

[00:03:01] Here in a Christian marriage that glorifies God, a couple's enjoyment of one another takes place on a long continuum and we talked about that. I'm just recapping a continuum of romantic affection and expression. So toward one end are things like companionship, friendship, fellowship. On the other end of the continuum are things like playful intimacy, just saying anything that is still makes sense, because of how you know each other, and really serious sex, so all of those are there. But exactly where one category begins and the other ends isn't always clear and does not have to be clear. Things just go on the continuum from this way to that way. They have to begin thoughtful, but they don't end this way as though they won't come back. You reflect on all that is going on. And so today, I would like us to touch a bit on the language of romance. It's there in Song of Songs. I'm not concocting any, I'm not even reading the other letter.

Now, the lover and his loved one, they relish their pleasure in each other, not only with physical action, but with carefully composed words. So they have the language of romance built in the spiritual love is above all a matter of the mind and the heart and it should be declared so it can be expressed in many ways. We show love by touching but also the words, you had him try to read and as he was thinking about what was reading, the voice was going low. Because actually, you read it to yourself, it's a song. So you read it to yourself and the voice was going and we could no longer hear but we could see. So that's the language.

So it is precisely here that the biblical ideal of love is present. So in the uniting of the bodies and the hearts of the husband and wife in a bond is as strong as death. Remember, it's as strong as death, many homes would be happier if men and women would simply speak of their love for one another, more often, especially if you come from my tribe. We love and keep quiet or just kind of frown our faces while loving. You know, you can get a Mukiga and say, "Honey, just tell me you love." "Now, who knows I don't love you? Who thinks I --?" And then he's just frowning his face, "Just say it." "But everybody knows I do."

So there are these carefully composed words, a key to consistent growth in romance is found in the regular use of carefully composed words. And eventually, between husband and wife, there's a unique language that develops over time, so that they can actually communicate and you as a visitor, you'll be -- you'll stay out. You will not know what they're talking about. Their expressions and they know how to link up. So Solomon's song

contains the finest examples of carefully composed, romantic words that we know of.

Song of Solomon 1:15-16 goes like this. He is saying: how beautiful you are, my darling, or how beautiful. Your eyes are doves. Now that's a simile when you're interpreting the Bible, you have to begin with language. So there are metaphors, euphemism, similes, that's a simile so like, like and the Shulamite woman would have known what he means. Now you start telling a modern girl that her eyes are like doves, she can fight you because culturally and things have changed and maybe they are like something else, but -- and then she replied, how handsome you are my lover. Oh, how charming and our bed is verdant meaning luxuriant, like this five star thing. And then he says, you have stolen my heart, my sister, my bride. You have stolen my heart with one glance of your eyes, with one jewel of your necklace. How delightful is your love, my sister, my bride. You are a garden locked up, my sister, my bride. You are a spring enclosed, a sealed fountain, your plants are an orchard of pomegranates with choice fruits. You are a garden fountain, a well of flowing water streaming down from Lebanon. That's what they had at that time to liken to beauty. Nowadays we have a lot. We can say that your eyes shine like a high voltage bulb or something, but they didn't have that. What they had is what he's using and Shulamite woman would have known.

Then she says, at our door is every delicacy both new and old that I have stored up for you my lover. This is miles away from simple chit chat or practicalities of watching movies and eating popcorns together. They are really serious about what they are saying and they mean it. They're not playing around. This is a category of communication set apart from the staff of daily result for a unique and wonderful purpose. It's purposeful speech, it is highly intentional. It is creative, it's provocative. It is erotic language. That's what they are using. And its purpose is to arouse romantic passion, to inflame slowly, but intentionally all the while honoring and delighting in one another as spouses. So the relationship is the basis. We try these things without a relationship or we say them to exploit and then we wonder why we are hurt because we put this romantic language ahead of a meaningful relationship.

So we put them out so that you can excite somebody for a moment. Again, we seek intensity. For these ones, it's intimacy. So the whole book resonates with these sort of exotic, extravagant verbal foreplay between the lovers, long before they begin to enjoy one another's bodies, they excite one

another's minds with tender and creative speech. They model for us what it means to feel sexual passion and to articulate that passion, not just to do it. These are carefully composed words. They are creative compliments too. So in the language of these lovers is a variety of expressions that you just don't hear too much anymore. Not only is it poetic, it is a kind of poetry rooted in Hebrew culture. You have to understand a bit of Hebrew culture so that you don't abuse anybody means really good 1,000 years before Christ. So to learn and properly apply the lessons of Solomon's song, we need to examine what these odd-sounding phrases really mean. Here is an ideal example. Even in future when you're reading Song of Songs. Canticle 7:4, your neck is like an ivory tower. Your eyes are the pools of Heshbon by the gate of Bath Rabbim. You have never been to those places, you don't know how they look like, and even if they look like anything, how can they look like a woman? But here you are. Your nose is like the Tower of Lebanon -- is that a good nose -- looking toward Damascus. Even a pointer like a campus.

So the descriptions here. You get into the book, you get into Hebrew culture to really understand how the praises are going around. Now in Solomon's day, these were without question tender and heartfelt expressions of deep admiration for a woman's physical beauty. I gave you -- I mean, we don't have in English. I know some in Rukiga: *Kasya ko Rubango, maguuru ge mitumba, Byisho bye eyina, kibuunu kye kishaabo* and all those thing so we can. *Ekishabo*, you know, I don't know whether you start calling a modern girl *kibuunu kye kishaabo*. You just call her Miss Curvy or something, but not -- don't go that other direction of *Kibuunu kye kishaabo*. *Maguuru ge mitumba*, that the legs are like these banana trees; they're smooth and kind of and then *ebyisho bye enyina*, that the eyes are like of a cow. I think that would sound like an abuse but that's it because cows were admirable. Even when she speaks, you say *bishumero byenzeire*, that she speaks like a cow that just gave birth. It doesn't seem to be loud. And, you know, and they are loving each other with those words, my friend. So and that's how they would have been received. A woman hearing those lines would have understood them to mean something like your nose is lovely. A feature perfectly suited to the rest of your face, it adorns your face the way a tower gives breadth and character to the horizon. It transforms and compliments you wonderfully. That's what it would mean. But now there's Lebanon, there's Heshbon, there are all these other things, and then things start to bring confusion but for us, not for the Shulamite woman or for Solomon.

So here is another. The man speaks to his beloved saying, I liken you, that's canticle 1:9, I liken you, my darling, to a mare harnessed to one of the chariots of Pharaoh. A mare, that's a horse, right? So the phrase "my darling" establishes a tone of tenderness and admiration right from the start. He then he uses an analogy that we can thoroughly misinterpret. When a woman starts to look like a horse, but more accomplished scholarship reviews the beauty and the vibrant sexual overtones over this high compliment. So when you study deep to know the meaning. It seems that in Solomon's day, mares, these male horses [sic], I think were never used to pull the King's chariot, but only stallions were so used and always hitched in pairs. Yet in this picture, a mare has been harnessed to the chariot alongside a stallion. So this puts the stallion into a frenzy of galloping desire. You know, it's jumping. So this analogy has nothing to do with comparing her to a horse, no. Instead it declares the overwhelming sensual impact she makes upon him, a female and a male but they are tied and it's kicking, right? So her very presence drives him wild. So this man is driven wild as a horse.

Now here is a magnificent passage packed with the carefully composed words carrying potently erotic intent, canticle 4. How beautiful you are, my darling, oh how beautiful your eyes behind your veil are doves. Your hair is like a flock of goats descending from Mount Gilead. Your teeth are like a flock of sheep just shown coming up from the washing. How do they look like? Each has its twin so there's a language of productivity, of beauty. Pleasure a farmer or a herdsman looks at those so and not one of them is alone, they're coming in pairs. Your lips are like a scarlet ribbon. So for you, you have to use lipstick, I don't know that they had. Your mouth is lovely. Wow. Your temples behind your veil are like the halves of the -- so you cut the pomegranate into. Your neck is like the tower of David as so on as it was -- it was read for us. And he was going down as the read, your two breasts are like two fawns like twin fawns of a gazelle that browse among the lilies. Until the day breaks, and the shadows flee, I'll to the mountain of the myrrh and to the hill of incense. All beautiful you are, all beautiful. Comprehensively beautiful, my darling, there's no flaw in you. Perfection.

So these verses begin with a declaration of beauty of his beloved, but generalities are not enough for him, nor should they be for us. So simply tell your wife, you are good generally. You're really beautiful, generally. Be specific. Start the eyes now. What about the nose. And go now go and be specific because as the woman listens to that, the heart is beating faster. Go on. Those are sweet words. And if you want to keep quiet say, "What did you

say my eyes are like? Okay go on, what about my teeth?" So they are really wonderful words. We could go into the entire interpretation, but I'm just showing you when you are reading that you can study, see the meaning, what did it mean then? And you will see not that you may apply it today, but the principle underlying. There's what a man is trying to express and so when the man says all beautiful you are, my darling, there's no flow in you. And when he calls her my perfect one, canticle 6:9, what's going on is very clear. He is lavishing high praises upon his beloved in an effort to communicate have effect on him. This is how you make me feel like. This is how you cause my heart to jump within my chest. This is how I lose step at your sight. So these expressions of his heartfelt evaluation of her, they are not based on cultural criteria. People expressed differently. I think they are women. I don't know whether it's in Ethiopia or somewhere in East Africa. And the larger the lips, the better. So they really get to -- you've seen those pictures? What about the ears until they come here. Put something big to keep pushing the ear and as it shapes, it comes up to here. Now in my tribe, those wouldn't be beautiful, they would be deformed. But for them that's beauty. 100% so beauty again, they say it's in the eyes of the beholder. So we are mixed. Westernized so we like small women, we men, others like big ones. So traditional men want when your wife is passing like outside there, boom, boom, boom, big, heavy, the one who can breastfeed and who can defend the gardens and who can carry like a tractor, dig the whole day, produce children and continue to cook. I mean, you're talking about like Superwoman. And so you know when she's passing here, boom, boom, boom, she's about to defend, *enzi mbuzi nezooha*? And everybody fears her. So she's able. She's not like leggy-leggy. So beauty. So if there were -- our fathers said that's a beautiful woman, you look and say what? She looks like a second hand tractor. Very beautiful he will say because he will tell you the beauty. And so every culture, it's cultural-based.

Now, of course, we know that here in these phrases, the most private emotions about the most intimate parts of the lovers body are expressed appropriately. They are expressed romantically, erotically and the tastefully. So there is no medical language, no crudeness, and no profanity. There's no vulgar language in the book. Every word is tender and sensual and the carefully composed to produce appropriate and passionate arousal and that we can please God in this way. We should hear that again and again, shouldn't we? That we can please God being aroused in this way. Some of us when we start feeling like that say Lord I ask for forgiveness. I repent. You quote verses to re-purify or something like that. It's unnecessary. If that's

your wife who was doing it or your husband, you're just doing a very Godly thing. And that's what the church fears to talk about. What are you teaching our children? You've brought sex education to church? Yes. If we don't bring it here, it will still be found somewhere. Somewhere ugly, somewhere unkind, somewhere harsh. It will be found in Hollywood, it will be found in Red Pepper, it will be found in kiNigeria, it will be found anywhere because we look for it. Our nerves are wired naturally for that to look for that. Actually, I don't know which movie can be watched without sexual tones or pictures. They would lose; Hollywood would lose. They have to put some nakedness or something so that your adrenaline is, you know, there's a thrill, there is a wonderful movie I really watched it. Even Christians are saying, "Have you watched it?" And then you don't know what was exciting about it? They keep saying no, no, I just like, let's see what I like. But what they were liking is something else and now they're looking for another theme. But they don't know what really bit, especially men, if there are some naked women and all these other things, that's a beautiful movie. What's beautiful about it? I actually like the way the man dresses, but he's really meaning something totally different. Because what beat him, he even did rewind so that it can play again and then he did rewind a third time. And then he said, but I'm a Christian, let it play, I will watch it again. He promised himself he will do what?

So many Christian husbands and wives have been deeply influenced by the fashion and advertising industries that we may have a challenge really understanding these descriptions. To a certain extent we have been conformed to this world, even as Christians, and it is compromising our ability to understand truth clearly. What sometimes God has created good we call evil. What he calls evil, we call good simply because it's approved by our culture and it's accepted. And we're not ashamed. So you see, a man says, I'm very, very godly. I'm even a priest so I will not marry. Okay and he feels good about that. Then another man says, I'm free, very, very free. I exercise my individual rights and liberties. I'm a man who's going to find a man to marry. Both are men and they are enjoying. One enjoys asceticism, they are holy, because they live a sexless life. The other ones they are not even practicing. Let's see what they both have jumped. This one is depraved, this one is to the other extreme. Both are messing it, nobody comes to the balance. It's like they're trying to climb on top of a horse. And they come with a momentum that throws them behind the horse and they begin from the other side, they also do with the momentum that causes them to fall this side of the horse. They never settle on the back of the

horse. Those are extremes. And the church should address these seriously and with preparedness. Like Captain prepared that we talk about these things. These are not things that you can just get into underprepared, they can swing you left or right, you will not know how to -- you think you're sinning one moment, one moment is perhaps I'm not sinning, but maybe I'm sinning and maybe I shouldn't be here. Maybe these people are vulgar, what are they talking about? Our small group has gone, they are just talking about sex. This is really bad. And then eventually you can even be offended that you can offend others and so on.

So you have to prepare your heart, preparing your heart means you are telling God these things we are about to talk about Lord, they make our blood run faster. Now, therefore will you be with us? Give us soberness of mind, give us thoughtfulness because these things adrenaline, we don't know where it has come from, but we feel energized and electrified to no direction and to no avail. So there we go.

And so, when we read these statements, we make the error of applying them culturally, not biblically, but as romance is biblically cultivated, these really kind of be very apt and accurate descriptions. So when we understand, we draw the principles very, very well. Now, creativity right there. Learning the language and lovingly leading. Some of us say if I cannot quote Solomon or the Shulamite, how do I generate my own carefully composed words? So you are thinking about it? I wish I could say these words also to my loved one. Others say, "I'm not a poet, how am I going to love? I don't even like poetry and I'm definitely not Shakespeare so where do I begin?" Solomon was definitely masculine and the Shulamite, the woman was feminine. We share that with them. Far from scorning carefully composed words, we should accept the lesson of Solomon's song and learn how to use them. So the principles underlying are very clear. Your wife may not be having the hair that looks like those goats or something. Fine, you will not use those expressions, but the principle underlying you are short of words. You're dying to make an expression, you want your heart to be laid bare and words are not enough. Words are not enough?

You know, sometimes when we say words are not enough, we have still communicated a lot. You know that? Just say words are not enough? Just tell your wife, "Words are not enough to describe how beautiful you are," and you have already said she's beautiful in ways that cannot be verbalized. So isn't that very beautiful? Yeah. So and you think that's not poetry? You have just become a poet out of love. You know, love makes us -- I read you that

letter, you remember it. This man employed English and for him, I think expression of love was embedded in the magnitude of the terms of English he used. So he used all these other things that so the greater English, the deeper. You remember those words? So we don't need to be a Shakespeare or a Solomon, we don't need to imitate some specific style, but we should definitely follow the example given to us in the song by carefully composing words over romantic and erotically suggestive nature, that will express our love and passion for each other. So communication, as we've seen from the song is vital to the promotion of romance, romance built on a relationship, no exploitation, no selfishness. We've also noted how in order for your words to ring true, to be true, they can't be patched together from convenient one-size-fits-all phrases. I was telling you how the Bakiga call their wives and these women are so happy their soul is leaping inside them because the husband has called that name. They have different names for different occasions, I think. But at least I told you my father would come asking "*Imwe baana, nyoko arahi?*" With that, my mother hearing my father knew there is no romance in that. No love, this man is coming as a warrior, nothing else. So she would also reply in the same measure, "*Ago manonkoro. Ogu mwanda.*" So she would reply, but then there is when my father would come and call some name. Wherever my mother, she would come, "*Wanji...*" and the heart is ringing, "*Wangi? Orenda ako'kunywa?*" and we would watch them and say, "Eh, you also." So we would see them like loving each other because of the name. So there is a name that would because my mother to know this man is coming in a loving way. She would respond the same. And there is when of course my father would come -- usually when he was drunk, he never came as a lover, no. He came kicking basins and so on. And so there was no time to love, we all just stopped breathing like paralysis grips the home. And so yeah, but there's when he would come and of course, as a much Mukiga man, I told you I read Song of Songs and I just imagine my father is the one I saw. They're both dead, but I saw him trying to have my mother. Towards Christmas and the husbands are going, they travel so far. You don't know why they're going to Kabale from the village because they want to buy a good cloth, a beautiful cloth for their wives. So my father buys one and he's really thinking about his wife, right? Thinking about my mother and we don't know. "*Naaza Kabale. I'm going to do something.*" And then he comes and when he comes, he's ready now to hand my mother the cloth. You think he comes and says come and see what I bought you? Huh-uh. "*Araahi! Here!*" and then he throws it. He throws it and he's walking around very angry, a very angry giver. "*Ssente zanje zoon, zoon. Muramarira ssente kusha!*" "All my money is all finished

buying you a cloth!" and he's complaining and it's like somebody sent him to buy. I didn't know he was loving because my mother kept smiling and thanking him never responding in the same measure. And the more my mother said, "*Eih, wankora je. Wankora je.*" "*Ssente zanje, kushisha ssente zanje.*" So I didn't know how Bakiga love but that was quite interesting for me because I look back and I knew that that's how he was loving. That's how he was loving.

Many of them actually, Bakiga would find it hard unless they are really -- they have been trained very well or they are clearly saved. They find it very hard to tell their that I love you. "I keep telling you the whole day that I love you? Who doesn't know? So do you doubt my love?" and he's angry for nothing now. So we need to learn the language of romance.

Now, in the remaining time, I want to get to the vision of marriage and then we will conclude there. Husbands who love like Christ and wives who submit to them and I'm really think about Ephesians 5, especially building on verse 32 that says this mystery is a profound one. And I'm saying that it refers to Christ and the church. What mystery is that? The mystery of marriage. Now, why is the coming together of a man and woman to form one of flesh in marriage, why is it a mystery? Paul's answer in verse 32 is this. The marriage union is a mystery because its deepest meaning has been partially concealed. But it is now being openly revealed by the apostle namely, that marriage is an image of Christ and the church. So you can imagine those who try to understand marriage before Christ, they didn't have a full revelation that we have, even just to know that at creation when God created them, male and female, he was preparing a metaphor of the reality of Christ and his church, created the male and female, that's Genesis, isn't it, but whoever thought that eventually male and female would portray Christ, the groom, and his bride. Nobody and the prophets went through Elijah, what nobody could tell, but now we can, because Paul is revealing it. I'm saying that it refers to Christ and the church. So marriage is like a metaphor or an image or a picture. Marriage is like a parable that stands for something more than a man and a woman becoming one flesh. It stands for the relationship between Christ and the church. And you read Song of Songs, that's what should keep in your mind, at least that. So it's not just there to teach you Christ and the church, but Christ and the church is a lesson through your practice, loving each other. So don't just go to read, oh, now I know Christ and the church. You know, Christ and the church with your wife or your husband. The intimacy, all those, the deepest meaning of marriage is meant to be a living drama of how Christ and the

church relate together. Notice how verses 28 to 30 in Ephesians 5 describe the parallel between Christ and the church being one body, and the husband and wife being one flesh. That's how it is. In other words, the one flesh union between a man and his wife means that in a sense, they are now one body, so that the care a husband has for his wife, he has for himself. Paul says nobody has ever hated his body, but he cares for his body. So when we think of the New Covenant, now marriage teaches us what the New Covenant is. If nobody has never hated his body, then there's no divorce between Christ and the church. The implication is this. If there is no divorce between Christ and the church, then there's no divorce between a man and woman who are one flesh. That's the basis. Even Christians, when they are asked about divorce, they go to the laws of the land. Come to the Bible, get God's mind on the thing. What does the law say? Which law? God's law or what? This is it. If Christ can divorce the church, then let divorce also take place in human marriages. But if he sealed the covenant with his blood, and he cannot turn around, so there's also no room.

When the head is not on the body, I don't think you have an organism. Then what Paul does is he compares these to Christ's care for the church, picking up near the end of verse 29, he says, the husband nourishes and cherishes his own flesh, as Christ does the church because we are members of His body. Do you see marriage, how marriage is supposed to lead us to God, and how God uses marriage to teach us about Himself is the relationship between spirituality and sexuality, our maleness and our femaleness, they teach us about God and He created them in us for that purpose. For that purpose, we get to know him through that. I mean, when you look at the way, the man is singing about the beauty of the woman, that's worship almost. He's almost worshipping her and the woman is about worship the man. What a relationship marked by worship. We call it praise; when you say worship, you say nah, but it's worship and we worship at all times, just we need to straighten our worship. When you are in court, you worship, because the magistrates is Your Honor; the mayor is Lord; the president is Your Excellence. The Kings are Your Honor, right? You're worshipping, it's worship. Now you say that when you are about to go to prison, how much more with your wife? You could say that many times, you could your worship. You look like well, Your Worship, you walk fast, because I want to see how you're moving. Do for me, do for me the catwalk. If it's a Mukiga woman, they do the dog walk, boom, boom, boom. But then there are others, they do the catwalks. But anyway, can Miss Curvy do a catwalk? It has to be bigger than a cat.

If you want to understand God's meaning for marriage, you have to grasp that we are dealing with a copy and an original. The original is Christ and the church, the copy is a man and his wife. We are dealing with a metaphor and a reality. The reality is Christ, that's what the Bible has said. It's a profound mystery and I'm talking about who? Christ and the church. All along we thought you were talking about a man and his wife? No, that's a photocopy. That's only a metaphor. That's a parable. And the original, the reality, the truth is God's marriage to His people or Christ's marriage to the church while the copy or the metaphor or the parable is a husband's marriage to his wife. As God made man in His own image, so he made earthly marriage in the image of His own eternal marriage with His people.

Now, the problem is that they are not as smooth as they are. We could talk about redeeming headship and submission, because at the fall, like everything else went bad, marriage too went bad. Marriage went bad because marriage is under judgment. And the purpose of marriage cannot be achieved by non-believers. They may find some joy, some hope and some happiness. They may have some children, but they cannot solve God's purpose. Non-Christians, God has given them the grace as well. But Christians have an opportunity, being redeemed to redeem headship and submission. They can. Because headship is in trouble, instead of headship, serving the purpose of nurturing the wife, providing for the wife, leading the wife, and protecting the wife, and doing all of those, headship was provided for the body. Now, what does sin do? Sin gets to headship and confuses it and it gives it domineering despotic ways of handling wives. They are kicked around. Because the curse says he shall rule over you. What it means is headship will stay so the man will stay in the office as they head, but now that he is a sinner, he will handle the duties of that office in a brutal manner. Gender battles began since then, right. And you think the woman is just there watching? And your desire shall be after your husband. You think that's just some kind of, "Oh, I desire to be with you?" No. It's you will seek to suppress his leadership. You will seek actually to rule him. Sometimes not by muscle, but women desire to subdue men. Some women actually into marriage with a goal, "Then I will change him. Then I will change him, then I will change him." You hear like the goal is to change the man to do what I want and what I want, so that he can give me all the money, I'm the one to decide. So that he can let me do what and the woman desires that and feels insecure. If she's under some kind of leadership. So if it's not working well, she goes to Kyaggwe to find some witchdoctor to help. "My husband doesn't listen to me, can't listen to my..." "*Ahh, Kyawedde da.*

*Kantereeze.*" So they are working to also suppress. The man oppresses, the woman suppresses.

So since then, marriage has been difficult. And because God is sovereign, he uses how marriage is difficult to sanctify us. That is the most intimate relationship on earth, more intimate than a child parent. Because there is no other relationship that God says one flesh. So marriage then sanctifies. So you want to grow? Marry. You think you can have love? Marry. You think you can be courageous? Marry. You think you can be brave? Marry. You think you can be patient? Marry. Because your own sins are heavy on you as one person; now two sinners, double sin sharing not only a house or a room but a bed. Whoa, how intimate sin has also come. You didn't make the bed. You just came out of the toilet, do you know how it looks like? Don't you care somebody else is going to use it?

So just you kind of are two in a big house but you can't fit in. So we are saying that headship can be redeemed. It can be redeemed by men who have known Christ and who can actually go back to understand the purpose. When they understand the purpose, partnered around Christ empowered by His Spirit to be servants of their wives, to be a doormat so that wives can be loved. They can so and then women, you talk about submission, that's biblical thing. It doesn't even fit in our gender equality things. That's like enslaving. No, no, no. The happiest women I have ever seen making homes are submitting to their husbands and their husbands are not even perfect. But they're submitting. Because you see when a woman is submitting, she's not saying that the man has replaced God? No, she submits like everybody's out of reverence for Christ. So when she lifts her eyes and them on Jesus, she is able to deal with a very sinful selfish man in ways that glorify God and feel her with joy. For us who watch from a distance, we ask how does she manage? Her husband is brutal, her husband is cruel and she's there singing hymns.

Let me define headship and submission for you. These are important definitions. I take them as the high point of Song of Solomon. Headship is the divine calling of a husband. Who called? Who calls the husband? Is it the wife? God, it's a divine calling of a husband to take primary responsibility; exclusive? No, primary responsibility for Christ-like servant leader leadership, protection and provision in the home. This is the best I can get close to headship when I read from Genesis to Revelation. Christ-like servant leadership. Husbands, love your wives as Christ loved the church. So Christ leads by dying. Submission is also the divine calling. So the one

who calls you to marriage is not your spouse to be. Forget the proposal. The one who calls you to marriage is God. Marriage then becomes ministry. You can look at each other and what and what. Among those...those choices you do, they are superintended by God in the parameters He has decided. He knows how he wants to grow you so he gives you him or her not another. So submission is the divine calling of a wife to honor and affirm her husband's leadership and help carry it through according to her gifts. So a woman comes with all her capacities: mental, emotional, gifts, skills, brings them under that leadership to build the home together, honor and affirm.

Now, there are practical implications that I need to bring out. Only...so submission does not mean the husband's word is absolute, no. Only Christ's Word is absolute. No wife should follow a husband into sin and call it submission, no. You can't do that in reverence to Christ. Submission does not mean surrendering thought. You don't leave your thoughts on the altar. It does not mean no input on decisions or no influence on her husband. Actually, we should influence each other for godliness. It does not come from ignorance or incompetence. An incompetent wife can't even submit. It's very thoughtful. So any Musoga here? The Basoga say "*Omwami kyakoba nze na...kyenkoba.*" Now, that's not submission. You surrender your thoughts so you're not contributing to homebuilding, you're not bringing your own.

So submission comes from what is fitting and appropriate as Colossians 3:18 says in God's created order. Submission is an inclination of the will to say yes to the husband's leadership and a disposition of the spirit to support his initiatives. That's the ideal situation. And you're thinking how do I support such a drunkard. I mean, all his decisions have been wrong since we began. So the reason I say it's a disposition and an inclination is because there will be times when the most submissive wife will hesitate at a husband's decision, because it may look unwise to her. So the reason that kind of...that is still kind of biblical submission is because husbands, unlike Christ, are fallible and they ought to admit it. So I'm not like Christ. I fail quite. If my wife was here, she would have affirmed that. Husbands also want their wives to be excited about the family decisions. When a husband is about to make a wrong decision, they frown their face, they even know it's wrong. But when a husband wants his wife excited about the decisions, then there's participation. Just look at church leadership. When you are leading a church or maybe a SACCO or *nigiina*, you want participation and though you want this direction, but if people see, you can kind of flexibly because you want everybody involved. Now, just imagine how much a

husband would like the participation of his wife and therefore listens to make sure that they are going together. You don't want your wife developing cold feet at your leadership because when you mislead and your wife sees that, she does not follow delightfully. And if she's to say to us, she will say whatever she calls you. Maybe honey, or..."I like to follow your leadership and I know that by that, I honor God and I glorify Him. But now with your decisions, you're making it very hard for me to follow. You are removing my delight to follow you by the decisions you're making. Whereas I have a disposition and inclination to follow, look at how hard you are making it for me to follow even when I want because how can I follow you there? I follow you there, we die. I follow you there we are finished." That submission, do you get the point, we don't have a lot of time to go into it, but I want you to have an idea. So when a man senses a primary God-given responsibility for the spiritual life of the family, gathering the family for devotions, taking them to church, calling for prayer to meals. When a man senses a primary God-given responsibility for the discipline and education of the children, the stewardship of money, the provision of food, the safety of the home, the healing of discord, that special sense of responsibility is not authoritarian. It's not domineering, he's not just trying to be bossy. This is simply servant leadership and this is how the Bible understands headship.

So sexuality, we can say is about wholeness. Throughout the song, the fact of physical closeness is obviously important as the lovers speak and cling to each other. Cantic 2:6, Cantic 8:3, his left hand is under my head, and his right arm embraces me. So there is a whole thing when we talk about sexuality is wholeness. And we said before that even as we look for intensity, in sexual maneuvers endeavors, sometimes we are trying to fill that vacuum, when everything goes wrong, we think we can resolve it sexually. So the men put on earrings, then these others do what, then we transgender, and then we...there's a whole sexual thing that starts to show that we are dissatisfied. There is a whole, "I'm a woman, but I don't feel enough woman. I don't delight womanhood, and I don't feel satisfied as a woman. I want to be either something else or something more or something less, but not what I am." And we usually those things are expressed sexually. At the bottom of transgender, homosexuality, just the uniqueness. I know I'm a man, but I will be as a woman. So what do you want women to be if you become--we have enough women to be women. And so now you're becoming a woman. I know I'm a woman, but I will be as a man. That's dissatisfaction or I'm a man and I will sleep with women. You will see because you're trying to satisfy. There is a hole there that that cannot be

filled until you have a relationship with God. Therefore you can have meaningful relationships, many frustrations, depressions and dissatisfactions. You know, they express themselves in sexual mischief. What others? Raping, prostitution, what others? These men who sleep with women and then kill them. You can see that it's not about sleeping, they kill them, then others do what. It's a whole thing. We look for that, but it's not supposed to take us all that until...unless we do not know the Lord. So we go to pray now. And as we go to pray, think about what we have covered if you've been around. But sexuality teaches us something or a lot about God because God gave it to us for that purpose. How you use yours, your masculinity, your womanhood. You are a woman. You're a woman of God, created in the image of God. What does that mean? Where would your satisfaction come from? You are created to relate? How do you relate? Where do your sexual thoughts come from? How do you use them? How do they leave you pure or impure?

And for those of you whether in marriage or coming into marriage, you think about these issues. That Song of Songs is really lined up well in the Bible. Historically, people try to remove it, but God refused. And right now, we are glad it wasn't removed because it's so inspired like all other books of the Bible. And we learn a lot from it. There, you go to book like that and you don't find anything vulgar yet it's talking about explicit things. So you go to Hollywood and you feel like, "Oh, this is really bad." But what you're seeing in Hollywood is the same thing that Song of Songs is talking about but under a different motivation, on a different base. Husband and wife, the other ones are just sleeping around. These ones are anchored in God, these ones are just trying to sell their bodies. And so it's the same thing. The same adrenaline, the same hormones are at work, but chemical remember goes with character. Thank you for remembering that. Chemistry, chemistry, not chemical, but there is a chemical combustion in your body when you start looking at each other. But chemistry in us also requires character. I don't know how you'll use what you have learnt, but all I hope for is that the discussion can go on inside us, among us talk about these issues, not to make them the only issues but to openly ask God glorifying questions and build lines of inquiry that keep us pure under godly because we can. We can't get lost. If we are about to get lost and you get to Rev. Gideon Muhiima and say can we be reminded? I send all the notes, I do everything. Nothing is copyright, no. For here, it's a right to copy. We have to know. We have to learn together. We are journeying together. For us here in Christian

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