



# Living Christianity

The Christian Institute

Annual Review 2019



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The Christian Institute is a registered charity whose main object is “the furtherance and promotion of the Christian religion in the United Kingdom and elsewhere”.

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# Welcome



**BY JOHN BURN**

Welcome to our 2019 Annual Review – I trust you will be encouraged as you read it.

We give thanks to God for providing for all our needs during another year. He has continued to do far more than we ask or imagine. For everything the Institute was able to accomplish in 2018, the glory goes to Him alone.

Our Communications team was bolstered by the arrival of David Olatunji and Victoria Young, and the Research department welcomed Sunao Glass. Laura Brewis took up the role of PA to Simon Calvert and Marilla Dobson started work in Administration.

We said goodbye to Pádraig O'Halloran and, after seven years as PA to Scotland Officer Nigel Kenny, to Rebekah Keiller – welcoming Susan Constable in her place. Iain Hamill returned to Northern Ireland with his family and Hannah Ballard also left us following the birth of her son.

I would also like to extend my warmest congratulations to Public Affairs Assistant Jane Carrieties (née Leung) and Research Assistant Paul Mawhinney on their recent marriages.

Staff spoke to over 16,000 people at 319 presentations around the country in 2018. This is in addition to our day-to-day work on research, online and print publications and various campaigns. We also finished work on our Living Christianity series – in time for its release in March 2019. This will be an important resource for years to come.

We are grateful to God for the wonderful backing of our supporters. May He give us the grace we need to face the challenges of the year to come.

John Burn OBE, Chairman

# Living Christianity



BY COLIN HART

“So also faith by itself, if it does not have works, is dead.”

JAMES 2:17

The civil rights movement in the US dreamt of a nation where people would be judged not by the colour of their skin “but by the content of their character”.

How we live matters. And it matters to God. It also affects our Christian witness – people will judge us by our character.

At the time there were those in the American South who professed the name of Christ yet who kept silent about its segregation laws. Some were fearful of going against prevailing opinion, others were muddled in their thinking and some thought the issue was a distraction from the Gospel.

Whatever the reason, a failure to speak out damaged Gospel witness.

Jesus taught we mustn't be ashamed of him or his words (Luke 9:26).

In this secular age, Jesus' teaching about marriage being between a man and a woman has become controversial. It's a view not tolerated by elites in public life.

The Northern Ireland Equality Commission sought to compel Ashers Baking Co. to produce a cake endorsing same-sex marriage. The McArthur family refused. For four years the Commission pursued them through the courts but the McArthurs didn't buckle under the huge pressure of media scrutiny.

In the end Daniel and Amy walked out from the Supreme Court having won on every ground. No wonder they were smiling. They weren't ashamed. They'd done the right thing and been vindicated. Truly amazing.

But in life that may not always happen to the Christian believer. It often doesn't!





We can do the right thing and get ridiculed. Or be punished in our careers. But Jesus sees everything. He's pleased when we take a stand for him. And in the life to come there will be praise and vindication from King Jesus.

Through her tireless campaigning Josephine Butler raised the age of consent from 12 to 16. She worked not only in the UK, but networked with people in the USA and Europe. As a result many countries raised their age of consent to 16. Well ahead of her time, she also pioneered work to combat human trafficking.

While working to influence international policy, away from the public gaze she also showed great compassion for individuals. Seriously ill prostitutes accepted Christ while being nursed in her home. Today she is applauded by Christians and feminists alike, yet she never received any public honours for her work. She had upset too many people.

We need to remember that God is glorified and people come to faith through believers being salt and light (Matthew 5:13-16) and by living good lives (1 Peter 2:12). Who knows, it might be our stand that provokes the conscience of someone to seek Christ.

Christians today face challenges to our faith, both old and new. We always need encouragement. That's what we seek to provide through the work of The Christian Institute.

Our Living Christianity DVD series covers the key biblical principles of being made in the image of God, common grace, being a Christian citizen and giving glory to God in our work. It directly deals with gender, homosexuality and the sanctity of life from conception.

A live Christian profession means a faith which is real and faces up to the problems of life. It's a faith which is zealous for the truth. It is a faith that acts.

Yes, we are saved by faith alone; but genuine faith is never alone. It is always accompanied by works. It's about how we relate to people. How we love our neighbours. Family life. How we do our work. Our hobbies and recreations. Our Christian witness in whatever we do, including what we do as Christian citizens. This is living Christianity.

Colin Hart, Director

# Religious liberty

## ASHERS BAKING COMPANY

### GOOD NEWS

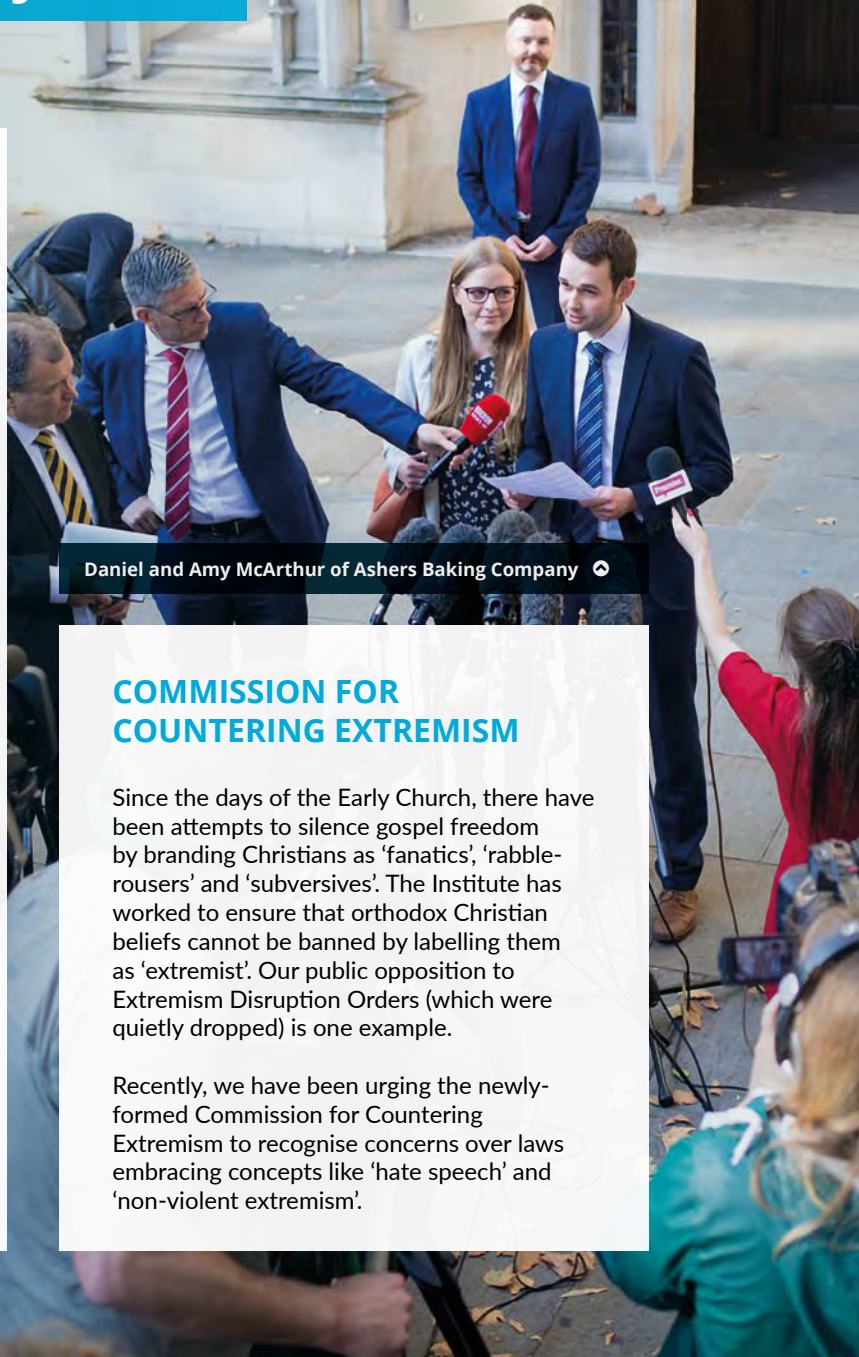
On 10 October 2018 Ashers Baking Company won its long-running 'compelled speech' case at the Supreme Court.

At stake was the right of its owners, the McArthur family, not to be forced to promote a message with which they fundamentally disagreed. The 'message' was a campaign slogan supporting same-sex marriage iced onto a cake.

The bakers declined to make the cake and, in a fantastic victory for free speech, judges unanimously vindicated their decision. But the implications of the case go much further. The judgment is one of the most important ever made on protecting people from compelled speech. It enshrines freedom to disagree but does not permit unlawful discrimination.

A different result would have seen many more people, of all faiths and none, at risk of losing a fundamental freedom. It helps the Muslim printer asked to print a cartoon of Mohammed. It helps the atheist web designer asked to create a site stating that God made the world in six days. It helps the public sector employee told to wear a multicoloured lanyard celebrating gay pride.

The Christian Institute supported Ashers throughout an ordeal that began back in May 2014.



Daniel and Amy McArthur of Ashers Baking Company

## COMMISSION FOR COUNTERING EXTREMISM

Since the days of the Early Church, there have been attempts to silence gospel freedom by branding Christians as 'fanatics', 'rabble-rousers' and 'subversives'. The Institute has worked to ensure that orthodox Christian beliefs cannot be banned by labelling them as 'extremist'. Our public opposition to Extremism Disruption Orders (which were quietly dropped) is one example.

Recently, we have been urging the newly-formed Commission for Countering Extremism to recognise concerns over laws embracing concepts like 'hate speech' and 'non-violent extremism'.

## FREE SPEECH

### GOOD NEWS

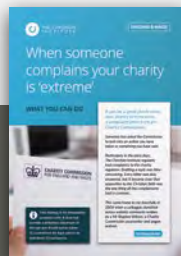
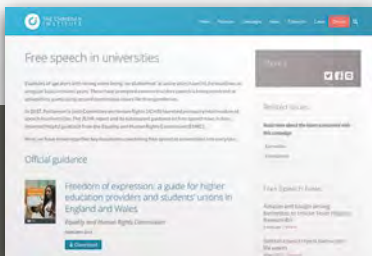
Free speech at universities is being restricted on contentious issues like transgenderism. Guidance released by the Equality and Human Rights Commission in February 2019 should help.

Charity Commission guidance on 'extremism', released in late 2018, also strongly defends free speech. It acknowledges the "long and successful history of trustees and their charities being in the forefront of social change and promoting ideas that, at the time, were unpopular or controversial". These are welcome developments.

Defending free speech is not new to The Christian Institute. By God's grace, in the last 20 years our stand for gospel freedom has brought about numerous successes.

We helped stop moves to censor university Christian Union speakers. We led opposition to the Religious Hatred Bill which jeopardised gospel freedom. In the Ashers case we stood against compelled speech. There are many more examples, each with lasting benefits.

Working with our supporters, it has been a great privilege to play a major part in the long-term defence of free speech in the United Kingdom.



Our *Free speech in universities* hub draws together key guidance (*the.ci/uni-fs*). And our short briefing on charities and extremism shows why Christian charities can be confident in their freedom to proclaim their beliefs (*the.ci/charity-fs*).

## HATE CRIME

In May 2018, Lord Bracadale finished his review of Scottish hate crime legislation. We conducted a tour across Scotland to inform church leaders. We also encouraged supporters to respond to the Scottish Government's consultation on his recommendations and to raise concerns at one of its 'consultation roadshows'.

The proposed changes to 'stirring up hatred' offences could harm our freedom to declare the Gospel. Many of those who oppose Christian truth claim disagreement is hatred. Hate crime laws have already been used against Christians in the UK, including Ben and Sharon Vogelenzang who were successfully defended by The Christian Institute.



## OUT-OF-SCHOOL SETTINGS

The Institute wrote to Education Secretary Damian Hinds to warn of the potential for misuse of a 'kitemark' scheme for grading out-of-school settings.

Opposition from the Institute and its supporters saw plans for Ofsted to inspect youth groups including Sunday schools dropped in April 2018.

But the Department for Education is now considering a 'voluntary code of conduct' for youth groups to sign up to. It is also piloting a highly subjective grading scheme, where local authorities can award gold, silver or bronze ratings.

Church groups risk being denied a kitemark by the local authority because of biblical views on marriage and gender. This could have implications for grant funding and use of local authority facilities.



# Education

## RELATIONSHIPS AND SEX EDUCATION

More than 11,000 people responded to the Government's consultation on Relationships and Sex Education (RSE) in England. A clear majority said the proposed content was unsuitable. We briefed our supporters to help them respond, encouraged MPs to speak out against the changes and met with civil servants to make the case for schools and parents to retain autonomy.

Schools will remain free to determine how they address the content. However, from

September 2020, lessons on Relationships Education for primary-aged children and RSE for secondary students will be compulsory. Currently, parents may withdraw their children from sex education lessons. At secondary level the final say will rest with the headteacher.

Relationships Education will mean teaching young children about "different types" of relationships,

which could include homosexuality, transsexualism and same-sex marriage. RSE would include teaching on "sex, sexual health and sexuality", which is already controversial.

Proposals have also been put forward for Wales. We helped supporters there respond too.

In the coming year, we will look further at how schools can best deal with these new subjects.



## TRANSGENDER GUIDANCE

The Scottish Government announced that LGBT teaching will become part of the national curriculum.

We were able to get the Scottish Government to backtrack on its endorsement of shocking transgender guidance for schools by warning of possible legal action. Now individual councils are also assessing the misleading materials, which limit free speech.



## SAME-SEX MARRIAGE TEST FOR TEACHERS

### GOOD NEWS

In March 2018 the Government began consulting on draft guidance which threatened to silence disagreement with homosexual marriage in independent schools. This plainly unlawful same-sex marriage test would have been rolled out to state schools.

We commissioned a legal opinion which confirmed the original wording amounted to an “effective prohibition” on teaching that suggested same-sex marriage shouldn’t be legal. We told the Department for Education we were prepared to challenge the guidance in court. Crucially, our supporters also raised concerns.



In May 2019 the Government announced it had revised the guidance. The final version allows schools to “facilitate debate” and offers a specific protection for faith schools to teach that “marriage is only between a man and a woman”.

## ADVICE FOR PARENTS, TEACHERS AND SCHOOL GOVERNORS

Education Officer John Denning's vital work giving tailored, practical advice to parents, teachers and school governors continues to grow.

In 2018, he advised over 100 of them. He helped with concerns over



the Equality Act, sex education, Religious Education and how issues of sexuality and gender can be dealt with in school.

Christian teachers are feeling particularly at risk. Many are worried about being required to choose between their career and their faith.

But parent power is making a difference. Sensibly raising concerns about the unbalanced promotion of LGBT issues has persuaded schools to accommodate parents' beliefs.

There is so much to do in this vital area. We are taking steps to expand our work over the course of 2019-20.

👤 John Denning, The Christian Institute's Education Officer.

# Marriage and the family

## 'NO-FAULT' DIVORCE

Throughout 2018, lawyers campaigning to make divorce much quicker put pressure on the Government to introduce so-called no-fault divorce.

Its consultation, which ran from September to December, received overwhelming opposition.

Despite this, in April 2019 Justice Secretary David Gauke announced he would still bring legislation forward.

This means any person would be able to end their marriage without having to offer any justification for their claim that it had irretrievably broken down. This would almost certainly lead to thousands more divorces every year.

We briefed supporters on the nature of no-fault divorce, and how it conflicts with Christian belief, to help them respond to the Government consultation. Our opposition was also prominent on the BBC, ITV, Sky and in the press.

Divorce is not God's design. Not surprisingly then, study after study shows that marriage brings wonderful benefits for adults, for children and for society at large.

## MARRIAGE-LITE

In June 2018, the Supreme Court ruled that UK law should recognise heterosexual civil partnerships. The following March, the Government agreed to legalise them by the end of 2019.



## NI SAME-SEX MARRIAGE

### GOOD NEWS

Repeated attempts by Westminster politicians to impose same-sex marriage on Northern Ireland have been thwarted.

In October 2018 an attempt by MPs Stella Creasy and Conor McGinn to amend a Northern Ireland Bill failed. A bid in the upper house, led by Lord Hayward, was also dropped following debate.

Protecting the definition of marriage as only between a man and a woman preserves biblical truth. The Institute encouraged supporters to contact their local MPs and we give thanks to God for answering prayer.



Stella Creasy MP and  
Conor McGinn MP

## GENDER IDEOLOGY

In October 2018 we asked supporters to respond to the Government consultation on introducing legal 'sex changes' on demand in England and Wales.

It contemplated removing any requirement for a medical diagnosis or to have lived for two years as the opposite sex. It also sought views on giving legal recognition to those who claim to identify as 'non-binary' – neither male nor female. Gender ideology opposes Christian beliefs about the image of God. The results of the consultation have not yet been published.

The promotion of transgender ideology in schools also remains a serious problem. Changing legal sex doesn't deal with underlying psychological problems. Instead, people need help to come to terms with their body as inseparable from their identity.



## NAMED PERSON

### GOOD NEWS

It was gratifying that in June 2018 the President of the UK Supreme Court, Baroness Hale, described The Christian Institute's Named Person victory on family freedoms as a 'most important' case. Provisions for sharing highly personal information about everyday family life were struck down unanimously by the Supreme Court in July 2016.

Since then the Scottish Government has publicly maintained that it will still implement a legal form of the scheme. However, a series of delays have hit its plans. The panel tasked with reworking how to implement the legislation has admitted struggling to provide the necessary safeguards.

The Institute continues to make the case that the scheme should be axed altogether.

## SMACKING BANS

The Institute is at the forefront of opposition to plans in Scotland and Wales to criminalise parents who gently smack their children. This is an unprecedented state interference in family life.

The Welsh Government has brought forward legislation in the face of widespread public opposition. Scotland has done the same. Institute supporters were among the 97 per cent of individual respondents to a Scottish Government consultation who opposed a ban. The Institute also put arguments directly to the committee which is supposed to scrutinise the Scottish legislation.

Through our role in the Be Reasonable campaign we have made the case for keeping the existing law. Interviews on BBC, ITV and Channel 5 news reached hundreds of thousands of people.



# Teaching and meetings

**THE CHRISTIAN INSTITUTE EXISTS FOR THE FURTHERANCE AND PROMOTION OF THE CHRISTIAN RELIGION IN THE UNITED KINGDOM AND THE ADVANCEMENT OF EDUCATION.**

## ENGAGING WITH CRUCIAL ISSUES

Since the Institute began, we have sought to equip Christians to apply their faith to the issues of our day. We do this through our publications and website. We are also committed to holding public meetings.

In 2018 Christian Institute staff gave presentations at 319 events, speaking directly to over 16,000 people – almost 50 per cent more than in 2017.

Our meetings include biblical teaching on all people being made in the image of God, Jesus' command for his followers to live as salt and light, and the vital importance of marriage and family life. We give presentations about current ethical issues from a biblical perspective.

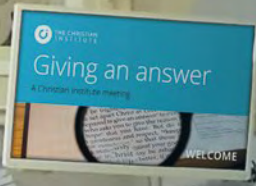
With Ashers so prominent in the news we held 13 meetings specifically on the case and its implications for religious liberty. We also spoke and distributed our free resources at 68 Christian conferences around the UK.



The Institute has five full-time members of staff devoted to holding church meetings, and many more are routinely involved in planning, publicity, and writing or giving presentations.

We are always delighted to be asked to speak in churches. We are grateful to those who open their doors to us, although sadly it is not possible to accept every invitation. If you would like us to visit your church, contact us at: [development@christian.org.uk](mailto:development@christian.org.uk)





Defending religious liberty



## PREACHING FOR PREACHERS

Institute trustee Rupert Bentley-Taylor recommenced his popular series on 'Preaching 2 Peter today'.

In 2018 he spoke to church leaders in Inverness, Livingstone, Bedford and Bury St Edmunds. Over his many years as a pastor and Christian speaker Rupert observed that 2 Peter is a less popular book to preach through, yet is so relevant to the modern day.

It was written to encourage God's people at a time when they were persecuted and surrounded by false teaching. The apostle wanted to equip believers to stand firm for the truth in the face of such opposition.



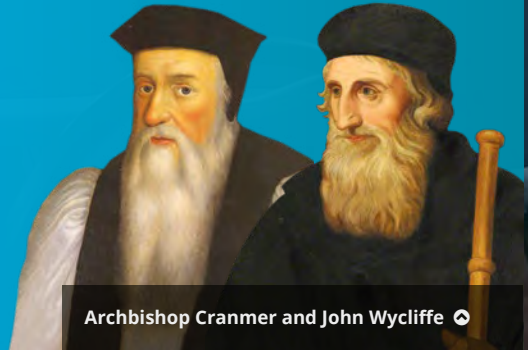
Revd Rupert Bentley-Taylor

## AUTUMN LECTURES

Following on from the previous year's series on the European Reformation, 2018 focused attention on the Reformation in England. It was foundational in establishing the biblical and Protestant faith in England, having at its heart both the authority of the Bible and religious liberty.

The series sought to look through the eyes of some of the English Reformation's key figures at the vital truths that shaped our culture, laws and national sovereignty. The speakers stressed their importance to believers today.

Institute trustee Revd Dr Richard Turnbull, Stuart Fisher and Revd Dr Andrew Cinnamond examined the lives of John Wycliffe, Archbishop Cranmer and the lesser-known Thomas Bilney, as well as some of the broader implications of the English Reformation.



Archbishop Cranmer and John Wycliffe

# Engaging...



OVER  
**4.5 million**

VISITS TO OUR WEBSITE

**CHRISTIAN.ORG.UK**



**3,600**

POSTS ON SOCIAL MEDIA,  
INCLUDING:  
FACEBOOK, TWITTER  
AND INSTAGRAM



OVER  
**12.9m**

TIMES OUR  
POSTS  
APPEARED  
ON SOCIAL  
MEDIA

LEADING TO OVER  
**400k**  
INTERACTIONS



OVER  
**1.2m**

VIEWS OF MORE THAN

**340**

VIDEOS POSTED ONLINE



**57k**

IN TOUCH SUPPORTERS



**54k**

SOCIAL MEDIA FOLLOWERS



OVER  
**120**

PRINT AND BROADCAST  
MEDIA REQUESTS



CHRISTIANINSTITUTE



@CHRISTIANORGUK



CHRISTIANORGUK



CHRISTIANORGUK

# ...Equipping



# 700

NEWS ARTICLES  
AND FEATURES  
PUBLISHED ON OUR  
WEBSITE



# 5

NEW  
PUBLICATIONS



OVER

# 16,000

PEOPLE AT MORE THAN

# 319

PRESENTATIONS



OVER

# 90,000

AUDIO DOWNLOADS

# 248

PER DAY

## SPREADING THE WORD

### NEWS



Our team of writers publish news articles on issues of concern to Christians every week. They are available on Apple news, Google news and via our RSS News feed. See [christian.org.uk/news](http://christian.org.uk/news)

### PODCASTS



Our podcasts feature a compelling mix of current issues, theology, history and biography. They are available on Spotify, TuneIn, or via our RSS Podcast feed. See [christian.org.uk/podcasts](http://christian.org.uk/podcasts)

# Meet the team



## Back Row:

- Fiona Rushton**  
Cleaner
- James McIntosh**  
MTheol MTh  
Development  
Officer  
Develops the  
Institute's work  
with churches and  
supporters.
- Alicja Cieniawska**  
LLB  
Assistant Office  
Manager  
Assists with the  
administration and  
running of the office.
- Christine Thwaites**  
Cert Ed  
Administrative  
Assistant  
Handles  
correspondence  
and calls from  
supporters.
- Barbara Elder**  
Administrative  
Assistant  
Handles  
correspondence  
and calls from  
supporters.
- Jon Errington**  
BA DipTP  
Head of Operations  
Supervises the  
efficient operation of  
the Institute.
- Sharon Dews BA**  
Financial  
Administrator  
Handles the  
Institute's payments  
and financial data.
- Brian Steemson**  
MA (Cantab) FCA  
Financial  
Administrator  
Handles the  
Institute's payments  
and financial data.
- Sam Webster BA**  
Solicitor Advocate  
In-house Solicitor  
Manages religious  
liberty cases.
- James Gillies BA**  
Public Affairs  
Assistant  
Works with the  
Deputy Director  
(Public Affairs).
- Louisa Bratley BA**  
Personal Assistant  
to the Director
- Simon Calvert LLB**  
Deputy Director  
(Public Affairs)  
Responsible for  
public affairs,  
including our  
parliamentary work.
- Ciarán Kelly BA MSc**  
Deputy Director  
(Staff and  
Communications)  
Responsible for  
staff and oversees  
communications.
- Victoria Young BA**  
Communications  
Officer  
Helps with  
the Institute's  
communications.
- Sam Wylie BA**  
Senior  
Communications  
Officer  
Helps with  
the Institute's  
communications.
- Mark Taylor BA**  
Multimedia  
Designer  
Assists with the  
design of the  
Institute's various  
communications.
- Matt Crouch BSc**  
Senior Multimedia  
Designer  
Assists with the  
design of the  
Institute's various  
communications.
- John Denning**  
BSc PGCE  
Education Officer  
Conducts research  
and advises on  
education issues.
- Dave Greatorex LLB**  
Head of Research  
Supervises the  
research work.
- Paul Mawhinney**  
BSc  
Research Assistant  
Conducts general  
research across a  
range of issues.
- Michael Taylor BA**  
Research Assistant  
Conducts general  
research across a  
range of issues.
- Callum Webster**  
MA MSc  
Northern Ireland  
Officer  
Develops the  
Institute's work in  
Northern Ireland.
- Nigel Kenny**  
LLB DipLP  
Scotland Officer  
Develops the  
Institute's work  
in Scotland.
- Susan Constable**  
Personal Assistant  
to the Scotland  
Officer

## Front Row:

- Josh Coghill MA**  
Development  
Officer  
Develops the  
Institute's work  
with churches and  
supporters.
- Johnny Timm BSc**  
IT Manager  
Oversees our IT  
systems.
- Jonathan Patterson**  
BA  
Office Manager  
Supervises the  
administration and  
running of the office.
- Marilla Dobson BA**  
Administrative  
Assistant  
Handles  
correspondence  
and calls from  
supporters.
- Kim Welford**  
Administrative  
Assistant  
Handles  
correspondence  
and calls from  
supporters.
- Jason Abdelnoor**  
BSc MSc PGCE  
Finance Clerk  
Works on book-  
keeping and  
accounts.
- Frank Oliver**  
Financial  
Administrator  
Handles the  
Institute's payments  
and financial data.
- Janet McMaster**  
ACA  
Financial  
Administrator  
Handles the  
Institute's payments  
and financial data.
- Rodney Aiken LLM**  
Legal Assistant  
Assists with the  
work of the Legal  
Defence Fund.
- Jane Carriellies BA**  
Public Affairs  
Assistant  
Works with the  
Deputy Director  
(Public Affairs).
- Laura Brewis**  
Personal Assistant  
to the Deputy  
Directors
- Colin Hart BSc**  
PGCE  
Director  
Controls the day-to-  
day running of the  
Institute.
- Judi Coulson**  
BA PGCE  
Senior Administrator  
Assists senior staff  
in the efficient  
operation of the  
Institute.
- Angus Saul BA**  
Communications  
Officer  
Helps with  
the Institute's  
communications.
- Peter Marsay**  
Cameraman/Video  
Editor  
Produces audio-  
visual output.
- Marc Stamatou BSc**  
Multimedia  
Designer  
Assists with the  
design of the  
Institute's various  
communications.
- David Olatunji BA**  
Creative Media  
Assistant  
Produces audio-  
visual output.
- Sharon James**  
MA (Cantab) MDv  
PhD PGCE  
Social Policy Analyst  
Conducts research  
on developments in  
social policy.
- Rachel Gillies LLB**  
Senior Researcher  
Conducts general  
research across a  
range of issues.
- Rhys Curnow BA**  
Senior Researcher  
Conducts general  
research across a  
range of issues.
- Sunao Glass BA**  
Research Assistant  
Conducts general  
research across a  
range of issues.
- Sandra Mackay**  
Personal Assistant  
to the Northern  
Ireland Officer
- Gareth Edwards**  
BA PhD  
Wales Officer  
Develops the  
Institute's work  
in Wales.





◀ TURN OVER

# Training and instruction

## STAFF TRAINING

All our staff benefit from regular training on key thinkers, past campaigns, legal cases and ethical issues. Since 2014 this has usually been led by our Social Policy Analyst, the author and academic Dr Sharon James. Visiting speakers also contribute.

In 2018 we continued our series on key 20th century thinkers, including (pictured clockwise below) Gresham Machen, Gertrude Himmelfarb, Revd Dr Al Mohler, Raymond Johnston, Peter Berger and Francis Schaeffer. The wide range of training topics also included post-modernism, liberal Protestantism and feminism, along with historical interests such as the Mayflower pilgrims and England before and after Wesley.

We see this training as a vital part of the personal and professional development of all our staff.



## GUEST SPEAKERS

In 2018 the Institute welcomed a number of people to speak to staff on a variety of important topics.

Guests included the then CEO of Christian Medical Fellowship Dr Peter Saunders (pictured) and bioethics expert Dr Calum Mackellar; Sheffield pastor Revd Dr Kevin Bidwell; author and vicar of St John Newland, Hull, Revd Melvin Tinker; and Institute trustees Revd Rupert Bentley-Taylor, Revd George Curry and Revd Dr Richard Turnbull.



# Living Christianity studies

We are delighted to say that our teaching series – Living Christianity – is on sale and already being used by churches and Bible study groups. Work began on this in earnest in 2016. It aims to challenge Bible-believing Christians, and especially students and young adults, to live out the ‘whole counsel of God’ and be salt and light in the world around us.

The course is suitable to use one-to-one, or in larger church and home study groups. It is presented by Dr Chris Sinkinson of Moorlands College, with contributions from Richard Cunningham of UCCF,

Caz Dodds, Revd Pete Nicholas and Michael Ots.



The first-class DVD and accompanying Bible study materials are on sale from The Good Book Company. Online-only access, including video streaming, can also be purchased from [livingchristianity.org.uk](http://livingchristianity.org.uk)

# Week of Prayer



We held our first Week of Prayer in April 2018 for various issues affecting England and Northern Ireland. This was swiftly followed in June with a dedicated week of prayer for Scotland and Wales. These were immensely popular and led to our first national Week of Prayer in October 2018. We now plan to hold these twice a year.

Churches and individual supporters have expressed their deep appreciation of the short, clear prayer points which enable them to pray in a focused and informed way.

We also began to use the PrayerMate mobile app which informs supporters of matters for prayer throughout the year.

# How we are managed



## TRUSTEES OF THE CHRISTIAN INSTITUTE

*From left to right:*

Ken Nelson  
Trevor James (Treasurer)  
Rod Badams  
Revd Rupert Bentley-Taylor  
Revd David Holloway  
Revd Dr William Philip  
John Burn OBE (Chairman)  
Mike Judge  
Revd James Leggett  
Revd George Curry  
Dr Philip Robinson  
Revd Dr Richard Turnbull

The Institute is governed by its twelve-member Council, who act as Trustees and are legally responsible for the registered charity.

The Council meets regularly throughout the year. The Trustees' knowledge, skills and support are invaluable to the organisation. They are all current or former church leaders or preachers.

The day-to-day running is the responsibility of the Director, Colin Hart. He is helped by an executive group, comprising the Chairman, Treasurer and Richard Turnbull. They meet regularly with the Director to discuss the Institute's affairs.

The Christian Institute relies upon the generosity of its supporters. Our charitable work continues because our supporters are willing to give financially to it. Over 99 per cent of our income comes through such gifts. We give thanks to God for his continued provision through the generosity of his people.

Giving to our work (excluding the Legal Defence Fund) is split between regular giving, e.g. by standing order, and one-off gifts. By faith we rely upon approximately £25,000 arriving each week, either through the post or online. If you are able to give regularly by standing order it is a great help to us in our planning and budgeting.

# Finance summary

This summary is provided to indicate to supporters how funds were obtained and spent during the years 2017 and 2018.

The summary for 2018 is based on draft and unaudited figures.

The summary for 2017 is based on the audited accounts for that year but does not form part of the Trustees' Report and Financial Statements of The Christian Institute.

Copies of the full audited annual accounts for 2017 and 2018 (when available) can be obtained by contacting our office:

[The Christian Institute,  
Wilberforce House,  
4 Park Road,  
Gosforth Business Park,  
Newcastle upon Tyne,  
NE12 8DG](#)



Jon Errington,  
Head of Operations

Expenditure		2018	2017
<b>General Fund</b>			
Staff	53%	£1,445,471	£1,452,616
Printing and stationery	6%	£163,414	£169,035
Postage and telephone	11%	£311,737	£252,239
Travel	5%	£141,570	£154,736
Research materials	2%	£62,783	£60,868
Rent and building running costs	5%	£127,731	£123,023
Equipment and depreciation	4%	£112,189	£114,836
Conference and meetings costs	1%	£27,829	£24,520
Professional fees	5%	£131,646	£160,562
Miscellaneous	<1%	£2,757	£3,700
<b>Total for the General Fund</b>		<b>£2,527,127</b>	<b>£2,516,135</b>
Legal Defence Fund	8%	£222,967	£154,895
Growth Fund	<1%	£2	£2
Other restricted funds	-	-	£394
<b>Total Expenditure - All Funds</b>		<b>£2,750,096</b>	<b>£2,671,426</b>

Income		2018	2017
<b>General Fund</b>			
Unrestricted	91%	£2,867,941	£2,592,486
Sales	<1%	£2,490	£3,485
<b>Total for the General Fund</b>		<b>£2,870,431</b>	<b>£2,595,971</b>
Legal Defence Fund	9%	£266,788	£472,009
Growth Fund	<1%	£1,320	£1,320
Other restricted funds	-	-	£394
<b>Total Income - All Funds</b>		<b>£3,138,539</b>	<b>£3,069,694</b>

# What we believe

## 1. GOVERNMENTS EXIST TO RESTRAIN EVIL

Governments are vital for civilisation. The rule of law is the basis of order and civilisation. Authorities are instituted by God for the good of everyone to restrain evil. The Bible teaches that governments are ordained by God to punish the wrongdoer and to commend those who do right (Romans 13:3-4; 1 Peter 2:14).

The Bible plainly teaches that it is the duty of every Christian to submit to authority. This includes the payment of taxes: "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established... This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing." (Romans 13:1,6). "Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and commend those who do right" (1 Peter 2:13-14).

It is the duty of those in authority to punish those who do wrong. The punishment envisaged in the Bible clearly includes physical force. The Apostle Paul notes that a ruler "does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer" (Romans 13:4).

It is right and proper for the state when deciding on appropriate punishments to consider deterrence and reformation. But desirable though these aims may be, punishment cannot be separated from the concept of just desert or retribution. Justice demands that the guilty are punished as their deeds deserve. For this reason it is detestable in God's sight for the guilty to be acquitted or the innocent condemned (Proverbs 17:15).

The New Testament teaching on submission to authorities was given to the Church in the context of corrupt authorities. There may be circumstances where the Christian cannot obey the state: if the state should command what God forbids or forbid what God commands then the duty of the Christian must be to obey God rather than man (Acts 4:19; 5:29). The supreme example of Jesus Christ teaches that Christians will experience persecution and injustice in this life.

All judgment dispensed on earth is provisional. One day God will dispense perfect justice "so that every mouth may be silenced and the whole world held accountable to God" (Romans 3:19). The Bible teaches that "man is destined to die once, and after that to face judgment" (Hebrews 9:27). This judgment will be on the basis of

works in this life, and is not to be confused with justification which is solely obtained through the merits of Jesus Christ's atoning death on the cross.

In a democracy Christians can seek to be salt and light and use their democratic rights for the good of the Gospel. It is often said today that the law should not be used to enforce morality. This is quoted against Christians, as if we are the only ones who believe the law should be based on a moral position. In reality, everyone has a 'moral' position upon which their view of the law is based.

Secularists passionately believe that their assumptions should be the basis of our law and policy. However, Christians have always recognised that the purpose of national laws is to restrain evil. So morality cannot be divorced from the law.

God knows how we are made. He knows what is best for us. We believe the Bible contains the 'Maker's instructions'. Only God's moral law can truly protect people and promote what is good. Christians want to see God's moral law obeyed. This brings glory to God and it is also what is truly best for people. Christians want to see public policy which is consistent with the teaching of Christ and the Ten Commandments.

In a democracy Christians have the freedom to argue their case like everyone else. Our responsibility is to speak out for what is right. We are not responsible if men and women reject what they have heard.

It is because we love our neighbour and want what is best for them that Christians should speak up for what is right.

And when Christians speak up, very often they will find that non-Christians agree with them. Man is fallen, but God's image has not been entirely eradicated. Men and women still have a conscience which can agree with God's standards (Romans 2:14-15).

Christians believe that there is not only special revelation found in the Bible; there is also general revelation which comes through nature and conscience. Thus there is a higher universal moral law as distinct from the specific laws of individual states. Because these specific laws can be in defiance of the moral law and what is right, governments and individuals can be held accountable. This happened with the Nazis in the mid-twentieth century, where laws were held to be immoral. This and similar tyrannies resulted in the Universal Declaration of Human Rights which are based on the moral law. If governments, ignoring the moral law, enact immoral legislation giving rise to so-called 'rights', Christians, people of other faiths and people of no faith, seeking to uphold the moral law, have a duty to protest.

## 2. MARRIAGE IS SACRED

It is now being argued that marriage is no better than any other type of relationship and should not have a special status in law. It is said that marriage is just a piece of paper. But this is not how God sees it. At the beginning of creation God spelled out the importance of marriage to mankind when, after Eve was created for Adam, the Bible records: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (Genesis 2:24). Marriage is a creation ordinance and therefore God's teaching on marriage and sex is relevant to the world as well as to the church. Marriage is meant for the good of all people – not just Christians.

Marriage clearly is different from other types of relationship. Marriage is part of God's 'common grace'. The Bible clearly teaches that the only context for sexual activity is within lifelong monogamous marriage (1 Corinthians 6:9). Marriage is the proper context for raising children. Even secular research shows that marriage is head-and-shoulders above other types of human relationships in terms of the benefits it gives to adults and children. In the past marriage was protected in the Western legal tradition because of the unique social benefits it offers. Today marriage has lost much of its unique status in public policy. The Christian Institute is concerned about any legislation, public policy, benefit or tax requirement that undermines marriage and Christian family patterns. The family is a fundamental carrier of values and is at present being undermined. This is evident not least in the area of divorce. Jesus emphasised that marriage was for life, but successive reforms of the divorce law have fostered a rampant divorce culture. God hates divorce (Malachi 2:16) and Jesus clearly aligned himself against easy divorce (Matthew 19:3-9; Mark 10:11-12). Successive reforms of the divorce law in Britain have increased both the divorce rate and the number of children born outside marriage. The Institute believes that the legal framework should be reformed so that divorce is discouraged and reconciliation encouraged. Divorce law should not acquit the guilty and condemn the innocent.

When Paul went to Athens he found it "was full of idols". Paul attacked the rampant idolatry (Acts 17:16-34). In our own day there may not be idols on every street corner, but there is the all-pervasive worship of sex. Christians must continue to argue for marriage. We also have to be firm that all sex outside marriage is wrong. This means that fornication, adultery and homosexual practice are wrong. Jesus said to the woman caught in adultery, "Go, and sin no more" (John 8:11).



### 3. PARENTS HAVE A GOD-GIVEN AUTHORITY OVER THEIR CHILDREN

In the Bible it is parents who have the responsibility for raising children. Parents have a God-given authority over their children. The fifth commandment requires a child to honour its father and mother (Exodus 20:12). This was quoted by Jesus and by the Apostle Paul.

Parents are expected to exercise loving discipline over their children. As part of this most parents use physical chastisement such as smacking. Discipline must not be harsh. Fathers are told to instruct children according to what is good and not to exasperate their children (Ephesians 6:4). That discipline can be painful is clearly accepted in Scripture (e.g. Hebrews 12:7-11). Attempts to make the administration of reasonable chastisement a criminal offence should be strongly resisted as should other moves which usurp the authority of parents.

Christians ought particularly to be concerned by any proposals which weaken the moral protections for children. Jesus gave a serious warning of judgment against those who cause children to sin (Matthew 18:6). This is an apt warning in these days when children have their innocence stolen from them.

### 4. DRUG TAKING IS WRONG

The Bible bluntly teaches that drunkenness is wrong: "Do not get drunk on wine" (Ephesians 5:18). Intoxication and loss of control are intrinsic to taking drugs. Intoxication is also wrong because of escapism. People cannot solve their problems by running away from them. Down the ages Christians have been at the forefront of battling against the epidemic of public drunkenness and the personal tragedy of alcoholism. Now Christians must take a stand as it becomes ever more fashionable to argue for the legalisation of all drugs.

### 5. 'HARM REDUCTION' APPROACHES ARE UN-CHRISTIAN

Teenage pregnancy and drug taking are recognised as two of the major social problems affecting this country.

Telling young people to steer clear of drugs and to abstain from sex until marriage is now viewed as 'indoctrination' and a waste of time. Such approaches have been ridiculed as a simplistic 'just say no' message. For the past 25 years the argument has been made that preventative approaches which give strong moral guidance to young people do not work.

Instead, 'harm reduction' approaches have been advocated with the justification that telling young people not to take drugs or engage in underage sex will not stop them doing it, therefore it's better to allow them to do it and ensure they do it safely. This harm reduction philosophy has led to young people being told how to have 'safer sex' and how to take drugs 'safely'. This philosophy is superficially appealing because it has a desirable goal – the reduction

of harm. Many people have been taken in by this profoundly naïve philosophy. But by opposing restraint, harm reduction actually increases the number of people involved in a harmful activity rather than reducing it.

Harm reduction was originally introduced to help drug addicts who were hooked on a chemical substance. As part of a programme to end their addiction, addicts in danger of killing themselves were given advice on how to take their drugs more safely. The important point was that the aim in view was to end the addiction. This original approach has now largely been abandoned. Heroin addicts are now being given methadone on a long-term basis.

Of even wider significance is the fact that harm reduction approaches have been extended to cover the whole population of young people rather than just those who are addicts. From a Christian perspective, harm reduction greases the tracks of sin. Instead



of telling young people that actions inevitably have consequences, harm reduction presents as a paradise what is inherently dangerous.

Harm reduction creates an atmosphere of acceptability that encourages more people to engage in harmful activity and stigmatises those young people who remain opposed to it. This will result in increased harm, not reduced harm. This is clearly seen in the field of sex education. Since 'safer sex' education was introduced the number of children engaging in underage sex has increased. The levels of sexually transmitted disease have also rocketed. Meanwhile, it has become almost impossible for young people to feel free to say they

want to wait until they are married before having sex. Harm reduction has increased harm, not reduced it.

Harm reduction undermines the rule of law and parental authority. It leads young people into wrongdoing. It sends out the message that taking drugs or engaging in underage sex is acceptable. Increasing use of the harm reduction philosophy is leading to increasing failure. The only answer that the gurus of harm reduction can give to this is to say that there must be more use of harm reduction at ever younger ages.

By contrast, where preventative approaches are used they have been seen to succeed. Take, for example, smoking. The Government has

embarked on a tough anti-smoking campaign that tells people in no uncertain terms: don't smoke. It has launched hard-hitting advertising campaigns with heart-rending stories of people suffering from lung cancer. Smoking is now banned in almost all workplaces and public buildings. Instead, we see smokers huddled outside because smoking is not allowed inside. The result of the public education programme has been a decline in smoking amongst men aged over 35. This led to a 43% reduction in the lung cancer rates for men over a 25 year period to 1999 (see *Social Trends*, No 32, 2002, page 126). If we can promote 'just say no' to smoking, why not to activities which are illegal and morally wrong?

## 6. RELIGIOUS FREEDOM MUST BE PRESERVED

Christians are to pray for the governing authorities "that we may live peaceful and quiet lives in all godliness and holiness". Paul says, "this is good and pleases God our Saviour who wants all men to be saved and to come to a knowledge of the truth" (1 Timothy 2:1-4). In other words, we are to pray for freedom to live the Christian life and to proclaim the Gospel.

When religious liberty is threatened, gospel liberty is also in danger. It becomes more difficult to proclaim the Gospel and more difficult for Christians to live out godly lives that witness to the Gospel. Jesus himself warns his followers not to lose their distinctive 'salt', lest they become

useless and trampled on by men (Matthew 5:13). Jesus wants us not to be ashamed but rather to put our light on its stand. Christians should therefore be concerned greatly about any laws or policies that limit our religious liberty.

Christians must submit to the Governing authorities except where they require what God forbids or forbid what God requires (Acts 5:29).

The Christian Institute has been very concerned about laws which limit religious broadcasting and seek to impose unwarranted secular restrictions on churches – such as being forced to employ unbelieving staff.

These days there is a deliberate twisting of what 'religious liberty' actually means. Religious liberty is not only the liberty to believe certain things in our head, but the liberty to act according to those beliefs. It is, for example, the liberty to gather with like-minded people, to form associations with those who share our faith, to tell other people about our faith, and to speak out against what we believe to be wrong.

It is this liberty to act on our beliefs that is under attack in our day. Part of this stems from the growing chasm between Christian values and the values of those in public life.

## 7. LIFE IS SACRED FROM CONCEPTION

The Bible clearly teaches that human life is precious and that murder is wrong (Genesis 9:6). Uniquely among all creatures only man has the capacity for a relationship with God. Only man has a soul. Only man was made in God's image, God's likeness (Genesis 1:26).

The Bible talks of God establishing and sustaining this relationship with an individual from conception (Jeremiah 1:5, Psalm 139:13). It follows that the human soul must be present from conception. Body and soul cannot be separated until death.

The incarnation of Christ also has important implications for medical ethics. Jesus Christ reveals not only the nature of deity but also the nature of what is human. The incarnation of the divine Son of God began with the conception and not the

manger in Bethlehem – he “was conceived by the Holy Ghost, Born of the virgin Mary” (see The Apostles' Creed and Matthew 1:20). Since Jesus shared our humanity and was made like us in every way (Hebrews 2:14,17), our own human life must also have begun at conception.

The early church was at the forefront of ending the practice of abortion in the Roman Empire.

The Christian Institute therefore affirms that human personhood begins at conception and that the human embryo is precisely that – a *human* embryo. There are enormous practical implications which flow from this belief. Not only is abortion wrong, but also any practice which deliberately destroys human embryos. This includes human cloning and the use of drugs which prevent the implantation of an embryo.

## 8. CHRISTIAN BELIEFS ON TRANSEXUALISM

Transsexuals are people who are biologically male or female, but who believe themselves to be members of the opposite sex – they say they are ‘trapped in the wrong body’. And so a male-to-female transsexual will assume the identity of a woman. Often transsexuals undergo a ‘sex change’ operation. The Gender Recognition Act provides many legal rights for transsexuals.

Three fundamental premises lie behind the Act: *one*, human psychological states rather than human bodily nature can determine a person's gender; *two*, it is right for a surgeon to deform a healthy body in the interests of a psychological disorder; and, *three*, the State should validate psychosocial confusions having precedence over unambiguous biological sex.

Christians say these premises are wrong from biblical teaching, and also church tradition and common sense reason.

*Firstly*, the Bible teaches that a human person is a mind-body whole. So the body determines personhood, not just the mind. The first Christian heresy was to deny that “Jesus Christ has come *in the flesh*” (1 John 4:2). Genesis 1:27 records: “So God created man in his own image, in the image of God he created him; male and female he created them.” Biblical Christians hold that ‘sex change’ surgery desecrates a body made in



the image of God. And the Bible teaches that the State should validate what is right and not what is wrong (Romans 13:3).

*Secondly*, the Church of England's 2003 discussion document equated transsexualism with the ancient heresy of Gnosticism.<sup>1</sup> Both see the body as unimportant and the mind as all important. Gnosticism was strongly condemned by early Christian theologians such as Irenaeus (c130-200 AD) and Tertullian (c155-220 AD).<sup>2</sup>

*Thirdly*, the philosopher, Sir Peter Strawson, holds that a person must have “*both* states of consciousness *and* corporeal characteristics... [so] the orthodox have wisely insisted on the resurrection of the body”.<sup>3</sup> So it is wrong to determine a person's gender because their mind cannot accept their body. As the then Bishop of Winchester stated in 2004: “When the bill passes into law, for me the words woman and man will no longer mean what they have always meant and the government will have introduced marriage between two people of the same sex.”<sup>4</sup>

Churches try to care for transsexuals and to speak to them about the Gospel. The Christian response to a transsexual, as with any other person, should be prayer, care and counsel as for any with psychological

difficulties, and where necessary repentance and faith in Jesus Christ (Acts 20:21). There will, of course, be differences in the pastoral approaches that are taken. However, when it comes to deciding who should join ladies' prayer meetings or be leaders, who should use the ladies' lavatories or take Holy Communion, surely individual churches should have the freedom to decide this themselves? Surely the law should not leave churches wide open to legal actions in secular courts over such matters?

The theologian Oliver O'Donovan (Emeritus Professor of Christian Ethics and Practical Theology, University of Edinburgh) has argued: “If I claim to have a ‘real sex’, which may be at war with the sex of my body and is at least in a rather uncertain relationship to it, I am shrinking from the glad acceptance of myself as a physical as well as a spiritual being, and seeking self-knowledge in a kind of Gnostic withdrawal from material creation.”<sup>5</sup>

<sup>1</sup> *Some Issues in Human Sexuality - A Guide to the Debate*, discussion document from the House of Bishops' Group on Issues in Human Sexuality, Church House, 2003, page 249

<sup>2</sup> Berkhof, L, *The History of Christian Doctrines*, The Banner of Truth Trust, latest edition 2002, pages 45-51 and 62-63; Elwell, W A (Ed.), *Evangelical Dictionary of Theology*, Paternoster Press, 1999, pages 444-447, 569 and 1078-1079

<sup>3</sup> Strawson, P F, *Individuals - An Essay in Descriptive Metaphysics*, Methuen, 1959, pages 104, 116

<sup>4</sup> *The Sunday Times*, 29 February 2004

<sup>5</sup> O'Donovan, O, *Transsexualism and Christian Marriage*, Grove Booklet on Ethics, 1982, page 11

## 9. CHRISTIANITY AND THE STATE

Jesus Christ is the King of Kings and Lord of Lords “far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come” (Ephesians 1:21).

Scripture clearly teaches that God's present judgment is a reality for nations which defy Jesus Christ: “Therefore, you kings, be wise; be warned, you rulers of the earth. Serve the LORD with fear and rejoice with trembling. Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him” (Psalm 2:10-12).

Christians are to pray for those in authority and for the state to provide freedom for the Gospel to be preached and for men to live “quiet lives in all godliness and holiness” (1 Timothy 2:1-3). A ruler in authority is “God's servant, an agent of wrath to bring punishment on the wrongdoer” (Romans 13:4).

Christ's kingdom can never be identified with any particular nation or political party. While it is not the role of a state to coerce individual citizens to adhere to particular beliefs, the state can never be neutral as regards values. Christians are to work for the state to adopt Christian values and to implement godly laws.

There are different views among Christian people regarding the establishment of religion.

However, as a matter of fact the Coronation Oath is an explicit denial of the secularity of the United Kingdom; and the establishment of the Protestant Reformed Christian religion in general, and of the Church of England and the Church of Scotland in particular, still defines the UK as constitutionally a Christian country. These constitutional arrangements will remain in force until there is intentional constitutional change to the contrary.

In promoting the Christian faith The Christian Institute seeks to affirm the universal Lordship of Christ and to challenge secular humanism, theological liberalism, universalism and other ideologies.

The Institute affirms:

(1) Salvation solely through the atoning work of Jesus Christ (John 14:6); and

(2) That biblical Christianity maintains the true basis for tolerance, democracy and human dignity; and

(3) Its commitment to freedom for, not freedom from religion. No state can be neutral in terms of morality or religion. When a state has a majority who claim allegiance to one religion, it may not enforce that one religious belief. There will, however, inevitably be a privileging of that religion at certain public ceremonies such as thanksgivings, funerals of public figures, and rituals and prayers at the beginning of Parliaments. Also it will be privileged in education, while ensuring opt-outs for those of other faiths and none. There must be freedom for minority faiths and philosophies except where these plainly transgress the moral law. To fail to privilege one religion would be for the State positively to endorse either a secular humanistic philosophy (which results in atheism), or a "multifaith philosophy" (which is opposed by faithful people in all religions). Currently Christianity is privileged in the United Kingdom where the majority claim a Christian allegiance (cf. the Coronation Oath and the National Census 2011 in which 59% of all people in England and Wales stated their religion as Christian). The Christian Institute sees this as entirely appropriate and is committed to the ideals behind the current Coronation Oath whatever future form of constitution the UK may have.

## 10. GAMBLING IS WRONG

Gambling is any activity in which wealth changes hands, mainly on the basis of chance and with risk to the gambler. Such activities include betting, fruit machines, lotteries, casino games, scratchcards and card games. Creative effort, useful skills, and responsible investment are not integral factors.

There are three legitimate ways in which wealth may change hands – by giving, by working for it, or by genuine exchange: anything else is virtual theft and so a breaking of the 8<sup>th</sup> commandment. As has been said: "Gambling is a kind of robbery by mutual agreement; but it is still robbery, just as duelling, which is murder by mutual agreement, is still treated as murder."

Of the three impulses behind gambling – the desire for gain, the desire for a thrill and the desire for competition, the moral and ethical problems are focused on the desire for gain.

(1) Gambling directly appeals to covetousness and greed "which is idolatry" according to the Apostle Paul (Colossians 3:5). Gambling breaches the 1<sup>st</sup>, 2<sup>nd</sup>, 8<sup>th</sup> and 10<sup>th</sup> Commandments. It enthrones personal desires in place of God. Jesus warned: "You cannot serve both God and Money" (Matthew 6:24). A greedy and unrepentant person is an idolater who cannot obtain salvation (Ephesians 5:5).



(2) Gambling directly depends on other people incurring financial loss. Jesus said that you should “do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matthew 7:12). But gambling depends on doing to others what we would *not* have them do to us. At that point no gambler desires the best for his fellow man. Instead he is indifferent to his fellow gamblers or wants them to lose so that he can win. In any honest business transaction it is the intention of both parties to benefit, yet with gambling the intention is to gain but the gain is at the other’s expense. We are called to do good to all people, not to do harm (Galatians 6:10).

(3) Gambling denies the biblical work ethic which links honest labour with reward. The Apostle Paul said: “He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need” (Ephesians 4:28). Gambling holds out the dream that it is possible to get something for nothing. It can encourage laziness rather than work. Laziness is condemned in Scripture (e.g. 2 Thessalonians 3:10).

(4) Gambling is a reckless use of resources. It undermines the creation mandate to be stewards of creation and to work (Genesis 1:28; 9:1-2). The Bible teaches that all

things belong to God (Psalm 24:1) and that man will have to give an account for his stewardship of all that he has been given (Matthew 25:14-30).

(5) Rather than facing up to reality, gambling is a form of escapism. The gambling industry trades on people’s vulnerability to temptation and relies on the fact that statistically it is the industry that wins practically every time. Those who gamble often are not thinking rationally about risk. Instead they are thinking about luck and superstition. Chance is glorified and God’s sovereignty denied (Job 42:2; Romans 11:36; Colossians 1:16,17; Hebrews 1:3). Scripture makes clear that trust in God and trust in luck cannot co-exist (Isaiah 65:11).

(6) There is evidence that gambling disproportionately affects the poor who face particular temptations because of their strained financial circumstances (Proverbs 30:8-9). It is very wrong to exploit this vulnerability.

(7) Gambling is inherently addictive. As with alcohol or drug addiction, compulsive gamblers lose control of their lives. This is plainly contrary to the teaching of the Bible, which



teaches us to be self-controlled (Ephesians 5:18; Galatians 5:22-23; Titus 2:11-12; 1 Peter 5:8).

(8) Gambling is the very opposite of contentment (1 Timothy 6:6-10). Man’s duty is to seek first God’s Kingdom and trust that God will meet his needs (Matthew 6:30-34; Philippians 4:19).

Mainstream Christian belief has always viewed gambling as incompatible with the Bible’s teaching. Gambling was strongly opposed by Tertullian, Hugh Latimer, John Wesley, William Wilberforce, C H Spurgeon and William Temple. On this issue, Thomas Aquinas is not representative of mainstream Christian belief.

Gambling does not cease to be wrong because a proportion of the take is devoted to so-called good causes. Many are misled at this point, and persuaded of the legitimacy of the National Lottery, for example. The end does not justify the means.

# Thanks

Many people voluntarily give their time to the work of The Christian Institute. This is a great blessing to us all. I wish to thank the following, who helped during 2018. I apologise to any whom I have inadvertently omitted.

The Trustees: John Burn (Chairman); Rod Badams; Revd Rupert Bentley-Taylor; Revd George Curry; Geoff Fox; Revd David Holloway; Trevor James; Revd James Leggett; Revd Dr William Philip; Dr Philip Robinson, Ken Nelson and Revd Dr Richard Turnbull. Their advice, support and encouragement is much appreciated.

At the end of 2018 Geoff Fox retired as a Trustee. I am very grateful for the time and support he has given to the Institute over many years. As well as his Trustee role, Geoff has presented his vocational theology course to some forty members of staff, from which they have greatly benefited. Mike Judge, Pastor of Chorlton Evangelical Church, Manchester, and our former Head of Communications, replaced him as a Trustee at the start of 2019.

Thank you to John Bailes who, following retirement, continues to give his time voluntarily to the work of the admin office. Also to Chris

Prest for representing the Institute at meetings around the country. Thank you to all those who have spoken at Christian Institute meetings, given seminars to staff and helped us to organise meetings.

I am grateful to the speakers at our 2018 Autumn Lectures series: Revd Dr Richard Turnbull, Stuart Fisher and Revd Dr Andrew Cinnamon. Thank you to George and Kathryn Curry, Pat Johnson, Ruth Shutler, Judith Sword and Edith Avery for their help in making these a success.

Thank you to those who gave their time to speak to staff about their own work and experience during the year: Rod Badams, Revd Rupert Bentley-Taylor, Revd Dr Kevin Bidwell, Revd George Curry, Dr Calum MacKellar, Revd Melvin Tinker, Revd Dr Richard Turnbull, Thomas Pascoe, and Dr Peter Saunders. These seminars are hugely encouraging to us in our work.

The hospitality of Christians and congregations around the UK as they host our meetings and help such events to run smoothly is much valued by staff. Alongside the many people who help to make our meetings and events so successful I would particularly like to

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Colin Hart,  
Director

# Basis of faith

We are committed to the truths of historic, biblical Christianity including:

- A.** The existence of the one, eternal God, Creator and Lord of the universe, who in the unity of the Father, the Son and the Holy Spirit, both governs all things according to his will and is accomplishing his purposes in the world and in the Church.
- B.** The inspiration of the Holy Scripture in its entirety by God's Spirit through the human authors, and its revelation of God's truth to humanity. The Bible is without error not only when it speaks of salvation, its own origins, values, and religious matters, but it is also without error when it speaks of history and the cosmos. Christians must, therefore, submit to its supreme authority, both individually and corporately, in every matter of belief and conduct.
- C.** The inherent value of all human beings, in consequence of their creation by God in his own image, and their sinfulness and guilt since the Fall. This has rendered them subject to God's wrath and condemnation, and has resulted in their alienation from his life, suppression of his truth, and hostility to his law.
- D.** Salvation from the guilt, penalty and all other consequences of sin solely through the work of Jesus Christ – his perfect obedience, substitutionary death, bodily resurrection and exaltation as Lord. He alone is truly God and truly man, the only mediator between God and man. There is salvation through no other person, creed, process or power. Each sinner is justified before God and reconciled to him only by his grace appropriated through faith alone.
- E.** The necessity of the work of the Holy Spirit for the individual's new birth and growth to maturity, and for the Church's constant renewal in truth, wisdom, faith, holiness, love, power and mission.
- F.** The one, holy, universal and apostolic Church, which is the body of Christ, and to which all true believers belong. The Church's calling is to worship and serve God in the world, to proclaim and defend his truth, to exhibit his character and to demonstrate the reality of his new order.
- G.** The personal and visible return in glory of the Lord Jesus Christ to raise the dead and bring salvation and judgment to final completion. Evildoers will suffer eternal punishment. God will fully establish his kingdom when he creates a new heaven and a new earth from which evil, suffering and death will be excluded, and in which he will be glorified for ever.



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*So also faith by itself, if it does not have works, is dead.*

James 2:17

