

Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amane Nanye

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Njengamanje sibhekisisa ngokucophelela kakhulu izimpawu zesiprofetho zomlando lapho upapa ubuya esihlalweni sobukhosi bomhlaba njengekhanda lesishiyagalombili, okungukuthi elivela emakhanda ayisikhombisa. Senza lokhu ukuze sikwazi ukuhlonza ngokunembile izimpawu zesiprofetho zomlando lapho umongameli wesishiyagalombili, okungukuthi ovela komongameli abayisikhombisa, egwalisa ukwakhiwa komfanekiso wesilo sobupapa. Siqale ukucabangela kwethu ngala maqiniso ngeNtaba iKarmeli nangosuku lokuzalwa lukaHerode. Yomibili le mifanekiso engewele imelela umthetho weSonto osuseduze ukufika e-United States, ophinde umelelwe evesini lamashumi amane nanye lesahluko seshumi nanye sikaDaniyeli.

Uyongena futhi ezweni lenkazimulo, futhi amazwe amaningi ayakugumbuqelwa; kepha laba bayakuphunyuka esandleni sakhe, ngisho no-Edomi, noMowabi, nenduna yabantwana bakwa-Amoni. Daniyeli 11:41.

Inkosi yomgunyathi yasenyakatho ingena ezweni elikhazimulayo kuleli vesi. Izwe elikhazimulayo emlandweni ka-Israyeli wasendulo kwakuyizwe lakwaJuda, futhi lalimelwe njengezwe elichichima ubisi noju, futhi ngenxa yalesi sizathu, phakathi kwezinye, lalikhazimula. Lalikhazimula ngoba uKristu wakhetha inhloko-dolobha yalo, iJerusalema, njengendawo yethempeli laKhe, nomuzi lapho akhetha ukubeka khona igama laKhe.

Kusukela osukwini engakhipha ngalo abantu bami ezweni laseGibhithe, angikhethanga muzi nakanye phakathi kwazo zonke izizwe zakwa-Israyeli ukuba kwakhiwe indlu kuwo, ukuze igama lami libe khona; futhi angikhethanga muntu ukuba abe ngumbusi phezu kwabantu bami u-Israyeli; kodwa ngikhethile iJerusalema, ukuze igama lami libe khona; futhi ngikhethile uDavide ukuba abe phezu kwabantu bami u-Israyeli. 2 IziKronike 6:5, 6.

Izwe langokoqobo lakwaJuda laliyizwe elikhazimulayo lakwa-Israyeli wasendulo ongokoqobo, kanti i-United States iyizwe elingokomoya lakwaJuda, izwe elikhazimulayo lakwa-Israyeli wanamuhla ongokomoya.

“Lapho izwe iNkosi elalinike abantu baYo njengendawo yokuphephela, ukuze baYikhonze ngokuvumelana nemiyalo yezazela zabo siqu, izwe obelokhu limbozwe iminyaka eminingi ngesihlangu soMninimandla onke, izwe uNkulunkulu alenzele umusa ngokulenza indawo yokulondolozwa kwenkolo emsulwa kaKristu,—lapho lelo zwe, ngabameli balo bomthetho, liyolahla izimiso zobuProthestani, futhi linike ukwesekwa ekuhlubukeni kobuRoma ngokungenelela emthethweni kaNkulunkulu,—yilapho-ke umsebenzi wokugcina womuntu wesono uyokwambulwa.” Signs of the Times, June 12, 1893.

Emva kokuba inkosi yomgunyathi yasenyakatho inqobe inkosi yaseningizimu (eyayiyiSoviet Union), evesini lamashumi amane, ngonyaka ka-1989, yabe isinqoba izwe elikhazimulayo (i-United States). Evesini lamashumi amane nanye igama elithi “amazwe” liyigama elengeziwe, futhi alinembile ngokuphelele, ngokuba ngesikhathi somthetho weSonto, “abaningi” abagumbuqelwayo bayisigaba sabantu ababesazi isahlukaniso phakathi kweSabatha losuku lwesikhombisa nosuku lwelanga, ngaphambi kokuba kufike umthetho weSonto.

“Ukuguqulwa kweSabatha kuwuphawu noma uphawu lokugunyazwa kwebandla laseRoma. Labo okuthi, beqonda okufunwa ngumthetho wesine, bakhethe ukugcina iSabatha lamanga esikhundleni seyiqiniso, ngalokho banikeza ukuhlonishwa kulawo mandla okuyiwona wodwa asiyalayo. Uphawu lwesilo luyiSabatha lobupapa, elamukelwe umhlaba esikhundleni sosuku olumiswe nguNkulunkulu.

“Kodwa isikhathi sokwamukela uphawu lwesilo, njengoba simiswe esiprofethweni, asikafiki. Isikhathi sokuvivinywa asikafiki. Kukhona amaKristu eqiniso kuwo wonke amabandla, kungakhishwa ngisho nenhlanganyelo yamaRoma Katolika. Akukho noyedwa olahwayo kuze kube yilapho esenikwe ukukhanya futhi esebonile isibopho somyalo wesine. Kodwa lapho isimemezelo sesiphuma siphokelela iSabatha yomgunyathi, nalapho isimemezelo esikhulu sengwekazi yesithathu sixwayisa abantu ngokukhonza isilo nomfanekiso waso, umugqa uyobe usudwethshwe ngokucacileyo phakathi kwamanga neqiniso. Khona-ke labo abasaqhubeka ekwephuleni umthetho bayokwamukela uphawu lwesilo emabunzini abo noma ezandleni zabo.”

“Ngezinyathelo ezisheshayo sisondelela kulesi sikhathi. Lapho amabandla amaProthestani eyozihlanganisa namandla ombuso wesikhathi ukuze asekele inkolo yamanga, okuyinkolo okwakuthi ngenxa yokuyiphikisa okhokho bawo babekezelela ukushushiswa okunonya kakhulu, khona-ke iSabatha lobupapa liyophokelelwa ngegunya elihlangene lesonto nombuso. Kuyoba khona ukuhlubuka kwesizwe, okuyophela kuphela ngokubhujiswa kwesizwe.” Bible Training School, February 2, 1913.

Isigaba “sabaningi” esibhujiswayo emthethweni weSonto ozayo maduze, yilesi esiyakubekwa icala ngenxa yokukhanya kweSabatha, okuwukhanya okunikezwa lesi sikhathi, okuyindawo yokuphenduka, nenhlekelele emlandweni webandla kanye nowezizwe. Lesi sigaba yibandla le-Adventism yaseLawodikeya eselifinyelele esiphethweni sokuzulazula kwalo ehlane lokuvukela. Kulapho bekhishwa khona emlonyeni weNkosi kuze kube phakade. I-Adventism yaseLawodikeya yilabo ababizelwa ekukhanyeni kwengelosi yesithathu, kungaba eKadeshi lokuqala emlandweni ka-1844, kuze kube ngu-1863, noma eKadeshi lesibili emlandweni ka-2001, kuze kube ngumthetho weSonto.

Wasesethi kuye: Mngane, ungene kanjani lapha ungenayo ingubo yomshado na? Wathula wangabi nalizwi. Inkosi yase isithi ezincekwini: Mbotsheni izandla nezinyawo, nimthathe nimlahlele ebumnyameni obungaphandle; lapho kuyakuba khona ukukhala nokugedla amazinyo. Ngokuba baningi ababiziweyo, kodwa bayingcosana abakhethiweyo. Mathewu 22:12–14.

Izwi lengelosi yesithathu, kungaba ngo-1844, noma ngo-2001, laliyisibizo esiya emshadweni. “Abaningi” abawiswa phansi emthethweni weSonto, yilabo “abaningi” abenqaba ingubo yomshado yokulunga kukaKristu, kunalokho baba yingxenye yebandla lomshado lwamakhosi ayishumi kanye nesifebe saseRoma. Kulowo mshado, umuntu angagcina ezakhe izingubo, ngokuba konke abakudingayo ukuze kususwe ihlazo labo kungukubizwa ngesibongo sesifebe esibusa phezu kwamakhosi ayishumi.

Ngalolo suku abesifazane abayisikhombisa bayakubamba indoda eyodwa, bathi: Siyakuzidlela isinkwa sethu, sigqoke nezingubo zethu; kuphela masibizwe ngegama lakho, ukuze kususwe ihlazo lethu. U-Isaya 4:1.

Bahluleka esivivinyweni sokuqala sokudla, ngoba bakhetha ukudla isinkwa sabo siqu, esikhundleni sesinkwa sasezulwini. Bahluleka esivivinyweni sesibili lapho kwakufanele badumise uNkulunkulu ngokubonakalisa isimilo saKhe, kodwa kunalokho bakhetha ukugqoka izingubo zabo siqu. Bahluleka esivivinyweni sesithathu esinqumayo, ngoba babonakalisa igama (isimilo) lesilo, njengoba bakhetha ukwenqaba igama (isimilo) likaKristu. Inhloso kaNimrode yokwakha umuzi (umbuso), nombhoshongo (ibandla), ekukhulunyweni kokuqala kweBabiloni, kwakungukuba azenzele igama.

Base bethi: Asizakhele umuzi nombhoshongo, okuyothi isiqongo sawo sifinyelele ezulwini; futhi asizenzele igama, funa sihlakazeke ebusweni bomhlaba wonke. Genesis 11:4.

Igama liwuphawu lwesimilo, futhi isimilo sesiprofetho sesilo sesishiyagalombili, esivela kwabayisikhombisa, siyimvelo embaxambili yenhlanganisela yeBandla (umbhoshongo) noMbuso (umuzi). Enkingeni yezinsuku zokugcina abantu bayozahlukanisa babe yizigaba ezimbili.

“Kungaba khona izigaba ezimbili kuphela. Uhlangothi ngalunye luphawulwe ngokusobala, kungaba ngophawu lukaNkulunkulu ophilayo, noma ngophawu lwesilo noma lomfanekiso waso. Indodana nendodakazi ngayinye ka-Adamu ikhetha uKristu noma uBarabha njengomholi wayo. Futhi bonke abazibeka ohlangothini lwabangathembekile bema ngaphansi kwesibhengezo esimnyama sikaSathane, futhi babekwa icala lokwenqaba nokuphatha uKristu ngokudelela. Babekwa icala lokubethela ngamabomu iNkosi yokuphila nenkazimulo.” Review and Herald, January 30, 1900.

Elinye iqembu liyomela umfanekiso wesilo, kanti elinye iqembu liyomela umfanekiso kaKristu. Elinye liyobe ligqoke ingubo yomshado kaKristu, kanti elinye iqembu liyobe ligqoke “izembatho zabo siqu.” Elinye iqembu liyobe lidla ukudla kwasezulwini, kanti elinye liyobe lidla “isinkwa sabo siqu.” Iqembu elidla isinkwa salo siqu, neligcina izembatho zalo siqu, limelela “abaningi” ababizwa ngezwi lengelosi yesithathu, futhi bangabo “abaningi” abawiswa phansi emthethweni weSonto ozayo masinyane. Umzamo wabo wokuhlenga isimo sabo esilahlekileyo lapho izimilo zabo zibonakaliswa enkingeni yomthetho weSonto uyithemba lamanga lokuthi uma bengamukela igama lesifebe saseRoma, ukwenza kanjalo kuyosusa “ihlazo” labo.

Ngaleso sikhathi, abayizicucu ezimbalwa abakhethiweyo bayaphakanyiswa njengophawu lwabayizinkulungwane eziyikhulu namashumi amane nane, bese kuba khona elinye iqembu evesini lamashumi amane nanye elibe seli “phunyuka” esandleni senkosi yomgunyathi

yasenyakatho. Igama lesiHeberu elihunyushwe ngokuthi “phunyuka,” evesini lamashumi amane nanye, lisho ukuphunyuka sengathi kungenxa yokushelela, futhi incazelo yalo idlulisa umqondo wokubamba isigaxa sensipho emanzini, bese ngenxa yokushelela kwensipho, sishelela siphume esandleni sakho. Ingxenye eyinhloko yencazelo yalelo gama, lapho lisetshenziswa olimini lwesiHeberu, ingukuthi noma yini ephunyukayo iyinto eyayikade, ngaphambi kokuphunyuka kwayo, ingaphansi kokulawulwa yilokho ephunyuka kukho.

Evesini yamashumi amane nanye, ubunye obuphindwe kathathu bukadrako, besilo nomprofethi wamanga bufezekiswa.

“AmaProthestani ase-United States ayoba ngabahamba phambili ekweluleni izandla zawo ngaphesheya kwegebe ukuze abambe isandla soKuxhumana Nemimoya; ayofinyelela ngaphesheya kwalasha ukuze axhawulane nombuso waseRoma; futhi ngaphansi kwethonya lale nhlanganisela kathathu, leli zwe liyolandela ezinyathelweni zaseRoma ekunyathelweni kwamalungelo kanembeza.” The Great Controversy, 588.

Lapho i-United States ihlanganyela izandla ne-United Nations, kanye nobupapa emthethweni weSonto, kuba khona iqembu labantu elalike laba sesandleni sobupapa ngaphambili, bese “liphunyuka” esandleni senkosi yomgunyathi yasenyakatho. Labo bantu ngaphambili babebanjwe ekubambeni kwamandla obupapa. Labo bantu bamelwa emkhosini wokuzalwa kaHerode nguJohane uMbhapathizi, owayesekuthunjweni emigodini yaseRoma ngaleso sikhathi, elindele ukufa noma ukukhululwa. Isigaba sabantu abaphunyuka ekuthunjweni kobupapa emthethweni weSonto simelwa izizwe ezintathu, ngaleyo ndlela sifanekise ukwakheka okuphindwe kathathu kweBabiloni lanamuhla.

Ngaso leso sikhathi impela, izwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili libiza labo bantu ukuba baphume babaleke eBhabhiloni, ukuze bangabi nesabelo ezahlulelweni zalo eseqiqala khona ngaleso sikhathi. Lelo zwi lesibili liyizwi likaKristu, kodwa limelela izwi lezinkulungwane eziyikhulu namashumi amane nane, zona ngaleso sikhathi ezimemezela umlayezo wengelosi yesithathu ngezwi elikhulu. Lapho labo abaphunyuka esandleni (uphawu lokuzithoba) bephunyuka esandleni senkosi yamanga yasenyakatho, base bethola isandla senkosi yeqiniso yasenyakatho.

ENtabeni iKarmeli abaprofethi bakaBali babulawa, futhi njengoba lowo nkulunkulu wamanga oyisiduna emele uMbuso, abaprofethi baka-Ashitaroti bona bamele iBandla. U-Eliya wabulala abaprofethi bakaBali, ngalokho ekhomba ukuphela kombuso wesithupha, nakuba inkolo yobuProthestani obuhlubukileyo, njengoba imelwe nguSalome, yayisesekhona. USalome, ubuProthestani obuhlubukileyo, njengoSalome, uyenga uHerodi, futhi amakhosi ayishumi ayavumelana ukungena ebudlelwaneni beBandla noMbuso nekhanda lesishiyagalombili, elalivela emakhanda ayisikhombisa. USalome nguyena uHerodi wesihlobo esingavumelekile asifisayo enhliziyweni yakhe.

Kepha ngithi kini: Yilowo nalowo obuka owesifazane ngenhloso yokumkhanukela usevele ephingile naye enhliziyweni yakhe. Mathewu 5:28.

Inkanuko kaHerode yokulala nesihlobo sakhe esehliziyweni yakhe yahlanganisa inyama yabo enhliziyweni yakhe, ngakho-ke waba munye noSalome.

Ngalokho umuntu uyakushiya uyise nonina, anamathele kumkakhe; futhi bayakuba nyama-nye. UGenesisise 2:24.

Emkhosini wokugubha usuku lokuzalwa lukaHerode, uHerode noSalome baba munye, futhi uHerode, owayefanekiselwa ngu-Ahabi, uyinhloko yamakhosi ayishumi ombuso wasenyakatho. Emthethweni weSonto ozayo maduze, umbuso wesithupha wesilo sasemhlabeni uphela lapho izimpondo ezase zibe luphondo olulodwa olumele ukuhlanganiswa kwezimpondo zeBandla noMbuso (umfanekiso wesilo), zibulawa ngu-Eliya. USalome useyenga uHerode, abe munye naye, futhi amkholise ukuba anike unina isigamu sombuso wakhe (uMbuso womhlaba wonke). Ngalokho uSalome usebambe ukulawula u-Ahabi nezizwe zakhe eziyishumi, ngoba amakhosi ayishumi wonke ayavumelana.

Futhi izimpondo eziyishumi owazibonayo zingamakhosi ayishumi, angakawamukeli umbuso; kepha amukela amandla njengamakhosi ihora elilodwa kanye nesilo. Lawa anhliziyonye, futhi azonika isilo amandla awo namandla awo amakhulu. IsAmbulo 17:12, 13.

Isilo esisinika amandla aso namandla aso yisilo esigitshelwa yisifebe. Isilo simelela isimilo somfanekiso, okuwukhlanganiswa kweBandla noMbuso, owesifazane (iBandla) ephethe lobo budlelwano, ngokuba kuwumshado wesiLatini, lapho isibongo siyigama lomfazi, nalapho owesifazane ebusa phezu kwendoda, ngokuvukela ubudlelwano beqiniso bomshado.

Kowesifazane wathi: Ngizakwandisa kakhulu usizi lwakho nokukhulelwa kwakho; uyakubeletha abantwana ngobuhlungu; futhi ukufisa kwakho kuyakuba kumyeni wakho, yena-ke uyakubusa. UGenesisise 3:16.

Amakhosi ayishumi anhliziyonye, futhi anhliziyo-munye.

“IsAmbulo 17:13–14 icashuniwe. ‘Laba banomqondo munye.’ Kuyakuba khona isibopho sobunye esisemhlabeni wonke, ukuzwana okukhulu okukodwa, umfelandawonye wamabutho kaSathane. ‘Futhi bayakunika isilo amandla abo namandla abo.’ Ngaleyo ndlela kubonakaliswa wona lawo mandla afanayo okubusa ngenkani, okucindezelayo amelene nenkululeko yenkolo, inkululeko yokukhonza uNkulunkulu ngokwemiyalo kanembeza, njengoba kwabonakaliswa ubupapa, lapho esikhathini esedlule bashushisa labo ababa nesibindi sokwenqaba ukuvumelana nemikhuba nemikhosi yenkolo yobuRoma.”

“Empini ezolwiwa ezinsukwini zokugcina kuyohlangana ndawonye, kuphikisana nabantu bakaNkulunkulu, wonke amandla onakele ahlubukile ekuthembekeni emthethweni kaJehova. Kule mpi iSabatha somyalo wesine siyoba yindaba enkulu ephikisanwayo; ngoba emyalweni weSabatha uMenzi-mthetho omkhulu uzichaza njengoMdali wamazulu nomhlaba.” The Seventh-day Adventist Bible Commentary, 983.

Amakhosi ayishumi, umholi wawo ongu-Ahabi, noma uHerode, adukiswe nguSalome, indodakazi kaHerodiyase. IZizwe Ezihlangene, okuthi emthethweni weSonto zidakiswe nguSalome, inkolo yamanga yobuprothestani obuhlubukayo, futhi ezake zaba ngumbuso wesithupha wesiprofetho

seBhayibheli, zithatha ukulawula umbuso wamakhosi ayishumi, wonke avumelana ukunikeza ingxenye yombuso wawo enkolweni yobuKhatholika. Zenza lesi sinqumo ngazwi linye, ngokuba wonke amakhosi adukiswa umdanso kaSalome wokuyenga. Avumelana ukubeka amandla awo ahlange emsebenzini wokubulala labo abamelwe nguJohane uMbhapathizi.

Isilo (iZizwe Ezihlangene) sibuswa yinkosi eyinhloko (indodakazi kaJezebeli). UJezebeli wayeqondise indodakazi yakhe ukuba iqalise ubudlelwane bobufebe nobokulala kwezihlobo noHerode namanye amakhosi, ngokuba ungunina wezifebe. Ungumphathi wobufebe wendodakazi yakhe uqobo. UHerode, u-Ahabi neZizwe Ezihlangene bayengwa ngumprofethi wamanga, okuyi-United States. I-United States iyeka ukuba ngumbuso wesithupha lapho kubulawa abaprofethi bakaBali, bese abaprofethi baka-Ashitaroti (uSalome) ngokushesha baba ngamandla abusayo ombuso wesikhombisa, njengoba uphindaphinda emhlabeni lokho esanda kukufeza e-United States.

Isilo singamakhosi anobudlelwane nendodakazi yesifebe, kanti isifebe singowesifazane obusa phezu kwesilo. UJesu ufanekisa ukuphela kwento ngokuqala kwento. Njengalokhu umfanekiso wezambulo isahluko seshumi nesikhombisa wemibuso eyisishiyagalombili wembula imibuso eyisishiyagalombili kaDaniyeli isahluko sesibili, isilo nowesifazane ogibele phezu kwesilo kwembula elinye iqiniso lesiprofetho, elisekelwe ekutheni okokuqala kumele okokugcina.

IsAmbulo isahluko seshumi nesikhombisa siyisikhombo sokugcina emibusweni yesiprofetho seBhayibheli, ngakho-ke sifuna ngokudingeka ukuthi uDaniyeli isahluko sesibili, okuyisikhombo sokuqala emibusweni yesiprofetho seBhayibheli, naso kufanele, ngokwesidingo sesiprofetho, simele imibuso eyisishiyagalombili, okuyileyo umbuso wesishiyagalombili wawuphuma kweyisikhombisa. Kanjalo futhi, ukwahlulelwa kowesifazane nesilo agibele kuso esahlukweni seshumi nesikhombisa, kufanele kumelelwe ekwahlulelweni kokuqala kwesifebe ngo-1798.

Ingelosi yazisa uJohane ekuqaleni kwesahluko seshumi nesikhombisa ukuthi yayizomkhombisa ukwahlulelwa kwesifebe esikhulu kanye nesilo esisigibele. Isikhathi sokuqala lapho isifebe sahlulelwa khona siqondwe ngokufanele njengo-1798, lapho upapa wamukela khona isilonda sawo esibulalayo, kwase kufika isikhathi sokuphela. Nokho lapho “isikhathi sokuphela” simelwa emlandweni wesiprofetho kuhlala kukhona izimpawu ezimbili zomgwaqo ezifanekiselwa ngabantu. Ukuzalwa kuka-Aroni nomfowabo uMose kwakuyisikhathi sokuphela kulowo mlando. Lezo zimpawu ezimbili zomgwaqo zazifanekisela ukuzalwa kukaJohane uMbhapathizi, kwathi ezinyangeni eziyisithupha kamuva kwalandela umzala wakhe uJesu, ngaleyo ndlela kuphawulwa isikhathi sokuphela salowo mlando. Ekupheleni kokuthunjwa kweminyaka engamashumi ayisikhombisa, okufanekisela isikhathi sokuphela ngo-1798, uDariyu nomshana wakhe uKoresi bayizimpawu ezimbili zomgwaqo zesikhathi sokuphela. Bebonke, bafanekisela uReagan noBush wokuqala, esikhathini sokuphela sango-1989.

U-1798, okuyisikhathi sokuphela lapho incwadi kaDaniyeli yayisivuliwe emlandweni wamaMillerite, kwabonakalisa ukufa okungokwesiprofetho kwengxenye yezombusazwe yesilo sobuKhatholika. Ujenene kaNapoleon, uBerthier, wangena ngqo eVatican, wabopha upapa futhi waqeda igunya lezombusazwe lesilo sobuKhatholika. Ngonyaka olandelayo, ngo-1799,

owesifazane owayegibele lesilo phakathi namakhulu eminyaka, omelelwa upapa, wafela ekuthunjweni. Ukwahlulelwa kwesifebe kuhlenganisa nokwahlulelwa kwesilo asisebenzisa ukubusa izizwe. IsAmbulo isahluko seshumi nesikhombisa sichaza kokubili ukwahlulelwa kwesilo, kanye nesifebe esibusa phezu kwesilo futhi esisigibelayo.

“Izwe ligcwele isiphapho nempi nokungezwani. Nokho ngaphansi kwekhanda elilodwa—amandla obupapa—abantu bayohlangana ukuze bamelane noNkulunkulu esimweni sabofakazi baKhe.” Testimonies, umqulu 7, 182.

Inhloko yesishiyagalombili, engowabayisikhombisa, ingamandla obupapa abusa phezu kwesilo esakhiwe ngamakhosi ayishumi, abuswa yindodakazi yesifebe esigibele phezu kwesilo. Izici zombuso wesishiyagalombili, ongowabayisikhombisa, kumelwe zibonakale kumongameli wesishiyagalombili nowokugcina, ongowabamongameli abayisikhombisa, lapho umfanekiso wesilo usumiswa ngaphakathi kwe-United States. Ukuhlenganiswa kwezimpondo ezihlubukayo zeRiphabhulikhi nobuProthestani kumelwe kube “nenhloko” ebusa phezu komfanekiso wesilo, futhi lowo mbusi uyakuba ngundlovukayiphikiswa ongavamile.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Ingoma noma iHubo lika-Asafi. Ungathuli, Nkulunkulu; ungabambi ukuthula kwakho, ungathuli du, Nkulunkulu. Ngokuba bheka, izitha zakho ziyaxokozela; nalabo abakuzondayo baphakamise ikhanda. Bacebe ngobuqili ngabantu bakho, baphisana ngabayimfihlo bakho. Bathi: Wozani, sibaqede bangabe besaba yisizwe, ukuze igama lakwa-Israyeli lingabe lisakhunjulwa. Ngokuba baphisene ngazwi linye; benze umfelandawonye wokumelana nawe: amatende akwa-Edomu, nama-Ishmayeli; abakwaMowabi, namaHagari; iGebali, no-Amoni, no-Amaleki; amaFilisti kanye nabakhileyo eTire; ne-Asiriya lihlangene nabo; lisizile abantwana bakaLoti. Sela. AmaHubo 83:1–8.