

Incwadi kaDaniyeli - Inani Lekhulu Elinamashumi Amane Ananye

*Ukutyhilwa Kwentsingiselo Yesiprofeto Yokubuya Kobupopu noMongameli
Wesibhozo*

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Ngoku sijonge ngokusondeleyo kakhulu iimpawu zesiprofeto zembali apho ubupopu bubuyela etroneni yehlabathi njengentloko yesibhozo, eyiyo kwezi ntloko zisixhenxe. Senza njalo ukuze sichonge ngenyameko iimpawu zesiprofeto zembali apho umongameli wesibhozo, oyena uphuma kwaba mongameli basixhenxe, ezalisekisa ukumiselwa komfanekiso werhamncwa lobupopu. Siqalile ukuqwalasela kwethu ezi nyaniso ngeNtaba yeKarmele nangosuku lokuzalwa lukaHerode. Yomibini le mizekeliso ingcwele imele umthetho weCawa oza kufika kungekudala eUnited States, okwameleke nakwivesi yamashumi amane ananye yesahluko seshumi elinanye sikaDaniyeli.

Yaye kungena nakwilizwe elizukileyo, yaye amazwe amaninzi aya kubhukuqwa; kodwa aba baya kusinda esandleni sakhe, oko kukuthi uEdom, noMowabhi, nentloko yabantwana bakwa-Amon. Daniyeli 11:41.

Ukumkani wobuxoki wasentla ungena emhlabeni ozukileyo kule ndinyana. Umhlaba ozukileyo kwimbali kaSirayeli wamandulo wawulilizwe lakwaYuda, yaye wachazwa njengelizwe elibaleka ubisi nobusi, yaye ngenxa yesi sizathu, phakathi kwezinye, wawuzukile. Wawuzukile ngenxa yokuba uKristu wakhetha ikomkhulu lalo, iYerusalem, njengendawo yetempile Yakhe, nesixeko apho wakhetha ukubeka khona igama Lakhe.

Ukususela kumhla endabakhupha ngawo abantu bam ezweni laseYiputa andinyulanga sixeko nasinye phakathi kwezizwe zonke zakwaSirayeli ukuba kwakhiwe indlu kuso, ukuze igama lam libe khona; andinyulanga namntu ukuba abe ngumlawuli phezu kwabantu bam amaSirayeli; kodwa ndinyule iYerusalem, ukuze igama lam libe khona; yaye ndinyule uDavide ukuba abe phezu kwabantu bam amaSirayeli. 2 Kronike 6:5, 6.

Ilizwe elingokoqobo lakwaYuda laliyilizwe elizukileyo kuSirayeli wamandulo ongokoqobo, yaye i-United States lilizwe likaYuda ngokwasemoyeni, ilizwe elizukileyo kuSirayeli wanamhlanje ngokwasemoyeni.

“Xa ilizwe awalinikayo uYehova njengendawo yokusabela yabantu baKhe, ukuze bamnqule ngokwemiyalelo yezazela zabo, ilizwe ekuthe kuyo iminyaka emide kwandlaleka ikhaka loSomandla, ilizwe alibabalise ngalo uThixo ngokulenza indawo yokugcinwa kwenkolo enyulu kaKristu,—xa elo lizwe liya kuthi, ngabawisi-mthetho balo, lizilahle imigaqo yobuProtestanti, lize linike inkxaso kuwexuko lwaseRoma ngokuphazamisa umthetho kaThixo,—kulapho ke umsebenzi wokugqibela womntu wesono uya kutyhilwa.” Signs of the Times, Juni 12, 1893.

Emva kokuba ukumkani womntla wobuxoki emoyisile ukumkani womzantsi (owayesakuba yiSoviet Union), kwivesi yamashumi amane, ngowe-1989, wandula ke waloyisa ilizwe elizukileyo (iUnited States). Kwivesi yamashumi amane ananye igama elithi “amazwe” ligama elongeziweyo, yaye alichananga ngokupheleleyo, kuba ngexesha lomthetho weCawa, abo “baninzi” babhukuqwayo baludidi lwabantu ababesazi umahluko phakathi kweSabatha yosuku lwesixhenxe nomhla welanga, ngaphambi kokuba umthetho weCawa ufike.

“Utshintsho lweSabatha luluphawu okanye umqondiso wegunya lecawa yaseRoma. Abo bathi, beziqonda izibango zomyalelo wesine, bakhethe ukugcina iSabatha yobuxoki endaweni yeyokwenyaniso, ngaloo nto banikela imbeko kuloo mandla ekuthiwa ngayo yodwa. Uphawu lwerhamncwa yiSabatha yobupopu, eyamkelwe lihlabathi endaweni yosuku olumiselwe nguThixo.

“Kodwa ixesha lokwamkela uphawu lwerhamncwa, njengoko kuchaziwe esiprofetweni, alikafiki. Ixesha lokuvavanywa alikafiki. Kukho amaKristu okwenyaniso kuwo onke amabandla, kuquka naphakathi komanyano lwamaRoma Katolika. Akukho namnye ogwetywayo de abe efumene ukukhanya kwaye ebone uxanduva lomyalelo wesine. Kodwa xa umthetho uya kuphuma unyanzelisa iSabatha yobuxoki, naxa isikhalo esikhulu sengelosi yesithathu siya kubalumkisa abantu ngokunqula irhamncwa nomfanekiso walo, umgca uya kutsalwa ngokucacileyo phakathi kobuxoki nenyanyiso. Ngoko abo basaqhubekayo ekwaphuleni umthetho baya kwamkela uphawu lwerhamncwa emabunzini abo okanye ezandleni zabo.”

“Ngenyathelo ezikhawulezayo sisondele kweli xesha. Xa iicawa zamaProtestanti ziya kumanyana negunya lelizwe ukuxhasa inkolo yobuxoki, ngenxa yokuyichasa apho ookhokho bazo banyamezela intshutshiso eyoyikeka kakhulu, ngelo xesha iSabatha yobupopu iya kunyanzeliswa ligunya elidityanisiweyo lecawa norhulumente. Kuya kubakho uwexuko lwesizwe, oluya kuphela kuphela ekutshabalaleni kwesizwe.” Bible Training School, Februwari 2, 1913.

Udidi lwaba “baninzi” ababhukuqwayo emthethweni weCawa oza kufika kungekudala, ngabo baya kubekwa ityala ngenxa yokukhanya kweSabatha, okukukhanya okunikelwe elo xesha, elilixesha lokuguquka kwezinto, nentlekele ebalulekileyo kwimbali yebandla neyezizwe zombini. Olo didi yibandla le-Adventism yaseLawodike, elifikelele esiphelweni sokubhuda kwalo entlango yokuvukela. Kulapho batshicelwa ngaphandle emlonyeni weNkosi ngonaphakade. I-Adventism yaseLawodike ngabo babizelwa ekukhanyeni kwengelosi yesithathu, nokuba kwakuseKadeshi yokuqala kwimbali ka-1844, kude kube ngu-1863, okanye eKadeshi yesibini kwimbali ka-2001, kude kube ngumthetho weCawa.

Wathi kuye, Mhlobo, ungene njani na apha ungenasambatho sometshato? Waza waswela nakuthetha. Waza ke ukumkani wathi kubakhonzi, Mbopheni izandla neenyawo, nimkhuphe, nimphose ebumnyameni obungaphandle; apho kuya kubakho ukulila nokutshixizela amazinyo. Kuba baninzi ababizweyo, kodwa banyulwa bambalwa. Mateyu 22:12–14.

Ilizwi lengelosi yesithathu, nokuba kwakungo-1844, okanye ngo-2001, lalingumnxeba wokuba kuyiwe emtshatweni. “Abaninzi” ababhukuqwayo kumthetho weCawa, ngabo “abaninzi”

abalahlayo ingubo yomtshato yobulungisa bukaKristu, baza endaweni yoko babe yinxalenye yombutho womtshato wookumkani abalishumi nomhenyukazi waseRoma. Kulo mtshato, umntu unokugcina ezakhe iingubo, kuba konke abakudingayo ukuze kususwe ihlazo labo kukuba babizwe ngefani yomhenyukazi olawula ookumkani abalishumi.

Kwaye ngaloo mini abafazi abasixhenxe baya kubamba indoda enye, besithi, Siya kudla isonka sethu, sinxibe ezethu iingubo; makasibizwe ngegama lakho kuphela, ukususa ihlazo lethu. Isaya 4:1.

Basilela kuvavanyo lokuqala lokutya, kuba bakhetha ukudla esabo isonka, endaweni yesonka sasezulwini. Basilela kuvavanyo lwesibini apho babefanele ukumdumisa uThixo ngokubonakalalisa isimilo saKhe, kodwa endaweni yoko bakhetha ukunxiba ezabo iingubo. Basilela kuvavanyo lwesithathu olwalusisivavanyo esityhilayo, kuba babonakalalisa igama (isimilo) serhamncwa, kuba bakhetha ukwala igama (isimilo) likaKristu. Injongo uNimrodi awazakhela ngayo isixeko (urhulumente), nenqaba (ibandla), ekukhankanyweni kokuqala kweBhabheli, yayikukuba azenzele igama.

Baza bathi, Yizani, masizakhele umzi nenqaba, encopho yayo ifike emazulwini; yaye masizenzele igama, hleze sichithachitheke phezu kobuso bomhlaba wonke. Genesis 11:4.

Igama lingumfuziselo wesimilo, yaye isimilo sobuprofeti serhamncwa lesibhozo, eliphuma kwasixhenxe, siyindalo ephindwe kabini yodibaniso lweBandla (inqaba) noRhulumente (isixeko). Embambanweni wemihla yokugqibela abantu baya kwahluleka babe ngamaqela amabini.

“Kungakho kungabakho kuphela iindidi ezimbini. Iqela ngalinye liphawulwe ngokucacileyo, nokuba ngotywina lukaThixo ophilayo, nokuba ngophawu lwerhamncwa okanye lomfanekiso walo. Unyana ngamnye nentombi nganye ka-Adam ukhetha mhlawumbi uKristu okanye uBharabhas njengenkokeli yakhe. Kwaye bonke abazibeka kwicala labangathembekanga bema phantsi kwebhanile emnyama kaSathana, yaye babekwa ityala lokwala nokumphatha ngendelelo uKristu. Babekwa ityala lokumbethelela emnqamlezweni ngabom iNkosi yobomi nozuko.” Review and Herald, January 30, 1900.

Elinye iqela liya kumela umfanekiselo werhamncwa, yaye elinye iqela liya kumela umfanekiselo kaKristu. Elinye liya kunxiba isambatho somtshato sikaKristu, kanti elinye iqela liya kunxiba “ezalo iimpahla.” Elinye iqela liya kudla ukutya kwasezulwini, kanti elinye liya kudla “esonka salo.” Iqela elidla esalo isonka, lize ligcine ezalo iimpahla, limela “abaninzi” ababebiziwe lilizwi lengelosi yesithathu, yaye bangabo “abaninzi” abawiswayo emthethweni weCawa oza kufika kungekudala. Umzamo wabo wokukhulula imeko yabo elahlekileyo xa isimilo sabo sibonakaliswa embindini wentlekele yomthetho weCawa, lithemba lobuxoki lokuba ukuba banokulamkela igama lehule laseRoma, ukwenza oko kuya kususa “ihlazo” labo.

Ngelo xesha, abambalwa abanyuliweyo baphakanyiswa njengomqondiso wabantu abalikhulu elinamashumi amane anesine amawaka, yaye ke kukho elinye iqela kwindima yamashumi amane ananye elithi ngelo xesha “liyasinda” esandleni sokumkani womgunyathi wasemantla. Igama lesiHebhere eliguqulelwe ngokuthi “sinda,” kwindima yamashumi amane ananye, lithetha ukusinda ngokungathi kungenxa yokutyibilika, yaye inkcazelo yalo idlulisa umbono wokubamba

isepha emanzini, aze ngenxa yokutyibilika kwayo le sepha ityibilike iphume esandleni sakho. Eyona nto iphambili kwinkcazelo yelo gama, xa lisetyenziswa kulwimi lwesiHebhere, yeyokuba nantoni na esindayo, yinto eyayithe, phambi kokusinda kwayo, iphantsi kolawulo lwaloo nto isindayo kuyo.

Kwindima yamashumi amane ananye, umanyano olunezahlulo ezithathu lwenamba, irhamncwa, nomprofeti wobuxoki luyagqityezelwa.

“AmaProtestanti aseUnited States aya kuba ngawokuqala ukolula izandla zawo ngaphaya komsantsa ukuze abambe isandla seSpiritualism; aya kufikelela ngaphaya kwenzonzobila ukuze axhawule nesandla segunya laseRoma; yaye phantsi kwempembelelo yolu manyano luntlathathu, eli lizwe liya kulandela emanyathelweni eRoma ekunyahasheni amalungelo esazela.” The Great Controversy, 588.

Xa iUnited States idibanisa izandla neUnited Nations, nobupopu emthethweni weCawa, kukho iqela labantu elalisele ngaphambili lisesandleni sobupopu, eliya kuthi ke “lisinde” esandleni sokumkani wobuxoki wasemntla. Abo bantu babebanjwe ngaphambili kukubanjwa ngamandla obupopu. Abo bantu bamelwe emthendelekweni wokuzalwa kukaHerode nguYohane umBhaptizi, owayekwangelo xesha esekuthinjweni kwezisele zamaRoma, elindele ukufa okanye ukuhlangulwa. Udidi lwabantu olusindayo ekuthinjweni kobupopu emthethweni weCawa, lumelwe zizizwe ezithathu, yaye ngaloo ndlela lufuzisela ubume obuphindwe kathathu beBhabhiloni yale mihla.

Ngelo xesha kanye, ilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo, libiza abo bantu ukuba basabe baphume eBhabheli, ukuze bangabi naxanduva kwizigwebo zalo eziya kuthi ke ziqale. Elo lizwi lesibini lilizwi likaKristu, kodwa limela ilizwi lamawaka alikhulu anamashumi amane anesine abathi ngelo xesha bamemeza isigidimi sengelosi yesithathu ngezwi elikhulu. Xa abo basindayo besuka esandleni (umfuziselo wokuzithoba), basinda esandleni sokumkani womntla wobuxoki, baze ke bafumane isandla sokumkani wokwenyaniso womntla.

Entabeni yeKarmele abaprofeti bakaBhahali babulawa; yaye, njengothixo wobuxoki oyindoda, bamele uRhulumente, kanti abaprofeti baka-Ashtaroti bamele iBandla. U-Eliya wababulala abaprofeti bakaBhahali, ngaloo ndlela echaza ukuphela kobukumkani besithandathu, nangona unqulo lobuProtestanti obuwileyo, njengoko lumelwe nguSalome, lwalusemela khona. USalome, ubuProtestanti obuwileyo, njengoSalome, urhwebeshela uHerode; yaye ookumkani abalishumi bayavumelana ukungena kumanyano lweBandla noRhulumente kunye nentloko yesibhozo, eyayiyeyezintloko ezisixhenxe. USalome nguye lo athi uHerode, onobudlelwane begazi obungavumelekanga, amnqwenele entliziyweni yakhe.

Kodwa ke ndithi kuni, Othe athe akhangela umfazi ngenjongo yokumkhanukela, sele ekrexezile naye entliziyweni yakhe. Mateyu 5:28.

Inkanuko kaHerode yombulo-mzala eyayisentliziyweni yakhe, yadibanisa inyama yabo entliziyweni yakhe, yaye ngaloo ndlela waba mnje noSalome.

Ngenxa yoko indoda iya kumshiya uyise nonina, inamathele emfazini wayo; yaye bobabini baya kuba nyama-nye. Genesis 2:24.

Kumsitho wokuzalwa kukaHerode, uHerode noSalome baba banye, yaye uHerode, owayemelwe ngokomfuziselo nguAhabhi, uyintloko yookumkani abalishumi bobukumkani basentla. Kumthetho weCawa oza kufika kungekudala, ubukumkani besithandathu berhamncwa lasemhlabeni buyaphela xa iimpondo ezazisele zibe luphondo olunye, olumela ukudityaniswa kweempondo zeCawa noRhulumente (umfanekiso werhamncwa), zibulawa nguEliya. Emva koko uSalome ulukuhla uHerode, abe mnye naye, aze amqinisekise ukuba anike isiqingatha sobukumkani bakhe (uRhulumente wehlabathi lonke) kunina (iCawa yehlabathi lonke). Ngoko ke uSalome sele ethathe ulawulo kuAhabhi nezizwe zakhe ezilishumi, kuba ookumkani abalishumi bonke bayavumelana omnye nomnye.

Kwaye iimpondo ezilishumi ozibonileyo ngookumkani abalishumi, abangekabamkeli bukumkani; kodwa bamkela igunya njengookumkani iyure enye kunye nerhamncwa. Aba banangeinga-nye, yaye baya kunikela amandla abo namagunya abo kulo irhamncwa. ISityihilelo 17:12, 13.

Irhamncwa abawanika amandla negunya labo kuyo yile irhamncwa lihanjwa lihenyukazi. Irhamncwa limela isimilo somfanekiso, ongumdibaniso weBandla noRhulumente, umfazi (iBandla) elawula olo lwalamano, kuba ngumtshato wamaLatini, apho ifani iligama lomfazi, nalapho umfazi elawula indoda, ekuvukeleni ulwalamano lomtshato oyinyaniso.

Wathi emfazini, Ndowandisa kakhulu intlungu yakho nokumitha kwakho; uya kuzala abantwana ngentlungu; umnqweno wakho uya kuba kwindoda yakho, yaye yona iya kukulawula. Genesis 3:16.

Ookumkani abalishumi bacinga ngengqondo enye, banentliziyo enye.

“ISityihilelo 17:13–14 sicutshulwe. ‘Banengeinga-nye.’ Kuya kubakho umanyano lwehlabathi liphela, ukuvumelana okukhulu kube kanye, umanyano lwemikhosi kaSathana. ‘Baza kulinika irhamncwa amandla abo namagunya abo.’ Ngaloo ndlela kubonakaliswa kwa elo gunya linye elinyanzelisayo, elicinezela inkululeko yonqulo, inkululeko yokunqula uThixo ngokwemiyalelo yesazela, njengoko kwabonakaliswayo bubupopu, xa kwixa elidlulileyo lwatshutshisa abo babenesibindi sokwala ukuvumelana nezithethe zonqulo nemibhiyozo yobuRoma.

“Kwimfazwe eya kulwiwa ngemihla yokugqibela kuya kudityaniswa, ngokuchasene nabantu bakaThixo, onke amandla awonakeleyo athe awexuka ekuthembekeni emthethweni kaYehova. Kule mfazwe iSabatha yomyalelo wesine iya kuba yeyona ngongoma inkulu ekubuzwana ngayo; kuba kumyalelo weSabatha uMniki-mthetho omkhulu uzazisa njengoMdali wamazulu nomhlaba.” The Seventh-day Adventist Bible Commentary, 983.

Ookumkani abalishumi, inkokeli yabo inguAhabhi, okanye uHerode, barhwebeshwe nguSalome, intombi kaHerodiya. IZizwe eziManyeneyo, ezithi ngexesha lomthetho weCawa zirhwebeshwe nguSalome, inkolo yobuxoki yoBuProtestanti obuwileyo, nebesakuba bubukumkani besithandathu

besiprofeto seBhayibhile, zithabatha ulawulo lobukumkani bookumkani abalishumi, abathi bonke bavume ukunika isiqingatha sobukumkani babo kwinkolo yobuKatolika. Benza esi sigqibo ngazwi-nye, kuba bonke ookumkani barhwebeshwe ngumdaniso wokuhenda kaSalome. Bavuma ukubeka amandla abo amanyeneyo emsebenzini wokubulala abo bamelwe nguYohane uMbaptizi.

Irhamncwa (iZizwe eziManyeneyo) ilawulwa ngukumkani oyintloko (intombi kaYezebehele). UYezebehele wayeyalele intombi yakhe ukuba iqalise ubudlelane bokukrexeza nobobuhlobo begazi noHerode kunye nabanye ookumkani, kuba ingunina wamahenyukazi. Nguye umthengisi womzimba wentombi yakhe. UHerode, uAhabhi neZizwe eziManyeneyo balukuhlwa ngumprofeti wobuxoki, onguMelika. IMelika iyeka ukuba bubukumkani besithandathu xa abaprofeti bakaBhahali bebulewe, baze abaprofeti baka-Ashitaroti (uSalome) ngoko nangoko babe ligunya elilawulayo lobukumkani besixhenxe, njengoko buphinda ehlabathini oko isandul' ukukufeza eMelika.

Irhamncwa ngookumkani abathandana nentombi yehenyukazi, yaye ihenyukazi ngumfazi olawula phezu kwerhamncwa. UYesu ubonakalisa ukuphela kwento ngesiqalo sento. Kanye njengokuba umfanekiso wezikumkani ezisibhozo kwiSityhilelo isahluko seshumi elinesixhenxe wavula izikumkani ezisibhozo zikaDanyeli isahluko sesibini, irhamncwa nomfazi olikhweleyo irhamncwa kuvula enye inyaniso yesiprofeto, esekelwe ekubeni owokuqala umele owokugqibela.

ISityhilelo isahluko seshumi elinesixhenxe sisalathiso sokugqibela kwizikumkani zesiprofeto seBhayibhile, yaye ngenxa yoko sifuna ukuba uDanyeli isahluko sesibini, esisisalathiso sokuqala kwizikumkani zesiprofeto seBhayibhile, ngokunyanzeleka kwesiprofeto naye amele izikumkani ezisibhozo, apho ubukumkani besibhozo babuphuma kwezisixhenxe. Ngokunjalo, umgwebo womfazi nerhamncwa alikhweleyo kwisahluko seshumi elinesixhenxe, umele ukubonakaliswa emgwebeni wokuqala wehenyukazi ngo-1798.

Ingelosi yazisa uYohane ekuvulweni kwesahluko seshumi elinesixhenxe, ukuba yayiza kumbonisa umgwebo wehenyukazi enkulu nowerhamncwa alikhwelayo. Ixesha lokuqala apho ihenyukazi lagwetywa liye laqondwa ngokuchanekileyo njengango-1798, xa ubupopu bamkela inxeba labo elibulalayo, kwaza kwafika ixesha lokuphela. Sekunjalo, xa "ixesha lokuphela" limelwe kwimbali yesiprofeto kusoloko kukho iimpawu zendlela ezimbini ezimeliswa ngabantu. Ukuzalwa kuka-Aron nomntakwabo uMoses kwaba lixesha lokuphela kuloo mbali. Ezo mpawu zendlela zimbini zafanisa ukuzalwa kukaYohane umBaptizi, kwathi kwiinyanga ezintandathu kamva umzala wakhe uYesu wazalwa, ngaloo ndlela kuphawulwa ixesha lokuphela kuloo mbali. Ekupheleni kokuthinjwa kweminyaka engamashumi asixhenxe, okufanekisa ixesha lokuphela ngo-1798, uDariyo nomtshana wakhe uKoreshi bazii mpawu zendlela zimbini zexesha lokuphela. Bekunye, bafanekisa uReagan noBush wokuqala, kwixesha lokuphela lika-1989.

1798, elo yayilixesha lesiphelo xa incwadi kaDanyeli yatyhilwayo kwimbali yamaMillerite, yachaza ukufa okungokwesiprofeto kwenkalo yezopolitiko yerhamncwa lobuKatolika. UBerthier, igosa eliyinjengele likaNapoleon, wangena ngqo eVatican, wabamba upopu waza wayiphelisa igunya lezopolitiko lerhamncwa lobuKatolika. Kunyaka olandelayo, ngo-1799, umfazi owayelikhwele elo rhamncwa ukutyhubela iinkulungwane, emelwe ngupopu, wafa esekuthinjweni.

Umgwebo wehenyukazi uquka nomgwebo phezu kwerhamncwa awalisebenzisayo ukulawula iintlanga. ISityhilelo isahluko seshumi elinesixhenxe sichaza kokubini umgwebo werhamncwa, kwanowehenyukazi olawula phezu kwalo nelikhwele kulo.

“Ihlabathi lizele sisiphango, yimfazwe, nangukungavisani. Sekunjalo phantsi kwentloko enye—igunya lobupopu—abantu baya kumanyana ukuze bachase uThixo ngomntu wamangqina aKhe.” Testimonies, umqulu 7, 182.

Intloko yesibhozo, leyo ivela kwezisixhenxe, ngamandla obupopu alawula phezu kwerhamncwa elenziwe ngookumkani abalishumi abalawulwa yintombi yehenyukazi ekhwele phezu kwerhamncwa. Iimpawu zobukumkani besibhozo, obuphuma kwezisixhenxe, mazibonakale kumongameli wesibhozo nowokugqibela, ongowabasixhenxe oomongameli, xa umfanekiso werhamncwa usenziwa ngaphakathi kwe-United States. Indibaniselwano yeempondo eziwexukileyo zeRiphabhlikhi nobuProtestanti imele ukuba “inentloko” elawula phezu komfanekiso werhamncwa, yaye loo mlawuli uya kuba nguzwilakhe ongaphaya komlinganiselo.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

Ingoma okanye iNdumiso ka-Asafu. Musa ukuthula, Thixo; musa ukuzibamba uxolo, ungathi cwaka, Thixo. Kuba khangela, iintshaba zakho zenza isiphithiphithi; nabo bakuthiyayo baziphakamisa iintloko. Benze iyelenqe ngobuqili nxamnye nabantu bakho, baza bacebisana nxamnye nabafihlakeleyo bakho. Bathi, Yizani, sibanqumle bangabi sisizwe; ukuze igama likaSirayeli lingabi sakhunjulwa. Kuba bacebisene ngavumelwano lunye; benze umnqophiso nxamnye nawe: iintente zakwaEdom, namaIshmayeli; ezakwaMowabhi, namaHagareni; iGebhali, nama-Amon, nama-Amaleki; amaFilisti, nabemi baseTire; nama-Asiriya ahlangene nawo; abanceda oonyana bakaLote. Selah. IiNdumiso 83:1–8.