

THE WOMAN i
DESIRE
To be

What You Don't Desire,
You Don't Deserve

JOSEPH A. SIJU

THE WOMAN I DESIRE TO BE

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DEDICATION

This book is Lovingly Dedicated to all the precious women in my life who have played a major role in my progress. Especially my Mother (Lady Evangelist Rachael Abegbe Fadojutimi) and my dear lovely wife (Mrs. Lolade Siju) and my wonderful daughter (Miss. Deborah Siju).



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I want to glorify the almighty God of Heaven for inspiring the birth of ‘THE WOMAN I DESIRE TO BE’ This book is a result of my experience in conselling rooms and the observation of my mentors, Pastors Amos and Esther Fenwa. You are both indeed true and compassionate leaders.

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Joseph A. Siju

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Foreword

This book is an epistle of requirements for any woman who wants to fulfil the divine purpose of God for her life. Many people do not really understand the reason why they were created to exist, it is like one's purpose explained in a script written before the act, knowing your personality and your make up can help you maximise your potential because an undiscovered potential is like a wasted potential, your eyes see, your nose smells, your ear hears; one must perform his /her role in life. It is not for only women, men can also read it to be able to know why the woman in their lives act the way they do, like I told a man your physical strength is to work more than your wife and to pay bills more than her especially as the husband and father over your home.

The woman I desire to be is for you to know your desire so that you can acquire what it takes to have a fulfilled purposeful personality.

Please take it, read it, digest and act it.

Amos Fenwa
G.O. HCC Worldwide

Introduction

The desire of a woman, this book refers to behaviors and characteristics of females within a religious tradition and also the influence that particular women have had on the growth of that tradition. Ignored for very long, women's desire is a topic that has attracted a great deal of controversy and interest since the arrival of the feminist movement in the past century. At the same time as early feminists criticized religions for legitimating patriarchy, later research has shown that as per religion, the desire of women varies considerably.

It has been said that human (Men & Women) beings are the only creation of God who never fully realize their potential. How tall will a tree grow? As tall as it possibly can. How fast will a cheetah run? As fast as its legs can carry it. How beautiful will a flower be? How loud will a lion roar? How sweetly will a bird sing? The majesty of the mountains, the grandeur of the ocean, the breath-taking beauty of the coral reef. The way of an eagle in the air, the fluttering of a butterfly's wings—all of God's creatures giving their best and fulfilling their lives

To evaluate women's desire, one must think about not only their place as being religious but also as a non-believer. One must distinguish between official teachings of religion and popular movements and between what is taught and what is actually practiced.



CHAPTER ONE

Who is a Woman?—The Makeup, Personality and Strength

Woman: Latest Version of God's Creation

At present, women put into effect formal leadership as teachers, preachers, ministers and even bishops in more or less every Christian denomination. However that is rather a recent development. As early as the seventeenth century, Quakers allowed women to preach, however majority of Christian groups did not allow women learn theology, to lead prayer, to preach, or to vote in church assemblies until the late nineteenth and early twentieth century. These exclusions were reinforced as churches accepted certain biblical passages that commanded women not to speak in church and on the notion that leadership in the early church was implemented more or less absolutely by men.

In the nineteenth century, a rush of religious passion, at least in the Western world, and a progressing movement for the suffrage of women both contributed to the augmentation of women's missionary movements. Women started to organize

around offering housing, food, education, and a number of other social services for the deprived in their own homes as well as in mission fields in Africa, India, and China. Believing that women could do more than serve as quiet helpers to the men in the field, they also established educational programs to prepare women for the work of the missions.

Simultaneously, women started to seek an official voice in the churches. In the United States of America, Antoinette Brown Blackwell finished the theological seminary at Oberlin College in 1850. Although at first she was neither granted a degree nor ordained, she held a pastorate in the Congregational Church and was ordained in 1853. In November 1919, the International Association of Women Ministers, still an active group, gathered for the first time in St. Louis, Missouri. The Methodist General Conference declared women eligible to be licensed preachers in 1920, and in 1947, stated that women ministers should be accorded equal status with their male colleagues. Lutheran churches saw a movement in the 19th century to ordain women as deacons, but it was not until the 1970s that the American Lutheran Church and the Lutheran Church of America voted to ordain women as pastors. During the 1980s, the worldwide Anglican Communion carried on a lengthy discernment regarding the ordination of women. The Anglican Communion agreed in 1992 that ordination of women was approved but left an opening for individual dioceses to limit ordination to men, and at the time of this writing some Anglican and Episcopal dioceses still do so. A few denominations such as the Roman Catholic and the Orthodox still reserve ordination to men alone, although other administrative and teaching roles are open to women

The women belonging to Christian Religion do not believe that gaining access to ordination and other official roles in the church means that women have achieved full equality. Ordained women still find themselves in smaller or more remote parishes or

in assistant roles in larger places. Moreover, they find that Christian churches still need to pay more attention to women's voices as they develop Christian doctrine, morality, history, and spirituality.

Women were the first to proclaim that Jesus was raised from the dead. Women served as deaconesses in the first centuries of Christianity, lived as widows and virgins dedicated to lives of holiness as that lifestyle developed among those seeking to give themselves fully to Christ, and continued to reflect and write on the meaning of Christian faith and lifestyle throughout the Middle Ages. The 20th century, however, saw tremendous growth in the number of women engaging in professional theology, earning doctorates, teaching at the college and university level, and publishing theological works.

Christian women's theology is far from monolithic. Coming from different denominational and experiential perspectives, women theologians disagree with one another even on some fundamental questions.

One of the major theological tasks undertaken by Christian women has been to address the interpretation of scripture and what it says to and about women. Elizabeth Cady Stanton, in the second half of the 19th century, undertook to publish the *Women's Bible*, consisting of selected passages and commentary pointing out the patriarchal biases found both within the texts and in the church's traditional use of the texts. In the 20th century, women utilized a variety of scholarly tools now available to demonstrate that the inspired message of scripture can be distinguished from language, underlying assumptions, and customs that are reflected in but are not essential to the meaning of biblical passages. They also work to retrieve and reemphasize biblical messages that uphold the dignity of women and show their importance both in the history of Israel as God's people and in the early Christian community. In the last decade of the

20th century, Elizabeth Schüssler Fiorenza edited a history and an anthology of feminist commentary on scripture dedicated to the work of Cady Stanton and her colleagues.

One of the questions for women examining the Christian tradition has to do with the way in which Christians name and describe God. The importance of that question includes the fact that human persons are said to be made in God's own image. That being the case, does an overwhelmingly male image of God suggest that men are, in some way, more fully human than women? While most women acknowledge the special status of the name Father found throughout both Old and New Testaments and overwhelmingly in the teachings of Jesus, they point out that scripture also contains God's image that draws on motherhood as well as on the force and beauty of nature. They further point out that God is ultimately incomprehensible and cannot therefore be captured by a single name or image.

A number of women find the doctrine of the Trinity a rich source for feminine spirituality. Elizabeth Johnson and Catherine Mowry LaCugna point out that according to the tradition of Trinitarian Faith, God exists in eternal interpersonal relationship marked by mutuality and reciprocity. Thus, a Christian understanding of God bears witness against any human relationships or structures marked by domination or oppression.

One more key subject for women is the significance of the fact that Jesus of Nazareth, the revelation of God and savior of all, was a male person. Women theologians vary in their approach to this issue. Some suggest that the humanity rather than the gender of Jesus is the significant factor. Others search the accounts of Jesus's work to find examples of his equal regard for women and men. Some women like Mary Daly, who was a pioneer in Christian feminist theology, ultimately abandoned Christianity, concluding that with a Father God and a male savior, its message is inherently and irredeemably patriarchal.

Gen.2:18-23:

“And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him. [19] And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. [20] And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. [21] And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; [22] And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. [23] And Adam said this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”

Here is a quick question: What do you think would happen if you were offered an opportunity to pick one from these two options:

1. A 1996 model of Ford Explorer or
2. The 2013 model of a Ford Explorer SUV?

I am so sure that like me, almost everyone given this privilege will choose ‘option 2’.

This decision is definitely based on very obvious reasons:

- The latter is more recent
- Will definitely be newer
- More adequately equipped technically
- Has more options and comfort
- More acceptable socially and
- More expensive and valuable to mention a few.

In this same light, when the Bible passage above comes to mind (Genesis 2:18-23) it seem clearer than the light of the day that “Woman” in creation was a product of an after-thought, improved reasoning and a move by God to solve a problem.

Everyone who understands this will know that the Woman was created to be a solution to an executive problem. Man, the crown of God’s creation would begin to malfunction unless a solution was created to the problem of loneliness. When and if he malfunctions, the entire creation will be at risk. The Woman was created from the finished Man to be another of his kind, with solution to the problem discovered in man.

Please note that the Woman is Man (specie-wise), but a different model (newer model, most recent model) introduced into the system to be a solution to the problems of the earlier model. Just like The New Testament was introduced to amend The Old Testament. Hence, they both find relevance in each other. This is a basic and simple Biblical Truth that should not be misunderstood by anybody.

Basically from the Bible based explanations above, the following are inferred:

- The Woman is Man, and so has a life of her own
- The Woman is a Solution to the Problem of Lone-liness in man, hence has an assignment and a role.

1 Corinthians 11:7 KJV

“For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.”

- The Woman is Different from man and should never Be placed in competition with man for any reason.—Both Man

and Woman are created to relate based On roles assigned to them by the creator.

Temperaments and Nature

Men and Women share Temperaments almost at equal ratios but are naturally different physiologically, mentally and emotionally.

Temperaments

For the purpose of the subject under discussion, the human Temperament is a person's normal manner of thinking, behaving or reacting.

Human Behavioral Science recognizes two major divides namely:

The Introverts and the Extroverts

The Introvert:

Focuses primarily on his/her own mind, feelings and affairs, hence is mostly quiet and rarely social in nature.

Two basic temperaments were coined out of this nature:

- Phlegmatic—Not easily excited to action or passion, calm and sometimes quite sluggish. Not easily upset, tends to be attached more to nature than to people.
- Melancholy—Of a thoughtful and introspective nature, could often be affected with depression, a very deep thinker and is futuristic.

The Extrovert:

Is the opposite of an introvert. Is outgoing, sociable and highly concerned with outer affairs.

Two basic Temperaments were also birthed by this nature:

- Sanguine—Characterized by abundant optimism, anticipating the best, not despondent, confident, full of hope, a social animal, out spoken and talkative.
- Choleric—Very forceful, easily angered, goal getter, possibility thinker and very aggressive; could be very Unfeeling and tough. Action oriented.

As much as this literature is not about temperaments, it is important to note that both men and women are found in these classes. Most people (men and women alike,) blend different temperaments from these four sub classes, some even combining temperaments from the introvert and the extrovert classes.

Men and women all share this in common.

Nature

Naturally speaking, there are areas of life where there are clear differences between men and women. Some of such areas are as follows:

Physiology

The functions and activities of certain organs, tissues and cells of our bodies differ. There are even physical differences that are obvious to the eyes.

I will not need to delve into these as they are obvious; men are tough and rough, while women are tender and soft in general. Women carry organs aiding their role as mothers like a womb, mammary glands, female genitalia etc. While men have theirs differently made.

Mentality and Emotions

I do want to go straight to the point here, so I'll say men think more in terms of numbers, calculating their way through reasoning.

On the other hand, women are emotional beings, reasoning sentiments and third party considerations. While the man wants encouragement and a record of achievements and success because of his ego, the woman wants security, re-assurance and care. While the man is pursuing the practical figures, a guarantee will be okay for the woman. These and lots more you'll find in books meant for such subjects. I'll recommend some for you at the end of this work for further study.

Spiritually and Biblically

Spiritually, the Bible makes it clear that there's a air of equality between man and woman in spiritual things, but biblically, man is saddled with the responsibility of being the head in the home. This however is for the purpose of marriage. I hope it won't hurt you as a male reader if I directly tell you that you're the head of only the woman you married and not the head of every woman in town.

I Peter 3:7

“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

(“. . . Heirs TOGETHER of the grace . . .)

I Corinthians 11:3;

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Ephesians 5:23, 24.

“For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. [24] Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.”

These issues, as simple as they seem as caused so much trouble to mankind and the Church is not excluded. A lot of women, out of sheer ignorance of their proper identity have gotten involved in tussles with men over who is what when in the actual sense, men are not the same as women. There are no hierarchy issues except when it sometimes bothers on the home and marriage, even at this, a head is different from the neck and their duties vary and essential to each other.

I implore every woman reading this to stop every form of contention in the name of Women Liberation, or female equality with male. They are not necessary. Every man that's worth his salt knows the true value of a good woman, and every woman that is in touch with her identity and her maker knows that she is neither in bondage nor inferior to any man.