

THE SEOUL DECLARATION

World Evangelical Alliance General Assembly – Seoul, Korea – October 2025

We Are One Body in Christ

I. Introduction

In October 2025, delegates from across the world have gathered in Seoul, Republic of Korea, under the auspices of the World Evangelical Alliance (WEA), which has represented the global evangelical movement since its founding in 1846. We meet at a pivotal moment in human history—marked by the aftershocks of a global pandemic, widespread economic uncertainty, intensifying conflicts across multiple regions, and the rapid emergence of artificial intelligence into the public sphere. The global Church has not been shielded from these pressures; many of our communities continue to endure hardship, suffering, and deepening social fragmentation.

Amidst this sobering backdrop, our assembly takes place in a land shaped by both profound gospel fruitfulness and enduring division. The Korean Peninsula, divided for over eight decades, symbolizes both the pain of separation and the resilient hope of reconciliation. We acknowledge this unique context as we meet in fellowship with the Korean Church—a community whose evangelical witness has contributed significantly to global mission, public life, and theological depth.

Our gathering affirms the central confession that Jesus Christ is Lord of all. From a divided land, we raise a united voice: bearing witness to the Gospel, grounded in Scripture, guided by the Holy Spirit, and sustained by the hope of God's coming Kingdom.

II. Proclaiming the Glory of God Among the Nations

On the 1,700th anniversary of the Nicene Creed, we—the World Evangelical Alliance (WEA), as a representative body of the global evangelical movement with a 179-year history—have gathered with the evangelical Church in the Republic of Korea -to glorify the Triune God, who reigns over history, redeems the nations, and makes all things new (Revelation 21:5).

We declare the core of evangelical faith as follows: God is the creator and the organizer of history; Scripture is the inerrant Word of God; salvation is possible only through Jesus Christ; the Holy Spirit is actively at work even today; and the evangelization of souls through the proclamation of the Gospel, together with discipling believers for the church, is emphasized as our most important and primary mission.

We give thanks for the Church in Korea—planted, rooted, and established by God since the arrival of the gospel in 1884—whose evangelical fervor has borne fruit within Korea and across the world.

“Great is the Lord, and greatly to be praised, and his greatness is unsearchable. One generation shall commend your works to another, and shall declare your mighty acts” (Psalm 145:3–4).

Together, we seek to serve the global evangelical community, comprising over 650 million evangelical believers across 161 countries, and the world at large.

We lift our eyes to the Lord of the harvest (Matthew 9:38), who calls us into joyful and costly obedience. We worship the Risen Christ (John 20:21) and walk in the power of the Holy Spirit (Acts 1:8). Grateful for the Gospel’s global spread, we rejoice in Christ proclaimed in every language and culture (John 14:6).

III. We Give Thanks and Repent

Since the founding of the WEA in 1846, we give thanks to God who has enabled many churches and organizations worldwide to preserve the purity of the gospel under the authority of Scripture, to carry forward the rich legacy of global evangelical faith—from the fresh clarity that emerged during the Reformation to revival movements, mission expansion, and Spirit-led renewal in every generation, and to bear abundant fruit in mission through the work of the Holy Spirit. We also thank Him for the grace of witnessing the expansion of God’s kingdom in every sphere of life—through the salvation of countless souls and the building up of churches, as well as religious freedom and the advancement of democracy, the alleviation of poverty, the promotion of human rights and education, the development of science and medicine, and the preservation of the created world.

Yet, at the same time, we gather humbly to confess our shortcomings. We repent of the ways we, as the Church, have fallen short of our calling to be salt and light in the world.

We acknowledge with sorrow the fragmentation of the Body of Christ. We mourn the Church’s diminished public witness of God’s sovereignty over all areas of life and the suffering endured by our persecuted brothers and sisters around the world. We give thanks for the many leaders and churches laboring for the kingdom of God across the world, even as we pray that they may be preserved from abuse of authority, moral failure, or the pull of secularization, and instead serve with the humility of Christ. We are also well aware that countless pastors and churches worldwide are facing difficulties, and the global evangelical churches, as brothers and sisters in Christ, will share the cross with them and support their growth.

We confess our failure in contributing well to the building of cultures and societies that fully honor the dignity of life. On one hand, we grieve the participation of some Christians in dehumanizing structures—and, more broadly, our collective failure to be more active in addressing those structures that perpetuate racism, tribalism, and caste systems, as well as those that discriminate against refugees, migrants, women, and children in different times and regions across the world. On another hand, we lament our inability to uphold a clear evangelical stance on abortion, medically assisted death, and the welfare of the aged. We grieve our silence in the face of systemic injustice and repent of the ways Scripture has been misused to justify power, imbalance of opportunity and prejudice.

While we thank God for granting us wisdom to harness the riches of God’s creation for the

advancement of human life, we confess that we have often neglected environmental duties and have not addressed enough the abuse of God's creation.

As stewards of the earth entrusted to our care, we fall short of prophetically articulating how people's wellbeing is closely intertwined with the welfare of the planet they inhabit (Genesis 1:28—30, 2:15).

In all these, we acknowledge our truncated discipleship, having made converts but often failed to nurture Spirit-filled, Scripture-shaped, and holistically formed disciples who embody the love, holiness, and power of Christ in daily living. Yet, we lament with hope, and we earnestly seek the renewing work of the Holy Spirit.

We rejoice in the outpouring of the Holy Spirit across the global Church in our day, especially in the dynamic growth of the Pentecostal and charismatic movements, which have brought millions into vibrant faith in Christ and empowered countless believers for mission, worship, and service (Acts 2:17–18; Joel 2:28–29). We recognize that movements of the Spirit must be continually anchored in Scripture (2 Timothy 3:16–17). We affirm that without the Holy Spirit—our Comforter, Advocate, and Empowerer (John 14:26; Acts 1:8)—the global Church cannot overcome the challenges of our age nor walk faithfully in holiness and witness.

"The steadfast love of the Lord never ceases; His mercies never come to an end; they are new every morning" (Lamentations 3:22–23).

IV. We Affirm: Our Shared Faith

We affirm the Gospel as truth for everyone. Guided by the apostolic and historic Christian faith and enriched by the diversity with which today's global Church has been engaging God's inerrant Word and His promises, we step into the future with our utmost confidence resting on the transforming power of the Holy Scriptures, the exclusivity of Jesus for salvation and His sacrificial work on the cross, and the life-giving work of the Holy Spirit in both Church and the world. "Collaboration without Compromise" reaffirms our basic principles, remaining alert to the dangers of religious pluralism and syncretism, while holding firm to the Gospel, biblical orthodoxy, and the Spirit's renewing power for both personal and societal transformation.

Furthermore, we affirm the pressing need to articulate and embody our deepest evangelical convictions. We are reminded of the testimony of history showing how a vibrant faith in Christ has remarkably contributed to the fostering of mutual well-being. Yet we also recognize, as highlighted by our lamentations, the deep impact of holding to forms of theology that are life-giving and those that are complicit to denying life and draining it. One seeks to affirm, support, and protect life in the world, and the other, to enable death and destruction.

So, we affirm that human beings are created in the very image of God—male and female, equal in dignity and worth (Genesis 1:27). Between one man and one woman, we commit to marriage not only as a sacred union but also a covenant together with God.

We affirm the need to build and strengthen healthy families (Matthew 19:4–5), while also

honoring those who, according to the gift given by God, are called to sanctified singleness (1 Corinthians 7:7).

We believe that the Church is called to be a place of welcome, grace, and truth for all people. Every human being, endowed with inherent worth as God's creation, is invited into the transforming love and lordship of Jesus Christ. As those redeemed by grace, we affirm that repentance, restoration, and holiness are part of the lifelong journey of discipleship.

In this spirit, we acknowledge that many in our societies wrestle deeply with questions of identity, sexuality, and belonging. We commit ourselves to listening with humility, walking with compassion, and ministering with biblical clarity and pastoral tenderness.

Therefore, we affirm that practicing homosexuality is sin (Romans 1:26–27), contrary to God's design for human sexuality. But we proclaim this truth not with condemnation, but in love—offering the hope, healing, and freedom that is found in Christ alone (1 Corinthians 6:9–11). We desire to be a Church that speaks truth while embodying grace, always remembering our own need for mercy (Titus 3:3–7).

In this global context, we recognize the importance of standing together in prayer, discernment, and expression of biblical conviction, especially when laws threaten to suppress religious freedom or distort the created order.

We affirm the churches in Korea for their united and sustained public faithful witness in upholding biblical convictions on human dignity and freedom of conscience¹.

The Korean Church's resistance is not rooted in animosity but in faithfulness to God's providential design revealed in creation, and in deep concern for the long-term consequences such legislation would have for religious liberty and moral formation.

Therefore, we join with evangelical communities worldwide, in boldly resisting all ideological systems that suppress freedom of faith and distort biblical anthropology, even as we boldly share the truth in love and proclaim Christ with compassion, humility, and courage.

More so, we reject the culture of death that devalues the weak, the elderly, the unborn, and we affirm the sacredness of life from conception to natural death. We resist the neglect of shared humanity, the failure to overcome violence with the power of love, and the lack of boldness to stand with those who take the side of peace with justice and truth for all peoples.

In a world torn by war, ideological extremism, political repression, and deep national divisions, we as the global Church long for the peace of Christ to reign over the nations. We echo the prophet's vision where swords are beaten into plowshares and nations no longer learn war (Micah 4:3). We grieve with peoples caught in cycles of violence and injustice, and we stand in solidarity with churches facing pressure from state powers that disregard religious freedom and trample on human dignity (Psalm 82:3–4). In many regions, laws and ideologies now advance with little regard for conscience or the sacred human dignity affirmed in the Holy Scripture. Yet, we hold fast to the conviction of the God-given dignity of all people, that the Gospel brings reconciliation (2 Corinthians 5:18–20), and that followers

of Christ are called to pray for those in authority so that we may live peaceful and godly lives (1 Timothy 2:1–2).

In this spirit, we turn our hearts toward the Korean Peninsula, which has remained divided for over eighty years—between the gospel-receiving South and the North where the Gospel cannot yet be freely proclaimed. We pray earnestly for the day when reconciliation is realized, and every person may worship God freely and live according to His truth (John 8:32). We ask the Lord for mercy on North Korea: for the end of systemic human rights violations (Isaiah 58:6), and for the release of those unjustly imprisoned (Hebrews 13:3). At the same time, we voice our growing concern over emerging and rising societal pressures that challenges open expression of evangelical faith in many contexts. We are mindful of challenges that leaders face in expressing biblical convictions within changing social and legal contexts. As Jesus taught, “blessed are those who are persecuted for righteousness’ sake” (Matthew 5:10), and we pray that the Church in Korea may continue to stand boldly, bearing witness to Christ in truth and love.

We therefore join our voices globally and locally to intercede for Korea—that it may be renewed as a land where justice flows like a river (Amos 5:24), where freedom of religion and speech are upheld, and where the Church flourishes in holiness, courage, and compassion (Philippians 1:27–28)

We affirm the fullness of the Gospel, expressed not only in words but also in worship and works, moving the whole church to bear witness to Christ through compassionate service and courageous evangelism (1 Corinthians 12:27; 1 Peter 2:9; Galatians 6:10). We uphold unity in Christ and holiness not only as an essential mark of authentic discipleship but also as a vital element of credible mission (Ephesians 4:3; Hebrews 12:14).

Our faith is not abstract theory but embodied truth. We do not merely believe—we belong, and we are disciples in action.

V. We Commit: A Call to Gospel-Shaped Action

As we continue to pursue deep theological reflection, engage in concrete discussions with the global Church on how to embody the gospel in the public sphere, and discern the times under the guidance of the Holy Spirit (Luke 12:56; Romans 13:11), we commit to continuously work on the seven clusters of the Global Evangelical theological initiatives² and the Top 20 Theological Themes for the Next 20 Years arising from it:

- **contextualized and Spirit-empowered witness** to the person and work of Jesus Christ, grounded in Scripture and shaped by the ongoing movement of the Holy Spirit in life and ministry
- renewed call to **defend religious freedom**, confront injustice, resist oppression, and pursue a more just and peaceful society across all nations—while deepening evangelical unity
- **holistic and inclusive vision** of ministry and pastoral formation, rooted in evangelical theology and responsive to diverse cultural and ecclesial contexts
- an affirmation of the **struggles and aspirations** of communities on the margins, expressed through local presence and global evangelical fellowship

- a deepening **commitment to whole-person health and wellbeing**, guided by biblical wisdom and empowered by the Spirit
- a call to **wise stewardship of creation**, promoting ecological sustainability for the flourishing of both humanity and the wider world for generations to come
- pursuit of **human-centered, ethical development** in technology, including the discerning and redemptive use of media in a rapidly changing digital age

As we minister to those wrestling with personal sin, deepen discipleship for those walking with Christ, and explore the relationship between God’s kingdom and the public sphere, we look ahead to *The Gospel for Everyone by 2033*—the 2,000th anniversary of Christ’s resurrection and the Great Commission. We renew our commitment to gospel-shaped disciple-making that is Spirit-empowered, Christ-centered, and biblically rooted, and to pursuing integrity in mission so that our methods reflect the message of Christ to all nations (Matthew 28:19–20; John 20:21).

VI. A Global Blessing and Prayer

May God the Father, Creator of all, make all things new (Revelation 21:5). May the Son, crucified and risen, fill His people with courage. May the Holy Spirit empower us to live as salt and light. We pray for revival, unity, love for our community, our neighbors outside the community and justice. Let this Assembly be a hinge in history—a turning toward holiness and mission.

VII. Signatories

"Now to him who is able to do immeasurably more than all we ask or imagine... to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen" (Ephesians 3:20–21).

¹ The so-called “Comprehensive Anti-Discrimination Act,” while framed as a protection of human rights, presents serious concerns for freedom of religion and conscience in the Republic of Korea. Evangelical churches have expressed that such legislation may suppress the ability to faithfully teach biblical truth regarding marriage, sexuality, and gender (cf. Romans 1:26–27). While upholding the dignity of all persons created in God’s image (Genesis 1:27), we also affirm that authentic human rights must include the freedom to proclaim God’s design without fear of legal penalty. We reject unjust discrimination but cannot endorse laws that distort God’s created order or curtail freedom of expression. We express solidarity with the Korean Church and others worldwide facing similar challenges to religious liberty. At the same time, we confess our calling to love all people and to shepherd with grace and truth (Ephesians 4:15). Our concerns are not born of hostility but of conviction—a desire to preserve Gospel witness for future generations. We long for societies in which compassion and conscience are not at odds, and we pray that the Church may continue to speak the truth in love, marked by humility, courage, and care (Micah 6:8; John 8:32).

² We are grateful for Lausanne’s State of the Great Commission Report; information from the Global Insight Forum of the Haggai Institute, WEA’s Future of the Gospel Forum, and database of PhD dissertations from Oxford Center for Mission Studies. We are also thankful for voices from the global church suggesting WEA should implement post L4, and we note with particularity for the article on [‘Recentering Evangelism’](#).