



# Founded on the rock

30 years of Christian influence

The Christian Institute

Annual Review 2021



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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 Annual Review 2021. We give thanks to God for his provision during 2020. Despite the disruptions arising from coronavirus, He enabled our important work to continue – and to flourish. To God be the glory.

Paul Mawhinney, Sunao Glass, Jamie and Rachel Gillies, Sam Driver, Joshua Coghill and Peter Marsay left the Institute. But we were pleased to welcome Andrew Wood and Nathan Jeal into the Communications team, and James Kennedy, Alison Bowie and Angelina Gudzio into Research. After more than 14 years of service, we also said goodbye to Administrative Assistant Christine Thwaites. She is now enjoying a well-earned retirement. My heartfelt thanks go to her and all those who have moved on for their years of service.

I would like to extend my warmest congratulations to Angus Saul, Matt Crouch, Rhys Curnow and Jane Carrielies, who all celebrated the arrival of babies in the last twelve months.

Very sadly, our Patron Baroness O'Cathain died earlier this year after a short illness. She was a fearless Christian and unwavering in her love for God. The Institute, and the nation, benefited greatly from her tireless work over many years.

We are very grateful for the tremendous backing of our supporters, particularly given the difficult circumstances of lockdown. In 2019, we spoke to more people at more meetings than ever before. In 2020, our staff were still able to engage with more than 11,250 people at 207 online and, where permitted, live events. And of course we continued with our vital research, digital and print publications, and crucial campaign work.

In April 2021, I stepped down as Chairman of The Christian Institute after more than thirty years. It has been a privilege to play a part in building up the Institute from its inception. I will remain as a Trustee and I am delighted that Revd Dr Richard Turnbull was unanimously elected to take on the role. I pray God's blessing on him for this new responsibility.

There is as great a need to recover a Christian mind now as there was when we began. Indeed, more so. Thirty years since the Institute was formed to help Christians stand for biblical truth in every area of life, God remains our sure foundation. May He give us the grace we need to face the challenges of the year to come.



John Burn OBE, Chairman 1991-2021

## Postscript

The Christian Institute is a vital organisation in defending religious liberty and Christian moral values in the public square. We are, however, more than an organisation. We are a Christian society bound together in prayer and belief in the Bible.

It is a privilege to take over from John Burn as Chairman of the Institute's Council of Management. John, together with Colin Hart and others, brought the CI into being. He has chaired with leadership, patience and faithfulness and remains a valued Council Trustee. We are extremely grateful to God for his character, leadership and wise counsel.

I very much look forward to supporting the Director and the staff of the Institute, encouraging them and praying for them in this gospel work.



Revd Dr Richard Turnbull  
Chairman from April 2021



RICHARD TURNBULL



# Founded on the rock



**BY COLIN HART**

“The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.” **MATTHEW 7:25 NIV**

At the end of the Sermon on the Mount, Jesus says there are two responses to his teaching: those who put it into practice and those who don't. The first group build their house upon the rock. The second on the sand.

No house built upon sand will survive the storms of life and scrutiny of Jesus when he comes again. But those who hear and put into practice what Jesus says are the ones with a secure foundation.

Putting your faith into practice often requires courage and careful thought. Christians are confronted all the time by enforced secularism in their children's schools, in the community and at work.

The historic Christian faith sees marriage as crucial to a healthy society. It sees our identity as male or female as something given by God. It sees people as made in the image of God, whose lives should be protected by the law and not be taken in the womb or when weak or vulnerable. All these things are strongly attacked in our society today.

The Christian believer is in the midst of conflict. Running away can seem an attractive option. But Jesus prayed to his Father, “My prayer is not that you take them out of the world but that you protect them from the evil one” (John 17:15). Jesus wants us to follow him in the world, not to retreat from it or even limit our involvement solely to evangelism.





William Tyndale catapulted the word “Gospel” into common English use. The Gospel means good news. In the words of Tyndale: *“Euāgelion (that we call the gospel) is a greke worde & sygnifyeth good mery glad & ioyfull tidynges that maketh a mannes herte glad & maketh him synge daunce & leape for ioye.”*

Indeed we can sing, dance and leap for joy if we believe in Christ! He died in our place on the cross. A holy God cannot overlook sin, but Christ bore the penalty we deserve. This glorious gospel is to be obeyed (2 Thessalonians 1:8; 1 Peter 4:17) and lived out (John 14:15; 1 Timothy 1:10).

Some say, “let’s just stick to sharing the Gospel”, meaning Christ’s mighty work on the cross. But that fulfils only a part of the Great Commission, where Jesus’ gospel command is about “teaching them to obey everything I have commanded you” (Matthew 28:20).

You can’t trade off obedience against evangelism. Both are necessary. And they are completely intertwined. Teaching people obedience in the Christian life is

vital to them being progressively changed to be like Christ – the ultimate goal of God’s salvation plan. This glorifies God.

We are in the world, but must avoid worldliness. The salt must not lose its saltiness, the light must not be hidden. Retreat or compromise are not options open to us if we follow Christ.

We often need to remind ourselves that our obedience is not about earning our salvation. We are only saved through Christ’s death in our place on the cross. By grace through faith. It’s not Christ plus our own works. It’s Christ’s work alone. Yet, as the Reformers insisted, although we are saved by faith alone, faith that saves is never alone. True faith always results in works. And for Jesus that’s the test of true faith: “by their fruit you will recognise them” (Matthew 7:20). You can see their houses, standing on the rock, the only firm foundation.

Colin Hart, Director



# 30 years of Christian influence


The Christian Institute exists for “the furtherance and promotion of the Christian religion in the United Kingdom” and “the advancement of education”. It is non-denominational and we have more than 60,000 supporters throughout the UK, including more than 5,200 churches.

When not in lockdown, we spend a lot of time travelling around the UK to meet those supporters, make them aware of issues affecting Christians, and equip them to respond. But we also campaign to improve legislation and defend Christians who are in difficulty because of their faith. Here are few of the many memorable moments from the last 30 years:


**1988** £20,000 gift enables Colin Hart to give up his teaching job to campaign for Christian influence in schools and set up the Institute.

*“The need is for robust Christians to think Christianly in all areas of life.”*


**1991** Becomes a registered charity with John Burn as Chairman and Colin Hart as Director.




**1996** Challenges legislation to introduce no-fault divorce.



**1997** Helps secure amendments to the Human Rights Bill, preventing churches being unjustly sued for their beliefs.



**2000** Helps ensure the freedom of churches to require staff to be Christians, in an EU directive on employment.



**2006** Helps to win a historic victory to protect religious liberty against a religious hatred law. Launches Legal Defence Fund and wins its first case.





**2008** Google changes its worldwide policy and stops blocking pro-life ads from religious organisations after we issue legal proceedings.



**2016** In the case of *The Christian Institute and others v The Lord Advocate (Scotland)*, five UK Supreme Court judges unanimously strike down the central provisions of the Scottish Government's Named Person scheme.



## Equality Act 2010

**2010** Helps protect church employment freedoms threatened by the Equality Bill.



**2018** The Institute-backed *Ashers Baking Co* wins the famous 'gay cake' case at the Supreme Court with a unanimous verdict.



**2012** Adrian Smith wins his case against his employer at the High Court. Our most cited case, it has helped protect employees' freedom of expression ever since.



**2019** Releases the Living Christianity Bible study series to help Christians understand the importance of a biblical worldview.



**2013** Successfully campaigns to protect free speech by repealing "insulting" words or behaviour from Section 5 of the Public Order Act 1986.



**2021** John Burn steps down as Chairman of the Institute and is succeeded by Revd Dr Richard Turnbull.



# Religious liberty

## 'CONVERSION THERAPY'



In the second half of 2020, the Institute began to ready itself for a major new campaign: protecting the core work of churches from a broad ban on so-called conversion therapy.

This vague term covers dangerous pseudo-medical practices and the abuses of charlatan preachers, but these are largely illegal already. LGBT activists are putting pressure on governments across the UK to go much further. They want the law to endorse LGBT theology and decide what kind of preaching, prayer and pastoral care is acceptable. They are seeking to exploit legitimate concerns as a cover to pursue their anti-religious agenda.

We have helped supporters to understand the risk to gospel freedom and equipped them to raise concerns with their elected representatives. We also obtained legal advice from leading human rights QC Jason Coppel. He confirmed that the definitions of conversion therapy proposed by activists would criminalise the legitimate expression of religious beliefs. We will take legal action if a ban breaches the rights of Christians.

## FREEDOM TO WORSHIP

From the start of lockdown we had said that churches should not be at the back of the queue to reopen.

The Institute challenged government ministers in all parts of the UK over unfair treatment of churches during the pandemic. At various times we opposed the inconsistency of forcing churches to close – a decision not based on scientific evidence – whilst allowing other sectors such as universities and garden centres to remain open.

We also highlighted how churches were saddled with more restrictions than pubs and cinemas. Across the UK we sought assurances that churches would be swiftly reopened and then stay open.

We were also able to help scores of church leaders looking for help in keeping their doors open for public worship during the pandemic. With frequently changing guidance for each of the UK's four nations, this was highly complex work.





## LEGAL CASES

### Stirling Free Church

We have been assisting Stirling Free Church and the Billy Graham Evangelistic Association in their cases against a multimillion-pound trust fund. The Robertson Trust stopped them using one of its properties because of their Christian beliefs. If these groups can be banned from hiring public venues for Christian meetings, so could any church. These are examples of how we use our legal expertise to fight strategic cases to set precedents which uphold Christian religious liberty.



The Trust also took disciplinary action against its CEO, Kenneth Ferguson, because of his association with Stirling Free Church. The case centred around the church's beliefs about marriage. We helped Kenneth bring a claim for unfair dismissal and discrimination. In July 2021, the Employment Tribunal ruled in his favour, affirming that employers cannot discriminate against Christian staff for believing that marriage is between one man and one woman.

### David McConnell

The Institute helped Christian street preacher David McConnell pursue a claim for being wrongfully arrested and detained for six hours. David received £3,250 plus costs from West Yorkshire Police. This is another positive outcome for Christians in the UK. It reminds everyone that the law protects the preaching of the Gospel.



### Cornerstone Fostering and Adoption agency

Our work assisting Christian fostering and adoption support agency Cornerstone continues.



In July 2020, the High Court rejected Ofsted's claim that Cornerstone was not entitled to recruit only those who share its Christian faith. This was very good news. The judgment confirms the freedom of Christian organisations to operate in line with their statement of beliefs.

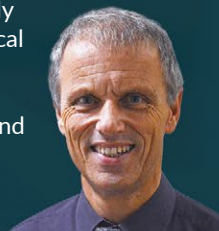
But it also ruled that Cornerstone cannot require its carers to abide by its Christian beliefs on sexual conduct. At the end of June 2021, we went to the Court of Appeal to argue that this interpretation of the law is flawed. The courts cannot decide that "evangelical" includes those who reject biblical teaching on sexual ethics.



Pam Birtle, Cornerstone CEO

### Harry Coulter

Our legal action on behalf of Christian minister Revd Harry Coulter succeeded. A Belfast hotel had ended his public meeting prematurely because it expressed biblical beliefs about marriage. In September, the hotel apologised unreservedly and refunded his booking fees and legal costs.





**15 YEARS OF THE  
LEGAL DEFENCE FUND**

With over 300 people helped in 2020 alone, The Christian Institute's Legal Defence Fund is needed just as much today as it was 15 years ago.

We fight cases of national importance for gospel freedom and defend Christians discriminated against because of their faith.

15 years of the Legal Defence Fund

KILMALLIE  
FREE CHURCH

Read more in our leaflet: [the.ci/LDF15years](https://the.ci/LDF15years)

The original Bill was drawn so widely that it threatened free speech, including evangelism and Christian comment on sexual ethics. It was argued that even possessing a Bible could have been held to breach it.

It remains deeply controversial, but the law passed in March 2021 is far better as a result of our work. The level of public engagement was tremendous. One series of regional webinars was attended by over 200 church leaders.

The Law Commission for England has proposed similar restrictions. In Northern Ireland Judge Desmond Marrinan has gone even further. He recommends scrapping the protections for those who disagree with same-sex marriage and wants to exclude free speech defences relating to religion and sexual orientation.

The freedom to disagree on contentious issues is crucial in a democratic society. Yet some activists use hate crime laws to punish those who disagree with them through false allegations and malicious reports to the police. We will continue to oppose the expansion of hate crime law in the UK.



# Marriage and the family

## SAME-SEX MARRIAGE IN NORTHERN IRELAND

Following a demand from the Institute, the General Register Office withdrew its threat to stop churches conducting any weddings if they failed to explicitly opt out of taking same-sex ceremonies. The law only requires places of worship to opt in.



## GENDER RECOGNITION ACT

In September, the Government finally announced that it had scrapped plans to make it possible to change legal sex by 'self-declaration'.

This is a major success. Christians, including CI supporters, were at the forefront of those calling for the safeguards to remain in place. But it was encouraging to see opposition from all sectors of society.

The Gender Recognition Act already creates the legal fiction that a man can become a woman and vice-versa. But if a person's legal sex could be changed by self-declaration it would cause a swathe of new problems, including for religious liberty and women's safety. Instead, following the Government's U-turn, the existing requirements – to have lived as though a member of the opposite sex for at least two years and for two doctors to agree – will remain.



## DIGNITY OF MARRIAGE

We helped supporters in England and Wales to respond to a Law Commission consultation on proposed changes to wedding law which risk undermining the dignity of marriage. Under the plans, ceremonies could take place more or less anywhere – in a casino, underwater or even skydiving. 'Prescribed words' would be ditched. Couples would be able to marry saying any words they choose or none at all.



## STATE INTRUSION


We continued to make representations to the Governments in Edinburgh and Cardiff over the dangers of their decisions to introduce criminal bans on mild smacking.

We were also successful in urging members of the House of Lords to oppose an amendment to ban smacking in England. Through the Be Reasonable campaign we continue to be the most prominent voice in the media on behalf of parents.



# Education

**The level of work for the Education team remains high. In 2020 we helped over 170 parents, teachers and school governors with tailored, practical advice.**

Education Officer John Denning and Administrator Daniela Martines 



## RSE

New laws on the teaching of Relationships and Sex Education came into force in September. They affected all schools in England: state-funded and fee-paying, primary and secondary.

We were able to assist many parents who were apprehensive about the impact on their children. In particular, we created a new booklet, Relationships and Sex Education, to explain what the law does and does not require.

We pointed out that good things can be taught under the new arrangements, notably marriage. Sadly, LGBT campaign groups are relentlessly seeking to use the new law to promote controversial materials that are hostile to our Christian faith.



## WALES

The Curriculum and Assessment (Wales) Bill became law in March 2021. We set out the problems with the Bill in our 'Compulsory atheism lessons' and 'Relationships and Sexuality Education' briefings. Sadly, the strong opposition from Institute supporters and the wider public was not reflected in the Welsh Parliament.

The new law scraps Religious Education and introduces mandatory lessons on atheism. A plan to give atheists a veto over any religious teaching in schools was dropped, but the law does allow for disproportionate time to be spent studying Humanism or atheism. It also puts children at greater risk of being exposed to inappropriate sex education materials. In both cases, the right of parents to withdraw their children has been removed.





# Sanctity of life

## ASSISTED SUICIDE

Residents of Northern Ireland would have been able to travel to the Irish Republic for assisted suicide and euthanasia under proposals to legalise the procedures there. Thankfully, the plans have been dropped. But fresh attempts to axe end of life protections for the terminally ill and infirm are underway at Westminster and Holyrood.

The Institute, along with other pro-life groups, has mobilised its supporters to oppose any weakening of the law. It is vital we uphold the principle that all human life is precious and should be protected, regardless of how old, disabled or frail that life might be.

The Care Quality Commission uncovered routine and blanket use of Do Not Resuscitate orders during the coronavirus outbreak. The elderly, the disabled and those with learning disabilities were all impacted. This is a scandal and has rightly been condemned.



## ABORTION

The first duty of the state is to protect the lives of its citizens. Instead, the governments in England, Scotland and Wales proposed to further normalise the killing of the unborn through permanent DIY home abortion schemes.

We provided supporters with country-specific briefings to help them respond on behalf of the most vulnerable in society.



# 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.

## HELPING CHRISTIANS ENGAGE WITH CRUCIAL ISSUES

The Institute seeks to equip Christians to apply their faith to the issues of our day. Our public meetings are an important way to achieve this.

Because of Covid, from March last year we had to stop most in-person meetings, but quickly transitioned to offering online meetings for churches. Despite the disruptions of coronavirus, our staff were still able to speak to more than 11,250 people at 88 online and 119 in-person events.

**We quickly transitioned to offering online meetings**

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 also give presentations about current ethical issues from a biblical perspective.

The Institute has four full-time members of staff devoted to holding church meetings.



Welcome

**JAMES MCINTOSH**  
Development Officer  
[christian.org.uk/identitymatters](http://christian.org.uk/identitymatters)

**JAMES KENNEDY**  
Research Assistant

🔗 In 2020, we launched Zoom webinars, enabling us to continue to equip Christians to apply their faith.

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 speak to your church, email [development@christian.org.uk](mailto:development@christian.org.uk)

📍 Wales Officer Gareth Edwards,  
Northern Ireland Officer Callum Webster  
and Scotland Officer Nigel Kenny





## AUTUMN LECTURES



We were delighted that our Autumn Lecture series was still able to go ahead via YouTube. The theme for 2020 was Christian leadership in times of crisis. Revd Dr Richard Turnbull examined the challenge the pandemic presented for church leaders and used historical examples to consider what the Christian faith has to say about leadership in such times.



## DEVELOPING OUR PEOPLE

Our staff benefit from regular training on key thinkers, past campaigns, legal cases and ethical issues. Much of this is provided in-house by our Social Policy Analyst, Dr Sharon James (pictured below). We see this training as a vital part of their personal and professional development. Richard Turnbull also helped us consider the huge impact of Christians such as Wilberforce and Shaftesbury on the social fabric of our nation.

We have also been pleased to welcome Revd Rupert Bentley-Taylor, Revd James Leggett, Revd Melvin Tinker and bioethics experts Dr Calum Mackellar, Dr Gordon Macdonald and Dr Peter Saunders (pictured below, clockwise).





# Meet the team



## Back Row:

- 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.
- Barbara Elder**  
**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.
- Rodney Aiken LLM**  
**Legal Assistant**  
Assists with the work of the Legal Defence Fund.
- Sam Webster BA**  
**Solicitor Advocate**  
**In-house Solicitor**  
Manages religious liberty cases.
- Johnny Timm BSc**  
**IT Manager**  
Oversees our IT systems.
- Toby Lucas BA**  
**Public Affairs Assistant**  
Works with the Deputy Director (Public Affairs).
- 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.
- Nathan Jeal BA**  
**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.
- Daniela Martines MA**  
**Education Administrator**  
Assists with the work of the Education Officer.
- Sharon James**  
MA (Cantab) MDv  
**PhD PGCE**  
**Social Policy Analyst**  
Conducts research on developments in social policy.
- James Kennedy**  
BTh MA  
**Research Assistant**  
Conducts general research across a range of issues.
- Michael Taylor BA**  
**Research Assistant**  
Conducts general research across a range of issues.
- Angelina Gudzio**  
BSc MSc  
**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:

- Fiona Rushton**  
**Cleaner**
- Kim Welford**  
**Administrative Assistant**  
Handles correspondence and calls from supporters.
- Jonathan Patterson**  
BA  
**Office Manager**  
Supervises the running of the office.
- Marilla Dobson BA**  
**Administrative Assistant**  
Handles correspondence and calls from supporters.
- Jon Errington**  
BA DipTP  
**Head of Operations**  
Supervises the efficient operation of the Institute.
- Janet McMaster ACA**  
**Financial Administrator**  
Handles the Institute's payments and financial data.
- Lydia Zhang MAAT**  
**Financial Administrator**  
Handles the Institute's payments and financial data.
- Sophie Honeyman**  
LLB  
**Assistant to the In-house Solicitor**
- Judi Coulson**  
BA PGCE  
**Senior Administrator**  
Assists senior staff in the efficient operation of the Institute.
- Jane Carrielies BA**  
**Public Affairs Assistant**  
Works with the Deputy Director (Public Affairs).
- Louisa Bratley BA**  
**Personal Assistant to the Director**
- Colin Hart BSc PGCE**  
**Director**  
Controls the day-to-day running of the Institute.
- Angus Saul BA**  
**Senior Communications Officer**  
Helps with the Institute's communications.
- Andrew Wood**  
BSc BA MA  
**Communications Officer**  
Helps with the Institute's communications.
- Janet McIlfatrick BA**  
**Multimedia Designer**  
Assists with the design of the Institute's various communications.
- David Olatunji BA**  
**Creative Media Assistant**  
Promotes the work of the Institute through multiple media platforms.
- John Denning**  
BSc PGCE  
**Education Officer**  
Conducts research and advises on education issues.
- Dave Greatorex LLB**  
**Head of Research**  
Supervises the research work.
- Rhys Curnow BA**  
**Senior Researcher**  
Conducts general research across a range of issues.
- Alison Bowie BSc**  
**Research Assistant**  
Conducts general research across a range of issues.
- Sandra Mackay**  
**Personal Assistant to the Northern Ireland Officer**
- Susan Constable**  
**Personal Assistant to the Scotland Officer**
- Gareth Edwards**  
BA PhD  
**Wales Officer**  
Develops the Institute's work in Wales.





◀ TURN OVER

# 2020: Engaging...



OVER  
**5.4 million**

VISITS TO OUR WEBSITE

**CHRISTIAN.ORG.UK**



**750**

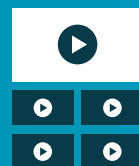
NEWS ARTICLES  
AND FEATURES  
PUBLISHED ON OUR  
WEBSITE



OVER  
**7.8m**

TIMES OUR  
POSTS  
APPEARED  
ON SOCIAL  
MEDIA

LEADING TO OVER  
**760k**  
INTERACTIONS



OVER  
**870k**

VIEWS OF MORE THAN

**360**

VIDEOS POSTED ONLINE



**60k**

IN TOUCH SUPPORTERS



**64k**

SOCIAL MEDIA FOLLOWERS



**68**

PRINT AND BROADCAST  
MEDIA REQUESTS



CHRISTIANINSTITUTE



@CHRISTIANORGUK



CHRISTIANORGUK



CHRISTIANORGUK



# ...equipping



OVER  
**79,000**  
AUDIO  
DOWNLOADS



OVER  
**11,250**  
PEOPLE AT  
**207**  
PRESENTATIONS

IN PERSON  
AND ONLINE

Coming soon...

**living**  
CHRISTIANITY

youth  
edition

## PUBLICATIONS

[christian.org.uk/publications](http://christian.org.uk/publications)

We sent 16 specialised publications to supporters around the UK in the last year, as well as our regular newsletters and week of prayer leaflets. That's more than any other year.



## AUDIOBOOKS

[christian.org.uk/audiobooks](http://christian.org.uk/audiobooks)



## INTERVIEWS

[christian.org.uk/videos](http://christian.org.uk/videos)



# How we are managed



## TRUSTEES OF THE CHRISTIAN INSTITUTE

*From left to right:*

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

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 John Burn. 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 2019 and 2020.

The summary for 2020 is based on draft and unaudited figures.

The summary for 2019 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 2019 and 2020 (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		2020	2019
General Fund			
Staff	52%	£1,565,600	£1,483,338
Printing and stationery	7%	£194,131	£208,561
Postage and telephone	9%	£260,297	£292,080
Travel	2%	£50,710	£144,349
Research materials	2%	£63,868	£63,358
Rent and building running costs	4%	£104,668	£121,446
Equipment and depreciation	6%	£169,024	£136,690
Conference and meetings costs	<1%	£4,766	£27,803
Professional fees	4%	£127,030	£97,738
Miscellaneous	<1%	£8,726	£20,816
Total for the General Fund		£2,548,820	£2,596,179
Legal Defence Fund	14%	£429,055	£145,739
Growth Fund	<1%	£6,051	£2
Total Expenditure – All Funds		£2,983,926	£2,741,920

Income		2020	2019
General Fund			
Unrestricted	95%	£3,038,768	£2,763,633
Sales	<1%	£5,901	£17,338
Total for the General Fund		£3,044,669	£2,780,971
Legal Defence Fund	5%	£164,124	£154,198
Growth Fund	<1%	£1,320	£1,320
Total Income – All Funds		£3,210,113	£2,936,489

# 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.<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

The work of the Institute is greatly blessed through those who voluntarily give their time to it. Thank you to everyone who helped during 2020. I apologise to any I have inadvertently omitted.

The advice, support and encouragement of the Trustees (page 20) is greatly appreciated. Their governance provides robust accountability and underpins the smooth and efficient operation of the charity.

I am particularly grateful to Revd Dr Richard Turnbull. As well as his work as a Trustee and member of the Executive, Richard delivered our Autumn Lecture series and once again provided numerous training sessions for staff. I am delighted that he has become our new Chairman.

We remember with deep gratitude and affection our Patron, Lady O'Cathain (Detta to her friends), who died in April 2021. We were hugely privileged to have worked so closely with her. She will be sorely missed.



Thank you to everyone who gave their time to inform and equip us for our work during the year: Dr Gordon Macdonald, Revd James Leggett, Revd Rupert Bentley Taylor, Revd Melvin Tinker, Dr Peter Saunders and Dr Calum Mackellar.

My thanks also go to Pat Johnson, Howard Chapman, Julie Cumming, Geoff Hambler, and Gordon and Ann Heiniger for their help with mailings.

Finally, a word of thanks to John Burn.

John was our founding Chairman for thirty years from 1991. Without John, humanly speaking, there would not have been a Christian Institute.

John has been a strong public advocate for our work, speaking at meetings all over the UK. He has been a great source of wisdom both to me and the Trustees through thick and thin.

His advice on staff appointments has been invaluable. John is a great judge of character. I say that as the first staff appointment to the Institute!



John's legacy is the thriving organisation we have today, and also the many past and present staff who have served here. His chairmanship has made a crucial difference to establishing the work.

Under God, and with our biblical basis, the prayers and giving of God's people and our professional standards and staff, the work will continue to flourish.

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.



THE CHRISTIAN  
INSTITUTE

*The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.*

Matthew 7:25 NIV

