



The whole counsel of God

The Christian Institute

Annual Review 2023





THE CHRISTIAN
INSTITUTE

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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 RICHARD TURNBULL

Welcome to our Annual Review 2023. I trust you will be greatly encouraged as we reflect on another year. We can give thanks to God for all the work He has enabled us to do.

We were pleased to welcome recent graduate Nathan Batten into the Research team, while Robert Drennan and David Gillespie will be of significant help to our work in Northern Ireland, particularly on the issue of hate crime. Robert was formerly a senior public servant and David brings his extensive experience in the business world.

After more than ten years, we recently said goodbye to Kim Welford. Kim was a

stalwart in Administration for a long time before joining the Development team. Angie Gudzio, Kirstein Combrink and Lucy Oliver have also moved on. My heartfelt thanks go to them all. I would also like to congratulate newlywed members of staff Daniel and Marilla Friery (née Dobson).

We were delighted to once again be able to engage with well over 13,000 of our supporters at nearly 350 events over the course of 2022. Your tremendous support is a constant encouragement to us.

As well as meeting them in person, we regularly provide valuable resources by post, email and online. Our concise

and creative publications, podcasts and videos, all thoroughly researched, are designed to equip Christians to be a positive influence in our secular world.

Finally, we give thanks to God for His provision during another year and that He has been pleased to use the staff and work of the Institute during 2022. It is truly a wonderful privilege to serve Him. We pray He may use us once again for His glory in the year ahead.

Richard Turnbull

Revd Dr Richard Turnbull
Chairman

The whole counsel of God



BY COLIN HART

“I did not shrink from declaring to you the whole counsel of God.”

ACTS 20:27 ESV

Acts chapter 20 gives the heart-wrenching account of Paul’s final farewell to the Ephesian elders. He talked of his time with them in Ephesus and the message he preached. Finally, he declared he had never shirked from declaring the whole counsel of God.

As he told Timothy: “All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.” (2 Timothy 3:16-17) (NIV 1984)

We need the word of God to live a godly Christian life. We also need it for rebuking and correcting. It was this aspect which Paul highlighted in his final remarks to the Ephesian elders. He told

them they needed to be on their guard, as false teachers would emerge even from within their own church.

No doubt reflecting the words of Jesus in John 10, Paul spoke of ‘wolves’ which distort the truth and lead people astray. Paul urged the Ephesian elders to stand up to the wolves – not to be what Jesus calls ‘hired hands’, leaders who run away when danger comes.

In Paul’s day, the Christian faith was under attack from many different directions. Some false teachers claimed that salvation was on the basis of the Gospel plus works. Others said believers are free to live in any way they please. Some said that Christ was merely a man and not divine.





In 2023 we have our own pressure points where believers are under strong attack – gender ideology, sexual ethics, marriage and the sanctity of life being some of the most prominent. It is vital that the preaching ministry of the Church helps believers in the battles they face in those areas.

In the visible Church today, false teaching is abundant. Many ‘mainline’ churches are dominated by liberalism, the belief system that requires no repentance to accompany ‘faith’ in Christ. But liberalism is not a branch of Christianity. It’s another religion entirely, as Gresham Machen wrote 100 years ago. As Paul said, we need to be on our guard.

We need to follow the courageous example of the Apostle Paul. He applied the Gospel directly to his hearers. He preached to their situation. To the pagans who believed in “the unknown god”, he proclaimed the God they should worship. To the Jews, he proclaimed in their synagogues from the Old Testament scriptures that Jesus was the Messiah.

We are to speak with gentleness and respect. We are to have “good behaviour in Christ” as we defend and teach the Gospel (1 Peter 3:15, 16).

It’s true that whenever Paul spoke, in public or in churches, there was always a risk that some could get annoyed. Rejection of the Gospel is always going to be one reaction to hearing the message (2 Corinthians 2:16). So he did not hesitate. As he said, be prepared to preach in season and out of season. Paul was quite prepared to tackle the issues that needed attention. We know, for example, that he did this when writing to the Corinthians. He highlighted one particular sin and his remarks caused much sorrow. Yet it was godly sorrow that led to repentance.

The lesson for us is simple: the remedy against false teaching is the whole counsel of God. That is what churches need to thrive.

Colin Hart, Director

Religious liberty

"Our campaigns to protect free speech help preserve our freedom to share the Gospel."

Colin Hart

ONLINE SAFETY BILL

We have been working on improving this major Bill for two years. Initially, its vague language risked censoring church sermons posted on YouTube, and Christians sharing their beliefs on social media. We argued that it should protect children from harmful internet content without threatening to censor Christian teaching. If something is legal to say on the street, it should not be restricted online.

In November the Government announced a raft of major changes to the Bill. Many of these reflected the demands we had made in writing and in person to the Minister responsible and to civil servants.

The Institute's supporters played a major role in making this happen. In fact, when the changes were announced, specific reference was made to concerns being expressed by many members of the public.

Most significantly, the Government agreed to remove the duties relating to so-called 'legal but harmful' content for adults. Instead the Bill will oblige social media companies to enable adults to choose for themselves whether they see certain kinds of content – exactly what we had recommended. It also stripped out a proposed 'harmful communications' offence, which we had told Government ministers was too subjective.

These changes already constitute a significant victory. But some concerns do remain and we have continued to work with Parliamentarians to improve protections for children from pornography, suicide and self-harm content.

WATCH our
explainer video
the.ci/osb-nov



'CONVERSION THERAPY'

The Institute remains at the forefront of the opposition to any UK or Ireland ban on so-called 'conversion therapy' that threatens gospel freedoms. Support for our Let Us Pray campaign continues to grow.

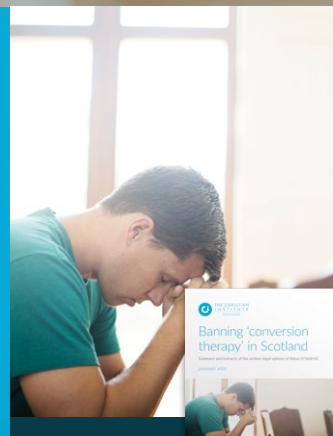
Campaigners want to outlaw any preaching, gentle prayer or pastoral care that seeks to help people live in accordance with biblical sexual ethics. Some even want to ban calls to repent. Parents who refuse to affirm LGBT ideology with their children could be criminalised.

We believe any ban should not target Christian beliefs. We have briefed Government ministers, and MPs and MSPs across the political spectrum, as well as senior Government officials and civil servants.

We will take legal action if a ban disrupts the ordinary work of churches.

In 2021 we received legal advice from Jason Coppel KC. He said that the definitions of conversion therapy proposed by activists would criminalise the legitimate expression of religious beliefs.

This was confirmed in December 2022 when we published a separate legal opinion by Aidan O'Neill KC. It also showed that Scottish Government plans to ban conversion therapy are outside its powers and would interfere with UK human rights law, providing a strong basis for a legal challenge.



Read a summary of Aidan O'Neill KC's legal opinion ✓

 the.ci/CTsummary



let us pray

Join the campaign:
letuspray.uk
letusprayireland.com

BILL OF RIGHTS

In June 2022 the Government introduced plans for a Bill of Rights. We briefed MPs about elements of the Bill which could have prevented human rights legislation being used correctly – as in the Ashers case – to curb the excesses of equality legislation. The Bill was eventually scrapped in June 2023.



LEGAL CASES

Did you know? In 2022, our legal team helped more than **250** people.

Order your free copy of *Legal help for you*.



Email: info@christian.org.uk



We support cases of national importance for gospel freedom to help establish good precedents. This includes defending Christians unjustly discriminated against because of their faith. But court cases are just the tip of the iceberg. We regularly give practical advice to help Christians navigate difficult situations so they can consistently live out their faith.

Most of what we do never makes the headlines. Every day we support believers across the UK facing pressure because of their stand for Christ. We also help churches, Christian charities and individuals to understand their rights and protections so that they can avoid their religious liberty being infringed.

Kenneth Ferguson

The legal principle upheld in this case is that employers cannot discriminate against Christian staff for believing that marriage is between one man and one woman.

In May 2022 Glasgow Employment Tribunal awarded Kenneth Ferguson more than £40,000 in damages. This followed the 2021 decision that The Robertson Trust had unlawfully discriminated against its former CEO on grounds of religion when it sacked him.

WATCH

the.ci/kennethferguson



Evangelists

We've helped hundreds of Christians with advice on open-air evangelism and the law over the years, and always succeeded in our claims for wrongful arrest.

Among those we assisted in 2022 were two church ministers accused – without any evidence – by police in London and Glasgow of 'preaching hate'. Accusations of 'hate speech' are often used to try and silence Christians declaring God's truth. Good outcomes in these cases can have a much wider significance for religious liberty.

We also successfully challenged a Fixed Penalty Notice slapped on a street evangelist for giving out free Christian literature in west London. He had been wrongly accused of engaging in illegal street trading.



Legal
Defence
Fund

Sanctity of life



Laws to introduce assisted suicide or liberalise abortion breach the Sixth Commandment. They send a message that some lives are not worth living. But all human life is precious because it is made in the image of God, no matter how old, disabled or frail that life may be.

ASSISTED SUICIDE

Evidence from abroad shows that, where assisted suicide and euthanasia have been introduced, the number of deaths increases year on year and the law gets wider and wider. These practices put people under pressure to end their lives for fear of being a financial, emotional or care burden on others.

Around the end of 2022, we briefed supporters on Jersey and the Isle of Man's consultations on introducing assisted suicide. And we continued to oppose Liam McArthur MSP's Bill for Scotland.

We also opposed Crown Prosecution Service plans to water down prosecution guidelines for so-called mercy killings. Financially motivated relatives would find it much easier to give a terminally ill family member lethal medication and claim it was 'motivated by compassion'. Chillingly, assisted suicide and euthanasia advocates welcomed the plan as an important step towards their goal.

We encouraged supporters to respond, warning that the proposals risk letting people get away with murder.

ABORTION

The Christian Institute is committed to upholding the sanctity of human life from conception.

We helped supporters challenge attempts to introduce censorship zones near abortion clinics around the UK. Such schemes curtail free speech and religious liberty. Christians should be free to witness to what they believe about the sanctity of human life, and to offer life-saving assistance to those considering abortion.



We also briefed supporters in the Republic of Ireland on an official review of the implementation of its abortion law. This was our first ever briefing specifically for supporters there. Many more resources on various issues are set to follow.

'Ten million too many': The Institute's Ciarán Kelly speaking at March for Life UK, September 2022.

WATCH
📺 the.ci/10million



Marriage and the family

SAME-SEX MARRIAGE

The Christian Institute continued to defend the Bible's clear teaching that marriage is only between one man and one woman.

From July 2022 there was constant speculation that the Church of England would endorse same-sex marriage. In early 2023, it instead opted to bless couples in same-sex relationships. Almost immediately, Labour MP Ben Bradshaw (right) demanded that

it go further and set about attempting to compel the Church to conduct same-sex weddings too. It was a brazen attack on religious liberty. We publicly opposed Bradshaw's motion and encouraged supporters to contact their MP to do the same.

The legal safeguards in the 2013 marriage

redefinition Bill were hard-won. Because of them, no church can be forced to conduct same-sex weddings. But Bradshaw wants to use the power of the State to pressure the Church of England to change its doctrine. If he were to succeed, there are great dangers for all other churches.



WEDDING LAW

The Law Commission published its recommendations to 'modernise' the law on weddings in July 2022. These included abolishing 'prescribed words' and allowing weddings to take place in unsuitable locations, such as underwater.

This was despite around 60 per cent of respondents to the consultation rejecting these proposals.

Public opposition to scrapping the requirement that wedding ceremonies have 'open doors' and allowing couples to 'customise' ceremonies was also ignored.

The Commission noted that "many, even possibly the majority" of consultees were responding to briefings from The Christian Institute and Coalition for Marriage.



**Law
Commission**
Reforming the law

GENDER IDEOLOGY

Biblical Christians know that it is impossible to change sex or be 'born in the wrong body'. We are made male or female in the image of God. So we can be thankful that there is much more opposition to transgender ideology than when we first started raising concerns 20 years ago.

In 2022 we briefed MSPs and helped supporters to set out their opposition to the Scottish Government's plan to fast-track 'sex changes' for anyone over the age of 16. The public consultation had almost 11,000 responses, of which 59% were opposed.

In January 2023 the UK Government vetoed the Gender Recognition Reform (Scotland) Bill. This was a historic decision – the first time devolved legislation had been blocked by Westminster – and a wonderful answer to prayer. A court case to determine whether it can still go ahead is expected in September 2023.

Existing law already distorts God's good design. But if legal sex could be changed by self-declaration, it would push even more young people onto the transition pathway and put women using single-sex spaces at greater risk.

In July 2022 the NHS's Tavistock gender service for children was earmarked for closure after the official NHS review by Dr Hilary Cass found it was "not a safe or viable long-term option". We briefed supporters on the implications, including proposals for a new 'gender dysphoria' service.

WATCH 
 the.ci/sex-swap-bill



ABUSE OF TRUST

In June 2022 the sexual exploitation of young people by sports coaches and religious leaders was finally outlawed.

Historically, Christians have always been at the forefront of child protection legislation. We have been campaigning for a stronger abuse of trust law since 1998. Then, by working closely with a number of Peers, we helped close a series of loopholes.

An amendment to expand the number of positions of trust beyond teachers and care workers was sadly blocked by the Government of the day. We warned that the new restrictions did not go far enough and left vulnerable young people at serious risk of abuse.

Tragically, we were proven right. When the alarming level of historic abuse at British football clubs was exposed in 2016, we pressed the Government again.

Now Section 47 of the Police, Crime, Sentencing and Courts Act 2022 has extended the abuse of trust law to cover anyone who "coaches, teaches, trains, supervises or instructs" a 16 or 17-year-old in sport or religion.



Education

Did you know? In 2022 we helped more than 200 Christian parents, teachers and school governors with tailored, practical advice on dealing with issues including the Equality Act, sex education, Religious Education and LGBT ideology.

ADVISING CHRISTIANS

Many of the Christians we assist are teachers or governors who have been asked to endorse something that goes against their faith. Parents are also very concerned that their children are being indoctrinated into a worldview that clashes with their Christian beliefs. Over half our cases concern the promotion of LGBT ideology in schools or relate to relationships and sex education.

Between October 2022 and March 2023, we ran our Salt and Light in Education tour.

We spoke at twelve churches in England

on the areas where Christian beliefs are most under attack in schools. We highlighted parents' rights, and how churches can be involved in schools and support parents and young people. The meetings were attended by teachers, governors, church leaders, parents and grandparents.

We also spoke at events arranged by Scripture Union Scotland, the Westminster Seminary School of Theology, the Scottish Union for Education and a number of Christian education organisations.



Email: education@christian.org.uk

POLICY EXPERTISE

Our expertise means we are well-placed to provide in-depth responses to policy proposals.

In 2022 we briefed politicians and civil servants on aspects of religious and sex education teaching taking place in the UK and Republic of Ireland. This included making the case for parents to be kept informed about what their children are being taught and to strengthen their rights to access lesson materials.



Christians must oppose moves to sideline parents from the education of their own children.

SALT AND LIGHT IN EDUCATION

Head of Education John Denning and Education Officer Daniela Martines spoke at our Salt and Light in Education meetings 📍



the.ci/SALinEducation



SCHOOLS BILL

The Schools Bill was dogged by controversy since being published in May 2022 and we are thankful it was subsequently dropped.

We were concerned that a public register of home-educating parents would undermine the long-established legal principle that the ultimate responsibility for educating children lies with parents, not the State.

The rationale given for the Bill contained vague wording that it is "not acceptable" for some children to attend schools which 'reject society's values'. This covered schools that seek to subvert democracy alongside a Christian school which rejects secular values on, for example, consumerism, marriage and the sanctity of life.



RELIGIOUS EDUCATION

In early July 2022 the High Court in Belfast ruled that exclusively Christian RE lessons in Northern Irish primary schools are unlawful. It followed a campaign by secular humanist groups.

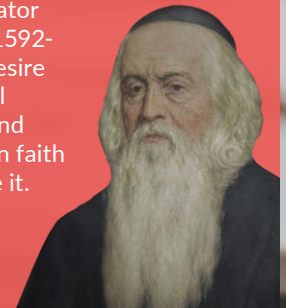
The judgment seems to dismiss parents' crucial right of withdrawal. We raised our concerns with officials and, before she left office, Education Minister Michelle McIlveen MLA indicated her intention to appeal the ruling.



COMENIUS

John Denning speaks about the impact of visionary Czech educator Comenius (1592-1670), his desire for universal education and the Christian faith which drove it.

the.ci/Comenius



Teaching and meetings



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

ENGAGING WITH CRUCIAL ISSUES

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

Over the course of the year, staff spoke to more than 13,200 people at nearly 350 events around the UK.

Every church meeting outlines biblical principles which underpin our work, and shows how those principles should affect Christian involvement in today's society. During 2022 this included how Christ's teaching provides a sure foundation for

all of society and encouragement to put that teaching into practice.

The Institute has seven members of staff largely devoted to arranging meetings with churches. 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 at your church, email: development@christian.org.uk

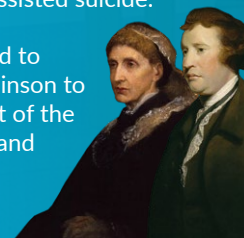
Developing our people

Our staff benefit from regular training. In 2022 our Social Policy Analyst, Dr Sharon James, delivered training on Edmund Burke and Josephine Butler (below) as well as on a range of ethical issues and significant legislation.

We were delighted to welcome back regular speakers Revd Rupert Bentley-Taylor, who spoke on The Ten Commandments and Paul and the Law, and Revd Dr Richard Turnbull, who tackled John Newton and The Origins of Scripture.

Dr Peter Saunders, Chief Executive of the International Christian Medical and Dental Association, also spoke to staff on euthanasia and assisted suicide.

And we were pleased to welcome Calvin Robinson to share his assessment of the state of the Church and the nation.



AUTUMN LECTURES

Every year the Institute holds a series of Autumn Lectures given by invited guest speakers.

The theme for 2022 was Solid Foundations: the key areas of the Christian faith that help us live out the Bible's teaching every day.

Revd William Macleod opened the series with a confident defence of biblical inerrancy. Revd Matthew Roberts reflected on the highly topical areas of gender and sexual ethics and how the Bible teaches us to value our true identity in Christ. Simon Calvert gave a talk on the doctrine of common grace, rejoicing that even the most mundane aspects of daily living glorify God. Almost 20 years after Steve Chalke called the belief that God sacrificed his Son "cosmic child abuse", Revd Dr Andrew Sach spoke on penal substitution. And Bill James, Principal of London Seminary, explained the deep significance of the creation mandate.

These were filmed and made available for free via our website and YouTube channel.



The Living Christianity Bible study series has been on sale since March 2019. In September 2022 we launched a free youth edition for 11 to 16-year-olds.

Adapted from the original, it provides clear, engaging and biblically faithful content to help young believers to follow Jesus in every area of life.

It is available to stream online for free at livingchristianity.org.uk/youth

- Engaging with today's world as disciples of Jesus;
- Holding a biblical view of the world and our role in it;
- Living as Christians at home, school and work;
- Valuing God's good design for all areas of life; and
- Living fruitfully as a Christian citizen in today's society.



Prayer

Prayer is vital in everything we do at the Institute. Twice a year we hold a week of prayer where we join with supporters in praying for some of the big moral issues affecting the nation.



"I have prayed each day through the week of prayer. Thank you for the valuable insight into praying for the good of our nation."

Mr B

Meet the team



Back Row:

Callum Webster MA MSc Northern Ireland Officer Develops the Institute's work in Northern Ireland.	Gareth Edwards BA PhD Wales Officer Develops the Institute's work in Wales.	Nigel Kenny LLB DipLP Scotland Officer Develops the Institute's work in Scotland.	Barbara Elder Administrative Assistant Handles correspondence and calls from supporters.	David McPherson MA Administrative Assistant Handles correspondence and calls from supporters.	Brian Steemson MA (Cantab) FCA Financial Administrator Handles the Institute's payments and financial data.	Sharon Dews BA AATQB Financial Administrator Handles the Institute's payments and financial data.	Sam Webster BA Solicitor Advocate In-house Solicitor Manages religious liberty cases.	Joanna Cook BA MA Public Affairs Assistant Works with the Deputy Director (Public Affairs).	Louisa Bratley BA Personal Assistant to the Deputy Directors	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.	Marilla Friery BA Communications Officer Helps with the Institute's communications.	Mark Taylor BA Multimedia Designer Assists with the design of the Institute's various communications.	Johnny Timm BSc IT Manager Oversees our IT systems.	Daniela Martinez BA MA Education Officer Assists with the work of the Head of Education.	Dave Greatorex LLB Head of Research Supervises the research work.	Alison Bowie BSc Research Assistant Conducts general research across a range of issues.	Rhys Curnow BA Senior Researcher Conducts general research across a range of issues.	Robert Drennan MBE BA MSt MSc Northern Ireland Researcher Conducts research on Northern Ireland issues.	Nick Needham BD PhD Writer/Editor Writes and edits CI publications	Nathan Jeal BA Development Officer Develops the Institute's work with churches and supporters.
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Front Row:

Sandra Mackay Personal Assistant to the Northern Ireland Officer	Susan Constable Personal Assistant to the Scotland Officer	Jonathan Patterson BA Office Manager Supervises the running of the office.	Alicja Cieniawska LLB Assistant Office Manager Assists with the administration and running of the office.	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.	Susannah Daubney Financial Administrator Handles the Institute's payments and financial data.	Judi Coulson BA PGCE Senior Administrator Assists senior staff in the efficient operation of the Institute.	James Kennedy BTh MA Public Affairs Assistant Works with the Deputy Director (Public Affairs).	Kathy Calvert 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 McIlfratrick BA Multimedia Designer Assists with the design of the Institute's various communications.	John Denning BSc PGCE Head of Education Conducts research and advises on education issues.	Nathan Batten BA Research Assistant Conducts general research across a range of issues.	Daniel Friery BA Research Assistant Conducts general research across a range of issues.	Joshua Towers BA MA Research Assistant Conducts general research across a range of issues.	Sharon James MA (Cantab) MDv PhD PGCE Social Policy Analyst Conducts research on developments in social policy.	David Gillespie BA DipCG MSSc Northern Ireland/ Republic of Ireland Researcher Conducts research on Northern Ireland and Republic of Ireland issues.	James McIntosh MTheol MTh Development Officer Develops the Institute's work with churches and supporters.	Fiona Rushton Cleaner
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As at August 2023



◀ TURN OVER

2022: Engaging...



3.5 MORE THAN
million

VISITS TO OUR WEBSITE

CHRISTIAN.ORG.UK



700

NEWS ARTICLES
AND FEATURES
PUBLISHED ON OUR
WEBSITE



OVER

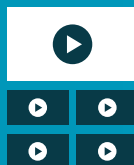
7.2m

TIMES OUR
POSTS
APPEARED
ON SOCIAL
MEDIA

LEADING TO

630k

INTERACTIONS



OVER

890k

VIEWS OF MORE THAN

360

VIDEOS POSTED ONLINE



61k

IN TOUCH SUPPORTERS
INCLUDING MORE THAN 5K CHURCHES



88k

SOCIAL MEDIA FOLLOWERS



85

PRINT AND BROADCAST
MEDIA REQUESTS



CHRISTIANINSTITUTE



CHRISTIANORGUK

...equipping



NEARLY

62,000

AUDIO
DOWNLOADS



OVER

13,200

PEOPLE AT

349

PRESENTATIONS

IN PERSON
AND ONLINE



5

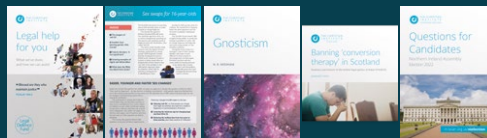
NEW
PUBLICATIONS



PUBLICATIONS

christian.org.uk/publications

Designed to help Christians to live faithfully as believers in today's society.



VIDEOS

christian.org.uk/videos

In conversation with...



Calvin Robinson



Toby Young



Baroness Fox

Interviews



JUSTIN ARNSPER



DAVID CARMICHAEL



SARAH VAULCHAN-ORPICE



DAVID BURROWS



DR KEVIN VULLIAMY



DR ANTHONY LITTLEJOHN

Explainers



Gender ideology



Trans in schools



Same-sex marriage

CI News in 30 seconds



In June 2022 we introduced a 30-second version of CI news for Instagram, TikTok and YouTube Shorts.



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
Prof 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 £27,000 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 2021 and 2022.

The summary for 2022 is based on draft and unaudited figures.

The summary for 2021 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 2021 and 2022 (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		2022	2021
General Fund			
Staff	50%	£1,607,235	£1,521,871
Printing and stationery	5%	£174,701	£179,901
Postage and telephone	9%	£288,610	£289,677
Travel	5%	£154,298	£52,496
Research materials	2%	£74,849	£72,811
Rent and building running costs	4%	£143,918	£136,257
Equipment and depreciation	4%	£136,456	£137,195
Conference and meetings costs	<1%	£26,933	£2,598
Professional fees	5%	£159,716	£116,695
Miscellaneous	<1%	£17,171	£10,318
Total for the General Fund		£2,783,887	£2,519,819
Legal Defence Fund	14%	£398,637	£567,540
Growth Fund and other designated expenditure	<1%	£29,581	£72,194
Total Expenditure – All Funds		£3,212,105	£3,159,553

Income		2022	2021
General Fund			
Unrestricted	91%	£2,873,638	£3,039,512
Sales	<1%	£4,087	£2,719
Total for the General Fund		£2,877,725	£3,042,231
Legal Defence Fund	9%	£270,394	£621,246
Growth Fund	<1%	£1,770	£1,320
Total Income – All Funds		£3,149,889	£3,664,797

What we believe

1. GOVERNMENTS EXIST TO RESTRAIN EVIL

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

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

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

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

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

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

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

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

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

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

In a democracy Christians have the freedom to argue their case like

everyone else. Our responsibility is to speak out for what is right. We are not responsible if men and women reject what they have heard.

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

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

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

2. MARRIAGE IS SACRED

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

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

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

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

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

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

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

4. DRUG TAKING IS WRONG

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

5. 'HARM REDUCTION' APPROACHES ARE UN-CHRISTIAN

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

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

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

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

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

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

perspective, harm reduction greases the tracks of sin. Instead of telling young people that actions inevitably have consequences, harm reduction presents as a paradise what is inherently dangerous.

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

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

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

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

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

6. RELIGIOUS FREEDOM MUST BE PRESERVED

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

When religious liberty is threatened, gospel liberty is also in danger. It becomes more difficult

to proclaim the Gospel and more difficult for Christians to live out godly lives that witness to the Gospel. Jesus himself warns his followers not to lose their distinctive 'salt', lest they become useless and trampled on by men (Matthew 5:13). Jesus wants us not to be ashamed but rather to put our light on its stand. Christians should therefore be concerned greatly about any laws or policies that limit our religious liberty.

Christians must submit to the governing authorities

except where they require what God forbids or forbid what God requires (Acts 5:29).

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

These days there is a deliberate twisting of what 'religious liberty' actually means. Religious liberty is not only the liberty to

believe certain things in our head, but the liberty to act according to those beliefs. It is, for example, the liberty to gather with like-minded people, to form associations with those who share our faith, to tell other people about our faith, and to speak out against what we believe to be wrong.

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

7. LIFE IS SACRED FROM CONCEPTION

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

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

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

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

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

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

8. CHRISTIAN BELIEFS ON TRANSEXUALISM

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

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

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

Firstly, the Bible teaches that a human person is a mind-body whole. So the body determines personhood, not just the mind. The first Christian heresy was to deny that “Jesus Christ has come *in the flesh*” (1 John 4:2). Genesis 1:27 records: “So God created man in his own image, in the image of God he created him; male and female he created them.” Biblical Christians hold that ‘sex change’ surgery desecrates a body made in the image of God. And the Bible teaches that the State should validate what is right and not what is wrong (Romans 13:3).



Secondly, the Church of England's 2003 discussion document equated transsexualism with the ancient heresy of Gnosticism.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 nearly half claim a Christian allegiance (cf. the Coronation Oath and the National Census 2021 in which 46.2% 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

The work of the Institute is greatly blessed by those who voluntarily give their time to it. Thank you to everyone who helped during 2022. I apologise to any I have inadvertently omitted.

The advice, support and encouragement of the Trustees (page 20) is always 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. In addition to all his work as Chairman of Trustees, I was delighted that Richard could speak to the staff on various historical and theological issues.

I wish to record my appreciation to the Autumn Lecture speakers: Revd William Macleod, Revd Matthew Roberts, Simon Calvert, Revd Dr Andrew Sach and Bill James. Thanks also go to George and Kathryn Curry, Edith Avery, Pat Johnson, Ruth Shutler and Judith Sword for their tireless assistance in making them such a success.

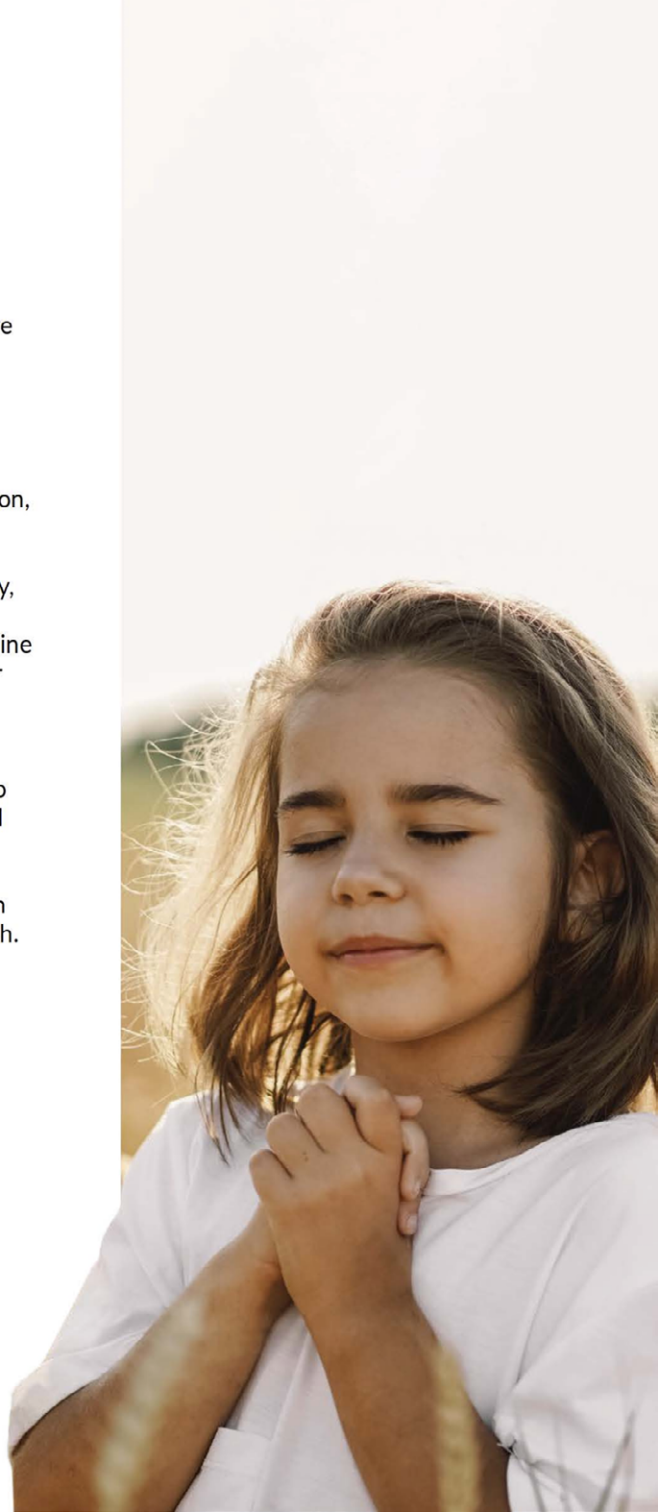
Thank you to everyone who gave their time to contribute to the many areas in which we work: David Burrowes, Baroness Fox, Dr Anthony Latham, Bobby Mackay, Pastor David Nixon, Calvin Robinson, Dr Stuart Waiton, Toby Young and Dr Kevin Yuill.

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Finally, on behalf of the entire Christian Institute staff, I wish to express my grateful thanks to all our supporters for their prayers and financial support. We trust that God will continue to sustain us and cause the work to flourish. To him be the glory.



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.



THE CHRISTIAN
INSTITUTE

I did not shrink from declaring to you the whole counsel of God.

Acts 20:27 (ESV)

