faith between mission and life.⁴¹⁴ He discounts that the transactional gospel illustration where sin is an eternal debit for which Jesus' full payment is transferred so that his people receive a receipt stamped paid in full for salvation.⁴¹⁵ If a church reduces the gospel to a transaction =, the church will need only evangelical programs that distribute tickets for entering heaven.⁴¹⁶ This distorted gospel offers only individual benefits and ignores the reality of true discipleship.⁴¹⁷

Ogden claims that missional life is a covenantal relationship revealed by slowly and solidly walking alongside neighbors.⁴¹⁸ This missional life works so that neighbors

⁴¹¹ Ibid., 91.

⁴¹² Ibid., 95.

⁴¹³ Ibid., 93, 95.

⁴¹⁴ Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time*, 2nd ed. (Downers Grove, IL: Inter Varsity Press, 2016), 47.

⁴¹⁵ Ibid.

⁴¹⁶ Ibid., 45, 48.

⁴¹⁷ Ibid., 48.

⁴¹⁸ Ibid., 121, 125.

are changed through the intimacy, love, and trust in the daily relationships.⁴¹⁹ He insists that the missional life is different from the mindset of a ten-week discipleship program.⁴²⁰ Geiger, Kelley, and Nation also describe the mission manifested in believers' lives after a transformation through the gospel.⁴²¹ They note that mission through the lens of the gospel means applying the gospel to all of life: marriage, worship, giving, serving, holiness, people's relationship.⁴²² The gospel transforms people's hearts to desire missional acts in every aspect of life.⁴²³ For example, giving and serving those in need originates from Christ's service because Christ cares for the soul in need of redemption and restoration, building relationships with people.⁴²⁴ Christ shows love, acceptance, and forgiveness toward people.⁴²⁵

Greear explains the mission demonstrated by the congregations' life.⁴²⁶ The gospel advances when the Spirit of God empowers ordinary people, and the ordinary people present the gospel through their lives: the generosity of Jesus, the forgiveness available through his cross, and the eternal hope of his coming kingdom.⁴²⁷ Wolters agrees with Greear's perspective about believers' lives demonstrating the gospel and

⁴¹⁹ Ibid.

⁴²⁰ Ibid.

⁴²¹ Geiger, Kelly, and Nation, *Transformational Discipleship*, 84.

⁴²² Ibid., 85-91.

⁴²³ Ibid., 87-91.

⁴²⁴ Ibid.

⁴²⁵ Ibid.

⁴²⁶ Greear, *Above All*, 58.

⁴²⁷ Ibid.

asserts that the Christian community is called to witness the gospel.⁴²⁸ He says that Christians' lives need to be like legible letters speaking of Christ and his kingdom.⁴²⁹ He states that God's people are called to live as billboards announcing Christ's kingly authority over the whole world: marriage, family, business, politics, art, athletic leisure, scholarship, sex, and technology.⁴³⁰ The daily affairs in believers' private lives are engaged in a mission to testify Christ's saving power.⁴³¹ In this respect, Veith emphasizes how God's people can be a legible letter revealing righteousness.⁴³² According to him, Christians' mission is related not only to doing good for people but also keeping faith in Jesus Christ who commands his churches to make disciples of all nations as Matthew 28:19-20 indicates.⁴³³ Although Christians can work for social justice, fight corruption, defend the unborn, and campaign against pornography and sexual immorality, churches must not confuse moral or political activism with the distinct spiritual calling to proclaim the gospel to all nations.⁴³⁴ Belcher agrees with Veith's viewpoint about Christians' heed between moralism and spiritual calling.⁴³⁵ He concedes that although Christians are called to create cultures through good deeds such as establishing educational institutions, creating charities, or starting political action groups, doing something good for culture

⁴²⁸ Wolters, *Creation Regained*, 131.

⁴²⁹ Ibid.

⁴³⁰ Ibid., 130.

⁴³¹ Ibid., 131.

⁴³² Veith Jr, *God at Work*, 99-100.

⁴³³ Ibid., 100.

⁴³⁴ Ibid.

⁴³⁵ Belcher, *Deep Church*, 191.

does not wholly transform the world.⁴³⁶ He maintains that churches' calling to be culture creators is based on God's calling on their missional lives, as salt and light in the world, and God's grace is the absolute power to transform people radically.⁴³⁷

A Missional Church's Life - Building Warm Relationships

Powell, Mulder, and Griffin point out that the good news accompanies good deeds to take care of the needy, as shown by the famous parable of the Good Samaritan in Luke 10:25-37.⁴³⁸ Although Samaritans were given low cultural status by the Jews, the Samaritan acted with compassion and mercy to those unwilling to do the same for him, demonstrating a full understanding of who his neighbors were..⁴³⁹ For this reason, Powell, Mulder, and Griffin state that a mission-centered church needs to generate hospitable relationships with neighbors by performing good deeds inside and outside the church.⁴⁴⁰ The missional church needs to understand that loving neighbors goes beyond differences in ethnicity or socioeconomic status.⁴⁴¹ In the book *Center Church*, Keller also indicates that a mission-centered church pursues relationships based on an incarnational attitude.⁴⁴² He comments that a church congregation lives geographically close to each other, creates a meaningful community among them, and becomes deeply

⁴³⁶ Ibid.

⁴³⁷ Ibid., 186, 191.

⁴³⁸ Powell, Mulder, and Griffin, *Growing Young*, 239-240.

⁴³⁹ Ibid., 240.

⁴⁴⁰ Ibid., 241, 268.

⁴⁴¹ Ibid.

⁴⁴² Keller, *Center Church*, 257.

involved in their neighborhood or city's corporate life.⁴⁴³ The missional church does not invite neighbors into the church with enticing programs such as baptisms, weddings, and funerals; instead, the church moves into a neighborhood to fully participate in its life, discover the needs of the citizens, and begin to meet them in Christ's name.⁴⁴⁴ This incarnational attitude creates service relationships because of the humble spirit that enables the church to get along with people outside the church.⁴⁴⁵

Paul Born, co-founder of Tamarack, an institute for community engagement, argues that deep community challenges chaotic times filled with loneliness, fear, anxiety, and a desire for happiness.⁴⁴⁶ For example, he shows concerned believers how to reduce poverty and make their neighborhoods safe.⁴⁴⁷ They felt a sense of belonging through their common goal of securing food systems and overcoming the community's egotistical culture.⁴⁴⁸ He summarizes how continuous connections with people intensify emotional resilience and the sense of belonging, and this sense of belonging increases the caring and being cared for one another.⁴⁴⁹ Born explains that deep community is created by "sharing our story, enjoying one another by spending time together, caring for one another, and

⁴⁴³ Ibid.

⁴⁴⁴ Ibid.

⁴⁴⁵ Ibid., 311.

⁴⁴⁶ Paul Born, *Deepening Community: Finding Joy Together in Chaotic Times* (San Francisco, CA: Berrett-Koehler Publishers, 2014), 13.

⁴⁴⁷ Ibid., 13-14

⁴⁴⁸ Ibid.

⁴⁴⁹ Ibid., 27.

working together to build a better world.”⁴⁵⁰ John Fuder, professor of urban studies at Moody Theological Seminary, agrees with Born’s perspective for building deep community.⁴⁵¹ He explains that friendship is a key to building inner-city engagement with those in need and making disciples by preaching the gospel.⁴⁵² He confirms that friendship with the neighboring community gives rise to a trust-bond, and that trust is the promise of cross-cultural ministry.⁴⁵³ However, he says that the trust-bond for creating the inner-city missionary requires praying that God may soften the neighbors’ hearts and allow them to be open to the gospel.⁴⁵⁴

Sam Chan notes that evangelism is the effort to proclaim the message that Jesus Christ is the Lord, using language, idioms, metaphors, stories, experiences, personality, emotions, context, and culture.⁴⁵⁵ He explains that the regeneration depends on God’s supernatural work, and people’s relationships incorporated into ordinary life are the instruments to tell the gospel.⁴⁵⁶ He also demonstrates a practical way of evangelism.⁴⁵⁷ Christian friends who have experienced the power of the gospel can meet a non-Christian

⁴⁵⁰ Ibid., 27-28.

⁴⁵¹ John Fuder, *Neighborhood Mapping: How to Make Your Church Invaluable to the Community* (Chicago, IL: Moody Publishers, 2014), 21.

⁴⁵² Ibid.

⁴⁵³ Ibid.

⁴⁵⁴ Ibid., 39.

⁴⁵⁵ Chan, *Evangelism in a Skeptical World*, 24.

⁴⁵⁶ Ibid., 27, 40.

⁴⁵⁷ Ibid.

friend over coffee or dinner so that he or she hears testimonies about Jesus.⁴⁵⁸ This non-Christian friend can listen to a more persuasive and plausible testimony about Jesus originating from a trustful friendship.⁴⁵⁹ C. John. Miller, professor of practical theology and literature in Westminster Theological Seminary, also emphasizes the huge contribution of hospitable relationships with neighbors to the Great Commission.⁴⁶⁰ He contends that Christ-centered churches welcome neighbors as members of the body of Christ with open arms, unlike passive churches that limit mission to work overseas.⁴⁶¹ He reveals New Testament churches as commissioned churches and describes the church as filled with mutual love and witnessing through hospitality to the community.⁴⁶²

Summary of Preaching the Gospel as a Missional-Centered Implication

First, a gospel-centered church is the same as a mission-centered church because the gospel is a missionary word. Jesus' death and resurrection demonstrates that the powers of sin, evil, Satan, and death are gone, and God's people participate in the new creation. This good news is to be proclaimed in the world. In this respect, if a preacher proclaims the good news, the sermon already contains churches' calling to declare the good news to others. Secondly, the mission is manifested in congregations' daily life through words and deeds. The congregation's missional life includes the entirety of their

⁴⁵⁸ Ibid., 44, 46.

⁴⁵⁹ Ibid., 44.

⁴⁶⁰ John C. Miller, *Outgrowing the Ingrowing Church*, (Grand Rapids, MI: Zondervan Publishing, 1999), 81.

⁴⁶¹ Ibid.

⁴⁶² Ibid., 82.

lives in their marriages, families, businesses, politics, leisure, sex, and technology and announces Christ's kingly authority and his saving power. Thirdly, missional life is demonstrated in warm relationships with people. The incarnational deeds of love, service, and mercy challenge the wall of differences in ethnicity, culture, and socioeconomic status. Moreover, the missional life encourages welcoming neighbors and creating trust-bond relationships with them to commit to the Great Commission.

Chapter Three

Methodology

The purpose of this study is to explore how Korean youth pastors preach evangelically to care for teen congregants and their schools amid cultural pressures from the Student Rights Ordinance. This study examines how pastors understand students' rights and freedoms that the SRO provides in schools. The SRO's influence on teen congregants' lives needs to be analyzed by the pastors' personal experiences and thoughts. This analysis can help the pastors to understand how to preach for the teen congregant. Moreover, this study investigates the pastors' sermons. Pastors can build various sermon topics and biblical interpretation to care for teen congregants affected by the SRO. Pastors' sermons can be positioned as an important part of handling the SRO. This study also explores the pastors' understanding about evangelism for the schools. As pastors who take care of teen Christians in the region where the SRO is enforced, they can consider Christians' missionary life for the schools where students' liberal freedoms and rights are respected by the SRO. To address these purposes, the research identified three areas of focus: pastors' understanding of the SRO, pastors' motivation of preaching to take care of the teen congregants, and pastors' preaching for church missions toward schools of the teen congregants. To examine these areas more closely, the following research questions serve as the intended focus of the qualitative research:

1. How do pastors understand the Student Rights Ordinance?
 - a. How do pastors describe the effect of the Student Rights Ordinance on the teen congregants' spiritual lives?

- b. What aspects of the Student Rights Ordinance challenge the teen congregants to share the gospel in schools?
 - c. How do pastors want the teen congregants to respond to the Student Rights Ordinance?
- 2. How do pastors preach to take care of the congregants who are affected by the Student Rights Ordinance in their schools?
 - a. How do pastors describe preaching to take care of the teen congregants?
 - b. What biblical topics do pastors have to preach to the teen congregants?
 - c. Through preaching, what do pastors achieve in the congregants who attend schools with the Student Rights Ordinance?
- 3. How do pastors preach to take care of the schools of the teen congregations?
 - a. What sermon topics do pastors value for school evangelism?
 - b. How do pastors want the congregants to understand the schools with the Student Rights Ordinance?
 - c. How do pastors describe practical ways to share the gospel in the schools?

Design of the Study

Sharan B. Merriam and Elizabeth J. Tisdell, in their book *Qualitative Research: A Guide to Design and Implementation*, define a general, basic qualitative study as an “effort to understand situations in their uniqueness as part of a particular context and the interactions there.”⁴⁶³ These authors identify four characteristics of qualitative research: focus on an understanding of how people construct their worlds, researchers as primary

⁴⁶³ Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th ed. (San Francisco, CA: Jossey-Bass Publishers, 2016), 15.

instruments for data collection and analysis, inductive processes to gather data to build concepts, and rich descriptions to convey what the researcher has learned about a phenomenon.⁴⁶⁴

This study employed a qualitative research design and conducted semi-structured interviews as the primary source of data. This method allowed the collection of the most comprehensive and descriptive data regarding the preaching of teen ministry pastors in Korea to share the gospel in the midst of cultural pressures of the SRO.⁴⁶⁵

Participant Sample Selection

This research required participants able to communicate in-depth about evangelical preaching to share the gospel in the midst of the Korean cultural pressures of the SRO. Therefore, the study sample consisted of a selection of people from the population of Korean teen ministry pastors involved in school evangelism as a preacher despite cultural pressures of the SRO and who preached to build up the teen congregants as Jesus' witnesses for school evangelism.⁴⁶⁶

Participants were not randomly chosen; they were chosen according to whether they could fulfill the set research aims. The participants participated in a self-report format to obtain a depth of data⁴⁶⁷ and were chosen to provide variation in teen ministry experience, age, religious tradition within a single denomination, and congregant size.

⁴⁶⁴ Ibid., 15-18.

⁴⁶⁵ Ibid., 24.

⁴⁶⁶ Ibid., 96.

⁴⁶⁷ Ibid., 97.

They also varied in interests and values in capturing the experiences of the SRO, which provides a broad spectrum of data concerning preaching to the evangelization of teenagers. The initial selection of participants represented pastors' preaching values for evangelization and their missional directions for the teen congregant, as witnesses for Jesus in the SRO context. The final study was conducted through personal interviews with six pastors in the Reformed Church in Korea, working either part-time or full-time, in teen ministry. They also preached every Sunday in the region where the SRO is implemented. They all were invited to participate via an introductory letter, followed by personal phone calls and email contacts. All expressed interest and gave written informed consent to participate. In addition, each participant signed a "Research Participant Consent Form" to respect and to protect the human rights of the participants.

Each participant was given a basic outline of research questions prior to performing the interview. The questions were directed to their experience and response in their ministries and to reflect on their pastoral intentions in preaching to build their congregants. The participants also understood that their personal information would not be disclosed.

Data Collection

This study utilized semi-structured interviews for primary data collection. The open-ended nature of interview questions facilitates the ability to build upon participant responses for complex issues in order to explore them more thoroughly.⁴⁶⁸ Ultimately,

⁴⁶⁸ Ibid., 109.

these methods enabled this study to look for common themes, patterns, concerns, and contrasting views across all of the participants.⁴⁶⁹

The researcher performed a pilot test of the interview protocol to evaluate the questions for clarity and usefulness in eliciting relevant data. Initial interview protocol categories were derived from the literature but evolved around the explanations and descriptions that emerged during the interviewing process. While continuing the process of interviewing, coding and categorizing the data also allowed for the emergence of new sources of data.⁴⁷⁰

The researcher interviewed six pastors for 90 minutes each. Prior to the interview, the participants chose an interview location for quiet, relaxed, and safe conversation. The researcher was respectful, non-judgmental, non-threatening, and kept listening with interest and sympathy so that the participants enjoyed sharing their expertise.⁴⁷¹ To accommodate participant schedules, the researcher set a specific time for the interview and kept to the time duration. The researcher collected the contents of interviews with a digital recorder. The interview was conducted in Korean, the first language of the participants and of the researcher. While conducting interviews, the researcher transcribed the interview in Korean and analyzed it before meeting the next interviewee. The researcher wrote up the findings in English after investigating all interview transcriptions written in Korean.

⁴⁶⁹ Ibid., 110.

⁴⁷⁰ Ibid., 111.

⁴⁷¹ Ibid., 129.

Data Analysis

The interviews were made up of face-to-face meetings to accomplish in-depth interviews. While the participants described their ideas and experiences following the interview questions, the researcher used a digital recorder to record the interview and listened to the recordings several times. This repetition helped the researcher provide accurate analysis by avoiding misunderstandings and pre-assumptions and by making the intentions of the interviewees clearer. The researcher also used the software of “Daglo” to transcribe what the participants said throughout the interview process, and the researcher repeatedly listened to the recorded interview for clarification. The transcription was then used for organizing broad concepts into related categories and coding within key categories. This method provided for the ongoing revision, clarification, and evaluation of the resultant data categories.⁴⁷² When the interviews and observation notes were fully transcribed by the “Daglo” software, they were coded and analyzed using a replay of the voice recorder to match with correlated categories. The analysis focused on discovering and identifying (1) common themes, patterns, similarities, and differences across the variety of participants; and (2) congruence or discrepancy between the different declarations of participants in evangelical preaching.

The interview protocol contained the following questions:

1. What did you think when you heard that the Student Rights Ordinance was going to be implemented in your region?
2. What do you think about the value of students’ human rights?
3. What aspects of the Student Rights Ordinance impact your teen congregants?

⁴⁷² Wayne C. Booth et al., *The Craft of Research*, 4th ed. (Chicago, IL: University of Chicago Press, 2016), 110.

4. What aspects of the gospel should work on the impact of the Student Rights Ordinance?
5. How do you want to preach to your teen congregants who study at the schools of the Student Rights Ordinance?
6. How do you describe the relationship between the gospel and the schools of the Student Rights Ordinance?
7. How does your pastoral calling work on your preaching?
8. How do your teen congregants take care of their school evangelism?
9. What are the expectations when you preach?

Researcher Position

The researcher, as a primary instrument for qualitative research, acknowledges and understands the limited scope of the research and that the findings are subject to bias in the researcher. For example, the researcher is conscious that the credibility of claims, the analysis, and observation of data are affected by the researcher's personal Christian faith, Korean cultural background, and Presbyterian church tradition. For this reason, the researcher will be mindful of the stance and attitude of his claims due to the limited data analysis in the researcher's personal or cultural preconditions.⁴⁷³

First, the researcher is Korean who has spent life mostly in Korea and in Korean church traditions. Korean culture has been affected by Confucianism, which values collective culture, age-ordered society, ancestor worship, and a hierarchical work system. This culture's impact on Korean church congregants can be seen in people's relationships

⁴⁷³ Ibid., 129.

in churches, such as between a pastor and congregants or a senior and a young person. In the hermeneutics of church culture and Christian faith, this research is a beginner-level tool. Second, the researcher is a pastor who has been preaching since 1999. Continuously, since then, the researcher has accepted the potential empowerment in preaching to teach, inspire, and transform congregants. Due to personal experiences, the researcher investigated preaching's effects on the relationship between the scripture and people.

Third, the researcher is a Christian who investigates the research data based on biblical values and standpoints. The aim of this research is to understand the cultural pressures of Korean public schools and compare the understandings to biblical principles. The values and recognition of the SRO are different, and the researcher perceives the SRO and the Korean public schools with Christian perspectives and Korean culture.

Study Limitations

As stated in the previous section, participants interviewed were limited to those serving in teen ministry where the SRO is operative in Korea. Because the SRO is not valid in every region in Korea, data analysis can vary according to the area. Therefore, this study has regional limitations. This study is also limited in that only male pastors were interviewed. Single-gender interviewees might limit the scope of understanding and observing problems. Furthermore, some of the study's findings may be generalized to other similar evangelization in biblical contexts and generalized church situations. Readers who desire to generalize some of the particular aspects of these conclusions on the evangelization of the public schools should test those aspects in their specific contexts. As with all qualitative studies, readers bear the responsibility to determine what

can be appropriately applied to their context. The results may also have various implications for evangelization in other cultural pressures and church traditions.

Chapter Four

Findings

The purpose of this study was to explore how Korean youth ministry pastors preach evangelically to care for teen congregants and their schools amid cultural pressures from the Student Rights Ordinance. This study examined three main topics: the participants' understandings of cultural pressures of the SRO, their preaching to take care of the teen congregants, and their preaching to take care of teen congregants' schools. The examination uncovered insights and applications for ministry in the context of the SRO and investigated sermons that help teen congregants mature spiritually and practice school evangelization. These research questions served as the focus of the qualitative research:

1. How do pastors understand the Student Rights Ordinance?
 - a. How do pastors describe the effect of the Student Rights Ordinance on the teen congregants' spiritual lives?
 - b. What aspects of the Student Rights Ordinance challenge the teen congregants to share the gospel in schools?
 - c. How do pastors want the teen congregants to respond to the Student Rights Ordinance?
2. How do pastors preach to take care of the congregants who are affected by the Student Rights Ordinance in their schools?
 - a. How do pastors describe preaching to take care of the teen congregants?
 - b. What biblical topics do pastors have to preach to the teen congregants?
 - c. Through preaching, what do pastors achieve in the congregants who attend schools with the Student Rights Ordinance?
3. How do pastors preach to take care of the schools of the teen congregations?
 - a. What sermon topics do pastors value for school evangelism?
 - b. How do pastors want the congregants to understand the schools with the Student Rights Ordinance?
 - c. How do pastors describe practical ways to share the gospel in the schools?

Introductions to Participants and Context

Six pastors were selected to participate in this study. These pastors were Koreans involved in the Tonghap Presbyterian denomination of Korea and serve the teen ministry in their churches and Christian schools. All of them preached to teen congregations in the areas of the SRO. The average age of these pastors was 36, a young age, because Korean churches select young youth pastors to facilitate better communication with teenagers. In the following section, each participant will briefly be introduced. All names and identifiable information have been changed to protect personal information.

Pastor Yu, age 38, is a full-time chaplain at a Christian high school. After majoring in Christian Education at seminary, he became a chaplain. He teaches Christianity in a classroom, leads prayer meetings for parents, hosts private meetings with students at the campus, and leads the Wednesday chapel. He does mission work on weekdays at the school. He also serves as a teen ministry pastor for a local church on Saturday and Sunday.

Pastor Cho, age 35, is a full-time pastor who ministers to high school students. He is a lead pastor in the department and also builds solid partnerships with many adult volunteers. He is involved in many tasks: preaching during Sunday worship, having private meetings with teen congregants for encouragement, running leadership meetings, visiting high schools for evangelization, and running camps for teens. He also is passionate about outreach beyond the church. He initiated a personal relationship with a Christian high school to serve at their Thursday chapel as a helper and preacher. He said that the outreach ministry boosts his teen ministry because he can learn many things from the situations outside the church.

Pastor Cheon, age 32, is a full-time pastor with middle school students. He sometimes assists in the adult ministry, but his focus is caring for middle school students at the church. He majored in systematic theology at seminary to widen his biblical perspective. He also majored in life science as a candidate for a Ph.D. Thanks to his educational background, he provides reasonable and persuasive talks for his congregants' spiritual benefit. He said that he encountered God during his time as a university student, although he had been attending church from early childhood. His encounter with Jesus led him to decide to become a pastor.

Pastor Shin, age 35, is a full-time pastor who ministers to teenagers in his church. The church is small, so he serves in two departments: adult ministry on weekdays and teen ministry on weekends. However, he has been serving in teen ministries since his undergraduate study period. At the church, he takes care of the teen congregants through Sunday worship, teen camps, outreach, and personal visits. He also is dedicated to nurturing Christian teenagers at a non-Christian high school. He preaches and provides snacks at a Christian teenager club at a nearby high school every Wednesday.

Pastor Kim, age 41, is a full-time chaplain at a Christian high school. He welcomes students into his office and provides snacks, drinks, and ice cream to build warm relationships. He always reminds himself of his pastoral philosophy: less logic and more love. Kim teaches of Jesus in his religion class, using an easily understandable scripture passage, so non-believing students can be related to the Christian faith. In addition, he preaches at the school's Wednesday chapel. He preaches sermons that are easy to understand and initiates school events for developing faithful Christian lives. On weekends, he also works for the teen ministry department in a local church as a lead

pastor. Although his church position is part-time, he can take care of teenagers on weekdays at school and weekends at church. He has a heart for teenagers and believes taking care of them is his calling.

Kang, age 29, is a part-time pastor working on earning his M.Div. He has two jobs: seminary and teen ministry. He preaches every Sunday and is in charge of taking care of his congregants through personal meetings and visitation. He was raised in an authoritarian environment where his voice was not heard and confessed that his experience helped him to prepare for teen ministry. He emphasized ministry to embrace people and wait patiently, without forcefulness, for the changes in people's lives.

How Do Pastors Understand the Student Rights Ordinance?

The first research question was related to the participants' descriptions of what they think and experience as a result of the SRO.

Effects of the Student Rights Ordinance

All participants responded that the SRO's effects are generally positive for teen congregants because its philosophy is based on the dignity of all humanity. They generally agreed that students are special beings not to be discriminated against or ignored due to someone else's authority and judgment. In their opinion, students have autonomy to choose their religion, sexual orientation, personal belongings, and fashion. However, the participants stated their carefulness about some aspects of the SRO. They noted that some aspects of the ordinance contradict the Christian worldview, condoning sexual immorality, excluding wrongdoers, and being preoccupied with their own rights. The participants maintained that pastors need to teach their teen congregants the Word.

Furthermore, they understood that Christian teenagers have the freedom to do what they want as long as they respect others. According to the participants, freedoms exerted by teens for their own self-interest and supporting intolerance can ruin a community.

Human Dignity in the Student Rights Ordinance

All participants agreed with the philosophy of human dignity - opposing discrimination - and practiced this philosophy in their churches and schools. They agreed with students' right to choose their own fashion, protect their private belongings, have a voice, and have a free choice of religion.

Pastor Shin asserted that the SRO facilitates a learning environment where students can protect their personality and realize the significance of others' freedom and character. He said that regarding students as treasured is fundamental for everyone. For example, the students' right to choose their fashion can apply in Sunday worship. Teen congregants may come to Sunday service wearing a hip-hop musician's outfit or a classical music singer's attire, and the church should put aside prejudice. He reported that the adults should encourage teen students to express their individuality and taste.

Pastor Kang explained that everyone, including students, has a natural instinct to protect their dignity by not revealing every aspect of their private life. He was concerned that if teachers or other authorities force out details about a student's private life, that student's self-esteem will fall. Examples include cell phone examination, publicly shaming the student's attire or enforcing religion. In this respect, the students' right not to be discriminated against creates positive effects.

Pastor Kim also stated that students are not objects to be controlled by force. Rather, they are noble beings who should enjoy their autonomy and spontaneity. He

insisted that teachers and pastors need to be on level-ground with the students and need to acknowledge students' opinions. For example, Pastor Kim trusted his teen congregants, even when they did not focus on his sermon and are distracted by their phones, because churches should honor teenagers' dignity even more than the SRO does. He believed that churches and the Christian culture should lead the way in supporting students' dignity, not the SRO, and maintained that if the SRO seeks students' dignity, churches need to work even more to accept teenagers' autonomy and nobility.

Pastor Cho mentioned that he welcomes people regardless of their attire. Although seniors of the previous generation were unhappy with the liberal dress of the teen congregants, Cho tried to embrace them. He generously understood why they chose their attire instead of judging them and complimented them instead. He said that the teen congregants should be treated with care. He also claimed that students' political views should also be respected by adults. They have the right to voice their opinions about social issues by creating or participating in a school newspaper, book club, or school broadcasting department.

Pastor Yu also emphasized respect for students based on their noble existence. Although he did not want students' cell phones in his religion class, he discussed the matter with students before deciding. He shared the power in decision-making with the students so that they understood and bought into the decision. He said that students can participate in the decision-making process rather than having the decision made by the teacher alone. He tried to accept his students' suggestions and desires, although the school policy prohibits bringing pets to school, as well as altering the school uniform.

Pastor Cheon agreed with the other pastors' thoughts about human dignity as outlined in the SRO. He explained that Christian teenagers need to respect others' determination and personality in every way. Although they meet classmates with a different religion or sexual orientation, they should not exclude them because of a prejudiced viewpoint. He emphasized mercy and compassion toward them in prayer.

Challenges to Understanding Human Rights in the Student Rights Ordinance

Most participants concluded that the definition of human rights in the SRO necessitated some redirection so that Christian teenagers understand and act biblically in their schools. If the meaning of human rights includes self-absorbed individualism, those actions can destroy relationships, social morals, and school order.

Pastor Cheon stated that although the SRO guarantees students' rights, self-indulgence is a different matter. If students believe their rights include unlimited freedom to do as they please, then those rights would become a license to create chaos. He explained that if students are allowed to do whatever they desire, they can oppose God. For this reason, he considered that acknowledging God's reign over the world should be the foundation of human rights. Pastor Cheon asserted that when Christian students exercise their rights within the boundary of God's order, they are acceptable. He emphasized that the origin of human rights should be God's character and law.

Pastor Kim agreed with Cheon's viewpoint about self-indulgence. He argued that if Christian students believe that their rights apply in any situation, those rights cannot be granted if they lack responsibility. Christian students need to consider what they would be responsible for when they ask their teachers for their rights. When Christians accept responsibility as a student, a family member, or a church member, then their rights should

be honored. Pastor Kim contended that schools should set guidelines for students and not accept anyone's rights arbitrarily. He also pointed out that Christian teenagers need to listen to their consciences. The exercise of selfish rights cannot be acceptable.

Pastor Shin also pointed out that when a student's rights prevail over others' in schools, the rights become a weapon. One person's rights are just as precious as another's. Pastor Shin mentioned that the students' rights in the SRO need to become an opportunity for students to learn how to live together. He says that his teen congregants can mature when they learn how to respect both personal rights and others' rights. He uses the Bible to teach teen congregants to reflect on how to solve such conflicts.

Pastor Kang agreed with Shin about the selfish exercise of personal rights. He stated that the students' rights in the SRO should give every student the same rights. One group of students cannot take priority over other students. Pastor Kang compared this context to God treating everyone the same. He explained that everybody needs God, and nobody does not need God. In this respect, Christian teenagers can learn the proper meaning of human rights through God who is fair to everyone. A particular student's rights cannot be prioritized over another's.

Pastor Yu mentioned the cons of the SRO. He reported that if one student selfishly misuses the SRO, the rest of students are likely to follow suit. He illustrated using his own experience. When one student misused the SRO, the student set a wrong precedent. That student wrongly thought that obeying the teacher was no longer necessary because the SRO protects students' rights. The student was rude to the teacher, and when the classmates saw this behavior, they also wrongly thought that this kind of behavior was acceptable. Also, a student misused the SRO to ruin relationships. A

student who demanded his own rights ruined his relationship with his teacher because he did not consider the teacher. Such an attitude negatively affected relationships with other classmates. Therefore, Yu concluded that rallying for student's rights without consideration for others undermines people's relationships and impedes a teacher's instruction.

Challenges to Correct Reckless Embracement from the Student Rights Ordinance

Participants worried about a reckless embracing of freedom with the coming of the SRO. They remarked that although students are valuable beings, they need to heed Christian standards, especially because their identity is still forming. The participants believed that teenagers possess two sides: one of autonomy similar to an adult's and one of dependence under parents' and teachers' moral guidance.

Pastor Shin thought that it is not necessary for adults to consider students as immature as babies. Adults can believe that teen students will be too unruly if they are permitted all freedoms of the SRO. Shin asserted that these thoughts can be due to the adults' sense of superiority and tendency to ignore teenagers. For this reason, he wanted more freedom for students express political views, individualized fashion style, sexual identity, and objections to school teachers' disciplines. Pastor Shin believed the students should be given much freedom. However, they should also be given time to discern if their freedom is healthy or harmful, letting the students act and learn through the consequences of their actions. Some teachers believed this is too risky and therefore took away freedom and eliminated an opportunity for learning. However, Shin believed that giving the opportunity for students to learn by themselves is very effective. He said that

though there is a risk, students should be given the freedom offered by the SRO and learn through experience the consequences of their freedom.

Pastor Kim explained how teenagers' identity is not yet fully matured. He held a discussion with his students about whether teenagers should have suffrage, and 70 percent expressed that they would follow their parents' decisions because of their dependency on their parents. In this class, Kim realized that students did not regard themselves as adults. In this respect, he also pointed to teenagers' reckless determination of sexual identity in the SRO as the result of their immature identity. In a previous generation, Koreans rejected homosexuality festivals, but those festivals are now described as a progressive and trendy by mass media. Kim continued to explain that the mass media interprets queer festivals as advanced. Pastor Kim was concerned that Christian teenagers carelessly accept the trendy and advanced culture to stay current. He said that although the SRO encourages students to enjoy their sexual freedom, Christian teenagers need pastors' guidance to discern the messages in the mass media. Pastors' guidance is important, so the teenagers can learn not to embrace everything they see and form a biblical worldview instead.

Pastor Cheon agreed with Shin and Kim's viewpoint about teenagers' immature identity. He explained that the sexual freedoms of the SRO often confused teen students who have yet to develop standards according to the Bible. According to him, teenagers' thoughts and identity are easily changed by friends, political ideology, and mass media. Their living principles and values are in the process of being formed. Therefore, giving such students sexual freedom through the SRO is irresponsible because it does not fully consider the developmental stage of teenagers. Cheon intentionally taught their teen

congregants about God's created order of a man and a woman coming together to form a family whenever the homosexuality festivals open in Korean cities so that they do not lose their understanding about their Christian identity.

Pastor Cho also maintained that Christian teenagers still need to learn how to discern the good and bad. He said he meets with several Christian students who want to hear biblical truth about the sexual freedom of the SRO. In those meetings, he often tells them that Christian identity should not be shaken by the SRO. Cho emphasized the unchangeable Christian identity. In this respect, he thought that pastors and church teachers need to show guidelines for their teen church members interested in queer festivals because they are exposed to mass media boasting of human freedom and undermining God's sovereignty.

Building a Warm Community by Respecting Others

Most participants concurred that Christian teenagers should learn the idea of respect in the SRO -- that students' rights should be respected in the area of attire style, religion, social status, views of life, and political thought. They described that respect as a key for a diverse and warm community.

Pastor Yu believed that respect in the SRO encourages students to embrace others. He claims that Christian teenagers can learn how to acknowledge others' freedom rather than maintain a judgmental attitude. They can accept diversity among people. However, he emphasized that Christian students' respect for others does not and should not stem from pluralism, postmodernism, and relativism, which do not acknowledge the absolute truth. He said that Christian students' acceptance of others is based on Jesus' love that rejoices with the absolute truth, so they lead others correctly.

Pastor Kang shared a similar perspective with Yu. He wanted Christian teenagers to pursue respect as outlined in the SRO because of what the scripture says: rejoice with those who rejoice and mourn with those who mourn.⁴⁷⁴ Kang taught his church members the scripture that encourages having a respectful mind for others and inclusive attitude to embrace other's different views. According to him, having respect to care for those whose rights and freedoms have been taken away is a Christian goal. People who have experienced discrimination help others who experience the same discrimination. However, he said that Christian students who have not experienced discrimination should help other people simply because of their Christian faith.

Pastor Shin maintained that Christian teenagers should note how absolute authority creates suffering because authoritarians build their own world and do not accept other people's rights. He explained that in a Confucian family, a father's authority is the strongest, and he does not provide opportunities for children to choose. Shin observed that the authority can generate an insubordinate mindset in the children, which can negatively impact children's development. However, Shin commented that the SRO guarantee provides freedom to accept each perspective in a warm relationship. Respect mitigates resentment and allows understanding to build a peaceful community.

Pastor Kim agreed with Shin's viewpoint about authoritative oppression and remarked that a pastor's relationship with teen congregants is not dominance, but rather servanthood. According to him, Christian education is not a place where a teacher's perspectives force students to become members of the teacher's kingdom. He noted that a teachers' job is not conquest; it is to stimulate students to find who they are and what

⁴⁷⁴ Romans 12:15.

they are capable of. In this respect, Kim pointed out that churches should have even more respect for individuals' diversity than the SRO. He anticipated that if churches show active respect for teenagers' diversity, they will feel loved by the church.

Pastor Cheon viewed the meaning of respect in the SRO differently. His insight also built up faith for Christian teenagers. Christian students may think that evangelization is impossible with the SRO because the SRO allows students to reject Christianity, but Pastor Cheon believed this kind of thinking misses the positive aspects of the ordinance. For example, he said, Christian students do not need to feel shame about their Christian beliefs because the SRO protects the students' right not to be discriminated against because of religion. If the SRO becomes only a way to refuse others' religions, then evangelization will be impossible. However, it guarantees that Christian students have a right to reject different religions so that they can remain Christian. In this respect, the SRO can positively operate for Christian students to keep their faith.

How Do Pastors Preach to the Teen Congregant?

The second research question explored the participants' viewpoints on preaching to teen congregants. All of the participants pastored teen congregants in school cultures that enforce individual freedoms over teachers' disciplines, religion, traditional understanding for sexual orientation, and students' preferences in hairstyles, clothing, and pregnancy. When the participants considered the cultural environment, they were concerned that the congregants' identity and belief would be affected by the SRO and see themselves through the mirror of the SRO. For this reason, the participants' sermons played an important role in helping the congregants build a biblical understanding of their

cultural environment. The participants taught on biblical topics according to their philosophy of pastoral care. This section analyzes their preaching in terms of personal philosophy, goals, considered biblical topics, and handling tasks.

Preaching to the Teen Congregant

All participants described their perspectives about preaching according to their various convictions. When the data obtained from the research questions was organized, there are three key ideas: Christian identity, change of personal ideology, and practice based on the faith. Most participants reported that preaching is a means of grace for Christian identity. Secondly, sermon topics related to steps leading to a turn toward the Christian faith. Finally, most participants wanted their teen congregants to take action according to their faith. They emphasized that faith devoid of practice was useless in the kingdom of God.

Preaching Christian Identity

Most participants responded that their preaching fostered Christian identity amidst the cultural pressure of the SRO. The nature of Christian identity is constant, solid, and sincere because Jesus, who gives the identity to believers as a permanent priesthood, saves completely.⁴⁷⁵ For example, Christian teenagers can see themselves as a chosen people, a royal priesthood, a holy nation, and God's special possession to declare the savior.⁴⁷⁶ The participants believed that if Christian teenagers realized the nature of their

⁴⁷⁵ Hebrews 7:24-25.

⁴⁷⁶ 1 Peter 2:9.

unchanged identity given by Jesus, they would live without fear and fluctuation in the SRO's circumstance. Although the participants expressed different images of Christian identity, they emphasized that Christian identity was necessary to live in the cultural pressure of the SRO.

Pastor Kim explained that his preaching emphasized Christian identity because it reinforces Christian freedoms within the cultural pressure of the SRO. He said that identity in Christ provides interior strength so believers do not fall into the chaos that the SRO creates. Although the SRO provides a lot of rules to uphold students' rights, Christian teenagers who stand on eternal truth about themselves are not controlled by the SRO's rules because they are moved only by their faith. He pointed out that strong faith comes from Jesus Christ who is the truth and that strong faith brings freedom: "You will know the truth, and the truth will set you free."⁴⁷⁷ He remarked that if Christian teenagers are in Jesus Christ, who is the truth, they are not bound to anything. He added that if Christians live in the truth, they do not need to be bound to outer styles or forms because the truth preserves their Christian identity. For this reason, he preached to build Christian identity in teenagers' lives.

Pastor Cho agreed with Kim's idea about Christian identity. He noted that if Christian teenagers live out the identity that the Bible illustrates, the cultural climate cannot throw them into confusion. He claimed that teenagers can face circumstances full of doubt. Using their academic performance, individual possessions, mass media, and educational career, they can build their identity and life goals. However, he emphasized that such circumstances cannot create Christian identity. Their identity is to live with joy

⁴⁷⁷ John 8:32.

and not follow worldly perspectives because of their faith in God. He preached that this identity can be built through God's power. He illustrated using several faithful figures in Hebrew 11. He preached that the people in Hebrew 11 did not lose their identity because of God's power to generate faith in them. They did not build their faith on their confidence in human willpower.

Pastor Kang said that his preaching was also oriented to foster Christian identity. He had the same viewpoint as Pastor Cho -- that the unchanging identity of a Christian is required for spiritual maturity. Kang used a ministry slogan for his congregants' spiritual development: "We are the people who resemble Jesus." He preached, emphasizing who Christians are. For example, if he preached, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many,"⁴⁷⁸ he asked who they would be in this verse. After he asked the question about who they were, he concluded with asking what they should do. Using Mark 10:45, he described the teenagers' identity as servants of others, regardless of whether people are watching or not.

Pastor Cheon also stressed teenagers' identity as Christians. He asserted that preaching consistent identity was necessary because the teenage years are a time of identity confusion. He pointed out that teenagers understand themselves in relation to outer standards such as academic performance, family relationship, or religious achievement. For this reason, he preached that Christian teenagers need to be faithful to their Christian identity because the Christian faith must be applied in every domain. It is the source for an unchanging identity. According to him, if a teenager in his church believes in God, he or she needs to work faithfully studying in schools as well as developing pious

⁴⁷⁸ Mark 10:45.

spirituality in the church. He preached that faithful studying in school can be another way to worship God. His preaching emphasized the unchanging identity of a Christian who is faithful in every aspect and unafraid to challenge cultural pressures.

Pastor Yu stated that the goal of his preaching was for teenagers to find their vision. When people discover their vision, they begin to understand what they should prepare for the future. He summarized how teenagers' wanderings, including gender confusion or religion selection, come from their disbelief about a hopeful future. He quoted Genesis 1:26 on being created in God's likeness, which rules and leads all creatures to a better future. He met several students who did not understand why they had to study because they did not have a biblical understanding of who they were. For this reason, he preached that they have great potential as resources because God created them to be resourceful. He encouraged his congregants by emphasizing how beautiful they are. He knew that teenagers identify themselves with their grades, so he also preached that God created them as precious ones so that the teen congregants can build healthy self-esteem.

Effective Sermon Topics to Change the Mindset

The participants listed several preaching topics as effective within the cultural pressure of the SRO. The preaching topics were chosen to transform the congregant's mindset to biblical perspective. Given the teenagers' tendency to lean on mass media, academic performance, or other people, they said preaching helped teen congregants see their real life and circumstance biblically. Even though each participant's sermon subjects were different, the topics were chosen to help Christian minds view the SRO properly.

Pastor Cheon preached to build a Christian worldview for his teen congregants. He used God's creation because of his belief that God creates new things every day in believers' lives. He expanded on the meaning of God's creation in teenagers' daily life -- meeting friends, studying in a classroom, preparing for academic tests, and going to school -- teaching that all affairs of the day are the result of God's sovereign will. He said he preaches that Christian teenagers need to be faithful throughout the day because God created the day for them, noting this as the Christian worldview. Cheon also preached that if their daily life is given by God, they should acknowledge God's governance, which empowers them to be bold because God controls everything according to his good will. Cheon said he preached, hoping his teen congregants' perspective will change so that they boldly face their living circumstances, including SRO cultural pressure.

Pastor Shin agreed with Cheon's goal of deepening the teen congregants' spiritual perspective. He pointed to the power of sharing Jesus' teaching and values. He did not want materialism to limit their view of the kingdom of God and instead wanted them to value loving one other. He quoted two verses from the Bible: "Whatever you did for one of the least of these brothers and sisters of mine, you did for me,"⁴⁷⁹ and "When you are harvesting in your field, and you overlook a sheaf, leave it for the foreigner, the fatherless and the widow."⁴⁸⁰ According to him, these words teach how to treat people. Shin taught that Christians should treat people with God's heart, caring for the socially disadvantaged before judging them. He emphasized constructing a warm community filled with love. He said that when it comes to the freedom that the SRO provides, Christian students should

⁴⁷⁹ Matthew 25:40.

⁴⁸⁰ Deuteronomy 24:19.

respect and love their friends who choose different religions, sexual orientations, or attire. He preached to open up ways for heart change toward embracing others.

Pastor Yu listed the same preaching goals as Pastor Shin. He worked to inspire students with the Christian worldview. He said he is aware of the worldly desires that easily divert attention away from God's words and preached with interesting stories from teenagers' lives so that they will listen for even for a short while. He said he makes teen congregants turn to the Bible in every chapel service, for stories to convince them to believe the truth of God's word. He said his preaching is based on his belief that a sermon has the power to change a person's worldview. He continued, saying that the Bible provides many perspectives on people's lives. He believed teen students need to build a wide window of perspectives to see their lives insightfully, and the Bible can enlarge the window. In this way, his preaching changed attitudes toward the gospel and God.

Pastor Kim agreed with Yu's viewpoint about how the Bible can change minds. He said that God's words create a different approach that challenges the world's temptations. If the world incites people to seek personal profit and promotion, the Word teaches to live in the world like a fool pleased to serve and love others by giving personal belongings freely. Pastor Kim quoted Luke 19 and the tax collector Zacchaeus who gave freely half of his possessions to the poor. Although the world laughs at such sacrifice, such sacrifice can become seeds that build God's kingdom. For this reason, Kim said he preaches with the belief that the power of the scripture alters hearts and minds so that the teen congregants' can handle the challenges in their lives. He emphasized that the Bible is the main resource to remain faithful even in the cultural pressure of the SRO.

Pastor Cho also preached to change his teen congregants' mindset because he was worried about the carnal and egoistic mind that cares only about personal rights and freedoms without respect for others. Although personal rights and freedoms are protected by the SRO, when students do not respect others' freedom, building a loving community is thwarted. In this respect, Cho hoped that his preaching allows the congregants' to be transformed from self-centered to God-centered because God is love. He argued that an egoistical mind cannot help but build a world that seeks only selfish gains and pleasures. However, when Christian teenagers choose their freedoms as Jesus did, loving God and others first, they practice love while still respecting others' rights. Therefore, his preaching also aimed toward changing the minds of his teen congregants so that they exert their rights within God's order.

Preaching to the Practice of Life

What most participants wanted to achieve through preaching was teen congregants' living their lives according to the gracious ways of the Lord. They confirmed that biblical knowledge from sermons was not good enough if their lives remained rooted in the world. They acknowledged that faith that is proven by action and were cautious concerning sermons that provided merely biblical knowledge without exhortations to put the knowledge to action. The participants provided concrete descriptions of how the teen congregant could perform the learning points of preaching in their lives.

Pastor Shin said he always emphasizes biblical practices. He hoped that his congregants behaved according to what they learn through his preaching. For this reason, he described feasible action to take. For example, when he preached about loving others,

he noted that showing love could be as simple as sharing possessions with others little by little. He explained that giving all possessions to others would be too much of a burden for all concerned, but sharing little by little was feasible. He said he preaches that if Christian teenagers imagine a distribution of their heart between their ego and another person, at least 50 percent of their heart should be devoted to taking care of others. He said he reminds his congregant of the 50 percent rule of heart through the sermon. In this respect, he said, his preaching inspires the teenagers to see that biblical learning is completed through practices, even though the practices are little.

Pastor Cheon agreed with Shin's perspective and pointed out that practices of life show whether a person's faith is genuine or not. He shared his experience that although he had accumulated fluent biblical knowledge, the knowledge was not able to change his life. Thus, his foundation for preaching shows how to live following the faith. He often reminded his congregants that faith cannot be accomplished only by religious activities. He believed that even if students are in an environment where it is difficult to obey, their faith will grow if they obey even once. Challenging the environment through a biblical deed influences teen Christians to build faith. He claimed that the Bible needs to be demonstrated in their lives.

Pastor Kim also placed high value on living out gospel truth. He maintained that God's kingdom is accomplished by individuals living out their faith daily. According to him, Christians build God's kingdom through the practice of life. He explained that if knowledge is not connected to practice, the knowledge is powerless to change individuals and others. He insisted that building God's kingdom begins when teen congregants implement small changes in their lives. This idea fit with Pastor Shin's idea that it is

important to consider what is feasible for the students. Kim contended that being a missionary dedicated overseas brings about God's kingdom but expressing gratitude for parents or sharing small things with friends did the same. In this way, his preaching focused on encouraging what is feasible according to a biblical faith.

Pastor Cho also accentuated daily faithful living. He said that preaching helps people examine whether they are implementing gospel preaching in their own life. He pointed out that transmitting knowledge is not preaching but transforming the heart to act in faith is a genuine sermon. He reported that people's hearts are moved when they see preachers live as they preach. For this reason, he said he endeavors to reflect on how his own life fits with the text before preaching to his congregants. He wanted his preaching to be immersed in and acted out in the teen congregants' lives, so he brought the text's instruction into current life whenever he preached, even when the text has a different background and is from a different time. He said he ponders how the text's lesson can be contextualized in his congregants' life so that the teenagers can live out the lesson. In this respect, his sermon appealed to concrete, behavioral changes.

Pastor Kang agreed with Cho's perspective about contextualization. He always reminded himself who the hearers are, what circumstances the hearers are in, and what assistance the hearers need whenever he prepares his sermons. He said he pays attention to how the text speaks to modern people because he wanted his congregants to live up to the text's lesson. Although Christians cannot perfectly heed biblical instructions, they must struggle to practice the teachings in life. He explained that intellectual agreement is easy because people want to be pious or moral. However, practicing knowledge is difficult because people must make sacrifices. Kang emphasized the need for Christian

bravery to implement biblical faith. He asserted that the bravery can grow when teens see another brave person who implements biblical teaching in life. He said he strives to show this bravery through his biblical practices. He said he also ponders on how his life fits with the text whenever he prepares sermons, as Pastor Cho does. He wanted to be an example to his teen congregants before requiring them the actions. He said he tries to exhibit integrity by stressing the importance of practice.

How Do Pastors Preach Evangelization for the School?

The third research question asked the participants how they cared for their community's schools through their preaching. As the first research question indicated, the SRO legally provides students' freedoms from enforcement of religions, teachers' orders, traditional understanding for sexual orientation, and guidelines in hairstyles, clothing, and pregnancy. The participants considered their community's school culture as one where teen students' rights and freedom are highly valued. In this environment, the participants demonstrated missionary perspectives regarding the churches' identity and initiated service programs throughout the cities involved. They also preached how the teen congregants should live out their faith in their communities and relate to their school surroundings. This section explores the participants' missionary perspectives and practices shown in their preaching care toward the school culture.

Missionary Preaching for the School

All participants acknowledged a missionary calling to share the gospel in their city's schools. They did not want their congregants to become mere onlookers amongst the cultural pressures of the SRO. They also did not want schools to be places where

students strive only to achieve their ambitions. In view of their Christian missionary calling, the participants preached that their good deeds show who the Christians really are. Their preaching concentrated on biblical practices befitting a Christian's identity. The participants emphasized biblical deeds as their missionary calling in schools. In this respect, the participants considered schools as the place where Christian faith should be demonstrated. The participants also said that Christians' good deeds should be the expressions of God's love and mercy. Christians' embrace of others is the core of missionary calling. They remarked that building warm and inclusive relationships with people overcomes the negative effects the SRO creates in schools. They emphasized that missional churches with merciful hearts serve others because compassionate hearts open closed hearts toward the gospel. For this section, inclusiveness is the theme.

The Sermon Topic for Evangelization of the School

Most participants understood the importance of missionary calling and emphasized Christian inclusiveness as the heart of mission. They preached the bond of togetherness in their schools and encouraged teen congregants to interact with one another according to God's love, even with classmates with different values and needs. The participants' sermon topic for evangelization was inclusiveness.

Pastor Shin encouraged his teen congregants to think about why stubbornness creates quarrels in people's relationships. He also led them to consider how the arguments reinforce relational severance. He taught that if Christians don't adapt a different attitude, there will be ongoing disputes because people stubbornly insist on their own interests. For this reason, Christians need to accept inclusiveness as biblical instruction. Shin preached that churches must accept people as precious beings in God's creation. He

quoted Deuteronomy 24:19's command to leave a sheaf for the foreigner, fatherless, and widow, so that Christian teenagers understand how precious they are. He believed that teen congregants can build togetherness in their schools when they see their classmates as created in God's image. Although teen Christians spend time with classmates who hold different values, preferences, and orientations, they need to build relationships before judging others by their own values.

Pastor Kim agreed with Shin's viewpoint about inclusiveness. Kim was aware of the effect that laws and commandments had in people's relationships. According to him, the laws and commandments cause a frost-bound, distant, and rigid atmosphere in a community because people do not want to be judged negatively according to the laws and commandments. If Christians interact with others based on a rigid commitment to follow the rules, they can experience relational troubles with their neighbors. In this respect, Kim emphasized having a generous heart to build relationships. Kim encouraged his congregants to build a trustful, comfortable, and safe community through a warm and inclusive mindset. He believed that these efforts would open the doors of missional churches to many people.

Pastor Cho acknowledged the relational damage, as Shin indicated. Cho noted that teen students are judged by other students' prejudices. The students experience relational difficulties due to the sense of rejection that discriminating students cause and find an isolated place away from the criticism. He was concerned about the rise of coercion based on private worth and orientation. For this reason, Cho preached that teen Christians should be ready to listen to others' stories to facilitate a safe and comfortable community. He said that Christians need to be engaged in the suffering in people's lives.

He remarked that listening to their stories without any prejudice is their missionary calling. He preached Jesus, who embraced isolated people and overcame religious laws and social customs of that era. Jesus visited people judged unworthy according to religious rules, personal ideologies, and national customs. Cho explained that Christians should engage their neighbors in trustful relationships so that the neighbors' stories are freely embraced in Christian faith. According to him, this connection with people is the opportunity to live out their missionary calling.

Pastor Kang revealed a similar perspective about Christian inclusiveness, as Cho described. Kang also pointed to Jesus' visits to marginalized neighbors. He preached that Jesus visited the Samaritan woman, separated from the Jews, and talked with her, challenging the Jewish custom.⁴⁸¹ Through Jesus' behaviors, Kang showed that Christian teenagers need to warmly interact with people, although they sometimes need to take a risk against cultural pressures. He said that Christians should look to the merciful Jesus who embraces the people neglected by social traditions, religious values, and moral standards. Kang encouraged his teen congregants to practice their missionary calling by following Jesus' inclusiveness.

Pastor Yu also emphasized inclusiveness in people's relationships also. This extended perspective that everybody is precious rests on the fact that all human beings are created in God's image. Yu said that the church needs to embrace people because they are created as precious. Yu explained that people feel humiliated when others attack their identity because of different values. He explained that when someone was criticized and ignored, the person felt insecure and became passive in relationships. He suggested that,

⁴⁸¹ John 4:9.

on the other hand, embracing the other person's true self creates a safe and reliable connection that leads the other person to maturity. He believed that one's authority should not be used to change people; instead, generosity and inclusive relationships should be used to open people's minds to listen to the truth. For this reason, Yu preached that everybody is valuable in God's eyes, and they are the masterpieces of God so that their identity is unshakable either with people's evaluation or social tradition. He taught his teen congregants that such insight about God's creation helps them embrace people who have different beliefs, preferences, and values.

The School as a Place to Perform the Missionary Calling

Most participants responded that Christian teenagers need to consider their schools as places where Christian faith should be demonstrated. They confirmed that Christian students are called by God to show what Christian faith is in the face of the SRO's cultural influences. Although the participants have different missionary guidelines in schools, they all acknowledged that a school is a mission field for the kingdom of God.

Pastor Cheon understood that schools are places for Christian students to make a difference. He said that Christian students need to understand their missionary callings where the SRO impacts exist. He explained that the SRO creates new contexts for students to enjoy their unlimited freedom. With such ordinance in place, schools should all the more be where biblical faith is practiced. Cheon contended that schools can be changed by Christian students' exemplary behaviors rather than by street demonstrations or political performances. He emphasized that schools changes based on Christian faith can be achieved by being generous to the needy, being a good child for parents, having

responsibility for students' duties, and performing moral practices. He anticipated such actions as evangelization because the exemplary Christian lifestyle would arouse the non-believers' curiosity about the difference in Christian lifestyle. Cheon, therefore, said he preached that schools are the missionary sites where Christians' exemplary actions can become evangelical acts.

Pastor Shin agreed that schools are missionary sites. He believed that Christian faith should be demonstrated in schools as well as in churches because Christian faith is not a propaganda slogan but a real power to influence every part of life. One Christian value he emphasized is building relationships in schools because Jesus' gospel included those considered less acceptable by religious types. Shin highlighted those living together without any selfish exclusiveness because the gospel includes everyone. He preached to his congregants that schools should be the missionary scenes where Christians respect others and care for the weak. As he mentioned, if Christian faith affects all areas of life, then living together should be practiced in schools as well. His sermons emphasize building bonds in schools as a missionary act.

Pastor Cho also expressed viewpoints like Cheon's. He said that a school is a place where the spirit of togetherness should be alive rather than a place where self-centeredness overrides others' needs and values. According to him, a student takes care of only his or her rights because the SRO justifies every personal freedom. However, if students request only their own rights and freedom, not caring about other students or teachers, the school becomes divided, and the SRO creates egotists. For this reason, Cho wanted his church congregants to see how the SRO is an educational medium to learn

how others' freedoms and rights are precious too. In this respect, Cho said that schools are missionary sites for Christian teenagers to practice loving God and neighbors.

Moreover, Cho had another reason why schools should be missionary fields. Christians understand that missions are performed in every area of life because their lives are a living sacrifice for God, and a large part of their daily life is in schools. They meet people, eat, study, and experience joy, sadness, anger, and anxiety. All the feelings and events that humans can experience take place in schools. Cho emphasized that school should be missionary grounds where togetherness is revealed by loving God and neighbors since students spend much of their time there.

Pastor Kang also noted that schools are a mission field for togetherness. His emphasis on togetherness was similar to Cho's. He said that although the SRO's purpose is to protect students' rights and freedoms, ironically, students still experience discrimination and oppression in the misuse of the SRO. He said that the SRO can even create discrimination when one student's rights take precedence over other classmates' or teachers' rights. He agreed that Christian students need to perform missionary acts to build togetherness in the school. Kang accentuated the necessity of prayer to reach out to schoolmates, because he believed that praying for the schools is another missionary act. He also argued that Christians' practice of accepting people encouraged others to explore Christianity. If Christian students do not accept others, the non-Christians will not consider Christianity to be necessary or good, setting up a total blockade instead of listening to others' feelings and thoughts. Kang illustrated this missionary mindset using Jesus' hospitality toward little children. While the disciples prevented little children from

coming close to Jesus, Jesus hugged them and placed his hand on the children.⁴⁸² Kang stated that a school is a place for Christian students to create a warm community so that everyone experiences Christian love and gentleness. For this reason, schools are where Christian students to evangelize with kindness and respect.

Pastor Yu agreed that schools are a missionary field. As a chaplain at a Christian high school, he said he reminds his school congregants at chapels to live out biblical beliefs, the same as if they weren't in a Christian school. He wanted the students to voluntarily follow Christian beliefs while knowing the school's identity. Yu was aware that not every attendee of the school is Christian. However, the more he highlighted the school's Christian identity, the more the attendees sensed that praying is not strange and attending chapels is not awkward. Yu insisted that it is important for Christian schools to clearly state the school's identity for the attendees for evangelization. Over time, non-believers at the school can open their hearts to accept the gospel because they are part of the school. Furthermore, it is also helpful for the believers in school because they can develop their faith at school as well as at church. They continue to read the Bible, attend chapel, and pray in school meetings. In this respect, Yu agreed that schools should be a missionary field for believers and non-believers.

Attempt to Build Connections

Most participants believed relationships with students are important because deep relationships can make evangelism easier in schools. Although the SRO prohibits forcing an individual's religion or beliefs in schools, they said it is no problem to evangelize if

⁴⁸² Matthew 19:13-15.

teen Christians build warm relationships with others. The teen Christians' hospitality, aid, and kindness can convince their school friends to open their hearts to Christianity. The participants trusted that love transcends the limits of the SRO. For this reason, the pastors deepened their friendship with their students.

Pastor Yu acknowledged the importance of building a reciprocal relationship based on care. As a chaplain, he cares for the 60 percent of the school who are non-believers. Although the percentage fluctuates every semester, he understood that his school consists of many non-believers. After the SRO came into effect, some non-believers refused to attend the school chapel. However, they changed their hostile attitudes when they experienced his hospitality and inclusiveness. His preaching included interesting stories so that teen congregants could easily pay attention. Many non-believers in the chapel were not familiar with Christian terms such as resurrection, the Trinity, or baptism, and he thought that his efforts to build a warm relationship created openness to learn about these topics. Furthermore, he said that when he leads a Bible study and prayer training, deep relationships are crucial because teenagers hesitate to follow strangers. Yu said that frequent association with students are important missionary methods to influence his teen congregation. He asserted that if he succeeds in relationship formation with the students, he and the students respect each other despite their disagreements regarding the SRO.

Pastor Cho agreed about the conflict between teachers and students because of the SRO. Cho explained that teaching is most effective in a well-established relationship. He pointed out that authority, social position, or qualification cannot foster effective learning; only a trusting relationship creates inner changes. He believed that a change of heart is

necessary to evangelize someone, and this change comes from love that touches students' hearts rather than persuasion based on knowledge and communication skills. For this reason, he put top priority on forming a relationship with the teen congregant before speaking of biblical knowledge or doctrine. He said his instruction occurs most comfortably and securely when he is in a friendly relationship with his church congregant. Then, he can sometimes appeal to them directly with an imperative tone of voice. On the other hand, when he interacts with a teen congregant not deeply associated with him, he said he expresses his instructions more carefully. Cho believed that the effectiveness of education depends on how friendly the connection is between the teacher and the student. He concluded that school evangelization can be effective in strong relationships built with non-believers, even when the SRO limits sharing the gospel in schools.

Pastor Kang also described reciprocal relationships in evangelization, as Pastor Yu mentioned. Kang asserted that if Christians' evangelism is done only by coercive persuasion, people develop antipathy against Christianity. Although Christian truth is absolute and essential for people's salvation, evangelism without love for others comes across as criticism and condemnation. For this reason, Kang focused on deep communication to build a secure relationship before pushing them into Christian truth. He reported that rich dialogue over a long period is indispensable to lead them into the Christian faith. He added that the rich dialogue should be reciprocal and interrelated; one-sided communication generates exclusiveness and criticism that cuts off the connection. Obedience from coercive commands can affect immediate change, but it is superficial. However, voluntary obedience comes from a real change. Kang emphasized how

interrelated bonds where various values and perspectives coexist at the first stage, so their many perspectives can be eventually unified with Christian truth.

Pastor Shin agreed with Kang's perspective on the importance of relationships for evangelization. He believed that although the SRO provides for students' freedom from religion in schools, evangelization is possible in friendships with others. He said that if a pastor respects teenagers' behaviors and loves them, it is hard for them to reject the pastor's instruction and discipline. He told a tragic story where some teenagers abandoned Christianity due to church leaders' tyrannical leadership and oppressive demands without caring for them. This situation occurred because of the leaders' drive to conquer others rather than building mutuality in relationships. Shin stated that modern people accept others' guidance when they are willing to listen first. Shin maintained that coercive instruction cannot generate sincere changes. For this reason, he confirmed that building trustful relationships is required for gospel ministry. If a non-believer trusts a believer due to the reliable connection, he or she is willing to explore the believer's religious perspective and faith. Shin explained that building a trustful relationship enables sharing the gospel in schools despite the SRO's influences.

Pastor Kim also answered with similar comments regarding school evangelization. He highlighted friendship between the pastor and the congregants that creates trust and vulnerability. He explained that modern teenagers accept someone's guidance based on the degree of intimacy, rather than the guide's social position or duty. Kim said that instruction and teaching methods based on the teachers' authority are outdated in modern society. Kim said he is reluctant to share his perspectives or beliefs without a well-established relationship because he believes that strangers' words will sound like nagging

and be burdensome. He shared an example. A Bible study group gathered after Sunday worship, and the Sunday school teachers taught for 15-30 minutes. Kim pointed out that the teachers' instructions were not effective because the teenagers were not inclined to listen to a stranger. Therefore, Kim suggested that Sunday school teachers build friendly relationships in addition to running the Bible study meeting on Sundays. He responded that if teenagers regard pastors or Sunday school teachers as close and trustworthy friends, they accept their guidance and discipline. Kim concluded that evangelization in schools can have a different result according to the degree of intimacy in the relationships.

Summary of Findings

This chapter examined the participants' viewpoints about how to preach to care for teen congregants and evangelization for their schools in the cultural background of the SRO. All participants responded that the SRO's effects are generally positive for teen congregants because the SRO puts importance on human dignity, prohibits oppression from leaders, and rejects discrimination based on religion, sexual orientation, personal belongings, and appearance. However, they were concerned about some aspects of the SRO that should be re-interpreted using biblical faith: sexual immorality, selfishness as the motivation for individual rights, and exclusion of wrongdoers.

Secondly, in the cultural freedom of the SRO, all participants cared for teenagers' Christian identity because that identity strengthened teen Christians' faith. They believed that the identity provides the teen congregant courage to follow biblical faith in any circumstance. Moreover, the participants said that Christian identity arises when the teen congregants' hearts are changed.

Thirdly, all participants agreed with the perspective that building inclusive relationships with people overcomes the challenges of the SRO. In their outreaches, missional churches constructed friendships built with trust, acceptance, and mercy because they believed that such Christ-like relationships leads people to open up to Christianity. The participants also acknowledged that the teen congregant's school should be the place to practice the missionary calling through warm relationships with people.

Chapter Five

Discussion and Recommendations

The purpose of this study was to explore how Korean youth pastors preach evangelically to care for teen congregants and their schools amid cultural pressures from the Student Rights Ordinance. In chapter two, the literature review shed light on the challenges encountered in three areas: cultural impact of the SRO, preaching for teen congregants exposed to the SRO, and missionary preaching perspectives in schools with the SRO. As chapter two explained, Korean teen students are experiencing unprecedented instances of prioritizing students' rights over school traditions. These cultural shifts cover teachers' disciplines, sexual orientation, pregnancy, religion, race, gender, and rules for hairstyles and clothing. In these cultural circumstances, participants said preaching helps teen congregants handle issues that the SRO creates and also evangelistically engage their schools. The literature review discussed preaching's ability to build gospel-centered perspectives for teen congregants and mission-centered perspectives for their schools. For the purpose of this study, the following research questions were asked:

1. How do pastors understand the Student Rights Ordinance?
 - a. How do pastors describe the effect of the Student Rights Ordinance on the teen congregants' spiritual lives?
 - b. What aspects of the Student Rights Ordinance challenge the teen congregants to share the gospel in schools?
 - c. How do pastors want the teen congregants to respond to the Student Rights Ordinance?
2. How do pastors preach to take care of the congregants who are affected by the Student Rights Ordinance in their schools?
 - a. How do pastors describe preaching to take care of the teen congregants?
 - b. What biblical topics do pastors have to preach to the teen congregants?
 - c. Through preaching, what do pastors achieve in the congregants who attend schools with the Student Rights Ordinance?

3. How do pastors preach to take care of the schools of the teen congregations?
 - a. What sermon topics do pastors value for school evangelism?
 - b. How do pastors want the congregants to understand the schools with the Student Rights Ordinance?
 - c. How do pastors describe practical ways to share the gospel in the schools?

This final chapter will discuss the researcher's findings based on synthesis of the literature review and the participant interviews and summarize relevant points of the literature review and the interviews. It will then discuss recommendations for practice and further research using the researcher's experiences and perspectives as well.

Summary of the Study and Findings

This study reviewed relevant literature in three areas and analyzed interview data from six pastors. The literature review addressed three topics: rights arising from the SRO, preaching in the cultural context of the SRO, and missionary practices for SRO schools. The interview data provided qualitative research from observations and analyses filtered by the researchers' perspectives and values. Both the literature and the interviews revealed how preaching provides care for the teen congregants and their schools.

Summary of Literature Review

The literature review dealt with three aspects: the SRO's effects on traditional Korean culture, preaching's care for people facing cultural pressures, and missionary perspectives for preaching within the SRO's cultural impact. Over the past several decades, Korean culture has increasingly emphasized individuals' rights and freedoms, assisted by economic development and social media. The changing trend culminated in the SRO as a legislative means to protect students' rights from a teacher's and a school's often high-handed tradition and belief. In the second aspect, preaching addressed real-life

experiences. The third part of the literature review outlined missionary work and preaching for schools where the SRO excessively enforces students' rights.

Korean Cultural Background

The first part of the literature review described how much Korean culture has changed in recent years. Confucianism led Korea into familism, which meant that a family member sacrificed for the honor of the family. The family members had a duty to preserve unity over individual interests. Moreover, Korean culture assumed a hierarchy where juniors respected seniors as educators and advisers. However, as the Korean economy expanded, individualism became more prevalent so that a person's rights and freedoms became more important than familism and hierarchy. The literature review elaborated on how new generations in Korea boldly express their preferences, regardless of traditions and previous social customs. The SRO represents a cultural wave opposite traditional Korean culture. It insists that a student's rights are valued first and foremost.

The Debate about Students' Rights

The SRO provides freedom to make choices regarding sexual orientation, pregnancy, race, gender, religion, teachers' disciplines, and smoking for elementary and secondary school students.

Many groups within the Korean society have demonstrated publicly regarding the SRO. Supporters insist that the SRO secures students' dignity since students cannot be the subjects of teachers' control. However, the opposition points out that the SRO decreases teachers' authority and limits teaching activities because the SRO focuses excessively on students' rights.

Korean churches are concerned with the distorted meaning of human rights created for political gain by politicians emphasizing respect for the human rights of sexual minorities. But the Korean churches worry about the spread of immorality in young students' lives. They argue that the SRO opposes the clear teachings in the Bible.

The Implication of Gospel-Centered Preaching

Because of God's constantly redeeming character, one of the most important jobs in preaching is engaging daily struggles so that people experience substantial healing. The gospel opens people's eyes to see God's kingdom, reshapes their willingness to live a godly life, reframes their doubt of the assurance of salvation, and redirects their focus to eternal life. In these ways, gospel preaching fosters personal transformation.

The Implication of Mission-Centered Preaching

The gospel is to be announced to the people as spiritual good news. Those who follow Jesus then live new lives as a light for the community. For this reason, Jesus' redeeming work already puts forth the churches' calling to mission, the love and hope people receive from him and give to others in everyday relationships so that people experience the gospel. In this way, the gospel is proclaimed by words and demonstrated by deeds of mercy, justice, and peace. A mission-centered church deeply engages in the community inside and outside the church, through sincere service done by caring hearts.

Summary of Interview Data

The research questions investigated six participants' insights into the new cultural context of the SRO in Korea. They all valued the human dignity that the SRO promotes

in schools. However, they were concerned that rights-based selfishness could lead to people using their rights to ignore others' rights and inflict damage on one another. Furthermore, they worried that teachers' and parents' teaching may grow ineffective. The participants appreciated that teenagers are autonomous yet also knew they are still dependent on teachers and parents' instructions as they mature.

Thus, the participants presented three preaching points to care for their teen congregants exposed to the SRO: forming Christian identity, nurturing their hearts, and practicing their Christian faith. They emphasized in preaching that teen congregants handle the SRO biblically. Also, all participants accepted the church's missionary call to preach the gospel at school. They maintained that Christian teenagers should evangelize through warm inclusiveness and kind deeds.

Participants' Understandings about the SRO

All participants appreciated the SRO because students' human dignity should be respected. They responded that students should not be discriminated against or ignored by someone in authority. They said that respecting human dignity helps Christian teenagers reshape their words and behaviors toward others. However, they were concerned that some of the SRO's ordinances would create situations contrary to Christian morals, especially sexual immorality, rights-based selfishness, and thoughtless exercises of freedom. The participants taught Christian teenagers that everyone's freedom is equally important. Furthermore, they said that teen congregants should understand their dependence on teachers and parents' guidance and not imprudently exercise their freedom as they mature into adulthood. They noted the need for mature pilgrims walking alongside teenagers on their spiritual journey.

Participants' Preaching to Teen Congregants

Most participants stated that preaching is to build Christian identity. They believed that Christian identity helps the teen congregants to stay on track despite the SRO's influences. They said they preached self-understanding and assurance to help Christian teenagers navigate their world. Moreover, the participants preached to nurture teen congregants' hearts toward a Christian worldview. They believed that faithful life comes from a faithful heart. Although Korean Christian teenagers must manage the SRO, enticing mass media, competitive learning environments, and relational disappointment in family and school, they can overcome these difficulties through newly changed hearts toward the Bible. Participants also taught feasible gospel-based expressions of their faith. They explained that biblical knowledge from sermons is insufficient unless the knowledge is applied to the students' lives.

Participants' Preaching to Evangelize Schools

All participants accepted the church's missionary calling. They preached that it should be demonstrated by good deeds in accordance with who God is and who they are as his people. The participants emphasized that the good deeds of Christian students can be instruments of God's love and mercy. They said that when Christian teenagers unconditionally embrace others, they perform their missionary calling. Although the SRO can create opposition to school evangelism, as when students reject religion or Christian teachings about sex, inclusive relationships and good deeds can overcome the harmful effects of the SRO.

Discussion of Findings

In this section, the literature review and interviews will be used to identify information and practices for Korean youth pastors to keep in mind to deal with the cultural impact of the SRO. I will also present my perspectives and experiences as a Korean pastor who has experienced the cultural pressure of the SRO, showing both consistencies and contrasts with the literature review and interview data.

Discussion of the Student Rights Ordinance

Teaching Authority Represented by the SRO

The literature review noted the division between students and teachers that the SRO has caused because of different standpoints on teaching authority.

Those who support and those who oppose the SRO disagree especially about teacher authority. Specifically, supporters argue that the SRO ensures students' rights to protect them from teacher discipline and school traditions. They argue that students are not objects teachers and schools can control as to religion, attire, substance use, sexual orientation, and they advocate for student autonomy. In contrast, the conservative party claims that the SRO reduces teacher authority to teach students. They point out that if students reject teacher discipline and school rules because of the SRO, they will not learn. Those who agree with and those who oppose the SRO make very strong claims and are not willing to compromise.

The participants in the interviews approved of the SRO. They said that students have a right to express their personality through attire and hairstyle. They also believed that students should not be discriminated against by any authority, judgment, or value

system. But the participants were not in total agreement with the groups that advocate for the SRO. Their perspectives were different from those supporting teachers and also different from those supporting the students. The participants were pastors, much like the teachers in schools. They knew their teen congregants in churches as teachers knew students in schools. The participants taught and preached to promote spiritual maturity as teachers teach students to promote mastery of academic subjects. The participants believed that the relationship between teachers and students should not be one of power or control. Unlike the conservative groups, the participants were not worried about the SRO advocating for only the students. The key words that participants used were "respect" and "embracement." They did also warn about students' rights-based selfishness and self-absorbed individualism that can destroy people's relationships. They also emphasized that others' rights are precious as one's own rights, a mutuality necessary for maintaining harmonious relationships between teachers and students.

At this point, I am curious how such teaching takes place. The SRO is deeply related to the background of the school and was created to build effective learning in schools. Then, why has the ordinance become a cause for conflict between teachers and students, as the literature suggests? It is because of the power struggle between teachers and students. Students think that breaking away from the teacher instruction is better, but teachers believe that they must control the students strictly to teach. Students and teachers both think education depends on which side has authority. So, the SRO set up a new set of rules for who has power. Does teaching depend on who has authority? Kara Powell, Jake Mulder, and Brad Griffin mention that intergenerational relationships are beneficial

if adults and young people relate to each other with reciprocal authenticity.⁴⁸³ If adults and teenagers can serve together in shared tasks, they can foster communal growth by improving these relationships.⁴⁸⁴ However, this growth depends on the depth of honest and transparent attitudes.⁴⁸⁵ These relationships do not grow when one approaches another to manipulate. In their opinion, the power of growth comes from warm and sincere community like Jesus showed in his public life.⁴⁸⁶ I agree with Powell, Mulder, and Griffin that sharing transparent hearts leads to growth, especially in education. The Apostle Paul did not force Philemon to keep Onesimus with him, rather appealed on the basis of love.⁴⁸⁷ Paul could have taken an authoritarian position over Philemon, but he respected Philemon with love and benevolence and hoped Philemon's would choose voluntarily rather than merely submit to Paul's command.⁴⁸⁸ I believe love and respect like Paul's toward Philemon can change people's thoughts and contexts. Because of Paul's love, Philemon would be inclined to accept Paul's teaching and request. This mutuality is nothing like an authority struggle to control a counterpart but shows love to allow the listener's voluntary acceptance of the teaching.

I remember some of the interview participants' comments, saying that teachers' abusive disciplines often correct students' thoughts and behaviors. Students follow their teachers' instructions out of fear of punishment. I agree with the participants' viewpoint

⁴⁸³ Powell, Mulder, and Griffin, *Growing Young*, 173-175.

⁴⁸⁴ Ibid., 172-173.

⁴⁸⁵ Ibid.

⁴⁸⁶ Ibid., 143.

⁴⁸⁷ Philemon 1:8-9.

⁴⁸⁸ Philemon 1:14.

about the inadequacy of forceful discipline. Contrasting that approach, love stimulates an exponential effect for good.⁴⁸⁹ When teachers encourage kindness and respect toward students, the students buy into the teachers' instructions more readily because of the togetherness they share.⁴⁹⁰

The participants also mentioned that they teach without compulsory disciplines. Rather, they mentioned respect and embracement as an educational force so that students are moved by a sincere and benevolent heart. They believed in the power of love to change people's minds. Jesus said, "First clean the inside of the cup and dish, and then the outside also will be clean."⁴⁹¹ Jesus pointed out that change of the heart leads to change of behaviors. I believe that the change of the heart can be accomplished through love. Eric Geiger, Michael Kelley, and Philip Nation claim that learning cannot be generated just by offering a new set of rules; rather, continued warmth engages trust for the learners.⁴⁹² Such trust grows when teachers show they believe that learners have the ability to enhance their learning through constantly available possibilities.⁴⁹³ As Jesus said, if students feel their teachers' love based on trust toward them, students will have a genuine learning experience.

Therefore, the SRO should not be a medium that advocates for either the student or teacher. The SRO needs to be driven by love because love transcends power struggles

⁴⁸⁹ Born, *Deepening Community*, 125.

⁴⁹⁰ Ibid.,

⁴⁹¹ Matthew 23:26.

⁴⁹² Geiger, Kelley, and Nation, *Transformational Discipleship*, 118.

⁴⁹³ Ibid.

between teachers and students. Christian pastors and teen congregants need to understand the power of love so that the SRO cannot be used as an instrument to achieve one side's agenda. As Paul and Philemon's relationship illustrated, love transcends social traditions or institutional systems. The SRO must not create a transient cultural uproar, but the SRO must be adapted to incorporate biblical values.

Human Rights Reflected by the SRO

The literature review illustrated the Korean churches' concern about the meaning of human rights as defined by the SRO. They described new political frameworks and paradigms in the mass media as distorting the meaning of human rights. The new frameworks and paradigms come from politicians who want to achieve their agenda with the support of social minorities such as homosexuals, cults, and terrorists. Social minorities could not confidently reveal their identities for a long time in Korea because Korean gender roles have been strictly defined by Confucianism.⁴⁹⁴ However, politicians advocated for social minorities by altering the law so that they could get additional support from them. I remember a participant's report that social movements, such as civil demonstrations for sexual orientation equality or Christianity oppression movement, are generated by political force. Korean churches know this political effort is a force against biblical faith.

The reason why politicians violate the Constitution to protect the minorities' rights is that they believe human rights to be fundamentally important; however, they do not know why. For example, a chairman of the National Human Rights Commission in Korea

⁴⁹⁴ Cho, "Whose Family First,"
http://www.koreaherald.com/view.php?ud=20180213001015&ACE_SEARCH=1.

reported that human rights in everyday life are important, so students' rights should be protected.⁴⁹⁵ A former chief of the Seoul Metropolitan Office of Education also emphasized that regulating students' behaviors is an anachronistic social consensus.⁴⁹⁶ Lawmakers of the Seoul Metropolitan Council said that the SRO will be the foundation for democratic and anthropocentric education that upholds values such as participation, equality, and care for others.⁴⁹⁷ They do not, however, define the origin of human rights. For this reason, I think that the meaning of human rights for them is to allow everything. This exclusive privilege can become an assault against the previous customs that everybody used for ethics and morals. James K. A. Smith points out that modern exclusive humanism opens up ways to escape the traps of superstition and the yokes of supernatural things.⁴⁹⁸ Modern humanism is based on the subtraction-story account that degrades God's transcendence in creation into the "natural" happening of human life.⁴⁹⁹ Robert A. J. Gagnon explains that humanism radically devaluates Scripture's moral imperative for holiness, obedience, and repentance.⁵⁰⁰ From this perspective, human rights, as Korean politicians describe, are defined as humanity's supremacy to build humanity's world, without considering God's creation order.

⁴⁹⁵ Park, "It's Time to Focus on Rights in our Normal Lives," <http://www.koreajoongangdaily.joins.com/news/article/article.aspx?aid=2887685>.

⁴⁹⁶ Na, "Schools Stuck in Fight Between Top Educators," http://www.koreatimes.co.kr/www/nation/2012/01/113_103862.html.

⁴⁹⁷ Lee, "Seoul Council Passes Student Rights Ordinance," http://www.koreaherald.com/view.php?ud=20111220000760&ACE_SEARCH=1.

⁴⁹⁸ Smith, *How (not) to be Secular*, 48.

⁴⁹⁹ Ibid., 48-49.

⁵⁰⁰ Dan O. Via and Robert A. J. Gagnon, *Homosexuality and the Bible: Two Views* (Minneapolis, MN: Fortress Press, 2003), 41.

In the interview data, most participants were concerned about students' rights when contrary to Christian faith as, for example, sexual immorality. The participants were aware that the SRO highly values the rights of homosexual individuals. They said that although the SRO protects students' rights for sexual orientation, Christian teenagers should listen to the Bible's instructions. The participants, as pastors, raised their voices with the other pastors in the Presbyterian Church of Korea (PCK). Korean churches in PCK confirmed that prioritizing human rights over God's order will collapse the previous ethics code and God's creation order. Pastors of PCK contended that we should publish political statements about why homosexuality violates the biblical order of creation.⁵⁰¹ Furthermore, they maintained that homosexuality based on a highly valued human rights code is contrary to the divine order of creation and Christian faith.⁵⁰² However, though most of the interview participants mentioned the problems of the SRO's definition of human rights, they did not state their definition of human rights. I think a biblical discussion to define human rights can lead to goals of how to handle unbiblical definitions of human rights.

Some theologians are more accepting regarding homosexual acts, explaining that homosexual acts were considered immoral only during a certain historical-cultural context.⁵⁰³ However, I disagree with these theologians and Korean politicians because the main issue is the biblical origin of human rights. From the beginning of this study, I have

⁵⁰¹ Paek, "Council of Denomination Heads," <http://www.kukmindaily.co.kr/article/view.asp?page=17&gCode=7111&arcid=0012572306&code=71111101>.

⁵⁰² Ibid.

⁵⁰³ Via and Gagnon, *Homosexuality and the Bible*, 2-3.

considered the SRO to be part of an anti-Christian culture because it is wrong to value human rights more than God's order. An excessive emphasis on human rights created the SRO as another the tower of Babel rising to challenge God's sovereignty.⁵⁰⁴

Why does the SRO provide students freedoms and rights? Human dignity is the answer because it empowers people to strengthen their rights, for adults and students.⁵⁰⁵

Korean activists for human rights in education campaign for human dignity to develop equality, respect, and consideration.⁵⁰⁶ Pusan Education Hope Network says that human dignity is the foundation for building a society where everybody can be treated as worthy human beings.⁵⁰⁷ Although human dignity is highly valued in modern society, such dignity runs contrary to the order of God when taken too far, such as freedoms for every sexual relationship, religion, and students' responsibility. This definition of human dignity is placed alongside God's dignity to create a new order based on human pride.

A sound understanding of human dignity originates from God's creation. God said, "Let us make mankind in our image, in our likeness."⁵⁰⁸ God created humanity in his own image, in the image of God.⁵⁰⁹ According to God's character -- his splendor, majesty, strength, glory, holiness, and greatness -- the nature of humanity is identified

⁵⁰⁴ Genesis 11:4.

⁵⁰⁵ Yun, "경남학생인권조례 부결," http://www.ohmynews.com/NWS_Web/View/at_pg.aspx?CNTN_CD=A0002537342&CMPT_CD=SEARCH.

⁵⁰⁶ Ibid.

⁵⁰⁷ Ibid.

⁵⁰⁸ Genesis 1:26.

⁵⁰⁹ Genesis 1:17.

with God.⁵¹⁰ This doctrine does not mean that human beings are God, but they bear a likeness of God. In bearing the image and likeness of God, humanity bears his dignity. Although all living things are made according to their kinds, humanity was created according to God's image. This shows the origin of human uniqueness.⁵¹¹ Human dignity is related to God's lordship.

The likeness and image of God included the mandate to exercise dominion over the rest of creation.⁵¹² This is surely an important reference to the lordship of God for men and women's nature.⁵¹³ However, human rights as defined by the SRO exclude the lordship of God. It ignores the lordship that God gave to humanity. Although people advocate for students' rights and freedoms based on human dignity, they do not reference the biblical foundation. As a result, some rights and freedoms that the SRO provides challenge God's creation order in matters such as sexual relationship, religion, marriage, and students' duties in schools. When it comes to the missionary calling of churches, evangelization for schools needs to include the explanation about the origin of human dignity so that students' rights are guarded within God's creation order.

Gospel-Centered Preaching's Perspective – Appreciation about Human Being

The literature review showed that God's words have redemptive character because the Bible describes God saving his people from defeat in war, agony, violence, mockery,

⁵¹⁰ 1 Chronicles 16:25-29

⁵¹¹ Genesis 1:21, 26.

⁵¹² Frame, *Systematic Theology*, 785.

⁵¹³ Ibid.

captivity, and death. A typical illustration comes from Exodus when God freed the Israelites from slavery in Egypt.⁵¹⁴ At that time, they suffered injustice, poverty, violence, hunger, captivity, and illness. Although the Israelites wanted freedom from their troubles, they remained slaves for 400 years.⁵¹⁵ God spoke to them about their deliverance, and in this respect, preaching characterizes God's salvation to deal with human dilemmas.

However, God's salvation does not always intend deliverance from suffering. Rather, God's redemptive actions aim at permanent transformation. For example, after the Exodus, the Israelites faced life in the wilderness, a troubled place of poverty, illness, harsh climate, drought, and wild animals.⁵¹⁶ Whenever the people experienced the troubles of wilderness life, God saved them by providing what they needed. However, the Israelites took his deliverances for granted as the way to satisfy their greed.⁵¹⁷ Although the people saw God's salvation in their difficult circumstances, they put God to test again and again.⁵¹⁸ Like the Israelites, the human desire to escape difficulties continues to test God. Treedy hearts lead people to ceaselessly pursue their desires rather than God who gracefully provides for them and delivers them. Albert M. Wolters mentions that the fall changed the axis of human being from God's good creation for earth.⁵¹⁹ The word "axis"

⁵¹⁴ Exodus 2:24-25.

⁵¹⁵ Acts 7:6.

⁵¹⁶ Deuteronomy 8:15-16.

⁵¹⁷ Psalms 78:29-32.

⁵¹⁸ Psalms 78:41.

⁵¹⁹ Wolters, *Creation Regained*, 54-55.

refers to humanity's fundamental sense completely tainted by its sinful nature⁵²⁰ The sinful heart of people turns good possibilities to misuse.⁵²¹ Richard F. Lovelace comments on how the heart of a human being is corrupted radically.⁵²² He shows that evil thoughts, words, and deeds flow automatically and compulsively from the heart.⁵²³ The human heart is full of disordered motivation and response to the point of not being able to understand oneself or God.⁵²⁴ Although they may attempt to remedy their condition, they just frame false images of themselves and God.⁵²⁵ Due to the radically corrupted heart, humans are unaware that their reality stands on pretense and falsehood.⁵²⁶ Bryan Chapell points out that a fallen human cannot correct or remove depravity, the same as a person with muddy hands cannot clean a white shirt.⁵²⁷ Fallen human beings cannot save themselves from their errors with human fixes or by demanding behavioral changes.⁵²⁸

People believe that more money, technology, science, and market forces can solve human dilemmas, but those often cause global poverty, global insecurity, environmental

⁵²⁰ Ibid., 57.

⁵²¹ Ibid., 55.

⁵²² Lovelace, *Dynamics of Spiritual Life*, 88.

⁵²³ Ibid.

⁵²⁴ Ibid., 89.

⁵²⁵ Ibid.

⁵²⁶ Ibid.

⁵²⁷ Chapell, *Christ-Centered Preaching*, 30.

⁵²⁸ Ibid.

ruin, and the tyranny of financial markets that ruin societies even further.⁵²⁹ Although Western society still values technological breakthroughs and embraces the benefits of economic growth, economic growth and technological development have not solved the gnawing problem of poverty, despite today's unprecedented wealth.⁵³⁰

I believe that this understanding of the human condition helps preachers know where to place God in their preaching. The human condition makes God the absolute savior for the radically corrupted people who cannot solve their sin problem by themselves. Apostle Paul said that "the law was brought in so that the trespass might increase, but where sin increased, grace increased all the more."⁵³¹ The failure of Israel to perfectly keep the law demonstrated their incapability to save themselves and proved that only Jesus Christ can save sinners. This doctrinal truth enriches the value of Jesus' salvation through the gracious example of Jesus who came to seek and to save the lost.⁵³² In this respect, the human fallen condition intensifies the glory of Jesus the Savior who completed God's salvation for the world. Chapell points out that the fallen condition of human beings leads to proclaiming the necessity of the divine provision of God.⁵³³ Moreover, it rescues preachers from anthropocentric sermons which state that human willpower and behavior are redemptive sources.⁵³⁴

⁵²⁹ Goudzwaard, Vennen, and Heemst, *Hope in Troubled Times*, 24.

⁵³⁰ Ibid.

⁵³¹ Romans 5:20.

⁵³² Luke, 19:10.

⁵³³ Chapell, *Christ-Centered Preaching*, 30.

⁵³⁴ Ibid.

If preachers understand the fallen condition of human beings, they can focus on God's redemptive plan to deal with human dilemmas rather than any human-centered resolution. In the literature review, I mentioned that preaching God's salvation provides healing for human struggles and suffering. The interview participants also emphasized preaching into teen congregants' lives. However, it is ambiguous how much of the understanding of human beings is included in that data. Although anthropocentric sermons that stimulate human motivation and willpower to fix their problems seem reasonable and potent, those sermons lose the fundamental purpose of proclaiming a redemptive God and challenging the people who cannot hear, who are not open, and who are blinded by culture and sin.⁵³⁵

Gospel-Centered Preaching's Perspective – Transformation of Human Being

The literature review revealed that the Word instills heart transformation. It reshapes people-oriented culture and generates new hearts for holy living, and the power of the gospel is the only power that can. The gospel renews human willingness and behavior patterns to live a godly life. The interview data also revealed the preachers' desire that teen congregants live such holy lives. The interview participants stated that preaching Christian identity sets up the time and space for gospel transformation. They believed that although the SRO creates new cultural pressures, a well-established Christian identity strengthens hearts to practice biblical faith because understanding one's identity leads to the corresponding behaviors. They pointed out that Christian self-

⁵³⁵ Johnson, *The Glory of Preaching*, 32.

understanding fosters embracing people, pursuing holiness, and sharing the gospel without fear of the SRO's cultural pressures.

Nevertheless, the literature review and interview data require detailed explanations about how the renewed heart actually changes lives. They asserted the necessity of change, but the explanation of how the change occurs was insufficient. Although the literature review mentioned the gospel as the only way to renew people's life, it needs more specific illustrations of how the gospel works in people's hearts.

The renewed life does not come from people's recognition about what they should do as Christians. Awareness is not enough to transform people's willingness and behavioral patterns. For example, King Saul should have totally destroyed all the belongings of the Amalekites because God ordered him to do so.⁵³⁶ As an Israelite king who served God, Saul had that duty. However, he spared the best of the sheep and cattle to sacrifice to God.⁵³⁷ Although King Saul was aware of his responsibility as a king who served God, he failed to accomplish his job at the battle. The prophet Samuel pointed out King Saul's failure: "Why did you pounce on the plunder?"⁵³⁸ I think that the word "pounce" reveals a human instinct that cannot be hidden. Although King Saul excused his disobedience as goodness because he intended to use the cattle for sacrifice, he gave into his greed.⁵³⁹ As long as the human instinct to satisfy greed reigns, disobedience continues. Although Christians' duties are well perceived, this perception cannot renew their whole

⁵³⁶ 1 Samuel 15:2-3.

⁵³⁷ 1 Samuel 15:15.

⁵³⁸ 1 Samuel 15:19.

⁵³⁹ Romans 6:17.

life. Israel's history demonstrates why God's people continued to disobey God's rules. Although the people frequently renewed their willingness to serve God after experiencing God's disciplines, they failed repeatedly. For this reason, the disoriented heart of people should be handled first before emphasizing Christians' responsibilities for the world.

Jonathan K. Dodson spoke of the genuine confession needed to heal the fallen nature.⁵⁴⁰ According to him, confession is not to cleanse ourselves by human willpower because fallen human beings are not able to renew themselves.⁵⁴¹ Nobody can satisfy God's standard of righteousness.⁵⁴² Timothy Keller also points out that people's authentic transformation does not come from forced compliance to external rules.⁵⁴³ Renewal of the mind, heart, and will of people come through training and discipline in the gospel.⁵⁴⁴ This is why preachers need to intensely emphasize the gospel. If people are convicted about how short they fall, they would recognize the gospel is the only saving way. For this reason, Lovelace says that awareness of the fallen nature is a precondition for renewal and preparation for the gospel.⁵⁴⁵ After preparation for the gospel, the mystery that was kept secret for long ages works in people.⁵⁴⁶

⁵⁴⁰ Dodson, *Gospel-Centered Discipleship*, 66.

⁵⁴¹ Ibid., 67.

⁵⁴² Ibid.

⁵⁴³ Keller, *Center Church*, 68.

⁵⁴⁴ Ibid.

⁵⁴⁵ Lovelace, *Dynamics of Spiritual Life*, 81.

⁵⁴⁶ Romans 16:25-26.

Dodson explains the union with Christ as a profound mystery because the Holy Spirit brings it about.⁵⁴⁷ He comments that when people are united with Christ through the mysterious power of the Holy Spirit, people can receive new hearts able to trust God and be changed from enemies of God.⁵⁴⁸ When the Holy Spirit is at work in us, we no longer live in sin but turn to Christ, who lives in us.⁵⁴⁹ This work is not a self-improvement project, but a spiritual process in which we are buried in Jesus' death and raised into the newness of life.⁵⁵⁰ The old self who rebelled against God to satisfy oneself is crucified with Christ, and the new self is fundamentally changed in the will and heart through his mysterious power.⁵⁵¹ In Christ, we secure a new heart that enables us to enjoy a changed life with untold joy.⁵⁵² Walter Marshall also maintains that union with Christ is the only way to live holy lives.⁵⁵³ He says that people can live a holy life only after they have come into union with Christ.⁵⁵⁴ God achieves the mystery of the union with Christ for the salvation of man.⁵⁵⁵ Marshall explains that when God unites the chosen people to Christ by faith, Jesus cleanses their consciences from dead works so that they

⁵⁴⁷ Dodson, *Gospel-Centered Discipleship*, 85.

⁵⁴⁸ *Ibid.*, 89.

⁵⁴⁹ *Ibid.*, 84.

⁵⁵⁰ *Ibid.*, 78.

⁵⁵¹ *Ibid.*, 78-79.

⁵⁵² *Ibid.*, 78.

⁵⁵³ Marshall, *The Gospel Mystery of Sanctification*, 39.

⁵⁵⁴ *Ibid.*, 111.

⁵⁵⁵ *Ibid.*, 111-112.

serve the living God and bear the fruit of the Spirit.⁵⁵⁶ He mentions that union with Christ is a great mystery, but people in whom the mystery is accomplished by grace receive a holy disposition so that they live a holy life.⁵⁵⁷

People's renewal is not based on good and religious performances. If human performances were sufficient to generate salvation, Jesus' death on the cross is useless. I think that the more preachers emphasize human willpower and performance to accomplish a holy life instead of proclaiming the gospel, the more they oppose Christ's coming for redemption. A preacher needs to focus on the new covenant indicated by Jeremiah 31:31-34. God said that the new covenant will not be like the old covenant that the people of Israel broke repeatedly. God revealed the problem of the old covenant, pointing out people's incapability to sincerely keep the covenant. As God indicated, although the people were nurtured by God's supernatural power during the time of Exodus, they worshiped their desires and satisfactions, rather than God who graciously supplied. They broke the covenant despite knowing and experiencing the merciful and caring God because they reserved their right to worship something else, mostly themselves. The prophet Hosea wrote about the human fallen heart: "Your love is like the morning mist and like the early dew that disappears."⁵⁵⁸ Unless God brings fundamental changes to the fallen human heart, the problem of the old covenant will continue.

For this reason, God spoke of the coming of Jesus Christ to bring about the new covenant. Through Christ's redemptive works, God puts his law in people's minds and

⁵⁵⁶ Ibid., 111.

⁵⁵⁷ Ibid., 39.

⁵⁵⁸ Hosea 6:4.

writes it on their hearts. For example, the people learned from Moses and gained understandings of God's miracles and how to follow God. However, they rebelled against God to worship themselves and satiate their greed. The new covenant does not rely on human reasoning to know what is right and wrong. Rather the law is written in people's hearts by the Holy Spirit who resides in people who are united with Christ. The Spirit of truth is sent by Jesus Christ from the Father and will teach all things and remind everything that Jesus said.⁵⁵⁹ The law that is written in people's hearts is not a learning process but rather is supernaturally accomplished by the gospel.

For this reason, preachers should think about what changes people. The gospel based on faith renews people's hearts so that they live a new life in Christ. However, the knowledge and information based on human discernment merely transmits duties and responsibilities that people cannot accomplish. Keller notes that the gospel shapes life because the gospel renews the structures of motivation in people.⁵⁶⁰ If people who never accept the gospel listen to a sermon that explains why an offering to the poor is valuable for Christians, they feel burdened by unpleasant religious duties⁵⁶¹ rooted in their self-centeredness.⁵⁶² However, the people united with Christ are willing to provide the offering to the poor because they appreciate how much Jesus became poor for their

⁵⁵⁹ John 14: 26, 15:26.

⁵⁶⁰ Keller, *Center Church*, 68.

⁵⁶¹ *Ibid.*, 67.

⁵⁶² *Ibid.*, 66.

sakes.⁵⁶³ In this respect, gospel-centered preaching is necessary for people's transformation.

Gospel-Centered Preaching's Perspective –The Gospel Shapes the Missional Life

The gospel is a message meant to be spread to others. Jesus, who is the gospel, commands churches to make disciples who will accept and believe what Jesus has done for them, as Matthew 28:19 says. In this respect, the gospel sets the mission.

In the interviews, the participants accepted the church's missionary calling to schools where Christian teenagers can demonstrate their faith. When it comes to the cultural pressure from the SRO, teen congregants need to strive to build a warm community that respects each other's rights and freedoms. In their missionary effort to build a warm community, the participants emphasized showing kindness and hospitality because these features open hearts to Christianity.

I would like to explain further the connection between the gospel and mission in the literature review and interview data. Although the literature review illustrated why the gospel has a missional nature, this explanation was based on the term of 'gospel' which bears the meaning of 'news.' I believe the meaning of mission can be richer.

I think that mission can be fruitful when the gospel is renewing God's people from within. The mission is a fruit that the gospel achieves. The sequence is first the gospel, then the mission. For example, the Samaritan woman who met Jesus at the well went back to the town to tell the people about the Jesus she met.⁵⁶⁴ She had gone to the

⁵⁶³ Ibid., 67.

⁵⁶⁴ John 4:3-30.

well at noon when few people came out of shame regarding her many husbands. However, she immediately proclaimed Jesus as the Christ after encountering Jesus. The Samaritan woman told the people, "Come, see a man who told me everything I ever did. Could this be the Messiah?"⁵⁶⁵ Her conversations with Jesus transformed her so much, she had to share her testimony with the people who viewed her as shameful.⁵⁶⁶ Many other people in the four gospels testified of Jesus' effect on them. I believe that they were gospel fruit. Jesus became of greater worth than anything else.⁵⁶⁷ Why does the man who found the treasure hidden in a field sell all he has and buy the field?⁵⁶⁸ This is because Jesus who is the gospel was worth everything he had. Although selling his property was not easy, the greatest value, that is Jesus, enabled him to trust that all things that come from Jesus.

Jesus on the cross tells the climactic moment of God's battle against evil, to restore his whole creation and save humankind from sin.⁵⁶⁹ The cross is where all the power structures of politics, religion, and society joined forces to put Jesus to death.⁵⁷⁰ The gospel proclaims that the cross is the price paid for a victory against the powers of evil.⁵⁷¹ Jay E. Adams states that the gospel is Christ's death and resurrection, his

⁵⁶⁵ John 4:29.

⁵⁶⁶ John 4:39.

⁵⁶⁷ Philippians 3:8.

⁵⁶⁸ Matthew 13:44.

⁵⁶⁹ Goheen, *A Light to the Nations*, 105.

⁵⁷⁰ Ibid.

⁵⁷¹ Ibid.

redemption, penal death, and bodily resurrection.⁵⁷² This is the salvation of a gracious God for our inadequacy and corruption.⁵⁷³ Our reconciled relationship with God is based on what Christ has done.⁵⁷⁴

This is also an event full of God's grace and Christ's sacrifice. Keller describes the richness of the gospel with three perspectives: Christ's incarnation in becoming a servant after making himself empty, Christ's substitutive sacrifice on the cross, and Christ's resurrection as the first fruit of the renewed world.⁵⁷⁵ This gospel is of exceeding value because it demonstrates Christ's love as greater than anything people could imagine.⁵⁷⁶ Furthermore, the gospel is even richer when expanded to include more sinful and flawed people than ever dared to believe.⁵⁷⁷ Christ is the power of God and the wisdom of God to those whom God has called.⁵⁷⁸

Because of the surpassing worth of Jesus, those who receive the gospel by the Spirit are willing to live a missionary life. Christ's love in them leads them to live an obedient life and love their neighbors as a missionary act.⁵⁷⁹ In this respect, the gospel should come first, then the mission, as the church's missionary calling. Many missionary slogans push people to live evangelistic lives, but they do not work if the gospel is

⁵⁷² Adams, *Preaching with Purpose*, 146-147.

⁵⁷³ Chapell, *Christ-Centered Preaching*, 254.

⁵⁷⁴ Ibid.

⁵⁷⁵ Keller, *Center Church*, 46.

⁵⁷⁶ Ibid., 49.

⁵⁷⁷ Ibid.

⁵⁷⁸ 1 Corinthians 1:24

⁵⁷⁹ 2 Corinthians 5:14, John 14:15.

omitted. Lovelace states that spiritual life and union with Christ are inseparable because the spiritual life results from fellowship with Christ.⁵⁸⁰ Marshall also mentions that good works are the fruits and results of saving faith.⁵⁸¹ People fulfill the law of liberty and serve God because Christ delivered them from the bondage of the covenant of works.⁵⁸²

Interview data about building a warm community as a missionary deed also made the gospel the primary source. If teen congregants receive the grace of how Jesus loved them on the cross, the love of the cross translates into their missionary life to build a warm community. Putting responsibilities and duties on people makes for a weary missionary life because people cannot find the true motivation. The responsibilities and duties lead to drudgery and burnout. However, the people who receive Christ as one who died for them on the cross and rose from the dead never want to stop witnessing his love. They are willing to devote their lives to sharing the gospel to enable other people to live in Christ. For this reason, the gospel creates and strengthens the missionary life.

Recommendations for Practice

Building Open Discussion in the Church

In light of the findings described above, preachers need to consider how their teen congregants view the SRO. Powell, Mulder, and Griffin say that in order to have a warm church family, the first thing to do is get involved in teenagers' lives, not build superficial

⁵⁸⁰ Lovelace, *Dynamics of Spiritual Life*, 98.

⁵⁸¹ Marshall, *The Gospel Mystery of Sanctification*, 114.

⁵⁸² Ibid.

church programs.⁵⁸³ I think that preachers should have open discussions with teen congregants to learn how they experience the SRO. Having a common language is good for everyone, especially in discussing the meaning of human rights, banning corporal punishment of teachers, pregnancy, religious freedom, sexual orientation, and issues regarding attire and hairstyle. I remember a participant's comment that Korean students live in a highly competitive society where many students work for the highest rank academically. All their efforts concentrate on acceptance to elite universities, believing that good academic performance leads to a successful life, a throwback to Confucianism's core beliefs. Because of this social and cultural trend, preachers focus on comforting the teen congregants who are tired of constantly being under pressure to perform and don't bring up the SRO. However, preachers need to take into account the future of Korean churches by having an open discussion about the SRO. I believe that the discussion can be reflective, to investigate teen congregants' worldviews about sex, marriage, human rights, and school life.

The discussion would help preachers to plan practical sermons using the audiences' real situations. Preachers can discover the audiences' hopes and histories that differ from what they expect and prepare more practical sermons to guide and comfort the listeners effectively.⁵⁸⁴ I believe that good preaching needs a simple appreciation for the audience. Preachers often talk about topics far from what their audience knows and experiences. A good sermon is closely related to the listeners' real-life context.⁵⁸⁵ When

⁵⁸³ Powell, Mulder, and Griffin, *Growing Young*, 170.

⁵⁸⁴ 2 Timothy 3:16.

⁵⁸⁵ Eswine, *Preaching to a Post-Everything World*, 57.

preachers clarify the definition and effects of the SRO, their preaching can edify, rebuke, correct, and train the congregation. For this reason, an open discussion is necessary to learn the teen congregants' real understanding and experience of the SRO.

Renew the Understanding of the Gospel

Preachers need to give specific principles and instructions that explain what people can do in response to the SRO.⁵⁸⁶ I believe the gospel is the first principle to use against cultural pressures. Preachers can illustrate aspects of a faithful life for their congregants to mature according to the Word. They desire that their teen congregants live as salt and light in the midst of the SRO by respecting others' decisions, showing hospitality, or explaining biblical concepts on sexual orientation. However, preachers should also remember that external changes are impossible without a change of heart. As Jesus said, the human heart defiles people, not unwashed hands,⁵⁸⁷ illustrating how people's external performances can be different from their heart's condition. Jesus taught that the heart creates evil thoughts, such as murder, adultery, and sexual immorality.⁵⁸⁸ Unless the heart is made new, people will not desire to live a Christian missionary life. Although preachers coin slogans to develop teen congregants' evangelization, I am unsure whether the teen congregants commit voluntarily to living a missionary life in schools.

⁵⁸⁶ Chapell, *Christ-Centered Preaching*, 203.

⁵⁸⁷ Matthew 15:18, 20.

⁵⁸⁸ Matthew 16:19.

The gospel is the only principle that allows the Christian to live the missionary life because the gospel accomplishes a believer's sanctification. Christ, as the unblemished offering to God, cleanses people's consciences from acts that lead to death.⁵⁸⁹ The cleansed conscience allows people to serve the living God.⁵⁹⁰ As every good tree bears good fruit, the people whose hearts are cleansed by Jesus' blood can live as he did. For this reason, preachers need to revisit their thoughts about the gospel. It is important to remind them that the missionary life is impossible without the gospel at work in people's hearts.

Furthermore, I think that preachers need to focus on Jesus' conversations with the Pharisees. Jesus pointed out the Pharisees' error about washing their hands before eating.⁵⁹¹ The Pharisees were more concerned with the external deeds and ceremonies and less concerned with the matters of the heart.⁵⁹² As Jesus said, although the Pharisees dedicated themselves to the holy ceremonies, their deeds were hypocritical. A clean outside is not a marker of genuine holiness. If cleansing the outside were enough, then the Pharisees would be the first to enter heaven. However, Jesus pointed out that the holiness on the outside is meaningless unless the inside is clean.⁵⁹³ In this respect, preachers need to revisit their understanding of the gospel because religious behaviors do not define discipleship.

⁵⁸⁹ Hebrews 9:14.

⁵⁹⁰ Ibid.

⁵⁹¹ Matthew 15:2, 12.

⁵⁹² Mark 7:3-4.

⁵⁹³ Matthew 15:8.

Commitment to Gospel-Centered Preaching

Chapell contends that the continuous declaration of God's grace generates obedience.⁵⁹⁴ Keller asserts that the gospel affects everything.⁵⁹⁵ As Chapell indicates, the maximized grace of God is the gospel, which is Jesus Christ who culminated God's redeeming work.⁵⁹⁶ Keller also states that gospel power can change everything for believers. Preachers need to consider how the gospel creates these changes in people.

What the law was powerless to do because it was weakened by the flesh, God did by sending his own Son to be a sin offering.⁵⁹⁷ Preachers need to ponder why God sent his Son. Although people can do good deeds, their deeds cannot satisfy God's righteousness, due to their fallen nature. Justice is far from us, and we are all still in darkness, although we look for light.⁵⁹⁸ If preachers do not consider the fallen state as far more corrupt than we think, the gospel is useless and meaningless. Human arrogance says we can reach salvation by our good and pious deeds without Christ who died for us on the cross. As Apostle Paul indicated, where sin increased, grace increased all the more.⁵⁹⁹ If preachers perceive the fallen condition of man, the gospel is more precious and beautiful. When people realize how much Jesus paid for people's redemption, they cannot

⁵⁹⁴ Chapell, *Christ-Centered Worship*, 249.

⁵⁹⁵ Keller, *Center Church*, 46.

⁵⁹⁶ Chapell, *Christ-Centered Preaching*, 64.

⁵⁹⁷ Romans 8:3

⁵⁹⁸ Isaiah 59:9.

⁵⁹⁹ Romans 5:20.

help but love Jesus. As Christ told us, if we love Jesus, we keep his commands.⁶⁰⁰ Love moves people to obedience. The richness of love on the cross creates people's obedience. Once people understand God's love and that their disobedience breaks God's heart, they willingly obey out of their love for God. People want to be good to their lovers at all costs. For this reason, the gospel motivates people to obey Christ's commands.

Moreover, God's grace is the primary source for a godly life until the coming of God's kingdom. People cannot bear fruit by themselves.⁶⁰¹ We have no power to combat sin and deal with our suffering.⁶⁰² Christians' victory does not come from human willpower and performances. In our weakness, we would only produce hopelessness and ignorance.⁶⁰³ We see how little power we have when we see that our hair belongs to us, but we can't make it white or black.⁶⁰⁴ However, when we listen and believe that God has already provided the assurance and resources for victory, then we will act and overcome.⁶⁰⁵ God's grace cannot fail or be thwarted even by us, so we are motivated to look to God alone for hope and help. The sincere grace of God has the power to make people love him and boldly follow the life of Jesus' disciples since God would never forget his people.

⁶⁰⁰ John 14:15.

⁶⁰¹ John 15:4.

⁶⁰² Chapel, *Christ-Centered Worship*, 247.

⁶⁰³ Isaiah 44:18-20.

⁶⁰⁴ Matthew 6:36.

⁶⁰⁵ Chapel, *Christ-Centered Worship*, 247.

Preachers need to reconsider any hermeneutics that focuses more on human willpower than the gospel. They need to believe that the gospel shapes life, which is why Jesus died on the cross and rose from the dead.

Recommendations for Further Research

This study focused on pastors' preaching to care for Korean teen congregants who are exposed to effects of the SRO. As with any study, there are limitations as to how extensive the focus can be. Therefore, the pursuit of the following areas of study could be highly valuable for pastors in Korean teen ministry.

First, further study could investigate the SRO. This study handled the SRO's effects in the initial stage. After the GPOE passed the SRO in 2010, many debates began. Since then, the ordinance has been revised little by little, due to changing ministers of education. The basic principle of protecting students' rights remains, and there are no remarkable revisions, but education ministries in some cities have modified certain ordinances to adhere more closely to the traditional Korean education system. This study did not investigate the revised contents of the SRO.

Second, this study could further research the connection between the gospel and preaching. Although the research examined why the gospel is necessary to care for teen congregants who are exposed to the SRO, it did not show how the gospel can be revealed in preaching. In dealing with worldly trends in the current Korean culture, the gospel is essential. Nevertheless, the study does not illustrate actual methods or practical skills for gospel-centered preaching. This research does not provide instructions on homiletics but drives the importance of evangelical preaching to fight against worldly cultural pressures.

The examinations about practical gospel-centered homiletics could be valuable for further study.

Third, the interview data could be enhanced with more experiential stories from the context of the SRO. Although the interview participants were engaged in teen ministry situated in the cities of the SRO, it focused on the participants' understandings about the SRO rather than their teen congregants' experiential stories. Data from teen congregants' experiences and stories in schools could advance this study further.

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