

IRoma Imisela Umbono—Inani Lesibini

Ukuchonga iRoma yanamhlanje noMbono Wobuprofeti ngemihla yokugqibela

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2024-07-05

Kananjalo ngaloo maxesha abaninzi baya kusukuma bamelane nokumkani wasezantsi; kananjalo nabaphangi babantu bakowenu baya kuzinyusa ukuze baqinisekise umbono; kodwa baya kuwa. Daniyeli 11:14.

Ukuchongwa ngokuchanekileyo kwamandla emihla yokugqibela amelwe njengeRoma yanamhlanje, yaye ke ngoko amandla “amisela umbono,” kubalulekile yaye kunxulumene nosindiso. Oku kumela inxalenye yenkqubo yokugqibela yokuvavanywa kwekhulu elinamashumi amane anesine amawaka. Igama elithi “umbono” kule ndima lelona gama linye lesiHebhere uSolomon awakhetha xa wayechaza isizathu sokuba abantu bakaThixo batshabalale.

Apho kungekho mbono, abantu bayatshabalala; kodwa lowo uwugcinayo umthetho, unoyolo. IMizekeliso 29:18.

Bonke abaprofeti bathetha ngokungqalileyo ngakumbi ngemihla yokugqibela kunanalo naliphi na elinye ixesha lembali engcwele, yaye isilumkiso sikaSolomon ngokuphathelele imfuneko yokuba nom“bono” sisigqibo sobomi nokufa. Inyaniso isoloko yahlula yaye ivelise iindidi ezimbini zabanquli. Kule ndinyana kukho udidi olutshabalalayo, kwakho nodidi oluthi ngovuyo lugcine umthetho. Kufanele kuqatshelwe, nangona kunjalo, ukuba isiluleko sikaSolomon sibekwe kumongo wempikiswano engokwe“nyaniso.” Sikwanjalo nakumongo womzekeliso weentombi ezilishumi, kuba umzekeliso weentombi ezilishumi ungumzekeliso oyintloko wamava abantu bakaThixo ngemihla yokugqibela.

Isidenge sivakalisa yonke into esengqondweni yaso; kodwa isilumko siyibamba de kube semva. Ukuba umlawuli ephulaphula ubuxoki, bonke abakhonzi bakhe bangabakhohlakeleyo. Ihlwempu nendoda enenkohliso badibana kunye; uYehova ukhanyisela omabini amehlo abo. Ukumkani ogweba amahlwempu ngokuthembeka, itrone yakhe iya kumiswa ngonaphakade. Intonga nokukhalima kuzisa ubulumko; kodwa umntwana oyekelwe kuye uzisa unina ehlazweni. Xa abangendawo besanda, ukrefo luyanda; kodwa amalungisa aya kubona ukuwa kwabo. Mqondise unyana wakho, aze akunike ukuphumla; ewe, uya kunika umphefumlo wakho uyolo. Apho kungekho mbono, abantu bayatshabalala; kodwa lowo uwugcinayo umthetho, unoyolo yena. IMizekeliso 29:11–18.

Asiyonjongo ukukhombe ngomnwe abo basenokubambelela ekuqondeni okwahlukileyo kweRoma yanamhlanje kunoko ndinako. Injongo yam kukubonisa ukuba uSolomon uthetha ngeendidi ezimbini zabanquli, azichaza ngokuba “sisilumko” kunye “nesidenge.” “Isidenge” sikwachongwa kwakhona njengalo “ongendawo.” Iintombi ezilumkileyo neezisidenge zomzekeliso nazo zichongwa kumgca wesiprofeto kaDaniyeli isahluko seshumi elinesibini njengezilumkileyo

nabangendawo.

Baninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abakhohlakeleyo baya kwenza ngobukhohlakele: yaye akukho namnye kwabakhohlakeleyo uya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:10.

USolomon noDaniel bayavumelana omnye nomnye, kuba bonke ubungqina besiprofeto buyahambelana ngemihla yokugqibela. Izilumko ziyakuqonda “ukwanda kolwazi.”

Abo banobulumko baya kukhazimla njengokuqaqamba kwesibhakabhaka; nabo baguqulela abaninzi ebulungiseni baya kukhazimla njengeenkwenkwezi ngonaphakade kanaphakade. Ke wena, Daniyeli, wavale la mazwi, uyitywine incwadi, kude kube lixesha lesiphelo; abaninzi baya kuhambahamba benyuka besihla, nolwazi luya kwanda. Daniyeli 12:3, 4.

Ivesi yeshumi ichaza inkqubo yovavanyo enamanyathelo amathathu ecoca iintombi, ezibizelwe ukuba zibe phakathi kwekhulu elinamashumi amane anesine amawaka. Kuzo zombini ezi meko, inkqubo yokucocwa neyokuvavanywa isekelwe ekubeni iintombi ziyakuqonda kusini na ukwanda kolwazi (umbono) olwatyhilwa ngexesha lokuphela ngo-1989.

“Ixesha lokuphela” ngemihla yokugqibela lalingo-1989, xa iindinyana ezingamashumi amane ukuya kwamashumi amane anesihlanu zikaDaniyeli ishumi elinanye zatyhilwayo. Kwase kusungulwa ngelo xesha ukuba umxholo wezo ndinyana yayikukunyuka kokugqibela nokuwa kokugqibela kokumkani wasemntla. Kwase kusungulwa ngelo xesha ukuba ukumkani wasemntla kwezo ndinyana ngamandla obuPopu emihla yokugqibela. Impefumlelo ayize isebenzise ibinzana elithi “IRoma Yangoku.” Elo binzana laqanjwa ndim, ukumela amandla obuPopu emihla yokugqibela, kuba ngokwesiprofeto “yangoku” imele imihla yokugqibela. UEllen White akazange asebenzise ibinzana elithi “IRoma Yangoku.”

Kukho iimbono ezingachanekanga malunga nokuba ukumkani wasemntla umele bani kwiivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, kodwa kukho ukuqonda okukodwa kuphela okuchanekileyo. Ukuqonda okuthi ukumkani wasemntla kwezo vesi ngamandla obupopu kwafunyanwa kumangqina amaninzi esiprofeto. Ivesi yamashumi amane iqala ngokuchonga ubupopu busamkela inxeba elibulalayo ngowe-1798, emva koko iivesi zamashumi amane ananye ukuya kumashumi amane anesithathu zichonga iintshukumo ezibandakanyekileyo ekuphilisweni kwelo nxeba libulalayo. Ivesi yamashumi amane anesine ichaza isigidimi esicaphukisa ubupopu size sikhokelele kwivesi yamashumi amane anesihlanu, xa amandla obupopu efikelela esiphelweni sawo sokugqibela nesipheleleyo. Umbono owatyhilwayo ngowe-1989 ngumbono wokunyuka nokuwiswa kokugqibela kwamandla obupopu ngemihla yokugqibela. Loo mbono kukwanda kolwazi oluvelisa luze lubonakalise iindidi ezimbini zabakhonzi, ngokusekelwe ekwamkeleni kwabo okanye ekulaleni kwabo ulwazi olufumaneka kwezo vesi.

Ngokweso sahluko sinye kanye apho ukwanda kolwazi kwatyhilwayo ngowe-1989, “abaphangi babantu bakho,” “abaziphakamisayo” baze ekugqibeleni “bawe,” bangumfuziselo omisela “umbono.” Ekuhluzweni kokugqibela, umbuzo wokuqala wokuvavanya ngulo wokuba ngubani omelwe “njengabaphangi babantu bakho,” kuba bangumfuziselo wesiprofeto omisela “umbono.”

Ngaba abaphangi ngamagunya obupopu, okanye ngaba yi-United States?

Incwadi zikaDaniyeli neSityhilelo ziyincwadi enye, zimele amangqina amabini omgca omnye wesiprofeto. UDaniyeli sisiqalo, kanti iSityhilelo sisiphelo, yaye kunye zimele amangqina amabini enyaniso etyhilwayo ngexesha lesiphelo ngowe-1989.

UDaniyeli uchaza inkqubo yokuhlanjululwa eyaveliswa xa iNgonyama yesizwe sakwaYuda yavula amatywina kwiindima zamashumi amane ukuya kwamashumi amane anesihlanu ngonyaka ka-1989. Ngelo xesha kwaqalisa inkqubo yokuvavanywa ukuze kuqinisekiswa kwaye kubonakaliswe ukuba ngoobani na abaya kuba “ngababingeleli” abenza abantu bomnqophiso abangamakhulu alikhulu anamashumi amane anesine amawaka ngemihla yokugqibela. UHoseya wongeza ngokuthi abo balandulayo ukwanda kolwazi lwemihla yokugqibela abayi kuba ngabanye bababingeleli abenza loo makhulu alikhulu anamashumi amane anesine amawaka.

Abantu bam batshatyalaliswa ngenxa yokuswela ukwazi; ngenxa yokuba ukulahlile ukwazi, nam ndiya kukulahla, ukuze ungabi ngumbingeleli kum; ekubeni uwulibe umthetho kaThixo wakho, nam ndiya kubalibala abantwana bakho. Hosea 4:6.

Incwadi yeSityhilelo ibonisa ukuba ulwazi olutyhiliweyo, noluye lwaliwa liqela elinye, lufeza ukwaliwa kwalo kanye ngaphambi kokuba ixesha lovavanyo livale.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; kuba ixesha lisondele. Lowo ungenabulungisa, makaqhubeke engenabulungisa; nalowo ongcilileyo, makaqhubeke engcilile; nalowo ulilungisa, makaqhubeke elilungisa; nalowo ungcewele, makaqhubeke engcewele. IsiTyhilelo 22:10, 11.

Imbali yamaMillerite ibonisa imbali yamawaka alikhulu anamashumi amane anesine amawaka, yaye kunye amaMillerite kunye namawaka alikhulu anamashumi amane anesine amawaka amela isiqalo nesiphelo sesigidimi nomsebenzi weengelosi ezintathu zeSityhilelo isahluko seshumi elinesine. Ezi mbali zihambelanayo zichonga iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo. Umsebenzi wazo zombini ezi mbali ube ngumfuziselo kuEliya nakuYohane umBhaptizi.

“Ngokungcangazela, uWilliam Miller waqalisa ukutyhila ebantwini iimfihlelo zobukumkani bukaThixo, ekhokela abamvayo ehla nabo ngeziprofeto ukuya ekubuyeni kwesibini kukaKristu. Ngawo onke amanyathelo omzamo wakhe wafumana amandla. Njengokuba uYohane umBhaptizi wabhengeza ukuza kokuqala kukaYesu waza walungiselela indlela yokuza kwaKhe, ngokunjalo noWilliam Miller nabo bahlanganyela naye babhengeza ukuza kwesibini koNyana kaThixo.” Early Writings, 229, 230.

Umyalezo wamaMillerite waqaphela “iziganeko” ezinxulumene nokuvalwa kwexesha lovavanyo, njengoko zimelwe bobabini uEliya noYohane umBhaptizi.

“Kwakuyimfuneko ukuba abantu bavuswe bazi ingozi yabo; ukuba bavuselelwe ukuba balungiselele iziganeko ezinzulu ezinxulumene nokuvalwa kwexesha lobabalo.” The Great Controversy, 310.

Ngowe-1989, ngokuwa kweSoviet Union, inxalenye yencwadi kaDaniyeli eyayinxulumene nemihla yokugqibela yatyhilwa, kwaza kwaqalisa inkqubo yokuvavanywa. Olu vavanyo lwalusekelwe ekukwazini okanye ekungakwazini kwabantu bakaThixo ukuqonda okanye ukwala ukwanda kolwazi olumelwe ziindinyana ezintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli; iindinyana ezikhokelela kwindinyana yokuqala yesahluko seshumi elinesibini, echaza “ukuvalwa kwexesha lovavanyo.” Umyalezo “weziganeko ezinxulumene nokuvalwa kwexesha lovavanyo” waza watyhilwa, kwaqalisa nomsebenzi wabo babengabaviwa bokuba “ababingeleli” bamakhulu alikhulu anamashumi amane anesine amawaka. Umsebenzi wabo wawukukuba “baqonde” baze bavakalise umyalezo omelwe yile ndawo yesiBhalo. Umyalezo nomsebenzi wamakhulu alikhulu anamashumi amane anesine amawaka, yayikukubeka phambi kwabantu umyalezo otyhiliweyo ukuze kuvuswe abantu “balungiselele iziganeko ezinzulu ezinxulumene nokuvalwa kwexesha lovavanyo.”

“Namhlanje, ngomoya nangamandla kaEliya nokaYohane umBhaptizi, izithunywa ezimiselwe nguThixo zibizela ingqalelo yehlabathi elijongene nomgwebo kwiziganeko ezinzulu eziza kwenzeka kungekudala ngokunxulumene neeyure zokugqibela zovavanyo nobonakalo bukaKristu Yesu njengoKumkani wookumkani neNkosi yeenkosi. Kungekudala wonke umntu uya kugwetywa ngenxa yezenzo ezenziwe esemzimbeni. Iyure yomgwebo kaThixo ifikile, yaye phezu kwamalungu ebandla laKhe emhlabeni kuphumla uxanduva olunzulu lokulumkisa abo beme, ngokungathi kunjalo, kanye emaphethelweni entshabalalo engunaphakade. Kuyo yonke indoda nomfazi emhlabeni wonke oya kunika ingqalelo kufuneka zicaciswe ngokupheleleyo izimiso ezisemngciphekweni kwimbambano enkulu eqhutywayo, izimiso ekuxhomekeke kuzo iziphelo zoluntu lonke.” Prophets and Kings, 715, 716.

Imbali kaYohane uMbaptizi noKristu, kwanjalo nembali yamaMillerite, ibonakalisa isigidimi nomsebenzi wabalikhulu elinamashumi amane anesine amawaka. Bobabini uYohane noKristu babesazi ukuba isigidimi sabo simele ukuvalwa kwexesha lovavanyo.

Ke kaloku xa wabonayo abaninzi kubaFarisi nabaSadusi besiza kubhaptizo lwakhe, wathi kubo, Nzalandini yamaphimpi, ngubani onilumkisileyo ukuba nibaleke kumsindo ozayo? Mateyu 3:7.

UKristu wayemele ukutshatyalaliswa kweYerusalem, olo tshabalalo lunye uYohane awayelumkise amaYuda aphikisanayo ngalo njengolusondelayo. UYesu walusebenzisa olo tshabalalo njengomfuziselo “wengqumbo” eqala xa Yena, njengoMikayeli, esukuma kuDaniyeli isahluko seshumi elinesibini, ivesi yokuqala.

“UKristu wabona eYerusalem umqondiso wehlabathi eliqiniswe kukungakholwa nokuvukela, nelikhawuleza ukuya kuHlangabezana nezigwebo zikaThixo ezibuyekazayo. Iintlungu zohlanga oluwileyo, zicinezele emphefumleni waKhe, zanyanzela emilebeni yaKhe eso sikhalo sikrakra ngokugqithiseleyo. Wabona imbali yesono ibhalwe ekubandezelekeni kwabantu, ezinyembezi, nasegazini; intliziyo yaKhe yashukunyiswa yimfesane engenasiphelo ngenxa yabo babandezelekileyo nabasokolayo emhlabeni; wanqwenela ukubakhulula bonke. Kodwa nesandla saKhe sasingenakuwubuyisela umva umkhukula weentsizi zabantu; bambalwa ababeya kufuna kuYe uMthombo wabo wokuphela woncedo.

Wayekulungele ukuthulula umphefumlo waKhe ekufeni, ukuze asondeze usindiso kubo; kodwa bambalwa ababeya kuza kuYe ukuze babe nobomi.”

“Ubungangamsha bezulu buneenyembezi! uNyana kaThixo ongenasiphelo ekhathazekile emoyeni, eguqe phantsi ziintlungu ezinzulu! Lo mbono wazalisa lonke izulu ngokumangaliswa. Lo mbono usityhilela ububi obugqithiseleyo besono; ubonisa ukuba kunzima kangakanani na, kwanakuMandla angenasiphelo, ukusindisa abanetyala kwimiphumo yokwaphula umthetho kaThixo. UYesu, ekhangele phantsi kwisizukulwana sokugqibela, walibona ihlabathi lingene enkohlisweni efanaleyo yabangela ukutshatyalaliswa kweYerusalem. Isono esikhulu samaYuda yayikukwala kwawo uKristu; isono esikhulu sehlabathi lamaKristu sasiya kuba kukwala kwalo umthetho kaThixo, isiseko solawulo lwaKhe ezulwini nasemhlabeni. Imimiselo kaYehova yayiya kujongwa ngendelelo ize ithatyathwe njengento engekho. Izigidi ezisemakhamandleni esono, amakhoboka kaSathana, ezimiselwe ukubandezeleka ukufa kwesibini, zaziya kwala ukuphulaphula amazwi enyaniso ngomhla wokundwendwelwa kwazo. Ubumfama oboyikekayo! ukukhohliswa okumangalisayo!” Imbambano Enkulu, 22.

Umyalezo wesilumkiso owavakaliswa nguYohane uMbaptizi kwananguKristu wawungumyalezo wesilumkiso omnye, kanye njengokuba umyalezo wesilumkiso wamaMillerite wawungumyalezo omnye ochaza iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo eziza kuvakaliswa ngabaliikhulu elinamashumi amane anesine amawaka. Amangqina amathathu—uYohane uMbaptizi, uKristu, namaMillerite—angqina ukuba umsebenzi nomyalezo wabaliikhulu elinamashumi amane anesine amawaka yinqubo yovavanyo yobomi nokufa ezalisekiswa ngokwandiswa kolwazi olwavulwa ngo-1989. Umyalezo owavulwa ngelo xesha ngumbono wemihla yokugqibela omele ukuqondwa zizilumko ukuba zibe “ngababingeleli” abenza inani labaliikhulu elinamashumi amane anesine amawaka. Ukuba abo bangabagqatswa abawuqondi loo mbono, bachazwa njengabangendawo, okanye njengezidenge, yaye bayatshabalala. Bona nabantwana babo bayaliwa ngokuvumelana nokwala kwabo loo mbono, ongulo kwandiswa kolwazi.

ILizwi likaThixo lichaza ukuba iRoma ngamandla aziphakamisayo, aphanga abantu bakaThixo, aze emva koko awe aze amise umbono. Umbuzo wokuba iRoma yale mihla ingamandla opapa okanye yi-United States nguvavanyo oluchaza ukuba abo bagqatswa bangaba ziintombi ezilumkileyo okanye ezizidenge. Olu vavanyo luvavanyo lwesiprofeto oluthatyathwe encwadini kaDaniyeli, oluthi emva koko luqinisekise lize luzalisekise ngokugqibeleleyo encwadini yeSityhilelo. Umxholo weRoma yale mihla awusosigqibo nje phakathi kwamandla opapa ne-United States, koko uluvavanyo lokugqibela lwamawaka alikhulu anamashumi amane anesine. Luvavanyo lwesiprofeto, yaye xa luqondwa ngokuchanekileyo luquka yonke imifuziselo yenkqubo yokugqibela yokuvavanywa ebekwe ngaphakathi kobungqina obungcwalisweyo besiprofeto sikaThixo.

Inkqubo yokuvavanywa yexesha likaYohane uMbaptizi nekaKristu yathatyathwa encwadini kaDaniyeli, njengokuba kwakunjalo nenkqubo yokuvavanywa ngexesha lamaMillerite. Njengovavanyo lwesiprofeto, indlela inyaniso emiselwa ngayo ibaluleke ngokunjalo ukuba abo

bavavanywayo bayisebenzise ngokuchanekileyo, njengokuba kubalulekile nje ukubambelela kwimbono echanekileyo yokuba ngubani iRoma yale Mihla. Nokuba kuthathelwa ingqalelo ukuchongwa okuchanekileyo kweRoma yale Mihla, nokuba kusetyenziswa indlela echanekileyo, zombini ezi zinto zovavanyo zifumaneka encwadini kaDaniyeli. KuDaniyeli isahluko sokuqala, uDaniyeli wadlula kwinkqubo yovavanyo enamanyathelo amathathu eqala ngokutya, emva koko uvavanyo olubonakalayo, lulandelwe luvavanyo olwenziwa nguNebhukadenetsare, uphawu lweBhayibhile loKumkani waseMantla, amandla obupopu emihla yokugqibela.

Ke zona ezi ntwana zine, uThixo wazipha ukwazi nobuchule kuko konke ukufunda nobulumko; noDaniyeli wayenokuqonda kuyo yonke imibono namaphupha. Ke kaloku ekupheleni kwemihla awayeyimisile ukumkani yokuba baziswe kuye, umphathi wamathenwa wabangenisa phambi koNebhukadenetsare. Waza ukumkani wathetha nabo; yaye phakathi kwabo bonke akufunyanwanga namnye onjengoDaniyeli, uHananiya, uMishayeli, noAzariya; ngenxa yoko bema phambi kokumkani. Yaye kuzo zonke izinto zobulumko nokuqonda awazibuza ngazo ukumkani, wabafumana bebhetele ngokuphindwe kalishumi kunabo bonke oosiyazi nabavumisi ngeenkwenkwezi ababekubo bonke ubukumkani bakhe. Daniyeli 1:17–20.

“Ekupheleni kwemihla,” nto leyo ngokwesiprofeto eyimihla yokugqibela xa ikhulu elinamashumi amane anesine amawaka livavanywa, uDaniyeli namadoda amathathu abalulekileyo bafunyanwa “bebalasele ngokuphindwe kalishumi ngaphezu kwabo bonke abenzi bemilingo nabavumisi ngeenkwenkwezi ababekho kubo bonke ubukumkani bakhe,” yaye uDaniyeli waye “enokuqonda kuyo yonke imibono namaphupha.” UDaniyeli umele ikhulu elinamashumi amane anesine amawaka, athi ngemihla yokugqibela aqonde ukwanda kolwazi olafikayo xa uKristu, njengeNgonyama yesizwe sakwaYuda, wayitywina “loo nxalenye yencwadi kaDaniyeli eyayinxulumene nemihla yokugqibela,” ngowe-1989.

UDaniyeli akazange nje aqonde ngaphezu kwabanye ngokuphathelele amaphupha nemibono; waye “enokuqonda kuyo yonke imibono namaphupha.” Umele abo basebenzisa indlela yomgca phezu komgca, kuba loo ndlela izisa “yonke imibono namaphupha” ndawonye zibe sisigidimi esinye esidibeneyo. Isigidimi esidibanisa onke amaphupha nemibono kumgca omnye wesiprofeto sichaza “iziganeko ezinxulumene nokuvalwa kovavanyo.” Eso sigidimi simiselwa ngumqondiso wesiprofeto oyiRoma yanamhlanje, amandla aziphakamisayo, aphanga abantu bakaThixo, aze awe.

Loo mandla unokumiselwa kuphela ngokusetyenziswa kwendlela echanileyo yokusebenza. Uninzi lwabo bavuma ukuba bafunda iBhayibhile luyala indlela yomgca phezu komgca, yaye abanye abathi bayayisebenzisa bayiphatha gwenxa imithetho eyakha indlela yomgca phezu komgca. Loo mithetho yaqala ukubhalwa kwiingxelo zoluntu ngamaMillerite, yaye abantu bakaThixo bemihla yokugqibela balumkisiwe kwangaphambili ukuba abo ngokwenene abangabathunywa bengelosi yesithathu baya kusebenzisa imithetho kaWilliam Miller yokutolika isiprofeto.

“Abo bazibandakanyileyo ekuvakaliseni umyalezo wengelosi yesithathu bayaziphengulula iZibhalo ngokwesicwangciso esinye awasamkelayo uBawo uMiller.” Review and Herald, November 25, 1884.

UWilliam Miller wayemele ukuqala kweengelosi ezintathu zeSityhilelo ishumi elinesine, yaye wayengumfuziselo kaYohane umBhaptizi, owayesisiqalo somyalezo lowo uKristu wayesisiphelo sawo. UDade White uthelekisa ngokungqalileyo inkqubo yokuvavanywa ukusuka kuYohane umBhaptizi ukuya kuKristu nenkqubo yokuvavanywa yeengelosi ezintathu. UYohane waqalisa umyalezo, yaye akuzange kube kude kube kanye phambi komnqamlezo, xa uKristu wayesele ethabathe abafundi baKhe waya eKesareya Filipi, apho uYesu wongeza iinkcukacha zomyalezo lowo uYohane wayewuqalisile. Inyaniso yokuqala (isiqalo) uYohane awayichazayo xa wabona uKristu yayikukumchaza uKristu njengeMvana kaThixo esusa izono zehlabathi.

Ezi zinto zenziwa eBhetabhara ngaphaya kweYordan, apho uYohane wayebhaptiza khona. Ngengomso uYohane wabona uYesu esiza kuye, waza wathi, Yabonani iMvana kaThixo, esusa izono sehlabathi. Nguye lo endathetha ngaye ndisithi, Emva kwam kuza indoda ebekwe phambi kwam; ngokuba yayikho ngaphambi kwam. Yohane 1:28–30.

Kwandula ke kwaqala ixesha lokuvavanywa leminyaka emithathu enesiqingatha elaphela emnqamlezweni. Emva kokuba uYohane ebulewe kungekudala ngaphambi komnqamlezo, uYesu waqalisa ke ukucacisa elo binzana lokuqala likaYohane.

Ke kaloku, akufika uYesu emideni yaseKesareya Filipi, wababuza abafundi bakhe, esithi, Bathini na abantu ukuba ndinguye bani mna, Nyana woMntu? Bathi bona, Bambi bathi unguYohane umBhaptizi; bambi bathi unguEliya; bambi bathi unguYeremiya, nokuba ungomnye wabaprofeti. Wathi kubo, Ke nina nithi ndinguye bani na? Waphendula uSimon Petros, wathi, Wena unguKristu, uNyana kaThixo ophilileyo. Waphendula ke uYesu, wathi kuye, Unoyolo wena, Simon Baryona; ngokuba akutyhilelwanga oku yinyama negazi, koko kutyhilwe nguBawo osemazulwini. Nam ke ndithi kuwe, Wena unguPetros, yaye phezu kolu lwalwa ndiya kulakha ibandla lam; namasango esihogo akayi kuloyisa. Ndiya kukunika izitshixo zobukumkani bamazulu; nako konke oya kukubopha emhlabeni, kuya kuba kubotshiwe emazulwini; nako konke oya kukukhulula emhlabeni, kuya kuba kukhululiwe emazulwini. Waza wabawisela umthetho abafundi bakhe wokuba mabangaxeleli bani ukuba unguYesu uKristu. Ukususela ngelo xesha waqala uYesu ukubabonisa abafundi bakhe, ukuba umelwe kukuya eYerusalem, eve ubunzima obuninzi ngenxa yamadoda amakhulu nababingeleli abakhulu nababhali, abulawe, aze avuswe ngomhla wesithathu. Mateyu 16:13–21.

IKesareya Filipi ligama lePanium ngexesha likaKristu, yaye iPanium ichongiwe kwivesi elandela ivesi yeshumi elinesine kaDaniyeli ishumi elinanye, apho kuziswa khona abaphangi babantu bakho, abaziphakamisayo, kodwa bewe. Umyalezo kaYohane umBhaptizi, ophefumlelweyo nofezekileyo, wawungumyalezo ekuqaleni owawumela umyalezo wamaMillerite, owawumiselwe phezu kwemithetho kaMiller. Umyalezo kaKristu ekupheleni, owakhiwe phezu komyalezo kaYohane waza wawandisa, waza waba ngumfuziselo womyalezo ekupheleni weengelosi ezintathu, oko kukuthi, osekelwe phezu kwemithetho kaMiller neenkcukacha ezongezwa kumyalezo kaMiller xa indlela yomgca phezu komgca ifika esiphelweni.

Ukufikelela ekuqondeni okungachanekanga komfuziselo omisela umbono nomfuziselo weRoma yanamhlanje kuhambelana nabo kwimbali kaKristu abawulahlayo umyalezo womnqamlezo.

Sixelelwa ukuba amaYuda awawulahla umyalezo kaYohane umBhaptizi ayengenako ukuxhamla kwiimfundiso zikaYesu, nokuba imbali yaloo maYuda enza kanye loo nto imela abo bawulahlayo umyalezo wengelosi yokuqala. AmaMillerite azichonga izihange zabantu bakho, endathi kamva ndazibiza ngamazwi athi, “IRoma yanamhlanje,” njengamandla obupapa.

Siya kuqhubeka nale miba kwinqaku elilandelayo.