The Study of Ethical Issues and Solutions in the Modern Society
-Centered on Marriage and Remarriage in South Korea-

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Abstract

In modern society there are many ethical problems which are getting increased and make today’s people fall into sufferings and hardships. That is to say, those problems are making the world that God does not please. So church should have the responsibility for this real situation and ethical problems and provide alternatives and solutions. Among ethical problems in modern society the most serious and closest problem to us may be divorce and remarriage. Therefore I am about to look over and study this issue in order to present an example of solution way for many ethical problems.

Actually marriage is the blessing of God to us. But this is gradually being changed into tragedy. Because divorce rate has been getting high and so remarriage has also been increasing among divorced people so that many broken families are increasing and modern society are gradually changing in the place like Sodom and Gomorrah that God does not please.

Thus what do the increases of the divorce and remarriage mean to people of today? With these significant facts in regard to divorce and remarriage, there is a pressing need for clarity on the biblical view of both issues. They are challenging us to take more realistic look at and to search anew for normative principles to guide us on the basis of the Bible.
Marriage is one of God's gifts for man. God Himself designed marriage to make covenantal relationship between Him and man. The Bible obviously shows that marriage is ordained of God and is to be respected as a lifelong promise of love and mutual fidelity (Gen 2:23-24).

In our society, however, this divorce and remarriage are common in South Korea. The main two reasons are like these: (1) the change of traditional viewpoint of value on marriage (2) the marriage and remarriage of Korean with spouse of other countries (especially Eastern Asian)

But the Biblical messages do not seem to effectively prevent these unfortunate things. But beyond this doubt we have to remember what our Lord said and should consider how to handle with such a delicate and sensitive issue in our lives. Secondly we have to know the situation of our real society by statistic analysis. Finally we need to present the biblical viewpoint which can correct modern people rightly and makes God please. Moreover we need to find actual methods to solve the issue and problem. I am sure that the answers are in the Bible and the biblical viewpoint.
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CHAPTER I
INTRODUCTION

In modern society there are many ethical problems which are getting increased and make today’s people fall into sufferings and hardships. That is to say, those problems are making the world that God does not find pleasing. So church should have the responsibility for this real situation and ethical problems and provide alternatives and solutions. Among ethical problems in modern society, the most serious and closest problem to us may be divorce and remarriage. Therefore I am about to look over and study this issue in order to present an example of a solution for many ethical problems.

The tragedy of divorce has been widespread all over nations. The divorce rate has constantly been getting high, so that remarriage has also been increasing among divorced people. Thus in his book DeFleur wrote, "According to current statistics, four out of five divorced persons marry again. The divorce rate is still higher than ever before in our history."1 His mention will fully let us know seriousness of the modern society.

If we look over the book of Dr. Feinberg, we can know situation and its seriousness of America and other nations. “In the mid-1970s the U.S. Census Bureau estimated that approximately a third of first marriages end in divorce. Second and

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even third marriages fare worse, for two-thirds are unsuccessful. Within recent years in the U.S., the divorce rate is approaching 50 percent, and in some states it is even higher. In 1983 statisticians claimed that one in every four British marriages ends in divorce, and one in every three new marriages involves a divorced person. In both the U.S. and the United Kingdom about 80 percent of those divorced remarry. The sheer number of divorces in a given year is staggering. In the U.S., for example, typically more than one million marriages a year end in a legal divorce. If one adds the number terminated through desertion (though not necessarily legally severed), figures go much higher.

Worldwide the figures are disturbing, though they vary from country to country. For example, in Arab countries divorces were relatively low. In Jordan in 1989 there were 8.1 marriages per 1000 and 1.21 divorces per 1000. In the same year in Syria there were 8.8 marriages per 1000 marriages per 1000 and .73 divorces per 1000. In predominantly Catholic countries in Central and South America, marriages far exceeded divorces. In 1988 there were 5.3 marriages per 1000 but only .18 divorces per 1000 in Guatemala, in 1990 7.7 marriages per 1000 and .63 divorces per 1000 in Mexico, and in 1988 6.5 marriages per 1000 but only .43 divorces per1000 in Ecuador. Other Latin American countries follow similar patterns. In Asia there also tends to be a proportionately higher marriage rate than divorce rate (e.g., in Japan in 1990 there were 5.8 marriages per 1000 and 1.27 divorces per 1000). Though these figures may sound encouraging, since they are measured per 1000, the actual number of divorces is quite substantial. Moreover, some countries have a divorce rate about
half that of the marriage rate. For example, in the U.S. in 1990 there were 9.8 marriages per 1000 but 4.7 divorces per 1000 (through date are incomplete, the number of divorces already calculated for that year is 1,175,000). In the same year in Sweden there were 4.7 marriages and 2.22 divorces per 1000. In 1989 in Denmark there were 6 marriages but 2.95 divorces per 1000.”

In Korea, even though divorce had decreased after 2003 but still many marriages end in divorce. In 2005 the number of divorces is 128,468, down 7.8% as compared with last year. But it means that 352 couples have divorced a day. The unique fact of divorce in Korea is that the whole rate of divorce decreased but the divorce of the aged couples is keeping increasing.

What do the increases of the divorce and remarriage mean to people of today? Divorce and remarriage are not merely societal problems, but also problems in the church. With these significant facts in regard to divorce and remarriage, there is a pressing need for clarity on the biblical view of both issues. They are challenging us to take more realistic look at and to search anew for normative principles to guide us on the basis of the Bible.

Marriage is one of God’s gifts for man. God Himself designed marriage to make covenantal relationship between Him and man. The Bible obviously shows that marriage is ordained of God and is to be respected as a lifelong promise of love and mutual fidelity (Gen. 2:23-24).

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In our society, however, this divorce and remarriage are common, and the Biblical messages do not seem to effectively prevent these unfortunate things. We need to remember what our Lord said and should consider how to handle with such a delicate and sensitive event in our lives.

If it is right for one of the marriage partners to divorce the other and to remarry, the most of us are going to have some questions. What kinds of various situations should there be come from these matters? And we need to identify and to discern the meaning of divorce and remarriage. Through this paper, therefore, I would like to deal with the possibility of remarriage after illegal divorce along with the problem and the responsibility of the church on the basis of the Scriptures. The emphasis will be on the biblical Law, the words of Christ, and the teachings of Paul.

And then I will present Korea as the important example to show what happens when the biblical viewpoints on marriage and remarriage does not occupy the thinking and mind of unsaved people and consider on the solutions for the problem.

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CHAPTER II
THE BIBLICAL PERSPECTIVES

We have to consider what divorce is and how to divide it into legal one and illegal one in order to better understand the subject. According to J. E. Adams, divorce should be differentiated in its sense from marriage because it is not instituted by God.\(^4\) He defines divorce as “the repudiation and breaking of covenant in which both parties promised to provide companionship for one another.”\(^5\) In other words, divorce is the expression of a human emotion that a covenantal companionship no longer exists.

As we know from the Scripture, the meanings of marriage are based on God's will. God thought that He would make a helper for man, for the man's being alone was not good in His eyes (Gen. 2:18). In this respect, we are able to possibly perceive that divorce is not from God's will. It is because of the fall of humankind. So we need to deal with the nature of marriage and make it clear.

A. The Nature of Marriage

In the Christian perspective, marriage is a life long commitment between a male and a female that involves mutual sexual rights. There are at least three basic

elements in the biblical concept of marriage.  

1. Marriage is between a male and a female

According to the Bible, marriage is between a biological male and a biological female. It means that the so-called homosexual marriages are not permissible at all. The Bible makes it clear from the very beginning. God created “male and female” (Gen. 1:27) and commanded them to “be fruitful and increase in number” (v. 28). Natural procreation is possible only through male and female union. According to the Scriptures, God formed man of the dust of the ground (Gen. 2:7). Then “God made a woman from the rib he had taken out of the man” (v.22). God adds, “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh” (v. 24).

The use of the terms husband and wife as well as “father” and “mother” make it clear that the reference is to a biological male and female. Referring to the creation of Adam and Eve and their marital union, Jesus cited the passage from Genesis, “At the beginning the Creator ‘made them male and female’” (Matt. 19:4). Then Jesus quoted this very passage about leaving father and mother and cleaving to one’s wife (v.5), thus confirming that marriage is to be between a male and a female. Therefore, the so-called homosexual marriages are not biblical marriages at all. Rather, they are not really marriages. That is to say, the breakup of such a sinful relationship is not really

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a divorce either. So the first and most basic characteristic of marriage is that it is a union between a male and a female.

2. Marriage involves sexual union.

It is also clear from Scripture that marriage involves sexual union. It means that outside the relationship of marriage the sexual intercourse is considered as fornication and adultery in the Bible. This is so for many reasons. It is called a union of “one flesh.” That marriage includes sex is evident from its use by Paul in 1 Corinthians 6:16 where Paul uses the same phrase to condemn prostitution. God commanded that the “male and female” he created would propagate children (Gen. 1:28). This is possible only by sexual union between biological male and female. After God created them and expelled them from Eden, the Bible says, “Adam lay with his wife Eve, and she became pregnant and gave birth to Cain” (Gen. 4:1). When speaking to the matter of sex in marriage, the apostle Paul wrote clearly:

But since there is so much immorality, each man should have his own wife and each woman her own husband.
The husband should fulfill his marital duty to his wife, and likewise the wife to her husband.
The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife.
(1 Cor. 7:2-4)

In short, marriage involves the right to sexual union between a male and a female. Sexual intercourse before marriage is called fornication (Acts 15:20; 1 Cor.
6:18), and sexual intercourse outside of marriage is called adultery (Exod. 20:14; Matt. 19:9). Under the Old Testament law, those who engaged in premarital intercourse were obligated to marry (Deut. 22:28-29). Sex is sanctified by God for marriage only (1 Cor. 7:2). Hence, the writer of Hebrews declared “Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral” (Heb. 13:4).

Although marriage involves sexual rights, it is not limited to sex. Marriage is a companionship (Mal. 2:14), a union that is much more than sexual. It is a social and spiritual as well as a sexual union. Furthermore, the purpose of sex is more than propagation. Sexual relations in marriage are threefold: propagation (Gen. 1:28), unification (Gen. 2:24), and recreation (Prov. 5:18-19).

3. Marriage involves a marital covenant before God.

Marriage is a union born of a covenant of mutual promises. This commitment is implied from the very beginning in the concept of leaving parents and cleaving to one’s wife. The marital covenant was stated most explicitly by the prophet Malachi and the writer of Proverbs:

You ask, "Why?" It is because the LORD is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant. (Mal. 2:14 NIV)

Proverbs also speaks of marriage as a “covenant” or mutual commitment. It condemns the adulteress “who has left the partner of her youth and ignored the covenant she made before God” (Prov. 2:17).
From these passages it is evident that marriage is not only a covenant, but one of which God is a witness. It was God who instituted marriage, and it is he who witnesses the vows. They are literally made “before God.” Jesus said that it is God who literally joins the two together in marriage, adding, “Therefore, what God has joined together, let man not separate” (Matt. 19:6).

Marriage is a God-ordained institution for all people, not just for Christians. Marriage is the only social institution that God ordained before the fall of mankind. The Book of Hebrews declares that marriage “should be honored by all people” (Heb. 13:4). Thus God has ordained marriage for non-Christians as well as Christians. And he is the witness of all weddings, whether invited or not. Marriage is a sacred occasion whether the couple recognizes it or not.

B. Divorce and Remarriage in the Old Testament

In Genesis 3, we see the fall of man. By disobeying God's command, human hearts came to be hard toward God and toward each other. Sin broke the relationship of man created by the image of God (Gen. 3:1-17). Also, sin brought all kind of immoralities such as adultery, rape, and prostitution (Lev. 18:20) that spoil marriage. The Bible illustrates that divorce is not established by God. It is rather generated by man's total depravity caused from sin.

Deuteronomy 24:1–4 mention about divorce in the first place. God
prohibited remarriage of a man to his divorced wife after she has been defiled. Yet, because a woman could hardly live alone at that time, the passage shows the remarriage of the wife. The basis for divorce is the Hebrew erwah dabar which means “something indecent” (Deut. 24:1).

Interruption with foreign women is considered as unfaithfulness before God in Ezra 10. Divorce is thus followed as Israelites send away their foreign wives (10:3). But this does not mean that the Bible encourages divorce from foreigners because such people as Rahab and Ruth remained married among the people of Israel.

In Malachi 2:14–16, God's view on divorce is obviously seen. God himself clearly speaks that He hates divorce (2:16). In God's eyes, divorce means the broken faith and the broken marriage covenant (2:14). He hates it because He is "acting as the witness between you and the wife of your youth" (2:14f). The Old Testament's view about divorce is that God does not approve divorce but divorce itself is sometimes permitted and remarriage is shown as a result of sin.

C. The Teaching of Jesus in the New Testament

Explaining his view on divorce, Jesus not only quotes the Mosaic Law in the OT but also expands it in the Jewish context. Various passages deal with his teaching. Matthew 5:32, Luke 16:18 are to be reflected in the first place.
These two passages are similar in their sense and paralleled. Concerning the man who divorced his wife, Jesus declares that he commits adultery if he marries another. And whoever marries a divorced woman also commits adultery. By making his teaching clear that he raises the standard, he suggests here the important factor on divorce, *porneia*. This term is translated ‘fornication’ or ‘adultery’. It refers to every kind of unlawful sexual intercourse.\(^7\) This fornication is, as Jesus says, the sole reason for justified divorce. So, Murray adds, “Fornication is unequivocally stated to be the only legitimate ground for which a man may put away his wife.”\(^8\)

Secondly, Matthew 19:3–9 is also paralleled with Mark 10:2–12. In both passages, Jesus answered Pharisees that a man is to be one flesh by being united to his wife (Mt. 19:5; Mk. 10:7-8). Here he declares as well that a man who divorces his wife and marries another woman commits adultery. Matthew again shows an exception clause, "except for fornication" while Mark does not include it. The Old Testament standard is never lowered by Jesus. He rather strengthens it.

**D. the teaching of Paul the Apostle**

With the connection to what Jesus says, Paul also teaches something more

specific in I Corinthians 7:10–15. As Paul introduces Jesus' saying (I Cor. 7:10), he makes clear what command follows. Here Paul seems to give another ground for divorce, that is, desertion. The situation is that husband and wife have been separated from each other and then they should remain unmarried or be reconciled. And if unbelieving spouse desires to separate, it could be possible because the believer is ‘bound’. So it is likely that Paul himself realizes that the believer is not capable of doing anything if the other unbelieving partner wants to divorce.⁹ In other words, the believer is deserted by an unbelieving partner, the believer is not bound (1 Cor. 7:15).

Paul also agrees with Jesus by seeing that no divorce is permitted except for fornication. But, moreover, he adds something in Romans 7:1–3. It is about remarriage. He states that when a husband dies, his wife is not bound to remarry (7:3). He sees here that remarriage is possible in the case of the desertion by his or her unbelieving spouse.

**E. The Exception Clause in the Gospel of Matthew**

Jesus' teaching about the exceptional clause “except for fornication” is of great importance to understand what he really intended to mean divorce. In both

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⁸ Marray, 20.
Matthew 5:32 and 19:9 we see that Matthew uses the word the Greek term *porneia*. There are two major views in regard to this exception clause.

First of all, the classical view shows the Roman Catholic position reaching back to the Apostolic Fathers, which sees a separation from bed and board in the case of adultery, but not serving of the marriage bond. This position was expounded by William Heth and Gordon Wenham. Following reasons are given:

First, Jesus annuls the "Moses' permission" and categorically prohibits divorce.

Next, Mark and Luke indicate that the initial marriage is still in effect, by ruling all remarriages adulterous. Then, Matthew 5:32 mentions nothing about the remarriage of man, and so limits divorce to separation only.

Finally, because Matthew 19:9 inserts the exception clause between “divorce his wife" and "married another,” it is likely that he intends us to refer back to 5:32 as his principle formulation, but rounds out the saying by adding the clause from Mark and Luke forbidding remarriage of any kind. The text would thus read, “No cause, save unchastely, justified divorce, and even then remarriage is adultery.”

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10 Rome teaches that “every marriage is intrinsically indissoluble, while consummated sacramental marriages are age both intrinsically and extrinsically indissoluble... the marriages which claimed for the church and the Pope.”
Advocates of this view are the exegetes who stood close to the Apostles, the milieu of the intertestamental period. They read the exception clause this way. Many scholars argue that this view introduces too much tension into the text. According to this view, the exception clause naturally seems to refer to both divorce and remarriage. And it is hard to imagine adultery without the conjugal act implied in the remarriage. For this reason, the classical view is being abandoned even by Roman Catholics today.

The second is the Erasmian view held by most Protestants. It allows divorce and remarriage on certain grounds. And the number of 'grounds' is determined by the function of porneia.

According to Hagner, the word indicates "sexual sins such as fornication and adultery." He thus argues:

If Matthew's added reference to porneia here means either sexual sins before marriage or extramarital intercourse, then, as we have seen, v32 presents no antithesis to v31, or to Deut 24:1, which lies behind it.

The school of Shammai understood Deuteronomy 24:1 as sexual sins only while the school of Hillel saw it as the trivial things. Jesus seems to agree with the

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position of the Shammai School by saying “except for marital unfaithfulness.”

The term *porneia* does not refer to ‘adultery.’ Even though *porneia* and adultery often appear together, it is noted that the separate Greek word *moiceia* is used to refer to adultery. So it is distinguished from *porneia*. Yet, *porneia* contains the broader sense so that it may mean 'fornication' meaning 'unfaithfulness.' Murray\textsuperscript{15} thus writes:

In such a case the exception stated here would not be an exception to the principle that whosoever puts away his wife and marries another commits adultery but simply an exception to the principle that a man may not put away his wife. Consequently the real intent of the whole sentence would be, "But I say to you that whoever puts away his wife and marries another commits adultery—only, a man may put away his wife for the cause of fornication.

\textsuperscript{14} Ibid.
CHAPTER III
HISTORICAL PERSPECTIVES

If we seize how the above-mentioned principles of the Bible have changed, it will be helpful to find the solution for problems caused from divorce and remarriage. By the reason of this, in this section I will deal the viewpoint of the early, the middle and the modern church.

A. The Early Church

The Early Church appears to have established a uniform position with the Bible on divorce and remarriage. That principle is well described by Derrick Sherwin Bailey. He articulates that the Eastern Church and the Western church during the patristic age conclusively testified both “in its universal allowance of divorce for adultery and in its unconditional condemnation of remarriage during the lifetime of the partner dismissed.” It is clear that the view of the Early Church is not deviated from the teaching of Jesus.

B. The Church Fathers

Tertulian asserted that the marital bond is indissoluble. He claimed that the law of Christ abolished the OT law permitting divorce and it thus outlawed
remarriage. But he certainly accepted remarriage in case of the divorce before conversion.

Origen also saw that a divorced woman can remarry with reason. Although the Church Fathers rejected divorce and remarriage, they understood that divorce is permissible in the instance of adultery but remarriage is not allowed during the lifetime of the partner. We can say that they in principle forbade the remarriage.

C. St. Augustine

With respect to Augustine, Bailey argues, “He defines the substance of this sacrament as consisting in the requirement that the man and the woman who are joined together in matrimony should remain inseparable as long as they live.”

Augustine thought marriage as a symbol of Christ and the Church, emphasizing the significance of the nuptial union. But on divorce and remarriage his view was almost similar to his age. On his view, divorce is possible in the case of adultery. And remarriage cannot be permissible until the divorced spouse dies.

That is to say, in the early church, the view of Augustine that adultery is the

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20 Bailey, *op. cit.*, 89.
only permissible ground for separation, but that even this does not dissolve the marriage bond, gradually became the dominant view. That view was endorsed by the eleventh synod of Carthage in AD 407. However, the civil law of the empire did not immediately reflect the views developed in the Catholic Church. From Constantine to Justinian there was little influence on civil law from the side of the church.

D. The Middle Church

During the period of the Medieval Church, the Early Church view was generally maintained. However, as Bailey points out, there was something proceeded from the traditional view. That is, the "Pauline privilege" was interpreted as permitting the remarriage as well as separation.\textsuperscript{22}

E. The Reformation

The Council of Trent in 1564 made the dogma of the indissolubility of marriage a matter of faith. According to session xxiv, canon v, “If anyone shall say that the bond of matrimony can be dissolved for the cause of heresy, or of injury due to cohabitation, or of willful desertion, let him be anathema.”\textsuperscript{23}

Martin Luther had stated that “marriage is a worldly thing,” rather than a

\footnotesize
\textsuperscript{21} Ibid.
\textsuperscript{22} Ibid., 111.
sacrament of the church, and he allowed for full divorce in cases of adultery and willful desertion. Martin Bucer of Strasbourg was willing to extend the grounds for divorce to include cruelty and refusal of conjugal duty. Luther, Calvin, and other Reformers had protested against the situation in the medieval church that allowed the wealthy to use the ecclesiastical courts to obtain annulments, but not the poor.

The Reformation marked a break with Catholicism both in theology and ethic. Martin Luther's view on divorce and remarriage was different from the Church tradition in favor of Scripture. Luther rejected the medieval view of marriage as a sacrament. He comprehended the teaching of Jesus on divorce and remarriage as order to the individual conscience. Adultery breaks the relation of marriage, and remarriage is possible for only the innocent partner in the case of the legal divorce.

Like Luther, Calvin also saw that adultery as the one cause for divorce in Jesus' teachings. He thought, “Divorce under such circumstances gives the innocent party freedom to remarry, for Jesus' condemnation of remarriage as adultery applied undoubtedly only to 'lawful and frivolous divorces.'” The Reformers' view is somewhat different from the patristic view. We can say, however, that they did not allow remarriage with several exceptions.

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25 Ibid.
26 Scott, 187.
F. Modern Churches

In modern society the most serious problems are the destruction of traditional ethic and the breaking of family. Human beings have been maintained and developed by marriage systems, so the divorce has been considered as the anti-social phenomenon. But in these days the divorce is not the object of contempt and disdain any more, even has begun to be insisted as a necessary solution for the dignity of individuals and some Christians are hopping on the bandwagon of this current trend. Rather the fact that in Christian nations the divorce is quickly growing provokes the question that the evangelization of modern society is leading the divorce. The representative Christian society, North America and Europe are already beyond the divorce rate 50% and even South Korea of which the first actual religion is Christianity has had the rapid increase rate of divorce. Of course we can not say that the increase of the divorce has nothing to do with the attitude of churches. The authority of churches was weaken, the enforcement of the church discipline was reserved and churches did not take clear and unified teaching on the divorce, so that Christians are getting to the situation to take free attitude on their marriage and divorce. As Calvin pointed, the law of a nation is carried away by human ethic (hominum mores) according to flow of times but the spiritual norms which God gave request human not the possible things to do (quid possint) but the obligatory things to

\[27\] Snuth, 137.
do (*quid debeat*).\(^{28}\) Therefore churches should not be shaken on the trend of times and must take and teach the clear principles on divorce in the Bible.

In these days, churches are taking the three positions on divorce.\(^ {29}\) First is the view that divorce is never permissible with any reasons, on which Rome Catholic Church stands. Article 1141 of Rome Catholic Church Constitution regulates that "the concluded and fulfilled marriage is indissoluble by any authority of human or any reasons." In the cases of adultery or serious maltreatment, they are just encouraging to live separately and do not permit to divorce.

The Protestant Reformation laid the groundwork for a more moderate view of divorce, but its views were only very slowly reflected in the civil law. In England, for example, full divorce was not recognized until 1857. Prior to that, only a decree of separation from bed and board was obtainable from the ecclesiastical courts, and this only in the cases of adultery and cruelty.\(^ {30}\)

Secondly divorce can be permissible only in the case of adultery. Chapter XXIV article 5 of Westminster Confession of faith regulates that "In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce and, after the divorce, to marry another, as if the offending party were dead."

The third is the position that the divorce is lawful in the case of occurring reasons difficult to maintain marriage life. Actually many modern churches are taking


\(^{29}\) John S. Feinberg & Paul D. Feinberg, *op.cit.*, 305-10.

this position. In this case, churches leave all the judges on that issue to the court of a nation, do not present any biblical teaching on it and give up its independent judges. So we should look over the view on which churches must stand.

G. The Evangelical Views in Modern Society

In modern society the evangelical views on divorce can be divided in three types: (1) the view of broadened exception clauses for the allowance of divorce (2) the view of transformed or deleted exception clauses for the prohibition of divorce (3) the evangelical understanding on marriage and divorce for the biblical view and application. These views are necessary for applying the Bible on marriage and divorce to modern society and we need also to take one of the views.

(1) The View of Broadened Exception Clauses

Some theologians and pastors can interpret exception clauses of Jesus and Apostle Paul broadly or widely in order to allow divorce of Christians. According to the expression of David Instone-Brewer, “Pastoral minded theologians have tired to find ways to allow divorce for those suffering physical and emotional abuse. Some have done this by broadening the two exceptions which were stated by Jesus and Paul, while others regard the New Testament as a source of principles rather than strict regulations.”

With this intention, David Atkinson interprets Jesus’ exception clauses about

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divorce broadly and Stephen Clark has wide views on Paul’s exception clauses. Also other theologians insist that Jesus and Paul were simply teaching the principle that marriage should continue if possible, and that each gave various examples of permissible grounds for divorce.32

Next, some theologians transformed the meaning of exception clauses. For example, Joseph Bonsirven and others transformed the meaning of *porneia* in exception clause, that is, Matthew 5:32 and 19:9. According them, *porneia* (‘indecency’) meant not only the simple adultery but ‘all illegitimate marriage’, so that Jesus allowed remarriage only for those who were not validly married.

However, in normal Greek usage, *porneia* (πορνεία) meant general sexual immorality, especially prostitution and adultery.33 Therefore, if Jesus had used it in such a restrictive meaning to the term, the context would have to make this very clear.

Thus the perversion of the Bible in the name of tolerance is ultimately injurious for all Christian and God’s Kingdom.

(2) The View of Deleted or Transformed Exception Clauses

Some theologians insist that Mark’s version is oldest, and that Matthew or the church later added the exception clause for ‘indecency’34 in order to fit in with Jesus’ other uncompromising and idealistic teaching such as ‘If someone strikes you on the right cheek, turn to him the other also’ (Matt 5:39) and ‘Love your enemies and pray for

32 Ibid.
34 Ibid.
those who persecute you’ (Matt 5:44). Therefore according to their opinion, the exception clauses must be deleted. It implies that Jesus did not allow any divorce at all.

But this view gives rise to big problems. Above all, removing Matthew’s exception clauses is to make the Pharisees’ question relatively meaningless. The Pharisees ask to Jesus: ‘Is it lawful for a man to divorce his wife?’ This should prompt the answer: ‘Of course, because the Law says so!’ (i.e. in Deut 24:1). The wording in both Gospels clearly implies that they were asking Jesus his opinion of what the Law meant, and in particular Deut.24:1 because this was the only text which mentions a divorce certificate which they refer to in the debate. In result, the authenticity and authority of not only Matthew but also the Bible fall into doubt.

(3) The Evangelical Understanding

We live in the society full of divorce. In this situation churches should take and present a clear position on divorce. The basis of the evangelical view is the Bible. John Murray\textsuperscript{35} represents this position. He reasons that divorce is permitted in the case of adultery. Remarriage is possible in those cases in which divorce had followed the act of adultery. For him, remarriage is acceptable after divorce for adultery. The evangelicals acknowledge divorce and remarriage in case of fornication and desertion on the basis of the teachings of Jesus and Paul. Thus,

\textsuperscript{35} Murray, 113.
their view maintains that the remarriage after legitimate divorce is not prohibited. Even though there are many and various views and interpretation on the divorce, we have to remember that God’s will on divorce is clear:

"I hate divorce," says the LORD God of Israel, "and I hate a man's covering himself with violence as well as with his garment," says the LORD Almighty. So guard yourself in your spirit, and do not break faith (Mal 2:16)

H. Modern Korean View

The common view of Korean is different from the biblical view or modern evangelicalism and even getting far from them. Even it has been greatly varied from traditional view of Korea. It means that the rate of divorce will keep increasing in Korean society.

In April to December 2003, the Ministry of Gender Equality & Family had conducted the national research on the family of Korea about the viewpoint of family values, family relationships etc. on 9,109 persons of the whole nation and reported the results.36 This research is the first research on family in the national scale which makes us confirm the change of the viewpoint of value in statistics that we had only been feeling because there had been no object for comparison. Especially it reveals that the change of young people’s consciousness on divorce is so serious. For the question “If you can not solve the problems with your spouse, what are you going to

do?,” in the case of 20 to 29 years old 42.4% of men and 48.8% of women answered ‘I will divorce’. In the case of 30 to 39, 37.9% of men and 43.6% of women had the same answer. And over 25% of 40 to 59 years had the answer that they will choose divorce.

In Korea this viewpoint of marriage and divorce means that broken families are rapidly growing and serious social problems will pervade the whole nation. In this situation Christians and churches should seize the national crisis and provide actual solutions.
CHAPTER IV
THE PROBLEMS OF REMARRIAGE AFTER DIVORCE

A. Biblical and Ethic Problems

We have now arrived at the conclusion that remarriage is permissible in cases of fornication and desertion on the basis of Matthew 5:31–32, 19:3–9, and I Corinthians 7:10–15. We can say that these are the grounds for legitimate divorce. Hence, the Westminster Confession of Faith declares:

Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In case of adultery after marriage, it is lawful for the innocent party, as if the offending party were dead.\(^\text{37}\)

Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath joined together in marriage: yet nothing but adultery, or such willful desertion as can no way be remedied by the Church, or civil magistrate, is cause sufficient of dissolving the bond of marriage: wherein, a public and orderly course of proceeding is to be observed: and the persons concerned in it not left to their own wills and discretion in their own case.\(^\text{38}\)

As the Westminster Confession of Faith approves, the New Testament


\(^{38}\) Ibid., 82.
teaches the permissibility of divorce with right of remarriage in certain conditions: sexual sin (Mt. 5:32; 19:9) and desertion by an unbelieving spouse (I Cor. 7).

As we have discussed, marriage is a covenant companionship which has both legal and relational aspects. And the Scriptures speak that remarriage is allowed in the case of death or legitimate divorce. Because God hates divorce, any divorce is evil before God, and so is remarriage. Jesus thus enlightens us that they are always illegal except for legal situations as fornication which Jesus teaches and as desertion which Paul assures what Jesus says.

What about remarriage after illegitimate divorce, then? How does the Bible say about this? In II Samuel 3:14-16 we see the one example of remarriage of David and Michal. Moreover, at times, the Scripture indicates remarriage is encouraged (I Tim. 5:14). Adams argues that Paul justified the reason of remarriage through I Cor. 7:8, 9 and 39. So he sees that “the concept of remarriage not only was entertained by the New Testament church, but very favorably entertained.”

I Corinthians 7:27–28 inform that Paul allows the remarriage of those released from marriage bonds and assures that remarriage is no sin. Also, I Corinthians 7:39 suggest that some people can remarry after the death of spouse. In other words, the Bible does not forbid remarriage when divorce occurs because of sexual sin and of desertion.

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39 Adams, 80.
What the Bible prohibited is remarriage after illegal divorce. Christ teaches that it is adultery (Matthew 5:31-32). He sees that the remarriage of the divorced woman is adultery not only on her part but also on the part of the man who is united with her in matrimony. This remarriage is illegitimate considered as adultery because “the first marriage is still in God's sight regarded as violate.”\(^{40}\) In other words, in case of unlawful divorce, the marriage bond cannot be dissolved. In addition, this divorce does not dismiss both parties from the obligations regarding marriage.

Matthew 19:9 proclaims again about this. If a man makes an agreement with other matrimony after illegal divorce, he commits sin for adultery before the Lord. And the man is convicted as a sinner who committed adultery, for he puts away his wife. When he puts away his wife for fornication, it is legitimate and his marriage bond is destroyed. But except for that case, it is sinful for him to drive his wife out.

The exception clause which makes divorce legitimate also applied to the case of desertion (I Cor. 7:15). That means, without the case of desertion, it is also illicit for a man to puts away his spouse. Unless marriage is dissolved, Paul teaches, it is also sin as adultery before the Lord.

It is quite apparent that the Bible never acknowledges remarriage after illegal

\(^{40}\) Ibid.
divorce. So Jones claims that both certain instances are considered as sin, which can dissolve the bond of marriage, since they are “a radical breach of marital fidelity, violating the commitment of exclusive conjugal love.”\textsuperscript{41} The principle of remarriage after illegal divorce is very clear. The Bible and the church prohibit any remarriage after unlawful divorce.

**B. Influences on the Society**

The viewpoints of value on the marriage and remarriage different from the Bible give rise to social problems. Even though in South Korea one person of four is Christian (including Catholic), the rate of divorce has been increasing in recent years. Especially as we look over the statistics of marriage and divorce in 2005, it has already been on serious level. This means not simply family problem but also social problem because the members of a society come from many families. According to an article of a newspaper\textsuperscript{42}, the remarriage had greatly increased in 2005.

In 2005 one of 3 married men in farming and fishing villages took a foreign bride from Vietnam and China etc. But the divorce of Korean husbands and foreign wives has increased 50% as compared to 2004, so it shows symptom that the rapid increasing marriages of Korean and foreigner give rise to social problem. Also as


many as 25% is the case that one of bride and groom is remarriage. If we look over these situations in Korea, we can get the following features.

1. Marriage of Korean and foreign spouse greatly increased

In these days the most notable feature of marriage in South Korea is the marriage of Korean and foreigner. But we need to note this situation in emotional and social aspects because it means the rapid change of Korean community. The following figure (Figure 1)\textsuperscript{43} shows clearly to us the real situation of marriage in South Korea.

Figure 1

\textsuperscript{43} Ibid.
National Statistics Office of Korea reported in 2005 *Statistics of Marriage and Divorce* that in 2005 the marriage of Korean and foreigners is 43,121 times, increasing 21.6%, as compared to 35,447 in 2004. It is shown that the marriage of Korean and foreigner is 13.6% of all marriages, that is, one of seven persons. Especially 2,885(35.7%) of 8,027 Korean men occupied with farming, fishery and forestry married foreigners and Vietnamese brides are 1,553 persons beyond Chinese 984. In 2004, 1,814(25.7%) Korean of 6,629 occupied with farming, fishery and forestry received foreigners as their wives. As a result of that, the divorce of Korean and foreign spouse is rapidly increasing. The divorce of Korean husband and foreign wife is 2,444 times, increasing 51.7% as compared to 1,611 times in 2004. This is resulting in social problems of South Korea which desperately need the solutions and alternatives.

2. Marriage increased and divorce decreased

As we see Figure 2, in 2005 married couples are 316,375 couples, increasing 1.7% as compared to 2004 and divorced couples are 128,468, down from 7.8% as compared to one year ago. The marriage had constantly decreased by 2003 but in 2004 increased 2.0%.

The divorce had rapidly increased by 2003 but had taken a rapid downward trend in 2004 and 2005. ‘The crude divorce ratio’ that means a divorce per 1,000 persons (500 couples) was shown 5.3 in 2005. It means that 1.06 couples per 100

\[\text{Ibid.}\]
couples divorced. In 2003 the divorce rate comes to the peak as 7.0, it means that 1.4 couples per 100 couples divorced.

Thus the reason that the divorce ratio had rapidly increased and decreased may be because of the social introspective atmosphere worried about the great increasing rate of divorce.

Figure 2

3. Remarriage greatly increased

As the following figure (Figure 3) shows us, among married couples in 2005 the cases that one or both spouses remarry are 79,600 times, reaching a quarter of all
couples (25.2%). The percentage of remarried couples might increase almost two times as compared to 10 years age (1995). The remarriage ratios of man and woman was half to half 10 years ago but in 2005 the rate of woman (21.1%) was higher than man (18.9%).

And in the average age of the first marriage of 2005, man is 30.9 years old and woman is 27.7 years and especially woman-older couples who a bride is older than a groom are 12.2%. Finally in the average age of divorced couples, man is 42.1 years old and woman 38.6 years old and increased 0.3 year as compared to 2004.

Figure 3
Traditionally Korean society had been absorbed in Confucian ideas, so the rate of divorce had been very low. But in these days new generations are already free from the thinking or concept of their parents’ generations. In result, they are easily thinking on marriage and remarriage and broken families are constantly increasing. So South Korea must provide the alternative for that situation as soon as possible.

C. Its Influences on the Church

Divorce and remarriage are not merely societal problems, but also serious problem of the Church. Not only must evangelical churches minister to so many non-believers who are divorced, but they must also cope with divorces among their laities and clergies. Even theologically conservative denominations are confronted increasingly with questions about ordination of and ministry by divorced persons. So divorce and remarriage have an influence on churches like these.

Firstly it worsens the ministerial burden of church. Church should be for the mission which God gives to her. Therefore workers of church have many burdens on their shoulders so that they may easily be tired or even not fulfill their missions. If in this situation the families of church are getting weak and broken, their burden will be even heavier and enormous. It is never easy to care for one broken families and support them. The more church has many broken families, the more the direction of church ministry will only focus on internal aspect, not external. Originally the ministry of church should be for going out and out-reach because it is the command
and will of the Lord.\textsuperscript{45}

Secondly it weakens the unity of church. The members of broken families may not easily be harmony with other church members because they usually have the hurt of their heart, actual sufferings and a sense of inferiority. The unity of church is the mission which the Lord gave and the basis for all other ministries. Moreover in many cases children of broken families may have difficulties and problems. This table (Table 1) clearly shows us the problems of broken families’ children.

\textsuperscript{45} Acts 1:8, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”


TABLE 1
PROBLEMS OF BROKEN FAMILY’S CHILDREN

<table>
<thead>
<tr>
<th>Contents</th>
<th>Frequency (person)</th>
<th>Rate (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>① Bad habits of life</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>② Emotional Instability, Depression, Introspective</td>
<td>38</td>
<td>38</td>
</tr>
<tr>
<td>③ Aggressive</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>④ Inactivity of Study, Low motivation</td>
<td>18</td>
<td>19</td>
</tr>
<tr>
<td>⑤ Fell into Child abuse(leave along, hungry, beating)</td>
<td>63</td>
<td>63</td>
</tr>
<tr>
<td>⑥ Leaving home</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>⑦ difficult life from poverty</td>
<td>37</td>
<td>37</td>
</tr>
<tr>
<td>⑧ Hospitality on or not interested in family</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>⑨ others</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>Total</td>
<td>234 Persons</td>
<td>9</td>
</tr>
</tbody>
</table>

Therefore non-biblical view on marriage and remarriage can bring about broken families which have children with problems and may negatively effect on the church.

Thirdly it makes the ministry of church hard and difficult. The more church has many broken families, the more its mission must focus on those families and healing

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46 Myung Soon Kang, “Features and Situations of Broken Family” Data of Cyberwelfare Education Center (http://www.cyberwelfare.or.kr/down/child/ch-
them. Even though it also is the important mission of church, its ultimate purpose may be lost. That is to say, although it should go for the world, church falls into the situation centered on inner ministry.

Fourthly it increases the rate of non-biblical family. A family is also a church and should be a sample of God’s Kingdom. The Bible says and asks it to us. Therefore all churches have the mission to make and keep the biblical family as the basic camp of missionary and God’s workers. The church which does not have the biblical viewpoint on marriage and remarriage will be getting decreased and, in result, disappear in this world.

Societal attitudes do not help. In fact, they are just a part of the problem. Whereas there was once a stigma attached to divorce, divorce and remarriage are now considered ordinary facts of life. Many U.S. states have no fault divorce laws that make severance of a marriage relatively easy. Attitudes toward marriage show that many are prepared for failure. Prenuptial agreements to protect the parties in case the marriage does not work are becoming more common. Some couples pledge to keep wedding vows only “so long as they both shall love,” not so long as they both live.

D. Its Influences on the Family

A recent project studied children from sixty divorce families, spanning a variety of racial and economic backgrounds. Judith Wallerstein, a psychologist at UC
Berkeley, conducted the study and was surprised at the results. She expected damage done by divorce to be over after the first year, but ten years after her study started she found damage to be acute. Thirty-seven percent of the children claimed to be “consciously and intensely unhappy and dissatisfied with their life in the post-divorce family.”

Children felt intensely lonely, and in cases where there was remarriage, they felt abandoned or shunned by the newly married couple whose basic concern seemed to be their own privacy. Even many children who seemed to be coping well were lonely, unhappy or sorrowful about what had happened. The years after the divorce, they had vivid memories of their parents’ breakup.

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48 Ibid.
CHAPTER V
SITUATIONS OF MARRIAGE AND DIVORCE IN SOUTH KOREA

In this chapter, I am going to analyze situations of marriage and divorce in South Korea in order to realize the seriousness of marriage and remarriage.

A. Statistics of Marriage

1. Total marriages and Crude marriage rate

Firstly the following table (Table 2) shows us current situations of marriage in South Korea and will be the basic and critical data for analysis of actual condition in South Korea.

TABLE 2
TOTAL MARRIAGE AND CRUDE MARRIAGE RATE IN KOREA

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total marriages</td>
<td>393.1</td>
<td>398.5</td>
<td>434.9</td>
<td>388.6</td>
<td>375.6</td>
<td>362.7</td>
<td>334.0</td>
<td>320.1</td>
<td>306.6</td>
<td>304.9</td>
<td>310.9</td>
</tr>
<tr>
<td>Increase &amp; Decrease</td>
<td>-9.5</td>
<td>5.4</td>
<td>36.4</td>
<td>-46.3</td>
<td>-13.0</td>
<td>-12.9</td>
<td>-28.7</td>
<td>-13.9</td>
<td>-13.5</td>
<td>-1.7</td>
<td>6.0</td>
</tr>
<tr>
<td>Increase &amp; Decrease Rate</td>
<td>-2.4</td>
<td>1.4</td>
<td>9.1</td>
<td>-10.7</td>
<td>-3.3</td>
<td>-3.4</td>
<td>-7.9</td>
<td>-4.2</td>
<td>-4.2</td>
<td>-0.6</td>
<td>2.0</td>
</tr>
<tr>
<td>Crude Marriage Rate*</td>
<td>8.7</td>
<td>8.7</td>
<td>9.4</td>
<td>8.4</td>
<td>8.0</td>
<td>7.7</td>
<td>7.0</td>
<td>6.7</td>
<td>6.4</td>
<td>6.3</td>
<td>6.4</td>
</tr>
</tbody>
</table>

* 1 marriage Per Thousand Persons

49 ’05 Report of National Statistics Office of South Korea.
According to this table, the number of marriage had decreased during last 8 years and on 2004 the increase had begun again. On 2004, 310,944 couples had married so that 6,012 couples had increased as comparing with 304,932 couples of 2004. It means that 850 couples married on an average per 1 day. Thus the increase rate of marriage came from the increase of the remarriages and the marriages with foreigners, especially Southeastern Asian.

And since the crude Marriage rate of 2004 (1 marriage Per Thousand Persons) is 6.4, 2.3 decreased compared with 10 years ago (’94) and 0.1 increased compared with 6.3 of 2003.

2. The Average Age of First Marriage

According to Table 3, in 2004, average age of first marriage is that man is 30.6 years old and woman is 27.5 years old, and increased 0.5 for man and 0.2 for woman as compared with 2003, 2.3 for man and 2.3 for woman as compared with 10 years ago (1994).

The increase of average age of the first marriage means that the married couples avoid childbirth and moreover they may have the possibilities to birth abnormal children like low birth weight infants, Down’s syndrome. If they don’t have children or have deformed children, their families are easy to be broken.
TABLE 3
THE AVERAGE AGE OF FIRST MARRIAGE

<table>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Man</td>
<td>28.3</td>
<td>28.4</td>
<td>28.4</td>
<td>28.6</td>
<td>28.9</td>
<td>29.1</td>
<td>29.3</td>
<td>29.6</td>
<td>29.8</td>
<td>30.1</td>
<td>30.6</td>
</tr>
<tr>
<td>Woman</td>
<td>25.2</td>
<td>25.4</td>
<td>25.5</td>
<td>25.7</td>
<td>26.1</td>
<td>26.3</td>
<td>26.5</td>
<td>26.8</td>
<td>27.0</td>
<td>27.3</td>
<td>27.5</td>
</tr>
</tbody>
</table>

3. First Marriage and Remarriage

According to the following table (Table 4), the first marriage had constantly decreased and the remarriage had greatly increased. That is to say, in 2004 the numbers of the first marriage is 233,129 which decreased 2,493 compared with previous year 235,622, but the numbers of remarriage is 75,565 which increased 8,015 as compared with 67,550 in 2003.
TABLE 4
THE RATE OF FIRST MARRIAGE AND REMARRIAGE

<table>
<thead>
<tr>
<th></th>
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<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total*</td>
<td>310.9</td>
<td>393.1</td>
<td>398.5</td>
<td>434.9</td>
<td>388.6</td>
<td>375.6</td>
<td>362.7</td>
<td>334.0</td>
<td>320.1</td>
<td>306.6</td>
<td>304.9</td>
</tr>
<tr>
<td>First Marriage **</td>
<td>233.1</td>
<td>342.0</td>
<td>341.6</td>
<td>370.8</td>
<td>329.9</td>
<td>315.4</td>
<td>298.1</td>
<td>273.1</td>
<td>254.1</td>
<td>241.2</td>
<td>235.6</td>
</tr>
<tr>
<td>Remarriage ***</td>
<td>75.6</td>
<td>49.1</td>
<td>53.9</td>
<td>60.8</td>
<td>56.9</td>
<td>59.9</td>
<td>63.4</td>
<td>59.8</td>
<td>64.7</td>
<td>64.3</td>
<td>67.6</td>
</tr>
</tbody>
</table>

Percentage (%)

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>First Marriage</th>
<th>Remarriage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>100.0</td>
<td>87.0</td>
<td>12.5</td>
</tr>
<tr>
<td>First Marriage</td>
<td>100.0</td>
<td>85.7</td>
<td>13.5</td>
</tr>
<tr>
<td>Remarriage</td>
<td>100.0</td>
<td>84.9</td>
<td>14.0</td>
</tr>
</tbody>
</table>

* Including being known,
** The first marriage of both of man and woman,
*** One or all of both is remarriage.

4. The Age Gap between Spouses (the first married couples)

The following table (Table 5) shows us that the rate of the couple who consisted of the bride older than groom or is same is constantly increasing. In 2004, the rate of couple who consists of groom older than bride more or less decreased as 73.4 % as compared with previous year 73.6% and had constantly had tendency to decrease since 81.8 % of 10 years ago (1994).

And the rate of couple who consists of bride older than groom had constantly increased from 8.4 % in 1994 to 11.9 % in 2004, the rate of same age couple also increased 50% (14.7 %) as compared with 1994 (9.8 %).
### TABLE 5

THE AGE GAP BETWEEN SPOUSES

<table>
<thead>
<tr>
<th>Year</th>
<th>Man is older</th>
<th>Same Age</th>
<th>Woman is older</th>
</tr>
</thead>
<tbody>
<tr>
<td>1994</td>
<td>81.8</td>
<td>9.8</td>
<td>8.4</td>
</tr>
<tr>
<td>1995</td>
<td>81.0</td>
<td>10.3</td>
<td>8.7</td>
</tr>
<tr>
<td>1996</td>
<td>79.7</td>
<td>11.0</td>
<td>9.3</td>
</tr>
<tr>
<td>1997</td>
<td>78.9</td>
<td>11.7</td>
<td>9.5</td>
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<tr>
<td>1998</td>
<td>78.3</td>
<td>12.1</td>
<td>9.6</td>
</tr>
<tr>
<td>1999</td>
<td>77.6</td>
<td>12.3</td>
<td>10.1</td>
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<tr>
<td>2000</td>
<td>76.5</td>
<td>12.8</td>
<td>10.7</td>
</tr>
<tr>
<td>2001</td>
<td>75.0</td>
<td>13.7</td>
<td>11.3</td>
</tr>
<tr>
<td>2002</td>
<td>74.1</td>
<td>14.3</td>
<td>11.6</td>
</tr>
<tr>
<td>2003</td>
<td>73.6</td>
<td>14.7</td>
<td>11.7</td>
</tr>
<tr>
<td>2004</td>
<td>73.4</td>
<td>14.7</td>
<td>11.9</td>
</tr>
</tbody>
</table>

* Except unknown couple

5. **Marriage of Korean and Foreigners**

The marriage of South Korean with Foreigner is greatly increasing so that it is giving rise to many social problems which need urgent solutions. Especially the marriage of South Korean woman and Chinese man had increased more than 200%. This table (Table 6) shows us concretely on the situation of the marriage of Korean and foreigners.

In 2004, the marriages of Korean with foreigners are 35,447 which increased 38.2% (9,789) as compared with 25,658 a previous year. In this statistics, the marriages of Korean men with foreign women are 25,594 which is increased 33.2% (6,380), compared to 19,214 in 2003. And the marriage of Korean women with foreign men are 9,853 which is increased 52.9% (3,409), compared to 6,444 in 2003.
The marriages of Korean men with Chinese women are increased 38.5\% (5,154), compared to 2004 and the marriages of Korean men with Vietnamese are increased 75.5 \% (1,059).

The marriages of Korean women and Chinese men are 3,621 which is increased 202.0\% (2,422), compared to 1,199 in 2003 and the marriages of Korean women and Japanese men are 3,378 which is increased 29.3\% (765), compared to 2,613 in 2003. This is the table for the marriage of Korean and foreigners.

### TABLE 6
THE MARRIAGE OF KOREAN AND FOREIGNERS

<table>
<thead>
<tr>
<th>Nationality of Woman</th>
<th>2003</th>
<th>2004</th>
<th>Rate</th>
<th>Nationality of Man</th>
<th>2003</th>
<th>2004</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>19,214</td>
<td>25,594</td>
<td>6,380(33.2)</td>
<td><strong>Total</strong></td>
<td>6,444</td>
<td>9,853</td>
<td>3,409(52.9)</td>
</tr>
<tr>
<td>1 China</td>
<td>13,373</td>
<td>18,527</td>
<td>5,154(38.5)</td>
<td>1 China</td>
<td>1,199</td>
<td>3,621</td>
<td>2,422(202.0)</td>
</tr>
<tr>
<td>2 Vietnam</td>
<td>1,403</td>
<td>2,462</td>
<td>1,059(75.5)</td>
<td>2 Japan</td>
<td>2,613</td>
<td>3,378</td>
<td>765(29.3)</td>
</tr>
<tr>
<td>3 Japan</td>
<td>1,242</td>
<td>1,224</td>
<td>-18(-1.4)</td>
<td>3 USA</td>
<td>1,237</td>
<td>1,348</td>
<td>111(9.0)</td>
</tr>
<tr>
<td>4 Philippines</td>
<td>944</td>
<td>964</td>
<td>20(2.1)</td>
<td>4 Canada</td>
<td>223</td>
<td>230</td>
<td>7(3.1)</td>
</tr>
<tr>
<td>5 Mongolia</td>
<td>318</td>
<td>504</td>
<td>186(58.5)</td>
<td>5 Bangladesh</td>
<td>158</td>
<td>186</td>
<td>28(17.7)</td>
</tr>
<tr>
<td>6 USA</td>
<td>323</td>
<td>344</td>
<td>21(6.5)</td>
<td>6 Australia</td>
<td>108</td>
<td>136</td>
<td>28(25.9)</td>
</tr>
<tr>
<td>7 Thailand</td>
<td>346</td>
<td>326</td>
<td>-20(-5.8)</td>
<td>7 England</td>
<td>88</td>
<td>120</td>
<td>32(36.4)</td>
</tr>
<tr>
<td>8 Russia</td>
<td>297</td>
<td>318</td>
<td>21(7.1)</td>
<td>8 Germany</td>
<td>93</td>
<td>110</td>
<td>17(18.3)</td>
</tr>
<tr>
<td>9 Uzbekistan</td>
<td>329</td>
<td>247</td>
<td>-82(-24.9)</td>
<td>9 Pakistan</td>
<td>130</td>
<td>103</td>
<td>-27(-20.8)</td>
</tr>
<tr>
<td>10 Others(^1)</td>
<td>639</td>
<td>678</td>
<td>39(6.1)</td>
<td>11 Others(^2)</td>
<td>595</td>
<td>621</td>
<td>26(4.4)</td>
</tr>
</tbody>
</table>

\(^1\) Taiwan, Canada etc. 61 countries, \(^2\) France, New Zealand etc. 67 countries
B. Statistics of Divorce

1. The Number of Total Divorce and Crude divorce rate

As the following table (Table 7) shows us, the constant increase of divorce rate has been turned into steep decrease. In 2004, 139,365 couples divorced so that 27,731 couples decreased as compared to 167,096 in 2003. This situation may come from the result that the recognition for high the rate of divorce had spread so that social atmosphere (introducing ‘consideration time’ etc.) to control oneself over divorce had reached the climax. That is to say, it may be because the overheating phenomenon of divorce had gone down. This table shows us the situation of divorce in South Korea.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total number</td>
<td>65.0</td>
<td>68.3</td>
<td>79.9</td>
<td>91.2</td>
<td>116.7</td>
<td>118.0</td>
<td>120.0</td>
<td>135.0</td>
<td>145.3</td>
<td>167.1</td>
<td>139.4</td>
</tr>
<tr>
<td>(unit: thousand)</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Increase &amp;</td>
<td>5.7</td>
<td>3.3</td>
<td>11.6</td>
<td>11.3</td>
<td>25.5</td>
<td>1.3</td>
<td>2.0</td>
<td>15.0</td>
<td>10.3</td>
<td>21.8</td>
<td>-27.7</td>
</tr>
<tr>
<td>Decrease</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>(unit: thousand)</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Increase &amp;</td>
<td>9.6</td>
<td>5.1</td>
<td>17.0</td>
<td>14.1</td>
<td>28.0</td>
<td>1.1</td>
<td>1.7</td>
<td>12.5</td>
<td>7.6</td>
<td>15.0</td>
<td>-16.6</td>
</tr>
<tr>
<td>Decrease</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Rate (%)</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crude divorce</td>
<td>1.4</td>
<td>1.5</td>
<td>1.7</td>
<td>2.0</td>
<td>2.5</td>
<td>2.5</td>
<td>2.5</td>
<td>2.8</td>
<td>3.0</td>
<td>3.5</td>
<td>2.9</td>
</tr>
<tr>
<td>rate*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* One per thousand

\[50\] Ibid.
According to this table, in 2004 crude divorce rate is shown 2.9 rates which are decreased 0.6 as compared to 3.5 in 2003.

2. The Average Age of Divorce

The average age of divorce is steadily growing (Table 8). In 2004 the average age of divorce is that man is 41.8 and woman is 38.3 which are increased 0.5 for man and 0.4 for woman, as compared to 10 years age (1994), that man is increased 3.7 and woman 4.1. It is because the divorce of couples lived over 20 years are increased and the age of marriage is increased.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Man</td>
<td>38.1</td>
<td>38.3</td>
<td>38.6</td>
<td>39.1</td>
<td>39.8</td>
<td>40.0</td>
<td>40.1</td>
<td>40.2</td>
<td>40.6</td>
<td>41.3</td>
<td>41.8</td>
</tr>
<tr>
<td>Woman</td>
<td>34.2</td>
<td>34.5</td>
<td>34.8</td>
<td>35.3</td>
<td>36.1</td>
<td>36.4</td>
<td>36.6</td>
<td>36.7</td>
<td>37.1</td>
<td>37.9</td>
<td>38.3</td>
</tr>
</tbody>
</table>

3. The Divorce by Marriage Life Time

According to the following table (Table 9), many couples are setting apart from each in the golden age. The divorce of couples who had lived together over 20 years
is constantly growing. If we take a look over the time of the marriage life of couples who had divorced in 2004, the rate of 4 years marriage life and under is 25.2%, down to 33.7% as compared to 10 years ago (1994), but in 2004 the rate of 20 years marriage and over is 18.3% which is increase over 2 times, compared to 7.2% in 1994.

### TABLE 9

**THE DIVORCE BY MARRIAGE LIFE TIME**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total*</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>0~4 years</td>
<td>33.7</td>
<td>32.6</td>
<td>32.1</td>
<td>31.0</td>
<td>29.4</td>
<td>29.2</td>
<td>29.3</td>
<td>28.2</td>
<td>26.9</td>
<td>24.6</td>
<td>25.2</td>
</tr>
<tr>
<td>5~9 years</td>
<td>25.4</td>
<td>25.1</td>
<td>24.6</td>
<td>24.3</td>
<td>23.3</td>
<td>22.8</td>
<td>22.3</td>
<td>23.0</td>
<td>23.2</td>
<td>23.1</td>
<td>22.9</td>
</tr>
<tr>
<td>10~14 years</td>
<td>21.3</td>
<td>20.6</td>
<td>19.6</td>
<td>19.5</td>
<td>19.2</td>
<td>18.9</td>
<td>18.7</td>
<td>19.0</td>
<td>19.4</td>
<td>19.6</td>
<td>18.9</td>
</tr>
<tr>
<td>15~19 years</td>
<td>11.6</td>
<td>13.1</td>
<td>13.8</td>
<td>14.6</td>
<td>15.5</td>
<td>15.6</td>
<td>15.3</td>
<td>14.8</td>
<td>14.7</td>
<td>14.9</td>
<td>14.7</td>
</tr>
<tr>
<td>Over 20</td>
<td>7.2</td>
<td>8.2</td>
<td>8.9</td>
<td>9.8</td>
<td>12.4</td>
<td>13.5</td>
<td>14.3</td>
<td>14.9</td>
<td>15.7</td>
<td>17.8</td>
<td>18.3</td>
</tr>
</tbody>
</table>

* Including being unknown

4. **Having or not children under 20 years old**

In the divorce the most serious problems may be the children of broken families, especially under 20 years old. According to Table 10, 65.5% of divorced couples have children. In 2004, it is 65.5% that the couples being under divorce have children under 20 years old.
The couples who divorced with 2 children less than 20 years old occupy the most percentage as 32.7% and the cases of having 1 child are 28.1 and having 3 children and over are 4.7%. This table shows us the condition of divorced couples.

**TABLE 10**

THE RATE OF HAVING OR NOT CHILDREN UNDER 20 YEARS OLD

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Having Child</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>65.5</td>
</tr>
<tr>
<td>1child</td>
<td>70.6</td>
<td>71.4</td>
<td>71.9</td>
<td>71.6</td>
<td>71.8</td>
<td>71.2</td>
<td>70.4</td>
<td>70.3</td>
<td>69.7</td>
<td>68.4</td>
<td>65.5</td>
</tr>
<tr>
<td>2children</td>
<td>32.5</td>
<td>32.9</td>
<td>32.5</td>
<td>32.1</td>
<td>31.7</td>
<td>31.9</td>
<td>31.8</td>
<td>31.2</td>
<td>30.0</td>
<td>28.6</td>
<td>28.1</td>
</tr>
<tr>
<td>3children</td>
<td>32.5</td>
<td>32.9</td>
<td>34.2</td>
<td>34.4</td>
<td>35.5</td>
<td>34.9</td>
<td>34.2</td>
<td>34.6</td>
<td>35.0</td>
<td>34.9</td>
<td>32.7</td>
</tr>
<tr>
<td>Having No child</td>
<td>5.6</td>
<td>5.6</td>
<td>5.2</td>
<td>5.1</td>
<td>4.6</td>
<td>4.4</td>
<td>4.4</td>
<td>4.5</td>
<td>4.7</td>
<td>4.9</td>
<td>4.7</td>
</tr>
<tr>
<td></td>
<td>29.4</td>
<td>28.6</td>
<td>28.1</td>
<td>28.4</td>
<td>28.2</td>
<td>28.8</td>
<td>29.6</td>
<td>29.7</td>
<td>30.3</td>
<td>31.6</td>
<td>34.5</td>
</tr>
</tbody>
</table>

* Including being unknown

It is serious and important that children of divorced couples are spreading in society because they are and may be potential negative factors of a community beyond a family.

5. Main Reasons of Divorce
Main reasons of divorce are the dissimilarity in character of husband and wife (Table 11). In 2004 the dissimilarity in character of husband and wife is the main reason of divorce which has the most percentage as 49.4%. And the next reason is an economic problem of 14.7%, the third reason of 10.0% is discords in the family. The specific fact is that the rate of divorce caused by financial problems decreased but the rate from the dissimilarity of character is increased. This table clearly shows us the main reasons of divorce.

### TABLE 11
**MAIN REASONS OF DIVORCE**

<table>
<thead>
<tr>
<th></th>
<th>2000</th>
<th>2001</th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td><strong>100.0</strong></td>
</tr>
<tr>
<td>Unchastity of Spouse</td>
<td>8.1</td>
<td>8.7</td>
<td>8.6</td>
<td>7.3</td>
<td><strong>7.0</strong></td>
</tr>
<tr>
<td>Mental&amp;Physical Cruelty</td>
<td>4.3</td>
<td>4.7</td>
<td>4.8</td>
<td>4.3</td>
<td><strong>4.2</strong></td>
</tr>
<tr>
<td>Discord in Family</td>
<td>21.9</td>
<td>17.6</td>
<td>14.4</td>
<td>13.0</td>
<td><strong>10.0</strong></td>
</tr>
<tr>
<td>Financial Problem</td>
<td>10.7</td>
<td>11.6</td>
<td>13.6</td>
<td>16.4</td>
<td><strong>14.7</strong></td>
</tr>
<tr>
<td>Disparity in Character</td>
<td>40.1</td>
<td>43.0</td>
<td>44.7</td>
<td>45.3</td>
<td><strong>49.4</strong></td>
</tr>
<tr>
<td>Health</td>
<td>0.9</td>
<td>0.7</td>
<td>0.6</td>
<td>0.6</td>
<td><strong>0.6</strong></td>
</tr>
<tr>
<td>Others*</td>
<td>14.0</td>
<td>13.7</td>
<td>13.3</td>
<td>13.1</td>
<td><strong>14.1</strong></td>
</tr>
</tbody>
</table>

* Including being unknown
6. Divorce of Koreans and Foreign spouses (Statistics published firstly)

The divorce of Korean and Chinese spouse has over a half percentage (Table 12). In 2004 the divorce of Korean husband and foreign wife is 1,611 times and increased 1,028 times (the rate of increase, 176.3%), as compared to 583 times of previous year.

Especially the divorce of Korean husband and Chinese wife is 841 times representing 52.2, the divorce of Korean husband and Vietnamese wife is 147 times of 9.1% and Japanese is 145 times of 9.0%. The following tables show us how the divorce of Korean and Foreign spouses had proceeded and changed from 2002 to 2004.
TABLE 12
DIVORCE OF KOREANS AND FOREIGN SPOUSES

<table>
<thead>
<tr>
<th>Nationality of Foreign Wife</th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
<th>Component ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>401</td>
<td>583</td>
<td>1,611</td>
<td>100.0</td>
</tr>
<tr>
<td>Total Increase</td>
<td>-</td>
<td>182</td>
<td>1,028</td>
<td></td>
</tr>
<tr>
<td>Rate of increase</td>
<td>-</td>
<td>45.4</td>
<td>176.3</td>
<td></td>
</tr>
<tr>
<td>1  China</td>
<td>181</td>
<td>275</td>
<td>841</td>
<td>52.2</td>
</tr>
<tr>
<td>2  Vietnam</td>
<td>7</td>
<td>28</td>
<td>147</td>
<td>9.1</td>
</tr>
<tr>
<td>3  Japan</td>
<td>97</td>
<td>121</td>
<td>145</td>
<td>9.0</td>
</tr>
<tr>
<td>4  Philippines</td>
<td>29</td>
<td>44</td>
<td>112</td>
<td>7.0</td>
</tr>
<tr>
<td>5  Mongolia</td>
<td>10</td>
<td>6</td>
<td>83</td>
<td>5.2</td>
</tr>
<tr>
<td>6  U.S.A</td>
<td>21</td>
<td>27</td>
<td>74</td>
<td>4.6</td>
</tr>
<tr>
<td>7  Uzbekistan</td>
<td>3</td>
<td>16</td>
<td>67</td>
<td>4.2</td>
</tr>
<tr>
<td>8  Thailand</td>
<td>19</td>
<td>12</td>
<td>42</td>
<td>2.6</td>
</tr>
<tr>
<td>9  Russia</td>
<td>6</td>
<td>5</td>
<td>39</td>
<td>2.4</td>
</tr>
<tr>
<td>10 Australia</td>
<td>1</td>
<td>1</td>
<td>8</td>
<td>0.5</td>
</tr>
<tr>
<td>11 Taiwan</td>
<td>1</td>
<td>2</td>
<td>6</td>
<td>0.4</td>
</tr>
<tr>
<td>12 Canada</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>0.2</td>
</tr>
<tr>
<td>13 Others*</td>
<td>22</td>
<td>43</td>
<td>43</td>
<td>2.7</td>
</tr>
</tbody>
</table>

* India, Kazakhstan, Cambodia etc. 21 countries (Korean men divorced foreign wives come from 33 countries)

In 2004, the divorce of Korean wives and foreign husbands is 1,789 times (Table 12), increasing 208 times (the increase rate, 13.2%) as compared to 1,581
times in 2003. As we analyze the component ratio of foreign husbands by nationality, Japanese is 1,351 times, representing 75.5 %, American is 264 times of 14.8 and Chinese is 45 times, occupying 2.5 %.

**TABLE 13**
THE DIVORCE OF KOREAN WIVES AND FOREIGN HUSBANDS

<table>
<thead>
<tr>
<th>Nationality of Foreign Husband</th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
<th>Component ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>1,465</td>
<td>1,581</td>
<td>1,789</td>
<td></td>
</tr>
<tr>
<td>Increase</td>
<td>-</td>
<td>116</td>
<td>208</td>
<td>100.0</td>
</tr>
<tr>
<td>Increase rate</td>
<td>-</td>
<td>7.9</td>
<td>13.2</td>
<td></td>
</tr>
<tr>
<td>1 Japan</td>
<td>1,160</td>
<td>1,218</td>
<td>1,351</td>
<td>75.5</td>
</tr>
<tr>
<td>2 U.S.A</td>
<td>180</td>
<td>226</td>
<td>264</td>
<td>14.8</td>
</tr>
<tr>
<td>3 China</td>
<td>51</td>
<td>36</td>
<td>45</td>
<td>2.5</td>
</tr>
<tr>
<td>4 Germany</td>
<td>10</td>
<td>9</td>
<td>17</td>
<td>1.0</td>
</tr>
<tr>
<td>5 Pakistan</td>
<td>3</td>
<td>9</td>
<td>16</td>
<td>0.9</td>
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<tr>
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<td>13</td>
<td>0.7</td>
</tr>
<tr>
<td>7 Canada</td>
<td>7</td>
<td>20</td>
<td>11</td>
<td>0.6</td>
</tr>
<tr>
<td>8 Taiwan</td>
<td>7</td>
<td>4</td>
<td>11</td>
<td>0.6</td>
</tr>
<tr>
<td>9 Bangladesh</td>
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<td>5</td>
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<td>10 England</td>
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<td>0.3</td>
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<tr>
<td>11 Iran</td>
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<td>13 Thailand</td>
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<td>4</td>
<td>2</td>
<td>0.1</td>
</tr>
<tr>
<td>14 Others*</td>
<td>25</td>
<td>32</td>
<td>39</td>
<td>2.2</td>
</tr>
</tbody>
</table>

* Philippines, Malaysia etc. 21 countries (Korean wives divorced foreign husbands from 34 countries)
CHAPTER VI

PROBLEMS COME FROM BROKEN FAMILY AND SOLUTIONS

The core problem come from the wrong view on marriage is the broken family that gives rise to many problems and troubles on a society because it makes many children into its inappropriate members.

A. Family in modern society

If our faith life comes true through church, it is very important that we build another church in our family which is a basic unit to win over the social pressure, revives humanity, fulfills the salvation and solve many problems of modern industry society so that God’s will is fulfilled in our family.\(^{51}\)

Today over 40 million American mothers have their own occupations and 6 million of them do not have children. About 1/3 of mothers had children 3 years old and under have full time job and many of house-wife mothers are absorbed in TV or hanging around here and there. It may be true that mostly they are interested in education for their children.\(^{52}\) Therefore these are not only the problem of America but also all countries belonged to Industrial civilization.

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The first is the urbanized problem. The society of human had developed from the agricultural culture to the industrial civilization so that the pastoral farming culture had changed into urbanized civilization. The more the society of human is urbanized, the more people crowd to an urban from a country. Therefore the urban has got to the situation fell into many problems like housing shortage, difficult conditions of traffic, educational problems, prostitutes, gambling, theft, felonious crimes, narcotic-related crimes, various crimes, decadent trend and non-ethical and immoral actions.

The second is the poverty-related problem. This is the biggest problem of the industrial society, including a conflict between labor and a capital, a profit sharing, a human right of labors, environment pollution. Resources drain, an occupational disease, violence of multinational corporations, a pollution problem, shortage of well-being facilities, gap between the poor and the rich etc.

The third is the non-humanized problem. Humanity has become poorly treated more than machine because it is greatly acting as a substitute for the human and even the human is not only serving machine but also becoming a part of that.

If so, what kind of problems would these problems of industrial society give rise to in family? The biggest effect is the phenomenon of city that family members are too busy to meet each other and even can not live together at their home owing to their job. This situation would give rise to children left by their parents or over protected, teenage problems, the deviation of spouses and even divorce. Of course the
most serious problems of them are the fornication of spouse and divorce because their family will get to the situation not to recover.  

B. The Problems Followed Social Change

Today’s society is rapidly changing. Therefore this generation has the changes, revolutions and innovations in all sides of life. And the result is threatening the life of humanity. The changes of historical view, viewpoint of value and the challenge for tradition have the tendency not only to deny the religious lifestyle fundamentally but also reject the lifestyle of natural men. As a natural consequence it follows that people and their importance are neglected, selfishness overflows, the lifestyle of religious believers is denied by denying on vertical change of religion and even brings about a breakdown of fundamental structure in human’s life.

Therefore the problem of family change has a relation with the change occurred in the modern society. Especially the change of family type, family function and family ethic as the factors of family change shown by industrialization, urbanization and specialization gives rise to many problems.

A nuclear family, a change of family function and confusion of partial responsibility etc. bring about social problems, especially the important problem like the instability of family, old man problems and teenage crimes. The modern family

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55 Sung Kon Lee, “The Study of the Possibility of Family Pastoral in Church”
mostly consists in husband and wife who had had free love, so that if their love cools down their family may be easily broken. Therefore it is natural that nuclear family is weak and instable. But the serious problem is children resulted from the broken family. In his book, E. R. Mowerer wrote, “The disorganization of family means the condition that family members’ desires or visions became different, the purposes of family are not in harmony and there is no effort to make their family a harmonious organization.” Also according to Mowerer’s writing, W. J. Goode said, “Family disorganization is the dissolution or breakdown of role structure come from family members’ failing to their roles and duties. Its main contents are an improper beginning as instable family, an annulment of marriage, separation, divorce, forsakenness, nominal family not to live together or communicate each other, loss of husband or wife by irresistible force.” And E. W. Burgess said, “The factors of family disorganization are an emotional conflict, friction of social role, cultural antagonism, economic tension and sexual conflict.”

In sum, family disorganization is the condition that the relationship of roles is to be discord by disharmony of a role expectation and its achievement owing to above factors. That is to say, it is like that as a husband doesn’t take his responsibilities and his wife doesn’t fulfill her duties, the conflict of their opinion breaks out, so their emotional conflict makes them give up taking their roles, in result, get to the

56 Earnest R. Mowrer, *Family Disorganization* (New York: Beaufort Books, 1979), 16
57 Ibid.
58 Ibid.
disorganization of family, that is, divorce. And problems of the aged come from the situation that patriarchal family had changed into nuclear family, the viewpoint of filial piety is shaken, the authority of the aged is lowered, their experience and wisdom is regarded as uselessness and they are only burden on the economy of family.\textsuperscript{59}

In the end, as entering into the industrial society, modern families are confronted with many problems of marriage life, children and the aged by the changes of a form, function and ethic for family.

\textbf{C. The Structure of Broken Families}

\textit{1. Meanings of the Broken Family}

The broken family means a form of the family that children do not live with one or both of their parents by the reasons of divorce, death, separation, or abandonment etc.\textsuperscript{60} Generally because it is hard to fulfill the protection and guidance for children unlike normal family, children in the broken family are easily exposed on emotional instability, lack of humanity, maladjustment to social environments, misdeeds, so that it is impossible for them not to be the center of attention as a social-pathological problem. The broken family can be classified into mother-children family, father-children family and no-parents family and of them mother-children family occupy the most percentage. South Korea is not except for this situation and mothers are


\textsuperscript{60} The \textit{Full Color World Great Encyclopedia of Dong-A}, Vol.1 (Seoul: Dong-A
suffering from a double torture of labors and the education for child. Presently even though various alternatives are being considering, social security system is urgently needed in the situation which is hard to protect traditional families.

2. Cause of the Broken Family

Generally the present problems of families come from internal factors and exterior factors. Exterior factors are the cases of family members’ death or financial damages come from a battle, political oppression, economic depression, religious persecution and a natural disaster etc., and problems caused by maladjustment to the rise or fall of social status. Internal factors are the things that promote a disharmony of relationship and depress the morale of the family, which include divorce, suicide, indecency, misconducts of teenagers, mental disorder, alcoholism, irresponsible adoption, maladjustment between husband and wife, problems of two income family, role-sharing problem, difficulties in educating and bringing up children caused by work of women, problems of the provision for the declining years and the aged followed turning into nuclear family. This family problem is shown two phenomena in which one is a family disorganization and the other is the abnormal family which exists but does not take normal lifestyles.

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61 Oak Im Lee & Oak Joo Lee, Relationship in Family (Seoul: Soohak Press, Press, 1982), 175-176.
62 Young Joo Yoo, Family and Society (Seoul: Jin-Myung Press, 1976), 304.
63 Ibid.
When the social abandonment and the striking come to a family, the internal reconciliation and the solidarity of the family prevents them from developing into crisis. But if the family doesn’t have the potentiality, it would easily be broken internally. Rubense Hill called this family ‘Crisis-Prone Family’. And the problems of a family come from psychological, characteristic factors rather than economic, political factors. The family which consists of members having mental problem has the features that is not smooth for interaction between each members and they don’t together feel the unity of family and a sense of emotional belong owing to conflict and frustration.  

Even though the family has the good condition for financial affairs and academic level, they can’t deal well with external happening or troubles in the situation of unfaithfulness and complaining for each other.

D. Conflict Structure of the Broken Family

The family is the first place for education and the class to learn the basic lifestyle. And there are the satisfaction of desire and socialization by the family relationship like parents, brothers and grandparents, and learning to basic frame of adaptation by forming of individual concepts or features.  

But children of the broken family have many problems in the affects of the social adaptation, education of parents.

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64 Ibid.
It is generally said that psychological factors have more effects to the actions of children than physical factors. Especially parents’ weight of psychological factors is greatly important. It is easily understandable that because parents take the responsibility for fostering and education to children their effects are very heavy and important. Also parents are a role model of their children, so that they effect to the form of viewpoint of value until they get to over teenage. If this family is broken, children may lose a sense of stability owing to a bad attitude of their parents, have always anxiety, show hostility or revengeful thoughts toward their parents who have rejected them or treated wrongly, become blind obedient in order to get their lost love, fall into self-pity for the sake of compensation of a sense of inferiority, and become overly competitive or underestimate themselves.

In this situation, the right education for children needs the sound society which is around the family. The reconstruction of social environment by social innovation is necessary for right education and sound fostering in the family because there is no independent good education separated from the society. Reversely the education proceeded in the society separated from the family can not be good or profitable and even exist. Problems of an individual are the problems of his family, so it is extended to social problems. Therefore we need to consider right method of healing

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and education in the broken family so that we may set desirable future by grasping the actual situation and the right education of children in the broken family.

**E. Recovery of Broken Family**

1. *A Sense of Inferiority and Identity of Children in the Broken Family*

Children in the broken family are usually suffering from a sense of inferiority and hard to form the conception of self-identity as compared to common children. It is noted that personality of a person is formed and develops in unique shape by effects and actions of various factors. The factors which cause the inferiority of various psychological, physical and social factors in relation to both of hereditary factors and environmental factors do not leave an individual, and work and effect on all his actions and life.  

Because a human consists of two different factors that can be separated by death, that is, spirit and body, it is impossible to control them individually. Because of these features, a human can not satisfy his own desire and has the inferiority owing to his lower level than others. Therefore children of the broken family are going to get to the accumulation of the inferiority, a sense of instability, tension, conflict and even mental disease beyond medical treatments. Because everyone has the inferiority, it is the critical factor to the formation of personality to control, overcome and adapt it.

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70 Duck Kyu Park, *A Form of Personality and an Inclination of Assault to*
If so, what are the common causes of the inferiority?

1) Disappointment – Inferiority starts from falling into the disappointment or discomfort by comparing with others.

2) Lack of Self-esteem – the condition that is impossible for somebody to accept oneself by unreasonable expectation about oneself.

3) Unfair Comparison – The dissatisfaction caused from comparing with the better person than oneself goes to the inferiority.

4) Sickness – It is easier to dissatisfy oneself and fall into self-pity in disease than in common days.

5) Biological Malfunction – Even though it is rare but biological malfunction can be the cause of inferiority. That is to say, the negative and self-destructive thinking may change biological works of a body.

6) Hyper mental activity – This case can be shown from the middle years of one’s life and a hyper mental activity makes them not focus on problems, lead to a perplexity and in result bring about inferiority.

7) Rejection – Inferiority is the easiest breakthrough at dissatisfaction on the basic instinct for affection.

8) Unreasonable-goals – When a goal is too high to be fulfilled and can be just an ideal, it can be a cause of inferiority.

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Teenagers (Seoul: Bae-Young Press, 1983), 12.

Eun Kyung Shon, *op. cit.*, 27
9) Negative correction – When the correction on wrongdoings of children is wrong so that it is just critic to them, it causes the wrong emotional condition of children and makes them into inferiority.

10) Perfectionism – Overdue expectation of parents can make the inferiority of their children. The inferiority can not occur without causes or reasons. All kinds of inferiorities surely have their own cause. Especially children of the broken family can be more suffering from the difficulties of inferiority, personality and relationship than common families. Particularly the fostering methods and attitudes would greatly effect on the form of character of children.  

If the inferiority works on individuals, the reaction will be shown two types. That is to say, those are a positive and active reaction and a negative and passive action. In a positive and active reaction, the inferiority provides individuals with strong effectives like a self-extension, power-promotion etc. About this Adler said, “Everyone has the inferiority come from his physical defects or imperfection and the inferiority in the social and mental aspects, and all the phases of the battle which is going to overcome and compensate these inferiorities and even seek superiority forms unique personality of a human.”

The case that the inferiority gives rise to problems is in the situation of a negative and passive reaction. We can assert this kind of persons ‘a social maladaptive person’, of which features is to appeal to an improper

\[72 \text{ Ibid. 33}\]
mechanism. These are some social maladaptive mechanisms shown by the above-mentioned person.

1) Attention getting behavior – This is the action to get attention and interest of others in order to recover the interiority

2) Rationalization – This is the action to rationalize and justify an inferiority or mistake etc. with many reasons

3) Identification – This is the tendency to recover the inferiority by respecting, copying or supporting on an excellent person

4) Projection – This is the action not to accept their own mistakes or errors but to ascribe them to others

5) Day-dreaming – This is the mechanism to intend to forget the inferiority by falling into a vain day-dream, as if they had fulfilled an impossible thing or condition

6) Escape – The mechanism to look away from the current situation at which they must fact owing to falling into serious frustration and abandonment

7) Domination – This is the action intending to dominate others inferior to themselves in order to recover from their inferiority

8) Destroy – This is a kind of destructive action to get out of orders or rules and even neglect them

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73 Eun Kyung Son, *op. cit.*, 34
These are outward features shown from inferiority. But inferiority has many effects on an emotional aspect too. People are going to make an ideal self and realize or prove the ideal through a compulsive perfection in order to deal with the internal conflict of powerlessness and inferiority or solve the conflict of relationship. This neurosis for perfection is forced by the internal strict request ‘It ought to be something’, so that it get to cling to the neurotic purpose as the impossible and fictitious being. Moreover it makes a person deny on the frank self-consciousness like a fundamental interiority, a sense of powerlessness, a sense of independence and so on, and gradually escape from his original self. It is desirable to live without a inferiority and a feeling of emotional obstruction but the children in a broken family get hurt on their self-image and feel a inferiority.

But common people too feel the inferiority. But some people can more strongly be suffered from it than others. How can we overcome this inferiority? Here are the five general methods to solve it.

1) The first method – ‘the dissolution’ of a inferiority

The more inferiority accumulates, the more it harms a person’s mental health. To find the real cause is the real source of an active method. When it comes from various causes like a physical disability, lack of affection and emotional anxiety, the

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inferiority can bring about many disorders to the individuals. After the diagnosis of these causes, there must be a proper remedy.

2) The second method – the restraint of the stimulus to cause inferiority

If children fall into a broken family in the time of forming self-identity or teenage, it will greatly effect on the formation of their emotion. The family has a great effect on the growth of children and especially an influence of their parents is really severe. According to Rogerson, especially children of mother-absent family had better be breast-feed because formula-fed children can have the problems like inactivity, uneasiness of sleeping, fear, heart disease, mal-adaptation to entering school, low school record and so on. And formula-fed children (children of the broken family) are weak for attitude, language, walk and resistance for disease. Also discord with parents, a verbal dispute, and psychological conflict make children lose affection for the family and feel the worthlessness and powerlessness, so that in result they get to feel inferiority.

3) The third method – Value conversion of inferiority stimulus

These are three methods to convert the value of environment or appearance by extinction of the stimulus.

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77 Eun kyung Son, op. cit, 41.
78 Eun kyung Son, op. cit, 43.
The first is to understand the given factor of stimulus and recognize its worthlessness. In other words, it is to help by endowing new values into the stimulus factor of the given inferiority.

The second is to lead to use the newly endowed value as the creative stimulus.

The third is to lead to think actively on the newly given value and response to it.

4) The fourth method – Suppression of inferiority

When somebody gets the stimulus of inferiority, the work of his suppression for it, in fact, depends on his awakening. Especially in the case of the person who can rightly judge and grasp owing to his growth to some extent and has the strong will to get to an ideal or objective, the work of suppression may be successful.

5) The fifth method – It is the most active method and the selection of the direction for the way of future beyond inferiority. In this method, we must recognize our inferior factors (the environment of family) and work ceaselessly to select the way of action to seek. We must remember that the subject of overcoming inferiority is thoroughly us and should form the sound self-identity by overcoming inferiority with active and positive methods.
2. The Sociality of Children in the Broken Family

Many social factors and various groups have an effect on the process of socialization of children but among them the influence of family is most important. And the family has an important effect on the character of children because it becomes the center of life and the place of education during long time.\textsuperscript{79} Parents are responsible for making a good family. If they don’t make a good family, their children will have many obstructive factors to growth. Either animals or people have the most proper time to learn some action in the process of growth but if they miss it, it is so hard for them to learn the actions. Also it is said that the action learned in this time maintains for a long time without change.\textsuperscript{80} In result, the children of a broken family have many emotional, social obstructive factors in the process of learning with their parents.

Especially the period of children is the most proper time for social development and the contents of their actions should be fit to the level of their development, be made to induce the motivation of learning and voluntary development of sociality.\textsuperscript{81} The broken family gives rise to the serious problems because it can not avoid changing roles in family by losing normal functions and requiring new roles and reapplication. In father-absent family boy children have more the possibility that has problems like losing a role model, girlish actions, less-offensive attitude, dependence, dependence,

\textsuperscript{79} Jae Eun Kim, \textit{The Psychology for Development} (Seoul: Chang-Ji Press, 1984), 316.
\textsuperscript{81} Korea Institute of Action Science, \textit{The Developmental Field of Sociality}
laziness and emotional confusion, as compared with children of normal family. And in mother-absent family they are prone to the instability of emotion and the discord of family. In the case of parents-absent family children are prone to falling into nonintervention because of lack of interest and love, so that they are apt to be offensive and commit wrongdoings.\textsuperscript{82}

In result, children of the broken family have the possibility to be exposed on the dangers caused from insecure situations of the family rather than themselves. A home is the society that a human firstly meets after being born, a family is the first relationship and the family is the basic unit of a society. Therefore the family as the basic unit of a society is most affective on the social development of children. The period of children has the richest plasticity and is apt to be critically formed and directed by the educational frame of a family. Also the more children are young, the more they are easy to be affected by human, physical environments.\textsuperscript{83}

The family is the most important basic environment for education and the place for the development of sociality. The living with family in the natural environment means the social life, in which children live with some influences. The primary responsibility for this educational environment is for parents, not children. The children must just effort to make their family a desirable educational environment with the cooperation with their parents. Especially children of the broken family need


to overcome their shortcomings and consider themselves, also their parents must not neglect making the right educational environment.

3. Roles of Church for Family Problems

The causes of a broken family are the marriage and remarriage acted in the wrong viewpoints of marriage, family and children. Therefore church has the responsibility to educate young adults about marriage and family.

In these days, divorce shows a steady growth, so even the families belonged to church divorced. The crisis between husband and wife come several times at marriage life. Its causes may be fails, disease, joblessness, sexual misconduct or troubles of children, Wife and mother-in-law conflicts, financial problem. When a truthful community of husband and wife does not come true, the family can be broken owing to their different thinking and actions. Therefore, the only and best way to prevent to the broken family is the Bible because it comes from God who has made all the family. The Bible does not permit to divorce except sexual misconduct (indecency) of spouse. The indecency (*porneia*) means the action to destruct a holy community. But even though a spouse commits indecency, the counter spouse should forgive because it is the biblical thinking.\(^8^4\)

Pastors must face up to the pastoral reality to require the concrete fulfillment of the biblical instructions that regards marriage sacred and forbids divorce, so they must present and enforce the active and concrete program of family ministry for

\(^{84}\) Myung Hee Cha, “The Crisis of Korean Family (Centered on Divorce)”
divorce as the biggest problem in order to dissolve the conflict of husband and wife. The Bible does not forbid remarriage and permits it in the case of spouse’s death. But the really serious problem come from remarriage is the problem of their children that give rise to individual and social problems.

Also there must be pastoral consideration and ministry on a family plan. At least church needs to encourage husband and wife to take a family plan and recognize the importance of pastoral for their family. Furthermore church should help them to make a family plan with church program on the advertisement of family plan, understanding about meaning of life and moral beliefs, parents’ abilities and children’s responsibility, the relationship in marriage, sexual education for pre-marriage and so on.

Robert Havighurst, a professor of Chicago University, pointed “Problems of young adult period include common life of husband and wife, being parents, fostering children, management of a family, job, a responsibility as a citizen and so on.”

4. The Proposals for Solving Problems

(1) Biblical Discipline

85 “A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord.”(II Cor. 7:39), “So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander.”(II Tim 5:14)
86 Deuk Ryol Kim, Marriage and Family Relationship (Seoul: Kyo-Moon Press, 1980), 253-254.
As we can know in the Bible verse “Train a child in the way he should go, and when he is old he will not turn from it.”(Prov. 22:6), since parents have been delegated the authority to bear children from God, and had the responsibility to educate and foster them, they have had the duty to teach the way their children should go. If the family would become the real place for living education, the content of education ‘what do we teach children?’ and the method of education ‘how do we teach them?’ should be together considered. It is because the content of education is alive by good methods of education.\(^{87}\) Even though we educate our children in the Bible, if the method would be wrong or unperfected it can have reverse effects. Especially since children of the broken family can suffer from antipathy and interiority for their family, we must seize them by the biblical training. Because the broken family already has imperfection in itself, all family members need to have institution on the fact and accept it softly. It is because when all family members recognize their situation as it is, it can be the step of leap for new future. This biblical training in a family firstly needs understanding on each other by communication.

The communication in human community as a family is the meeting of heart to heart and should be interactive and at last sublime it in the communication with God, so that they can find the grace of God.

According to the Bible, the happiness of a family is to be ruled by the person who knows the Lord.\(^{88}\) God blessed the family but humans left the Bible and drove

\(^{87}\) In Tak, Oh, Theory of Christian Education (Seoul: Korean Christianity Education Association, 1986), 185.

\(^{88}\) “Children, obey your parents in everything, for this pleases the Lord.”(Col
their children to the direction God doesn’t want, so we first above all need the right education and training based on the Bible in the family.

(2) Motivation

The Christian education in a family is hard and difficult. Moreover, the Christian education in a broken family has more obstacles. But the Christian education is the planned, systematic and constant efforts of a faith community for leading individuals or groups to Christian lifestyle. In this constant effort, children of a broken family must have the transition of life, that is, motivation to make them adapt to and be trained for the better life without self-abandonment.

Children of a broken family should realize their position and importance given in the family and God’s command on their roles and responsibilities in order to make their family happy. God’s command for children can be summarized the Bible verse, “Children, obey your parents in the Lord, for this is right.” (Eph 6:1). The Apostle John shows us the fact that the relationship with parents and brothers has a close relationship with God by the learning, “If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.” (2 Jn 4:20).  

It may be regarded as the biggest blessing to a family by God that He shows the meaning created by His Image through the family, and the family participates in His

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work of creation so that He permits us to God’s will and providence by the family’s participating in His work of creation. Children must transfer themselves into the dynamic system of new life by freeing from the conflict system with their parents. So they need ceaseless training for faith, self-examination and constant motivation in order to fulfill the right family based on obedience to their parents.

(3) The Examples for Children

Parents should lead their children to God’s righteousness by training and instructing them. The instinct to imitate others in the consciousness or unconsciousness is one of the basic processes to form attitude of an individual. Parents’ example would be an important power for the life of their children because the life of parents is the environment of children’s life. In this meaning the children of a broken family have already faced at the broken environmental obstacle. But as we above mentioned, parents should make their children overcome the given environments in consistent training and have the trust in their family by becoming their role model and having the responsibilities for their children.

But to become a role model does not mean being perfect parents. Some parents may face at conflict or crash in common life by having nonrealistic efforts to be perfect examples. The efforts may make nonrealistic and hypercritical example which can be causes of children’s rejection or disrespect. Parents should be a mature example, not a perfect example. If parents become real and live examples in

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90 Deuk Yeol Kim, *op. cit.*, 244.
confession and humbleness, their children would realize that they can live with respect for each other and having the relationship of forgiveness with God. In result, the responsibilities for education of children and Christian education are in parents. This command is given by God. The broken family should fulfill the function too as the place which carries out God’s commands.

(4) Family worship

Family worship has the biggest role for fellowship and growth of a family in faith. When a family is the place of real happiness, rest and community of love, these factors can be given to the family through family worship. And the family members would have the ability of cooperation and confident viewpoint of value through a family worship. Especially family worship is necessary for the health of family members and the management of members’ souls. That is to say, with this pious life, parents should be an example to their children. In other words, training for obedience to God’s words must be in the family. Even though they belong to a broken family, the children fostered in this environment can get to harmony in their family. The most powerful authority is only the spiritual authority. It hardly depends on outer force. Of course there may always be outer force behind the authority of parents but it is based on the power or financial ability of parents. Children’s respect for their parents brings out only when children follow their parents’ faith so that they

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92 Soon Woo Hong, “Source of Blessing is Family Worship” Blessed Man, May
resolve to serve God their parents serve.\textsuperscript{93} Therefore child education through family worship service has special importance in family. Although bringing up in a broken condition is the structural deficiency, pious life in a family keeps it away from spiritual deficient condition. Above all, we need the sacred order to make children of the broken family grow up in God’s love and grace by building up the atmosphere of family in which children can enjoy a spiritual and emotional life.

(5) Attitude of Co-worker

The position of parents is the status of authority given by God. So parents must superintend the family worship service and teach their children to obey to God’s gracious will in order to make them live centered on Christ. Especially the children of a broken family need a helper to lead their formation of character and a leader to make them free from internal suffering by understanding, acceptance, respect and love. And with the authority, parents do not be lazy at admonition and exhortation for their children, and should lead them to have good manner and attitude. Parents do not exasperate their children and bring them up in the training and instruction of the Lord.\textsuperscript{94} Especially the broken family must understand each other and all family members should minister for each other.

\textsuperscript{93} Young Jin Kim, \textit{op. cit.}, 452.
\textsuperscript{94} Ephesians 6:4
CHAPTER VII
CONCLUSION

There are, however, still various questions concerning this matter. What if persons have already remarried subsequent to illegitimate divorce? Should they live forever with the burden of guilt because of this rule? Can they never again start a new life? Is there no way for them to be the workers of God? Is this really the will of God?

In many churches, the dishonor attached to remarriage has meant that a remarried person was somehow considered unworthy to serve Christ. Christ's redemptive love and power were regarded insufficient in the case of remarried people. Thus, Dwight Small questions:

How can one right about proclaiming the free and full pardon of all sin and failure, while insisting that one failure alone—marital failure—must be forever penalized? Is divorced following the death of marriage really socially unpardonable and unrestorable to the extent that all divorced persons cannot again contract a normal marriage, never enjoy another life-partner, never live normally in the intimate society called the family, never again hold office, or serve significantly in the Church of our gracious redeemer?95

We are sure that the sinner is a new creature in Jesus Christ (II Cor. 5:17). The remarried person may receive forgiveness through repentance. And through
forgiveness, his failure of the past could be transcended and he may even win a position of service for the Lord. Therefore, Adams sees that even though such sins as the sin of adultery and of divorce are terrible, they can be forgiven in Christ because "Christ is bigger than our sin."\(^9:\text{6}\) In sum, the Bible regards divorce and even remarriage the sin before God but those can be forgivable through repentance.

God does not allow any divorce except for legal grounds or any remarriage after illegal divorce, because those two situations cause people to commit the sin of adultery. Christians, therefore, should not readily try to divorce for any reason, even if it is legal, because God wants peace (I Cor. 7:15ff). Divorcees also should never hurry to remarry without cleaning up their own pasts and repenting, for that may bring another failure and sin against God.

In addition, nevertheless, all sins are pardoned in Jesus because he died for our sins (Heb. 7:27). Remarried people after illegitimate divorce are thus forgiven by the blood of Christ and can begin a new life. The Church is responsible for them to lead toward Jesus Christ so that they may successfully live in Christ and serve as the servants of God. Thus, Paul suggests us as follows:

"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you

\(^9:\text{6}\) Adams, *op.cit.*, 94.
will be able to test and approve what God's will is—his good, pleasing and perfect will" (Romans 12:1–2).

Finally we must think the following facts. Everyone should love somebody and be loved by somebody. If not so, we can not be human and have some factors as a human. A family is the place in which everybody must feel God's love through parents. If this family is broken, its influence is crucial. But all children of a broken family have not fallen into unhappiness and miserable future. There have been many people who have overcome difficulties like a broken family and been great persons in history of human. So as soon as possible we need to seize the situations of wrong viewpoint on marriage which bring about social difficulties and urgently provide the alternatives to bring rightly up the growing children of a broken family in our society. These may be the solutions for these problems.

Firstly we should build up the right viewpoints of marriage and family in order to prevent the broken family caused from divorce and remarriage. Therefore churches should prepare the short term program for young married couples or people who are going to marry. Moreover the nation and society should actualize the program about marriage and family and provide the ways for prevention of divorce like enlightenment of right family or marriage counseling.

Secondly a nation, society and church should have consistent interest in family members of a broken family and support them for the sake of keeping their unity and

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97 Young Jin Kim, op. cit., 286
harmony. It is because usually they don’t have the ability to keep their harmony as a family by themselves.

Thirdly in the case of parents-absent family the government should provide surrogate parents or entrusted institution in a national policy and support them constantly.

Fourthly it is most important that all family members have the attitude to overcome adversities in love and grace of God. The only and most important source to do this comes from church.
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