

RealMenLooking for Men of Spirituality

Gɔd jɔs mek man den nɔ intres pan spiritual tin den pas uman den? Yu tink se Jiova bin jɔs de op se man den fɔ bi sɔm kayn hohum bɔt wɔship, prea, Baybul stɔdi, ɛn prichin wok? Wel, i nɔ tan lɛk se dat nɔ gri wit di kɔmand we Gɔd gi man fɔ lid ɛn lɛk in wɛf lɛk aw Krays de lid ɛn lɛk In chɔch, ɔ fɔ mɛn den pikin den di we aw di Masta de mɛn ɛn advays den. I rili nɔ jive wit di ɛgzampul fɔ Jɔshwa, we bin tinap bifo di Ibru pikin den ɛn aks se, 'Una pik una tide udat una go sav, bɔt as fɔ mi ɛn mi os, wi go sav di Masta.' Nɔ, Gɔd want mek mɔtalman rili lɛk Gɔd. I want den fɔ bi lida den pan Gɔd biznes.

Wetin mek i tan lɛk se bɔku man den de shun spirituality? A wan debunk wan tu myths.

Myths bɔt Spiritualiti

1. Spiritual nɔto di sem tin wit fɔ bi rilijɔn. Bɔku tɛm wi kin yuz ɔda tin den we de na do, we de ɔp fɔ no wetin fɔ du wit Gɔd biznes.

a. Nɔbɔdi nɔ de du bad tin. A nɔ de smok, a nɔ de chew, ɛn a nɔ de rɔn wit di wan den we de smok.' Wan lod we get fɔ du wit Gɔd biznes. Nɔ, bɔku pipul den we nɔto spiritual pipul den nɔ de du bɔku bad tin den.

b. Prezens fɔ gud aktiviti den. Den de involv pan tin den ɛn den get gud kwaliti den. Wel, dat kin sho se wi de bisin bɔt Gɔd biznes ɔ i nɔ go sho se wi de du wetin Gɔd want.

c. No bɔt di Baybul. Baybul no na big tin, bɔt a dɔn sabi sɔm man den we kin kot wan ol buk den na di Baybul ɛn nɔ biliv wan wɔd pan wetin den bin de kot. Ivin Setan bin kot skripchɔ to Jizɔs. d. Giftedness. e. Prez ɔda pipul den.

Olwayz tek tɛm we spirituality tɔn to pɔpuleshɔn kontes.

Naw no misunderstand, dat no bi bad tin we a jɔs nem. Infakt, den na rili gud tin den. Den na tin den we na di frut fɔ spirituality, we get fɔ du wit bɔt nɔto di sem tin wit spirituality. Man kin get ɛni wan ɔ ɔl den tin den de ɛn i nɔ kin bi spiritual. If yu nɔ biliv dat, tink bɔt di jentriman we de rul na Matyu 19: 16 . I bin no di kɔmandment den, i obe di kɔmandment den, i bin get gud nem, i bin dɔn bles am wit sakrifays, ɛn papa nɔ de we nɔ go want den gyal pikin fɔ fɛn di jentriman yɔɔ rula. Bɔt, Jizɔs bin se mɔtalman nɔ go ebul fɔ go insay Gɔd in kinɔm bikɔs sɔntin bin de we i bin rili lɛk we pas in pawa fɔ Krays. Na bin rilijɔn man, bɔt i nɔ bin de tink bɔt Gɔd biznes.

Spirituality de insay ɛn i de kɔmɔt. Spirit man na di man we de put in sef dɔɔ frɔm di biginin bifo Jizɔs Krays. Wan spiritual man de pan wan waka we smɔl smɔl i de ɛmti in sef pan ɔltin we go mek i nɔ fala Jizɔs wit zil. As den de fri den tin den de we de ambɔg den, di pawa we di Oli Spirit get de go wok insay ɛn i bigin fɔ mek da man ɔ da uman de bak lɛk Jizɔs Krays. Na dat fɔ bi spiritual man min. Na wan insay transfɔmeshɔn.

Wan chɔch bin de we bin de go invayt wan pricha we pipul den sabi, we den respɛkt, ɛn we rili tink bɔt Gɔd biznes fɔ kam mek wan gospel mitin fɔ den. As den de tɔk bɔt am, sɔm pan di ɛlda den we bin sabi am bin jɔs de tɔk bad bɔt am. Wan kɔmpin we nɔ bin no am bin jɔs de sɔprayz smɔl ɛn se, 'Wel, di we aw yu de tɔk bɔt ol brɔda so ɛn so, yu go tink se i get wan pɔsin nɔmɔ pan di Oli Spirit.' Wan pan di ɛlda den stɔp ɛn afta we i dɔn set mɔt, i se, 'Nɔ, i nɔ get wan pawa pan di Oli Spirit, bɔt di Oli Spirit get wan pawa pan am.' Na dat fɔ bi pɔsin we de du Gɔd biznes min. Big difrens de bitwin spiritual ɛn rilijɔn. Naw dat de lid to di sekɔn lay lay stori we nid fɔ debunked.

2. Spiritualiti de mek man nɔ impɔtant. Wi no de tok about dat plenti, bɔt a tink se wan andalayn tin de de we de get at man. Bɔku ia bifo dis tɛm, wan atikul we den kɔl di Feminization of Christianity bin tɔk bɔt aw ɔganayz

riliyon, mo Kristianiti, don begin fo bi uman pan di we aw wi de du oltin, ivin di we aw wi de dres; aw na bohku choch man den kin wer long klos lek dres en aw som kin ivin aks fo le den no mared. I no komon bitwin buku riliyon lida den olsay na di kontri fo de smol mo na di effeminate sayd. A don sabi buku man den we no eva rili fil fayn fo go na "choch savis." I don lef smol fo le wan tin we den no tok bin de we yu fo lef yu man we yu bi na di domot. a tink se bohku man noh tink se choch rili rilayt to di wol.

Yu no nid fo giv op yu masculinity fo bi spiritual. Buku man den no go akt den fet di sem we aw uman den kin akt. Memba se God mek man en uman difren. Man dem jeneral nɔ kin fil bɔku - nɔto di tɔch, huggy-feely, emotional kayn pɔsin. Man den na as a jeneral lo, nɔto oltem, den no kin get bete rileschonship. Naw dat no min se man no nid fo improv fo dem eria, bot wetin a de tok na, se God no disain man fo bi beta fo nurturing pas uman.

3. Man den go no de tok bete. Di avrej uman kin tok 25,000 wod den evride, en di avrej man kin tok 12,000 wod den. So, we man den go na os from wok en den wef den aks "Wetin apin tide?" I go mos bi se den kin se 'Natin.'

A lot of una man go rekogniz di nem Dan Deerdorf. I bin de fo 10 ia ol-pro takel, en tu tem insay di ia insay da 10 ia de, i bin layn agens Tu Tol Jons we de na di Dallas Cowboys, we na ol-pro difensiv end. So fo 20 gems, dem pley each oda and sombodi aks Deerdorf, 'Us kain rileschonship yu get wit Too Tall Jones?'. Deerdorf jos se, 'Wel, wi no bin tok, bot wi bin rili respekt wisef.' Den se insay di las gem, insay di las kwata, Deerdorf bin grap from wan blok lek aw Too Tall Jones bin grap, Deerdorf bin luk Tu Tall en se, 'A de lef.' Tu Tol se, 'A no.' Deerdorf se, 'A gladi.' Jones bin se, 'Misef.' Naw uman no go konsida dat di lest bit of a rileschonship, bot man yu kin kain rilet to dat, no bi so? Som big big respekt de de.

4. Man den no de rid buku lek uman den. Gol na di komon eksternal standad dem wae wi kin yuse borku tem fo mezho spirituality lek fo rid, tok, filin, en rileschonship. Naw no misondastand, a no de ekskyuz man from den fet we den de sho. a noh se man noh nid foh gro na ol dem eria. A de se na, se if yu de fala Jizos Krays wit pawa, buku buku we den de fo sho am, nɔto jos di we aw wi don gro fo ekspekt fo sho am.

Aw den man bi spiritual man? Wetin Jizos de op fo wi?

A biliv se di Masta kin tek man we olman fo don trowe en du tin den we no posibul fo biliv wit den. Tink bot wetin Lyuk rayt.

'Wan de we Jizos tinap nia di Lek na Jenezaret, wit di pipul den we bin de krawd rawnd am en lisin to God in wod, i si na di wata ed tu bot den we di fishaman den we bin de was den net bin lef de. I go insay wan pan di bot den, we na Saymon in yon, en tel am fo komot na di si smol. Don i sidom en tich di pipul den from di bot.

We i don tok, i tel Saymon se, 'Put am na di dip wata, en lef di net den fo kech.' Saymon ansa se, 'Masta, wi don wok tranga wan ol net en wi no kech enitin. Bot bikos yu se so, a go lef di net den.' We den don du dat, den kech buku buku fish den so dat den net begin fo brok. So, den mek sayn fo den patna den na di oda bot fo kam ep den, en den kam en ful ol tu di bot den so ful-op dat den begin fo sink.

We Saymon Pita si dis, i fodom na Jizos in ni en se, 'Masta, go nia mi; Mi na sinful man!' Bikos in en ol in kompinn den bin soprayz we den kech fish, en Jems en Jon, we na Zebidi in pikin den, we na Saymon in patna den, bin soprayz. Don Jizos tel Saymon se, 'No fred; from naw yu go kech motalman.' So, den pul den bot den op na di si, lef oltin en fala am.' (Lyuk 5: 1-11)

Di man dem we wi jos rid bot na da pat de bin don olredi no som tin bot Jizos. Den no bin bisin bot tin den we get fo du wit God biznes, bot Jizos bin want mo. I se, 'A want mek una obe.' I se, 'Pita, a want yu bot.' Don afta we i yuz dat, i se, 'Pita, a want mek yu go na do en trowe dip wata bak.' Dat no bin mek sens to Pita bikos Pita na bin

fishaman, i bin dɔn fishin ɔl nɛt di best tɛm fɔ fish, ɛn natin nɔ bin de de. Bɔt ileksef i mek sɛns ɔ nɔ mek sɛns, we Jizɔs bin tɛl am fɔ du dat, Pita bin du am. Rilijɔn de go tru di muvment bɔt spirituality de aks fɔ rial obe. So dat we Gɔd se sɔntin lɛk, 'Maman dɛn lɛk una wɛf dɛn, jɔs lɛk aw Krays lɛk di chɔch ɛn gi inseq fɔ am...' Una obe.

Pipul, we Kristian man kam bak na os, snap pan in wɛf, west tɛm pan tin dɛn we nɔ get maynd ɛn ɛkspekɛt uman fɔ wet pan am an ɛn fut we i nɔ de pe smɔl ɔ nɔ pe atɛnshɔn to di famili nid, in selfish layf kin ɛmti kwik kwik wan bikɔs dat nɔto wetin Gɔd de luk fɔ. Nɔto jɔs we i kam pan da kɔmand de, bɔt di nɔmba wan tin we Jizɔs bin yuz fɔ du wetin Gɔd want na: Yu go du wetin a se? "If una lɛk mi, una go obe wetin a tɛl una." (Jɔn 14: 15-16) If dɛn lɛk am, dɛn de obe bikɔs dɛn want fɔ mek i gladi. Bɔt if dɛn obe bikɔs I kɔmand am dɛn kin jɔs bi ritual ɔ tray fɔ get sev.

Na layf-long lanin prɔses. Bɔt as wi de obe Jizɔs de kɔl wi fɔ impɔtant. ɔl man want fɔ mek in mak na di wɔl. Di rial difrɛns bitwin man dɛn na aw wi de go fɔ ful-ɔp we nid fɔ bi impɔtant. Sɔm de rɔn afta mɔni, sɔm afta pɔlitiks, sɔm afta fame, sɔm afta fitnes, ɛn sɔm want pawa, bɔt Jizɔs se, nɔbɔdi nɔ de liv impɔtant layf apat frɔm mi.

"Mi na di vayn; una na di branch dɛn. If man de insay mi [nɔ lɛf mi ɔ lɛf mi] ɛn mi de insay am, i go bia bɔku frut;" (bɔt lisiin to di las tin we i tɔk) "apat frɔm mi yu nɔ go ebul fɔ du natin." (Jɔn 15: 5) Wi kin chenj dis fɔ ɛp yu fɔ ɔndastand, Jizɔs bin se, 'If una de wit mi, mi, una na sɔmbɔdi. If yu de apat frɔm mi yu nɔto ɛnibɔdi.'

Yu biliv dat? Yu rili biliv se apat frɔm Jizɔs, nɔ minin nɔ de na layf? Bɔku pan wi kin se wi de du am, ɛn wi de du tin lɛk se wi nɔ de du am. Wi de wit wan grup of pipul ɛn in kam sɔmbodi we di wɔld kol sta o wan selebriti we kin bi di most heathenistic, peganistic, atheistic pesin, ɛn wi se, 'Oh, luk, luk, luk udat i bi!!!' Yu fɔdɔm, ɔ sɔntɛm yu kin ivin rɔn go ɛn get ɔtograf. Jizɔs se apat frɔm mi nɔ impɔtant na layf.

If yu no biliv dat, ple wan smol gem we dem kol di gem of 'Tens.' Yu don eva ple di gem of 'Tens?'. I de tɛl yu aw di wɔl de gi impɔtant tin. Mek a ple am wit yu rayt kwik. Tɔk bɔt di tɛn man dɛn we jɛntri pas ɔlman na di wɔl; di las tɛn pipul dɛn we win di Nɔbɔl Prayz pan ɛni kategori; tɛn pan di NFL ɔl-pro pleya dɛn tɛn ia bifo; tɛn Oskara wina fɔ best aktɔ/aktri fɔ di las tɛn ia ɔ tɛn mɛmba dɛn na di Prɛsident in kabinet? Most of wi no fit ivin nem di las tɛn prɛziden.

Di wɔl nɔ de gi ɛni minin we go las, bɔt si man dɛn mek fɔ liv wit rizin. A nɔ eva no man we wek ɛn se, 'A op se a get avrej de.' ɔ, 'Mi gol na layf na fɔ bi midulman.' Man dɛn kin tɔsti fɔ get minin. Man, una wok nɔ go gi una. A nɔ bisin if yu get yu yon kɔmni, ɔ na di CEO yu wok nɔ go gi yu. Ivin yu famili nɔ go gi yu tɔsti fɔ impɔtant tin. Di wangren tin we de mek yu layf rili impɔtant na di advantej fɔ fala Jizɔs Krays. A nɔ no ɛnitin we tek mɔ kɔrej, a nɔ no ɛnitin we chalenj pas ɔtenetik disaypulship. A nɔ de tɔk bɔt fɔ bi rilijɔn; A de tɔk bɔt fɔ get pawa fɔ Jizɔs Krays. Na di onli tin we impɔtant. I de kɔl wi fɔ mek wi chenj.

Wetin tek fɔ mek pɔsin chenj?

1. Lɛf yu bot fɔ go. Yu bot na yu wɔl apat frɔm Jizɔs Krays. Na de yu de wok, ple, ɛn pe yu bil. Si,

Jizɔs de luk fɔ minista to mɔ ɛn mɔ pipul dɛn ɛvrɛde. So ɛvrɛde, i kin se tru di wɔd, wan semin, wan padi, 'Gi mi yu bot. A wan yuz yu. A want rayt ya, rayt naw ɛnisay we una de wok fɔ bi mi ples fɔ rich to dɛn pipul ya, ɛn brɔda dɛn, una fɔ fri una sikyɔriti.' Na dat di rich yɔn rula nɔ bin ebul fɔ brɛn inseq fɔ du. Yu fɔ fri yu sikyɔriti ɛn tɔn am to Jizɔs bikɔs Jizɔs nɔ go ebul fɔ liv na yu at if i nɔ liv yu bot.

2. Lɛf di tin dɛn we yu de fred. Man, a wan get to di bottom lain. A biliv ɛn i klia se tawzin pipul dɛn de we nɔ de pan dis, uman dɛn pan ɔl na spiritual tin pas man dɛn. Dɛn kin kam na chɔch mɔ, pre mɔ, rid mɔ, ɛn sɔrenda pas man dɛn bikɔs man dɛn kin fred. Dɛn de fred fɔ lɛf fɔ kɔntrol dɛnsɛf ɛn tɔn dɛn bot to Jizɔs. Fɔ lɛf fɔ kɔntrol pɔsin nɔ kin izi, ɛn i kin mek pɔsin fred. A no wan Kristian uman we i de tɔk bɔt dis sem tin, i brɛn wan brilliant

obshobishon. 'Yu no se fo fri kontrol noto izi tin fo uman sef, bot wi kin get boku mo prektis.' A tink se dat na wan rili astute obshobishon. Dat kin eksplen som pat pan wetin mek uman den ol kin lek fo lan bot God.

We Jizos mek den net den de ful-op, Pita fodom bifo Jizos en se, "Go away from mi Masta," Wetin mek, bikos Pita no lek Jizos, o bikos i no biliv am? No, Pita se go fa from mi Masta bikos a na sinful man. Yu kin kech wetin den de tok de? Pita de tel am se, "Masta, as a de luk den ful net den de, a si se yu de tok bot tin den we posin kin ebul fo du na mi layf we a no eva ivin drim bot, en Masta yu jos get di rong man. A no no wetin na ol wetin yu want mek a du, bot a jos no ebul fo du am." Man, na dat wi kin du we Jizos kol wi, en wi kin setul fo sef layf, bot we wi du dat, wi kin setul fo smol smol layf. Jizos tel wi jos wetin i tel Pita se, 'No fred. No fred wetin go apin if yu rili ton yu layf to mi oltogeda. Bikos of wetin a go du pan yu, oda pipul den go want fo no mi, so abop pan mi.' Jizos no kol man fo bi wimp, Jizos kol man fo bi worio.

Di poem we de kam bien ya we den kol "The Fellowship of the Unashamed" de som dis lesin bot spirituality.

'A na pat pan di 'Fellowship of the Unashamed.' A get Oli Spirit pawa, den don trowe di day, en a don step oba di layn. Den don disayd fo du di wok. Mi na Jizos Krays in disaypul. A no go luk bak, lef, slo, bak o stil, mi past don ridim, mi prezent mek sens, en mi fiuja sikrit. A don don en don wit low-living, sight walking, smooth needs, small planning, colorless drims, tame vision, mundane talking, chintzy giving, en dwarf gols. A no nid fo de bifo igen, fo get boku propati, fo get pozishon, fo get ay pozishon, fo prez mi, o fo mek pipul den lek mi igen. A no nid fo rayt, jos, tok, no, prez, tek, o bles. Naw a de liv bay prezens, a de ledom bay fet, lov bay peshent, lif bay pawa, en wok tranga wan bay prea. Mi paz don set, mi waka fast, en mi gol na evin. Mi rod smol, mi we raf, mi komin skew, mi gayd posin kin abop pan, en mi mishon klia. Den no go ebul fo bay mi, kompromis, stop mi, ful mi, ton mi bak, dil o delay mi. A no go flinch pan sakrifays, shem we problem de, negoshiet na di enimi in tebul, tink bot di pul we pipul den lek, o meander na di get fo mediocrity. A no go giv op, bak, lef mi mot, o set mi mot te den prich mi, pre, kip mi, en de wet fo Jizos Krays in wok. Mi na PAPA GOD in disaypul. A fo go te i kam bak, gi te a drop, prich te ol wetin a no, en wok te i kam. En we i kam fo tek in yon, i no go get problem fo no mi. Mi kol den go klia.' #1211 - - Steve Flatt - Jun 4, 1995

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