

514 “One Love” and Sharia Law

When the FIFA World Cup was awarded to Qatar in 2010 in controversial circumstances, few mentioned that Qatar is a conservative Muslim state where Sharia law holds sway. The stage was thus set for a serious cultural clash between the post-Christian, now supposedly enlightened “West”, and Muslim Qatar, with this clash being focussed on – surprise, surprise! – homosexuality, that great, apparently-irresistible, juggernaut of western social values these days.

We know that Muhammed travelled widely in the Middle East in his younger years where he encountered much Judeo-Christian teaching, some of which he used later on in garbled form as he slowly compiled the Qur’an. This explains why in places there is some overlap between the Holy Bible and the Qur’an, as for example over the mention of Mary and Jesus, and over – our particular concern in this Reflection - homosexual behaviour.

It is thus ironic that Qur’anic teaching on homosexuality is actually broadly in line with God’s Word itself. Yet dominating much western media coverage of the World Cup is a sense of surprise and incomprehension that any country could take such a firm line against “gays”. How dare they? Have the Qataris never heard of the West’s trendy mantra – “Inclusivity! Tolerance! Diversity!”?? - (ITD for short, which turns out to apply only to those who agree with liberal diktats). Yes, the Qataris have heard of it, but quite understandably from their point of view, that mantra is irrelevant when it challenges their Sharia law.

The current slogan of the LGBTQ+ lobbyists - “One Love” - means that anyone should be free to love whoever he or she may choose. At first sight that view may seem fair enough: with a shrug of the shoulders by the rest of us, and an attitude of “Each to his, or her, own”, what’s the problem?

The problem is that such an attitude flies smack in the face of God’s Word, which He has graciously revealed to us all for our guidance and blessing, and for His own glory through Christ. Hence we are given many restraints, for everyone’s benefit, as to where sexual love is to be directed and expressed.

Regarding the Old Testament Scriptures, “no Christian man whatsoever is free from the obedience of the Commandments which are called

Moral” (from Article VII of the ‘Articles of Religion’ in the Book of Common Prayer). In the Ten Commandments of Exodus Chapter 20, we are to “have no other gods” before the Lord God Himself, and we are to avoid adultery, stealing and covetousness, each one of which commandments clearly prohibits sexual promiscuity.

A straightforward reading of Leviticus Chapters 18-20 gives us fuller instruction concerning restraints on sexual conduct, and we need not go into all the details here. But we see for example in Chapter 18.20-30 the direct link between “these abominable customs” (v.30 mid, KJV) and the land (vv. 24-29): the sinful Gentile nations of Canaan were defiled by such gross misconduct (v.24), and therefore the land was also defiled and would vomit out her inhabitants at God’s command (vv.25,27). God’s covenant people were to avoid these abominations, or else they too would defile the land and would be spued out of it; and any individuals sinning in these ways “shall be cut off from among their people” (v.29).

This direct link between sinfulness, the land, and divine judgment is surely still applicable to nations these days, even under the New Covenant of grace. How does Britain fair on this in the Lord’s sight we might wonder? - with hundreds of abortions per day, and with the wilful promotion by successive governments of “One Love”-“ITD” homosexual practice at home and abroad, which scripturally is blatantly sinful. In Leviticus Chapter 20 we read of further sins and the resultant God-ordained punishments, such as “his / their blood [shall be] upon him / them” (egs., vv.9,11-13,16,27); the death penalty (egs., vv.9-16,27); and sinners being cut off from among their people (egs., vv.3,5,6,17,18).

Now such biblical passages can be a shock to our Christian, New Covenant sensibilities! But there it all is, (plus the New Testament passages concerning homosexual practice, as in Romans 1.18-32 / I Corinthians 6.9-11), making very clear the uncompromising attitude of the Lord God towards sin in any shape or form, be that homosexuality in its various manifestations or anything else (eg., Romans 6.23).

In this Advent season we ponder afresh the extraordinary lengths to which God the Father has gone in His love, through His Son, to smash sin’s grip and effects (egs., Luke 1.76-79 / John 6.47-58 / Acts 2.37-39 / Romans 3.23-26; 5.6-11 / I Corinthians 15.57 / Hebrews 10.19-22 / I John 1.7). Jesus was sent to this earth, not to promote false, trendy, sinful notions of Man-based “Inclusivity, Tolerance and Diversity”, but to save sinners (egs., Matthew 9.13 / I Timothy 1.15).

We read repeatedly in Leviticus Chapter 19 – “I [am] the Lord your God”.
May all of us sinners take heed.

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