



Male and female he created them

The Christian Institute

Annual Review 2018



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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 2018 Annual Review – I trust you will find it encouraging. It has been another year in which we have seen God at work in our nation.

In autumn 2017 we said goodbye to Humphrey and Amanda Dobson. Humphrey had been with the Institute since 2000, starting as a Research Assistant before rising to become a Deputy Director. We are hugely thankful for his dedication to our work for so many years. The Dobsons have moved to the United States, Amanda's home country. As a result, Ciarán Kelly has taken on a new role as Deputy Director (Staff and Communications).

In early 2018 Janet McMaster and Brian Steemson joined part-time as Finance Administrators following the retirement of another long-time servant of the Institute, Finance Clerk John Bailes.

After nine years on the staff Development Officer Benjamin Mitchell also left us at the end of 2017, to train for church-based ministry.

We are delighted to welcome our very first Wales Officer, Revd Dr Gareth Edwards. He has spent nearly 30 years as a pastor and began working for us in June 2018.

I would also like to extend my warmest congratulations to Development Officer Joshua Coghill and Communications Officer Angus Saul on their marriages in 2017.

As well as our extensive work on research, publications and campaigning, staff spoke to over 11,000 people at 254 meetings around the country.

We are so thankful for the tremendous backing of our supporters. May God give us the grace we need to face the challenges of the coming year.

John Burn OBE,
Chairman

Male and female he created them



BY COLIN HART

“So God created man in his own image,
in the image of God he created him;
male and female he created them.”

GENESIS 1:27

We are made in the image of God either as male or female. It's fixed at our conception. This is a very basic truth of the historic biblical Christian faith.

Because of the Fall, the whole of creation is subject to decay. There is death, disease and disability. Things are not as they ought to be. One aspect of the Fall is that people can passionately believe things that are false, despite evidence to the contrary.

People suffering with anorexia falsely believe they are overweight. Their mind says one thing, their body another. We all know it would be harmful to affirm this belief. But the equivalent happens all the time with transsexuals.

The Government wants us to affirm the belief of a man who imagines himself to be a woman, despite that claim being denied by every cell of his body.

Parents – even those who are not Christians – are increasingly alarmed by the gender ideology being promoted in schools. Children are being told to treat boys as if they are girls in some cases. Ofsted has been strongly criticised in the press over a couple of inspections that rated schools as inadequate for failing to cover transsexual rights from the age of four.

The Welsh Government is proposing full-blown LGBT education. Guidance from the Scottish Government circulated to





schools says that parents should not be told if their daughter is to share changing or sleeping facilities with a boy who says he is a girl.

Humanly speaking, things are going to get worse before they get better. We will need to make our case calmly but firmly. These are important matters for prayer and we need great wisdom.

Christians love people even when we strongly disagree with them. That's what Jesus Christ taught. Sometimes truly loving someone means we must disagree with them. It is not loving for us to give the impression that the Christ we serve is happy with someone living as the opposite sex. Instead, we must call people to repentance.

A major difficulty for Christian believers is the expectation that we will use feminine pronouns for a man who says he is a woman, or vice versa. This puts us on the spot and asks us to endorse sin in a way that doesn't normally happen in conversation.

The difference between 'he' and 'she' is only a single letter. But it's a letter that makes all the difference in the world. The difference between truth and a lie. We respect all people, including those who believe they are the opposite sex. But lying would mean the Christian

believer commits sin. As Luther said, "to go against conscience is neither right nor safe".

Believers have been here before. Athanasius insisted that Christ was begotten not made. Arians said the opposite – Christ was made, not begotten. Which view you held all boiled down to a single letter in a Greek word. Only one letter between truth and a lie, between orthodoxy and heresy, between Christ who can save and a Christ who has no power to save.

In the West, Christians are not being stopped from believing that Christ is God. But there are attempts to compel us to say things that aren't true – and which we therefore don't believe – about a person's sex. These attempts are wrong and it's wrong for us to go along with them.

God has ensured that his image in men and women survived the Fall, though that image is marred. The complementary differences between men and women are God's design. And God is glorified as we live this out and bear his image.

Colin Hart,
Director

Marriage and the family

TRANSSEXUALITY

During 2017 there was growing promotion of transsexuality in our society. This is a major challenge to biblical beliefs about marriage and the family. More and more Christians – parents, teachers, schools and churches – have contacted us for advice.

Dr Sharon James, our Social Policy Analyst, has spoken to Christian audiences in the UK and further afield, equipping them to argue for the biblical position.

Through our Legal Defence Fund, our Solicitor Advocate Sam Webster has assisted churches and other Christian charities in understanding their legal rights. He has also helped many people in difficulty at work over this issue.

And John Denning, our Education Officer, has offered practical assistance to parents concerned about the promotion of gender ideology in schools.



Radical gender ideology is adversely impacting children.

The Institute has also spoken out in the media and sought to provide a biblical response to the issue at meetings all around the country.

Politicians are considering liberalising the law to make it even easier to change legal sex.

This is despite widespread anxiety about the impact on the health and wellbeing of children, and about the serious implications for free speech.

The Prime Minister, Theresa May, wants a system of self-declaration without any involvement from doctors or having to live as the opposite sex for two years, as the law currently requires.

Westminster has launched a consultation on the proposals.

The Scottish Government's November 2017 consultation paper even proposed reducing the age for a legal sex change to just 16. The consultation closed in March 2018, and we responded as well as encouraging our supporters to do so.

The Scottish Government also funded and endorsed guidance instructing schools to accommodate 'trans' young people, even when doing so cuts across the rights of other young people or parents.

Speaking out on transsexuality: The Institute's Social Policy Analyst Dr Sharon James, Education Officer John Denning and Solicitor Advocate Sam Webster.

SMACKING BANS

We are very concerned about the Welsh and Scottish Governments' plans to criminalise parents who gently smack their children. This would be an unprecedented state interference in family life.

The Institute has produced helpful briefings for Christians on what the Bible has to say about families and parental responsibility. We also encourage supporters to pray about this issue.

In Scotland, we helped supporters respond to Green MSP John Finnie's limited consultation on removing the 'reasonable chastisement' defence.



After the Scottish Government threw its weight behind Mr Finnie's proposal in October 2017, the Institute helped launch Be Reasonable Scotland, building on its success in Wales. A

ComRes poll for the campaign revealed that 74% of Scottish adults do not want to see smacking criminalised.

Through our role in the Be Reasonable campaign, we continued efforts to represent parents across Wales. In July the campaign had its public launch near the Welsh Assembly. The BBC, ITV and local media were

present to speak with 'spokesmum' Lowri Turner and Dr Ashley Frawley of Swansea University.

In early 2018 the Institute helped its supporters respond to a Welsh Government consultation on banning smacking.



Lowri Turner at the launch of Be Reasonable Wales

GOOD NEWS

NAMED PERSON

In June 2017, the Scottish Government finally published its response to the UK Supreme Court ruling on The Christian Institute's legal challenge to the Named Person scheme. The new version of the scheme tried to implement the Court's ruling.

It accepted the need for named persons to comply with existing human rights, data protection and

confidentiality laws. It also made clear that any advice offered by a named person is entirely optional. These changes went to the heart of how the scheme was to operate.

The Institute responded to a call for evidence on the plans.

The complexities of the named person duties and the data sharing responsibilities were criticised

by teachers, lawyers, health professionals and officials. MSPs on Holyrood's Education and Skills Committee said the new scheme still wasn't good enough. They have refused to allow it to go forward until they see the code of practice setting out how it will actually work.

The code is not expected to be produced until late 2018, and MSPs will have the final say on it.

Religious liberty

GOOD NEWS

In a wonderful victory for religious liberty, controversial new laws against 'non-violent extremism' have been abandoned. Three separate initiatives – the state registration and Ofsted inspection of youth work, an 'equality oath' for all public sector workers, and extremism disruption orders – have all been quietly abandoned.

OFSTED INSPECTIONS OF CHURCHES

A plan to subject church youth work in England to 'British values' inspections has been shelved. We have been at the forefront of opposition to this intrusive plan.



Of the 18,000 people who responded to the call for evidence, many expressed serious doubts over Ofsted's suitability to inspect churches and questioned the vague 'British values' definition.

The Government has now confirmed it will not proceed, although it does intend to introduce a voluntary code of practice for such groups. Various forms of church youth work could easily have been caught, such as holiday Bible clubs, some summer camps and even Sunday schools. It is currently unclear whether similar plans for Wales will also now be dropped.

EXTREMISM DISRUPTION ORDERS

The Government also appears to have discarded its proposal for controversial extremism disruption orders (EDOs) aimed at "harmful activities of extremist individuals who spread hate but do not break laws". The Institute-backed Defend Free Speech campaign opposed EDOs from the start. It will now seek to ensure the newly-created Commission for Countering Extremism focuses on the real problems without impacting free speech.

EQUALITY OATH

There were serious concerns about a proposal to force all public sector workers to swear an equality oath. It could have effectively meant Christians having to pledge support for same-sex marriage and other things contrary to their faith.

The idea was initially backed by the then Communities Secretary Sajid Javid, but the Government has now rejected it.



Institute supporters contacting their MPs played a key role in raising awareness of the damage that the Equality Oath would have done to religious liberty.

SCOTLAND HATE CRIME REVIEW

In autumn 2017, the Institute responded to Lord Bracadale's review of hate crime legislation in Scotland, and asked supporters to do the same. In today's secular society, any disagreement is often labelled 'hatred'. Lord Bracadale (pictured) published his recommendations at the end of May 2018. Although he proposed clauses to protect free speech, some of his suggestions for new hate crime offences could restrict the sharing of biblical truth.



ASHERS BAKING COMPANY

Nobody should be forced to promote things with which they fundamentally disagree.

This is 'compelled speech', and it's at the centre of the long-running legal case involving Ashers Baking Company in Northern Ireland.

The implications of the case reach far beyond the bakery doors. If the ruling against Ashers stands, many more people of all faiths and none could lose a basic freedom.

The Christian Institute has supported the Christian-run family bakery since the Equality Commission for Northern Ireland (ECNI) first sued them in 2014. We have encouraged Christians

across the UK to pray for the owners, the McArthur family.

Ashers was taken to court by the taxpayer-funded ECNI for declining to decorate a cake with a campaign slogan supporting same-sex marriage.

Two courts ruled that the McArthurs discriminated against the customer despite not knowing his sexual orientation.

The UK Supreme Court heard the case in May 2018. Their ruling is expected before the end of 2018.



GOOD NEWS

PHARMACISTS' CONSCIENCE RIGHTS VICTORY

Christian pharmacists remain free to do their jobs in line with their conscience, after a threat of legal action by the Institute and hundreds of objections from Christian professionals. Draft guidance from the General Pharmaceutical Council could have forced Christians to provide drugs to cause abortions, or hormone blockers to stop puberty in children who think they are the opposite sex. Following our intervention, professionals will retain their right to refer people to another pharmacist provided care is not compromised.



NIGEL WILLIAMS

The Institute supported a Christian printer accused of a 'hate crime' for declining to produce promotional materials for a group that says it promotes 'equality' and 'diversity'.

Nigel Williams politely declined the order from male-to-female transsexual Joanne Lockwood, saying he was "very happy" to print for Lockwood, but not for the organisation, SEE Change Happen. Lockwood reported Nigel's response to police, who treated it as a 'hate incident' even though no crime had been committed.



Education

RELATIONSHIPS EDUCATION

At the end of 2017 the Government launched the first stage of a consultation on plans for 'Relationships Education' – a new statutory subject for all primary schools in England.

Young children will be taught about "different types of relationships", which could cover homosexuality, transsexualism and same-sex marriage. Parents are likely to have no right of withdrawal. This change could also lead to much greater use of explicit sex education materials in primary schools.

MPs, education professionals and commentators have all urged the Government to make sure that the rights of parents are put first. We briefed our supporters to help them respond.

ADVICE FOR PARENTS AND TEACHERS

In 2017, we advised over 70 parents, teachers, headteachers and school governors.

Advice covered sex education, Religious Education, how sexuality and gender are dealt with in school, and problems with Ofsted inspectors hostile to the Christian faith.

The promotion of transgender ideology became an increasing problem in 2017, with children as young as four being taught in some schools that gender is whatever you feel

yourself to be, irrespective of biological sex. Christian teachers can be put under pressure to promote particular viewpoints which have no evidential basis and with which they cannot agree. We seek to help teachers in this difficult situation.

A number of schools have held 'rainbow days' in which pupils are asked to come to school dressed up in the colours of the gay pride flag and make a donation to Stonewall for the privilege of not wearing uniform.

Many Christian children and those of other faiths feel they cannot do this. Going to school in uniform on these 'rainbow days' makes them stand out as non-affirming of the gay pride agenda. This can stigmatise Christian children and is unlawful. We have shared our legal advice with Ofsted and the Department for Education.

In some cases, we have helped resolve situations so that schools avoid repeating these same mistakes in 2018.

JOHN DENNING



Education Officer John Denning's vital work giving tailored practical advice continues to grow. Together with other members of staff, John has also been able to meet officials from the Department for Education.

Citizenship



CHRISTIAN OBEDIENCE TO GOVERNMENT

During 2017 we produced a helpful leaflet with biblical teaching on how Christians should relate to the state (pictured).

The New Testament is very clear on the duty of Christians to be good citizens. Many passages, including Romans 13 and 1 Peter 2, teach that Christians must obey their governments. Christianity is not about political revolution, though Christian belief has powerfully influenced the course of history for good. We can still speak out against what is wrong while submitting to governing authorities.

CHRISTIAN INFLUENCE ON GOVERNMENT

History shows the tremendous impact Christians can have on their governments through being salt and light. Christian influence in the Roman Empire saw it outlaw infanticide, abortion and gladiatorial contests. William Wilberforce's tireless work led to the abolition of the slave trade. Josephine Butler was the architect of our modern age of consent law to protect children from sexual abuse.

THE NATION UNDER GOD

We live in a collapsing culture in which God's moral law is openly flouted. Things will not get better unless this is addressed. We know that the only lasting and real solution to the problem of man's sin is uniquely provided in the Gospel of our Lord Jesus Christ.

Nevertheless, we are to pray that our authorities would provide freedom for the Gospel and freedom for Christians to live *"peaceful and quiet lives in all godliness and holiness"* (1 Timothy 2:1-2) and that they will fulfil their God-given mandate and govern according to God's moral law (Romans 13:1-7 and 1 Peter 2:13-14).

📌 We sent out 42,170 copies of our Election Briefing 2017 – an analysis of party policies on issues of importance to Christians – and it was downloaded 22,191 times from our website.

More good news



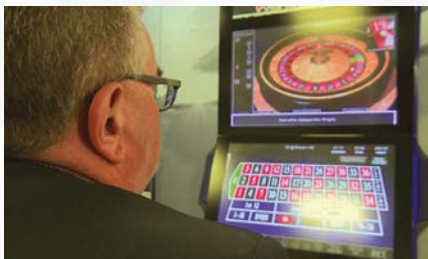
ABUSE OF TRUST LAW

The abuse of young people's trust by sports coaches is now to be specifically outlawed. We first called for this in 1998, when similar laws were being introduced for teachers and care workers. We met with the then Home Secretary Jack Straw to urge him to tighten the law. We also worked directly with Peers to close a series of loopholes. Sadly, an amendment to include sports coaches was blocked by the Government of the day.

When the alarming level of historic abuse at English football clubs was exposed in late 2016, we wrote to the Government calling for an abuse of trust law. We also wrote to Baroness Tanni Grey-Thompson, who was leading a review. In November 2017 ministers finally announced the sports coach loophole would be closed.

BELFAST SUNDAY TRADING CONSULTATION

In May 2017 councillors voted twelve to three against extending Sunday trading hours in Belfast. The Institute had submitted a response to a consultation on designating the city as a 'holiday resort', and encouraged supporters to do the same. Nearly 2,500 individuals and organisations responded. In May 2018 Belfast councillors again voted against a change, by 16 to four.



FIXED ODDS BETTING TERMINALS

The UK Government has agreed to slash the maximum stake on fixed odds betting terminals (FOBTs) from £100 to £2. A consultation on the machines put forward four options ranging from £50 to £2. The Institute sent out briefing material and encouraged supporters to respond asking for the maximum possible cut. Christians have always understood that gambling poses a unique danger to some of the most vulnerable members of society.

Developing our people

STAFF TRAINING



Dr Sharon James,
Social Policy Analyst

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, Dr Sharon James. Visiting speakers also contribute.

In 2017 training covered a wide range of topics, from sex education to free speech. It considered the examples of courageous Christians from history, like Josephine Butler, as well as those at the heart of Institute court cases, such as Dale McAlpine and Lillian Ladele. We also began a series of training on key 20th century thinkers including C S Lewis, Lesslie Newbigin and Harry Blamires.

Over the years, some 40 staff have taken part in a vocational theology course run by Institute Trustee Geoff Fox. This covers doctrine and Church history, and includes staff reading, studying and writing in their own time.



Lillian Ladele, Dale McAlpine, C S Lewis and Josephine Butler.

GUEST SPEAKERS

Over the course of 2017 the Institute welcomed many guest speakers to give talks to the staff on a variety of subjects. They included: Brian Edwards; Dr Kevin Yuill; John Deighan from SPUC; Revd Melvin Tinker of St John Newland, Hull; Tim Curnow; Revd Dr Nick Needham; Revd Malcolm Peters; journalist and author Peter Hitchens; former Principal of London Seminary Revd Philip

Eveson; stem cell expert Prof Dennis McGonagle; Coalition for Marriage Campaign Director

Thomas Pascoe; and, on several occasions, Institute Trustee Revd Rupert Bentley-Taylor.



Philip Eveson



Peter Hitchens



Brian Edwards

Engaging...



OVER
5 million

VISITS TO
OUR WEBSITE



3,300

POSTS ON
SOCIAL MEDIA

INCREASE FROM 2016 **20%**



OVER

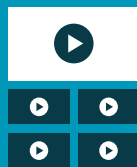
31.3m

TIMES OUR
POSTS
APPEARED
ON SOCIAL
MEDIA

LEADING TO OVER

616k

INTERACTIONS



OVER

1.1m

VIEWS OF MORE THAN

300

VIDEOS POSTED ONLINE



58k

IN TOUCH SUPPORTERS



50k

SOCIAL MEDIA FOLLOWERS



OVER

120

PRINT AND BROADCAST
MEDIA REQUESTS



CHRISTIANINSTITUTE



@CHRISTIANORGUK



CHRISTIANORGUK



CHRISTIANORGUK

...Equipping



800

ARTICLES PUBLISHED
ON OUR WEBSITE

INCREASE FROM 2016 **25%**



6

NEW
PUBLICATIONS



OVER

11,000

PEOPLE

AT MORE THAN

250

PRESENTATIONS



OVER

100k

AUDIO DOWNLOADS

270

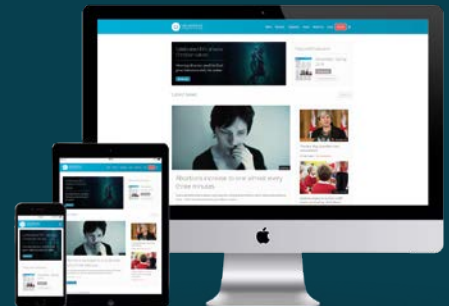
PER
DAY

INCREASE FROM 2016 **46%**

DID YOU KNOW?

Our website, christian.org.uk, was first registered back in 1996. It now receives over 400,000 visits a month and is one of the leading Christian news sources in the UK.

As well as all the latest news on issues of interest for Christians, in 2017 we also expanded our Features section. Here we are able to look at a particular topical issue in a little more depth. The website also includes your MP's voting record and you can listen to a range of lectures and sermons on our audio archive.



Meet the team



Back Row:

- Fiona Rushton**
Cleaner
- James McIntosh**
MThol MTh Development Officer
Develops the Institute's work with churches and supporters.
- Barbara Elder**
Administrative Assistant
Handles correspondence and calls from 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.
- Jason Abdelnoor**
BSc MSc PGCE Finance Clerk
Works on book-keeping and accounts.
- 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.
- 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.
- 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.
- Sam Webster BA**
Solicitor Advocate In-house Solicitor
Manages religious liberty cases.
- John Denning**
BSc PGCE Education Officer
Conducts research on education issues.
- Dave Greateorex 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.

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.
- Kim Welford**
Administrative Assistant
Handles correspondence and calls from supporters.
- Jonathan Patterson**
BA Office Manager
Supervises the administration and running of the office.
- Janet McMaster ACA**
Financial Administrator
Handles the Institute's payments and financial data.
- Iain Hamill**
MA ACA DChA Head of Finance
Supervises the financial administration.
- Frank Oliver**
Financial Administrator
Handles the Institute's payments and financial data.
- Jon Errington**
BA DipTP Head of Operations
Supervises the efficient operation of the Institute.
- Jane Leung BA**
Public Affairs Assistant
Works with the Deputy Director (Public Affairs).
- Judi Coulson**
BA PGCE Senior Administrator
Assists senior staff in the efficient operation of the Institute.
- Colin Hart BSc PGCE**
Director
Controls the day-to-day running of the Institute.
- Angus Saul BA**
Communications Officer
Helps with the Institute's communications.
- Peter Marsay**
Cameraman/Video Editor
Produces audio-visual output.
- Marc Stamatiou BSc**
Multimedia Designer
Assists with the design of the Institute's various communications.
- Hannah Ballard LLB**
Personal Assistant to the In-house Solicitor
- Rodney Aiken LLM**
Senior Researcher
Works on the Institute's publications.
- Sharon James**
MA (Cantab) MDv PhD PGCE Social Policy Analyst
Conducts research on developments in social policy.
- Rachel Gillies LLB**
Research Assistant
Conducts general research across a range of issues.
- Rhys Curnow BA**
Senior Researcher
Conducts general research across a range of issues.
- Gareth Edwards**
BA PhD Wales Officer
Develops the Institute's work in Wales.
- Sandra Mackay**
Personal Assistant to the Northern Ireland Officer
- Rebekah Keiller BA**
Personal Assistant to the Scotland Officer

Teaching and meetings

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 also believe strongly in holding public meetings.

This is a substantial activity for the Institute. In 2017 Christian Institute staff gave presentations at 254 events, speaking directly to over 11,000 people.

Our meetings include biblical teaching on people being made in the image of God, Jesus' command for his followers to live as salt and light, and the vital importance of family life. We give presentations about current ethical issues from a biblical perspective. We also speak to people at Christian conferences around the UK. During 2017 we had 67 such opportunities.

The Institute has five members of staff whose work is mainly devoted to holding church meetings, and at least 22 others are routinely involved in planning, publicity, and writing or giving presentations.



PREACHING FOR PREACHERS

In September 2017 Institute Trustee Rupert Bentley-Taylor spoke to church leaders in Newcastle, Liverpool and Sheffield on 'Preaching 2 Peter today'.

Rupert spent many years as a pastor, and speaks at national and international Christian conferences. He observed that 2 Peter is an unpopular 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 afflicted, and surrounded by much false teaching. Peter wanted to equip believers to stand firm for the truth despite opposition. Revd Bentley-Taylor considered the letter under four broad themes of growing in Christ, trusting the authority of the Word of God, being on our guard against false teachers, and living holy lives as we look to the day of the Lord.

LIVING CHRISTIANITY

Our new DVD teaching series, 'Living Christianity', is nearing completion and is currently being piloted in churches. It aims to challenge Christians, especially students and young people, to apply the Bible to all areas of life and be salt and light in society around them. We expect the series to be released early in 2019.



AUTUMN LECTURES

To coincide with its 500th anniversary, we took the Reformation as the theme for our annual series of Autumn Lectures.

The series served as a timely reminder of the great truths of the Protestant Reformation and some of the key figures used by God to revive and reform his Church. It proved to be our most popular lecture series, with record attendances.

In the first lecture Revd Philip Eveson, author and former Principal of London Seminary, told the story of Martin Luther's life and theology including his

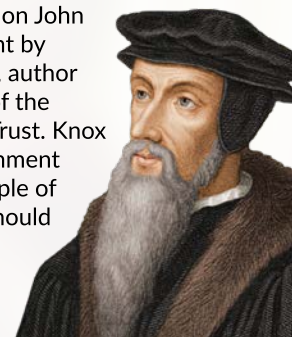
dramatic confrontation with the papacy that so shook Europe.

The former minister of Cambridge Presbyterian Church, Revd Ian Hamilton, followed with an examination of John Calvin (pictured) as a faithful pastor teaching God-centred living, as well as an influential theologian.

William Tyndale, England's greatest translator, was the subject of Brian Edwards in the third lecture. Brian, a former President of the Fellowship of Independent Evangelical Churches, retold the challenging story of Tyndale and the impact of his work.

Revd Dr Peter Naylor spoke on Martin Bucer for our fourth lecture. Usually in the shadow of Calvin and Luther, Bucer was a distinguished minister and theologian of the Reformation who faithfully served the Lord until his death.

Our final lecture, on John Knox, was brought by Revd Iain Murray, author and co-founder of the Banner of Truth Trust. Knox survived imprisonment to leave an example of how Christians should live in hard and dangerous times.



AROUND THE UK

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.

Development Officers James McIntosh and Josh Coghill take the lead in arranging and conducting meetings all over England.

In the rest of the UK, most of our meetings are carried out by our regional team.

Callum Webster has been working for the Institute in Northern Ireland since 2005 and has represented us at more than 1,300 meetings.

In Scotland, Nigel Kenny travels tirelessly from Lerwick to Stranraer to share about our work.

The most recent addition to the meetings team is Gareth Edwards. Gareth will be taking meetings in churches throughout Wales, in both English and Welsh.

If you would like us to visit your church, contact us at: development@christian.org.uk



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 (Chairman)
Geoff Fox
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.

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 Geoff Fox. 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 2016 and 2017.

The summary for 2017 is based on draft and unaudited figures.

The summary for 2016 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 2016 and 2017 (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



Iain Hamill MA ACA DChA,
Head of Finance

Expenditure		2017	2016
General Fund			
Staff	54%	£1,452,616	£1,281,913
Printing and stationery	6%	£169,035	£175,143
Postage and telephone	9%	£252,238	£258,835
Travel	6%	£154,736	£153,169
Research materials	2%	£60,868	£54,379
Rent and building running costs	5%	£123,022	£109,502
Equipment and depreciation	4%	£114,836	£105,504
Conference and meetings costs	<1%	£24,520	£12,763
Professional fees	6%	£160,561	£169,305
Miscellaneous	<1%	£3,700	£4,112
Total for the General Fund		£2,516,132	£2,324,625
Legal Defence Fund	6%	£154,892	£518,167
Other restricted funds	<1%	£396	£45,744
Total Expenditure – All Funds		£2,671,420	£2,888,536

Income		2017	2016
General Fund			
Unrestricted	85%	£2,592,486	£2,447,797
Sales	<1%	£3,485	£2,374
Total for the General Fund		£2,595,971	£2,450,171
Legal Defence Fund	15%	£472,009	£333,666
Other restricted funds	<1%	£1,714	£47,071
Total Income – All Funds		£3,069,694	£2,830,908

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 TRANSSEXUALISM

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.¹ 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).²

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”.³ 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.”⁴

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.”⁵

¹ *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

² 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

³ Strawson, P F, *Individuals – An Essay in Descriptive Metaphysics*, Methuen, 1959, pages 104, 116

⁴ *The Sunday Times*, 29 February 2004

⁵ 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 8th 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 1st, 2nd, 8th and 10th 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

I am continually encouraged by those who voluntarily give their time to the work of The Christian Institute. It is a great blessing to both me and the staff. I would especially like to thank the volunteers and supporters listed here and apologise to any whom I have inadvertently omitted.

Thanks to 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.

Thank you to all those who have spoken at Christian Institute meetings and helped us to organise meetings. Our special thanks go to Revd Rupert Bentley-Taylor for his series on 'Preaching 2 Peter today' and to Chris Prest for representing the Institute at meetings around the country. I also wish to thank Gareth and Ceri Edwards and Gwydion and Catrin Lewis for their Welsh translation work.

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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. Evil-doers 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 God created man in his own image, in the image of God he created him;
male and female he created them.*

Genesis 1:27

